

## CHAPTER ONE

### INTRODUCTION

#### 1.0 Overview

It is a fact that marriage constitutes the basic unit of any society and that any community that lacks good marriages and families is bound to fail even in other areas of life. Guedes (2006: v) notes that

*Marriage and the family are the foundations of the society, and also the church. If we want a society where respect, law, harmony and peace abound, we need to have marriages that are built on very strong foundations, and also families who live in peace, where children, family members and also friends find protection and love, in order to grow in wisdom and enjoy life.*

Many authors such as Keller (1978), Kapwepwe (1994), Burke (2007) and The African Family Life Federation (2010) have written about the pressures that marriage and family life are going through in recent times. One of the concerns has to do with the globalised view of marriage.

According to The African Family Life Federation (2010:10):

*The globalised culture condemns the natural foundation for the human family conceived as a “community of persons”, it claims to consider every form of cohabitation to be on the same level, whether human or social, considering them a favor juris (presumption of law) without making correct distinctions.*

Unfortunately, such claims contradict the Catholic Church’s teaching as explained in The Catechism of the Catholic Church (1994:403) which says that

*conjugal love involves a totality, in which all the elements of the person enter – appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving; and it is open to fertility.*

In the case of the Zambian experience, Kapwepwe (1994:14) bemoans, "... the outright rejection for the African marriage by the early missionaries in favour of the Christian one. The early missionaries despised "*amafunde*" (marriage instructions) along with all cultural values and practices that held marriages and families in Zambian society together." They viewed the African traditional practices in relation to marriage as barbaric and unholy. Consequently, many Christians in Zambia today are still confused about the connection between their cultural values and practices and the Christian values in relation to marriage and family life.

In view of this scenario, this study might contribute to better understanding of marriage and family life as a foundation for peace and harmony in the society and in the world at large through a comparative study of Catholic and Bemba marriage educational programmes. In this vein, the study was designed to ascertain the impact of these marriage educational programmes on marriage and family life.

Therefore, this comparative study of Catholic and Bemba marriage educational programmes in selected parishes of Lusaka district, was intended to ascertain the impact of these marriage educational programmes on marriage and family life. Mention must thus be made of the fact that in this chapter one, discussion will be centred on Catholic and Bemba Marriage Educational Programmes.

## **1.1 Background to the study**

Marriage is at the centre of human existence. As a result of its delicate nature, marriage educational programmes have been devised from time immemorial to help people entering marriages to learn how to keep their marriages together as a way of creating good families which constitute the basic unit of human society.

Burke (2007:13) explains that

*since Vatican Council II the Catholic Church is emphasizing more and more on the personal aspects of marriage... that is aspects such as the interpersonal relationship; the community of life and love of the spouses; the total welfare of the children, which would include their physical, spiritual, psychological well being....*

In addition, Daka (2007:1) describes marriage as “...a sanctified union between two people who have pledged to live together for life. It is a blessed institution of learning initiated by God for procreation and enjoyment of the couple both sexually and otherwise.”

Because of the great concern to create stable families, the Catholic Church and the Bemba ethnic grouping have placed great emphasis on marriage educational programmes to equip couples entering marriage with knowledge and skills necessary to keep their marriages together.

Kapwepwe (1994: 84) recognises the role parents play in imparting ‘*amafunde na malango*’ (marriage instructions and skills) to young people at a tender age. He believes that young people who have been taught good values in their youth will be responsible enough to take care of their marriages once married.

Richards (1956: 70) as quoted by Lumbwe (2009: 101), states that

*in pre-colonial times “amafunde” (marriage instructions) were part of the “chisungu”(initiation school), which preceded “ubwinga” (wedding ceremony) and lasted as long as three months. Lumbwe (2009: 100) has further noted that “amafunde” (marriage instructions) in the white wedding format take place sometime before the kitchen party. These entail the seclusion of “nabwinga” (the bride) and “shibwinga” (the bridegroom) by the designated “banachimbusa” (midwives) and “bashibukombe” (go-between representing the groom)*

The many changes that have taken place in the way people live and interact with each other have also influenced the way people view marriage. In the past, according to McGrath and Gregoire (1977: 45),

*marriage was not simply between two people but rather between two families or even clans. They further state that marriage was planned not only with two people in mind but within the wider context of their people. Often the two people being married had little say in the matter*

In these kinds of marriage, young people were encouraged to marry a person chosen by their parents. The marriage was not based on love but love was expected to grow eventually. The parents took great care to ensure that the young couple underwent the marriage educational programmes in order to equip them with the necessary knowledge and skills to help them keep the marriage together.

The Catholic Church views marriage as a sacrament. Hornby (1989: 1112) defines the term sacrament as "... a ritual act in the Roman Catholic Church... through which those who take part believe they receive a special grace from God". McGrath and Gregoire (1977) emphasise on the need to have a new understanding of the sexual meaning of marriage in order to bring out the sanctity of marriage in these changing times when marriage seems to be losing its original importance in society. Consequently, detailed marriage educational programmes have been devised to help people entering marriages to keep their marriages together.

Even though these marriage educational programmes have been used over a long period of time, their impact on marriage and family life in these changing times has not been investigated.

Kapwepwe (1994: 3) states "... medicine for marriage is love between the two people who are married." He further emphasises the important role parents should play in a marriage by ensuring that the young couple receives knowledge and skills needed to hold their marriage together. It is therefore important to compare the Catholic and Bemba

marriage educational programmes in order to ascertain their impact on marriage and family life.

## **1.2 Statement of the problem**

In recent times, there is a lot of pressure on marriages and family life. Burke (2007:25) observes that, "...the single biggest challenge to the Catholic Church is marriage and the family because separation, divorce and remarriage and marriages of low quality abound in society today." Kapwepwe (1994:4) highlights, "...in spite of university education, young men and women doubt whether they would have stable marriages due to lack of knowledge and skills necessary for successful marriage." Furthermore, Kapwepwe (1994:14) bemoans, "...the early missionaries' rejection of "*amafunde*"(marriage instructions) along with all cultural values and practices that held marriages in Zambian society together, regarding them as barbaric and unholy." This outright rejection of the African marriage by the early missionaries in favour of the Christian one, has created misconceptions and a negative attitude in the minds of people in relation to marriage educational programmes. In spite of this situation, Catholic and Bemba Marriage Educational Programmes have been conducted for many years. However, their impact on marriages and the family in these changing times is not known.

This study, therefore, endeavoured to compare Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District.

## **1.3 Purpose of the study**

The purpose of this study was to compare Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District in order to ascertain their impact on marriage and family life.

## **1.4 Objectives of the Study**

The study was guided by the following objectives:

### **Principal Objective:**

to compare Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District;

### **Specific Objectives**

- (a) to compare contents of Catholic and Bemba Marriage Educational Programmes;
- (b) to investigate challenges marriage instructors face in disseminating Catholic and Bemba Marriage Educational Programmes;
- (c) to investigate challenges participants face in implementing Catholic and Bemba Marriage Educational Programmes;
- (d) to establish ways of resolving these challenges; and
- (e) to ascertain the impact of marriage educational programmes on marriage and family life.

## **1.5 Research Questions**

In order to address the objectives listed above, the study was guided by the following questions:

### **Principal Question**

How are Catholic and Bemba Marriage Educational Programmes conducted in selected parishes of Lusaka District?

- a) What are the contents of Catholic and Bemba Marriage Educational Programmes?
- b) What challenges do Catholic and Bemba Marriage Instructors face in disseminating marriage educational programmes?
- c) What challenges do participants face when implementing Catholic and Bemba Marriage Educational Programmes?
- d) How can these challenges be resolved?
- e) What is the impact of these marriage educational programmes on marriage and family life?

## **1.6 Significance of the study**

In view of the great concern over the breakdown of marriage and family life in general, this study would add to the body of knowledge on the importance of marriage and the family as a foundation for the development of a peaceful nation. Secondly, the findings of the study would enlighten people to protect the sanctity of marriage and family life in order to ensure that children grow up in a secure environment and develop the capacity to embrace the leadership of our country-Zambia. Thirdly, the study would stimulate interest for further research since very few scholarly studies of this nature have been conducted in Zambia. It is also hoped that the findings of this study may provide solutions to separations, divorce and violence in marriages.

### **1.7 Operational Definition of Terms**

The following terms were defined operationally to enhance understanding.

**Strong Foundations** – good values e.g. love, trust, fidelity

**Marriage** – Legal union between a man and a woman as husband and wife.

**Marriage Educational Programmes**- organised marriage instructions

**Catholic Marriage Educational Programmes** - organised marriage instructions given by marriage instructors in the Catholic Church.

**Bemba Marriage Educational Programmes** – organised marriage instructions given by people who firmly uphold and practise traditional customs associated with the Bemba ethnic grouping.

### **1.8 Delimitation of the study**

In this study, the researcher limited the study area to Lusaka District where the population is high and about 35 Catholic parishes are located. The study focused on Catholic parishes within Lusaka District and one ethnic grouping –the Bemba, who are among the first large groupings to be colonised by the early missionaries in 1898.

### **1.9 Limitations of the Study**

There are issues that might influence the validity of this study which must be taken into consideration when interpreting the findings and making conclusions. The first limitation is that some individuals might attribute success or failure of their marriages to other

factors not dealt with in this study. The second one is that the language barrier might have influenced data collected. Therefore, the researcher endeavoured to translate the questions in the instruments used into Bemba and Nyanja where applicable during interviews mainly with people who could not read and write.

In view of the sensitive nature of the study, the researcher employed the services of some volunteers in parishes visited in order to encourage especially the male respondents to give accurate information without embarrassment.

The next limitation faced by the researcher, was that some parish priests were not directly involved in giving Catholic marriage educational programmes. As a result, they could not give answers to some questions in the interview schedule. Therefore, the researcher had to depend mainly on the information from the Catholic Marriage Instructors.

Added to the aforesaid was the limitation to do with collecting back questionnaires distributed after mass on Sundays as people seemed to be in a great hurry to return to their homes. As such, the researcher had to exercise a lot of patience and make several trips to collect questionnaires from some parishes. In addition, in some situations, the researcher resorted to conducting interviews in order to fill in more questionnaires without delay and also to allow those who could not read and write to participate in the study. It is hoped that, despite the limitations explained above, the findings of the study would still be considered valid and be generalised to Lusaka Urban due to the representative sample size used.

### **1.10 Organisation of the Study**

This dissertation has been divided into six chapters. The first chapter is the introduction which includes the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, the theoretical framework and the definition of terms. The second chapter reviews literature relevant to the study. It explores early and current Catholic Church teaching on marriage, African Traditional Marriage and the Changes that have taken place. The Third chapter

deals with the Methodology used in data collection. It describes the research design, population and sample, and data collection procedure. Chapter four focuses on the presentation of findings and also addresses all the research questions. In chapter five a discussion of findings using the objectives of the study is conducted. Finally, in chapter six the researcher draws conclusions from the findings by relating them to the literature review and also makes some recommendations based on the findings of the study.

### **1.11 Summary of the chapter**

In chapter one, the researcher has given a background to marriage and marriage counselling. The state of marriage and the family in recent years has been highlighted with the conclusion that marriage educational programmes should be emphasised in order to save marriage and family life. The statement of the problem has revealed the need to investigate the impact of Catholic and Bemba marriage educational programmes on marriage and family life in Lusaka Urban. The purpose of the study, objectives of the study, research questions, significance of the study, theoretical framework, definition of terms and Organisation of the study have shown the knowledge gaps that this study intends to fill.

In chapter two, the researcher will review literature relevant to the study.

## **CHAPTER TWO**

## **LITERATURE REVIEW**

### **2.0 Overview**

In this chapter, literature related to marriage and marriage counselling was reviewed. Kombo and Tromp (2006:63) define the term literature review "...as referring to the works the researcher consulted in order to understand and investigate the research problem".

The review of literature deals with theoretical framework, Early Roman Catholic Church teaching on marriage, Current Roman Catholic Teaching on Marriage, African Traditional Marriage, Marriage in Bemba Culture, Changes that have taken place and Views about Marriage Counselling.

### **2.1 Theoretical Framework**

This study was guided by Durkheims (1858-1917) Structural Functionalism Theory which proposes that a human society is like an organism and is made up of structures called social institutions which perform different functions on behalf of society. According to this theory, as a result of being interrelated and interdependent, one organ can affect the others and ultimately the whole and vice versa. This theoretical framework was chosen since it deals with social institutions of which marriage is one. When marriage breaks down the family is affected, the society is affected and consequently development of the country is hampered due to the many serious effects that result.

In addition, the study was also guided by Knowles' Andragogical model of learning which, according to Entwistle (1990:368) "...is a basis for work with adults because it is student- based and rooted in interaction and the search mode, enabling the student to be self-pacing." In this theoretical framework it is believed that the adult learners' life experience, accumulated knowledge, practised skills and their established or still changing attitudes are the basis for their educational experience in later life. It has also been stated that this will take the form of finding solutions to problems that confront them.

The choice of this model is based on the understanding that a learner would be able to draw from one's past life's experience and thereafter venture into the unknown world of married life to find solutions to problems as they come with the help of marriage educational programmes.

## **2.2 Early Roman Catholic Church Teaching on Marriage**

The Roman Catholic Church has existed for over two thousand years. It has been stated "...that the history of the Roman Catholic Church spans nearly over two thousand years and covers the existence of one of the oldest religious institutions in history and it is also one of the oldest branches of Christianity" (aboutthechurch.com).

The Roman Catholic Church "...was founded on the teaching of Jesus of Nazareth.... Therefore Roman Catholicism considers itself to be a "successor religion to Judaism with the Christian God and the God of the Jews seen as one and the same" (aboutthechurch.com).

In its history, the Church has undergone radical and widespread changes. One area that continues to experience challenges is marriage and the family. The Catholic Church's teaching on marriage has remained fundamentally the same to this day.

Flaman (1999) explains that Catholics believe that Jesus remains always with His Church and continues to teach through her. The Second Vatican Council teaches that only the Magisterium, comprising the Pope and the Bishops, whose authority is exercised in the name of Jesus Christ, can authentically interpret the Word of God, as transmitted by Sacred Scriptures and Tradition. This organ is responsible for the moral teaching of the Church.

### **2.2.1 Marriage as a Sacrament**

The Roman Catholic Church, through the Magisterium, teaches that marriage between two baptized Catholics, that is man and woman, is indissoluble which implies that it cannot be broken. The Catholic Church views marriage as a sacrament. Hornby

(1989:1112) defines the term sacrament “...as a ritual act in the Roman Catholic Church... through which those who take part believe they receive a special grace from God.” According to the Catechism of the Catholic Church (1994:94),

*...the matrimonial covenant by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered towards the good of the spouses and the procreation and education of offspring, this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament. The Catholic Church considers the consent of the spouses the indispensable element that makes marriage. If consent is lacking there is no marriage. Consent consists in a human act by which the partners mutually give themselves to each other.*

The Catholic Church also teaches that “...a Catholic can validly marry before a priest and two witnesses. A marriage contracted before a registrar or a minister is not considered a marriage at all” (Miller 1966:18).

In the Catechism of the Catholic Church Compendium (2006:105), it has been stated that “...the Sacrament of Matrimony establishes a perpetual and exclusive bond between spouses. It is also said that God Himself seals the consent of the spouses. Consequently, a marriage which is ratified and consummated between baptized persons can never be dissolved.”

Flannery (1975:426) explains that “...the Sacrament of Matrimony was established by Christ as a symbol of His own union with the church, to give full scope to its sacred power and to enable it truly to become for husband and wife a great mystery, whereby they might express in their own lives the love by which Christ gave Himself for the Church.”

Even though many Catholic couples have embraced the teaching that marriage is a sacrament, it has not guaranteed happiness among some couples who sadly have found themselves in unhappy marriage relationships. In a way, the Catholic Church has been rather conservative by insisting on the indissolubility of marriage in the case of all validly contracted marriages where couples initially showed consent to the marriage. This important teaching which meant to protect marriage has become a trap for a lot of couples. Some couples who may have genuine problems resulting from poor foundation in their relationship, find it quite a challenge to live up to this teaching once things do not work out as they hoped.

### **2.2.2 Selection of a Marriage Partner**

In the early Church, Catholics were taught to select marriage partners from within the Church. Miller (1966:18) confirms this teaching when he states that “a Catholic ordinarily should marry only a Catholic....”

In addition, Flannery (1975:426) concurs with Miller (1966) when he states that “...the Catholic Church takes with the utmost seriousness its obligation to guard the faith both of the marriage partners and of their children. It does its best to ensure that Catholics marry Catholics.” Hence, Catholics are expected to find marriage partners among fellow Catholics. Nonetheless, no deliberate programmes were put in place to teach young people how to select a marriage partner. Youth activities concentrated on providing general moral teaching. As far as choosing a marriage partner was concerned, there were no specific guidelines to follow.

However, Miller (1966:18) states that “... mixed marriages are allowed only for a serious reason and with the permission of the Bishop of the diocese.” Furthermore, in mixed marriages between a Catholic and a non-Catholic, the Catholic partner is allowed to practise his or her faith freely and all children born in such a union are to be baptized and raised in the Catholic faith. According the Catechism of the Catholic Church Compendium (2006:105), “...it is placed upon the Catholic party to accept the obligation,

of which the non-Catholic party has been advised, to persevere in the faith and to assure the baptism and Catholic education of their children.”

Furthermore, Wagura (1996:24) explains that “... Catholics are bound by Canon Law to celebrate marriage as a sacrament. This means that marriage has to be celebrated in a course of a Nuptial Mass where a solemn blessing is imparted by an authorized priest or deacon of the Roman Catholic Church.” In effect therefore, a Catholic who wants to enjoy the sacraments of the Catholic Church which includes marriage should ensure that marriage is celebrated in a Catholic way even if one has chosen a non- Catholic partner.

### **2.2.3 Sex and Virginity**

The Catholic Church teaches that sex is to be experienced in marriage that has been contracted between two baptized Christians. McGrath and Gregoire (1977:54,167) note that “...when the word sex is used, it refers to the sexual parts of man and woman and of their activities.” They further state that:

*many years ago in Europe a Christian teaching developed which tended to see sex as sinful in almost all cases. Sex, according to this teaching, was only permitted in marriage and God was not very happy about it even there. This wrong teaching spread in many countries and confused the minds of people. Thus the missionaries who came to Africa brought this teaching with them to a greater or lesser degree. Their sermons, their teaching, their writings, and their catechisms repeated the mistaken view on sex then being heard in their home countries.*

According to Lupupa (2006:7), “...the early Christian teaching was heavily influenced by Greek Culture and thought which exhibited much hostility to bodily pleasure.” He quotes Ranke-Heinemann (1991) who sees “...the early Christians presenting Jesus as one who was opposed to sexual enjoyment because of his virgin birth. Lupupa (2006) also emphasises that sex in marriage among early Christians was proper only for procreation purposes. Thus early Christians thought that giving in to any pleasure was sinful. In addition, sex during pregnancy was sinful and from such thinking came the idea that abstinence is a virtue. Fox (1995:19) as quoted by Lupupa (2006: 7) concludes that the

notion of celibacy ended up by being reinforced as the ideal way of life. Consequently, Fuchs (1983) as quoted by Lupupa (2006:7) explains that "...virginity was looked upon as superior to marriage since sexual love threatened the relationship between God and humanity." However, during the Middle Ages, sexual intercourse was basically viewed as good but only if intended for procreation.

Hence it can be concluded that among early Christians, sex and marriage were looked down upon as inappropriate due to the misconception that getting involved in them was a sin. The Catholic Church has in recent years worked tirelessly to try and change the negative attitude that was created towards sex and marriage in the Early Church.

### **2.3.0 Current Catholic Teaching on Sex and Marriage**

According to the Catechism of the Catholic Church (1994:394), "...the intimate community of life and love which constitutes the married state has been established by the Creator and it is endowed by him with its own proper laws. The vocation to marriage is written in the very nature of man and woman as they come from the hand of the Creator."

McGrath and Gregoire (1977:56) further explain that "...love between a man and a woman can be so great that it is shown not only with words and gestures, but also through the whole of their bodies. This act is the answer to the hunger man and woman feel in their bodies and in their hearts."

The Church forbids any sexual experience outside marriage and considers such acts sin. The Church looks at sexual love as more than a physical act. Therefore, the Church teaches that the marriage bond has been established by God Himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved (The Catechism of the Catholic Church 1994:402).

In order to give sex/sexual love its proper place in marriage, Lupupa (2006) highlights the importance of *Kukati* (the bedroom) where he explains that sexual love has the space

in which to grow and mature. He emphasises the sacredness of the bedroom of the married couple in a home.

Lukama (2007:66) reiterates the importance of the bedroom. He explains that "...the bedroom is the only room with a social, loving and private environment to couples which both partners and the family members should regard with much respect." He therefore condemns the erroneous use of the bedroom as a battlefield for brutal and cruel treatment.

Furthermore, Burke (2007:133) notes that "...married love finds its highest expression in sexual intercourse. He explains that sexual intercourse within marriage is a good and worthy act which is mutually enriching and self-giving. He cautions that this love must be protected by faithfulness."

In addition, Brown and Brown (1999:86) state that "...sex is a gift of God. Sex is in fact, God's wedding gift to every married couple and it is a gift He does not want opened early. Sexual intercourse is a means of communication at a deeper level."

Despite this ideal teaching on sex in marriage, many Christians are struggling to live up to it.

### **2.3.1 Children**

In the Early Christian teaching, procreation was highly emphasised. The church saw the procreation of children as the important reason for marriage. Wagura (1996:20) states at:

*...procreation of children is a noble purpose for marriage especially here in Africa. Children born from the union of a husband and wife foster God's creative work in the world, which is a serious and sacred responsibility for the couple. In marriage, God asks the couple to cooperate in this noble task of bringing into the world more human beings. In this manner the couples become co-creators with God.*

Daughters of St Paul (1984:35,36) state that "...after Christianity had spread in the Roman Empire including pagan Rome which was in an unbelievably corrupt moral state, family life became holy." Marriage became the sacrament of matrimony and the home a training ground in happy living. Children were considered by Christians as blessings

from God, and women gained status, becoming respected for their mission as wives and mothers.

Burke (2007:115) argues that "...children do not make a marriage but that they are one of the fruits of marriage." He explains that marriage is a partnership of life between the couple and that the relationship of the couple must come first and then children.

In addition, Wa Lele (1982:32) agrees with Burke (2007) when he cautions against "...the tendency to equate marriage with children, whereby people are willing to forfeit the requirements of conjugal love because of a desire for parenthood." He, however, feels that the traditional value given to human life and parenthood must be supported by the Church, including those cases where parenthood happens outside wedlock and more particularly, for the unwed mothers. He believes that an understanding pastoral assistance should be given to both the mother and the child for their necessary life orientation.

Daly (1986:67) notes that since Vatican Council II, it has been emphasised that "...responsible parenthood is to be open to new life, seeking to serve new life; regulation of births in fidelity to personal conscience and to the teaching of the Church. Because of this, the family is looked at as the domestic Church and school of humanity...."

### **2.3.2 Catholic Marriage Educational Programmes**

Since the Vatican Council II rediscovered the institution of marriage and the family as central to ecclesial and civic life, it has described marriage as a vocation requiring adequate all-round formation. Daly (1986) quotes Pope John Paul II as having enumerated three distinct stages of marriage preparation: a) remote preparation which begins in early childhood in the family fostering basic Christian values and habits, including education in chastity; b) proximate preparation, as in the stages of Catechumenate, in later childhood and adolescence, which includes initiation into the sacraments and faith-reflection on vital issues; and) immediate preparation, for the celebration of the Sacrament of Matrimony.

According to the Catechism of the Catholic Church (1994), it has been recognised that for the marriage covenant to have a solid and lasting human and Christian foundation, preparation for marriage is of prime importance. The role of pastors and the Christian community as the “family of God” is indispensable for the transmission of the human and Christian values of marriage and family, and much more so in our era when many young people experience broken homes which no longer sufficiently assure this initiation.

The Church believes that the teaching given by parents and families remain the special form of preparation for marriage. Furthermore, according to [counsellinguk.org](http://counsellinguk.org), it has been revealed that couples now face more demands and have fewer supports than ever before. It has been reported that the typical complex marriage – managing two careers while rearing children- really requires that couples have very strong well- established abilities to communicate, resolve issues, maintain mutuality and set goals. It is said that marriage preparation functions as an immunisation that boosts your capacity to handle potential challenges.

Burke (2007:25) states that most married couples have very little knowledge of marriage and of how they should go about their married lives. In other words most people do not have that invaluable weapon of knowledge at their disposal to fight against the enemies of marriage. He emphasises that “...preparation, both spiritual and material, is absolutely necessary if the marriage is to stand a chance of succeeding.”

Guedes (2006:vi) emphasises that “...the right time to teach a child is when the child is entering married life.” He highlights the need to have *amafunde* (marriage instructions) in the nation which can strengthen and protect marriages; reduce the terrible practice of marrying, divorce and remarrying; discourage divorce over trivial matters and promote justice and rights of women in marriage; give people wisdom to select good cultural practices that strengthen marriages; and above all the need to give the groom and the bride marriage instructions and to show them ways of how to build their new marriage/home so that they can meet the challenges of married life with knowledge and

skill. In this way, the couple will be able to experience tranquillity, harmony and peace in their homes.

Also Pillet (1995:1) notes that, "... the purpose of marriage preparation is to help the young man and woman to know each other well through communication over all issues in their marriage." To achieve effective communication, Pillet (1995) explains the following topics: Our Project, You and Me as We are, I Learn who I am and Who I can become, The Two of Us in Communication, How do We share together, How do we make decisions, Understanding Man and woman, Looking at Men and Women Physically, Healthy Sexual Relationship, A Person Needs to Grow, Our Values, Our Budget, Planning Our Living Together and with Others, Our Faith, Sacrament of Our Love, Our Reconciliation. Pillet's pastoral experience among the Catholic faithful in Lusaka Archdiocese prompted him to emulate what was being done back in his home country – Canada by an organisation called "La Federation Nationale des Services de Preparation au Marriage au Canada". He modified certain topics to accommodate the needs of the Zambian Catholic Christians. His book is one of the most widely used resource book for marriage preparation in Lusaka Urban.

McGrath and Gregoire (1977: vii) explain that there is a "...very great lack of real Christian material on sex, love and marriage. Too many people enter marriage without being fully prepared because they have not thought about it beforehand to ask themselves the right kinds of questions which need answers." They believe that preparation for marriage at various levels should help people to have happy marriages. They see a great need in schools to prepare young people for their future life in marriage. Consequently, they provide several topics to be covered in marriage preparation programmes some of which are listed below: Man and Woman in God's Plan, Understanding Man and Woman and their Needs, Whom Shall I Marry, Sex and Sexuality, Communication and Your Marriage, African Marriage, Marriage and God's Word.

#### **2.4.0 African Traditional Marriage**

Our ancestors treated human relationships with great respect, especially marriage which they looked at as a union between two families and not two individuals. McGrath and Gregoire (1977:45) emphasise this fact when they state that "...marriage was not simply between two people but rather two families or even two clans." According to Wa Lele (1982:2), in traditional African life, whatever was being done by the society revolved around the family. Therefore, every individual was expected to take their place in society once they entered adulthood. However, the process of ushering one into adult life started as soon as one was born through parents who gave the first instructions about life and living.

Mwewa (2001:9) states that "...the idea of marriage is one of the major concepts which a traditional Zambian muntu (person) cherishes very much. Marriage is regarded as the due status of a normal mature person."

Gboku and Lekoko (2007:13) explain that adulthood "...was traditionally celebrated through non-formal educational programmes that covered a number of issues, including marriage and procreation." They further confirm that marriage and procreation were considered very important because they were the foundation of strong families and communities.

Unlike the Catholic Church's understanding that marriage is a Sacrament- a bond that is indissoluble and complete even in the absence of children, Mbiti (1988:133) as quoted by Gboku and Lekoko (2007:13) states that:

*marriage and procreation in African communities are in unity: without procreation, marriage is incomplete. For example, he reports that in some African societies, if the wife did not bear children, it was arranged that the husband took her sister to be the wife: in other societies, when the wife died the husband married one of the dead wife's sisters.*

Kiura (1986) emphasises that traditional education, informal though it was, was centred on preparing people for life as members of a family, clan and society. She confirms that moral and social values were emphasised and interpersonal relationships were

paramount. She further states that to be a good person was to know one's role in society and perform one's duties. Thus the basis of a good society was the family.

#### **2.4.1 MARRIAGE AMONG THE BEMBA PEOPLE**

##### **Brief History of the Bemba People**

The Bemba ethnic grouping belongs to the Bantu people. Badenberg (2002:40) states that "...according to tribal tradition, the Bemba people originated from a place called Kola in the West. On their journey to the East they trekked through the Luba-Lunda national states and finally crossed the Luapula River, now the state border between the Democratic Republic of Congo and the Republic of Zambia. Badenberg (2002:31) further states that "...the Bemba people form one of the largest tribes in the Northern Province." He notes that they are one of the major tribes in the country. He also recognizes that the Bemba people are highly organised in terms of religion and government and that the two entities are both under the jurisdiction of Chitimukulu, the Paramount Chief of the Bemba people. In addition, Badenberg (2002) highlights a unique feature of the Bemba matrilineal system that it is not embedded in agriculture, but in war conquest.

##### **2.4.2 Missionaries Evangelise Bemba People**

Since the Bemba people were highly organised spiritually, politically and socially, they posed a challenge to the first missionaries. The first missionaries to start evangelisation in Bembaland are the White Fathers. Hinfelaar and Macola have reported that the White Fathers were the largest missionary society to operate in Zambia. They were also one of the earliest to settle in the country, their first station among the Mambwe, in theTanganika-Malawi corridor, which was inaugurated in 1891 before effective inception of British rule. They further state that the Mambwe themselves had long been harassed by the politically and linguistically dominant ethnic group in Northern Zambia, the Bemba towards whom the Bishop of the newly constituted Nyasa Vicarate, Joseph Dupont, in 1898 marked the beginning of the White Fathers colonization of LuBemba. Thereafter, they were able to expand their work, far more extensively than that of any other missionary society in Northern Rhodesia (current Zambia).

This long and close interaction between the Bemba ethnic group and the Catholic Church, which spans over a century, presents an interesting scenario for a comparative study in relation to marriage educational programmes.

### **2.4.3 *Amafunde* (marriage instructions) in the Past**

In the time of our forefathers, marriage was accorded the respect and the support it deserved. Consequently, marriage instructions were given a central function in the creation of successful marriages.

Kapwepwe (1994:47) notes that “...the Bemba people believe in giving eyes and light to young people especially the girls before they marry. He cites *imbusa* (sacred emblem) with many stars used in initiation ceremonies to highlight the importance for each young man or woman to be able to select their marriage partner carefully.

According to Mulendo (1971:1), “...in olden times, there existed schools in the village setting, namely *nsaka* (school for boys and men), *icisungu* (initiation school for girls) and *icibwase* (school for girls and women). These three schools gave an opportunity to young people to acquire wisdom and skills from the older members of the community who had had wider experience in various aspects of human life.” For example, young men learnt how to perform various duties and underwent marriage instructions which also included ways of how to select a wife. Girls on the other hand, learnt general things from *icibwase* but specific marriage instructions were taught during *icisungu* (initiation school for girls).

Several topics were covered during *icisungu*. These included how to look after a home, how to take care of a husband, lessons of parenting, and all the secrets of marriage. In addition to these, Kapwepwe (1994:50) gives specific topics like “...loving one’s husband whole heartedly, complete submission to one’s husband in relation to coitus, taking care of one’s family and in-laws, working hard and keeping confidentiality in marriage.”

In order to effectively teach these marriage instructions, several methods were used. Mulendo (1971:1) states that "...besides talking, a lot of visual aids called *imbusa*(sacred emblems) in the form of pictures painted on the wall, freshly moulded items with wet clay on the floor, and other artifacts which could be held in the hand or worn around the neck, songs, drums and sketches were used." The purpose of such teaching aids was to remind the learners of the things learnt and apply the knowledge and skills they represented at appropriate times in their married life.

Kapwepwe (1994:52) confirms the methods used to teach marriage instructions when he intimates that "...*bana Cimbusa* (traditional marriage counsellors) teach young women how to live married life using different types of *imbusa*(sacred emblems). Kapwepwe (1994) also explains that the main purpose of *cisungu* (initiation school for girls) was to teach young women how to live with a man in marriage.

#### **2.4.4 Selection of marriage partner**

One other important practice that was given emphasis was the selection of marriage partners. It is important to note that the trend at the time was that when a girl reached puberty, then it was time to marry her off to the man who had betrothed her. For example, Makungo (1966:55) notes that "...in olden days, infant betrothal was very common...." He explains that a man, in those days, having studied the good conduct of the girl's parents, wished to marry into their family; and betrothed her whilst very young. The man waited through the years until the girl matured; then he married her.

In addition, Chondoka (1988:14, 87) points out that "...many Bemba men began their marriages by first engaging young girls below the age of puberty. He further explains that the young girl was not usually consulted at all with regard to her betrothal arrangements. He also highlights the fact that "... even unborn children could be betrothed."

Chondoka (1988), however, cautions that not all marriages in traditional society were arranged marriages. He observes that at times parents or close relatives created appropriate situations where the man saw and talked with the girl they wanted him to

marry, making it possible in the long run, for him to cultivate interest and love for the girl and ultimately telling his relatives that he wanted to marry the very girl. Some places where young men and women met included at the stream when girls went to fetch water for household use, at a dance or in the field after the harvest.

According to Kapwepwe (1994), Bemba people wanted to choose marriage partners for their sons or daughters. However, sometimes they just guided the young people so that they could avoid marrying from families where problems like leprosy, madness, witchcraft and laziness were common.

Another method used to choose a marriage partner involved a girl proposing love to a man indirectly. Daka (2007) shares the point that proposing love to men indirectly though not very common habit by girls, was acceptable behaviour among the Bemba people. He explains that if a girl was in love with a man but the man was not proposing love to her, she would consult her grandmother who would advise her to go and knock at the man's hut in the evening or early in the morning, enter the hut and kneel down without saying a thing. Surprised at the girl's action, the man would then run to inform his grandparents and then they would explain the meaning to him. Thereafter the grandparents would then tell the girl to go to her grandmother with the message that they had understood her action and address her as our daughter. Immediately, they would hold an emergent meeting to discuss the girl and her family. If they were happy with the family, *nsalamu* (engagement gift) would be sent through a go-between to engage the girl. However, if they were not satisfied, they would give an excuse that their grandson was already engaged to someone else. In both situations they would caution the young man never to say anything about the matter even when they are married. This process of proposing marriage to a man was called *ukukunta ku cibi* meaning, she just knocked at my door.

#### **2.4.5 Sex and Virginity**

In Bemba society, grandmothers played a very important role in ensuring that their granddaughters remained virgins until they got married in the proper way. Daka (2007:20) reveals that "...when a girl became of age, it was the duty of the grandmother

to educate her.” Firstly, the girl was hidden or isolated from her friends or the community. During this period the girl was tested in many ways in order to instil humility and develop endurance in her so that she could bear the disappointments and pain that she might experience in marriage. Daka (2007) also observes that the treatment was worse for the girls who were discovered to have had intercourse before maturity for it meant that such girls would have problems getting married since men preferred to marry virgins.

Additionally, Kapwepwe (1994) emphasises the importance of virginity of the girls. He explains that girls who were found to be virgins at the time of marriage were a source of honour to the parents because it showed that these girls were well taught and respectable. Men who married such girls were proud and therefore paid the girls’ parents a lot of money in appreciation.

To show the importance of virginity, Badenberg (2002:51) has described “...the body of a girl as the bearer of life which is so essential that it was customary law that a girl should remain a virgin until she was legally married.” There were a lot of measures put in place to guard the girl’s virginity in Bemba communities. The *icibwanse* (school for girls and women) was used to monitor the movements and activities of girls by the older women and in particular the grandmothers. Even when the girl was engaged, she was always in the company of a younger sister, brother, cousin or a friend when she went to visit her husband to be to prevent her from getting too intimate with her fiancée before they were legally married.

#### **2.4.6 Children**

In Bemba culture, children are looked upon as a blessing from God which is under the guardianship of the ancestors. Mwewa (2001:11) emphasises that “...marriage holds a central position in our traditional Zambian life because of the fact that the much longed for procreation and nurturing of human life take place there.”

According to Kapwepwe (1994:48), “...children to an African person, are salvation, they are the nation and they are the future of the parents and the whole world.” This means that

without children born, there can never be a future or a nation. In addition, children are looked at as social security for parents in their old age.

McGrath and Gregoire (1977:150) confirm that in Africa, children are a blessing and to have many children is a great blessing.” The views expressed by the authors above, put couples who cannot have children under a lot of pressure. This is because the new couple looks forward to having a child and their relations in the extended family expect the same. Hence Badenberg (2002:51) argues that “...the most trying and exciting moments in the human life cycle is when husband and wife, the family as a whole hold a first-born child in their arms.” Yet, he observes that this much anticipated event creates great anxieties during adolescence for many young people in Bemba society because of the apparent expectations on the side of parents and the relatives once two people are a married couple. Consequently, he emphasises the fact that it is a dogma that “...the womb of a woman must be fruitful.”

#### **2.4.7 Traditional Marriage roles of Men and Women**

In Bemba land men and women had specific roles which they were expected to play in marriage and the community. One of the key aspects of the Bemba matrilineal system was that marriage was matrilocal, meaning that a young man wishing to get married was supposed to move into the village of the wife-to-be. He was to build his own hut but his mother-in-law and his bride would provide food and water. Badenberg (2002) and Tembo (1988) both confirm that marriage in Bemba culture was matrilocal.

According to Chondoka (1988), only mature people married or got married in traditional society. A man had to prove practically that he would keep someone’s daughter by being able to grow crops, prepare shelters for people and grains. The man was a manufacturer and provider of most things in the family. For this reason among others, a husband was greatly respected in the traditional society. The woman, on the other hand, got completely assimilated in the man’s family. She became an expert in the traditions of the new family and taught the offspring all the traditions of her new family.

Mwewa (2001) posits that in traditional society, a man was the head of his family while the woman was the wife and mother of the children. The man was also the breadwinner and protector of his wife and children in adversity. The woman was centre of human endurance preserving secrets in the sanctuary of marriage to a great extent.

In addition, Kapwepwe (1994) has listed a number of tasks that a man should perform in the family, namely, ability to provide food and clothing for the family that is for his wife, children, his parents and his in-laws. The biggest task of the woman is to take care of her husband, her children, her parents and her in-laws. The more complex roles which the woman played had to do with the preservation of the unity of the family.

### **2.5.0 Changes that have taken place**

There are many changes that have taken place in our society which have had an influence on marriage and family life. One of the changes is that many people in Zambia do not live in their traditional territory. For example, Badenberg (2002) observes that many Bemba people have moved away from their traditional territories to the greater cities of the Copperbelt and to the Capital, Lusaka. This state of affairs has impacted on marriage and the family. Many Bemba people who migrated to urban areas have not kept the traditions of their ancestors. This is due to lack of a support system which protected marriage and family life as it existed in the traditional territories.

Kapwepwe (1994) bemoans the disturbance in marriage and family life which happened when able bodied Bemba men and others were taken away to work in the mines in the Copperbelt and in other countries like South Africa leaving behind their wives and children. He laments that these men abandoned the wisdom of their ancestors concerning to marriage. In addition, the manner in which marriage instructions are conducted nowadays has changed.

According to Lumbwe (2009), *banabwinga* (brides) should be accommodated in the marriage instructions. Mutale (2006) in Lumbwe (2009:101) reports that "...marriage instructions are conducted in crash course presented in one or two weekends, usually starting on a Friday and lasting until Sunday night..." In the past, such marriage

instructions were conducted in private with the girls concerned being isolated from friends and the community for a longer period of time during *icisungu* (initiation school for girls). Currently, not many girls have the privilege of attending *icisungu* because of the formal school system which has taken up most of the time especially for girls living in urban areas.

Tembo (1988) lists a number of factors that have precipitated these changes like intra and intertribal warfare with the coming of Europeans, colonialism, the Western money economy, industrialization, migration and urbanization which have certainly transformed the traditional African family from what it was fifty to hundred years ago.

According to Makungo (1966:58), “Bemba village social behaviour does not seem to have received much attention in urban areas.” He explains that courtship and marriage in towns is a matter for the spouses concerned, and not for the parents. As earlier mentioned, in the past, parents were involved in the whole process of marriage for their children starting from choosing of a wife or husband.

Mwango (2010) maintains that in Zambian culture we have some marriage values that we cannot do without. These are values and beliefs that have been there for generations and these are rituals that prepare one for a good and long lasting marriage. Unfortunately, these values and rituals are being eroded because of mixing of cultures especially with Western Culture. Consequently, divorces in Zambia are now on the increase which was unheard of in the past.

According to Kapwepwe (1994), there are three groups of whites who contributed to the destruction of our cultural wisdom, way of life and marriage in particular. Firstly, he condemns the actions of those colonial masters who grabbed the power of our chiefs rendering them powerless before their own people. Secondly, he also condemns the teaching of the missionaries who disrespected our cultural practices and traditions especially those relating to marriage and looked at them as barbaric practices which offended God. Thirdly, he also condemns the slave traders who forced our people to do

different types of jobs to the extent that some became *amacona* (immigrants) in foreign countries and were too ashamed to return to their families when they had the chance to return. These unfortunate experiences have left a negative attitude in our people towards our cultural traditions. Zambian people have become alienated from their own culture.

Lukama (2007) observes that Zambians have been very submissive to foreign influence which has led to the dilution of the local culture. He bemoans the fact that local customs and traditions have been neglected, through the intrusion of Western ideas into Zambian ways of life.

Furthermore, Chondoka (1988:165) laments that the young girls are spending most of their time before marriage, in schools and colleges, and in urban areas, away from traditional environments in rural areas, especially during holidays. This way of life deprives them of the privileged information on sexual rituals and practices they are supposed to know. The result is that as wives, in the short- run they may not be able to perform their tasks accurately hence creating problems in families, leading at times, to divorces in the early years of their marriages.

Chondoka (1988) also bemoans the fact that some working wives have become too proud just because they have better jobs and earn more money than their husbands. Consequently, such wives have questioned the headship of the husband in the family. He warns that it is not just money which decides the headship of a family but other factors.

In recent times, many people in Zambia are cohabiting, as happens in Western Countries, without any real commitment to each other. The reasons why people choose to cohabit should be investigated thoroughly in order to help the Zambian people understand the importance of marriage in our society. In a study conducted by Popence, it was discovered that living together before marriage has not proved useful as a trial marriage. He reports that people who have multiple cohabiting relationships before marriage are more likely to experience marital conflict, marital unhappiness and eventual divorce than people who do not cohabit before marriage.

To support the above findings, Schindler (1957) reports of many men and women who come to the altar with immature sex conditionings that interfere with achieving a happy, mature sex life in marriage. He explains that these conditionings are the result of attitudes and misinformation taught by parents or supplied by schoolmates, or conditioning resulting from unpleasant episodes in early childhood or adolescence.

### **2.6.0 Some views about Marriage Preparation**

There are several views that people have about marriage counselling. Some of those views are presented below.

Kapwepwe (1994) highlights the concerns of young men and young women who, in spite of university education, doubt whether they would be able to have stable marriages, raise children, who might later lead our country- Zambia in peace. This is due to their lack of knowledge and skills necessary for successful marriage. Thus he emphasises the need for adequate marriage preparation for young people.

Brown and Brown (1999: 9) state that "...couples have an unrealistic expectation that anger and conflict should not exist in a loving relationship." They argue that a happy marriage is not defined by the absence of conflict, but by the possession of conflict resolution skills. They emphasise that couples need to acquire the techniques necessary to make creative use of anger and conflict in marriage. They state that couples should understand the issues before they enter into a permanent relationship. Therefore, there is need for couples to undergo marriage educational programmes before they enter into marriage.

Van Pelt (1980) notes that creating a meaningful marriage is a complex task that requires knowledge, skill, and effort, as do all worthwhile endeavours. She further emphasises that success awaits the couple who understand what is required of them and consistently work towards achieving it.

Burke (2007) has observed that the single biggest challenge to the Catholic Church today is marriage and the family. He explains that there is no good news about marriage today because separation, divorce and remarriage, marriages of low quality abound while happy marriages are seldom even heard about though... many such happy marriages exist. He projects that divorce will reach 70% in the next century. Consequently, he proposes that nothing must be left undone to ensure that every couple celebrating marriage in the parish churches is well prepared. He emphasises that preparation will go a long way towards ensuring successful marriages and towards improving the quality of married people's lives. He points out that this preparation must begin when the children are young and it must begin in the home.

According to [counsellinguk.org/](http://counsellinguk.org/), getting married without pre-marriage preparation is like starting a business or any important venture without preparing. It has been observed that half of all marriages end in divorce, and only half of those that endure are truly happy in the long run. Therefore, it has been emphasised that couples should strengthen their relationship and prepare constructively for future challenges and conflicts that everyone will inevitably face at some point in their marriage, now while they have so much fresh positive energy in their relationship.

## **Summary**

This chapter has revealed the early and current Catholic teaching that marriage is a sacrament contracted between two baptized Christians who commit themselves to each other in an indissoluble lifelong relationship. The review of literature has also revealed the earlier misconceptions that sex was a sin in all situations even in marriage if it was done just for pleasure and not for procreation because sexual pleasure was looked at as being opposed to God's will. From a Christian point of view, children are a blessing and a gift from God. However, it has also been revealed that Christian marriage is complete with or without children born to a couple.

Furthermore, the review of related literature has also presented the African and Bemba perspectives of marriage that it is good and it is an essential institution which every adult

man or woman should aspire to in order to build society through procreation. In traditional African society, children are looked at as a blessing and a gift from God given to all married couples and that marriage is incomplete without children.

In addition, it has also been revealed that marriage and family life have changed in many ways due to various factors like migration, urbanization, industrialization, Western education, money economy, slave trade, missionary activity, colonial rule and Western Culture.

Finally, it has been concluded that marriage educational programmes should be given great attention in order to help people to create successful marriages.

In Chapter Three, the Methodology used in data collection will be discussed in detail.

## CHAPTER THREE

### METHODOLOGY

#### 3.0 Overview

Hornby (1989: 780) defines the term method as "... a way of doing something and the term methodology as a set of methods used in doing something." This chapter discusses the research design, target population, sample, sampling procedure, research instruments and procedures for data collection and analysis.

#### 3.1 Research Design

"A research design can be thought of as the structure of research. It is regarded as an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose" (Kombo and Tromp 2006:70).

A research design can also be defined as "... a plan for collecting and utilizing data so that desired information can be obtained with sufficient precision...." ([www.hsl.unc.edu/](http://www.hsl.unc.edu/))

The study used a descriptive survey research design. According to Kombo and Tromp (2006:70), "... a descriptive survey is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. This design was chosen because it allowed the researcher to collect data about people's attitudes and opinions about Catholic and Bemba marriage educational programmes. The use of this design is consistent with Orodho and Kombo (2002) who point out that, "... a descriptive survey can be used to collect information about people's attitudes, opinions, habits or any of the variety of education or social issues."

The data were collected using a combination of both qualitative and quantitative approaches which allowed the researcher to triangulate the data. Kombo and Tromp (2006) encourage the use of both quantitative and qualitative approaches to research

where appropriate, in order to maximize the strengths and minimise the limitations of each. In so doing the researcher is able to cross-check research findings.

Quantitative research is concerned with testing hypotheses derived from theory and or being able to estimate the size of a phenomenon of interest ([www.people.uwec.edu/](http://www.people.uwec.edu/)). According to Kombo and Tromp (2006:11), quantitative research relies on the principle of verifiability. This approach involves the collection of numerical data in order to explain phenomena. On the other hand, qualitative research seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied. It generates non-numerical data. Questionnaires were administered to respondents to complete while those who could not read and write were assisted in completing the questionnaires by the researcher. In addition, interviews were conducted whenever the researcher secured appointments with respondents.

### **3.2 Pilot Study**

A pilot study was conducted in one parish within Lusaka District to test the research methodology and the instruments. The pilot study was conducted at a parish which was not part of the main study.

The number of respondents who participated in the pilot study was 20. This included both men and women who are or were once in marriage. Six Interview guides were used to collect data from the priest, one female Bemba marriage counsellor, one male Bemba marriage counsellor, and one couple of marriage counsellors from the Catholic Church.

Self- administered questionnaires were given to majority respondents while five of them were assisted in answering the questions. It was observed that the questionnaire and the interview guide for the priest contained some questions which were ambiguous and made it difficult for participants to give the expected responses. Corrections were made to both instruments to ensure that the questions were clear

enough for respondents to answer correctly. Above all, the instruments addressed the main concerns of the study as expressed in the objectives.

### **3.3 Main Study**

The main study was conducted after testing the appropriateness of the data collection instruments through the pilot study.

### **3.4 Universe Population**

The term universe can be defined as a collection, population or set of entities, items, or quantities (grouped together on the basis of common or defining characteristics or features) from which a representative sample is drawn for comparison or measurement ([www.businessdictionary.com](http://www.businessdictionary.com))

In addition, "...the term population refers to the entire group of persons or elements that have at least one thing in common" (Kombo and Tromp, 2006:76).

The population comprised parish priests, priest in-charge of marriage tribunal, priest in-charge of enculturation, Catholic marriage instructors, all married people and those who were once in marriage from all parishes in Lusaka District, *Bana Chimbusa* (female Bemba Marriage Instructors) and *Ifimbusa/bashibukombe* (male Bemba Marriage Instructors).

### **3.5 Sample and Sampling Procedure**

The term sample refers to a portion, piece or segment that is representative of a whole ([www.thefreedictionary.com](http://www.thefreedictionary.com)). Sampling, as a term, can be defined as a statistical method of obtaining representative data or observation from a group, batch, population or universe ([www.businessdictionary.com](http://www.businessdictionary.com)). Webster (1985) as quoted by Kombo and Tromp (2006: 77) define the term "... sample as a finite part of a statistical population whose properties are studied to gain information about the whole." According to Orodho and Kombo (2002) as quoted by Kombo and Tromp (2006), sampling is the procedure a researcher uses to gather people, places or things. They explain that sampling is a process of selecting a number of individuals or

objects from a population such that the selected group contains elements representative of the characteristics found in the entire group.

In order to make the sample representative of the population and minimise subjectivity, the researcher used stratified random sampling to select 11 parishes which comprised 2 parishes from low density residential areas, 2 from medium density residential areas and 7 from high density residential areas in Lusaka Urban. Kombo and Tromp (2006) explain that stratified random sampling involves dividing your population into homogeneous subgroups and then taking a simple random sample in each group. The researcher used simple random sampling to select 140 respondents, 70 individuals who underwent Catholic marriage educational programmes and 70 individuals who underwent Bemba marriage educational programmes.

In addition, purposive sampling was used to select 13 priests, 11 couples of Catholic Marriage Instructors, 4 *banachimbusa* (Female Bemba Marriage Instructors) and 4 *ifimbusa/bashibukombe* (Male Bemba Marriage Instructors). Leedy and Ormrod (2001) state that in purposive sampling, people or other units are chosen for a particular purpose. The researcher chose this sampling procedure in order to gather data about Catholic and Bemba Marriage Education Programmes from the few relevant cases available at the time the study was conducted.

### **3.6 Data Collection Procedure**

Data collection was carried out from August 2012 to December 2012. Permission to conduct research in parishes was sought from the parish priests in the 11 parishes sampled and 2 other priests in-charge of enculturation and marriage tribunal. The priests were interviewed on appointment. Thereafter, the researcher approached the Catholic Marriage Instructors and made arrangements for a face to face interviews. Questionnaires were administered to those who had undergone Catholic and Bemba Marriage Educational Programmes. In some cases, questionnaires were given to respondents to fill in over a period of one week. At other times, respondents were

given questionnaires to complete there and then so that the researcher could get them back immediately. Arrangements were also made with female and male Bemba marriage instructors for a face to face interview.

### **Research Instruments**

Two types of research instruments were used to collect data.

#### **Questionnaires:**

According to Hornby (1989:1026) "... a questionnaire is a written or printed list of questions to be answered by a number of people, especially to collect statistics or as part of a survey." Questionnaires were administered to 140 people who underwent Catholic and Bemba marriage educational programmes from the 11 parishes in Lusaka Urban. The questionnaires were fairly easy to complete and the researcher ensured that the instructions on how to complete them were given clearly. The researcher assisted those who could not read and write in completing the questionnaires. Both closed and open-ended questions derived from the research questions were used to collect both quantitative and qualitative data respectively. The respondents were not allowed to write their names on the questionnaires in order to maintain their confidentiality and anonymity.

#### **Interview Guides:**

Four sets of structured interview guides were used to collect data from priests, Bemba marriage instructors and Catholic marriage instructors. The researcher conducted face to face interviews with priests, Catholic marriage counsellors and Bemba marriage counsellors to collect qualitative data. According to Kombo and Tromp (2006), structured interviews involve subjecting every informant in a sample to the same stimuli by asking each informant similar questions.

#### **Challenges encountered in data collection**

The researcher experienced some challenges while collecting data. A number of respondents could not read and write in English, which made it difficult for them to

answer questionnaires without assistance. In such cases, the researcher interviewed the respondents and completed the questionnaires which proved to be time consuming. The other problem was that men felt generally shy to participate in the study because of the sensitive nature of the study. The researcher engaged some volunteers in parishes visited to explain the significance of the study and encourage the men to participate. Attempts to administer questionnaires on Sunday after mass, proved a challenge as some respondents did not return them on the agreed dates even after several visits to the parishes. In such situations, the researcher resorted to conducting interviews and completing the questionnaires personally to avoid further delays.

### **3.7 Data Analysis**

All data collected from interviews were analysed thematically in line with major themes that crystallised up from the discussions. Thematic analysis has been defined as "... a categorizing strategy for qualitative data by which researchers review their data, make notes and begin to sort it into categories" ([sites.harvard.edu/icb/icb.do](http://sites.harvard.edu/icb/icb.do)). Furthermore, all quantitative data were analysed using the Statistical Package for Social Sciences (SPSS) in order to obtain frequencies and percentages. The researcher also used the triangulation technique which allowed for testing of one source of data with another.

Both quantitative and qualitative data were collected in this study. Quantitative data was interpreted using frequencies and percentages. The highest frequencies and percentages represented the general views of respondents. Qualitative data from interviews were interpreted by considering the most prominent themes as representing the views of the respondents.

### **3.8 Ethical Considerations**

At the beginning of data collection, permission was sought from parish priests in writing. When permission was granted, the researcher availed all necessary information to those who had been sampled and assured them that the information to

be obtained from them was purely for academic purposes. The respondents were also assured that their identity would be kept confidential. This was done by telling respondents not to indicate their names and phone numbers on the questionnaires. In addition, a letter of consent was presented to them and they were also told to withdraw any time they felt they could not continue in the study.

### **3.9 Summary**

Chapter three explained the methods and procedures the researcher used during the study. The chapter described the research design, target population, sample and sampling procedure, research instruments used, data collection procedure, challenges encountered during data collection and data analysis.

The next chapter presents the findings.

## CHAPTER FOUR

### PRESENTATION OF FINDINGS

#### 4.0 Overview

This chapter presents the findings of the comparative study of the Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District. The findings were based on the Research questions below. The principle question intended to investigate how Catholic and Bemba Marriage Educational Programmes had impacted on marriage and family life in selected parishes of Lusaka Urban. The specific questions are listed below.

- a) What are the contents of Catholic and Bemba Marriage Educational Programmes?
- b) What challenges do Catholic and Bemba Marriage Instructors face in disseminating Marriage Educational Programmes?
- c) What challenges do participants in Catholic and Bemba Marriage Educational Programmes face in implementing knowledge and skills from these programmes?
- d) How can these challenges be resolved?
- e) What is the impact of the marriage educational programmes on marriage and family life?

The responses to these questions are presented in five sections. The first section presents the findings collected from thirteen (13) priests. The second section presents the findings from eleven (11) couples of Catholic Marriage Instructors. The third and fourth sections present findings from four (4) *ifimbusa/bashibukombe* (male Bemba Marriage Instructors) and four (4) *banachimbusa* (female Bemba Marriage Instructors) respectively. The fifth section presents findings from 124 participants in both Catholic and Bemba Marriage Educational Programmes. The total number of respondents presented in these sections is 156 out of 172. This is because sixteen (16) respondents decided not to bring back the questionnaires administered on them.

#### 4.1 FINDINGS FROM THE INTERVIEW WITH PARISH PRIESTS

In this study, thirteen (13) priests were interviewed individually. The priests comprised eleven parish priests, one priest in charge of marriage tribunal and one priest in charge of enculturation.

#### **4.1.1 CONTENT OF CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section is based on the first research question which aimed at finding out the content of the Catholic Marriage Educational Programmes.

The respondents explained that in the past the priests, deacons, brothers, sisters and catechists taught marriage educational programmes individually. They also maintained that the lessons were decided upon by the parish priests in line with the teaching of the church as explained in the Catechism of the Catholic Church. The priests said that sometimes the lessons took the form of catechism for baptism if the spouses needed baptism or just one single session of marriage instruction after which the marriage was ratified.

Furthermore, the respondents explained that the topics covered during the training were the same ones the marriage instructors taught couples in readiness for the celebration of their marriages in church. The respondents also stated that the curriculum was decided upon by the Archdiocesan Pastoral Team in consultation with priests and marriage instructors. The respondents emphasised that the main resource was the Catechism of the Catholic Church. They also noted that the topics listed in Pillet (1995:5) namely, "...Our Project, You and Me As We Are, I Learn who I Am and who I can Be, The Two of Us in Communication, How Do We Share Together and How Do We Make Decisions Together, Understanding Man and Woman, Looking at Men and Women Physically, Health Sexual Relationship, A Person Needs to Grow, Our Values and Our Budget, Planning Our Living Together and with Others, Our Faith, Sacrament of Our Love and Our Reconciliation..." were used as a guide during the Catholic Marriage Educational Programmes conducted in most parishes of Lusaka District.

Some respondents also added that the topics listed in the Lumko Institute (1994) document were used to complement what was listed by Pillet (1995). The topics included the following: Marriage is Built on Love, The Challenge of Commitment, Christian Marriage: A Sign of God's Love, Intimacy and Sexuality, Building Relationship through Communication, Two Faiths but One Love, Marriage and the in-Laws, Oneness and Equality, AIDS and the Family, and Planning the Ceremony. On the issue of courtship, the respondents stated that they encouraged the couples to know each other better by engaging in open communication on matters that affected them such as each other's background and culture. The parish priests explained that the church did not

stipulate the period of courtship. Thus, each priest used his own discretion to guide couples who had known each other for a period of six months or less to give themselves enough time to know more about each other before they could celebrate their marriage in church.

On the issue of HIV/AIDS, the respondents said that the matter was covered in the curriculum. However, they maintained that they took it upon themselves to encourage couples to go for Voluntary Testing and Counselling (VCT) to find out each other's status and decide how they were going to live when they got married.

The respondents said that, at present, Catholic Marriage Educational Programmes were conducted by a team comprising the parish priest and two or three couples who were in full communion with the church. They said that the couples were chosen from the small Christian communities who looked at them as role models and from the Marriage Encounter Movement after the encounter weekend experience if they lived exemplary lives. The respondents stated that these couples underwent training in conducting marriage educational programmes at both Archdiocese and parish levels. The training programmes were conducted by priests and couples who were involved in conducting marriage educational programmes for a long time.

The priests stated that their main role was to interview couples intending to marry to find out if they had met the Catholic requirements referring to sacraments they had received like Baptism, First Holy Communion and Confirmation. The respondents also explained that they also gathered background information about the couple in line with the questions raised in the Marriage Inquiry Form. The priests also confirmed with the couple if bride wealth had been agreed upon before the couple were handed over to the marriage instructors. The priests also explained that they taught the lesson entitled "Our Faith and Sacrament of Our Love," in which they explained the Sacrament of Matrimony.

#### **4.1.2 CHALLENGES OF DISSEMINATING CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section is based on the second research question which aimed at identifying the challenges of disseminating Catholic Marriage Educational Programmes. The parish priests lamented that most people did not understand the meaning of marriage. The respondents observed that some couples who went to celebrate marriage for formality broke up within a short time. Two priests

bemoaned the practice by some parents of forcing under-aged children to marry even when they did not love each other. They said that this practice was quite rampant in high density residential areas of Lusaka District.

The respondents revealed that some adult couples had difficulty in disclosing marital problems to priests because they felt that some priests were too young to listen to their marital problems, while others felt that priests had no solutions to marital problems since they did not have any firsthand experience of married life.

Some parish priests who dealt with couples from high density residential areas, observed that women tended to be too economically dependent on their husbands, which affected their freedom of expression on matters affecting their marriage. Thus, many of the women gave the excuse that they were in marriage for the sake of the children.

One respondent observed that affluent couples who lived in low density residential areas failed to disclose their problems to anyone due to lack of a support system. He noted that such couples suffered from loneliness and depression especially after their children had become independent and left the country to study or work abroad.

The respondents reported that young couples who experienced serious problems after few years of marriage shied away from seeking help from marriage instructors or the priest for fear that they would be looked at as failures in implementing what they were taught during the Catholic Marriage Educational Programmes.

All the respondents revealed that most times, women were willing to participate in the Catholic Marriage Educational Programmes and wanted their marriages to be blessed in church while men were very reluctant for fear of commitment to one wife till death.

The respondents noted that: lack of love, immaturity, intolerance, infidelity, competition (i.e. women wanting to assume the role of head of the family), alcohol abuse, diseases especially HIV/AIDS, lack of communication, lack of trust, lack of seriousness about prayer, lack of openness, impotence on either party, misuse of mobile phones, sexual dissatisfaction, children outside marriage, mishandling of money matters, having friends of opposite sex, insecurity for the unemployed man, bad behaviour of step children, interference from mistress, in-laws or other

relatives, taking each other for granted, forced marriage and economic reasons were the causes of separation and divorce.

#### **4.1.3 WAYS OF RESOLVING CHALLENGES OF DISSEMINATING CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section is based on the fourth research question which aimed at finding out ways of resolving challenges of disseminating Catholic Marriage Educational Programmes. The respondents proposed the following ways of resolving the challenges mentioned above. All the respondents emphasised the need to create a support system which would help married couples in dealing with marital problems.

The priests suggested that they would encourage those who had been in marriage from one to five years to come together once in a while for a workshop where they would be given a talk by Catholic Marriage Instructors and also have an opportunity to share their experiences.

The respondents emphasised that there was need to offer refresher courses for people who had been in marriage for a number of years to remind them about some pertinent issues in marriage which they might have forgotten or ignored over the years.

The priests suggested that couples should be encouraged to go for Marriage Encounter Weekends to reinforce their communication skills. Some respondents explained that small Christian communities and lay groups like Nazareth and St Anne should emphasise the importance of marriage in their meetings.

One priest said, “There is need to include the intercultural, psychological, anthropological, medical and scientific approaches to sexuality in the Catholic Marriage Educational Programmes in order to improve the bedroom experience for couples.”

The respondents recognised the need to put God at the centre of marriage in order to guarantee success of the marriage as spouses would come to understand the true meaning of love.

Most of the respondents maintained that the Catholic Marriage Educational Programme curriculum should be reviewed to see if the contents were still relevant and to allow for the addition of useful aspects of marriage instruction relevant to the current times. To be

incorporated in the programme should be such topics as the proper use of mobile phones, civic education to enlighten couples on issues of abuse, defilement, empowerment for women and issues of unemployment in general. In addition, it might be important to include in the programme the other aspect of marriage. Here, stress should be on the fact that marriage is for two people. The purpose of this topic is meant to help couples withstand pressure from relatives who interfere in marriage and also to teach them endurance in hard times so as to prevent separation or divorce over flimsy reasons.

Most respondents noted that there was need for couples to spend quality time together to avoid the temptation of spending time with people who were not their spouses. This practice was recommended especially for couples who spent considerable time away from their families because of education or work.

Ultimately, the parish priest maintained that they got some feedback on the effectiveness of Catholic Marriage Educational Programmes indirectly from some couples who invited them to celebrate their wedding anniversaries or those who went to church to have their children baptised.

## **4.2 FINDINGS FROM PRIESTS IN CHARGE OF MARRIAGE TRIBUNAL AND ENCULTURATION**

This section presents findings collected from the two priests in charge of Marriage Tribunal and Enculturation respectively.

### **4.2.1 CONTENTS OF THE CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section presents findings in relation to the first research question which sought to find out the contents of the Catholic Marriage Educational Programmes.

In relation to the Catholic Church teachings on courtship, marriage and sex, one respondent explained that after marriage, the spouses gained bodily rights over each other because they were not allowed to have sexual relations before marriage. The respondents stated that after the Second Vatican Council, there was emphasis on communion of whole life which allowed for more interpersonal relationship at the psychological, emotional and spiritual levels.

The respondents said that the stand of the church on the teaching that marriage is indissoluble had remained the same. They maintained that when two baptised Christians married in the Catholic Church, their marriage was for life. They also said that this teaching promoted unity and stability in marriages.

In addition, the respondents reported that in the past girls of 12 years of age and boys of 14 years of age could marry in church. They, however, noted that consent of parents had to be secured before marriage of their children could be sanctified. The respondents mentioned that currently, the marriage age for girls was 14 while that for the boys was 16. One priest said, “The Catholic Church cannot celebrate a marriage of a couple whose ages fall below that which is recognised in a given country.”

The respondents observed that in the past, a couple was allowed to marry in church only when spouses proved that they knew the prayers by heart and if they were baptised, were receiving communion and were confirmed. This teaching still applied at the present moment. However, there were some exceptions in mixed marriages and those contracted as disparity of cult (when a Catholic marries a non baptised person). For those types of marriage, dispensation was sought from the Bishop before marriage could be celebrated. The respondents said that present, marriage bands were announced in churches three times and couples were not permitted to have sexual relations before marriage was celebrated.

One respondent reported that in the past, sex was looked at as a sin resulting from original sin. “Sex in marriage was tolerated but couples had to have it as few times as possible because it was looked at as dirty. Family life was not valued but religious life was valued more,” said one respondent. However, one respondent observed that “since the Second Vatican Council, sex is seen as a good thing. He said, “Sex is part of God’s creation in which human beings can find God through sexual intimacy.”

The respondents also maintained that the church teaches its members to use Natural Family Planning which promotes intimacy, self knowledge and respect for each other’s sexual needs.

#### **4.2.2 CHALLENGES OF DISSEMINATING CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section presents findings based on the second research question which was aimed at investigating the challenges of disseminating Catholic Marriage Educational Programmes. The responses from the two priests in charge of Marriage Tribunal and Enculturation respectively are presented below.

The respondents reported that most people did not follow the teaching of the church on matters of courtship, marriage, sex and family planning. One respondent blamed the process of Policy Formulation in the Church which ostracised women participation. It needs mentioning that Policy Formulation in the Church was the sole responsibility of the magisterium, comprising the Pope and the Bishops. One respondent lamented, “Old men, Bishops and Cardinals, make all the rules and women are not involved in making rules.”

The respondents bemoaned the fact that most people did not fully understand marriage from the traditional, Christian and civil points of view. They observed that when problems arose in some marriages which had been ratified in the church, couples rushed to courts of law to seek divorce but discovered that the courts could not grant them divorce. The respondents said that when such attempts failed, couples went their separate ways and sometimes remarried while their ex-spouses were still alive, contrary to the teaching of the church that marriage was for life. One respondent observed that, “Some women just want to have children but are not willing to commit themselves to one man in marriage while some unmarried men have children with different women. Others experiment to see if marriage will work and sometimes ratify marriage in church.”

In spite of the emphasis on fidelity between spouses, at times this commandment had been broken. As a result, reconciliation posed a challenge to the aggrieved party since the church did not allow divorce. The respondents said that the Catholic Church encouraged reconciliation and did not consider infidelity as ground for annulment of marriage. However, one respondent highlighted some grounds on which marriage can be annulled in the Catholic Church. He said that in the case of impotence on either spouse, sterility, consanguinity, fear, force, simulation, impediment of crime in the form of elopement, raptus (abduction), killing of one’s spouse or

another person's spouse, a marriage can be annulled because these grounds render marriage invalid.

One respondent maintained that mixed marriages sometimes posed a challenge to the Catholic party and made it difficult for him or her to practise his or her faith freely after celebrating their marriage.

The respondents observed that sometimes couples were uncertain about the Catholic teachings because the Zambian traditions and missionary teaching tended to conflict each other. They explained that the Catholic Church viewed marriage as a partnership between a man and a woman whereas the traditional view perceived marriage as a family or a clan affair where the couple was expected to accept cultural practices proposed by parents and other relatives. One respondent observed that, "In some situations, adults want to decide for other people and so youths begin to hide and decide to cohabit if they are told not to marry."

The other respondent noted that, "In the past, divorce was not allowed and people obeyed and lived together even if they were not happy." Another respondent observed that some marriages ratified by the church turned out to be unbearable for the couples while some remarriages had worked out despite the lack of recognition by the church as valid unions. The respondents maintained that this was a challenge on the teaching that marriage was indissoluble if validly contracted. One respondent said, "Couples are given chance to make decisions about their marriages on whether they want to continue with the marriage or go on separation for some time in the hope that they would reconcile."

The respondents also mentioned some cultural practices which they thought conflict with Christian teachings. These included polygamy, wife inheritance, the rite of taking the bride wrapped only in a loose *chitenge* (cotton cloth) to her husband's home on their first night in marriage and confirming consummation of marriage in the traditional way by inspecting a white cloth used to wipe fluids as the couple made love for the first time. If the bride had not had intercourse before, the white cloth would be stained with blood to show that she was a virgin on the day of marriage. If the bride had had intercourse before, the husband would place a pestle inside a mortar in order to indicate to the elders that the girl was not a virgin at the time of marriage. On the other hand, if the man was able to perform sexually, the cloth would be sticky

with semen. If the man was not able to perform sexually, the cloth would remain clean. The marriage instructors and witnesses from the families would tell whether the man was fertile or not by examining the semen on the cloth. In the past, if a man was sterile, the family made arrangements for a cousin or brother to have children for him with his wife. This cultural practice was in conflict with the Catholic teaching which emphasised the union of one man and one woman in holy matrimony for life. The other practises were: demanding unpaid bride price when the wife died, ending a marriage if a couple could not have children and the bride's grandmother and paternal aunt disposing of pubic hair after the couple's first shaving ritual to ensure that the couple adhered to marriage instructions.

#### **4.2.3 WAYS OF RESOLVING CHALLENGES OF DISSEMINATING CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

One respondent explained that the church currently welcomed groups of *ifimbusa* (traditional marriage instructors) who taught traditional aspects of marriage to priests, nuns and other people involved in conducting Catholic Marriage Educational Programmes. This move was intended to create understanding between the church and traditional teachings for the benefit of the participants.

One respondent explained that some of the difficult cultural practices mentioned under 4.3.2, had been discouraged. The respondents said, "Special premarital instructions should be given to the youth to explain what marriage is, long before they choose marriage partners." The respondents were however quick to point out that Catholic youths should be careful about choosing marriage partners from some religious denominations, in particular, those that did not have any understanding of the Catholic Church's teachings on marriage.

In addition, the respondents said that youths should be taught about the benefits of faithfulness, the problems of divorce, the problems of premarital sex and cohabitation and that useful values from our culture should be inculcated in the youths at an early stage. In line with this proposition, one respondent emphasised, "The formation of conscience should start early so that children can respect the institution of marriage."

In relation to those entering marriage, respondents explained that refresher courses or workshops should be organised to educate them on crucial issues affecting their marriages.

The respondents reported that the church now allowed couples where one or both spouses were found to be HIV positive, to use condoms within marriage to avoid re-infection. The respondents explained that the church allowed remarriage only in few circumstances such as the following: when marriage had been annulled, if one's partner dies, if people started a relationship before they were baptized and later got baptized.

#### **4.3 FINDINGS FROM THE INTERVIEW WITH CATHOLIC MARRIAGE INSTRUCTORS**

The Catholic Marriage Instructors were interviewed as couples with respect to the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District. Below are the findings.

##### **4.3.1 CONTENT OF CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section is based on the first research question which aimed at finding out the content of the Catholic Marriage Educational Programmes.

The respondents explained that in the past, priests, deacons, sisters, brothers and catechists acting individually conducted marriage instructions for couples in one to three sessions after which the marriage was celebrated in the church. The respondents noted that the content of these Catholic Marriage Educational Programmes were not as elaborate as they were at present. They also said that the content was mainly based on spiritual matters which concentrated on catechism in preparation for the giving of sacraments like baptism. The respondents emphasised that issues of sexuality were very difficult to explain especially when a local language was used as medium of instruction. The respondents confirmed that facilitators used mainly the lecture technique to impart knowledge and skills to the couples.

The respondents reported that at present, a team, comprising the parish priest and two or three couples of Catholic Marriage Instructors, was responsible for marriage preparation programmes. The marriage instructors affirmed that they had been identified from small Christian communities and then specially trained to conduct marriage educational programmes.

The respondents pointed out that the topics in the Catholic Marriage Educational Programmes curriculum were approved by the church through the Archdiocese Pastoral Team in consultation with parish priests and marriage instructors from parishes.

The respondents identified two syllabi in relation to the two types of participants they dealt with namely: the youths who want to marry for the first time and adults who want to regularise their marriages which were originally celebrated traditionally. Most respondents maintained that young couples were taken on a one to one basis by one couple of marriage instructors. Furthermore most respondents said that the couple of marriage instructors made special arrangements with each young couple to meet them at the most conducive place where they would be free to ask questions. Few respondents explained that they met young couples as a group so that they could learn from each other and also to cater for the large number of participants in some parishes.

Most respondents listed the following as the topics covered with the young couples: Marriage is built on Love, Building Relationship through Communication, Personality Style: Understanding Man and Woman, Challenge of Commitment till Death, Christian Marriage, Intimacy and Sexuality, Our Children: Responsible Parenthood and Natural Family Planning, Two Faiths but One Love, Marriage and in-Laws, Oneness and Equality, AIDS and the Family, Our Budget and Planning our Ceremonies (Lumko Institute, 1994).

The respondents also highlighted the following as the topics they covered with adults: Our Project, You and Me as We Are, I Learn Who I Am and Who I can become, The Two of Us in Communication, How do We Share Together, How do We make Decisions, Understanding Man and Woman, Looking at Men and Women Physically, Healthy Sexual Relationship, A Person needs to Grow, Our Values, Our Budget, Planning Our Living Together and with Others, Our Faith, Sacrament of Our Love, Our Reconciliation (Pillet,1995).

The respondents were asked what training they had done to start conducting Catholic Marriage Educational Programmes. The respondents confirmed that they had attended marriage workshops at Archdiocese and parish levels to equip them with knowledge and skills necessary for them to prepare individuals for marriage. Almost all Catholic Marriage Instructors said they had also

participated in the original weekend of the Marriage Encounter Movement which refreshed their relationships as married couples and also empowered them with communication skills.

Above all, respondents maintained that the best training they had done was their lived experience in marriage. Added to the above, they claimed that they had continued reading widely on the topic of marriage and participated in ongoing marriage workshops organised from time to time at parish and archdiocese levels. In addition to marriage workshops, one counsellor had done a diploma in Theology, another had trained as a catechist, two had done Pastoral Counselling, one had also attended Traditional Counsellor's Workshop, while the other was trained in Adolescent Sexual Reproductive Health.

The respondents also explained that the issue of HIV/AIDS was discussed under lesson 7 which is entitled Healthy Sexual Relationship. They added that sometimes health workers were invited to speak about HIV/AIDS and Sexually Transmitted Infections. All the instructors emphasised that they encouraged couples to go for Voluntary Counselling and Testing (VCT) in order to find out their HIV status. This was meant to help couples to make decisions on how they were going to live when they got married. Ultimately, the respondents said they encouraged couples to love each other and to be faithful to each other. Mr G lamented, "It is sometimes challenging to discuss the issue of HIV/AIDS and STIs when some participants show signs of the disease."

Respondents explained that they dealt with the issue of premarital sex during Catholic Marriage Educational Programmes. Mr and Mrs V noted, "The Bible teaches no sex before marriage. Premarital sex takes away excitement and men respect girls who are virgins at the time of marriage." In addition, Mr and Mrs G said, "Premarital sex is talked about with the youth and those who indulge in it are told to stop to allow for second virginity." Mr and Mrs I insisted, "Couples are just told sex outside marriage is a sin and does not make relationship." In short therefore, all the respondents emphasised that they cautioned couples against indulging in premarital sex and told those who had been indulging in it to stop, confess their sin and wait for their wedding day.

The respondents also highlighted some effects of premarital sex. Mr and Mrs X observed, "Sexual disillusionment comes too quickly because youths indulged in sex before marriage." Furthermore, Mr and Mrs W added, "Those who have indulged in premarital sex tend to

compare what they have gone through. They look for new information while those who have not indulged look forward to understanding sexuality.” Respondents also listed other effects like, unplanned pregnancies which exert undue pressure on the couples to marry quickly even before they know each other well; loss of pride because one is not a virgin; and the possibility of contracting a disease.

All the marriage instructors confirmed that they emphasised Natural Family Planning which the church taught its members to use. They also explained that during the marriage educational programmes they displayed both medical and traditional family planning methods for the participants to understand.

In addition, the respondents explained that they used mainly top down methods with the young couples in the beginning. As the couples became more comfortable, the marriage instructors said they used reading, explaining, pair work exercises, flip charts, pictures, open discussion, question and answer sessions and assignments.

With adult couples, the respondents cited group activity where men and women are made to discuss sensitive matters in separate groups and then report back to the main group for further discussion as one of the most effective techniques used. The respondents mentioned that they also used pictures, flip charts, sketches, demonstrations, brainstorming, sharing and role play to emphasise various issues.

Catholic Marriage Instructors highlighted topics they found challenging to teach. They listed the following: Understanding Man and Woman, Looking at Men and Women Physically, Our Budget, Sex and in-laws. Mr and Mrs Y said, “It is a big challenge to break myths and misconceptions about sex and it is a challenge to go deep when discussing sexual matters.” Mr and Mrs Y noted, “Both facilitators and participants are uncomfortable with the topic on sex.” Mr and Mrs N observed, “Adult groups talk openly about sexuality while youths are not open,” Mr and Mrs W said, “Sexuality is difficult at the beginning with adult groups but youths are keen to listen. Some youths feel uneasy because of their involvement in premarital sex.”

Mr and Mrs V cited, “The topic on budgeting is difficult for adult couples who find it challenging to change to new ways but younger couples promise to try.”

Mr and Mrs X explained, “We do not find any topic challenging because of our long experience in marriage and also in preparing couples for marriage.”

#### **4.3.2 CHALLENGES OF DISSEMINATING CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

This section is based on the second research question which sought to investigate the challenges of disseminating Catholic Marriage Educational Programmes.

The following are the findings. “Some people fail to open up in the presence of their spouses or marriage instructors especially on matters of sex and sexuality due to traditional concerns. Some participants who knew me as secretary and catechist for many years, find it difficult to adjust to my new role as marriage instructor,” lamented Mrs V.

Most respondents observed that some participants, both young and adult couples, seek to have their marriage celebrated in church as a formality so that they could participate in sacraments and also be allowed to join lay groups. Mr and Mrs X observed, “Couples come for marriage lessons in the last minute, say a month or two before the wedding day and fail to concentrate due to pressure. Some are not aware of their faith and do not understand the church teaching especially on marriage. Boys are not too keen and write less during the lessons but begin to write keenly when sexual intercourse is discussed.”

Mr and Mrs N observed, “Blessing a marriage in church is a formality because people want to join lay groups. Most women spend time away from home and so come in conflict with their spouses when they want to have their marriages blessed in church. Some young ladies use contraceptives before they marry and think it is not wrong to use them. Many young people want to flirt or have multiple relationships even when they register for marriage preparation lessons.”

Mr H noted, “Some young people rush into marriage without courtship and consequently some marriages last for few months after celebrating marriage in church.” In addition, Mr and Mrs I complained, “Youths do not know what is involved in marriage. They are more concerned with the wedding ceremony. Some young couples do not even have the prerequisite sacraments and view marriage as a contract which can be broken anytime.”

Most respondents bemoaned the fact that adult couples lacked commitment during marriage educational programmes which was particularly true of most men.

Some respondents reported that some marriage instructors who were not living what they taught couples, were being rejected by new couples on the basis of how they conducted themselves in the community. Mr and Mrs H lamented, “After going through marriage lessons, couples are not free to come back and consult when they have problems. Some even leave the church.”

The respondents observed that the values existing in society which were mainly learnt from the media were in conflict with the moral and social teachings of the church. Mr and Mrs G said, “Those marrying for the first time may already be involved in premarital sex and some girls are already pregnant.”

Most respondents bemoaned the numerous problems encountered by some couples because of difference in religious beliefs. They observed that people from other Christian denominations, who attended Catholic Marriage Educational Programmes with their Catholic spouses, did not really follow what they were taught after celebrating their marriage.

Furthermore, the respondents thought a number of factors were the causes of separation and divorce. Therefore, they outlined the following issues: women wanting to assume the role of head of the family (competition), people going into marriage because of the money and other material property they can get from their spouse (materialism), marrying for formality or as a fashion, immaturity, people following ideas and practices of their peer group (group influence), lack of trust, bad behaviour of children, lack of communication, self-centredness, lack of appreciation of one's spouse, girls who are poorly prepared for sex, selfishness, not living according to marriage values, indecent dress code, working women who dictate to their unemployed husbands, wrong interpretation of gender equality, troubled sexual life, boys receiving little traditional preparation, infidelity, lack of contentment with what one has, women spending more time attending lay group meetings at church, women attending numerous kitchen parties to drink alcohol in order to run away from problems at home, spouses not knowing each other well enough before marriage, lack of respect, failure to tell each other what one feels about the other, drunkenness, couples spending long periods without coitus, budgeting, poverty,

interference from relatives, comparing with their parent's marriage and trying to imitate how they relate.

The respondents proposed what they thought should be done to prevent separation and divorce. The following were their proposals: love, respect, improved prayer life, refresher courses, openness, people should take time to know each other before they marry, couples should implement what they learn from the marriage educational programmes, emphasise self awareness, encourage couples to go for Marriage Encounter to learn communication skills and honesty.

#### **4.4 FINDINGS FROM INTERVIEWS WITH *IFIMBUSA/BASHIBUKOMBE* (MALE BEMBA MARRIAGE INSTRUCTORS)**

Four *ifimbusalbashibukombe* (male Bemba Marriage Instructors) were interviewed in relation to the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District.

##### **4.4.1 CONTENT OF BEMBA MARRIAGE EDUCATIONAL PROGRAMMES FOR *SHIBWINGA* (GROOM)**

This section is based on the first research question which was aimed at finding out the content of the Bemba Marriage Educational Programmes for the groom.

The respondents said that in the past *shibwinga* (groom) was instructed only by those old men who had been in marriage for a long time and who also reflected good character. He was taught orally in the bush where he was also shown medicines which were useful in marriage. The respondents said lessons were conducted in stages over a period of time and intensively prior to marriage. *Shibwinga's* (groom's) grandfather monitored the process closely. Amongst the techniques used for teaching were songs and proverbs. The content included: love for one's wife, personal hygiene, understanding women, how to select a marriage partner, anatomy of women, bedroom wisdom, abstinence, how to look after their marriage as a couple, how to take care of one's wife and children as protector and provider, respect, trust, meaning of marriage, confidentiality, how to undertake the *chitemene* system of farming and how to live with in-laws. The respondents explained that the process was conducted in stages from selection of the girl,

paying *insalamu* (token gift paid to girl's parents) negotiations and payment of agreed bride price and finally celebration of marriage.

The respondents maintained that they still taught the same content as in the past except it was not easy to find a bush to take *shibwinga* (groom) and show him medicines especially in urban areas. The respondents emphasised that the marriage procedure followed all the stages. Where the grandfather was not available, the maternal uncle acted as witness to what *shibwinga* (groom) was taught.

All the respondents confirmed that they encouraged *shibwinga* (groom) and his future wife to go for VCT in order to know their status and decide how they were going to live when they got married. The respondents argued that premarital sex was frowned upon as was the case in the past because it brought indiscipline. Those who indulged in it were cautioned to stop immediately and wait until they got married.

With respect to family planning, respondents said that the couple were given taboos which they had to adhere to. They said a woman was sent to the parents' home to give birth and return to the husband after a certain period. One respondent emphasised, "*Namayo e kiyi. Afwile ukukaka mumusana.*" This meant that the woman was in control of the issue of family planning. She was responsible to see that the traditional family planning method succeeded. Otherwise, the elders were angry with her if she conceived before weaning her baby.

#### **4.4.2 CHALLENGES OF DISSEMINATING BEMBA MARRIAGE EDUCATIONAL PROGRAMMES FOR THE GROOM**

This section is based on the second research question which was aimed at investigating the challenges of disseminating Bemba Marriage Educational Programmes for the groom.

One respondent said that young men go to churches which disregard *amafunde* (marriage instructions). Another respondent said, "Some young people misconstrue *amafunde* (marriage instructions) as satanic." The respondents said there was a very negative attitude that had developed towards *amafunde* and as such, the young people who ventured into marriage without traditional wisdom realised that they could not cope without this valuable wisdom of our ancestors. The respondents also cited the impact of technology on marriage especially the values

that are being promoted in society through the media like pornography, Western Culture and inappropriate dress code.

One of the respondents said, “The influence of Western Culture has made some young people stubborn and they think they already know too much.” The respondents said even when the young men had been empowered with skills and necessary bedroom wisdom, they refused to use it in their marriages. The respondents also lamented the fact that most youth did not know courtship and so married without knowing each other well. The respondents felt that the situation was worse in urban areas where people from different ethnic groups decide to marry without knowledge about each other’s family background and without any guidance on selection of a marriage partner as was systematically done in the past.

The respondents reported that young people found it challenging to implement *amafunde* (marriage instructions) due to the negative influence from Western Culture and some church groupings which misconstrued *amafunde* (marriage instructions) as satanic. The respondents identified this as the main cause of separation and divorce. In addition, the respondents also listed the following factors as the other causes of separation and divorce: competition which made women to seek recognition as heads of families, materialism which led some women to engage in extra marital affairs to satisfy their numerous material wants, lack of respect, peer influence, poor courtship, impotence, interference from family members, differences in opinion, separation because of work, government policy which disregards the marital status of employees when deploying them in different parts of the country, income levels, inferiority complex, infidelity and immaturity.

#### **4.4.3 WAYS OF RESOLVING CHALLENGES OF DISSEMINATING BEMBA MARRIAGE EDUCATIONAL PROGRAMMES FOR THE GROOM**

This section presents findings in line with the fourth research question which sought to provide ways of resolving the challenges presented in the previous section. The respondents said that the government should formulate a policy that promotes and protects marriage and family life. It is unacceptable to deploy married people in two different locations where they cannot easily meet to live together as a couple. The respondents also emphasised that young people should spend more time in courtship in order to know each other well before marriage. They also proposed

that something should be done at national level to promote *intambi* (traditional culture) practised by the various ethnic groupings in relation to marriage in order to change the negative attitude of people towards *amafunde* (marriage instructions). In the case of impotence, the respondents said that people should be encouraged to go to hospitals to seek help instead of going to traditional doctors. However, this view is debatable as some couples had found help from traditional doctors.

#### **4.5 FINDINGS FROM *BANACHIMBUS* (FEMALE BEMBA MARRIAGE INSTRUCTORS)**

Four *bana chimbusa* (female Bemba Marriage instructors) were interviewed in relation to the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District. The findings are presented below.

##### **4.5.1 CONTENT OF BEMBA MARRIAGE EDUCATIONAL PROGRAMMES FOR *NABWINGA* (BRIDE)**

This section is based on the first research question which sought to find out the content of the Bemba Marriage Educational Programmes for the bride.

The respondents reported that Bemba Marriage Educational Programmes were conducted by elderly women who had been living the principles of marriage. They said that the grandmother of the bride chose the *bana chimbusa* (female Bemba Marriage Instructors) to undertake this noble task. The paternal aunt and a witness from the groom's family were present during the whole period of marriage preparation to confirm that the bride was taught the right things. The respondents explained that only people who had undergone *amafunde* (marriage instructions) could be present when *nabwinga* (bride) was being instructed for fear that those who did not possess the wisdom might steal the wisdom if allowed to.

The respondents listed the following topics as constituting the curriculum for the bride: love for husband, respect for husband and in-laws, tolerance, confidentiality, generosity, humility, hard work, cleanliness, hospitality to all visitors, how to satisfy her husband, cooking, submission to husband with respect to love making, how to look after children. The respondents said that when a girl reached puberty, she was taken to the *cisungu* (initiation school for girls) where some of

the things listed above were taught. However, these were reinforced and more was taught prior to the celebration of marriage.

The respondents summarised the content of *nabwinga's* marriage instructions as dealing with four main areas of life namely: the surrounding which dealt with how one related to neighbours and the general community, the sitting room, the kitchen and the bedroom. The bedroom was considered the heart of the home. Consequently, *nabwinga* (bride) received specialised training to help her ensure that harmony was maintained between her husband and herself.

The respondents said that they used different methods and techniques to teach *nabwinga* (bride). The respondents confirmed that they used *imbusa* (sacred emblems) in form of pictures painted on the wall of a private room, freshly moulded *imbusa* made with wet clay on the floor, dried moulded *imbusa*, drums, sketches, songs and dances to teach *nabwinga* (bride). Each *imbusa* represented a particular teaching. *Bana chimbusa* (female Bemba Marriage Instructors) reported that on the night *nabwinga* (bride) was taken to *shibwinga* (groom), *icimbusa* (male Bemba Marriage Instructors) and *bana chimbusa* (female Bemba Marriage Instructors) compared notes to find out whether the information they had taught the couple was tallying. The respondents said that they used the chance to consolidate the information the young couple received to make their marriage successful. The process is known as “*ukusulula ifiteta*” (to emphasise or authenticate marriage instructions).

Respondents said that the contents of the Bemba Marriage Educational Programmes for *nabwinga* (bride), had remained the same as in the past. The respondents however, explained that the duration of the *amafunde* had reduced due to various factors like formal education and employment which took away a great deal of time from young people. Content had to be reduced and diluted as a consequence.

#### **4.5.2 CHALLENGES OF DISSEMINATING BEMBA MARRIAGE EDUCATIONAL PROGRAMMES FOR *NABWINGA* (BRIDE)**

The second research question was aimed at investigating the challenges of disseminating Bemba Marriage Educational Programmes for the bride.

The respondents highlighted the neglected truth about virginity as one of the major challenges when teaching *nabwinda* (bride). They observed that most girls who were involved in premarital sex tended to be stubborn and unwilling to assimilate *amafunde* (marriage instructions) because they thought they knew it all. The respondents bemoaned the fact that girls ignored the bedroom wisdom they were taught and generally most *amafunde* (marriage instructions). They said that this had resulted in behaviours that led to separation and divorce.

The respondents listed a number of factors which they thought caused separation and divorce. These included: lack of appreciation of one's partner, laziness, lack of cleanliness, lack of creativity, taking men for granted, bad company, peer influence, girls did not know how to prepare traditional food, selfishness, extra marital affairs, love of money, insubordination to the man as head of the family in the cultural context, disrespect, alcohol consumption, indecent dress code, interference from relatives and some churches who look down upon *amafunde* (marriage instructions).

#### **4.5.3 WAYS OF RESOLVING CHALLENGES OF DISSEMINATING BEMBA MARRIAGE EDUCATIONAL PROGRAMMES FOR THE BRIDE**

The respondents emphasised that young people should be taught the importance of following *amafunde* (marriage instructions) if their marriages were to succeed. The respondents also said that parents of *shibwinda* (groom) should ensure that they chose a knowledgeable man to teach their son what was expected in marriage so that both the girl and the boy possessed the same knowledge as they entered married life. The marriage instructors explained that young people should be told to abstain from premarital sex in order to teach them to respect sexuality, marriage and family life.

#### 4.6 FINDINGS FROM PARTICIPANTS IN CATHOLIC AND BEMBA MARRIAGE EDUCATIONAL PROGRAMMES

This section presents findings according to the fifth research question which sought to ascertain the impact of the marriage educational programmes on marriage and family life.

**TABLE 4.6.1 SHOWS DISTRIBUTION OF RESPONDENTS ACCORDING TO SEX**

<b>Sex</b>	<b>Frequency</b>	<b>Percentage</b>
Male	50	40.3%
Female	74	59.7%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.1 above shows that 50 (i.e. 40.3%) respondents were male and 74 (i.e. 59.7%) were female. The study established that majority respondents (i.e. 74=59.7%) were female.

**TABLE 4.6.2 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO LEVEL OF EDUCATION**

<b>Level of Education</b>	<b>Frequency</b>	<b>Percentage</b>
Primary Level	26	20.0%
Secondary Level	28	22.6%
College Level	48	38.7%
University Level	19	15.3%
None	3	2.4%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.2 above shows that 26(i.e. 20.0%) participants had done primary level of education, 28(i.e. 22.6%) had done secondary level, 48(i.e.38.7%) had done college level, 19(i.e.15.3%) had done university level while 3(i.e.2.4%) had not attended any formal education. The study established that majority respondents (i.e.48=38%) had attained college level of education.

**TABLE 4.6.3 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO TYPE OF OCCUPATION**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Professional	46	37.1%
Skilled	34	27.4%
Unskilled	44	35.5%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.3 above shows that 46(i.e.37.1%) participants were professionals, 34(i.e.27.4%) were skilled and 44(i.e.35.5%) were unskilled. The study revealed that majority (i.e.46=37.1%) were professionals.

**TABLE 4.6.4 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO MARRIAGE EXPERIENCE**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very good	60	48.4%
Good	40	32.3%
Fair	10	8.0%
Hard	9	7.3%
Oppressive	5	4.0%
<b>Total</b>	<b>124</b>	<b>100%</b>

Tables 4.6.4 above shows that 60(i.e.48.4%) respondents said their marriage experience was very good, 40(i.e.32.3%) said it was good, 10(i.e.8.1%) said it was fair, 9(i.e.7.3%) said it was hard and 5(i.e.4.0%) said it was oppressive. The study established that the marriage experience of majority respondents (i.e.60=48.4%) was very good.

**TABLE 4.6.5 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO AGE WHEN MARRIED**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
13-18 years	26	21.0%
19-23 years	40	32.2%
24-28 years	32	25.8%
29 and above	26	21.0%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.5 above shows that 26(i.e.21.0%) respondents got married between 13-18 years of age, 40(i.e.32.2%) got married between 19-23 years of age, 32(i.e.25.8%) got married between 24-28 years of age, 26(i.e.21.0%) got married between 29 years of age and above. The study established that majority (i.e.40=32.2%) got married between the ages of 19-23 years old.

**TABLE 4.6.6 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO LENGTH OF COURTSHIP**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
0-6 months	27	21.8%
7-12 months	31	25.0%
13-18 months	15	12.1%
19-24 months	21	16.9%
Above 2 years	30	24.2%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.6 above shows that 27(i.e.21.8%) respondents were in courtship between 0-6 months, 31(i.e.25.0%) were in courtship between 7-12 months, 15(i.e.12.1%) were in courtship between 13-18 months, 21(i.e.16.9%) were in courtship between 19-24 months while 30(i.e.24.2%) were in courtship above 2 years. The study revealed that majority

(i.e.31=25.0% and 30=24.2%) respondents were in courtship between 7-12 months and above two years respectively.

**TABLE 4.6.7 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO HOW LONG THEY HAD BEEN MARRIED**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
1-5 years	17	13.7%
6-10 years	8	6.5%
11-15 years	15	12.1%
16-20 years	20	16.1%
21 and above	64	51.6%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.7 above shows that 17(i.e.13.7%) respondents had been married between 1-5 years, 8(i.e.6.5%) had been married between 6-10 years, 15(i.e.12.1%) had been married between 11-15 years, 20(i.e.16.1%) had been married between 16-20 years and 64(i.e.51.6%) had been married for 21years and above. The study established that majority (i.e.64=51.6%) participants had been married for 21 years and above.

**TABLE 4.6.8 SHOWS DISTRIBUTION OF RESPONDENTS ACCORDING TO TYPE OF MARRIAGE EDUCATIONAL PROGRAMME ATTENDED**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Catholic	66	53.2%
Bemba	16	12.9%
Both	42	33.9%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.8 shows that 66 (i.e.53.2%) participants had attended Catholic Marriage Educational Programmes, 16 (i.e.12.9%) had attended Bemba Marriage Educational Programmes and 42 (i.e.33.9%) had attended both Catholic and Bemba Marriage Educational

Programmes. The study established that majority respondents (i.e.66=53.2%) had attended Catholic Marriage Educational Programmes.

**TABLE 4.6.9 CATHOLIC LESSONS PARTICIPANTS FOUND HELPFUL IN THEIR MARRIAGES**

1.Love	9. Submission
2. Communication	10. Trust
3.Respect	11. Marriage as a Sacrament
4. Prayer	12. Honesty
5. Sexual expression of love/Romance	13. Forgiveness
6. Faithfulness	14. Sacraments
7. Understanding	15. Taking care of family and in-laws
8. Budgeting	16. Tolerance and humility

Participants were asked to mention the lessons they found helpful in their marriages. They mentioned the lessons listed in table 4.6.9 above.

**TABLE 4.6.10 SHOWS THE BEMBA LESSONS PARTICIPANTS FOUND HELPFUL IN THEIR MARRIAGES**

1. <i>Iminsula</i> (tolerance towards husband and relatives)	6. <i>Amafunde ya kukati</i> (bedroom wisdom)
2. <i>Ukusunga abalume bwino</i> (taking care of husband)	7. <i>Ukukwata ukuboko</i> (generosity)
3. <i>Ukubela abalume</i> (submission to one's husband or doing what husband wants)	8. <i>Ubusaka</i> (cleanliness)
4. <i>Umucinshi</i> (respect for husband, in-laws and other people)	9. <i>Ukuicefya</i> (humility)
5. <i>Ukulanshanya</i> (dialogue)	10. <i>Ukusunga balupwa kumbali shonse</i> (looking after relatives from both families)

Participants were asked to mention the Bemba lessons they found helpful in their marriage. Their responses are listed in Table 4.6.10 above.

### **CHALLENGES OF IMPLEMENTING MARRIAGE EDUCATIONAL PROGRAMMES**

This section presents findings according to the third research question which sought to investigate the challenges respondents encountered when implementing the knowledge and skills from the Catholic and Bemba Marriage Educational Programmes.

**TABLE 4.6.11 SHOWS CATHOLIC LESSONS PARTICIPANTS FOUND DIFFICULT TO IMPLEMENT**

<b>TOPIC</b>	<b>REASONS</b>	<b>SOLUTION</b>
Budgeting	<ul style="list-style-type: none"> <li>-My income fluctuates because I am a businessman.</li> <li>-We find it difficult to budget because of constant changes in prices of things.</li> <li>-One feels that it is my money.</li> <li>-It is hard to agree on the right way to handle finances due to different social economic background.</li> <li>-I find it difficult to disclose my income because my wife is a shopping addict who cannot rest until she exhausts all the money available.</li> </ul>	<ul style="list-style-type: none"> <li>-I openly discussed income with my wife.</li> <li>-We put our money together and also started a business to improve our income.</li> <li>-</li> <li>-I feel my wife and I should attend workshops where other couples will share how they cope.</li> </ul>
Natural Family Planning	<ul style="list-style-type: none"> <li>-Natural Family Planning is difficult to use because I have irregular menstrual cycles.</li> <li>-Contraceptives brought suspicion in our marriage because it is against our culture.</li> </ul>	<ul style="list-style-type: none"> <li>-</li> <li>-We need to bring back some good traditional values.</li> </ul>
Community Prayer	<ul style="list-style-type: none"> <li>-My husband does not attend small Christian Community meetings.</li> </ul>	<ul style="list-style-type: none"> <li>-I pray for him so that he can change.</li> </ul>
Looking after relatives	<ul style="list-style-type: none"> <li>-my wife treats her relatives better than mine</li> </ul>	<ul style="list-style-type: none"> <li>-I feel we should have some refresher courses.</li> </ul>
Communication	<ul style="list-style-type: none"> <li>-We have conflicting views about each other's preferences.</li> </ul>	<ul style="list-style-type: none"> <li>-</li> </ul>

	-I fear to be misunderstood by my husband.  - I tried to be open at first, but my husband was not open with me because he still trusted his brother with whom he lived before he we got married.	-  -
Sharing	-My husband is very secretive.  -My husband does not share anything with me.	-  -
Sex life	-As time goes by, some things fall out. But my husband still misses them.  -My wife has become indifferent towards love making.	-  -

In Table 4.6.11 above, participants were asked to mention the Catholic lessons which they found difficult to implement in their marriages. The respondents were also asked to give reasons why they found the particular lessons difficult to implement and what they thought were solutions.

**TABLE 4.6.12 SHOWS BEMBA LESSONS PARTICIPANTS FOUND DIFFICULT TO IMPLEMENT IN THEIR MARRIAGES**

TOPIC	REASON	SOLUTION
Communication using beads	-It is too complex to be applied in modern society. -People are too busy to look out for symbols. -It is absurd.	-It is best for people to talk about things freely.
<i>Ukuicefya</i> (humility)	-I find it difficult to humble myself because of temperament.	-I pray about it. -I am learning how to deal with swinging moods.
<i>Ukubela</i> (submission)	-I find it difficult to submit to a lazy and unfaithful man.	-Seek God's guidance.
<i>Ukumfwana na bantu</i> (relating to other people)	-I found it difficult because my husband did not allow me	-We talked about it.

	to visit neighbours or even relatives.	
<i>Ubucende bwa mwaume tabona ng'anda</i> (husband's adultery does not break a home/ marriage)	-It encourages men to be unfaithful.	-One man and one woman for life should be emphasised.
<i>Amafunde ya kukati</i> (certain bedroom practices)	-My husband did not cooperate because he said they did not exist in his culture.	-I decided to follow what he wanted. -I sought help from counsellors.

In Table 4.6.12 above, participants were asked to mention the Bemba lessons they found difficult to implement in their marriages. Furthermore, they were asked to give reasons why they found the particular Bemba lessons difficult to implement and what they thought could be the solutions.

**TABLE 4.6.13 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO WHAT THEY THOUGHT WERE CAUSES OF SEPARATION AND DIVORCE**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Unfaithfulness	38	30.7%
Failure to show acts of love towards spouse	6	4.8%
Failure to show acts of appreciation for one's spouse	6	4.8%
Lack of communication	16	13.0%
Interference from relatives	3	2.4%
Lack of trust	3	2.4%
Lack of submission by both parties in a marriage	14	11.3%
Lack of marriage preparation	3	2.4%
All the above	35	28.2%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.13 above shows that 38 (i.e.30.7%) respondents thought unfaithfulness could cause separation and divorce, 6(i.e.4.8%) thought failure to show acts of love, 6 (i.e.4.8%) thought failure to show acts of appreciation for one’s spouse, 16 (i.e.13.0%) thought lack of communication, 3 (i.e.2.4%) thought lack of marriage preparation, 3 (i.e.2.4%) thought interference from relatives, 14 (i.e.11.3%) thought lack of submission on both parties in a marriage, 3 (i.e.2.4%) thought lack of trust while 35 (i.e.28.2%) thought all the above factors could cause separation and divorce. The study therefore revealed that majority respondents (i.e.38=30.7%) thought unfaithfulness was the main cause of separation and divorce.

**TABLE 4.6.14 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO SECOND MARRIAGE**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	24	19.4%
No	100	80.6%
<b>Total</b>	<b>124</b>	<b>100%</b>

The table above shows that 24 (i.e.19.4%) were in their second marriage while 100 (80.6%) were in their first marriage. Therefore the study revealed that majority respondents (i.e.100=80.6%) were in their first marriage.

**TABLE 4.6.15 SHOWS DISTRIBUTION OF PARTICIPANTS ACORDING TO CHILDREN IN THE PREVIOUS MARRIAGE**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	22	17.7%
No	2	1.6%
Not applicable	100	80.7%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.15 above shows that 22 (i.e.17.7%) respondents had children in their previous marriage, 2(i.e.1.6%) did not have children while 100 (i.e.80.7%) were in their first marriage

and the question did not apply to them. The study established that out of 24 who were in their second marriage majority (i.e.22=17.7%) had children from their previous marriage.

**TABLE 4.6.16 SHOWS DISTRIBUTION OF RESPONDENTS ACCORDING TO CHILDREN BEFORE MARRIAGE**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Children before marriage	20	16.1%
No children before marriage	80	64.5%
Not applicable	24	19.4%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.16 above shows that 20 (i.e.16.1%) respondents had children before marriage, 80 (i.e. 64.5%) did not have children before marriage while 24(i.e.19.4%) were in their second marriage and the question did not apply to them. The study revealed that out of 100 respondents who were in their first marriage 20 (i.e.16.1%) had children before marriage.

**TABLE 4.6.17 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO FAMILY PLANNING METHOD USED**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Natural Family Planning	48	38.7%
Artificial Method e.g. pill	58	46.8%
Traditional Method	8	6.5%
None of the above	10	8.0%
<b>Total</b>	<b>124</b>	<b>100%</b>

The table above shows that 48 (i.e.38.7%) participants used Natural Family Planning, 58 (i.e.46.8%) used Artificial Method, 8 (i.e.6.5%) used Traditional Method while 10 (8.0%) did not use any of the three methods listed above. The study revealed that majority respondents

(i.e.58=46.8%) used Artificial Method of family planning contrary to the teaching of the Catholic Church.

**TABLE 4.6.18 SHOWS ADVANTAGES AND DISADVANTAGES OF FAMILY PLANNING METHODS USED BY PARTICIPANTS**

Method	Advantages	Disadvantages
Pill	<ul style="list-style-type: none"> <li>-regulates menstrual cycle</li> <li>-helps space children</li> <li>-reliable</li> <li>-easily available</li> <li>-peace of mind</li> <li>-no side effects</li> </ul>	<ul style="list-style-type: none"> <li>-cumbersome to take pills daily</li> <li>-goes against Catholic Church teaching</li> <li>-one becomes overweight</li> <li>-abdominal pains</li> <li>-heart palpitation</li> <li>-passing a lot of water</li> <li>-back pain</li> <li>-weakness</li> <li>-headache</li> <li>-contributes to high blood pressure</li> <li>-menstruation stopped and only started after love making</li> <li>-very heavy flow</li> </ul>
Implant	<ul style="list-style-type: none"> <li>-helps space children</li> <li>-no side effects</li> </ul>	<ul style="list-style-type: none"> <li>-caused continuous bleeding</li> <li>-headache</li> </ul>
Traditional Method	<ul style="list-style-type: none"> <li>-helps space children</li> <li>-encourages collaboration</li> </ul>	<ul style="list-style-type: none"> <li>-sometimes fails to withdraw</li> </ul>
Natural Family Planning	<ul style="list-style-type: none"> <li>-allows one to plan for next child</li> <li>-improves communication</li> <li>-no side effects</li> <li>-teaches one self control</li> <li>-gives couple break from daily sexual intercourse</li> <li>-safeguards wife's health</li> </ul>	<ul style="list-style-type: none"> <li>-requires a lot of discipline</li> <li>-can become pregnant if one miscalculates</li> <li>-requires a lot of patience</li> <li>-quite tempting at times</li> <li>-man going elsewhere for sex</li> </ul>

Table 4.6.18 above shows the responses participants gave to the question they were asked on what family planning method they used, the advantages and disadvantages of the method used. The study established that participants who used Artificial Method of family planning experience numerous disadvantages which affected their health while participants who used Traditional and Natural Family Planning Methods experienced fewer disadvantages which bordered more on self discipline.

### **WAYS OF RESOLVING CHALLENGES OF IMPLEMENTING MARRIAGE EDUCATIONAL PROGRAMMES**

This section presents findings in relation to the fourth research question which sought to investigate ways of resolving challenges of implementing marriage educational programmes.

#### **TABLE 4.6.19 SHOWS TOPICS PARTICIPANTS FELT SHOULD BE ADDED TO CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

<b>Topic</b>	<b>Reason</b>
Emphasise on bedroom lessons or love making techniques	To hold marriages together
Include counselling techniques to help couples deal with challenges of modernity with regard to parenting	To help couples raise their children with good values
Roles of men and women in the advent of gender	To reduce conflicts in marriages where both husband and wife are in formal employment
Emphasise on wives to be preparing food for their husbands instead of leaving it to maids	There will be harmony in the homes as husbands will feel appreciated by their wives
How to deal with sex after 50 years of age	Women are more sexually active than their male counterparts after 50 years of age
Fruits of the Spirit	For spouses to become better partners and good parents
The dangers of watching pornography	To protect couples and their offspring against erosion of morals
Dress code	To help women regain their respect and impart good morals to their offspring
Alcohol abuse by both men and women	To reduce gender based violence and misunderstandings between spouses

In Table 4.6.19 above, participants were asked to highlight the topics they wanted to be added to the Catholic Marriage Educational Programmes and to explain why they chose the particular topics.

**TABLE 4.6.20 SHOWS TOPICS PARTICIPANTS FELT SHOULD BE ADDED TO BEMBA MARRIAGE EDUCATIONAL PROGRAMMES**

<b>Topics</b>	<b>Reason</b>
Ukudemwa umukashi mubu Kristyani (loving one's wife based on Christian principles)	To help couples to treat each other with respect and fully benefit from amafunde (marriage instructions)
Emphasise the importance of icisungu (virginity)	Premarital sex takes away the pride of the girl and men want to marry virgins
Couples should be told to guard against interference from relatives especially parents	It leads to ending of marriages
Emphasise on importance of decent dress code for women	Poor dress code erodes morals and reduces the dignity of women
Emphasise on the meaning of marriage	To help couples to appreciate and respect marriage for what it is
Emphasise on proper use of mobile phones	To create harmony between spouses
Emphasise on women preparing meals for their husbands and families instead of leaving it to the maids all the time	To make husbands feel loved and appreciated
Sharing responsibilities in a home especially where both spouses work outside home	To clarify roles to be played by each spouse in the advent of gender

Table 4.6.20 above shows topics participants felt should be added to the Bemba Marriage Educational Programmes and the reasons why they chose them.

**TABLE 4.6.21 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO PEOPLE CONSULTED FOR MARRIAGE COUNSELLING**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Parents	24	19.4%
Marriage instructors	50	40.3%
Priest	18	14.5%
Friends	12	9.7%
Other	20	16.1%
<b>Total</b>	<b>124</b>	<b>100%</b>

Table 4.6.21 above shows that 24(i.e.19.4%) participants consulted parents for marriage counselling, 50 (i.e. 40.3%) consulted marriage instructors, 18 (i.e.14.5%) consulted priests, 12 (i.e.9.7%) consulted friends while 20 (i.e.16.1%) consulted other people not mentioned. The study established that majority participants (i.e.50=40.3%) consulted marriage instructors for marriage counselling.

**TABLE 4.6.22 SHOWS DISTRIBUTION OF PARTICIPANTS ACCORDING TO RATING OF MARRIAGE PROGRAMMES ATTENDED**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Excellent	74	59.6%
Very good	40	32.3%
Good	9	7.3%
Fair	0	0.0%
Poor	1	0.8%
<b>Total</b>	<b>124</b>	<b>100%</b>

The table above shows that 74 (i.e. 59.6%) respondents said that the marriage educational programmes they attended were excellent, 40 (i.e.32.3%) said they were very good, 9 (i.e.7.3%) said they were good and 1 (i.e.0.8%) said they were poor. The study established that majority respondents (i.e.74=59.6%) said that the marriage educational programmes they had attended were excellent.

## COMPARISON OF CATHOLIC AND BEMBA MARRIAGE EDUCATIONAL PROGRAMMES

### Similarities

Both programmes dealt with all aspects of married life and aimed at empowering couples with knowledge and skills to make their marriages successful. Secondly, both programmes included current issues like HIV and AIDS in their curriculum. The marriage instructors encouraged couples to know their HIV status before marriage. In addition, marriage instructors in both programmes were specially selected and trained to conduct marriage educational programmes because they lived exemplary married lives in the community. Also both programmes encouraged young people to abstain from sexual activity before marriage. Lastly, at present, there was no clear guidance given to young people in the selection of marriage partners in both programmes.

**Table 4.6.23 Differences**

<b>Catholic</b>	<b>Bemba</b>
1. In the past, one person, that is, a priest, a deacon, a brother, a sister or a catechist taught marriage educational programmes in one, two or three sessions.	In the past, the young people had ongoing marriage preparation from a tender age through <i>icibwanse</i> , <i>cisungu</i> initiation ceremony, <i>nsaka</i> and intensive marriage preparation just before the wedding ceremony.
1. In the past, the content dealt mainly with catechism in readiness for baptism after which marriage was celebrated.	In the past as obtains currently, the content of the Bemba Marriage educational Programmes dealt with four main areas of married life namely, the surrounding, the kitchen, the sitting room and the bedroom.
2. Currently a team comprising the parish priest and two or three couples of marriage instructors were responsible for teaching marriage educational programmes.	Currently, Bemba Marriage instructors conducted marriage instructions either as individuals or in pairs as was done in the past for both the bride and the groom.
3. Currently, the programme was conducted over a period of twelve weeks with particular lessons for each week.	Currently marriage instructions were conducted in a crash programme say, over a weekend.

4. The bride and the groom were instructed together.	The bride and the groom were instructed separately.
5. The bride and the groom were exposed to the same curriculum.	The curricular for the bride and the groom emphasised different issues which complemented each other.
6. The Catholic programme emphasised communication on all aspects of married life.	The Bemba programme emphasised that the bride should love, respect and submit to her husband while the groom should love, respect and take care of his wife and family.
7. Marriage instructors used lectures, role-play, flip charts, reading, writing and assignments to teach marriage instructions.	Female Bemba Marriage Instructors taught the bride through songs, drums, dance, imbusa (sacred emblem) and proverbs while the Male Bemba Instructors taught the groom through song, proverbs and demonstrations.
8. The bride and the groom were told about love making but no particular techniques were taught.	The bride and the groom were taught love making techniques.
9. At the end of the twelve weeks, the marriage instructors and the participants evaluated the marriage educational programmes.	Both Male and Female Bemba marriage instructors consolidated the marriage instructions for the bride and groom on the wedding night to ensure that the couple received adequate knowledge and skills.

## SUMMARY

The chapter presented findings of the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District which aimed at investigating the impact of these programmes on marriage and family life. The first part presented the findings from priests. The study revealed the lack of a support system and lack of follow ups on people entering married life as the two main challenges of disseminating Catholic Marriage Educational Programmes. The findings also showed that people attended Catholic Marriage Educational Programmes without fully understanding what marriage was.

The second section dealt with findings from Catholic Marriage Instructors. The study revealed that young people were too excited about the marriage ceremony such that they disregarded important processes like courtship which should give them a chance to know each other better. The study also noted that some people jumped into premarital sex. The third and fourth sections presented the findings from *ifimbusa* (male Bemba Marriage Instructors) and *bana chimbusa* (female Bemba Marriage Instructors) which revealed the negative influence that people had received from Western Culture and some Christian churches which looked down upon *amafunde* (marriage instructions) and misconstrued them as barbaric or satanic. Consequently, in spite of the rigorous Bemba curriculum, a number of participants did not use the knowledge and skills learnt because they did not grasp the full value of these programmes.

The fifth section presented findings from participants. The study showed that 66 (i.e.53.2%) participants who represented the majority had attended Catholic Marriage Educational Programmes. The study also established that participants faced a number of challenges when implementing knowledge and skills from the marriage educational programmes. Sometimes couples did not pay attention during marriage educational programmes because they were too anxious about the pending wedding ceremony. Therefore they could not remember much afterwards. The study showed that there was need for a support system to help married people along the way. Above all, the findings showed that there was a general lack of appreciation of marriage preparation because couples failed to see the relevance of some traditional cultural practices in modern times.

The study also compared Catholic and Bemba Marriage Educational Programmes and discovered some similarities and differences as explained earlier.

The next chapter discusses findings of the study.

## **CHAPTER FIVE**

### **DISCUSSION OF THE FINDINGS**

#### **5.0 Overview**

This chapter discusses the findings of the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District. The discussion is based on the objectives listed below. The principal objective sought to ascertain the impact of Catholic and Bemba Marriage Educational Programmes on marriage and family life in selected parishes of Lusaka District. The specific objectives were as follows:

- a) to compare the contents of Catholic and Bemba Marriage Educational Programmes;
- b) to investigate challenges faced by marriage instructors in disseminating Catholic and Bemba Marriage Educational Programmes;
- c) to investigate challenges faced by participants in implementing Catholic and Bemba Marriage Educational Programmes;
- d) to establish ways of resolving these challenges; and
- e) to ascertain the impact of marriage educational programmes on marriage and family life.

#### **5.1.0 CATHOLIC MARRIAGE EDUCATIONAL PROGRAMMES**

##### **5.1.1 Contents of Catholic Marriage Educational Programmes**

The first objective of the study was to compare the content of Catholic and Bemba Marriage Educational Programmes. The findings revealed a great change in the manner in which the Catholic Marriage Educational Programmes were conducted over the years. The study showed a change in facilitators from one priest, catechist, deacon, sister or brother to a team comprising the parish priest and two or three couples of marriage instructors. In the past, the main resource was the Catechism of the Catholic Church which concentrated on the spirituality of the couple rather than on sexuality which the participants also needed to know.

The findings established that couples who were practising Catholics and lived their married lives in an exemplary manner were chosen as marriage instructors. The findings revealed that the best training couples had undergone was their lived experience which they used to enrich the lessons.

From the findings, it was clear that only those who lived their married lives according to Catholic principles were entrusted with the responsibility to prepare young couples for marriage. By implication, it was recognised that marriage preparation was crucial to the success of any marriage. This view is supported by Guedes (2006: vi) who emphasises that, "...the right time to teach a child is when the child is entering married life." In addition, Burke (2007:25) confirms that, "... preparation, both spiritual and material is absolutely necessary if the marriage is to stand a chance of succeeding."

The duration of the Catholic Marriage Educational Programmes had also changed from one or three sessions to a twelve weeks elaborate programme with well defined curricular as outlined by Pillet (1995) and Lumko Institute (1994). The findings of the study established the existence of two syllabi in relation to two types of participants in Catholic Marriage Educational Programmes namely: the youth who wanted to enter marriage for the first time and the adults who wanted to have their marriages, which were originally celebrated traditionally, ratified in church. The topics which were approved by the Archdiocesan Pastoral Team in consultation with parish priests and marriage instructors included: Marriage is Built on Love, Building Relationship through Communication, Personality Style: Understanding Man and Woman, Challenge of Commitment till Death, Christian Marriage, Intimacy and Sexuality, Our Children: Responsible Parenthood and Natural Family Planning, Two Faiths but one Love, Marriage and in-laws, Oneness and Equality, AIDS and the Family, Our Budget and Planning our Ceremonies. This curriculum was mainly used with young couples.

Furthermore, the curriculum for adult couples included the following topics: Our Project, You and Me as We Are, I learn Who I Am and Who I can Become, The Two of Us in Communication, How do We Share Together, How do We Make Decisions, Understanding Man and Woman, Looking at Men and Women Physically, Healthy Sexual Relationship, A Person needs to Grow, Our Values, Our Budget, Planning Our Living Together and with Others, Our Faith, Sacrament of Our Love, Our Reconciliation(Pillet,1995).

The study showed that the Catholic Marriage Instructors followed a well defined curriculum when preparing couples, whether youth or adults, for marriage. The study revealed that the main resources for marriage preparation were Catechism of the Catholic Church (1994), Pillet (1995), Lumko Institute document (1994), McGrath and Gregoire (1977).

From the findings of the study, it was revealed that the issue of HIV/AIDS was handled with caution. However, participants were encouraged to go for Voluntary Counselling and Testing in order to find out their HIV status and make responsible decisions. The study further discovered that there was no follow up to confirm whether or not couples really went for VCT as advised. The absence of follow ups is dangerous in that those couples where one spouse was infected with the HIV virus would put the partner at risk of contracting the disease and contribute to its spread.

The study discovered that top-down methods were used with young couples in the beginning. The marriage instructors lectured to young couples until they became more comfortable to participate in group activities like discussions. In addition, the marriage instructors used bottom-up methods where techniques like brainstorming, role plays and group discussions were used especially with larger groups of both young and adult participants.

The study further established that elaborate Catholic Marriage Educational Programmes were put in place in parishes of Lusaka District under the guidance of the Archdiocesan Pastoral Team. The aim of the Catholic Marriage Educational Programmes was to help couples to embrace the Sacrament of Matrimony and live it as an indissoluble union. This point is alluded to in the Catechism of the Catholic Church Compendium (2006:105) which states, "... the Sacrament of Matrimony establishes a perpetual and exclusive bond between spouses."

The study discovered that the Catholic Church teaches its members to select marriage partners from within the church. This is in line with Miller (1966:18) who explains, "... a Catholic ordinarily should marry only a Catholic..." In addition, Flannery (1975:426) shares this view when he intimates that, "The Church does its best to ensure that Catholics marry Catholics."

Despite the emphasis on Catholics selecting marriage partners from within the Church, the study found out that no specific criterion was given to the young people to help them choose suitable marriage partners. This implies that, the only time the Church got directly involved in marriage preparation, was when two people approached the parish priest to register their intention to have their marriage celebrated in church.

In addition, the study showed that since Vatican Council II, sexuality was looked at as God's creation in which human beings could find God through sexual intimacy. This is in line with what the Catechism for the Catholic Church (1994:403) explains, "...conjugal love involves a

totality, in which all elements of the person enter – appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will.” This implies that couples were free to experience sexuality without guilt that God would be unhappy with them if they enjoyed sexual love in marriage which was looked at as dirty and sin by the Early Christians, as reported by Lupupa (2006), and McGrath and Gregoire (1977) who explain that the wrong teaching about sex exhibited hostility to bodily pleasure and saw sex as sinful in almost all cases.

In addition, the study established that marriage between two baptized Christians, that is a man and a woman, is a sacrament and it is indissoluble as confirmed by the Catechism of the Catholic Church Compendium (2006:105) which explains that, “... the Sacrament of Matrimony establishes a perpetual and exclusive bond between spouses, God seals the consent of the spouses. Consequently, a marriage which is ratified and consummated between two baptized persons can never be dissolved.”

The study established that young couples were cautioned against indulging in sex before marriage because it was a sin and it could have negative effects on their marriage relationship. Unfortunately, the advice came a bit too late as some of the youth would have already been involved in premarital sex before they revealed their intention to marry.

### **5.1.2 Challenges of disseminating Catholic Marriage Educational Programmes**

The second objective of the study was to investigate the challenges of disseminating Catholic Marriage Educational Programmes. The study identified the lack of understanding of what marriage was as the major challenge in disseminating Catholic Marriage Educational Programmes.

The findings of the study confirmed that due to this lack of understanding of what marriage was, people married for wrong reasons such as formality, convenience, economic reasons and force especially for under-aged children and those who became pregnant and were made to marry by their parents. This is in agreement with Burke (2007:25) who states that, “... most married couples have very little knowledge of marriage and of how they should go about their married lives.” From the findings, it was evident that some topics were challenging to teach. These included: Understanding Man and Woman, Looking at Men and Women Physically, Our Budget, Sex and in-laws.

The study also revealed that some couples were not open enough to discuss their marital problems with priests. Some couples thought that priests would not help resolve their marital problems because they were too young or because the priests had no first-hand experience of married life.

Furthermore, the findings of the study showed that people did not always implement what they were taught due to unwillingness to commit themselves to each other in a lifelong relationship. This is contrary to the teachings of the Church that marriage is a sacrament and it is indissoluble as explained in the Catechism of the Catholic Church Compendium (2006) and by Flannery (1975).

The findings of the study discovered that most people were not following the teachings of the Church on matters of family planning, sex, courtship and marriage. This state of affairs could be blamed on the conservative way the Catholic Church has handled matters of concern to its members over the years. The findings showed that only the Magisterium, comprising the Pope and the Bishops made all the rules for the Church. Women and the lay faithful in general were not involved in making rules. This is confirmed by Flaman (1999:1) who posits that, “The Vatican Council teaches that only the Magisterium, comprising the Pope and the Bishops whose authority is exercised in the name of Jesus Christ, can authentically interpret the Word of God, as transmitted by sacred scripture and tradition.”

From the findings of the study, it was established that couples did not fully understand marriage from the traditional, Christian and civic points of view. Consequently, some couples whose marriages were ratified in the Church went to courts of law to seek divorce but were disappointed because their marriages could not be dissolved by civic authorities.

The study discovered that in situations where couples could no longer live together, some went on separation and others even remarried while their spouses were still alive contrary to the teaching of the Church that, “...a marriage which is ratified and consummated between baptized persons can never be dissolved,”(Catechism of the Catholic Church Compendium 2006:105).

The findings of the study showed that some remarriages were more successful than the first marriages even though they were not recognized by the Church as explained in the previous paragraph.

The study also revealed that some women just wanted to have children with different men but were not willing to commit themselves to one man in a permanent relationship of Holy Matrimony. On the other hand, some unmarried men had children from different women whom they did not want to marry. The findings of the study established that there was a growing number of people involved in experimental marriages which sometimes were ratified by the Church.

The study showed that the Catholic Church can annul a marriage on grounds of impotence, consanguinity, fear, force, simulation, impediment of crime in form of elopement, raptus (abduction) or elimination of one's spouse or another person's spouse. This implies that if a marriage is ratified in the circumstances mentioned, it is considered invalid.

From the findings, it was established that although infidelity was frowned upon, the Catholic Church did not encourage couples to divorce but instead encouraged them to reconcile and rebuild their relationship. This means that the Church supports the indissolubility of marriage for the good of its members.

The findings showed that some participants failed to open up during Marriage Educational Programmes in the presence of their spouses especially on matters of sex, in-laws and the budget. The only way they could open up was when men and women were put in separate groups.

The study also discovered that some participants, both the youth and adults, sought marriage in church just as a formality. The reasons for this were their desire to be allowed to continue receiving the sacraments and also their intention to join lay groups. Such participants did not implement most of the skills and knowledge acquired from the marriage educational programmes because they were not in agreement with their spouses. This contradicts the teaching of the Church which states that, "The Catholic Church considers the consent of the spouses the indispensable element that makes marriage. If consent is missing, then there is no marriage. Consent, consists in a human act by which partners mutually give themselves to each other" (Catechism of the Catholic Church, 1994:94).

The discovery here was that some young couples rushed to church in the last minute after they had made most arrangements, booked venues and set the date for the wedding ceremony. This

situation showed the couple's lack of understanding of what marriage was which also put undue pressure on both the facilitators and the participants. The couples consequently, failed to concentrate during the marriage educational programmes and lost out on valuable knowledge and skills to help them build strong marriages. The study showed that some couples who did not concentrate during marriage educational programmes shied away from seeking help from the parish priest or the marriage instructors when they encountered problems in their marriages.

The study also discovered that some couples did not have enough courtship before marriage and eventually realised that they were quite unprepared to handle marital matters in a mature way.

From the findings of the study, it was established that some couples were already using artificial family planning methods because they were involved in premarital sex. This made it difficult for such couples to change to Natural Family Planning which the Church encouraged every couple to use. From the above, it was apparent that a different value system existed in society which conflicted with the moral and social teachings of the Church. As a result, some couples found it difficult to appreciate the teachings of the Church in relation to marriage.

The study showed that some non Catholic participants did not follow what they were taught which resulted in conflicts with their Catholic partners. This contradicts the teaching of the Church which states that, "...it is placed upon the Catholic party to accept the obligation, of which the non-Catholic party has been advised, to persevere in the faith and to assure the baptism and Catholic education of their children" (Catechism of the Catholic Church Compendium 2006:105).

The study also discovered the existence of cultural practices that were in conflict with Christian teachings on marriage such as polygamy, wife inheritance, the rite of taking the bride to her husband on their first night in marriage, confirming consummation of marriage in the traditional way, traditional ways of dealing with sterility, demanding unpaid bride price when the wife dies, ending a marriage if a couple cannot have children, traditional rite performed by bride's grandmother and paternal aunt on couple's first night in marriage by disposing of the couple's pubic hair. Furthermore, the study established a range of factors that could lead to separation and divorce. These included: lack of prayer, troubled sexual life, poor communication, immaturity, interference from relatives, lack of traditional marriage preparation for boys, infidelity, indecent

dress code, lack of respect, lack of submission and failure to appreciate one's spouse. Ultimately, the findings of the study showed that the lack of adherence to what was taught during Catholic Marriage Educational Programmes gave rise to unbecoming behaviours such as infidelity, intolerance, lack of communication which eventually resulted in separation and divorce.

### **5.1.3 Ways of resolving challenges of disseminating Catholic Marriage Educational Programmes**

The fourth objective was aimed at establishing ways of resolving challenges of disseminating Catholic Marriage Educational Programmes. The study established that creation of a support system for married people by conducting workshops and rendering other assistance would help prevent separation and divorce. This is in line with Daly (1986:71) who quotes Pope John Paul II as having, "... enumerated three distinct stages of marriage preparation namely, remote preparation which begins in early childhood in the family fostering basic Christian values and habits, including education in chastity; proximate preparation as in the stages of Catechumenate, in later childhood and adolescence, which includes initiation into the sacraments and faith reflection on vital issues; and immediate preparation for the celebration of the Sacrament of Matrimony." The creation of a support system for married people would offer a post marital programme for all couples which would be an extension of the third phase of marriage preparation.

The findings of the study showed that the support system could be implemented through the existing structures like Marriage Encounter Movement, small Christian communities and lay groups such as Nazareth Lay Group. The members of the various lay groups, movements and small Christian communities, could be encouraged to discuss in their meetings the importance of marriage and deal with issues that affect marriage negatively like unemployment, use of mobile phones and how to spend quality time with the family.

Above all, the study established that it was necessary for couples to put God, the Creator, at the centre of their marriages as confirmed in the Catechism of the Catholic Church (1994:394) which states that, "... the intimate community of life and love which constitutes the married state has been established by the Creator...."

In line with the teachings on family planning, the study found out that the Catholic Church teaches its members to use Natural Family Planning which promotes intimacy, self knowledge and respect for each other's needs.

The findings also showed that the Catholic Church had started welcoming groups of *ifimbusa* (traditional marriage instructors) to teach priests, nuns and other people involved in conducting Catholic Marriage Educational Programmes some traditional aspects of marriage. Such workshops were conducted in order to harmonise the Church and traditional teachings for the benefit of the participants. This implied that the Church had begun to listen to the needs of its members and was ready to embrace some good traditional practices which would be helpful in creating successful marriages.

The findings affirmed the early introduction of premarital instructions for the youth as the best way to prepare them for marriage. The study showed that there was need to help the youth in choosing marriage partners carefully to avoid problems experienced especially in mixed marriages.

Aside from the above, the study discovered circumstances in which the Catholic Church allowed remarriage such as when one's spouse died, when a marriage had been annulled, if partners had started a relationship before they were baptized and were later baptized. Despite this revelation, many Catholics did not fully understand matters that may lead to annulment of a marriage and make it possible for remarriage.

It was clear from the findings that most challenges could be avoided if couples understood what marriage was. The marriage instructors proposed the following: love, respect, improved prayer life, refresher courses, attending Marriage Encounter Weekend to learn communication skills, longer courtship, self awareness, honesty and implementing what was taught during marriage educational programmes as ways of resolving challenges.

## 5.2.0 BEMBA MARRIAGE EDUCATIONAL PROGRAMMES

### 5.2.1 Contents of Bemba Marriage Educational Programmes for *Shibwinga* (groom) and *Nabwinga* (bride)

The first objective of the study was to compare Catholic and Bemba Marriage Educational Programmes. The study showed that in the past, *shibwinga* (groom) was taught in stages by wise old men who had been in marriage for a long time and reflected good character. The content included: personal hygiene, medicines which were useful in marriage, understanding women, how to select a marriage partner, anatomy of women, bedroom wisdom, abstinence, how to look after the marriage as a couple, how to care for one's wife and children as protector and provider, family planning, respect, trust, meaning of marriage, confidentiality, how to undertake the *chitemene* system of farming and how to live with in-laws. Some of the issues listed above like the *chitemene* system of farming are not emphasised especially in urban areas due to logistical problems and the general change in the way of life. However, the lesson behind it which prepares a young man to work hard and provide for the family is still emphasised.

The findings showed that the curriculum for *shibwinga* (groom) had remained basically the same even at present with minor variations in the way marriage educational programmes were conducted. This is in line with Kapwepwe (1994), Chondoka (1988) and Mwewa (2001) who explain the role that the groom should play in the marriage such as the provision of food and protection of one's wife and family. The study showed that the tradition of showing *shibwinga* (groom) medicines which were important in marriage had not been conducted in urban areas, where trees had been cut down. The study also discovered that some other issues had been added to *shibwinga's* curriculum such as budgeting and VCT in order to answer to the changing times.

On the other hand, the study established that in the past, elderly women who had been living the principles of marriage for a long time conducted marriage educational programmes for *nabwinga* (bride). This programme was conducted after the girl had already gone through the *cisungu* (initiation school for girls) where some of the things listed below were taught. The curriculum for *nabwinga* (bride) included the following topics: love for husband, respect for husband and in-

laws, tolerance, cleanliness, confidentiality, generosity, humility, submission to husband with respect to love making, how to look after children, cooking and hard work. This is in line with Kapwepwe (1994:50) who gives specific topics like, "...loving one's husband whole heartedly, complete submission to one's husband in relation to coitus, taking care of one's family and in-laws, working hard and keeping confidentiality in marriage." The study revealed that *nabwinda's* curriculum dealt with four main areas namely: the surrounding which dealt with how one related to neighbours and the general community, the sitting room, the kitchen and the bedroom. A lot of time was spent on preparing *nabwinda* (bride) for the bedroom experience because the couples' *kukati* (bedroom) was considered the heart of the home. The curriculum for *nabwinda* (bride) is still the same even at present. Even though some of the rituals are not performed any more, *bana chimbusa* (female Bemba Marriage Instructors) said they ensured that they taught all the lessons in order to prepare *nabwinda* (bride) adequately for the noble institution of marriage.

### **5.2.2 Challenges of disseminating Bemba Marriage Educational Programmes**

The second objective was to investigate the challenges of disseminating Bemba Marriage Educational Programmes. The study established that some people had developed a negative attitude towards *amafunde* (marriage instructions) because they misconstrued them as satanic or barbaric. This is in tandem with Kapwepwe (1994) who condemns the teachings of the early missionaries who rejected the cultural practices and traditions especially those relating to marriage. Other factors that influenced couples in implementing traditional wisdom in their marriages were the impact of technology and Western Culture which made the young people rebel and challenge our cultural traditions. The situation is accentuated by the fact that there is hardly any guidance given to young people on how to select a marriage partner. In addition, the study showed that spouses had little knowledge of each other's background prior to marriage which led to problems later. Some couples even married without proper courtship.

The findings revealed that even though premarital sex was frowned upon, the truth about the value of virginity had been neglected due to the influence of Western Culture. Contrary to this view, Badenberg (2002:51) describes, "... the body of a girl as the bearer of life which is so essential that it was customary law that a girl should remain a virgin until she was legally married." As a result of premarital sex, some girls who indulged in it tended to be quite stubborn and unwilling to assimilate *amafunde* (marriage instructions) because they thought they knew it

all. The study also established that many girls did not implement the bedroom wisdom imparted to them. Consequently, they displayed unacceptable behaviour which usually led to separation and divorce. According to the findings, it appeared as though some girls who had been involved in premarital sex wanted to continue relating to their husbands as if they were still in a boyfriend and girlfriend relationship.

The study revealed a number of factors that could lead to separation and divorce. These included: lack of appreciation of one's spouse, premarital sex, laziness, lack of cleanliness and creativity, taking men for granted, bad company and peer influence, girls' failure to prepare traditional food, selfishness, extra marital affairs, love for money, insubordination to the man as head of the family, lack of respect, alcohol consumption, indecent dress code, immaturity, failure to use bedroom wisdom, grooms not properly instructed in traditional wisdom, inferiority complex from unemployed men, interference from relatives and negative influence from some churches which look down upon *amafunde* (marriage instructions).

### **5.2.3 Ways of resolving challenges of disseminating Bemba Marriage Educational Programmes**

The fourth objective was aimed at establishing ways of resolving the challenges of disseminating Bemba Marriage Educational Programmes. The study showed that young people needed to understand the importance of following *amafunde* (marriage instructions). To achieve this, there was need for *bana chimbusa* (female Bemba Marriage Instructors) to come up with a way of finding out from the couples why they failed to follow *amafunde* (marriage instructions). This, in turn, would help marriage instructors to make adjustments in the way they conducted marriage programmes in order to make *amafunde* (marriage instructions) more relevant to couples in these modern times.

With regards to *shibwinga* (groom), the study highlighted the need for his parents to choose *ifimbusalbashibukombe* (male Bemba Marriage Instructors) who were knowledgeable enough to conduct marriage educational programmes. Although some men were given the role of *ifimbusalbashibukombe* (male Bemba Marriage Instructors), they had not gone through *amafunde* (marriage instructions). This means that the grooms, who passed through the hands of such men, did not receive any wisdom to guide them throughout their marriages.

There was also stress placed on the fact the young people should be admonished against indulging in pre-marital sex. This would, in turn, help to correct the wrong picture created by Western Culture which presents sex as if it were something to disrespect by taking it out of its rightful context of marriage.

The study revealed that formulation of a government policy to promote and protect marriage could help in creating a positive attitude towards *amafunde* (marriage instructions). This could be achieved through the promotion of *intambi* (traditional culture) practised by various ethnic groups. In addition, the study showed that couples could seek medical help when they had problems of impotence instead of going to traditional doctors. However, this is debatable as some had found help from traditional doctors.

#### **5.2.4 Challenges of implementing Catholic and Bemba Marriage Educational Programmes**

The third objective sought to investigate the challenges faced by participants in implementing Catholic and Bemba Marriage Educational Programmes. The study revealed that majority participants (i.e. 58=46.8%) used Artificial Family Planning Method contrary to the teaching of the Church which recommended Natural Family Planning. The use of Artificial family Planning contradicts the teaching of the Catholic Church as reported by Daly (1986:67) who notes that since Vatican Council II it had been emphasised that, "...responsible parenthood is to be open to new life, seeking to serve new life; regulation of births in fidelity to personal conscience and to the teaching of the Church." Even though many people opted to use Artificial Family Planning as shown by the figures above, the respondents listed a number of serious side effects such as abdominal pains, back ache, weakness, headache, heart palpitation, high blood pressure, very heavy menstruation and becoming overweight. Another demerit is that, Artificial Family Planning does not necessarily require the cooperation of spouses which leads to poor communication among married couples and may encourage infidelity.

In addition, the study revealed that some participants had a negative attitude towards Bemba Marriage Educational Programmes because they misconstrued them as satanic, barbaric or unholy due to influence of some Christian teachings and Western Culture. This is in line with Kapwepwe (1994) who complains about the early missionaries' rejection of the African marriage along with all the traditional practices that held marriages together. The other challenge was that

participants did not implement the marriage educational programmes due to lack of understanding of what marriage was. This is in agreement with Burke (2007: 25) who states, "...most married couples have very little knowledge of marriage and of how they should go about their married lives."

### **5.2.5 Ways of resolving challenges of implementing Catholic and Bemba Marriage Educational Programmes**

The fourth objective was to establish ways of resolving challenges of implementing marriage educational programmes. The study showed that participants wanted some topics to be added to both Catholic and Bemba marriage curricular in order to resolve some of the challenges. The topics they wanted to be included in the Catholic Marriage Educational Programmes were: love making techniques, parenting in modern times, roles of men and women in the advent of gender, emphasis on preparation of food by wives instead of maids, how to deal with sex after 50 years, Fruits of the Spirit, dangers of pornography, dress code, alcohol abuse by both men and women. In addition, the study revealed a number of topics which participants wanted to be added to Bemba Marriage Educational Programmes in order to resolve some of the challenges. These included: *ukutemwa umukashi mubu Krishityani* (loving one's wife based on Christian principles), importance of *icisungu* (virginity), how to guard against interference from relatives especially parents, importance of decent dress code for women, meaning of marriage, proper use of cell phones, emphasis on preparation of meals by wives instead of maids and sharing of responsibilities in a home. The findings showed that participants did not approve of the negative influence Western Culture had had on their lives.

### **5.2.6 Impact of Catholic and Bemba Marriage Educational Programmes on marriage and family life.**

The fifth objective was to ascertain the impact of Catholic and Bemba Marriage Educational Programmes. The study established that marriage educational programmes helped couples to create successful marriages as evidenced by majority participants (i.e.64=51.6%) who had been married for 21 years and above; and 20(i.e.16.1%) who had been married between 16 to 20 years. This revelation is a clear indication that marriage educational programmes had a positive impact on marriages and family life. This was further confirmed by majority participants

(i.e.60=48.4%) who said their marriage experience was very good and 40 (i.e.32.3%) who said it was good. The lists of Catholic and Bemba lessons participants found helpful in their marriages, also confirm that these marriage educational programmes had a positive impact on marriage and family life. This is in agreement with Kapwepwe (1994), Brown and Brown (1999), Van Pelt (1980), Burke (2007), Guedes (2006) and counsellinguk.org who strongly support rigorous preparation for successful marriage.

### **5.2.7 Comparison of Catholic and Bemba Marriage Educational Programmes**

Comparison of the two programmes revealed similarities in the sense that both empowered couples with knowledge and skills, dealt with new issues like HIV and AIDS, both were conducted by experienced instructors and that there was no guidance in the selection of a marriage partner. On the other hand, there were differences in facilitators, curricular, approach taken in instructing couples, emphasis of the programmes, duration of the programmes and evaluation of the programmes as presented in the previous chapter.

### **5.2.8 SUMMARY**

This chapter discussed the findings of the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District. The study sought to ascertain the impact of these marriage educational programmes on marriage and family life in Lusaka District.

The discussion revealed the existence of well defined curricular for both Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka Urban. The study established that the Archdiocesan Pastoral Team was responsible for the curriculum of Catholic Marriage Educational Programmes. In relation to Catholic Marriage Educational Programmes, there were two syllabi, that is, one for young couples and the other for adult couples. On the other hand, the study revealed that the curricular for the Bemba Marriage Educational Programmes was split into two, that is, one for nabwinga (bride) and the other one for shibwinga (groom).

The study discovered a number of challenges that facilitators and participants faced. The major ones were the lack of understanding of what marriage was, the failure of participants to

concentrate during the marriage programmes and the subsequent failure to implement what they learnt, involvement in premarital sex, influence of Western Culture and technology.

The discussion brought out some ways that could be used to resolve the challenges. These included refresher courses, prayer, implementation of what participants learnt, abstinence and appreciation of our own culture. The discussion revealed that marriage educational programmes had a positive impact on marriage and family life as shown by majority participants who had been married for many years and also affirmed that their marriage experience was very good. The next chapter makes conclusions and recommendations.

## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.0 Overview

This chapter presents the conclusion and recommendations of the study based on the findings and discussion on the comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District.

#### 6.1 Conclusions

The study was based on four objectives and responses to four research questions. The first objective and research question sought to investigate the contents of the Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka District. Both the objective and the research question were answered.

The study revealed that the contents of the Catholic Marriage Educational Programmes were mainly concerned with promoting partnership between spouses through communication or dialogue on all aspects of married life namely social, spiritual, psychological, economic and physical.

On the other hand, the study established that the contents of the Bemba Marriage Educational Programmes included topics that dealt with four areas of married life namely, the surrounding, the sitting room, the kitchen and above all the bedroom which was regarded as the heart of the marriage. Even though different approaches were used to conduct both Catholic and Bemba Marriage Educational Programmes, the main aim of these programmes was to help couples manage successful marriage relationships.

The study also revealed that Catholic Marriage Educational Programmes insisted on communication and exposed couples to the same knowledge and skills while the Bemba Marriage Educational Programmes were conducted separately for *shibwinga* (groom) and *nabwinga* (bride). The contents of the two programmes mentioned were consolidated on the wedding day. Both the Bemba Male and Female Marriage Instructors compared notes to ensure that the couple received adequate information and skills to help them build their marriage.

The study established that the contents of the Bemba Marriage Educational Programmes placed emphasis on man as the head of the family while the woman was taught to love her husband and to submit to him. In contrast, the Catholic Marriage Educational Programmes encouraged partnership through open communication. Thus the man was considered the head of the family and the woman was the heart of the family, but both are considered equal in the eyes of the Creator.

The study revealed that budgeting and HIV/AIDS were included in both Catholic and Bemba Marriage Educational Programmes in order to help couples deal with the demands of modern life and the challenges of the disease.

The study showed that young people were not receiving guidance on how to select a marriage partner as was done in the past in traditional communities.

Although Natural Family Planning was emphasised in Catholic Marriage Educational Programmes, the study revealed that 58 (i.e.46.8%) participants used artificial methods of Family Planning. This revelation calls for dialogue between the Church and its members in order to chart the way forward.

The second objective and the second research question investigated the challenges marriage instructors faced in disseminating marriage educational programmes. Both the objective and the research question were answered.

The study established that participants did not fully understand the meaning of marriage or what was required of them in married life. The study revealed that young people who had indulged in premarital sex tended to be stubborn in assimilating knowledge and skills from Bemba Marriage Educational Programmes and also failed to implement what they had learnt because they thought they knew it all. The study showed that this was particularly true of girls who ignored the bedroom wisdom they learnt.

The study established that some young couples did not concentrate during Catholic Marriage Educational Programmes because their focus was on the wedding ceremony and the marriage lessons were just a formality for them to celebrate the marriage in church.

The findings revealed that some couples misconstrued Bemba Marriage Educational Programmes as satanic or barbaric because of the negative influence from some churches and Western Culture which labelled everything about Africans as being unholy.

The findings revealed that there were Bemba Marriage Instructors who conducted Marriage Educational Programmes for money. It was thus alleged that those couples who paid more money were instructed more carefully than those who paid less money. This situation threatened the whole essence of Bemba Marriage Educational Programmes because it exposed couples to exploitation and unjust treatment by the Bemba Marriage Instructors who did the job for money.

The study showed that there was no support system for married couples who had been in marriage for some years. This scenario put a lot of pressure on couples who had to deal with many new experiences which they hardly understood like their relationship as a couple, the birth of children, relatives and managing their jobs.

The third objective and third research question investigated the challenges faced by participants in implementing what they learnt from both Catholic and Bemba Marriage Educational Programmes. Both the objective and research question were answered.

The study revealed that participants did not implement some traditions taught during Bemba Marriage Educational Programmes because they felt that they did not quite fit into the modern way of life and also because they did not fully appreciate their significance.

From the findings, it was established that *nabwinga* (bride) received more detailed Bemba marriage instructions than *shibwinga* (groom). This was because some elderly men who never went through *amafunde* (marriage instructions) were mistakenly chosen to play the role of *ifimbusa/bashibukombe* (male Bemba Marriage Instructors). The study also revealed that *nabwinga* (bride) was expected to perform more work towards the success of the marriage which implied that she needed more detailed instructions compared to her husband whose role was much lighter.

The fourth objective and research question sought to establish ways of resolving the challenges explained above. Both the objective and the question were answered.

The study established that couples needed to understand what marriage was, there was need for self awareness and how to develop a good relationship with God. The study revealed the need for Bemba Marriage Instructors to help couples find a way of accommodating the valuable traditional wisdom into the modern way of life.

In addition, the study established that knowledge on how to choose a marriage partner should be given to the youth early enough to help them in making the right choice. The failure of some marriages could be blamed on the lack of guidance on selection of a marriage partner and the lack of knowledge on dating and courtship.

The study showed that it was necessary for parents of the groom to choose *ifimbusa/bashibukombe* (male Bemba Marriage Instructors) who had actually gone through amafunde (marriage instructions) in order to ensure that the groom was adequately prepared for married life.

## **6.2 Recommendations**

In view of the findings, discussion and conclusion of the study, the following recommendations have been made.

- a) Knowing how complex marriage is, the Church should conduct good spiritual preparation for people to appreciate the position of God in their marriage. This preparation should start very early in life by teaching children values (i.e. love, trust, honesty, respect, self-discipline, hard work and abstinence) at a tender age in order to counter the challenges of modernity. The programme should include lessons on the importance of virginity and the dangers of premarital sex.
- b) The Ministry of Education should design a curriculum to ensure that there is ongoing marriage preparation in schools by encouraging clubs that foster family values and teach young people the right attitude towards sexuality as was done in traditional communities through games like *ukubuta* (mock marriage).
- c) There should be programmes at church and in schools to coach young people aged 18 and above on dating and courtship and also other adult responsibilities.
- d) The Marriage Educational Programmes should be conducted over a longer period of time so that couples can assimilate as much knowledge and skills as possible. Couples should

be encouraged to implement the knowledge and skills they learn from marriage educational programmes. In addition, couples should feel free to consult marriage instructors if they encounter challenges as they try to implement what they learnt.

- e) In relation to Bemba Marriage Educational Programmes, parents of the groom should select male Bemba marriage instructors carefully to avoid choosing men who had never undergone *amafunde* (marriage instructions). Parents of the groom should ensure that their son is thoroughly prepared for marriage to avoid situations where the girl is instructed properly and the groom is completely ignorant.
- f) Techniques on love making should be included in the Catholic Marriage Educational Programmes to help empower couples especially those who may not undergo traditional counselling by bana chimbusa/ifimbusa.
- g) Once couples have celebrated marriage, the Church should create a support system to help them build their marriage successfully. This could be achieved through refresher courses, workshops, seminars, Marriage Encounter, participation in lay groups and small Christian communities where couples would freely share their experiences.
- h) The Church should also extend the support system to divorcees, widows, widowers and single parents who have never been married before, so that they can share among themselves the challenges they are facing, as well as scout for possible solutions relevant to their specific circumstances.
- i) The government should promote *intambi* (traditional culture) by encouraging various ethnic groupings to share their rich cultural heritage in relation to marriage through different media. This would help in instilling a positive attitude in people towards our cultural heritage which has been misconstrued as satanic, barbaric or unholy by some churches and Westerners.
- j) Finally, for future research, it would be interesting to find out what young people in our country generally think about marriage.

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**APPENDICES**

**APPENDIX A: Questionnaire for married people and those who were once in marriage**

**QUESTIONNAIRE NO: \_\_\_\_\_**

**THE UNIVERSITY OF ZAMBIA**

**SCHOOL OF EDUCATION**

**DIRECTORATE OF RESEARCH AND GRADUATE STUDIES**

**INTRODUCTION TO RESPONDENTS**

My name is MARY MUMAMBA CHEWE, a post graduate student at the University of Zambia in the Department of Adult Education and Extension Studies. I am conducting a comparative study of Catholic and Bemba Marriage Educational Programmes in selected parishes of Lusaka Urban as part fulfilment for the award of a Master of Education in Adult Education. Kindly answer the questions in this document with a sincere heart. I am particularly interested in your experiences in using the knowledge and skills you acquired from the marriage educational programmes. Be rest assured that all the information you provide will be regarded confidential and will be used purely for academic purposes.

**INSTRUCTIONS: Tick or fill in the gaps where applicable**

<b>PERSONAL DETAILS OF INTERVIEWEE</b>	<b>RESEARCHER'S USE</b>
1. Date of interview..... 2. Name of parish..... 3. Name of residential area..... 4. Sex : a) Male [ ] b) Female [ ] 5. Level of Education: a) Primary [ ] b) Secondary [ ] c) College [ ] d) University [ ] e) None of the above [ ] 6. Occupation: a) Professional [ ] b) Skilled [ ] c) Unskilled [ ] 7. What do you think of marriage experience? a) Very good [ ] b) Good [ ] c) Fair [ ] d) Hard [ ] e) Oppressive [ ]	

8. Age when married:

- a) 13-18 years old [ ]
- b) 19-23 years old [ ]
- c) 24-28 years old [ ]
- d) 29 and above [ ]

9. How long have you been married or where you in marriage?

- a) 1-5 years [ ]
- b) 6-10 years [ ]
- c) 11-15 years [ ]
- d) 16-20 [ ]
- e) 29 and above [ ]

10. How long was your courtship?

- a) 0-6 months [ ]
- b) 7-12 months [ ]
- c) 13-18 months [ ]
- d) 19-24 months [ ]
- e) Above two years [ ]

11. Is this your second marriage?

- a) Yes [ ] b) No [ ]

12. If you have ticked Yes to Question 11, what led to the ending of your first marriage?

.....  
.....

13. Did you or your spouse have children in your previous marriage?

- a) Yes [ ] b) No [ ] c) Not applicable [ ]

14. If you are in your first marriage, did you or your spouse have children before marriage?

- a) Yes [ ] b) No [ ] c) Not applicable [ ]

15. If you answered Yes to Question 14, how has this affected your marriage?

.....  
.....

16. Type of marriage lessons attended.

a) Catholic [ ] b) Bemba [ ] c) Both [ ]

17. If you attended Catholic marriage lessons, list the lessons you found helpful in your marriage.

.....  
.....

18. If you attended Catholic marriage lessons, list the lessons you found difficult to use.....

.....

19. Explain why you found the lessons you mentioned in number 18 above difficult to use.

.....  
.....

20. If you attended Bemba marriage lessons, list the lessons you found helpful in your marriage.....

.....

21. If you attended Bemba marriage lessons, list the lessons you found difficult to use.....

.....

22. Explain why you found the Bemba lessons you have mentioned in number 21 above difficult to use.

.....  
.....

23. What should be done to help you use the Catholic or Bemba marriage lessons you found difficult to use?

.....  
.....

24. To whom do you go for help if you have a problem you and your spouse cannot solve on your own?

a) Parents [ ] b) Marriage Instructor [ ] c) Priest [ ] d) friends [ ] e) others [ ]

25. What family planning method do you use in your marriage?

- a) Natural Family Planning [ ]
- b) Artificial Method e.g. pill [ ]
- c) Traditional Method [ ]
- d) None of the above [ ]

26. Mention two advantages of the family planning method you have ticked in question 25.

.....

27. Mention two disadvantages of the family planning method you chose in question 25.

.....

28. What do you think is the cause of separation and divorce?

- a) Unfaithfulness
- b) Failure to show acts of love towards spouse
- c) Failure to show acts of appreciation for one's spouse
- d) Lack of communication
- e) Lack of marriage preparation
- f) interference from relatives
- g) Lack of trust
- h) Lack of submission by both parties in a marriage
- i) All the above

29. What two topics do you think should be added to Bemba or Catholic marriage lessons?

.....

.....

30. Explain why you think the two lessons should be added to Catholic or Bemba marriage lessons.

.....

.....

31. How can you rate the marriage lessons you attended?

- a) Excellent [ ]
- b) Very good [ ]
- c) Good [ ]
- d) Fair [ ]
- e) Poor [ ]

END OF QUESTIONNAIRE. THANK YOU VERY MUCH FOR YOUR CO-OPERATION. GOD

BLESS YOU. My contacts are 0977 354468 or 0955250507.

## **APPENDIX B**

### **SCHOOL OF EDUCATION**

#### **DEPARTMENT OF ADULT EDUCATION AND EXTENSION STUDIES**

#### **INTERVIEW GUIDE FOR PARISH PRIESTS**

1. Name of Parish.
2. How long have you been a priest?
3. What is your role in conducting marriage instructions at this parish?
4. How were Catholic marriage instructions conducted in the past?
5. How are marriage instructors chosen at this parish?
6. What training do the marriage instructors do?
7. Who conducts the training?
8. What topics are covered in the training?
9. Who decides on what couples should be taught during the marriage instructions?
10. How are issues of courtship dealt with?
11. How are issues of HIV/AIDS handled during marriage instructions?
12. What challenges do you face in relation to delivering marriage instructions?
13. What do you think are the causes of separation and divorce?
14. What do you think should be done to prevent separation and divorce?
15. How many couples do you talk to on average per month to try and resolve differences?
16. What do you should be added to Catholic marriage lessons and why?
17. Do participants in marriage instructions give you feedback?
18. How effective are the marriage lessons?

Thank you very much for your co-operation. God bless you.

## **APPENDIX C**

### **SCHOOL OF EDUCATION**

#### **DEPARTMENT OF ADULT EDUCATION AND EXTENSION STUDIES**

#### **INTERVIEW GUIDE FOR PRIESTS IN CHARGE OF TRIBUNAL AND ENCULTURATION**

1. What was the Catholic teaching on courtship, marriage and sex in the past?
2. What was the content of the Catholic marriage instructions in the past?
3. What is the current Catholic Church teaching on courtship, marriage and sex?
4. What is the Catholic Church teaching on family planning?
5. What are some of the challenges the church faces in relation to courtship, marriage and sex?
6. What challenges does the church face in relation to family planning?
7. What are some of the African marriage cultural practices that conflict with Christian principles?
8. What is the church doing about the practices mentioned in question 7 above?
9. What are some of the challenges the church is facing in relation to indissolubility of marriage?
10. What is the church doing about cohabitation among its members?
11. What is the church doing about the high divorce rate among its members?
12. Under what circumstances does the church annul marriage?
13. In what situations does the church allow remarriage?
14. What is the church's view on the African belief that marriage without children is incomplete?
15. How has the church helped couples who have been forced to separate or divorce because they had no children?

Thank you very much for your co-operation.

**APPENDIX D**

**SCHOOL OF EDUCATION**

**DEPARTMENT OF ADULT EDUCATION AND EXTENSION STUDIES**

**INTERVIEW GUIDE FOR CATHOLIC AND BEMBA MARRIAGE INSTRUCTORS**

1. How long have you been teaching marriage instructions?
2. What training did you do to start teaching marriage instructions?
3. How were marriage instructions conducted in the past?
4. What topics do you teach couples who enter marriage at present?
5. How did you decide what topics to teach in the marriage instructions?
6. What methods do you use to teach these marriage instructions?
7. How do you deal with the issue of HIV/AIDS in these marriage instructions?
8. How do you deal with the issue of premarital sex?
9. What do you think are the effects of premarital sex on couples who come to attend marriage instructions?
10. What do you teach couples concerning family planning?
11. What topics do you find difficult to teach?
12. What challenges do you face when delivering marriage instructions?
13. What do you think are the causes of separation and divorce?
14. What should be done to prevent separation and divorce?
15. What topics do you think should be removed from the marriage lessons and why?
16. What topics do you think should be added to the marriage lessons and why?
17. What problems do couples face when implementing the knowledge and skills from the marriage instructions?
18. What should couples do to solve the problems mentioned in question 17?

Thank you very much for your co-operation

**APPENDIX E**

**SCHOOL OF EDUCATION**

**DEPARTMENT OF ADULT EDUCATION AND EXTENSION STUDIES**

**INTERVIEW GUIDE FOR IFIMBUSA/BASHIBUKOMBE (MALE BEMBA MARRIAGE INSTRUCTORS)**

1. How long have you been icimbusa/shibukombe?
2. How many bashibwinga (grooms) have you instructed?
3. How were marriage instructions for shibwinga conducted in the past?
4. How are marriage instructions for shibwinga conducted at present?
5. What do you teach young men who want to enter married life?
6. How do you deal with the issue of courtship?
7. How do you deal with the issue of HIV/AIDS?
8. What is the Bemba teaching on premarital sex?
9. What is the Bemba teaching on family planning?
10. What topics do you find challenging to teach?
11. What challenges do you face when instructing young men?
12. How do you deal with these challenges?
13. What do you think are the causes of separation and divorce?
14. What can be done to prevent separation and divorce?
15. What things do you think should be removed from the Bemba marriage instructions and why?
16. What topics do you think should be added to Bemba marriage instructions and why?

Thank you for your co-operation.

**APPENDIX F**

University of Zambia  
School of Education  
Department of Adult Education and Extension Studies  
P. O. Box 32379  
Lusaka

27<sup>th</sup> June, 2012

Dear Respondent,

**Re: LETTER OF CONSENT**

I am Mary Mumamba Chewe, a student in Adult Education in the School of Education at the University of Zambia. I am conducting a research on Catholic and Bemba Marriage Educational Programmes in Lusaka District. I would like to request you to kindly participate in the study as a respondent.

The information you provide will be treated with great confidentiality and it will be used purely for academic purposes.

Kindly sign below if you would like to participate in this research.

Yours sincerely,

Mary Mumamba Chewe

RESPONDENT'S NAME: .....

RESPONDENT'S SIGNATURE: .....

DATE: .....

**APPENDIX G**

University of Zambia  
School of Education  
Department of Adult Education and Extension Studies  
P. O. Box 32379  
LUSAKA

27<sup>th</sup> June, 2012

The Parish Priest

.....  
.....

Dear Father,

**Re: PERMISSION TO CONDUCT RESEARCH AT THE PARISH**

I would like to seek your permission to conduct research at the parish.

I am a student in Adult Education in the School of Education at the University of Zambia. I am conducting a research on Catholic and Bemba Marriage Educational Programmes in Lusaka District. I would like to interview you, one couple of marriage instructors and twenty people who are in marriage or were once in marriage and attended Catholic or Bemba Marriage Educational Programmes.

The information to be collected will be considered highly confidential and it will be used purely for academic purposes. The name of the parish and the identity of all respondents will be kept anonymous.

Your willingness to allow this research to proceed will be highly appreciated.

Yours faithfully,

Mary Mumamba Chewe  
0977354468/0955250507

## APPENDIX H

### WORK PLAN

ACTIVITY	F	M	A	M	J	J	A	S	O	N	D	J	F	M	A	M	J	J
Submission of research topic And reading through literature	x	x																
Research Proposal writing			x															
Submission of first draft of Research proposal				x														
Final proposal writing and Submission of final copy					x													
Developing research Instruments						x												
Data collection						x	x	x	x									
Data interpretation and analysis										x	x	x						
Report writing and submission of First draft													x	x				
Final report writing															x	x		
Writing, printing and submission Of final report																	x	x

**APPENDIX I**

**RESEARCH BUDGET**

<b>NO</b>	<b>ITEM</b>	<b>DESCRIPTION</b>	<b>QUANTITY</b>	<b>UNIT COST</b> <b>K</b>	<b>TOTAL COST</b> <b>K</b>
1	Stationery	A4 reams of paper	1	30,000.00	30,000.00
		Pens	10	1,000.00	10,000.00
		Pencils	2	500.00	1,000.00
		Note book	4	9,000.00	36,000.00
		Flash disk	1	150,000.00	150,000.00
		<b>Sub-total</b>			<b>227,000.00</b>
2	Logistics	Transport	4 months	150,000.00	600,000.00
		Lunch		100,000.00	400,000.00
		<b>Sub-total</b>			<b>1,000,000.00</b>
3	Secretarial services	Typing proposal	40 pages	3000.00	120,000.00
		Photocopying proposal	40 pages	200.00	8,000.00
		Photocopying questionnaires	600 pages	200.00	120,000.00
		Photocopying interview guides	40 pages	200.00	8,000.00
		Photocopying letter of consent	50 pages	200.00	10,000.00
		Photocopying permission letter	20 pages	200.00	4,000.00
		Binding proposal	2	6000.00	12,000.00
		Photocopying research report	100 pages	200.00	20,000.00
		Binding final report	4	80,000.00	320,000.00
		Internet services	Several		300,000.00
		<b>Sub-total</b>			<b>922,000.00</b>
4	Contingency	Contingency			400,000.00
		<b>Grand total</b>			<b>2,549,000.00</b>