

**ROLE OF TRADITIONAL AND MODERN COUNSELLING STRATEGIES
IN REDUCING INCIDENCES OF DIVORCE AMONG MARRIED COUPLES
IN KABWE URBAN, ZAMBIA**

BY

NAMONJE FAITH

LUSAKA 2016

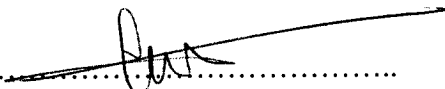
DECLARATION

I, Namonje Faith, do hereby declare that, I am the author of this research report on role of traditional and modern counseling strategies in reducing incidences of divorce among married couples in Kabwe urban, Zambia. All citations, references and borrowed ideas have been duly acknowledged. All tables and figures were drawn by me and it has not been presented for a degree at this or any university. The research report has been submitted for educational purposes in partial fulfillment of the requirement for the award of a master of science in counseling by Zimbabwe Open University in Collaboration with the University of Zambia.

Student Signature *NFE*

Date *22/09/16*

Supervisor's Name: Dr. Mandyata J. M.

Signature 

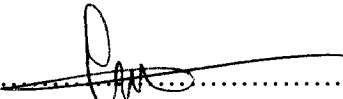
Date *22/9/16*

DEDICATION

This Dissertation is dedicated to my late Brother in-Law Andrew Mwansa Mutala; My Elder Sister Idah Namonje Mutala; My Husband Stephen Cornilius Mtongo; My very own dear Children Madaliso Mtongo, Maiwase Mtongo, Mulima Mwilima, Lukundo Mtongo, Nguzi Mtongo, Nyangu Mtongo, Nkumbu Mtongo; for encouraging me on towards this success; and indeed my grand children Naomi, Daniel, Chikondi, Chisomo and Nkwela who could not understand why grandma was too busy to play with them.

APPROVAL

This dissertation by Faith Namonje is approved as a partial fulfillment of the requirements for the Award of a Master of Science Degree in Counseling by the Zimbabwe Open University in Conjunction with the University of Zambia.

Signed.......... Date 22/9/16

Signed..... Date

Signed..... Date

ABSTRACT

The purpose of the study was to investigate the role traditional and modern counselling strategies in reducing the incidences of divorce among married couples in Kabwe District in Zambia. The study discovered that traditional and modern counselling played a preventative role in reducing divorce incidences, additionally, meditative and acceptance roles on divorce cases.

Literature reviewed information on a global, national and local scale on divorce rates. Rates were higher in European countries as compared to African rates. In Zambia, rates were lower but increasing in the town Kabwe. Trends of divorce in Africa were taken from the study conducted by the McGill University in 2015, which showed that African countries like Namibia Senegal, Togo and Zambia have relatively stable trend in divorce rates; this was attributed to the gap in statistics as most African marriages are contracted under customary arrangements which are difficult to track especially in the trends of divorce. The Study was therefore carried out to investigate the role traditional and modern counselling strategies were playing in reducing the incidences of divorce among married couples in Kabwe District in Zambia.

A total of ninety nine (N= 99) respondents participated in the survey. 36 respondents completed the individual questionnaires. 58 participated in Focus Group Discussions whilst 5 participated in interviews. Specifically, the study investigated the participants awareness on the existence of traditional and modern counselling services for married couples in Kabwe Urban; the factors that contributed to the rising incidences of divorce; the views which couples and service providers held on traditional and modern counselling services

offered; the measures which were to be taken to reduce incidences of divorce among married couple. The researcher concluded that the role traditional and modern counselling played in reducing divorce was more than one but three in general. Firstly, traditional and modern counselling done before a marriage played a preventative role by avoiding divorce. Secondly, when the two modes of counselling are done during marital disputes they played a mediation role and finally traditional and modern counselling done after couple's divorce helped couples in acceptance. Overall, the study recommended that providers and receivers of counselling should combine both traditional and modern methods of counselling to prevent, mediate or accept divorce in Kabwe urban.

In conclusion the study noted that both traditional and modern counselling strategies have the same objectives and were both relevant in reducing the incidence of divorce in Kabwe Urban; it therefore concluded that:

The study noted that both traditional and modern counselling strategies have the same objectives and were both relevant in reducing the incidence of divorce in Kabwe Urban; it therefore concluded that:

- i. Both traditional and modern counselling approaches have valuable knowledge and information which can be synthesized in order to create more holistic counselling approaches which are attractive to Kabwe urban couples.
- ii. Some traditional counsellors are wanting in ethics and norms of counselling practice hence the noted violations, abuses and excesses on some clients, which discouraged young couples from seeking help when they faced marital problems.

- iii. Institutions like the Police Victim Support Unit, Religious Organizations, the Courts and Civil Society need to be capacity built in the area of counselling since they are the frontliners in meeting couples in conflict.
- iv. There is need to develop a local counseling co-curricular which embraces traditional and modern counseling knowledge and skills. The courses packaged can be accessed by all counseling stakeholders. There should also be a mechanism for up-dating knowledge and information for both modern and traditional counseling.
- v. Access to both traditional and modern counseling services should be improved so that couples can easily use them in times of need.
- vi. Both traditional and modern counsellors need to have a wide perspective of counseling needs in the urban community.
- vii. Counselors and stakeholders should address some incompatibilities in norms and values of couple counselling which cause fears in some stakeholders that modern counselling could possibly lead to the dilution of African cultural values of marriage. There was fear that traditional counselling knowledge may even be replaced by modern counselling strategies thus losing the Africanness in counselling information knowledge and skills.

The study therefore made the following recommendations:

- i. Organizations like The Gender Ministry, Police Victim Support Units, the legal fraternity, Learning institutions should facilitate the establishment of counseling information centers where couples can access both traditional and modern information on family life. The information centre should have a youth friendly corner for young people to access information on the dangers of early marriages.
- ii. Under the Ministry of Gender and Cultural Affairs the government must construct the institute of Cultural Affairs to which must be affiliated organisations such as the Alangizi Association of Zambia, to perpetuate our cultural norms and values – Contract those traditional counselors to instill our cultural values on marriage in to young couples who are getting married.
- iii. Both traditional and Modern Counselors should develop a human rights framework for counseling practice; both categories of counselors should undergo training on this human rights framework. A monitoring mechanism should also be put in place to assess compliance.
- iv. Learning institutions like Paglory University, Nkrumah University, Immaculata Teachers' College and Mulungushi University should collaborate in the development of a local counseling co-curricular which can be accessed by all categories of counselors.
- v. Research on the synergies of traditional and modern counseling strategies should be conducted in order to up-date and up-grade the the knowledge and information base in the counseling services offered in Kabwe Urban.
- vi. Traditional counselors and modern counselors should collaborate in the development of a human rights approach to counseling. Family seminars on marriages and divorce

should also be facilitated to help couples address common misperceptions on marriage counselling, including misconceptions on gender roles in marriage.

- vii. There is need to develop a community based modern counseling service which collaborates with traditional counseling services in meeting counseling needs for couples in the Kabwe Urban Community.
- viii. Counselors and stakeholders should facilitate in the documentation of traditional counseling strategies that are found in Zambia. A contemporary text of synthesized strategies between modern and traditional counseling methods should be written.

This chapter discussed the findings, conclusions and recommendations that can be helpful in the development of traditional and modern strategies for reducing incidences of divorce in Kabwe Urban.

ACKNOWLEDGEMENTS

I wish to express my very sincere gratitude to Dr. Joseph Mwape Mandyata for his invaluable guidance, assistance and encouragement in the putting together of this dissertation. I wish to express my thanks to all the University of Zambia – IDE Lecturers who gave me a clear insight into the subject of counseling and Research Methods; I in the same vein wish to recognize the input of the lecturers from the Zimbabwe Open University who provided the study material which has enriched my scholarly experience. My other thanks also go to Mr. B.M Chishimba, Mr. F. Sinyangwe, The Reverend Mwenefumbo, Mr. and Mrs. Nsofwa for their insightful advice; and indeed all the respondents and discussants who provided me with invaluable information which enabled me to put together this work. Last but not the least my dear husband, Mr. S.C. Mtongo, for helping in the data collection and typing of the Research Proposal and the Dissertation.

Table of Contents

Declaration.....	ii
Dedication.....	iii
Approval.....	iv
Abstract.....	v
Acknowledgements.....	x
Acronyms/Abbreviations.....	xviii
Chapter One: Introduction.....	1
1.1. Overview.....	1
1.2. Background of the Study.....	2
1.2.1 Global Perspective.....	3
1.2.2. The African Perspective of Divorce.....	3
1.2.3. The Zambian Perspective.....	4
1.3 Statement of the Problem.....	6
1.4. Purpose of the Study.....	7
1.5. Specific Objectives of the Study.....	8
1.6. Research Questions.....	8
1.7. Significance of the Study.....	9
1.8. Delimitations/Limitations.....	9
1.8.1. Delimitation.....	9
1.8.2. Limitations.....	10
1.9. Definition of Key Terms.....	10
1.10. The Theoretical Framework.....	12
1.11. Summary.....	12
Chapter Two.....	14
Literature Review.....	14
2.0 Overview.....	14
2.1. Summary of the Literature Review.....	21
Chapter 3.....	22
Methodology.....	22
3.1. Overview.....	22
3.2. The Study Design.....	22
3.3. Population.....	22

3.4. Sample.....	22
3.4.1. Sampling Procedure	23
3.5. Research Instruments	24
3.6. Pre-testing of Research Instruments	24
3.7. Data Collection Procedure.....	25
3.8. Data Analysis.....	26
3.9. Data Interpretation	26
3.10 Problems Experienced in the Field	27
3.12. Ethical Considerations	27
Chapter Four	28
Findings of The Study	28
4.0. Overview	28
4.1 Socio-economic Backgrounds of the Respondents.....	28
4.1.1 Age groups of respondents	28
Figure1: Pie chart illustration of the samples distribution by age (N= 99).....	28
4.1.2. Educational Status.....	29
Table 1: Respondents by Educational Status (N=99).....	29
4.1.3. The Occupational Status of the Respondents	30
Figure 2: Respondents Occupational Status (N=99)	30
4.1.4. The Marital Status of the Respondents.....	30
Table 3: Respondents' Marital Status.....	31
4.2.0 Findings From The Main Research Questions.....	31
4.2.1. Married couples awareness of existence of traditional and modern counseling services in Kabwe Urban	31
4.2.2. Factors that contribute to the rising incidences of divorce in Kabwe Urban.....	31
4.2.3. Views held by couples and service providers on traditional and modern counseling services offered in Kabwe Urban.	32
4.2.4. What measures should be taken to reduce incidences of divorce among married couple in Kabwe Urban?	32
4.3. Findings from Focus Group Discussions and Key Informants Divorce and Counseling.....	32
4.3.1. Divorce cases.....	32
4.3.2. Reasons for seeking interventions.....	33
4.3.3. Counseling Environment.....	34

4.3.4. Qualifications of counselors	35
4.3.5. Measures to reduce divorce cases	35
4.4. Findings from Individual Respondents	35
4.4.1. Most urban couples' divorce because of not receiving traditional counseling before marriage.....	36
Most respondents to this question appreciated.....	36
Figure 3: Responses to most urban couple's divorce because of not receiving traditional counseling before marriage	37
Table 3: Chi-Square Tests.....	38
4.4.2. Modern life styles are responsible for the rising incidences of divorce in Kabwe urban.....	38
Table 4: Modern life styles responsible for the rising incidences of divorce in Kabwe urban	39
4.4.3. Most people are not aware of the importance of counseling when faced with divorce crises.....	41
Figure 4: Most people are not aware of the importance of counseling when faced with divorce crises....	43
4.4.4.	45
Figure 5: Traditionally oriented couples living in the urban areas do not like modern counseling approaches.....	45
4.4.5. Economic problems in the family are not responsible for divorce amongst couples in Kabwe Urban	47
Figure 6: Economic problems in the family are not responsible for divorce amongst couples in Kabwe Urban	48
Figure 7: Economic problems in the family are not responsible for divorce amongst couples in Kabwe.	48
Table 5: Chi-Square Tests.....	48
4.4.6. Family interference in marriages accounts for most divorce cases in Kabwe urban	51
Table 6: Family interference in marriages accounts for most divorce cases in Kabwe urban	51
Table 7: Chi-Square Results on Family interference in marriages accounts for most divorce cases in Kabwe urban	51
4.4.7. Problems of infidelity/unfaithfulness are more prominent in divorce cases.....	53
Figure 8: Problems of infidelity/Unfaithfulness are more prominent in divorce cases	54
4.4.8. Couples Need Professional Counseling before Resorting To Divorce Proceedings.....	55
Figure 9: Couples need professional counseling before resorting to divorce proceedings	56
Figure 10: Couples need professional counseling before resorting to divorce proceedings	56
4.4.9. Traditional Counseling and Modern Counseling should complement each other in reducing the incidences of separation and divorce in Kabwe urban.....	58
Figure 11: Traditional counseling and modern counseling should complement each other in reducing incidences of separation and divorce in Kabwe urban.....	58

Figure 12: Traditional Counseling and Modern Counseling should complement each other in reducing the incidences of separation and divorce in Kabwe urban.....	58
5.5.1. Traditional counselors need to be trained in modern counseling practice.....	60
Table 8: Traditional counselors need to be trained in modern counseling practice.....	60
4.5.2. Modern counselors do not need traditional counseling skills to help urban couples facing divorce	62
Figure 13: Modern counselors do not need traditional counseling skills to help urban couples facing divorce	62
Figure 14: Modern urban counselors do not need traditional counseling skills to help couples facing divorce	63
4.5.3. Courts, police victim support unit and civil society organizations should not be involved counseling conflicting couples	64
Table 9: Courts, police victim support unit and civil society organizations should not be involved counseling conflicting couples	65
4.5.4. Churches/religious organizations should not counsel couples who are not their	66
Figure 15: Churches/Religious organizations should not counsel couples who are not their members	67
Figure 16: Churches/religious organizations should not counsel couples who are not their members	67
4.5.5. Divorced spouses need counsel in order to cope with after divorce life	69
Table 10: Divorced spouses need counsel in order to cope with after divorce life	70
4.5.6. Traditional counseling services are more available to all couples than modern counseling services	71
Table 11: Age Traditional counseling services are more available to all couples than modern counseling services	72
4.5.7. Modern counseling services are more available to educated couples only.....	74
Table 12: Modern counseling services are more available to educated couples only	75
Table 14: Chi-Square Tests.....	76
4.5.8. Multicultural counseling skills are not important in reducing divorce cases in Kabwe urban.	78
Figure 17: Multicultural counseling skills are not important in reducing divorce in Kabwe urban	78
Figure 18: Multicultural counseling skills are not important in reducing divorce cases in Kabwe urban .	79
4.5.9. Divorcing spouses do not care about counseling because they have already made up their minds to Part Company.....	81
Table 14: Divorcing spouses do not care about counseling because they have already made up their minds to part company	81
4.6. Some spouses divorce due to failure to cope with long illness on the part of the other spouse.	82

Figure 19: Some spouse divorce due to failure to cope with long illness on the part of the other	83
Figure 20: Some spouses divorce due to failure to cope with long illness on the part of the other.....	84
4.6.2. Cooperation between counselors, church elders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe urban	85
Figure 21: Cooperation between counselors, church elders, the family and other social institutions can help reduce rising incidences of divorces in Kabwe urban.....	85
Figure 22: Cooperation between counselors, church elders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe urban	86
Chapter 5.....	88
5.1. Discussion of the Findings	88
Chapter Six.....	94
Conclusions and Recommendations	94
6.1. Conclusions	94
6.2. Recommendations.....	95
6.3. Future Research	97
References.....	98
Appendix I	101
Individual Questionnaires	101
Appendix Ii Focus Group Discussion Guide.....	111
Appendix Iii	114
Questionnaire	114

List of Figures

Figure 1: Pie chart illustration of the samples distribution by age (N= 99)	28
Figure 2: Respondents Occupational Status (N=99)	30
Figure 3: Responses to most urban couple’s divorce because of not receiving traditional counseling before marriage	37
Figure 4: Most people are not aware of the importance of counseling when faced with divorce crises....	43
Figure 5: Traditionally oriented couples living in the urban areas do not like modern counseling approaches.....	45
Figure 6: Economic problems in the family are not responsible for divorce amongst couples in Kabwe Urban	48
Figure 7: Economic problems in the family are not responsible for divorce amongst couples in Kabwe.	48
Figure 8: Problems of infidelity/Unfaithfulness are more prominent in divorce cases	54
Figure 9: Couples need professional counseling before resorting to divorce proceedings	56
Figure 10: Couples need professional counseling before resorting to divorce proceedings	56
Figure 11: Traditional counseling and modern counseling should complement each other in reducing incidences of separation and divorce in Kabwe urban.....	58
Figure 12: Traditional Counseling and Modern Counseling should complement each other in reducing the incidences of separation and divorce in Kabwe urban.....	58
Figure 13: Modern counselors do not need traditional counseling skills to help urban couples facing divorce	62
Figure 14: Modern urban counselors do not need traditional counseling skills to help couples facing divorce	63
Figure 15: Churches/Religious organizations should not counsel couples who are not their members	67
Figure 16: Churches/religious organizations should not counsel couples who are not their members	67
Figure 17: Multicultural counseling skills are not important in reducing divorce in Kabwe urban.....	78
Figure 18: Multicultural counseling skills are not important in reducing divorce cases in Kabwe urban.	79
Figure 19: Some spouse divorce due to failure to cope with long illness on the part of the other	83
Figure 20: Some spouses divorce due to failure to cope with long illness on the part of the other.....	84
Figure 21: Cooperation between counselors, church elders, the family and other social institutions can help reduce rising incidences of divorces in Kabwe urban.....	85
Figure 22: Cooperation between counselors, church elders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe urban	86

List of Tables

Table 1: Respondents by Educational Status (N=99).....	29
Table 3: Respondents' Marital Status.....	31
Table 3: Chi-Square Tests.....	38
Table 4: Modern life styles responsible for the rising incidences of divorce in Kabwe urban	39
Table 5: Chi-Square Tests.....	48
Table 6: Family interference in marriages accounts for most divorce cases in Kabwe urban	51
Table 7: Chi-Square Results on Family interference in marriages accounts for most divorce cases in Kabwe urban	51
Table 8: Traditional counselors need to be trained in modern counseling practice.....	60
Table 9: Courts, police victim support unit and civil society organizations should not be involved counseling conflicting couples	65
Table 10: Divorced spouses need counsel in order to cope with after divorce life	70
Table 11: Age Traditional counseling services are more available to all couples than modern counseling services	72
Table 12: Modern counseling services are more available to educated couples only	75
Table 14: Chi-Square Tests.....	76
Table 14: Divorcing spouses do not care about counseling because they have already made up their minds to part company	81

ACRONYMS/ABBREVIATIONS

Acquired Immune Deficiency syndrome

Central Statistics Office

Civil Society Organizations

Deoxyribonucleic acid

Gulf Cooperating Council Countries

Human Immune Virus

International Business Machines

Institute of Distance Education

PSAf Panos Institute Southern Africa

Southern Africa AIDS Information Dissemination Service

Statistical Package for Social Sciences

United Arab Emirates

United Nations

United Nations Education, Scientific and Cultural Organization

United States of America

Victim Support Unit

Young Women Christian Association

Zambia Police Service

CHAPTER ONE: INTRODUCTION

1.1. Overview

Chapter one consists of the study introduction on the main concepts, the background, the statement of the problem, the study objectives, research questions, significance and limitations.

The study sought to identify the Role of Traditional and Modern Counselling Services in Reducing Incidences of Divorce among Married Couples in view of the challenges that destabilize and deteriorate the quality of marriage life among urban couples in Kabwe. As Pastor Chanda in his article in the Sunday Mail 12th June, 2016 aptly discussed the importance of marital counseling, he humorously stated:

“When you are in a pilot’s cockpit you find a lot of small switches and meters, too numerous to count. In order to fly that aero-plane you need to know what they are all about. If you do not, you will crush. Many marriages end in divorce simply because people think that the only thing that matters in marriage is love, yet love is only one of the ingredients that make marriage a little heaven on earth; in fact there are many other ingredients including trust and respect that need to be taken into consideration”.

The above quote clearly explains the importance of marital counseling and the position of a counselor whether traditional or modern as the instructor who shows couples the essential aspects that make marriage work and how to avoid crushing the marital relationship.

In view of the existence of traditional and modern counselling services against the increasing divorce, the study recognised the need to investigate whether couples had sufficient knowledge on the existence and values of both traditional and modern counselling services; the attitudes of urban couples towards traditional and modern marriages; the underlying social, cultural and economic issues that negatively impact on marriages in the urban areas; the institutional

counselling support services available to urban couples; and to understand the possible synergies between traditional and modern counselling services.

This information had to be collected from individuals who had experience with divorce and separation; institutions dealing with couples affected by marriage conflict; and individuals who had some counselling experience whether from a traditional perspective or modern scientific perspective.

This chapter therefore highlights the importance of traditional and modern counselling in fortifying marital relationships

1.2. Background of the Study

The underlying issue concerning marriage counseling is that, people generally enter marriage experience with greater but often unrealistic expectations, which invariably lead to corresponding disappointments if such expectations are not met accordingly, Both women and men have primary needs which they lookout for in a marriage; women have five major needs which comprise: affection, conversation, honesty/openness, financial support, and family commitment; men also have five major needs which comprise: sexual fulfillment, recreation and companionship, an attractive spouse, domestic support, admiration and respect, (Batchelor, 2011:21). It is incumbent upon both the traditional and modern counselors to help reconcile these primary needs and expectations of both the man and the woman in a marriage relationship, to synergize those expectations be they realistic or otherwise, in order to help couples to manage the unanticipated frustrations and disappointments, which may lead to separations or divorce.

Some of the underlying issues that were crucial to the role of both traditional and modern counseling in reducing the incidence of divorce in Kabwe Urban included: the issue of knowledge and information on both counseling services; misconceptions on multicultural

perspectives in marriage counseling; misconceptions on gender issues in marriage counseling; and how scientific counseling approaches work in conjunction with traditional values in counseling practice; and last but not the least awareness in the existence of both traditional and modern counseling services.

1.2.1 Global Perspective

The global trends on divorce rates reveal that ten of the most divorced countries in the world show the following rates: Belgium (71%), Portugal (68%), Hungary (67%), The Czech Republic (66%), Spain (61%), Luxembourg (60%), Estonia (58%), Cuba (56%), France (55%), USA (53%) (UN – Demographic and Social Statistics Division (2009)). Over the past 20 years, Gulf Cooperating Council Countries (GCCC) have witnessed rising divorce rates, and there are no signs of the pace slowing down. Divorce rates as a percentage of marriages among GCCC nationals have followed the overall upward trend, reaching 39 percent in Kuwait (2007), 35.82 percent in Qatar (2007), 25.74 percent in the United Arab Emirates (UAE), (2008), 23.81 percent in Bahrain (2006), and 20.19 percent in Saudi Arabia (2008). The number of divorce cases has also increased steadily—in Kuwait, by 60.82 per cent over 13 years, from 1994 to 2007; in Qatar, by 24 percent over four years, from 2003 to 2007, in the UAE, by 42.19 percent over three years, from 2005 to 2008; in Bahrain, by 119 percent over 14 years, from 1992 to 2006; and in Saudi Arabia, by 116.55 percent over 14 years, from 1994 to 2008. This concern in divorce rates has led to the Gulf States putting in place counseling measures aimed at addressing this problem (AlMunajjed, 2010).

1.2.2. The African Perspective of Divorce

African society is built on collectivist principles which attend to it in joy and sadness. Africa has a tradition of family, neighborhood and community approach to mediation which is facilitated by elders, when dealing with family problems, couple conflict included; this mediation takes place

in an attitude of togetherness and in the spirit of Ubuntu. African mediation in conflict is seen in its social context (Boniface, 2012). The process of mediation does not only look at the consequences of the couple but also the consequences of others in the couple's family. The objectives of African mediation are to soothe the hurt feelings, reach an amicable solution to the problem, and reach a compromise that can improve future relations between the spouses. The African style of mediation is value-based, community oriented and directed towards a restorative outcome.

Traditional counselors as mediators use very strong mitigation strategies; they “wear the faulty person” (taking his/her place and speaking as if it is the counselor that had actually wronged the injured spouse; they would plead and present a token that ranges from a white chicken, a goat or a herd of cattle depending on the gravity of the matter (Personal Comments: Mrs. V. Munyenyembe).

Though traditional counselors often do not have formal counseling qualifications, mediatory authority is conferred on them because of their reputation in the community as persons with wisdom and integrity and because they understand the traditions, culture and norms of their people. The traditional counselors are nominated or selected on the basis of their lineage, notable status, and proximity in their relationship with the family (Personal Comment: Mrs, Munyenyembe).

1.2.3. The Zambian Perspective

The 2000 Census of population and housing figures indicate that the divorce rate in Zambia was equally rising as it stood at 23.0 percent in the urban areas. Marriage is expected to be a life-long venture which requires that those who enter it are mature enough and prepared to meet its challenges; according to Kabosha (2015:18- 35), puberty indicated the maturity of a boy or girl, hence the family through its own structures found it prudent to prepare the young man or woman

for his or her adult responsibilities, marriage preparation (counseling) became the main focus. Kabosha (2015) noted that when the young man and woman finally got married they assumed socioeconomic roles and responsibilities which were important for the livelihood of the family; if these roles were negated by either spouse their home experienced problems, and thus the parents would arrange for re-counseling in order to put the couple back on track and indeed save that marriage. The Zambian demographic statistics show that marriages are being contracted, and divorces also equally being experienced by persons in the age group 15 - 19 years old (Zambia 2010 Census of Population and Housing Descriptive Tables – Central Province). SAFAIDS (2011:31) describes a person below the age of sixteen (16) as a “Child”; Part V of the new Zambian Constitution on Article 55, stipulates the rights of Children; subsection 5(d) of the said article demands the restraining of children from marriage before the attainment of the age of eighteen years. In view of this, it is important for traditional and modern counseling to address this aspect, as it is also contributing to the growing numbers of divorce even in Kabwe District, as the demographics reveal.

It is interesting to note that the news from the courts in the Sunday Mail throughout the year is dominated by divorce cases. Reasons for divorce include perceived impotence on one’s spouse; drunkenness; inadequate care for the family coupled with irresponsibility; infidelity; long illnesses and terminal cases; pressure from relatives if they do not approve of the marriage; loss of employment and other means that cause inability to support the family. Cruelty and gender based violence have also been cited as some of the causes of divorce Central Statistics Office (CSO, 2009). Indeed to a casual reader the eye catching headlines make amusing listening and reading, but to a counselor, behind these stories are people with hurting wounds in their hearts; there are also innocent people like children who may be affected by the impacts of divorce. By examining the consequences of the crisis of broken homes, one appreciates some of the reasons

why these trends are devastating to individuals and to society, and why counseling strategies should be put in place to mitigate the impacts of divorce on couples and people dependent on them in Zambia, and Kabwe Urban specifically. This research seeks to identify traditional and modern counseling strategies that can help to reduce the rate of divorce amongst married couples in Kabwe Urban.

Although the data on divorce rates is straightforward, information is lacking about the impact of the growing incidence of divorce. Civil society organizations, human rights groups, law enforcement officers and scholars are paying more attention to ways in which divorce hurts women and children (Zambia Daily Mail, April 7, 2016: Supplementary on Gender); yet still there remains a need for more independent and comprehensive studies by qualified researchers on the ways in which counseling strategies can mitigate the causes, consequences and incidences of divorce. Until that research is forthcoming, those concerned about rising divorce rates will continue to depend on information from such informal debates and observations (AlMunajjed, 2010:5).

1.3 Statement of the Problem

The number and rate at which divorce cases are reported to the church, Police, customary marriage counselors and courts was alarming and higher even in the midst of traditional and modern marriage counseling methods practiced in Kabwe urban. From the literature reviewed it becomes clear that very few studies have been done on the role of traditional and modern counseling strategies in reducing incidences of divorce; the few that have written on the subject have mainly dwelt on the importance of marriage in terms of responsibilities and duties of spouses in the home (Kabosha. 2009). It was also interesting to note that Chakuchichi and Zvaiwa (2010) propagated the importance of the Afrocentric approach to marital counseling

because it bears the indigenous fabric woven in the culture of the people of Africa regardless of whether they are in the urban or rural setting., Mutswanga (2010) on the other hand advanced the importance of multicultural counseling especially in metropolitan areas like the urbans. Mutswanga (2010) argues that individuals who have migrated, or already live in the urban areas are placed in diverse populations and cultures which succumb to modernity, hence need counseling that is beyond ethnocentrism. The dilemma therefore is that the individual finds him/her self in two worlds neither of which is satisfying, though counseling largely emanates from people's culture (Chakuchichi and Zvaiwa 2010); the question now being whether there can be developed a counseling practice which will satisfy the needs of this urban individual who belongs to both the traditional and modern world where he/she psychologically, socially, economically and personally intermarries within diverse cultures.

This study therefore sought to investigate the actual role of traditional and modern counselling approaches in reducing the incidences of divorce among married couples in Kabwe Urban, Zambia.

1.4. Purpose of the Study

The purpose of the study was to investigate the role traditional and modern counselling services were playing in reducing the incidences of divorce among married couples in Kabwe district in Zambia. Literature on many countries identified the family as the basic cohesive social unit; it identifies the family as the principal social institution through which members inherit their social and cultural identities, as well as receives economic security and social support. It suggests that divorce as a factor in a variety of emerging social problems which negatively affect the sanctity of the family and the well-being of its members. Paradoxically the causes of accelerating divorce rates lie in two seemingly divergent forces: modernization and tradition.

1.5. Specific Objectives of the Study

The specific objectives of this study were:

- i. To establish level of awareness on existence of counselling services among married couples in Kabwe Urban.
- ii. To assess factors contributing to rising incidences of divorce in Kabwe Urban.
- iii. To determine views of couples on the role of traditional and modern counselling services in their marriages.
- iv. To determine traditional and counselling measures which should be taken in order to reduce incidences of divorce in Kabwe Urban.

1.6. Research Questions

The following questions guided this study

- i. Are married couples aware of the existence of counselling services for married couples in Kabwe district?
- ii. What factors have influenced the provision of traditional and modern counselling services to married couples in the district?
- iii. What views do married couples and service providers hold on traditional and modern counselling services offered in the district?
- iv. What measures should be taken to reduce incidences of divorce among married couple in Kabwe Urban?

1.7. Significance of the Study

CSO (2010) revealed that Kabwe Urban had 54783 people who were either married or cohabiting; of these 5,215 were divorced. This meant that 1 out of every 10 married persons were experiencing the challenge of divorce. It was the task of this study to investigate the role of traditional and modern counselling strategies in reducing the incidences of these divorces in Kabwe Urban. It was hoped that this study would provide innovative counselling strategies which would synergise indigenous (traditional knowledge) and modern (scientific) knowledge in counselling practice in order to enhance the role of counselling services in reducing these incidences of divorce.

It was also hoped that the information generated would help the traditional and modern counselling practitioners, and organizations who were handling cases involving domestic disputes improve in the manner they offered their counselling services thus improving and safeguarding the quality of marital life. Last but not the least that the information generated would contribute to the body of knowledge in the field of counselling.

1.8. Delimitations/Limitations

1.8.1. Delimitation

The study was done in Kabwe Urban because of the existence of both traditional and modern counselling practices. Kabwe urban also has private, public and civil society organizations which help couples who are experiencing conflict in their marriage relationships. Kabwe Urban also has diverse issues on marital conflict which can be addressed through both traditional and modern counselling strategies. The area has a wide range of respondents who could be reached in person or by phone.

1.8.2. Limitations

Issues of divorce and separation are very emotive issues which caused some respondents to relive their painful experience thus tending to limit the amount of information they would freely give. Locating participants was another problem as it was not easy for them to come forward. The student is also a full time employee and had to struggle to find sufficient time to interact with the respondents, discussants and informants. The student also carried another task of internship which also demanded her time. Some of the respondents did not return the questionnaires.

1.9. Definition of Key Terms

This section explains the key terms used in this dissertation.

Divorce: Divorce can be defined as: “a final legal dissolution of marriage; that is, that separation of husband and wife which confers on the parties the right to remarriage under civil, religious, traditional and/or other provisions in accordance with the laws of each country.” — United Nations (2001).

Mediation: An intervention in a dispute to bring about an agreement or reconciliation (Oxford English Dictionary, 11th Edition).

Modern Counseling: This is the counseling governed by social scientific principles in accordance with various theories and philosophies. It is offered by well trained and professional counselors (Mutswanga, 2010)

Multicultural Counseling: This is the mastering and application of skills necessary to feel comfortable and effective in communicating with, and counseling people of diverse cultural backgrounds (Mutswanga, 2010:6)

Separation: this is the action or state of separating or being separated. It is the state in which a husband and wife remain married but live apart: a trial separation in which both spouses give each other time to reflect on their actions; where reasons are reconcilable couples do resolve their differences and come back together; however where there are irreconcilable differences couples have resorted to divorce.

Traditional Counseling: This is the counseling that is done following local customary practices and indigenous knowledge systems. It is offered by elders, wise-men/women, kinsmen, traditional priests/medicine men/women, trusted village counselors (Mutswanga 2010)

Ubuntu: This is a Nguni Bantu term which means human kindness. It has been adopted in the whole of Southern Africa where its meaning has been expanded to human-ness, humanity towards others; it is also philosophically used to mean “the belief in a universal bond of sharing that connects all humanity. Chakuchichi and Zvaiwa, (2010) further explain that Ubuntu is a philosophy bearing the collective view of the African nature; that the collective good of society supersedes that of the individual. In this context a failed marriage brings collective shame to the family, hence the need for collective responsibility towards counselling and its outcomes.

In Summary, the definition of key terms helps the reader of the dissertation is to appreciate the context within which the terms have been applied in the text; it also gives the necessary impact on their usage in the various paragraphs.

1.10. The Theoretical Framework

The theoretical framework used for this study was Bowen's Family Systems Theory (1978). According to Bowen (1978), the family systems theory is a theory of human behavior that views the family as a psychological and emotional unit. It suggests that individuals cannot be understood in isolation from one another but rather as a part of their family. According to Bowen, a family is a system in which every member has a role to play, and where there are rules, norms, and customs to respect individuals in the institution called family. Members of the system are expected to respond to each other in a *certain way* according to their role, which is **often** determined by relationship agreements within the boundaries of the system among participating individuals.

The family Systems theory from a counseling perspective recognizes that interactions among the individual and her or his family members are usually significant. Mentally healthy persons have both good family relations and also satisfactory relationships outside the family which helps to understand equally family relationships. Counselors help individuals who need better relationships with important people in their lives in or outside the family unit. The basis for improving these relationships is often found in the need to promote better communication among family members, failure to which affects the family relationship. It is important for counselors to assist families in learning the process of successful problem solving skills, for social relationships such as marriage to be sustained, (Brown, 1978).

1.11. Summary

This Chapter gives an overview of the study on the role of traditional and modern counseling strategies in reducing the incidences of divorce in Kabwe Urban of Zambia. It gives background information on the global, the African and the Zambian perspective of divorce. It defines the

problem that necessitated the study; the purpose of the study; the objectives of the study; the significance of the study; the key research questions; Delimitations/Limitations. It defines the key terms which were used in this report in order to enhance better understanding of the concepts that were advanced in the text. It also defined the theoretical framework of the family system which is relevant to unearthing concepts and knowledge on the role of traditional and modern counseling strategies in reducing the incidences of divorce in Kabwe Urban of Zambia.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

Literature was reviewed according to objectives of the study. Literature on traditional and modern counselling strategies in counselling, factors contributing to increased divorce, views of respondents on traditional and modern strategies and measures to improve marriage services through use of traditional and modern strategies. Further, knowledge from both the Western and Zambian contexts were reviewed.

Almunajjed (2010) is a study on divorce from the Gulf Cooperation Countries perspective. It highlighted that divorce rates in the Gulf Cooperation Council (GCC) Countries have risen dramatically in recent years due to urbanization; it brings out the challenges of this phenomenon on the traditional Islamic values of marriage as embedded in its Sharia Law; it brings out a range of economic, social, and cultural factors that have had a negative effect on the institution of marriage. Paradoxically, both the challenges of modernization and the traditional norms of arranged and early marriages play a role in the rising divorce rate. It gives suggestions on how the Gulf States are addressing the rising rate of divorce through various counseling strategies.

Ambert, (2009) explains that divorce is an experience which all families experience during their lifetimes. She explains that many families will experience separation and divorce under different circumstances; many families will navigate the difficult terrain of a relationship in profound transition; They will experience divorce, not as separating couples, but as the children of divorcing parents, the parents of divorcing children, or simply as other close relatives, friends or co-workers. Anyone who has had such an experience will likely know that it can be accompanied by tremendous emotion, anxiety and sometimes fear. And most will acknowledge that each story of divorce is unique, deeply textured by particular circumstances and events

within and surrounding the lives of the individuals involved. She asks questions on how couples are to make sense of the “gap” between expectations and actual outcomes; she further points out that perhaps some will simply attribute it to naïve optimism among young people. But more significantly, perhaps it signals a more or less enduring aspiration, if not expectation, to live their lives within committed, lifelong relationships

Batchelor (2011) cites several factors contributing to increased divorces in the USA; these include; lack of commitment to marriage; financial problems in terms of saving and spending habits; addiction to alcohol and drugs. The identified factors leading to divorce however may not be the same in a less urbanised district such as Kabwe district, Zambia. Hence, the need for the present study

Bishop (1967) groups counselling strategies involving married couples into traditional and modern counselling. He urges that traditional strategies such as initiation of young individuals into marriages should be in cognizance of individual’s traditional or cultural beliefs on marriage. The study however, does not clearly show role of traditional and modern counselling in marriages, hence a basis for present study.

Bracher Santow, and Watkins, (2003) present a “Micro-simulation Study of the Effects of Divorce and Remarriage on Lifetime Risks of HIV/AIDS in Rural Malawi.” They examine unrealistic assumptions that marriages were supposed to end only through death of a spouse, and that the surviving spouse was not expected to remarry. It gives its findings on the high divorce rates in Malawi; and demonstrated that remarriage is also common in a number of cases. They further revealed that, Malawians see divorce as a means to protect themselves against infections with HIV by an unfaithful spouse. They give a number of perspectives on why some marriages ended in divorce in Malawi: they cited disapprovals of the marriages by relatives; religious

belief differences; some women's refusal to commit themselves to longer relationships and thus reconsidering their marital statuses; issues of barrenness on the part of one spouse; cases of overdrinking by one spouse; cases of infidelity; and economic reasons. These Malawian divorce scenarios were compared with the Zambian situation particularly that in Kabwe Urban.

Chakuchichi and Zvaiwa, (2015) gives an Afrocentric view of marriage counseling; They discuss how men and women are counseled, they observe that African pedagogy does not recognize the term counseling but rather "marriage preparation". they point out that marriage preparation is an inbuilt mechanism for community approval or disapproval of a marriage; this aspect is what is missing in the multicultural set of the urban areas as the essential family components are usually missing.

Boniface (2012) is a Journal Article that explores the principles and processes of Western style divorce and family mediation in comparison with African Humanistic Mediation as they apply in South Africa. It highlights the similarities between the explored strategies which are informed by holistic knowledge. The knowledge relied upon has a worldwide cultural context. In this context the humanistic mediation can be used as a counseling strategy that can positively influence and change family counseling practices in the urban areas.

The CSO (2009) is the Zambia Demographic and Health Survey. It gives statistical information on some of the important household characteristics on issues which give pointers to some stressors which are attributed to causes of divorce among couples in the urban areas. It highlights problems such as, incidence of diseases like tuberculosis, HIV/AIDS, sexually transmitted diseases; loss of employment; gender based violence in marriages; decision making power in the homes; control over earned financial resources; and family planning among others.

The 2010 Census of Population and Housing: Central Province Volume 1, gives a detailed tabular statistical report on the population according to sex, age group and district; it gives the total population per district; other details per age group and gender include the number of persons who have never married; number of persons who are married or cohabiting; the number of divorced persons; the number of separated persons; and the number of widowed persons. This comprehensive statistical report helps to provide an understanding on trends in divorce and separation in Kabwe District, from which counseling programs can be planned to strengthen marriages and reduce these divorces and separations. The study used this information to determine the target population and the sample size.

Kasonde (2003) discusses how the modern generation undervalues indigenous knowledge whilst valuing foreign knowledge which they think is modern; He does not refer to counseling but uses African pedagogy as a holistic life time process of learning of indigenous knowledge and skills process which begins at birth, running through youth, adulthood and old age. As the individual matures he/she is given norms of life (Amafunde) which enable them to be a good husband/wife, father/mother. Kasonde (2003) points out that these were unwritten laws which were passed down through oral tradition. He says:

“We who are growing up in this day and age should by no means suppose that those who came from before us were ignorant. No, those people had profound knowledge of governance, agriculture, medical care, and guidance on culturally acceptable modes of personal behavior”.

Konayuma Judith in her article titled “When a woman has to forego family for a Job” which she wrote in the Gender page of the Zambia Daily Mail, Thursday, July 21, 2016. She discusses how employment opportunities bring joy to prospective candidates whether single or married. She explains that job opportunities in the civil service are wide spread and that those who access them should make a choice between taking up a job posting at a district far away from the family

home and sacrifice the job opportunity in favor of preserving the unity of the family. She observes the negative effects that affect the family when it is separated for a long time. She explains that separation of families bring with it unfavorable social consequences which can lead to a break-up of the family, she states:

“In an effort to fill up the gap left by the absent spouse the other may resort to seeking a replacement at the expense of the family”.

She further observes that a job places the family on a better economic footing and enables the family to plan and implement some income generating activities which can enhance the livelihood of the family.

Mapalo Lupupa in the Zambia Daily Mail of Friday, March 18, 2010 on page 4 actually writes of a juvenile wife who was dragged to court by her husband for malicious damage to property after the 16 year old wife suspected him of cheating on her with an elderly woman. Child marriages and divorces are therefore a concern which should be addressed by counselors.

The Panos Institute Southern Africa (2014) presents a Media Brief on Ending Child Marriages in Zambia. It premises itself on the assertion that child marriage is a violation of children's rights whether it happens to a girl or a boy. The Panos Institute advances the United Nations (UN) definition of a child, which is, “someone under the age of 18years”; this media brief observed that child marriage has impacts on the well-being of a child, particularly girls as it makes them susceptible to physical, emotional and sexual abuse, as well as early widowhood. It calls for the protection of children from early marriages by providing them with the necessary physical, social, cultural and legal support through a multidisciplinary approach. It further explains that this is necessary in ensuring the child’s rights to life, survival and development. This again is a cue for counseling from both the traditional and modern counseling perspectives.

Stevenson, and Wolfers, (2007) is a Working Paper on “MARRIAGE AND DIVORCE: CHANGES AND THEIR DRIVING FORCES”. The paper documents key facts about marriage and divorce, comparing trends through the past 150 years and outcomes across demographic groups and countries. It discusses changes in family forms and how households can exist without the necessity of marriage. The article lays the groundwork for a reconsideration of the theory of the family, by describing the tremendous changes in family forms, pointing to some of their driving forces, and suggesting ways of expanding the thinking on the family, to better understand its future”. This has implications for counseling in both the traditional and modern counseling perspectives.

The Zambia Daily Mail Gender Supplement of the 28th April, 2016, had an article titled “Zambia Police Service Victim Support Unit (ZPS-VSU) Responds, written by Achaje Magai an officer from the said unit. This article is a response to a person who claimed that he was ill-treated by the Unit, when his wife lodged a complaint against him. The Officer clarified that the alleged torture on a respondent to a complaint was a violation of human rights since torture of offenders is out-lawed in Zambia. He pointed out that there was an increase in Domestic Gender Based Violence in Zambia, which are bordering on criminality and destabilization of homes. He stated that Failure to deal with gender based violence often leads to re-victimization, which can lead to injuries, death , disease, poor performance, isolation, imprisonment, accidents, streetism and substance abuse. He pointed out that the officers in the Victim Support Units have been equipped with skills to help victims and perpetrators of gender base violence, and need counseling skills in order to give a more humane service.

Cherlin, Chase-Lansdale, and McRae, (1998) presents the effects of parental divorce on mental health. They give an American sociological review, on the pressures families experience as a

result of poor health in and of the members of the family. They observe that the incidence of long term illness takes away leisure time, economic activity, and time from the usual social engagements of particular spouse. This they say puts pressure to separate in order to free themselves from the burden of sickness and pursue those life demands.

Thole Gideon (2003) in his article in *Sister Namibia*, titled *A Turning Point in Customs in Zambia*, discusses the inhuman treatment of women by fellow women who are Traditional marriage Counselors who are notoriously known for using inhuman practices to teach women “acceptable” behavior required from a married woman. These traditional counselors are known by the title *Alangizi*, a local name meaning teacher or one who directs; the *Alangizi* are sought after by many *Zambian* families in cases of marital problems. The article cites the case of an 18 year old housewife who was subjected to torture and inhuman treatment by two *Alangizi* because her parents in-law had claimed that she was not respectful to her husband and hence needed to be taught the so called acceptable behavior in marriage. The inhuman treatment she was subjected to was widely publicized in the *Zambian Media* so much that the *Alangizi* were arrested and charged with assault which earned them a ten month prison sentence by a *Lusaka Magistrate’s Court*.

Mwansa Abraham the Solicitor General publicized the *Constitution of Zambia (Amendment) Bill 2016* which is basically stipulates the fundamental rights of a *Zambian Citizen*. Article 16 stipulates the right to freedom of the person which includes the right not to be deprived of the freedom arbitrarily. Further on, Article 17 (2) stipulates that a person has a right not to be tortured, or treated or punished in a cruel, inhuman or degrading manner.

2.1. Summary of the Literature Review.

The literature reviewed comprise scholarly published work on divorce by various authors, journals and Newspaper Articles mainly from the Zambia Daily Mail which highlighted divorce court cases in Zambia, and some articles which gave insights on problems faced by couples; modules from the Zimbabwe Open University also gave the principles of modern and traditional counseling. Literature validated, supported clarified and gave insights to the views and opinions of the participants in this study. Literature gave the divorce trends from a global to the local perspective; it brought out factors and causes of divorce from a global to the local context. it further brought out how counseling strategies can be applied in order to deal with problems that likely lead to divorce. It further gave the constitutional rights of an individual; that institutions or persons dealing with an individual should not violate their human and constitutional rights by subjecting them to torture or forms of abuse. It still does not adequately address the status of both traditional and modern counseling in Kabwe Urban specifically.

CHAPTER 3

METHODOLOGY

3.1. Overview

A survey was used to carry out this study. The first four subsections of this chapter describe the study design, the population, the sample, the sampling procedure and research instruments. The second part covers, the pretesting of the research instruments, the data collection procedure, data analysis and data interpretation. The last part gives the study area, the problems experienced in the field and the ethical considerations.

3.2. The Study Design

A survey design was preferably used because it enabled the researcher to gather both quantitative and qualitative information on the real life experiences of the respondents. It gave an insight on couple counselling within the social context of traditional and modern counselling in the urban setting like Kabwe Urban.

3.3. Population

According to the 2010 Census of Population and Housing Report, Kabwe Urban had a total number of 5213 persons on divorce and separation. The rationale for selecting this population was that these persons had experienced the direct impact of divorce and separation, thus their experiences, views, opinions and attitudes on couple counseling in Kabwe Urban would contribute new and valuable knowledge to the existing body of knowledge on traditional and modern counseling for couples in Kabwe Urban.

3.4. Sample

The sample size was 99, those who participated in group 1 for Individual Questionnaires were 36; group 2 consisted of 58 individuals who participated in the Focus group discussion. Group 3

was the five (5) purposefully selected participants from Five institutions which included the Church, Local Court, Zambia Police Victim Support Unit, A legal Counsel and a Traditional Marriage Counsellor.

It was interesting to note that more people were more enthusiastic to participate in focus group discussions than in answering questionnaires. The participants pointed out that questionnaires made one feel as though they were in an examination or that they were being investigated; whilst focus group discussions were more open and participants felt they were sharing their experiences with each other.

3.4.1. Sampling Procedure

A list of people who had divorced or related cases such as marital disputes was generated from a Paglory college of Education married students, a traditional marriage counsellor (bana chimbusa), a consultant marriage counsellor, the police victim support, the Kabwe local court, Seventh day Adventist church, was generated consisting of 203 individuals frame from which 99 were sampled. For the purpose of this study it was felt that a 2% sample from 5213 divorced and separated persons, which was 104 respondents but rounded down to 100 for convenience. The sample was stratified according to the following Age Groups: 15 – 24 years old, 25 – 34 years old, 35 – 44 years old, 45 - 54 years old, and those above 55 years old based on figures in CSO (2010). The sample was also desegregated by gender, 60% female and 40% male to ensure an equitable representation amongst men and women according to the numbers of those affected by the incidence of divorce and separation in Kabwe Urban. Included to this sample were key informants comprising one traditional counsellor, one Modern counsellor, one local court magistrate, one Zambia Police Victim Support Unit Officer one Legal Counsel, and one Clergyman. These were included because of interactions with persons who have been affected by the incidence of divorce; it was also envisaged that the selected persons some experience with

either traditional or modern counselling. A Purposive sampling technique was therefore adopted for the purpose of selecting the five (5) interview participants. They were chosen by virtue of their functions which relate to the objective of the study, which is largely to determine the role of traditional and modern counseling in reducing the incidence of divorce in Kabwe urban.

3.5. Research Instruments

The study applied the following tools for data collection: structured questionnaires were used to gather information from respondents from the age groups. The first section required that the respondent fills in the part that indicated whether they Strongly Agreed, Agreed, Strongly Disagreed, Disagreed or were Undecided on the assumptive question; the second section required the respondent to write their views or opinions on the issue.

Semi-Structured Questionnaires were an Interview Guide with Key Informants through which they expressed their opinions and views on the issues of divorce and separation and what they saw as the role of couple counselling in reducing the incidence of divorce from their institutional perspective. Focus groups discussion guides were used to generate information on divorce and their knowledge of counselling practices and services in Kabwe urban.

3.6. Pre-testing of Research Instruments

A pre-test of the questionnaires and Discussion Guides was done with women at the Church and College students who were easily available; to assess the time it would take to go through the questions and the discussion sessions. The pre-test was also done to check whether there were ambiguities of the language in the questions. This enabled the research student to make revisions where it was necessary.

3.7. Data Collection Procedure

Data was collected between March and May 2016. The Individual Questionnaires were distributed to persons who had had an experience with divorce or separation at the local court, the churches and married college students within Kabwe Urban. Instructions on how to complete the questionnaires were given to the respondents before completing them. The instructions included how to make the choices and write their views or opinion on a particular issue in the space provided on each question. Other respondents who were semi-literate were helped to complete the questionnaire by research assistants or people of their own choice; the research assistants asked the question on the Individual Questionnaire Guide and recorded in writing what the respondent said. The research assistants read back what they had recorded to confirm whether the respondent agreed that it represented what he or she had said. Anonymity and confidentiality were emphasized as no respondent was allowed to write their name on the questionnaire sheet.

In depth-interviews were done with the five (5) purposefully selected individuals who were drawn from the Church, Local Court, Zambia Police Victim Support Unit, A legal Counsel and a Traditional Marriage Counsellor, the participants chose to remain anonymous. The researcher conducted the interview herself as this category had only five (5) respondents. Focus Group Discussions were held with discussants according to their age groups; the discussions were recorded by the research student and her research assistant; caution on confidentiality was taken; for instance discussants were given numbers through which they were identified during discussions. Probe Questions were also made in order to help the discussants to expand on their views. Interviews took an hour and half and in other case two hours. Focus Group Discussions took almost the same time.

3.8. Data Analysis

Quantitative data was analysed using Microsoft excel 2014 and IBM Statistical Package for Social Sciences, (SPSS version 22). Data from the focus group discussion was recorded through transcription sheets. Analyzed data was used to generate bar charts, frequency tables and descriptive statistics that were essential in the analysis of data. Qualitative data was analysed using content and thematic methods. The response from the interview was coded and grouped to establish emerging themes.

3.9. Data Interpretation

To obtain the required information the same questionnaire was assigned to each of the following age groups: 15-24 years old, 25 – 34 years old, 35 – 44 years old years old, 45 – 54, and the over 55 years old. The questions had two parts; the first required the respondent in each particular age group to indicate whether they Strongly Agreed, Agreed, Undecided, Strongly Disagreed or Disagreed; the second part required that the respondent give their view on why they agreed disagreed or undecided.

Qualitative data was interpreted using frequencies, percentages and chi-squares. The chi-squares were used to compare the significance of the differences between respondents in the various age groups on each question. The P-value was used to determine the degree of freedom on the responses on each question, which ascertained whether the hypothesis of the question could be accepted or rejected. This then was compared with the average percentage of the general views of the respondents according to each response table.

The data analyzed was presented using pie charts, graphs, and tables. The responses were grouped according to themes. The similarities and differences were presented in a detailed description of the expressed situation by the respondents.

3.10 Problems Experienced in the Field

Divorce was a very emotive issue with some of the respondents so much that they would decline to answer certain questions. Some people did not even want to be identified as divorcees as they felt that the term carried a stigma of failure in marriage.

Time was also a constraint for the research student as she is a worker who has tight schedules; she felt guilty to be constantly asking for permission to be out of her workplace in order to carry out the exercise. Finally data collection was also competing with time needed to prepare for the semester examinations.

3.12. Ethical Considerations

The importance and purpose of this study was explained to each of the respondents and then the informed consent was obtained from each of them. The respondents were assured of confidentiality in terms of information that they gave towards this study. The names of the respondents were in no way to be revealed in this report; what was said by each of them cannot be directly or indirectly traced back to each particular respondent. Information derived from any document or published material was acknowledged in the text and references.

CHAPTER FOUR FINDINGS OF THE STUDY

4.0. Overview

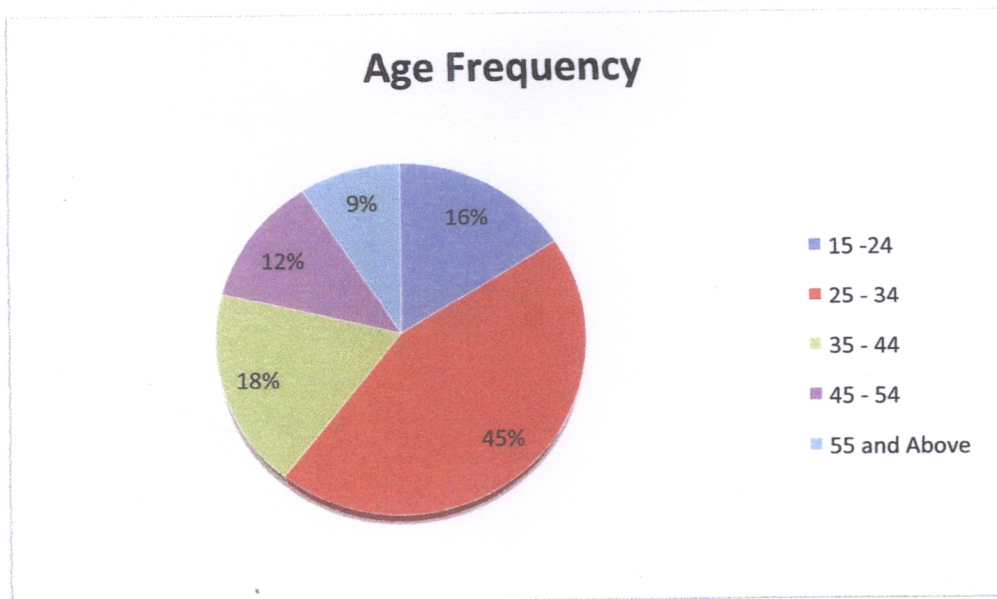
The results of this study were presented according to the headings of the objectives of the study. Firstly, the sample was described according to age, education status, occupation and marital status. Objectives of the study were: Awareness on the existence of counseling services amongst married couples in Kabwe; the factors contributing to rising incidences of divorce in Kabwe Urban; the role of traditional and modern counseling services in marriages; measures which should be taken in order to reduce the incidences of divorce in Kabwe Urban.

4.1 Socio-economic Backgrounds of the Respondents

4.1.1 Age groups of respondents

Figure 1 below shows how the sample was distributed in various age groups. The majority, 45% of respondents were between the ages of 25 – 34, followed by the 18% were aged between 35–44, 16% were aged between 15-24, 12% were found to be between the ages of 45-54 and finally the 9% least representation was aged 55 and above.

Figure1: Pie chart illustration of the samples distribution by age (N= 99)



4.1.2. Educational Status

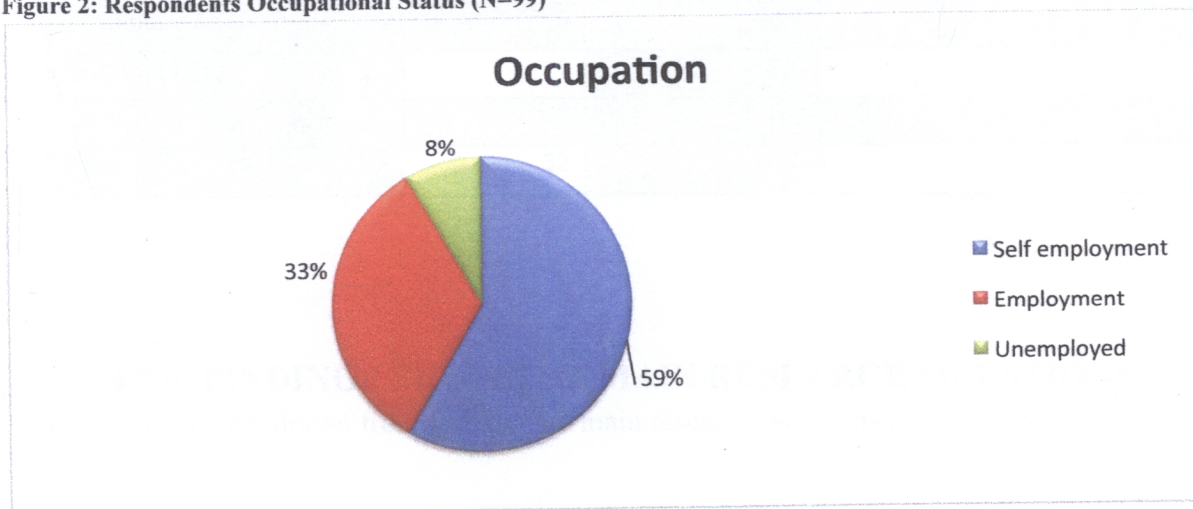
Table 1: Respondents by Educational Status (N=99)

Question	Frequency	Percent
Never went to school	7	7
Completed grade seven	7	7
Completed grade nine	19	19
Completed grade twelve	32	32
Have a college certificate	12	12
Have a diploma	9	9
University certificate	13	13
Total	99	100

Table 1 shows the overall educational status of the respondents in the study; this study showed that the majority in the sample completed their grade 12 level (32%) followed by those who completed their grade nine level (19%). 13% attained their university certificate followed by the 12% who reached college. 9% had diplomas and 7% completed grade seven level equal to the 7% who had never been to school.

4.1.3. The Occupational Status of the Respondents

Figure 2: Respondents Occupational Status (N=99)



The pie chart above indicate that 59% the majority of the sample were self-employed and 33% were employed giving a cumulative total of 91.6% who have a reliable source of income. Only 8% were unemployed. The self-employed persons were marketers who sold fish and vegetables at the local markets; some were engaged in street vending where they mainly sold Salaula or second-hand clothing. Some ran their own small grocery shops at the market. Those in employment worked for the Government (mainly as teachers and nurses); some worked as housemaids and gardeners; others worked as shop assistants. The unemployed were living under the guardianship of their parents or older siblings.

4.1.4. The Marital Status of the Respondents

The figures on the marital status shown below when compared with those of the occupational status, when economic vulnerability could be on the low side as there is some level of self-reliance amongst the respondents. The table below highlights the percentage figures of the divorced, those on separation, those who have since remarried and those who have opted to cohabit mainly to avoid long term attachments.

Table 1: Respondents' Marital Status

Response	Frequency	Percent	Cumulative Percent
Divorced	22	61.1	68.8
On separation	6	16.7	87.5
Remarried	1	2.8	90.6
Cohabiting	3	8.3	100.0
Total	32	88.9	

4.2.0 FINDINGS FROM THE MAIN RESEARCH QUESTIONS

These findings were drawn from probing the main research questions of this study.

4.2.1. Married couples awareness of existence of traditional and modern counseling services in Kabwe Urban

Couples in Kabwe Urban were aware of the existence of both traditional and modern counselling services. The older respondents especially those above 25 years were more conversant with pastoral counselling which was largely provided by their clergy. They also were aware of traditional counselling as provided by older family members or family trustees and even older neighbours. 8 (22%) expressed ignorance; these were in the age range 15-24; Their ignorance was based on the fact that most of them entered marriages through forced circumstances like where a casual relationship which resulted in a pregnancy and the parents or guardian of the girl forced her to join the man/boy responsible.

4.2.2. Factors that contribute to the rising incidences of divorce in Kabwe Urban

The factors that contributed to the rising incidence of divorce can be grouped under social and economic factors. Social factors are mainly behavioural these include infidelity which was identified by 32 (89%), family interference in the marriage, which is symptomised by poor relationships with the extended family; this factor was identified by 24(67%) of the respondents; failure to cope with illness especially in this era of the HIV/AIDS pandemic, cancer and other

long term illnesses. 25(69%) identified this factor. Economic factors, for instance inadequate ability to provide basic needs such as income, shelter, clothes, food were seen as serious stressors which often led to divorce amongst urban couples; 9 (25%) identified this as an issue. It should be noted that these factors were identified through different questions.

4.2.3. Views held by couples and service providers on traditional and modern counseling services offered in Kabwe Urban.

Most respondents viewed traditional counseling as the cultural backbone of the African marriage; they also recognized that urban couples also needed modern counseling because of the multicultural nature of the new society in which they now live. They observed that Traditional counseling and modern counseling have the same objective which is to help couples to understand the value of marriage; both were said to be sources of knowledge for sustainable family life in the urban areas 32(89%) held this view.

4.2.4. What measures should be taken to reduce incidences of divorce among married couple in Kabwe Urban?

Majority of respondents (29) suggested that both traditional and modern counseling services should complement each other in order to reduce incidences of divorce among younger couples while, a few (5) did not support the idea. Most respondents supported the view of promoting multicultural approaches to counseling in marriage counseling in order to strengthen marriage counseling in urban areas like Kabwe.

4.3. Findings from Focus Group Discussions and Key Informants Divorce and Counseling

4.3.1. Divorce cases

The study findings revealed that the marital cases that were received at the Victim Support Unit tended to start as gender based violence cases. It was after advice given by the police officers

failed that the aggrieved parties proceeded to court for divorce proceedings. Women reported the most cases to the victim support unit. The study findings further revealed that, the church institutions found it harder to resolve marital problems which had active divorce proceedings before the courts. The key informant observed that many couples hurt themselves so much during court proceedings by what they reveal about each other so much that they feel the marriage should just come to an end to avoid further embarrassment.

“Cases do not usually come as divorce cases but as victims of gender based violence in the home. Divorce is mentioned in the course of the interview especially by the victims who feel they cannot bear it any longer” – Key Informant Victim support unit.

“...success in resolving marital problems which are already in court is hard but those brought to the church counselors before rushing to court are always successful” – Key informant – church institutions.

Batchelor (2011:67) advises couples on the verge of divorce not to run to a divorce lawyer if there is still hope of reconciliation; divorce proceedings can be marred by greed, pride and fear which can drive the couple further apart. Traditional and modern counseling often offers a panacea for rebuilding better communication channels and indeed friendship in volatile situations affecting couples.

4.3.2. Reasons for seeking interventions

The study findings revealed showed that the reasons of couples either reporting cases to the Victim Support Unit or seeking counsel from the church institutions or seeking justice in the courts of law included; financial problems where in some cases couples kept money secret from each other and that they did not set financial goals together; infidelity; sexual problems; communication breakdown; the unnecessary intrusion of the in-laws in the marriage; violent spouse; illness; spouse unable to produce children; lack of respect from spouse. This study also found that the most affected couples according to the participants were those in the age group of

35 year old and below (youthful couples). In the focused group discussions there was a perception that; unfaithfulness was more prevalent amongst youthful couples:

"... Infidelity mostly affects the young couples compared to the elderly couples. The older couples are more experienced thus are much more likely to resolves problems without resorting to divorce"– Participant – focused group discussion.

4.3.3. Counseling Environment

Most counseling environments especially from the church were seen by the respondents as conducive for conducting couple counseling; at church, counseling took place in the vestry between the counselee and the Pastor, Priest or Reverend who are sworn to confidentiality on pastoral issues amongst them marital problems. Respondents did not however find the counseling environment at the Police Victim Support Units in Kabwe conducive; one key informant made this observation when asked about the counseling environment at their unit:

"...privacy is limited as complainants are interviewed or cases discussed in the presence of other police officers who will occasionally interject or comment on the issue off hand making the victim/complainant rather uncomfortable" – Key informant – Victim Support Unit

Most study participants in the Focus Group Discussion had agreed that because modern marriage counselors were trained and professional, they tended to be much more confidential than the traditional counselors. However, there was a perception among the participants that, modern counselors lacked traditional knowledge with regard to how a marriage should function. Instead, they focus more on the modern way of life even in a marriage.

Batchelor (2011) observed that, an alternative to an expensive divorce lawyer is a trained counselor who will be able to help the couple address their failed expectations and disappointments with each other.

4.3.4. Qualifications of counselors

The researcher's findings has revealed that most of the respondents had in one form or another received counseling training though short courses and/or seminars. However, none of the respondents had indicated that they had not received training specifically in marriage counseling.

"...all my colleagues in the marriage guidance committee are not trained they use life experience when dealing with marital problems; they however receive some counseling information through seminars, marriage gatherings (Ifi Bwanse or Insaka) and also through discussions with experienced counselors" – Key informant – church institutions.

4.3.5. Measures to reduce divorce cases

In terms of counseling measures that should be put in place in order to reduce the divorce rates, respondents indicated that there was need for increased couple counseling before and during marriage. Other strategies that could be used included sensitization programs on the importance of harmony in the home. And this could be done through programs on radio and television. The study findings also revealed that, the church and the Victim Support Unit are being joined by such organization as the Young Women Christian Association (YWCA) and respected elderly members of the public in helping couples resolve their marital problems.

"...there should be counseling before, during marriage and when issues of divorce arise" – Key informant – church institutions.

4.4. Findings from Individual Respondents

This section interrogated twenty questions in view of the objectives of this study which were: to establish level of awareness on existence of counselling services among married couples in Kabwe Urban; to assess factors contributing to rising incidences of divorce in Kabwe Urban; to

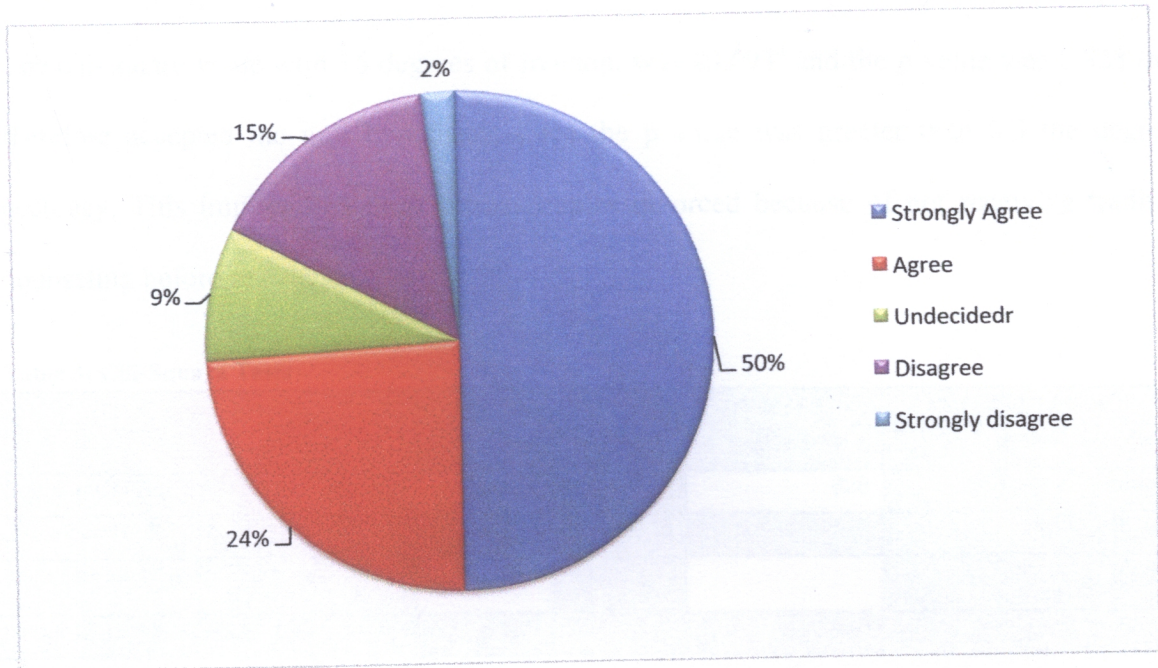
determine views of couples on the role of traditional and modern counselling services in their marriages, to determine traditional and modern counselling measures which should be taken in order to reduce incidences of divorce in Kabwe Urban. The findings of the study also included the following aspects: counsellor and client attitudes towards traditional and modern counselling; capacities of both traditional and modern counsellors to manage synergized counselling programs; gaps and grey areas that need to be addressed in a synergised counselling program.

4.4.1. Most urban couples' divorce because of not receiving traditional counseling before marriage.

Most respondents to this question appreciated the role of traditional counseling services in marriages; they however revealed that most urban couples do not easily access traditional counseling because it requires time for secluding the candidate especially the woman during counseling; this they said was inconvenient for those in employment or in business. They further observed that emphasis on counseling was placed on the woman and that very little counseling was given to the male spouse. The discrepancy in access to knowledge about marriage affected the way the spouses responded to problems during marriage hence most of them resorting to divorce. Others revealed an attitude problem towards traditional counseling which they viewed as unchristian and primitive; they were quick to point out that such attitude deprived such couples of the culture and traditions behind marriage.

Figure 3 below shows that all the 36 individual respondents gave their view on whether most urban couples divorced because of not receiving traditional counseling before marriage; 24 respondents (66.7%) agreed with the statement, 8 (22.2%) disagreed with the notion, and 4 (11.1%) were undecided.

Figure 3: Responses to most urban couple's divorce because of not receiving traditional counseling before marriage



The age groups between 25 years and 44 years identified a knowledge problem as they pointed out that urbanites have inadequate time to devote to traditional marriage counseling as this needed seclusion time during pre marriage counseling, which was not easily available for those who are working or are running personal businesses.

“...traditional counseling demands the seclusion of the candidate (Usually the woman) over a long time, which is not suitable or convenient for women in regular employment or those running their own businesses. Most of these elderly women are too old fashioned to teach about marriage in this era; – Individual Respondent. (Attitude Problem)

Some respondents cited their religious convictions which looked at traditional marriage counseling as a heathen practice. This made them to stay away from traditional marriage counseling sessions hence missing out on the cultural values which it brought into a marriage.

“These traditional counselors tend to introduce backward and unchristian things when counseling people intending to marry. My conscious is not clear when it comes to such practices”. - 35 year old respondent. (Attitude& Knowledge problem)

The chi-square value with 16 degrees of freedom was 10.693^a and the p value was 0.828 thus it therefore accepted the null hypothesis since the p value was greater than 0.5 the degree of accuracy. This implies that most urban couples divorced because of not receiving traditional counseling before marriage.

Table 3: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)
Pearson Chi-Square	10.693 ^a	16	.828	.898
Likelihood Ratio	12.487	16	.710	.879
Fisher's Exact Test	, and			.885
Linear-by-Linear Association	.221 ^b	1	.638	.656

This finding spoke to the level of awareness on existence of counselling services among married couples in Kabwe Urban

4.4.2. Modern life styles are responsible for the rising incidences of divorce in Kabwe urban.

Most of the respondents agreed that modern life styles are some of the factors that contributed to the rising incidences of divorce in Kabwe Urban.

Table 4 indicates that all the 36 individual respondents gave their views on whether modern life styles were responsible for the rising incidences of divorce in Kabwe urban; 31 respondents (86.1%) agreed with the statement, 3 (8.3%) disagreed with the notion, whilst 2(5.6%) were undecided.

Table 4: Modern life styles responsible for the rising incidences of divorce in Kabwe urban

		Strongly Agree	Agree	Undecided	Disagree	
Age Group	15 – 24	0	7	0	1	8
		0.0%	30.4%	0.0%	33.3%	22.2%
	25 – 34	5	4	1	1	11
		62.5%	17.4%	50.0%	33.3%	30.6%
	35 – 44	2	6	0	0	8
		25.0%	26.1%	0.0%	0.0%	22.2%
	45 – 54	1	1	0	1	3
		12.5%	4.3%	0.0%	33.3%	8.3%
	55 and above	0	5	1	0	6
		0.0%	21.7%	50.0%	0.0%	16.7%
Total		8	23	2	3	36
		100.0%	100.0%	100.0%	100.0%	100.0%

Respondents in the age groups above 40 years identified observed that more urban women were now in gainful employment and business than their rural counterparts, they felt that these women were so economically independent that they easily made up their minds to divorce in situations where they felt inconvenienced by their spouses. Some couples worked and lived in different towns from their spouses; they were robbed of quality family life because of the demands of their jobs. The respondents observed that in the event of a marriage problem each spouse sought the advice of their own friends and associates who sometimes misled them into taking actions which jeopardized the health of their marriage.

“Modern women do not need a husband in order to survive; they can afford to own property like a house, a car and even a farm. Once they feel inconvenienced by a husband they easily choose to break-up the marriage”. -50 year Old Respondent

Respondents in the age groups above 35 years identified the problem of couples living beyond their means in order to keep up appearances with friends, neighbors and peers. Couples went into debt in order to buy expensive and fashionable clothes, rent an expensive house, eat

expensive food and even send their children to expensive private schools; some would even go to the extent of buying a car they were unable to manage or run. Some respondents observed that when the debt burden became unsustainable for the couple, accusations of poor management of financial resources, stinginess, and carelessness would arise usually leading to divorce and separation.

“people want to live a life of pretence nowadays; they want to show off to their friends that they belong to an elite class so they borrow a lot of money in order to make others believe that they have well paying jobs. This has landed such persons in trouble at their workplace and with their families – 25 year Old Respondent.

Literature reviewed agreed with this observation; it also pointed out that as a result of women's advancement in education and labor market participation, many women had a mobility they did not have in the past. They could be more assertive and have higher expectations of what they wanted and what they deserved in a long-term relationship like a marriage; Almunajjed (2010).

Those who disagreed felt that the causes of divorce could not be attributed to modern lifestyles alone, because some traditional life styles also did contribute to divorce. Literature reviewed confirmed this assertion; it raised issues such as the use of charms to control a marriage especially by women as one of the traditional causes of divorce; take for instance this divorce case that was reported from a local court in Livingstone:

“The Livingstone Local Court has heard of how a housewife sought the help of a witch doctor after she was assured problems in her marriage would be resolved...the witchdoctor told my husband and I that he had seen human nails in my waist and that once he removed those human nails problems in my marriage would end...The witchdoctor also removed the human nails from my waist after he detected them that they were the cause of the problems in our marriage said the wife. ...My house is haunted so I moved out; I am now living with my brother in Dambwa said the husband. The Court granted divorce...” (Charles Mulenga, Sunday Mail 12th June, 2016)”.

Literature reviewed addressed the assumption that modern life styles were responsible for the rising incidences of divorce in Kabwe urban through Karl Marx's "Conflict Theory". Indabawa and Mpofu, (2006) discusses the modern day conflict theory from the concept of the power of 'the elites'. They acknowledge that conflict in families was as a result of social change; modern life styles had created the urban nuclear family which within the family system was viewed as elite because of its much improved life style in comparison with its extended family. The new position of women who had become more emancipated by higher education better job opportunities and more freedoms and independence from spousal control; this had been seen as a redefinition of family gender roles. This was seen as a conflict scenario in the family system which had the propensity to encourage divorce.

The study therefore accepts the assumption that modern life styles were responsible for the rising incidences of divorce in Kabwe. It viewed undue competition for recognition by others and envying what they had as an attitude problem; it further observed that failure to appreciate women's emancipation as a knowledge and attitude problem. It recognized that modern life styles created a conflict situation in the family system.

The findings spoke to the research objective which called for assessment of factors that contribute to rising incidences of divorce in Kabwe Urban.

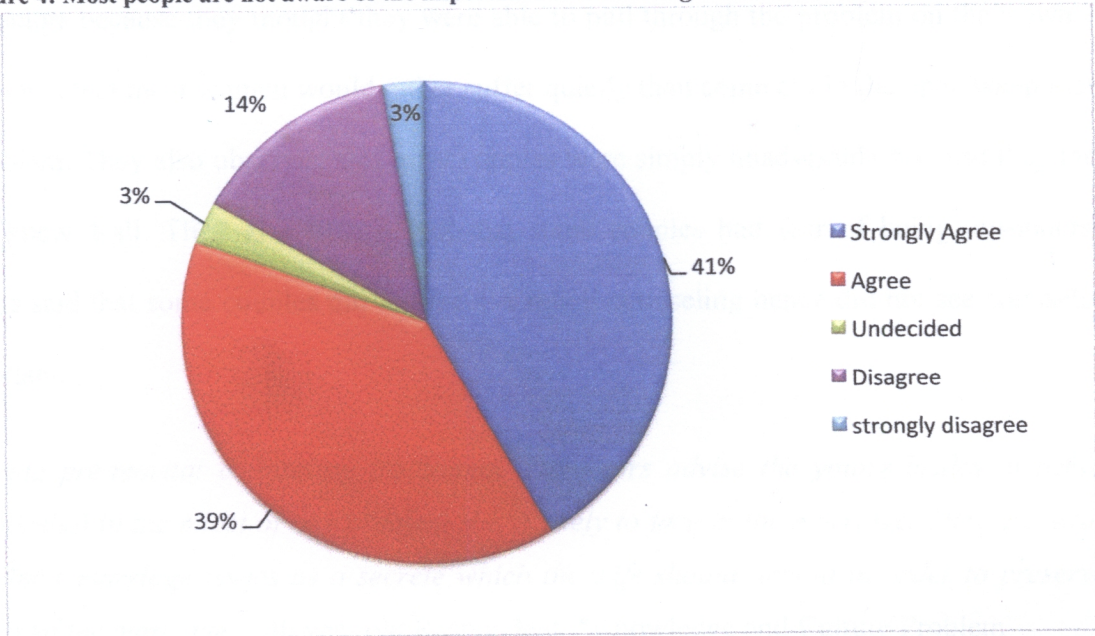
4.4.3. Most people are not aware of the importance of counseling when faced with divorce crises.

The figure indicates all the 36 individual respondents gave their views on whether most people were not aware of the importance of counseling when faced with divorce crises; 29 (80.5%) of the respondents agreed with the statement, 6(16.7%) disagreed with the notion, whilst 1(2.8%) were undecided.

Most respondents brought out an attitude and lack of knowledge problem as impeding couple counseling especially amongst the 15-24 age group. They brought out issues like forced teenage marriages coupled by failure by parents to provide traditional counseling to the youth. One young respondent had this to say:

“Our parents chase us from home when we get pregnant. They force us to join the man who is responsible for the pregnancy. Usually these men are still at school and not ready for marriage. The men always try to find excuses to end the marriage without consulting older people”. -17 year old female respondent.

Figure 4: Most people are not aware of the importance of counseling when faced with divorce crises



The 15 – 24 Age Group agreed with the assertion because they felt that most young girls were forced into marriages especially in the event of pregnancy. They said that parents looked at pregnant daughters as deflowered thus forcing the girl to join the man or boy responsible for the pregnancy without preparing them for marriage; the main interest of the parents was receiving the “damage fee” (Payment made by the man responsible for impregnating a girl to her parents). The respondents noted that there was little or no counseling rendered to persons who enter marriage under these conditions; thus having had no premarital counseling such couples often failed to seek for a counselor when they were faced with marital problems.

The older respondents however observed that urban couples avoided counseling because both or either of the couples would have developed other extra marital relationships during the time of conflict so much that when divorce was imminent, they were in a hurry to do away with the marriage so that they could settle in a new relationship, thus giving no opportunity for counseling which could have possibly led to reconciliation. They further stated that some

couples were more interested in sharing property than reconciling; whilst others avoided counselors because they thought they were able to pull through the problem on their own. They also noted that most women would rather suffer quietly than come out in the open when they had a problem. They also observed that most couples were simply unadvisable because they thought they knew-it-all. They also pointed out that some couples had fear of being misunderstood. Others said that some couples did not receive initial counseling hence did not see counseling as important.

“During pre-marital counseling traditional counselors advise the young brides to persevere (Shipikisha) in the midst of any problem she is likely to face in the marriage. They are sworn to keep their marriage issues as a secret which the wife should uphold in order to preserve the dignity of the marriage”- 40 year old Respondent. *Knowledge and Culture Problem

The Older Age Groups said that lack of awareness about the importance of counseling, was due to marriages that were contracted without the involvement of the family or their church; they observed that most modern couples first lived together and secretly formalized their marriage status. They also pointed out that most young couples took counseling as a waste of time for people who were in love and wanted to immediately move in with each other. They said that such couples did not know where to run to when problems arose in the marriage.

“Yes most couples are not aware because they were not counseled before marriage, after all some got married without the knowledge of their families” - Respondent 55 – 75+ Age group.

Knowledge Problem

The CSO report that people as young as between 15 and 19 years were marrying and divorcing. According to Ambert (2009) it is clear that these were still adolescents who lacked the maturity and experience to cope with the demands of a marital relationship; their personalities had not yet stabilized hence took emotional decisions than consult before challenging their circumstances.

These very young people had little or no income; their educational levels were low hence raising the factor for divorce.

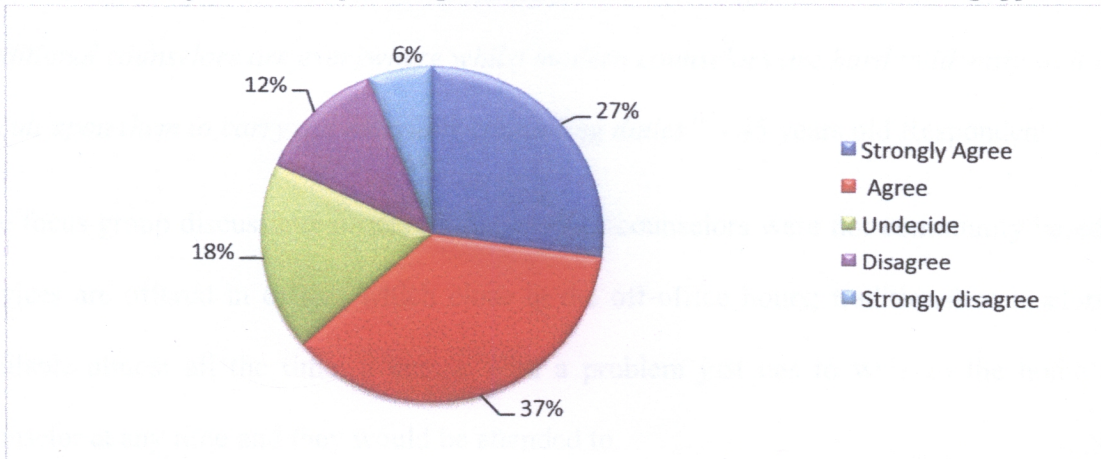
The study revealed that respondents agreed with the notion that most people were not aware of the importance of counseling when faced with divorce crises. Therefore the assumption was accepted.

The above findings spoke to the objective on the establishment of the level of awareness on existence of counselling services among married couples in Kabwe Urban.

4.4.4. Traditionally oriented couples living in the urban areas do not like modern counseling approaches

Figure 4 indicates that 35 out of 36 individual respondents gave their views on whether traditionally oriented couples living in the urban areas did not like modern counseling approaches. 27% of the respondents Strongly Agreed with the statement, 37% Agreed with the notion, whilst 6% Strongly Disagree, 12% Disagreed, and 18% were Undecided.

Figure 5: Traditionally oriented couples living in the urban areas do not like modern counseling approaches



Those who agreed had a conservative position; their opinion upheld the efficacy of traditional counseling approaches over modern counseling approaches. Most of the respondents said that

modern counseling approaches would pollute traditional values; they saw modern counseling methods as foreign or alien; others also thought traditional methods had standards which could not be reached by modern counseling approaches. It was also observed that modern counseling was a commercial venture which many couples could not afford whilst traditional counseling was a social responsibility which was largely free apart from tokens of appreciation.

“Because they think that the old school is better than the modern one, for they are for the opinion of thinking that the modern school has diluted some of the old teachings”. – 37 years old Respondent.

Those who disagreed were of the opinion that modern counselors were unreliable because they did not have sufficient knowledge on the customary norms. They observed that modern counselors were not readily available in the community.

Those who disagreed observed that traditional counselors belong to a different ideological school whose values were difficult to combine with values from different cultures. They noted that traditional counselors were part and parcel of the community whilst modern counselors were not part of the community.

“I disagree because it is not clear how modern counseling fits with traditional counseling; traditional counselors are everywhere whilst modern counselors are hard to identify so it is hard to call upon them to carry out marriage counseling duties”. - 45 years old Respondent.

The focus group discussants observed that modern counselors were not community based, their services are offered in offices which close in the off-office hours; traditional counselors were available almost all the time; a person with a problem just has to walk to the home of the counselor at any time and they would be attended to.

Literature reviewed identified weakness in the modern counseling approaches which did not adequately address the collectivist principle, nature and philosophies of the sororate institutions

of African marriages. Busla (1968) in Gboku and Lekoko (2007) points out that traditional pedagogy prepares the individual to fulfill their social roles in the home, the village, town or tribe. Individuals were constantly made aware of their community background and were trained through work and play, religious rites, song and dance, and folklore; these were serviced through customary tradition which embraced the network of family and kinship ties. Kasonde (2003) affirms this.

Chakuchichi and Zvaiwa (2015) addressed this assumption from an Afrocentric perspective. They argued that the term “marriage counseling” sounded foreign to Traditional Counselors, who preferred to call it marriage preparation because of the many different aspects that were brought to the attention of the candidates for marriage. Chakuchichi and Zvaiwa brought out the fact that modern couples belonged to two worlds neither of which brings satisfaction. They brought out another important point, that “what is so called marriage counseling today comes from other people’s culture.” If then couples were culturally ignorant of the traditional values of marriage, then that was a recipe for difficulties in marriage life.

This study therefore found for the assumption, that traditionally oriented couples living in the urban areas did not like modern counseling approaches.

4.4.5. Economic problems in the family are not responsible for divorce amongst couples in Kabwe Urban

Figure 6 and 7 show that 35 out of 36 individual respondents gave their views on whether economic problems in the family were not responsible for divorce amongst couples in Kabwe Urban; 9 (26%) of the respondents agreed with the statement; 26(74%) disagreed with the notion; there were no undecided respondents on this issue.

Figure 6: Economic problems in the family are not responsible for divorce amongst couples in Kabwe Urban

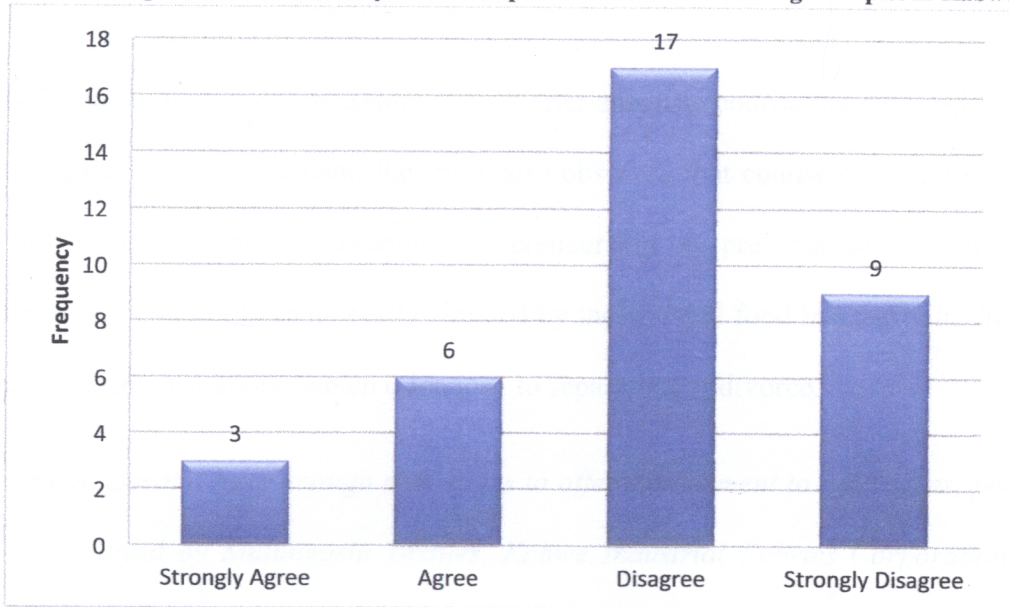
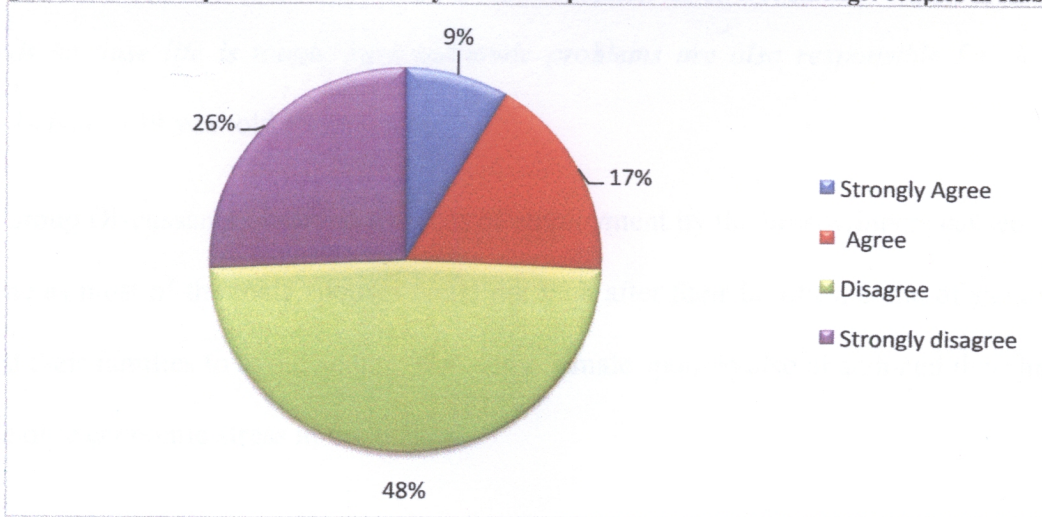


Figure 7: Economic problems in the family are not responsible for divorce amongst couples in Kabwe



The chi-square value with degrees of freedom of 12 was 12.136 and the p value was 0.435 therefore the null hypothesis was rejected since it was less than 0.5, the degree of accuracy.

Table 5: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)
Pearson Chi-Square	12.136 ^a	12	.435	.464
Likelihood Ratio	14.972	12	.243	.414
Fisher's Exact Test	11.345			.436

Linear-by-Linear Association	2.515 ^b	1	.113	.121
N of Valid Cases	35			

The study found out that most counselors did not offer adequate counseling concerning domestic financial planning and management; the study also observed that counselors did not emphasize on alternative income sources through entrepreneurship in pre marital, and in marriage counseling; hence couples became easily stressed by income and food insecurity in the event of loss of employment, a situation which often lead to separation or divorce.

“Kabwe urban does not have enough companies to offer employment to its citizens; people who were once employed by Mulungushi Textiles, Kabwe Industrial Fabrics Corporation and the Mines have been left in the cold economically. This has affected marriages as husbands have deserted their wives because they cannot support them; some wives have also deserted their husbands because life is tough; sure economic problems are also responsible for divorce in Kabwe Urban. – 49 year old Respondent.

Focus Group Discussants observed that loss of employment by the breadwinners caused stress in the home as most of the male spouses could not look after their families; some of such spouses deserted their families to avoid shame; also some female spouses also abandoned their husbands because of te economic stress in the homes.

Those who agreed state that it is not economic problems but rather wrong expenditure priorities like couples spending their incomes on none essentials like beer drinking, spending money on extra marital affairs, diverting some of the incomes to support relatives rather than the couple’s home, and couples trying to live beyond their means.

“I agree because most couples do not plan how to spend their income together; both men and women spend their incomes on their boyfriends or girlfriends at the expense of their home; others spend their hard earned income socializing in beer places. The home becomes stressed due to insufficient support”. - 40 years old Respondent

Focus Group Discussants said that many young wives did not know how to manage a home budget; they would buy unnecessary things which had no relevance to the family livelihood. Husbands would be irritated by such wives and problems would occur in the home. Some young men had problems with adjusting socially spent their time and resources on socializing rather than looking after the family. Young couples needed to be guided on how to manage their financial resources; they also needed knowledge on how to manage social life and create quality family life. Those who disagreed with the statement saw families failing to cope with economic pressures when spouses deserted their partners who had lost employment; others divorced because their spouse's income could not meet their wants and hence tried to find more affluent partners.

Literature pointed out that economically modernization had brought new demands, appetites and stresses; media reports showed that rising prices and inflation left families with lesser disposable income; some couples developed a desire for expensive luxurious life styles which led them into heavy debt, a situation which led to disputes between spouse and eventually divorce. The other economic challenge was appreciation of the importance of women empowerment; most husbands felt threatened when their wives became financially independent; they wrongly felt that they no longer had control and used this as a reason for breaking their marriage, this is attested for by the CSO (2007:256).

The Chi-Square-Test result rejected the assumption and so did the Views and opinions of the respondents; this study therefore rejects the assumption that Economic problems in the family are not responsible for divorce amongst couples in Kabwe Urban.

4.4.6. Family interference in marriages accounts for most divorce cases in Kabwe urban

35 out of 36 individual respondents gave their views on whether family interference in marriages accounted for most divorce cases in Kabwe urban. 24 (68.6%) of the respondents agreed with the statement, 8 (22.9 %) disagreed with the notion; and 3 (8.6%) were undecided on this issue.

Table 6: Family interference in marriages accounts for most divorce cases in Kabwe urban

Age Group						Total
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
15 - 24	4	4	0	0	0	8
	44.4%	26.7%	0.0%	0.0%	0.0%	22.9%
25 - 34	1	6	1	2	1	11
	11.1%	40.0%	33.3%	28.6%	100.0%	31.4%
35 - 44	2	3	1	2	0	8
	22.2%	20.0%	33.3%	28.6%	0.0%	22.9%
45 - 54	0	1	1	1	0	3
	0.0%	6.7%	33.3%	14.3%	0.0%	8.6%
55 and above	2	1	0	2	0	5
	22.2%	6.7%	0.0%	28.6%	0.0%	14.3%
Total	9	15	3	7	1	35
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 7: Chi-Square Results on Family interference in marriages accounts for most divorce cases in Kabwe urban

Chi-Square Tests				
	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)
Pearson Chi-Square	13.934 ^a	16	.604	.662
Likelihood Ratio	16.403	16	.425	.582
Fisher's Exact Test	15.104			.524
Linear-by-Linear Association	1.900 ^b	1	.168	.186
N of Valid Cases	35			

The chi-square value with degrees of freedom of 16 was 13.934 and the p value was 0.604 thus we accept the null hypothesis since the p value is greater than 0.5 the degree of accuracy.

The study found out that the respondents who agreed with the notion explained that some families in Kabwe Urban who interfered with their relatives' marriages, did so for their own selfish interests which were meant to breed conflict in nuclear families. It was noted that some families had a tendency to judge the character of their in-laws using the standards, behaviors and customs of their own tribe; stereotyping against in-laws was also observed. Other respondents pointed out that some families are fault finders and hence encourage members of their families to divorce under the pretext that the in-law does not respect them or pay attention to their needs, or that the in-law is barren, or is too poor to look after his family. Mothers-in-law and sisters-in-law were identified as the main culprits.

“Some families like to interfere in marriages, especially mothers in-law and sisters in-law who often accuse their relatives' spouse of coming from a very disrespectful tribe; or that the in-law comes from a people that are known to be wizards or prostitutes. Some of the relatives concern themselves with who they perceive to be bringing more income in the home. Some relatives are known to instigate divorce under the pretext that their in-law is barren”, – 55 year old Respondent.

Attitude issue

Those who disagreed pointed out that family interference is reducing because times are changing; people are accepting each other inspite of the tribe or race from which one originates. Other observed that education and integration of people in modern societies is changing the perceptions of many families and that marriage counseling is a cross-pollination of traditions and ideas in the urban areas.

“The society today is a mix of people from different parts of the country and the world; people are becoming more cautious before interfering with affairs of their married relatives; others even fear to be cited by the law for marriage interference. However many still feel that they should have a say in case there is a problem in the couple and will try as family to find ways to help the couple to solve their differences”. – 45 year old Respondent.

Bracher (2003) documents a number of cases of family interference in marriages which have led to divorce. The Sunday Mail an edition of the Zambia Daily Mail equally reported on cases where family members had interfered with marriages of their relatives.

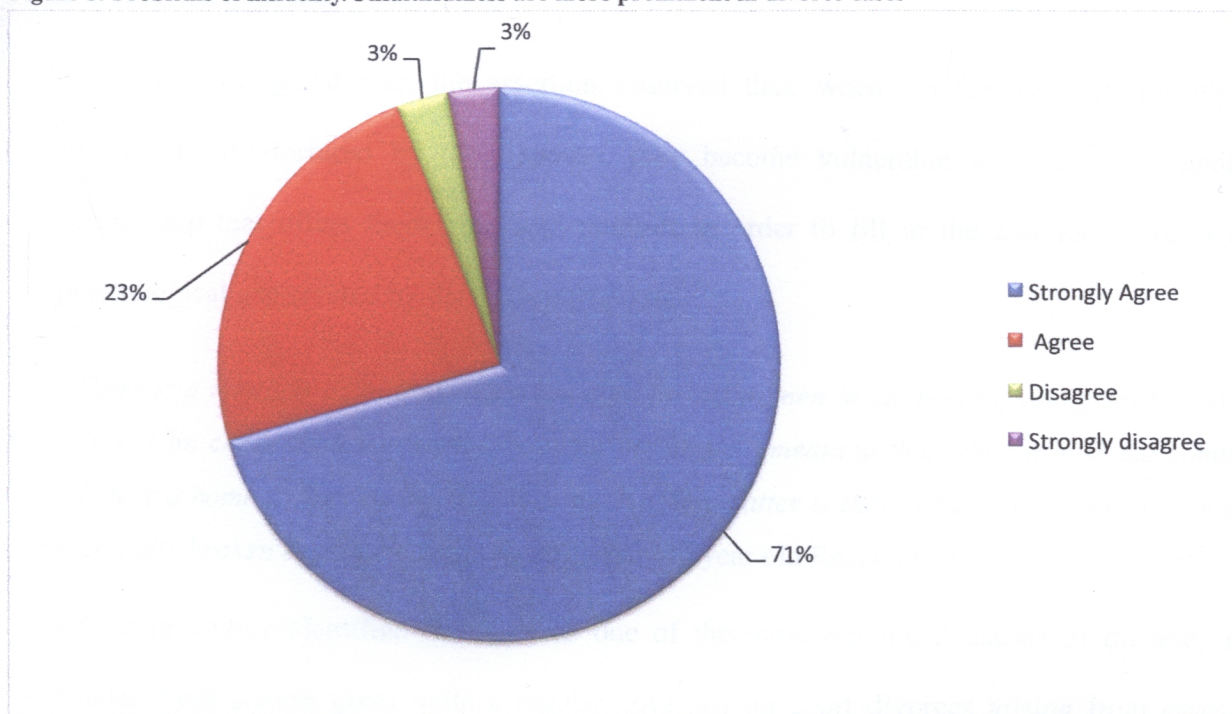
Respondents and literature had identified this problem and the Chi-Square Test also accepted the assumption that Family interference in marriages accounted for most divorce cases in Kabwe urban; hence this Study accepted the assumption.

This assumption speaks to the factors that contribute to increase in divorce cases in Kabwe Urban.

4.4.7. Problems of infidelity/unfaithfulness are more prominent in divorce cases

Figure indicate that 34 out of 36 individual respondents gave their views on whether problems of infidelity/unfaithfulness are more prominent in divorce cases. 32 (94.1%) of the respondents agreed with the statement, 2(5.9%) disagreed with the notion; and none were undecided on this issue.

Figure 8: Problems of infidelity/Unfaithfulness are more prominent in divorce cases



The chi-square value with 12 degrees of freedom was 6.091 and the p value was 0.911 thus we accepted the null hypothesis as the p value was greater than 0.5 the degree of accuracy.

Those who agreed that infidelity or unfaithfulness were most prominent causes of divorce; cite lack of openness between the spouses, the feeling of betrayal, loss of trust, loss of respect as results of unfaithfulness which have the propensity to hurt marriage relationships. Some of the identified underlying issues included irresponsible socialization at drinking places, desertion of the matrimonial home to start living with a boyfriend or girlfriend which ultimately leads to the shifting of support from the matrimonial home to that of a boyfriend or girlfriend.

Others cited the fear of contracting diseases like sexually transmitted illnesses and HIV/AIDS as causing the spouse who feels cheated to opt for divorce.

“Yes, spouses who involve themselves in extra-marital relationships frustrate their wives or husbands; the cheating spouse will tend to spend time and financial support on the extra-marital relationship, insecurity and loss of trust builds up in the matrimonial home to the extent that the

injured spouse makes a decision to end the marriage; - 65 year old Respondent. Attitude and Knowledge Issue

Those who disagreed with the assertion observed that, when one spouse is physically or psychologically tortured by their spouse, they become vulnerable to falling into another relationship that offers them hope and comfort in order to fill in the emotional, social and psychological gap created by the uncaring spouse.

“There is a careless Bemba saying often used by old women in counseling young brides, which states ‘Ubu cende bwa mwaume tabonaula ing’anda’ (meaning that when a husband commits adultery a home cannot be broken). The truth of the matter is that in fact homes are shaken and eventually broken especially in young couples. - 40 year old Respondent

Literature widely identified infidelity as one of the most prominent causes of divorce; The Sunday Mail always gives quite a regular coverage on court divorces arising from cases of adultery. Butchelor (2011) and Bracher (2003) also documented this extensively.

This study affirmed the assumption based on the Chi-Square Test and the views and opinions of respondents coupled with literature sources which accepted the assumption that problems of infidelity/unfaithfulness were more prominent in divorce cases.

This assumption speaks to the factors that contribute to increase in divorce cases in Kabwe Urban.

4.4.8. Couples Need Professional Counseling before Resorting To Divorce Proceedings

Figure indicates that all the 36 individual respondents gave their views on whether couples need professional counseling before resorting to divorce proceedings. 31(87%) of the respondents agreed with the statement, 2(5%) disagreed with the notion; and 3 (8) were undecided.

Figure 9: Couples need professional counseling before resorting to divorce proceedings

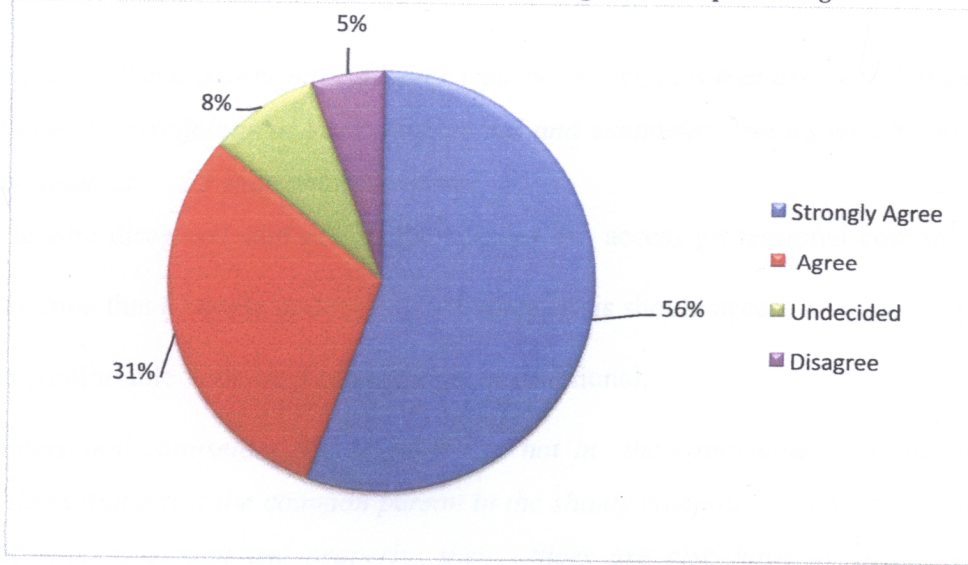
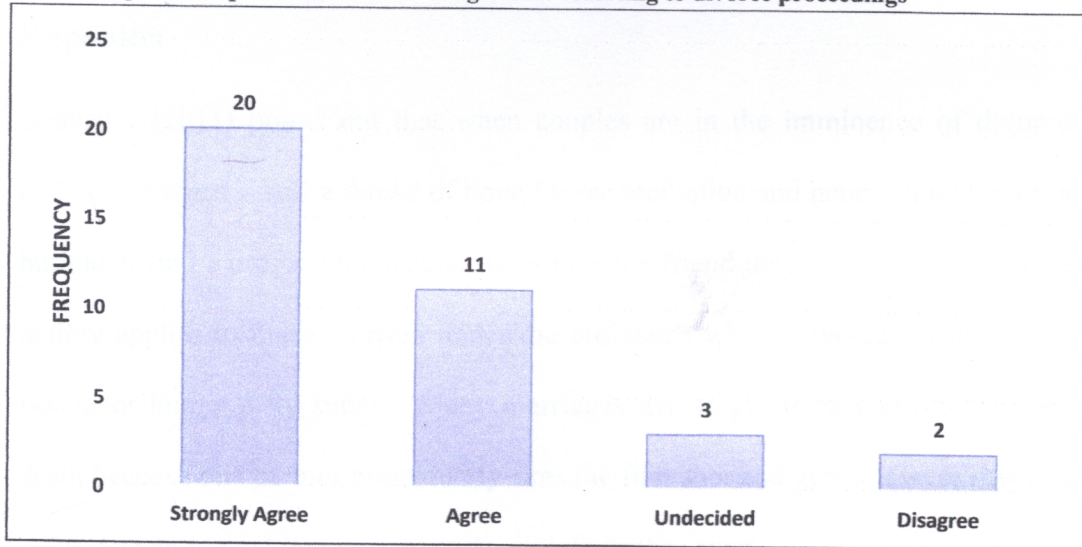


Figure 10: Couples need professional counseling before resorting to divorce proceedings



The study revealed that those who agreed that couples need professional counseling before resorting to divorce proceedings pointed out that urban couples live in a complex environment which has many issues like the welfare of children after divorce has been granted; unlike the rural setting where the extended family was expected to quickly come in and support such children; economic stresses on vulnerable spouses (especially women) who may have no stable livelihood alternatives; emotional stresses on those spouses in employment which can affect

their performance at work; some even suffer depressions which can lead to loss of interest in life.

“Professional counselors have a better view on the impacts that are often left behind by divorce; these create psychological emotional, social and economic stresses which can easily affect any of the spouses” – 50 year old Respondent

Those who disagreed said not all the couples can access professional counselors; they were of the opinion that a couple undergoing a divorce crisis should access a counseling service they are most comfortable with, be it professional or traditional.

“Professional counselors live in town and not in the compounds they are not in touch with problems that affect the common person in the shanty compound; they only speak English which other couples cannot use properly; their offices are also hard to locate; whilst traditional counselors can come to the couple’s home or any other agreed home” - 44 years old Respondent.

Batchelor (2011) points out that when couples are in the imminence of divorce they should realize that there is still a thread of hope for reconciliation and hence should not rush to a lawyer but rather find a professional counselor who is the friend they need to help with mediation. This mainly applies to those married under the ordinance whose divorce procedure is quite audios. Batchelor humorously states, “Many marriages that might have recovered receive the kiss of death because one partner prematurely fires the first shot and gets a lawyer involved”. From that point, fear and greed begin to drive the couple further apart.

This study accepts the assumption that couples need professional counseling before resorting to divorce proceedings, in view of the respondents’ views and opinion.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages,

4.4.9. Traditional Counseling and Modern Counseling should complement each other in reducing the incidences of separation and divorce in Kabwe urban

Figure indicates that all the 36 individual respondents gave their views on whether Traditional counseling and modern counseling should complement each other in reducing the incidences of separation and divorce in Kabwe urban. 33 (91%) of the respondents agreed with the statement, 1(3%) disagreed with the notion; and 2(6%) were undecided.

Figure 11: Traditional counseling and modern counseling should complement each other in reducing incidences of separation and divorce in Kabwe urban

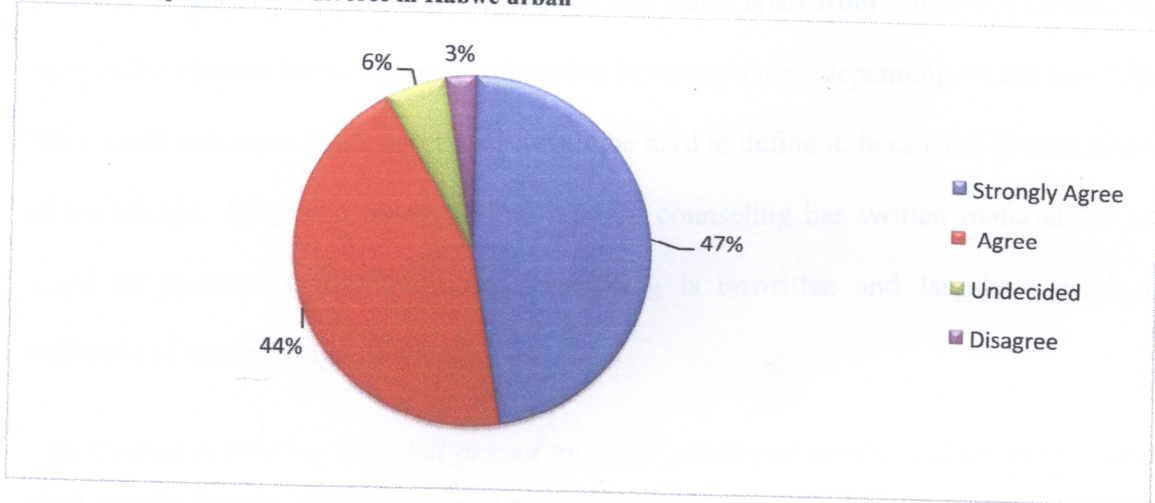
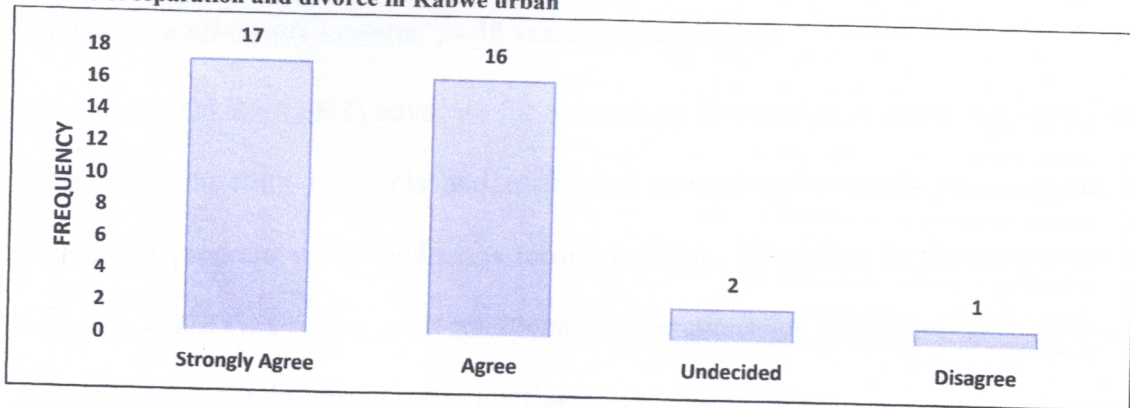


Figure 1: Traditional Counseling and Modern Counseling should complement each other in reducing the incidences of separation and divorce in Kabwe urban



Those who agreed observed that complimentarily both counseling approaches create a balance in knowledge given to the spouses; they also reduce conflict in the appreciation of both modern and

traditional values; and they create a fusion of the old and the new methods of teaching couples about marriage. They further observed that both counseling strategies have the same objective, which is to create harmony in the lives of couples and helping them to amicably solve any problems that may confront them.

“Traditional counseling and modern counseling have the same objective which is to help couples to understand the value of marriage; and to use the knowledge of our fore-parents and modern knowledge in finding answers to the challenges of life today;” - 37 year old Respondent.

Those who disagreed felt modern counseling is a world apart from traditional counseling. They were of the opinion that traditional counseling has many facets depending on the region/province from which one came from, and thus it would be hard to define it, because it is not a single entity of knowledge. They also observed that modern counseling has written material for reference based on research whilst traditional counseling is unwritten and largely depends on oral traditions of transmitting knowledge..

“Traditional counseling is a skill passed on to the privileged members of the clan over the age; each people has its own norms and rites therefore there is no uniformity in its content and delivery. Modern counseling is scientific and can be learnt in a classroom or through books; its contents are relevantly uniform”; - 48 years old Respondent.

Gboku and Lekoko (2007) advocate for research on knowledge systems that synergize modern scientific counseling protocols and traditional counseling protocols which guide a holistic counseling program which addresses local conditions, disparities in the nature of knowledge between urban marriages and traditional expectations of marriage, and impacts on the socioeconomic conditions on urban marriages.

This study showed that the views of the respondents are in favor of the assumption that Traditional Counseling and Modern Counseling should complement each other in reducing the

incidences of separation and divorce in Kabwe urban; however this should be done in light of adequate knowledge on the implications of both traditional and modern counseling strategies on the urban couples; In view of this the study therefore accepts the assumption.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages.

5.5.1. Traditional counselors need to be trained in modern counseling practice.

Table indicates that all the 36 individual respondents gave their views on whether Traditional counselors need to be trained in modern counseling practice. 24 (66.6) of the respondents agreed with the statement, 10(27.8%) disagreed with the notion; and 2(5.6%) were undecided.

Table 8: Traditional counselors need to be trained in modern counseling practice

		Traditional counselors need to be trained in modern counseling practice				Total
		Strongly Agree	Agree	Undecided	Disagree	
Age Group	15 – 24	2	4	1	1	8
		18.2%	30.8%	50.0%	10.0%	22.2%
	25 – 34	2	5	0	4	11
		18.2%	38.5%	0.0%	40.0%	30.6%
	35 – 44	3	2	0	3	8
		27.3%	15.4%	0.0%	30.0%	22.2%
	45 – 54	1	0	1	1	3
		9.1%	0.0%	50.0%	10.0%	8.3%
	55 and above	3	2	0	1	6
		27.3%	15.4%	0.0%	10.0%	16.7%
Total		11	13	2	10	36
		100.0%	100.0%	100.0%	100.0%	100.0%

Those who agreed noted that more and more people are getting educated and are migrating to towns like Kabwe; traditional counselors therefore need a holistic approach to counseling they said; others observed that some traditional counselors (Alangizi – Nyanja term implying those

who are capable of showing the way) use brutal methods of counseling which leave the candidate with physical and emotional scars; some have even been arrested for assault on their clients in the name of counseling; many feel the traditional methods of counseling should be upgraded in-order to make such traditional counselors aware of the needs of modern couples.

“Some traditional counselors called Alangizi have been known to be brutal when dealing with young women who have been referred to them for counsel because of difficulties they may be experiencing in their marriages. They take pleasure in torturing the young women as a means to ‘teach them a lesson how to persevere when faced with problems’”; - 24 year old Respondent

Those who disagreed were of the opinion that traditional ways should be unadulterated because they represent the values and identify with the ways of each particular ethnic group; some even wondered which language would be used to train these elderly people, some of whom have very little working knowledge of English.

“There is a danger that some African values will be lost because some traditional counselors will abandon indigenous methods of counseling and treat them as primitive”; - 60 year old Respondent.

Gboku and Lekoko (2007) explained that the purpose of traditional system was functionalism in the sense that it sought to equip its facilitators with the information, skills and competences that would be useful in their daily lives; they then observed that training in modern counseling practices should not eschew local thinking, knowledge, practices and beliefs, but rather augment and add to the existing local body of knowledge. Such approaches create partnerships rather than competitors in counseling practice and delivery.

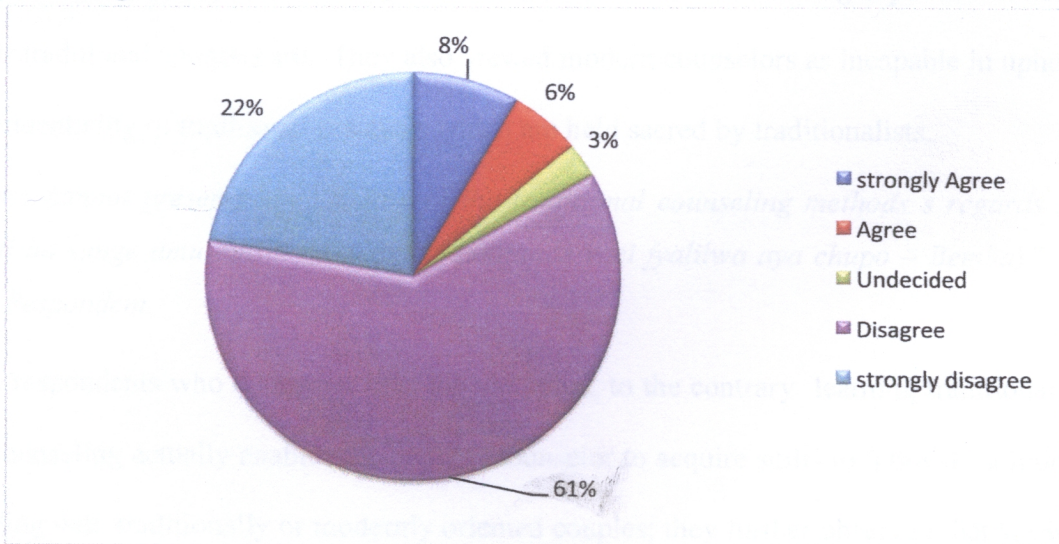
Though the Chi-Square Test result is on the borderline, the general opinion of the respondents is positive towards the assumption that traditional counselors need to be trained in modern counseling practice; thus this study accepts the assumption.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages.

4.5.2. Modern counselors do not need traditional counseling skills to help urban couples facing divorce

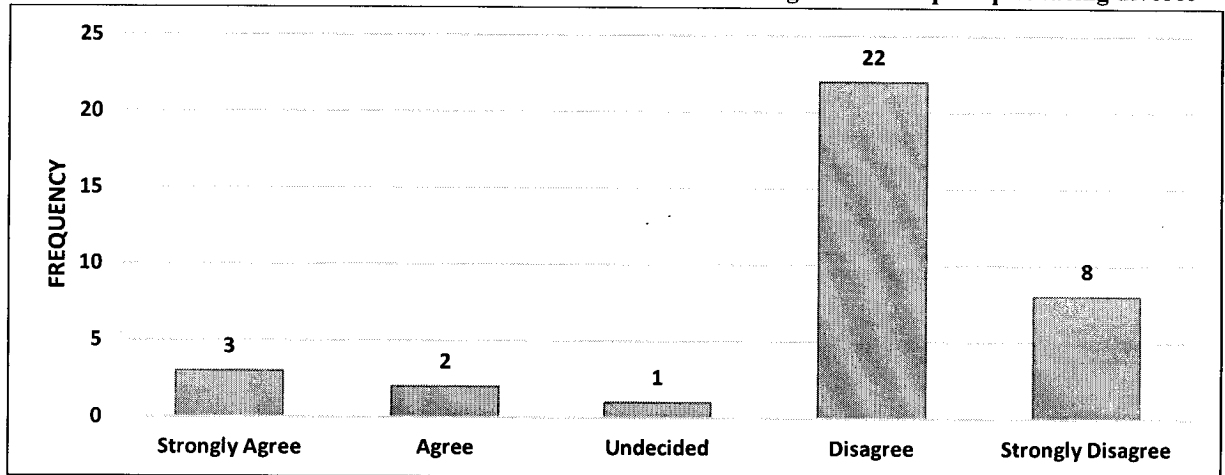
Figure revealed that all the 36 individual respondents gave their opinion on whether modern counselors do not need traditional counseling skills to help urban couples facing divorce. 5 (14%) were in agreement with the assertion; 30 (83) of the respondents did not agree with the statement; and 1 (3%) were undecided.

Figure 13: Modern counselors do not need traditional counseling skills to help urban couples facing divorce



The chi-square value with degrees of freedom of 16 was 22.562 and the p value was 0.126 showing that the p value was less than 0.5 the degree of accuracy hence we reject the null hypothesis.

Figure 14: Modern urban counselors do not need traditional counseling skills to help couples facing divorce



Those who agreed were of the opinion that modern counselors would dominate and suppress traditional counselors because they would regard themselves as having superior knowledge over their traditional counterparts. They also viewed modern counselors as incapable in upholding the confidentiality of traditional practices which are held sacred by traditionalists.

“They cannot preserve the sanctity of the traditional counseling methods s regards marriage (Teti ba sunge umu cinshi ne nkama yamafunde yaci fyalilwa aya chupo – Bemba)” - 55 year old Respondent.

The respondents who disagreed held the view that, to the contrary learning traditional methods of counseling actually enables the modern counselor to acquire skills to innovate solutions when dealing with traditionally or modernly oriented couples; they further observed that knowledge of traditional counseling strategies enables the counselor to appreciate the background of the clients; they summed it up by saying culture and tradition forms the DNA of the individual and can therefore not be ignored in counseling practice.

“They need traditional counseling skills because many marriages are built under traditional marriage norms and values; a counselor can only help them in times of crisis if they have the necessary traditional counseling skills”; 30 year old Respondent.

Literature here reminded that culture was not something static and historical as previously posited but was ever evolving and dynamic; usually not something unitary either but metaphorically a blend or a colloid or perhaps something akin to multiple personalities; cultural diversity should be recognized and learnt, (Klitgaard in Serageldin and Taboroff, 1994); It is for this reason that modern counselors should infact give themselves to learning all they can about traditional counseling approaches with a motivation to improve the counseling offered in precarious matters especially those that touched on divorce. Gboku and Lekoko, (2007) observed that modern African developers had lost touch with important traditional practices, and that it was no longer surprising that modern practices had tendency to uproot and alienate the educated from African Society; and more seriously that many Africans missed programmes (like counseling) that addressed what local people knew and could do and what local people had known and done for many generations.

The respondents' views, literature and the Chi-Square Test Results reject the assumption that Modern urban counselors did not need traditional counseling skills to help couples facing divorce.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages.

4.5.3. Courts, police victim support unit and civil society organizations should not be involved counseling conflicting couples

Table 12A and Figure 12B revealed that all the 36 individual respondents gave their opinion on whether courts, police victim unit support and civil society organizations should not be involved counseling conflicting couples 5 (13.9%) were in agreement with the assertion; 27(75%) of the respondents did not agree with the statement; and 4(11.1%) was undecided.

Table 9: Courts, police victim support unit and civil society organizations should not be involved counseling conflicting couples

		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Age Group	15 - 24	1	1	2	2	2	
		50.0%	33.3%	50.0%	13.3%	16.7%	22.2%
	25 - 34	1	1	2	4	3	11
		50.0%	33.3%	50.0%	26.7%	25.0%	30.6%
	35 - 44	0	0	0	4	4	8
		0.0%	0.0%	0.0%	26.7%	33.3%	22.2%
	45 - 54	0	0	0	2	1	3
		0.0%	0.0%	0.0%	13.3%	8.3%	8.3%
	55 and above	0	1	0	3	2	6
		0.0%	33.3%	0.0%	20.0%	16.7%	16.7%
Total		2	3	4	15	12	36
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Those who agreed stated that the officers should not be involved in counseling couples in conflict, they went on to say that officers from those institutions tended to be biased against men as they looked at men as villains involved in gender based violence against women; there agenda was to protect the rights of women at all costs. Others observed that these offices did not have adequate counseling skills and only relied on common sense.

“The only thing you hear when you go to these offices is that women’s rights need to be protected; they do not have time to listen to the men’s side of the story. The courts are interested in hearing cases and passing judgments; they often send couples away to try and reconcile on their own or with the help of their families without helping them through counseling,” -38 year old Respondent.

Those who disagreed with the notion said that those were public service officers, hence had the mandate to counsel couples who fell into conflict. Others observed that since the offices were dealing with law and order it was incumbent upon them to include counseling services in their functions.

“The law enforcement agencies, courts and civil society organizations are stakeholders in ensuring peace and justice in society; they should be involved in counseling couples since people run to them for life’s solutions”.- 29 year old Respondent.

Literature review viewed institutions like Courts, police victim support unit and civil society - organizations as stakeholders in the counseling field whose role should be to mainstream gender in counseling practice with a view to: integrate gender dimensions (women’s and men’s concerns in counseling strategies; develop a counseling gender analytical framework which ensured gender awareness in the sections responsible for helping couples in need of counseling, (Mutswanga, Dube and Gandari, 2014).

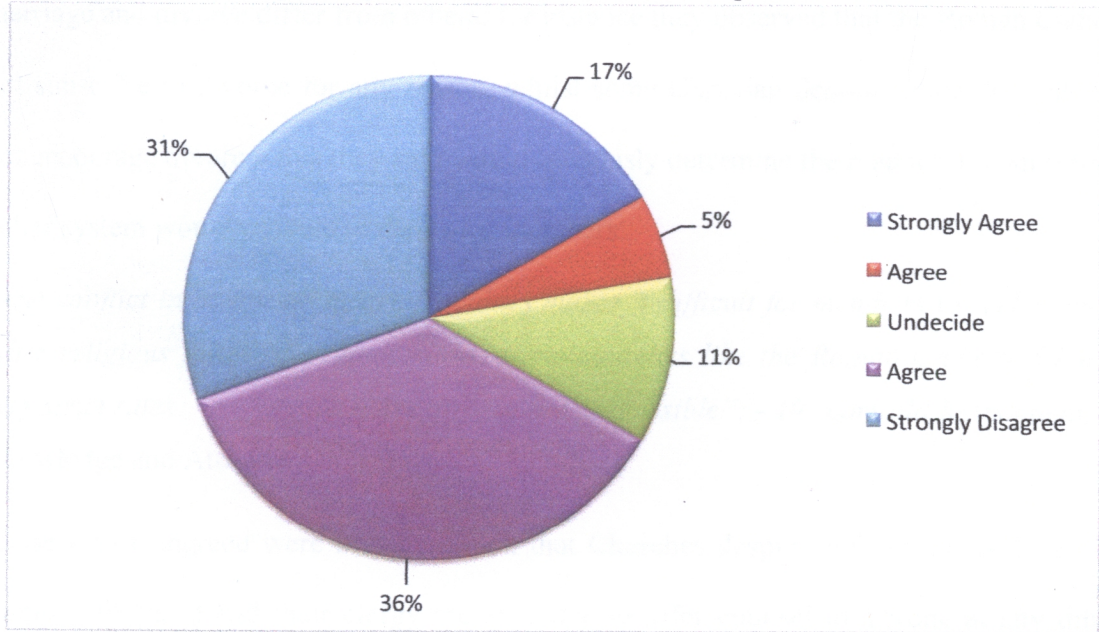
Respondents Views and Opinions and literature suggest that Courts, Police Victim Support Unit and Civil Society Organizations were key stakeholders in addressing the issue of divorce; therefore this study therefore rejects the assumption that they should not be involved in counseling beleaguered couples.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages

Churches/religious organizations should not counsel couples who are not their members

Figure 13 showed that all the 36 individual respondents gave their opinion on whether Churches/religious organizations should not counsel couples who were not their members. 8 (22%) were in agreement with the assertion; 24(67%) did not agree with the notion and 4 (11%) were undecided.

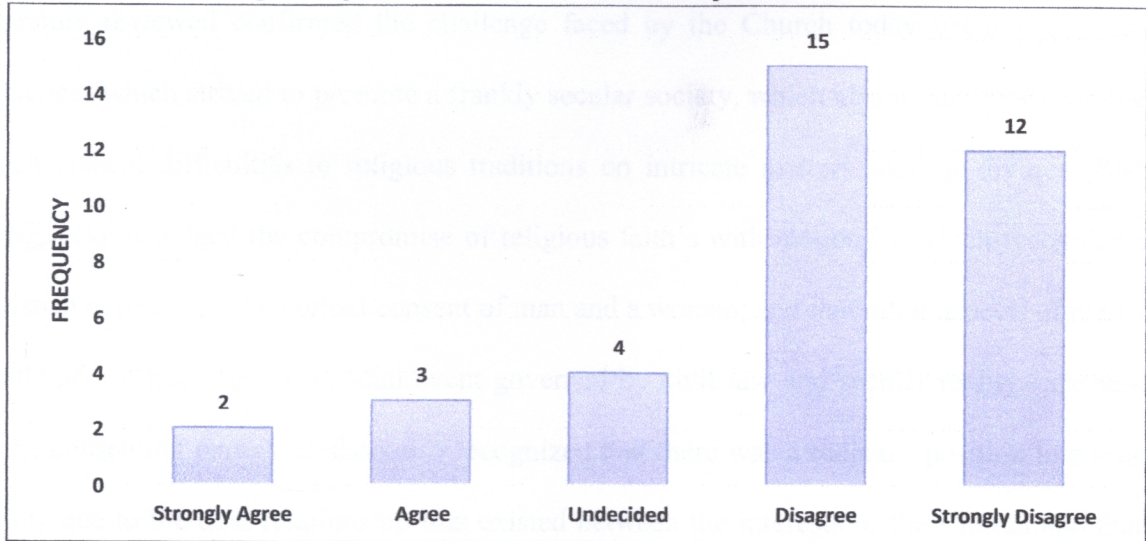
Figure 15: Churches/Religious organizations should not counsel couples who are not their members



The chi-square value with the degrees of freedom of 16 was 17.482 and the p value was 0.355.

Therefore, we reject the null hypothesis since the p value is less than 0.5 the degree of accuracy.

Figure 16: Churches/religious organizations should not counsel couples who are not their members



The opinions of those who agreed were that there are different religious cultures whose views on marriage and divorce differ from others; for instance they observed that the Roman Catholics did not subscribe to divorce for any reason, whilst some Christian denominations tolerated but did not encourage divorce: this they said would obviously determine the manner of counseling each belief system would provide to their own members.

“The conflict in beliefs on marriage values makes it difficult for members to seek counsel from other religious faiths or organizations; some churches like the Roman Catholic Church have very strict rules which make divorce not permissible”; - 49 years old Respondent,

Knowledge and Attitude

Those who disagreed were of the opinion that Churches despite their religious differences are community based and their clergy are available to offer counsel to anyone at any time. They observed that the clergy are strategically positioned to help families in conflict.

“No Pastor, Priest or Reverend will turn away people who are hurting in the community. They will offer their counsel and in most cases refer the couple to their Church Ministers for continued help”; 36 year old Respondent.

Literature reviewed confirmed the challenge faced by the Church today because of western influences which strived to promote a frankly secular society, which also in turn posed problems which present difficulties to religious traditions on intricate matters such as divorce. Bishop (1967) acknowledged the compromise of religious faith's with modernity which recognize that Christian marriage is the mutual consent of man and a woman; and that other aspects of marriage should accept marriage as a social event governed by civil law and secular reality experienced by the consenting parties. Bishop also recognized that there was a radical position in a secular society due to the dual relationship that existed between the interests of the Church and that of secular society. The interest of the Church is defined by the sociological stability of the

institution of marriage; though this sociological interest bended towards the greater spiritual and social demand of society (Bishop, 1967).

The role of traditional and modern counseling should enhance Pastoral Counseling which in itself embraced both approaches whether the religious organizations' doctrinal positions were for or against divorce. The counseling strategies should appeal to the components of the individual's spiritual and family's cultural background in making an attempt to help couples resolve their marital crises. Hence this study found for Churches/religious organizations to also offer counseling services to couples who were not their members.

Literature reviewed revealed that civil responsibility should be the Church's position on the issue of counseling couples in conflict despite their religious affiliations. It noted that the strength and health of a nation mirrors the strength and health of husbands and wives; it captions that "as go the marriages of husbands and wives, so go the families and communities, the states and nations; it further noted that the integrity of the marriage commitment was to a church and country what concrete and mortar is to a brick wall, (Batchelor, 2011).

According to the Chi-Square Test Results, the vies and opinions expressed by respondents on this question, and submissions from literature, this study rejects the assumption that Churches/religious organizations should not counsel couples who were not their members.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages

4.5.5. Divorced spouses need counsel in order to cope with after divorce life

Table below shows that all the 36 individual respondents gave their opinion on whether Churches/religious organizations should not counsel couples who are not their members.

35(97.2%) were in agreement with the assertion; none disagreed with the notion and 1(2.8%) was undecided.

Table 10: Divorced spouses need counsel in order to cope with after divorce life

		Divorced spouses need counsel in order to cope with after divorce life			Total
		Strongly Agree	Agree	Undecided	
Age Group	15 – 24	3	5	0	8
		16.7%	29.4%	0.0%	22.2%
	25 – 34	4	6	1	11
		22.2%	35.3%	100.0%	30.6%
	35 – 44	6	2	0	8
		33.3%	11.8%	0.0%	22.2%
45 – 54	1	2	0	3	
	5.6%	11.8%	0.0%	8.3%	
55 and above	4	2	0	6	
	22.2%	11.8%	0.0%	16.7%	
Total		18	17	1	36
		100.0%	100.0%	100.0%	100.0%

The chi-square value with 8 degrees of freedom was 6.274 and the p value was 0.617 thus we accept the null hypothesis since the p value is greater than 0.5 degree of accuracy.

Those who agreed were of the opinion that counseling plays the role of helping divorcees to rebuild their social and economic lives, and indeed their self-image. They observed that after divorce phase leaves one or both of the divorcees emotionally and psychologically stressed; some observed that most divorcees are usually at a loss on how they would rebuild their lives personally, socially and economically; while others felt that some divorcees develop a psychological fear of starting new relationships.

“Counseling should give divorcees a new hope; it should help them to find means to carry on with their lives. It should also help them to assume some of the responsibilities that their previous partner used to have in the family”; 52 years old Respondent.

Literature reviewed pointed out that a divorce experience was not the end of the world; though there may be still a lot of questions to be answered by a divorcee there were also a lot of answers to be derived from those questions, (Mutswanga, Marufu and Chikutsa, 2010:26-27); it is the counselor's role to help the client to address the questions that may arise on how the children react to the divorce, and how their behaviors affect the divorced parent; if the divorce has led to a loss or change in livelihood; identification of the personal strengths, weaknesses, opportunities and possible threats that may affect the goals to be set; set the goals and act upon them. Rampersad 2009:122) advises the counselor as a life coach to help the divorcee to recognize his/her responsibility to improve him or herself continuously and be committed to change.

This study affirms that Divorced spouses needed counsel in order to cope with after divorce life; It was the role of the counselors to help the divorcees to keep the option of reconciliation open, build their self-image and improve their livelihood options. In fact as Figure 14C below showed, 58.3% of the respondents who were divorcees were running personal businesses which means many divorcees could actually be given entrepreneurship skills; the chart further showed that 33% were employable meaning a total of 91% of the divorcees were already in gainful employment.

This assumption speaks to the objective to determine traditional and modern counselling measures which should be taken in order to reduce incidences of divorce in Kabwe Urban.

4.5.6. Traditional counseling services are more available to all couples than modern counseling services

Table showed that all the 36 individual respondents gave their opinion on whether traditional counseling services were more available to all couples than modern counseling services; 24 (66.7%) were in agreement with the assertion; 8 (22,2%) disagreed with the notion and 4 (11.1) was undecided.

Table 11: Age Traditional counseling services are more available to all couples than modern counseling services

Age Group	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
15 - 24	2	4	1	1	0	8
	28.6%	23.5%	25.0%	16.7%	0.0%	22.2%
25 - 34	1	6	2	2	0	11
	14.3%	35.3%	50.0%	33.3%	0.0%	30.6%
35 - 44	1	2	0	3	2	8
	14.3%	11.8%	0.0%	50.0%	100.0%	22.2%
45 - 54	1	1	1	0	0	3
	14.3%	5.9%	25.0%	0.0%	0.0%	8.3%
55 and above	2	4	0	0	0	6
	28.6%	23.5%	0.0%	0.0%	0.0%	16.7%
Total	7	17	4	6	2	36
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Those who agreed with the notion actually observed that most couples relied on traditional counselors in time of marriage crisis than modern counselors. They further observed that families, clans and members of the community formed a network of counseling services readily available to the couples. They also said that traditional counseling services were usually offered freely to couples, only tokens of appreciation were offered to the counselors. Traditional counselors are flexible on appointments than modern counselors.

“Traditional counsel can be given by neighboring elderly couples once a marital problem arises between the spouses; their advice is taken seriously because they are regarded as parents by the warring couple;” – 26 years old Respondent.

Those who disagreed were of the view that in urban areas traditional counselors were equally difficult to access because they had also commercialized their services; other respondents observed that it was increasingly becoming difficult to find counselors from one's own tribe especially someone who had skills in marriage counseling based on the traditions of that tribe; most were born and bred in the urban areas hence their counseling was based on trial and error.

“Many of these counselors are born in town; they have never been to the village where they can learn about traditional values and acquire proper traditional counseling skills. Most of these people can mislead young couples into easily divorcing”; -29 years old Respondent.

Literature reviewed revealed that urban couples were of a multicultural background. Mutswanga (2010:79) observed that people have different ethnic, religious, socioeconomic levels, and language backgrounds. She also identified other differences such as educational sex, age, physical and mental abilities. Hence this study accepted that traditional counseling services were not available to all couples than modern counseling services because there were some couples that sought modern counseling services because of their multicultural standing.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages

4.5.7. Modern counseling services are more available to educated couples only

Table shows that all the 36 individual respondents gave their opinion on whether modern counseling services are more available to educated couples only; 17(47.2) were in agreement with the assertion; 13(36.1) disagreed with the notion and 6(16.7) were undecided.

Table 12: Modern counseling services are more available to educated couples only

		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total
Age Group	15 – 24	0	4	1	2	1	8
		0.0%	30.8%	16.7%	16.7%	100.0%	22.2%
	25 – 34	2	2	3	4	0	11
		50.0%	15.4%	50.0%	33.3%	0.0%	30.6%
	35 – 44	1	3	1	3	0	8
	25.0%	23.1%	16.7%	25.0%	0.0%	22.2%	
	0	3	0	0	0	3	
	0.0%	23.1%	0.0%	0.0%	0.0%	8.3%	
	1	1	1	3	0	6	
	25.0%	7.7%	16.7%	25.0%	0.0%	16.7%	
Total		4	13	6	12	1	36
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 2: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)
Pearson Chi-Square	13.976 ^a	16	.601	.656
Likelihood Ratio	15.164	16	.513	.700
Fisher's Exact Test	13.368			.736
Linear-by-Linear Association	.135 ^b	1	.713	.745
N of Valid Cases	36			

The chi-square value with degrees of freedom of 16 was 13.976 and pp value was 0.601 hence we accept the null hypothesis since the p value is greater than 0.5 the degree of accuracy.

Those in agreement noted that modern counseling services were mostly offered in English, this counseling took place in offices which were ex-situ or in a location which is divorced from the area where the problem is being experienced; Educated and working clients were more comfortable with this arrangement than people of humble education and social status. On the other hand traditional counseling normally took place in-situ, right in the home where the problem was being experienced. Others also observed that the educated have much more access to information through the media and had means to pay professional counselors. Others also were of the opinion that the educated understand the modern counseling concepts and jargon/terminology which could be ambiguous to couples or individual who had inadequate formal education.

“Educated couples find offices convenient to discuss business, or discuss problems with a counselor; they are comfortable with the English language. On the other hand they find the language of traditional counselors as full of myths and unsuitable for the modern world”, -29 years old Respondent. Knowledge and Attitude

Those who did not agree with the assertion were of the opinion that educated persons can seek other counseling services too, depending on the nature of the problem; they were also of the opinion that everyone can seek professional counseling services if they can afford the fee. They also felt that couples chose counseling services based on the content which is able to meet their counseling need.

“People who have gone to school are also Africans like us; they also want advice that can help them to solve problems in their homes. Those who have not gone to school equally need good counseling services depending on whether the counselors have the experience of dealing with marital problems; -35 years old Respondent”.

Literature reviewed revealed that clients would normally attempt to access a counseling service that had relevance to their needs. Mutswanga (2010:87) states that, “it is important that we assess our qualifications and competences in relation to the problem, does it meet our client’s needs”; she further went on to identify the need for self-assessment as regards the counselor’s attitudes, behavior, beliefs, and knowledge about the respective cultures of respective cultures which the clients represent. Quotes from Howard Schultz and Nelson Mandela, in Rampersad (2009) state:

“Customers (clients) must recognize that you (the counselor) stand for something” “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language it goes to his heart”.

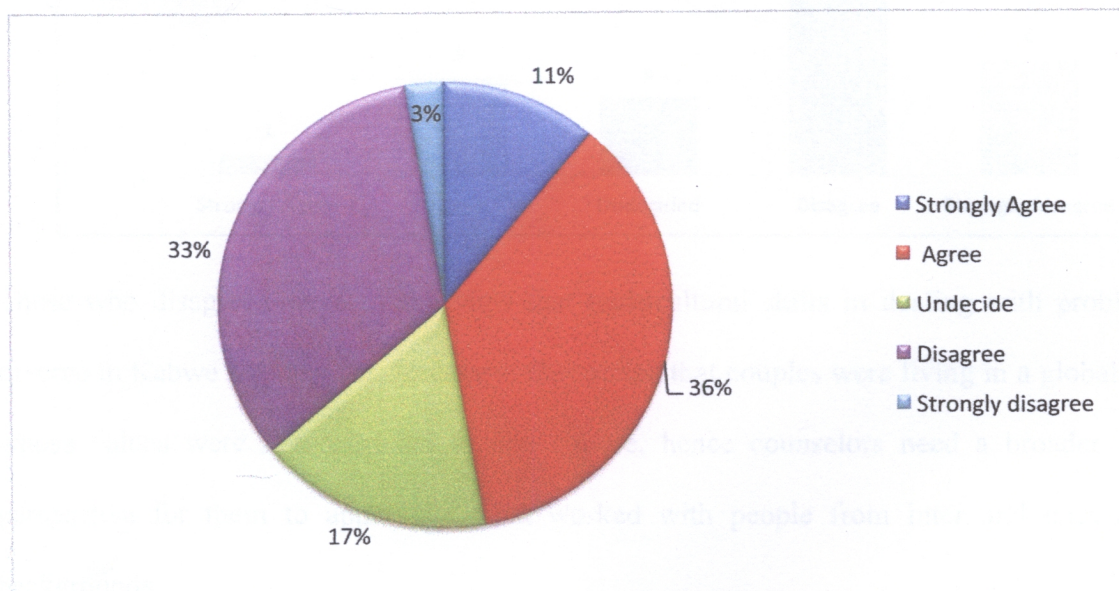
Indeed these are some of the essential requirements clients consider before seeking a counseling service. This study therefore accepts the assertion that modern counseling services are more available to educated couples only; this is because the culture of the counseling service appeals to the educated couples; it does little to capture the needs of persons of humble education.

This assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages

4.5.8. Multicultural counseling skills are not important in reducing divorce cases in Kabwe urban.

Figure showed that all the 36 individual respondents gave their opinion on whether multicultural counseling skills were not important in reducing divorce cases in Kabwe urban; 6(17%) were in agreement with the assertion; 26(72%) disagreed with the notion and 4(11%) were undecided.

Figure 17: Multicultural counseling skills are not important in reducing divorce in Kabwe urban

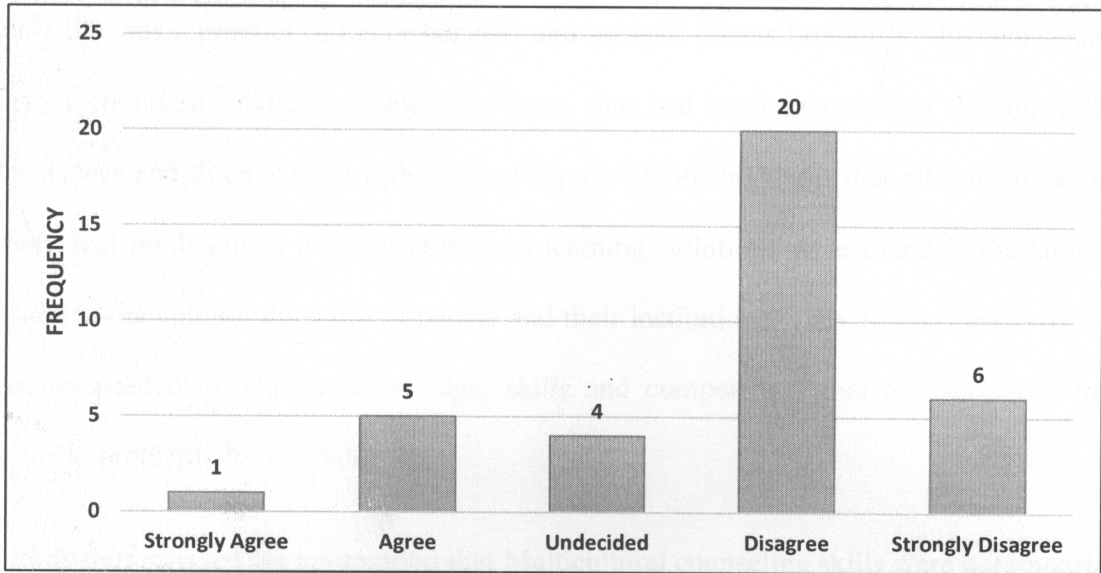


The chi-square value with degrees of freedom of 16 was 16.300 and p value was 0.432 thus we reject the null hypothesis since the p value is less than 0.5 degree of accuracy.

Those who agreed were of the opinion that skills in multicultural counseling was not important because Kabwe Urban is not as metropolitan as Lusaka; they said most couples are of Zambian origin whose traditional marriage values have no significant differences. They observed that problem affecting couples are the same.

“Problems like infidelity, lack of respect for the other spouse, poor family support, cut across racial, tribal or ethnic lines; therefore the skills required to address them are more or less the same”; - 23 years old Respondent. Knowledge

Figure 18: Multicultural counseling skills are not important in reducing divorce cases in Kabwe urban



Those who disagreed were of the view that multicultural skills in dealing with problems of divorce in Kabwe Urban were necessary; they stated that couples were living in a global village whose values were not restricted to one culture, hence counselors need a broader cultural perspective for them to appreciate what worked with people from inter and intra cultural backgrounds.

“Kabwe urban has couples with multicultural backgrounds in terms of tribe, race, religion which need to be reconciled in the event of marital conflict; a counselor therefore needs multicultural skills with which to interact with such couples during counseling”; - 36 years old Respondent

Knowledge

Literature reviewed helped to focus the counselor on the need for multicultural skills in counseling; Mutswanga (2010:109 -110) pointed out that “counselors must work to become multicultural persons in order to be more effective and better multicultural citizens”. Mutswanga further observed that a counselor should develop a multicultural personality which was an essential tool in an increasing culturally diverse society. Multicultural skills helped the counselor

to unlock the challenges that counselors encounter, which include the fact that culturally a person's life was a product of his or her past and present; clients brought to the counselor their history of countless interactions and encounters that had been experienced through different circumstances and dilemmas. Indabawa and Mpofu (2006) highlight that all human needs and problems had implications for counseling and learning; solutions were found in the knowledge deposited in the cultural diversity of people and their institutions. They further observed that all counselors needed to acquire knowledge, skills and competences that are necessary to find solutions to problems for everyday life.

This study thus rejected the assumption that Multicultural counseling skills were not important in reducing divorce cases in Kabwe urban. It upheld that Kabwe as a growing urban area was attracting people of different backgrounds who were in fact marrying and experiencing marital problems which needed a counselor with a broader world view.

This Assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages.

4.5.9. Divorcing spouses do not care about counseling because they have already made up their minds to Part Company

Table shows that 53% respondents agreed that divorcing spouses do not care about counseling because they have already made up their minds to part company; 33% disagreed with the statement, and 14% were undecided.

Table 14: Divorcing spouses do not care about counseling because they have already made up their minds to part company

		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Total	
Age Group	15 – 24	1	3	1	2	1	8	
		25.0%	20.0%	20.0%	25.0%	25.0%	22.2%	
	25 – 34	0	3	3	4	1	11	
		0.0%	20.0%	60.0%	50.0%	25.0%	30.6%	
	35 – 44	1	4	1	1	1	8	
		25.0%	26.7%	20.0%	12.5%	25.0%	22.2%	
	45 - 54	1	2	0	0	0	3	
		25.0%	13.3%	0.0%	0.0%	0.0%	8.3%	
	55 and above	1	3	0	1	1	6	
		25.0%	20.0%	0.0%	12.5%	25.0%	16.7%	
	Total		4	15	5	8	4	36
			100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Those who agreed with the statement said that such couples often made rushed decisions because of the circumstances they were going through without considering the consequences; that was why local courts often advised such couples to go and reconsider their decision after looking at the merits and demerits of the grounds of divorce. Others were of the view that the option of divorce was driven by the pain in the heart of the most affected spouse which also overrode their need to seek counseling services. Other respondents said that most of the hurt spouses ignored counseling when they feel that their marriage had been irreparably damaged,

“Why should one seek to be counseled when the other spouse does not care whether the relationship exists or not” – 30 year old Respondent

Attitude

Those who disagreed with the notion that divorcing spouses did not care about counseling because they had already made up their minds to part company, had the opinion that many couples would try as much as possible to save their marriages by consulting various counselors, but if all failed, they were left with no other avenue but to go ahead with divorce proceedings. Others also said that the detachment of the nuclear family from the counseling opportunities within the extended family had an effect on their access to internal family or clan counseling services.

“The frontline counselors in marital conflicts are aunties, uncles, grandparents and trusted family friends; these are not easily available in urban environments like Kabwe”; - 60 year old Respondent.

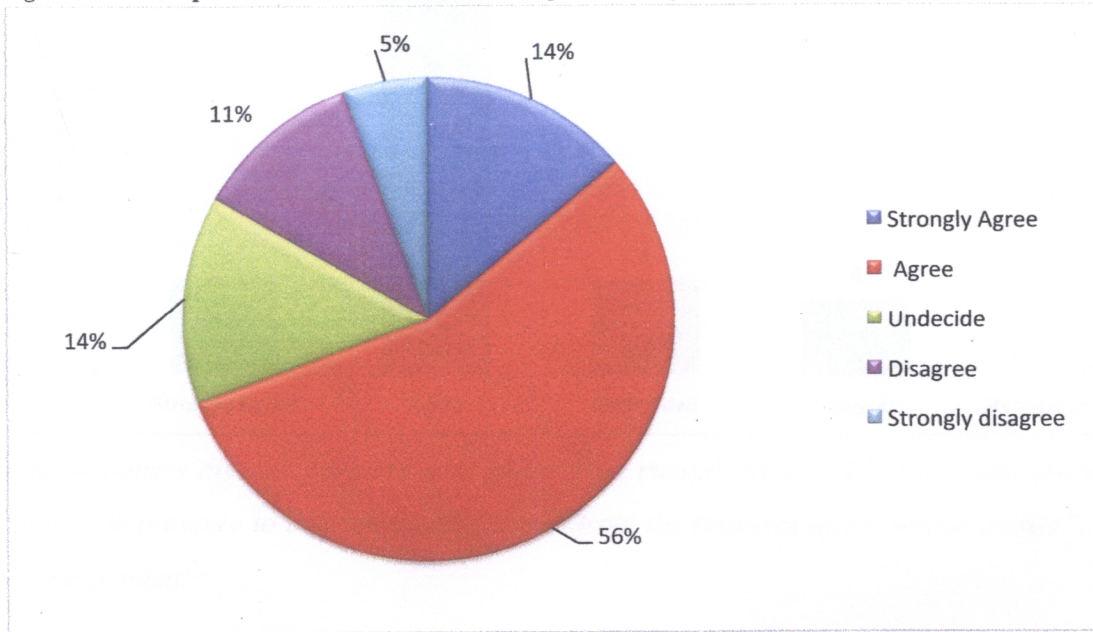
The views of the respondents accept the assumption that divorcing spouses do not care about counseling because they have already made up their minds to part company.

This Assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages

4.6. Some spouses divorce due to failure to cope with long illness on the part of the other spouse.

Table 19A and Figure 19B indicate that 70% of the respondents agreed with the assertion that some spouses divorced due to failure to cope with long illness on the part of the other spouse; however 16% of the respondents disagreed with the statement, and 14%% were undecided.

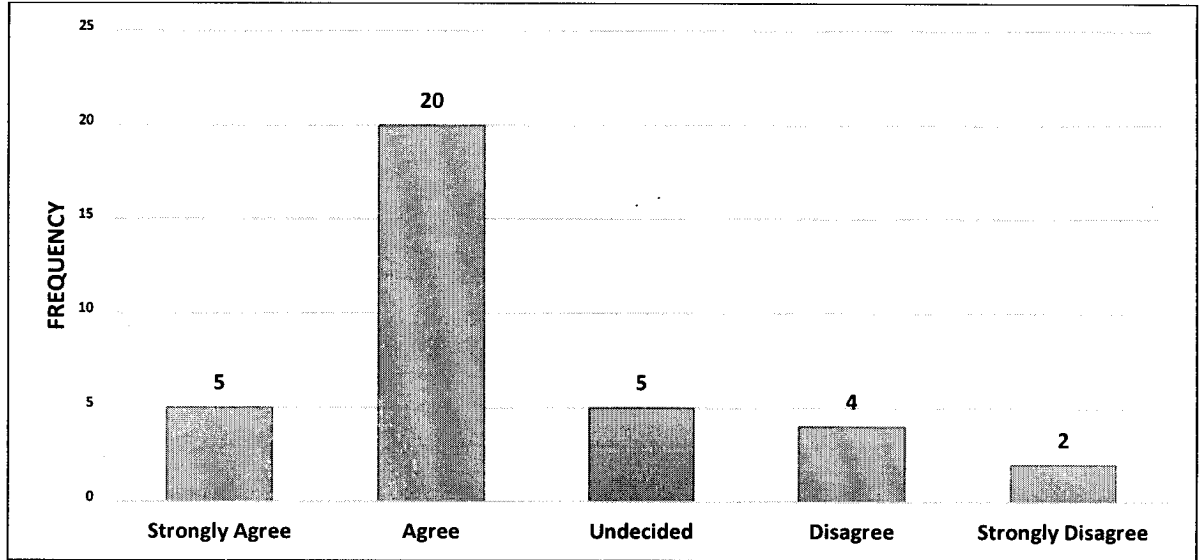
Figure 19: Some spouse divorce due to failure to cope with long illness on the part of the other



The chi-square value with 16 degrees of freedom was 12.368 and the p value was 0.718 thus we accept the null hypothesis since the p value is greater than 0.5 degree of accuracy.

Those who accepted the statement were of the view that most men abandoned their wives in the event of long illness than women; they went on to say that such men actually terminated the marriages and married some other women whilst their wives were suffering; they further observed that some women would abandon a sick husband under the pretext that the man had lost he capacity to take care of the family. Other spouses sort divorce from sick partners for fear of being infected by the spouses' disease because of contact.

Figure 20: Some spouses divorce due to failure to cope with long illness on the part of the other



“most spouses divorce partners who suffer from mental illness, HIV/AIDS and other terminal cases. The pressure to divorce usually comes from the relatives of the sound spouse”; - 39 year old Respondent.

Those who disagreed were of the opinion that the decision to divorce does not emanate from the long illness but the quality of the couple’s relationship; they also observed that spouses nursing partners are able to cope when stress as a result of the partner’s illness is reduced. Others were of the view that if the nursing spouse is given financial, moral and psychological support they are usually able to cope with the situation.

“When my husband got sick friends and relatives cut contact with us; I had to struggle to look after my partner alone because I love him; my children were the pillar of my strength because they supported me financially and gave me hope that all would be well”; 45 year old Respondent.

Attitude

Literature review on a Microsimulation Study of the Effects of Divorce and Remarriage on Life Time Risks of HIV/AIDS in Malawi, revealed that some spouse looked at divorce as a strategy for protecting oneself from contracting HIV/AIDS from an unfaithful spouse. The Malawian scenario also showed that some divorce cases happened because of the reluctance of the

seemingly healthy spouse to carry the burden of illness – (Bracher et al. 2003). The CSO (2009) report also highlights some statistics on divorce as a result of terminal illnesses.

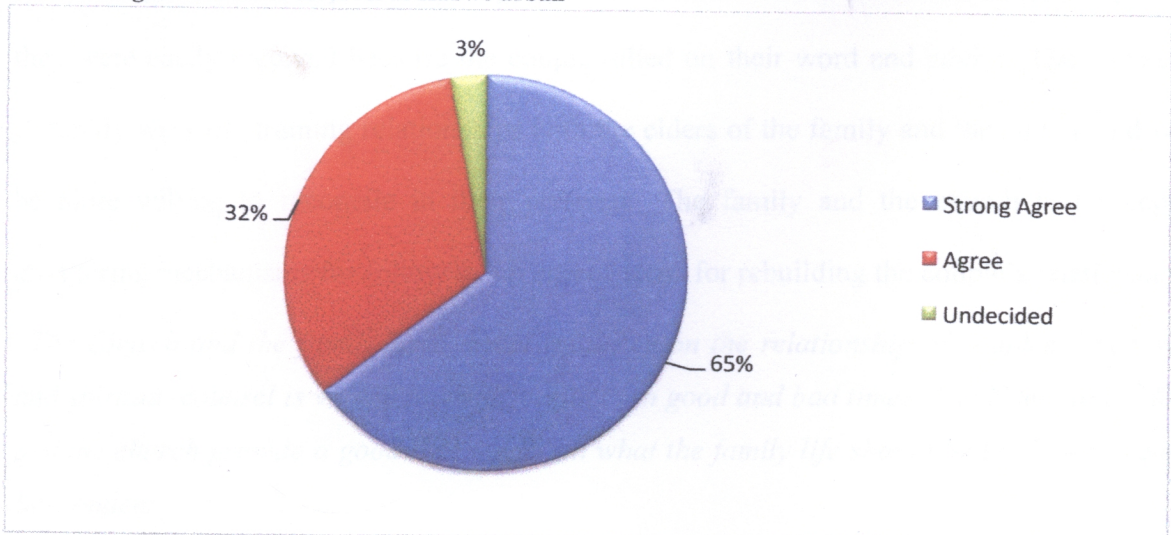
This Study accepted the results of the Chi-Square Test on the assumption that some spouses divorced due to failure to cope with long illness on the part of the other spouse. These results were augmented by the responses and literature reviewed.

This Assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages.

4.6.2. Cooperation between counselors, church elders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe urban

Figure indicates that those who agreed that cooperation between counselors, church elders, the family and other social institutions could help to reduce rising incidences of divorce in Kabwe urban were 97% of the respondents; none disagreed and only 1(3%) were undecided

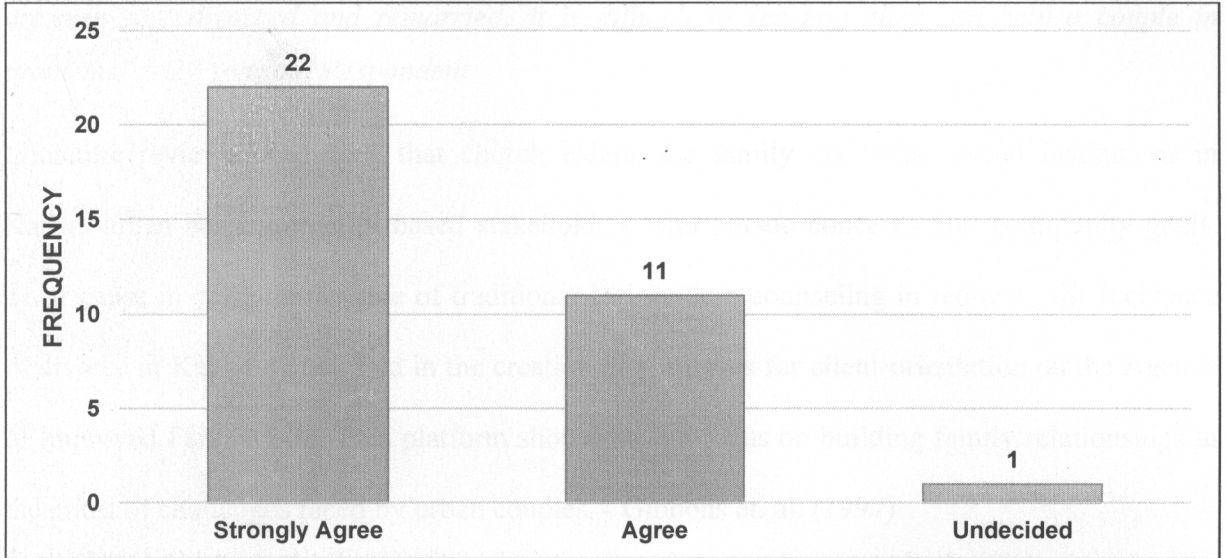
Figure 21: Cooperation between counselors, church elders, the family and other social institutions can help reduce rising incidences of divorces in Kabwe urban



The calculated chi-square value at 3.187 with 6 degrees of freedom and the p value of 0.85, therefore, the study accepted the null hypothesis that cooperation between counselors, church

elders, the family and other social institutions could help to reduce rising incidences of divorce in Kabwe urban

Figure 22: Cooperation between counselors, church elders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe urban



The general opinion here was that Church leaders and family leaders have almost the same relationship with the couple; when any of these came forward to counsel a couple in problems they were easily received because the couple relied on their word and advice. The couple was generally wary of straining relationships with the elders of the family and the church and would be more willing to reconcile in their presence. The family and the church had acceptable monitoring mechanisms for follow up on agreed steps for rebuilding the couple's relationship.

"The Church and the family have direct influence on the relationship of couples. Their social and spiritual counsel is valued by their members in good and bad times. The elders of the family and the church provide a good role model on what the family life should be like"; - 53 year old Respondent.

The undecided were not sure of the impact of family and church elders because they observed that some of them did not lead exemplary lives; some had even more serious problems than the

couple in difficulties. They believed that the character of the counseling elder should be above board.

“Surely, some of these elders both in the family and the churches have their own problems; some are even divorced and remarried; it is difficult to see how they can help a couple in problems”; - 27 year old Respondent

Literature reviewed indicates that church elders, the family and other social institutions in Kabwe urban are community based stakeholders who pursue concerns and community goals. Their cause in defining the role of traditional and modern counseling in reducing the incidence of divorce in Kabwe Urban lied in the creation of platforms for client-orientation on the Agenda of Improved Family Life. This platform should have a focus on building family relationships in the midst of challenges faced by urban couples, - Gibbons et. al. (1997)

Based on the Chi-Square Test results and the responses on this hypothetical question, this study upholds the assumption that cooperation between counselors, church elders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe urban.

This Assumption speaks to the objective to determine views of couples on the role of traditional and modern counselling services in their marriages

CHAPTER 5

5.1. Discussion of the Findings

The views of persons affected by divorce and separation, key institutions such as The Police Victim Support Unit, The Church, Legal Counsel, and Traditional Counselors on the Role of Traditional Counseling and Modern Counseling in Reducing the Rate of Divorce in Kabwe Urban were discussed. Also discussed were factors that affected the effectiveness of traditional and modern counseling in helping couples to avoid divorce.

On whether married couples aware of existence of traditional and modern counselling services for married couples in Kabwe Urban.

The study found out that Couples in Kabwe Urban were generally aware of the existence of traditional marriage counseling services because they existed within the context of the family system and the community. However there was some skepticism over both traditional and modern counseling. The criticism on traditional counseling was that some of the traditional counselors physically and mentally abused their clients in the name of counseling; this did not augur well with modern couples in Kabwe urban who were aware of their human rights. The other problem was that in premarital counseling the traditional counselors demanded time to seclude the candidate usually the woman; this was not obviously convenient to the working women or those running their own businesses. The study observed that traditional counselors placed more emphasis on the counseling of female spouses; male spouses were not accorded as much counseling attention even during a marital crisis. It goes without saying that there is a discrepancy in access to knowledge about marriage, which affected the way the spouses

responded to problems during marriage hence most of them resorting to divorce. The study revealed an attitude problem towards traditional counseling which modern couples viewed as unchristian and primitive; such attitudes deprived such couples of the cultural and traditional values behind marriage.

The issues observed above make traditional counseling less attractive to the urban couples in Kabwe. The criticism on the modern counseling strategies were that the counseling process was foreign in terms of the language, concepts and the practice itself; it lacked the cultural values of the clients about marriage. It was less attractive to the populace because it was found not to be community based; it succumbed to the eight (8) hour office shift; the counselor-client relationship was tied to a fee and a contract; this thus made modern counseling less attractive to feuding couples who definitely were unlikely to want to pay a counselor in order to resolve their marital problem. These issues make modern counseling unattractive to afrocentric urban couples.

The study showed that there were early marriages amongst the under 18 age group in Kabwe Urban, and that divorces were also recorded in marriages in this age group (CSO, 2010). Early marriages are contrary to the law and constitution of Zambia, (The Panos Institute Southern Africa, 2014). Early marriage is an affront to children's rights and amounts to child abuse. Adolescents lack the maturity and experience to cope with the demands of a marital relationship and as Ambert (2009) observes, their personalities are not yet stabilized to cope with marriage stressors. Early marriages deprive young people with opportunities to receive a good education; it takes away their youth and deprives them from maturing and developing appropriately; most of these young people have low incomes which exposes them to poverty at an early age (Clark

and Crompton, 2006). This is an avenue for both traditional and modern counsellors to offer counselling services in schools and the community to address the evils of early marriages.

On the views which couples and service providers held on traditional and modern counselling services offered in Kabwe Urban

The study brought out the fact that married couples who had not received traditional counseling were more likely to end up in divorce than those who had gone through such counseling. This was attributed to the fact that uncounselled couples lacked knowledge and information on marital etiquette. Batchelor (2010) points out that “chains do not hold a marriage together; it is threads, hundreds of tiny threads which sew people together through the years”. Counseling is therefore that needle that helps the threads of knowledge, information and skills in marriage management to negotiate through the marital fabric.

On the factors that contributed to the rising incidences of divorce in Kabwe Urban

The Focus Group Discussants identified the following counseling needs: poor or lack of communication; career or job priorities; lack of commitment to the marriage; dramatic changes in spouse’s personal character, unmeasured drinking of alcohol; infidelity; physical/sexual abuse; intellectual incompatibility; traditional and cultural lifestyle differences; marriage interference from parents and siblings; and major personality conflicts or irreconcilable differences to mention but a few. Traditional and modern counselors needed to be aware of these issues, and competent enough to deal with such marital challenges faced by Kabwe Urban couples.

Other Findings

The study identified a knowledge gap between traditional counselors and modern counselors. Traditional counselors have informal training in counseling; most of the knowledge and counseling skills were passed on orally to them and lacked mechanisms for upgrading such knowledge, information and skills. Modern counselors have some formal training and have written and recorded material from which they are able to make reference. However traditional counselors need to be exposed to modern counseling techniques; conversely modern counselors also need to be exposed to traditional counseling knowledge and skills if they are to be relevant to the counseling needs of couples in Kabwe Urban. Mafumbate et al. (2010) emphasize on the importance of acquiring wide counseling skills that respect ethics and philosophies of counseling practice. Chakuchichi and Zvaiwa (2015) also emphasize on the acquisition of afrocentric knowledge and skills in counselling because even the urban people still need to identify with their culture when faced with problems. A counsellor who has both traditional and modern counselling skills will offer a more holistic service to urban couples like those in Kabwe.

It was evident from the study that that officers institutions like Churches' Police Victim Unit Services, Civil Society Organizations and Courts need counseling skills for deal with economic, social, psychological, physiological health and behavioral problems which often manifest and threaten marriage relationships in Kabwe Urban. The study also revealed that the institutions need to network more in order to help urban couples who have been detached from the counseling support of their family system.

Divorce rates were already inching upwardly in Kabwe Urban as a result of secularization trends, the liberalization of norms concerning individual choice, and the lessening of family influence. The values of the institution of marriage and its traditional aspects were slowly being eroded; this could be referred to as the de-culturization of marriage. For many, marriage was becoming an individual choice rather than a collectivist or family issue. Divorce often arose because of the missing family system ingredients.

It is evident that traditional marriage counselling was based on oral tradition and cultural mythology; the threat here were that because of the convergence of cultures in the urban areas those norms, values and knowledge systems were slowly being lost as the holders and custodians of such knowledge passed on. Modern counsellors were not taking interest in the values of traditional counselling, hence a glaring knowledge gap on how to synergize the two counselling strategies continued to exist oblivious of the other whilst counselling practice was not adequately addressing the unmet needs of spouses in conflict and danger of divorce.

Low incomes and poverty were identified as risk factors because financial stressors often impacted negatively on a marital relationship in urban areas; on the other side of the equation, a very rapid upward social mobility where the acquisition of money and status as a prime mover was also a risk factor. As Konayuma in the Zambia Daily Mail of the 21st July 2016 observed spouses compromise quality family life in order to pursue their jobs and careers in the process many marriages amongst the young people end in divorce; This could have been that, because of the pursuit of materialism, time was taken away from relationships which reflected individualistic values that were incompatible with a good conjugal life, (Cherlin, 2004); Unsustainable Lifestyles and deteriorating quality family time were seen as catalysts for divorce which needed to be addressed through both traditional and modern counselling strategies..

It also was apparent that frontline institutions like the Church, the Courts, The Police Victim Support Units, Educational Institutions, Civil Society Organizations had no network platforms for knowledge sharing and joint action in developing local marriage counselling programs and co-curricular on traditional marriage counselling and modern counselling.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1. Conclusions

The study noted that both traditional and modern counselling strategies have the same objectives and were both relevant in reducing the incidence of divorce in Kabwe Urban; it therefore concluded that:

- viii. Both traditional and modern counselling approaches have valuable knowledge and information which can be synthesized in order to create more holistic counselling approaches which are attractive to Kabwe urban couples.
- ix. Some traditional counsellors are wanting in ethics and norms of counselling practice hence the noted violations, abuses and excesses on some clients, which discouraged young couples from seeking help when they faced marital problems.
- x. Institutions like the Police Victim Support Unit, Religious Organizations, the Courts and Civil Society need to be capacity built in the area of counselling since they are the frontliners in meeting couples in conflict.
- xi. There is need to develop a local counseling co-curricular which embraces traditional and modern counseling knowledge and skills. The courses packaged can be accessed by all counseling stakeholders. There should also be a mechanism for up-dating knowledge and information for both modern and traditional counseling.
- xii. Access to both traditional and modern counseling services should be improved so that couples can easily use them in times of need.

- xiii. Both traditional and modern counsellors need to have a wide perspective of counseling needs in the urban community.
- xiv. Counselors and stakeholders should address some incompatibilities in norms and values of couple counselling which cause fears in some stakeholders that modern counselling could possibly lead to the dilution of African cultural values of marriage. There was fear that traditional counselling knowledge may even be replaced by modern counselling strategies thus losing the Africanness in counselling information knowledge and skills.

6.2. Recommendations

The study therefore made the following recommendations:

- ix. Organizations like The Gender Ministry, Police Victim Support Units, the legal fraternity, Learning institutions should facilitate the establishment of counseling information centers where couples can access both traditional and modern information on family life. The information centre should have a youth friendly corner for young people to access information on the dangers of early marriages.
- x. Under the Ministry of Gender and Cultural Affairs the government must construct the institute of Cultural Affairs to which must be affiliated organisations such as the Alangizi Association of Zambia, to perpetuate our cultural norms and values – Contract those traditional counselors to instill our cultural values on marriage in to young couples who are getting married.

- xi. Both traditional and Modern Counselors should develop a human rights framework for counseling practice; both categories of counselors should undergo training on this human rights framework. A monitoring mechanism should also be put in place to assess compliance.
- xii. Learning institutions like Paglory University, Nkrumah University, Immaculata Teachers' College and Mulungushi University should collaborate in the development of a local counseling co-curricular which can be accessed by all categories of counselors.
- xiii. Research on the synergies of traditional and modern counseling strategies should be conducted in order to up-date and up-grade the the knowledge and information base in the counseling services offered in Kabwe Urban.
- xiv. Traditional counselors and modern counselors should collaborate in the development of a human rights approach to counseling. Family seminars on marriages and divorce should also be facilitated to help couples address common misperceptions on marriage counselling, including misconceptions on gender roles in marriage.
- xv. There is need to develop a community based modern counseling service which collaborates with traditional counseling services in meeting counseling needs for couples in the Kabwe Urban Community.
- xvi. Counselors and stakeholders should facilitate in the documentation of traditional counseling strategies that are found in Zambia. A contemporary text of synthesized strategies between modern and traditional counseling methods should be written.

This chapter discussed the findings, conclusions and recommendations that can be helpful in the development of traditional and modern strategies for reducing incidences of divorce in Kabwe Urban.

6.3. Future Research

The Researcher recommends that a further study be made on the actual contents of the counseling traditional and Modern Counseling Programs. This would be a worthwhile contribution to the existing knowledge on both traditional and modern counseling and their practices.

REFERENCES

- Ambert, A. (2009). *Divorce Facts, Causes and Consequences*. Ontario, Vanier Institute and Family.
- Bishop, J. (1967). *Divorce and Remarriage. Towards a New Catholic Teaching*. London, Burns and Oates. CSO (2009). *Zambia Demographic and Health Survey Report*.
- Boniface, A.E. (2012) *A Humanistic Approach on Divorce and Family Mediation in the South African Context: A comparative Study of Western Style Mediation and African Humanistic Mediation*. African Journal on Conflict Resolution; 2012, Vol. 12, Issue 3, p101.
- Bowen, M. (1978). *Family Systems Theory*. Georgetown, Vermont Center for Family Studies
- Bracher, M. Santow, G. and Watkins, S.C. (2004). *A Microsimulation Study of the Effects of Divorce and Remarriage on Lifetime Risks of HIV/AIDS in Rural Malawi*. Pennsylvania, University of Pennsylvania.
- Chakuchichi, D.D. and Zvaiwa, A. (2015). *Perspectives in Afrocentric Counselling*. Harare, Zimbabwe Open University.
- Cherlin, A. J., Chase-Lansdale, P. L., and McRae, C. 1998. *Effects of parental divorce on mental health*. American Sociological Review, 63, 239-249
- Clark, W. and Crompton, S. 2006. Till death do us part? The risk of first and second marriage dissolution. Canadian Social Trends, 11, Summer
- CSO, (2010). *Census of Population and Housing: Central Province Volume 1*. Lusaka, The Central Statistical Office.
- Gboku, M. And Lekoko, R.N. (2007). *Development Programmes for Adult Education in Africa*.Hamburg, UNESCO Institute for Education.
- Indabawa, S. and Mpofu, S. (2006). *The Social Context of Adult Education*. Hamburg, UNESCO Institute for Education.
- Mwansa, A. Solicitor General (2016) *The Constitution of Zambia (Ammendment Bill) 2016* Lusaka, Government of the Republic of Zambia, Solicitor-General's Office.

- Kabosha, N.F. (2015). *We Mwina Mwandu: Akatabo ka Ba Fyashi*. Ndola, Zambia Catholic Bookshop.
- Kasonde, E. (2003) *Imilimo Ya Bena Kale – Old Crafts* Lusaka, Zambia Education Publishing House.
- McGill University (2015). *Journal on Population and Development: A Review*. McGill University).
- Mafumbate, R. Ganga, E. And Sekeni, S. (2010). *Advanced Principles and Strategies in Counselling*. Harare Zimbabwe Open University University
- Magai, A. (April 28,2016). Gender Supplement: *Zambia Police Victim Unit Responds* Lusaka, Zambia Daily Mail.
- Mapalo Lupupa in the Zambia Daily Mail of Friday, March 18, Lusaka, Zambia Daily Mail.
- Mutswanga, P. (2010). *Multicultural Counseling*. Harare. Zimbabwe Open University University
- Panos Institute Southern Africa (2014). *Media Brief on Ending Child Marriages in Zambia*. Lusaka, Panos Institute Southern Africa (PSAf).
- SAFAIDS (2011). *Towards Improving the Quality of Life of the Zambian People*, Lusaka, SAFAIDS Zambia Country Office.
- Stevenson B. and Wolfers J, (2007). *A Working Paper on “Marriage And Divorce: Changes And Their Driving Forces*. Massachusetts, National Bureau of Economic Research.
- Thole, G. *A Turning Point in Custom: An Article Review* Windhoek, Sister Namibia.
- United Nations (2009). *World Divorce Statistics*. New York, UN-Department of Economic And Social Affairs, Population Division.
- United Nations (2001). *Principles and Recommendations for Vital Statistics*. New York, United Nations Statistics Demographics and Social Affairs.Division.
- Zambia Daily Mail Gender Supplement (28th April, 2016). Achaje’s Article: “Zambia Police Victim Support Unit Responds. Lusaka, Zambia Daily Mail.

APPENDIX I

INDIVIDUAL QUESTIONNAIRES

The Statements 1 – 20 have been prepared so that you can indicate how you feel about each one of them. Please tick in the box which represents your feeling. The Key to the answers is as indicated below: That You

SA = Strongly Agree

A = Agree

U = Are Undecided

D = Disagree

SD = Strongly Disagree

1. Most urban couples divorce because of not receiving traditional counseling before marriage.

SA

A

U

D

SD

Comment on Your Answer _____

2. The modern life styles are responsible for the rising incidences of divorce in Kabwe Urban.

SA A U D SD

Comment on Your Answer _____

3. Most people are not aware of the importance of counseling when faced with divorce crises.

SA A U D SD

Comment on Your Answer _____

4. Traditionally oriented couples living in the urban areas do not like modern counseling approaches.

SA A U D SD

Comment on Your Answer _____

5. Economic problems in the family are not responsible for divorce amongst couples in Kabwe.

SA A U D SD

Comment on Your Answer _____

6. Family interference in marriages accounts for most divorce cases in Kabwe Urban.

SA A U D SD

Comment on Your Answer _____

7. Problems of infidelity/unfaithfulness are more prominent in divorce cases.

SA

A

U

D

SD

Comment on Your Answer

8. Couples need professional counseling before resorting to divorce proceedings.

SA

A

U

D

SD

Comment on Your Answer

9. Traditional counseling and Modern counseling should complement each other in reducing the incidences of separation and divorce in Kabwe Urban.

SA

A

U

D

SD

Comment on Your Answer

10. Traditional Counselors need to be trained in Modern Counseling Practice.

SA

A

U

D

SD

Comment on Your Answer

11. Modern counselors do not need traditional counseling skills to help Kabwe Urban
Couples facing divorce crises.

SA

A

U

D

SD

Comment on Your Answer

12. Courts, Police Victim Support Unit and Civil Society Organizations should not be involved in counseling conflicting couples.

SA

A

U

D

SD

Comment on Your Answer

13. Churches/Religious Organizations should not counsel couples who are not their members.

SA

A

U

D

SD

Comment on Your Answer

14. Divorced spouses need counsel in order to cope with after-divorce life.

SA

A

U

D

SD

Comment on Your Answer _____

15. Traditional counseling services are more available to all couples than modern counseling services.

SA

A

U

D

SD

Comment on Your Answer _____

16. Modern Counseling services are more accessible to the educated couples only.

SA

A

U

D

SD

Comment on Your Answer _____

17. Multicultural counseling skills are not important in reducing divorce cases in Kabwe urban.

SA

A

U

D

SD

Comment on Your Answer _____

18. Divorcing spouses do not care about counseling because they have already made up their minds to part company.

SA

A

U

D

SD

Comment on Your Answer

19. Some spouses divorce due to failure to cope with long illness on the part of the other spouse.

SA

A

U

D

SD

Comment on Your Answer

20. Cooperation between counselors, Church leaders, the family and other social institutions can help to reduce rising incidences of divorce in Kabwe Urban.

SA

A

U

D

SD

Comment on Your Answer _____

(Adapted from Mandyata, March, 2002)

Thank You for Your Time

APPENDIX II FOCUS GROUP DISCUSSION GUIDE

	Main Question	Probe	
		<i>To motivate discussion and clarify points</i>	
Number			
1.1	Please describe your understanding of divorce and separation.	a. Describe the various causes of divorce.	b. Discuss the relationship between divorce and separation
1.2	Identify the factors that cause divorce amongst spouses.	a. Younger couples	b. Older couples
1.3	Who are mainly affected by the impacts of divorce on the affected parties?	a. The wife and husband	b. Children and dependents
2.1	What role do other people play in divorce situations	a. Parents and relatives	b. Friends c. Children
2.2	Discuss the role of key organization in addressing the problem of divorce and separation	a. Churches and religious Organizations	b. Courts c. Civil Society Organizations d. Police e. Higher Learning Institutions
2.3	What is your opinion on the number of divorce cases in Kabwe	a. Are they rising?	b. Are they decreasing? Give reasons.
3.1	Could you provide examples of counseling Approaches:	a. From a traditional perspective.	b. From a modern perspective.
3.2	Who provides counseling services	a. How do they do it?	b. Where do they do it from?

Continue Discussion

Number	Main Question	Probe <i>To motivate discussion and clarify points</i>
3.3	In your opinion, are the counseling methods you have seen effective in addressing the problem of divorce?	Why do you say so?
3.4	What do you think should be done to help people affected by divorce or separation incidence?	
4.1	Explain what you know about traditional counseling.	<ul style="list-style-type: none"> a. What is its role in marriage counseling? b. How can it address the problem of conflict, separation and divorce?
4.2	Discuss the advantages and disadvantages of traditional counseling in dealing with the problem of divorce	<ul style="list-style-type: none"> a. Is it acceptable to modern urban couples? b. Are traditional counselors comfortable in helping modern educated couples? c. Are traditional counselors able to use modern counseling approaches to help modern couples who are faced with a divorce crisis?
4.3.	Explain what you know about modern counseling	<ul style="list-style-type: none"> a. What is its role in marriage counseling? b. How can it address the problem of conflict, separation and divorce?

Continue discussion

	Main Question	Probe	
		<i>To motivate discussion and clarify points</i>	
Number			
4.4.	Discuss the advantages and disadvantages of modern counseling approaches in dealing with the problem of divorce.	a. Are modern counseling approaches acceptable to older generation couples?	b. Are modern counselors comfortable in helping traditional couples who are faced with a divorce crisis?
		c. Are modern counselors able to use traditional counseling approaches?	
5.1	Discuss the importance of combining both traditional and modern counseling approaches in helping couples in a separation and divorce crisis.	a. In terms of relevance and effectiveness	b. Need for Capacity building.
Conclusion			
6.1	Do you have anything else you would like to tell us about the problem of divorce and how it can be reduced?	a. The traditional perception of divorce	b. The modern perception of divorce

This is the end of the discussion.

THANK YOU FOR YOUR TIME

APPENDIX III

QUESTIONNAIRE

In-Depth Interview with Key Informants (Officers) from Identified Organizations/Institutions

1. What is your position in this (your) organization?
2. What is your highest qualification?
3. Are you a trained counselor?
4. How long have you worked as a counselor? Or how long have you been providing counseling services?
5. Are all of your colleagues in this Unit/Section trained in counseling?
6. How wide spread is the problem of divorce and separation amongst the persons you attend to daily?
7. Approximately how many people approach you with marital problems per day?
8. Between male and female, which gender approaches you most with marital problems? Please Explain Further.
9. Which age groups normally come to you with marital problems? Please Explain Further.
10. Can you highlight the most common marital problems presented to you by men and by women?
11. Are facilities in your section conducive to counseling? If yes give examples? If no state why?
12. Which gender do you prefer to counsel? Why?