

**CHASTITY AMONG ADULT SEVENTH-DAY ADVENTISTS IN
BOTSWANA: A PSYCHO-SPIRITUAL STUDY**

by

GALENAKGOSI ORAPELENG

submitted in accordance with the requirements
for the degree of

DOCTOR OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: DR C J HUGO

MARCH 2008

ABSTRACT

Extra-marital affairs seem to be rampant among Seventh-day Adventist adult membership in Botswana. To determine the extent of the problem, to investigate the causative factors and to suggest ways in which individuals and families can be helped, has been the motivation for this study. It was discovered that 11.8% of married adults in the survey had at least one secret sexual partner, and 42.6% of singles had an illegal sexual partner(s). Seventh-day Adventist adults' sexuality in Botswana is characterized by hetero-sexual, multiple partners. Some of the contributing factors are economic, cultural and spiritual. Despite the prevailing influences, the majority of the adults (68%) still disagree with lax sexual behavior. This gives hope to work for their restoration and empowerment. Two key areas that were seen to be critical in empowering them were the family and spirituality. A psycho-spiritual program called, Harmonious Development, is being suggested for a systematic, educational, holistic and lifelong empowerment. This model is based on the psycho-educational theory developed by W.J. Schoeman for adult training.

KEY TERMS

Attitude, Belief, Extra-marital affairs, Culture, Marriage, Adultery, Fornication, Practical theology, Family, Divorce, Single parent, Spirituality, Concubine, Abstinence, Sexuality, Immorality, Ideal, Infidelity, Intervention, Traditional, Life skills, Relationships, Adult, Church, Behavior, Education, Psycho-education, Chastity.

TABLE OF CONTENTS

List of Abbreviations	8
List of Tables and Figures	9
Acknowledgements	10
CHAPTER 1: INTRODUCTION	12
1.1 Background	12
1.2 Problem Statement	14
1.3 Aims and Objectives of the Research	16
1.4 Motivation for the Research	17
1.5 Scope and Delimitation of the study	20
1.6 From a Practical Theology Perspective	21
1.6.1 The Task of Practical Theology	22
1.6.2 Practical Theology as a Science	23
1.6.3 Practical Theology, not Applied Theology	26
1.6.4 The Confessional Approach	28
1.7 Overview of the Project	30
1.8 Definition of Terms	31
1.9 Summary	32
CHAPTER 2: LITERATURE STUDY	33
2.1 Botswana and Traditional Social Life	33
2.1.1 The Country of Botswana	33
2.1.2 Population	37
2.1.3 HIV/AIDS in Botswana	38
2.1.4 Traditional Social Life	39
2.1.5 Religion in Botswana	43
2.2 The SDA Church in Botswana	44

2.2.1	Structure of the SDA Church Worldwide	45
2.2.2	The SDA Church in Botswana	46
2.2.2.1	A Brief History	46
2.2.2.2	Membership	50
2.2.3	Challenges Faced by the SDA Church in Botswana	54
2.2.3.1	Western Civilization	55
2.2.3.2	Income	56
2.2.3.3	Spread of HIV/AIDS	58
2.2.3.4	Religious Pluralism	61
2.2.3.5	Institutional Factors	61
2.3	Marriage and Sexuality from the Bible	64
2.3.1	Divine Origin of Marriage and Sexuality	65
2.3.2	The Conjugal Aspect of Marriage	67
2.3.3	One Man for One Woman	68
2.3.4	Exegesis of some Old Testament Texts	69
2.3.5	Exegesis of some New Testament Texts	73
2.3.6	Synthesis of the Biblical Model of Chastity	80
2.3.7	Some Biblical Ideals for Love and Marriage	81
2.4	Study of General Literature on Sexuality	85
2.4.1	Linear Views on Sexuality	85
2.4.2	Sexuality in Secular Society	87
2.4.3	Chastity	90
2.4.4	Lust	91
2.4.5	Sexual Diversity	92
2.4.6	Spirituality and Sexuality	95
2.4.7	Some Effects of Non-marital Sexuality	96
2.5	Summary	103

CHAPTER 3: EMPIRICAL RESEARCH DESIGN AND METHODOLOGY	104
3.1 Practical Theology and Empirical Research	104
3.2 Design	106
3.3 Hypothesis	107
3.4 The Aim	108
3.5 Methodology	109
3.5.1 Selection of Cases	109
3.5.2 Pilot Study	110
3.6 Sample	111
3.6.1 Sample Design	111
3.6.2 Sample Subjects	113
3.6.3 Sample Size	114
3.7 Data Collection Methods	115
3.8 Data Collection Procedure	118
3.8.1 The Procedure	118
3.8.2 Data Capturing	122
3.8.3 Data Editing	122
3.8.4 Data Analysis	123
3.9 Instrumentation	124
3.10 Challenges Experienced	128
3.11 Summary	129
CHAPTER 4: RESULTS: PRESENTATION AND DISCUSSIONS	130
4.1 Interviews	130
4.2 Questionnaire	136
4.2.1 Brief Description of the Sample	137
4.2.2 Background and Sexual Knowledge	139

4.2.3 Sexual Practices	143
4.2.4 Sexual Beliefs and Attitudes	152
4.2.4.1 Sexual Beliefs	152
4.2.4.2 Sexual Attitudes	156
4.3 Summary	161
CHAPTER 5: CONCLUSION AND DISCUSSIONS	163
5.1 Role of Family	164
5.2 Role of the Church	166
5.3 Imparting Sexual Education	167
5.4 Friends and Media	168
5.5 Empowering Women	168
5.6 Singleness	170
5.7 Spirituality	172
5.8 Breaking the Illicit Sexual Habit: Suggestions	175
5.9 Beliefs and Attitudes	178
5.10 Summary	181
CHAPTER 6: A POSSIBLE PROGRAM FOR INTERVENTION	182
6.1 In the pattern of Psycho-education	186
6.1.1 Description of Psycho-education	186
6.1.2 Life skills Teaching Programs	187
6.1.3 Work Groups	188
6.1.4 Psycho-training Experiment: Questionnaire	189
6.1.5 Schoeman's Approach	191
6.2 An Adult Training Program	195

6.3 Developmental Tasks	198
6.3.1 Mental Development	198
6.3.2 Spiritual Development	201
6.3.3 Physical Development	207
6.3.4 Moral Development	210
6.4 Summary	212
CHAPTER 7: SUMMARY AND RECOMMENDATIONS	213
7.1 Recommended Ways of Intervention	214
7.1.1 Education	214
7.1.2 Sublimation	215
7.1.3 Family	216
7.1.4 Spirituality	217
7.2 The Harmonious Development Syllabus	218
7.3 Recommendations for Further Study	221
7.4 Summary	224
BIBLIOGRAPHY	225
APPENDIXES	237

LIST OF ABBREVIATIONS

SDA	Seventh-day Adventist
KJV	King James Version
REB	Revised English Bible
TEV	Today's English Version
NBF	North Botswana Field of SDA
SBF	South Botswana Field of SDA
BU	Botswana Union of SDA
SID	Southern Africa Indian Ocean Division of SDA
GC	General Conference of SDA
UNISA	University of South Africa

LIST OF TABLES AND FIGURES

Table 1: Membership Growth for Botswana Field 1921-1986	49
Table 2: Number of Churches in the Botswana Field 1921–86	49
Table 3: Methods by which Members join the SDA church	52
Table 4: Church Programs that People Attend	63
Table 5: Women Composition	137
Table 6: Men Composition	138
Table 7: Who Contributed Most Discipline?	139
Table 8: Parents Teaching Sexuality	141
Table 9: Sources of Initial Sexual Knowledge	142
Table10: Married women: Number of Partners had	144
Table11: Single women: Number of Partners had	145
Table12: Men: Number of Partners had	146
Table 13: Women with Illegal Partner	147
Table 14: Men with Illegal Partner	148
Table 15: Women: Methods of Sexual Exposure	149
Table 16: Men: Methods of Sexual Exposure	150
Table 17: Compatibility	153
Table 18: Sex after Engagement	154
Table 19: Husband's Absence	155
Table 20: Marital Fidelity	157
Table 21: Secret Love Affair	158
Table 22: Sexual Pressure	159
Table 23: Effective Spirituality	160
Figure 1: Psycho-educational Process	192
Figure 2: Cybernetic Cycle	194

ACKNOWLEDGEMENTS

First of all, I want to thank the Almighty God for giving me life and stamina to persevere through this long and tedious process. It was not easy to study while I was a parent and a full-time worker at the Headquarters in Francistown and also at a busy Health Institution at Kanye SDA Mission (As Chaplain of the hospital and Religion lecturer at the School of Nursing), and back in Francistown by the end of 2005.

Secondly, I want to thank my family for their tremendous support to me. My son, Gaositwe (13) and daughter, Gracious (9) missed their Daddy many hours while he went to the library or elsewhere to escape their "noise" at home. I thank my children for their prayers for me. My wife, Shathani, had to miss me during my travels on itineraries where I also conducted the questionnaires, group discussions and interviews. For their patience and support, I dedicate this research to them.

Furthermore, I greatly thank my church organization, which has greatly supported me academically by sponsoring me for Bachelor's degree and partly for Master's degree.

I thank all the valued participants in the research. Some have participated in the interviews, some in the questionnaires and some in

informal group discussions. I particularly remember the discussions at Mmadinare, Etsha 6, Nata and Masunga camp meetings.¹

Lastly, but not least, I thank my promoter, Dr Callie J. Hugo for his friendliness, support and guidance. I have had a companion from the start of the project until the end. Let me take this opportunity, while thanking Dr Hugo, to thank UNISA for being my alma mater. It is a respected university that has maintained very high standards worldwide. I am proud to be associated with it.

¹ A Camp-meeting is an annual convention of all the members in a region for spiritual fellowship, learning and edification.

CHAPTER ONE

INTRODUCTION

1.1 Background²

Practical theology seeks to discover the relationship between theory and praxis. In other words, it maintains that behind all praxis there is a theory. The interaction between the two should lead to improvement. This is the essence of practical theology. Broadly, then, this study is done from a practical theology point of view - investigating the attitudes and beliefs (theories) underlying praxis in the lives of church members in the Seventh-day Adventist church in Botswana. Specifically, the study will investigate pertinent subject areas such as family, culture, political context, spirituality and their impact on the praxis.

Perhaps, it is important to mention here that, for his ministry, the researcher wishes to specialize in family life education. He developed interest in family life as he has been working in the area for the past 14 years of his 20 years of ministry in the Seventh-day

² Please note that the citation style that will be generally used in this paper is the Turabian (American). See Kate L. Turabian. A Manual for Writers of Term Papers, Theses, and Dissertations. 6th ed. (Chicago: University of Chicago Press, 1996).

Adventist church.³ Issues like extra-marital affairs, “illegitimate children” and divorce, are issues that the researcher would like to study because they are constant, nagging problems in the church.

From a spiritual and social perspective, “it was Satan’s studied effort to pervert the marriage institution, to weaken its obligations and lessen its sacredness; for in *no surer way* could he deface the image of God in man and open the door to misery and vice.”⁴ [Emphasis supplied]. Non-marital sexuality can be viewed as part of the “great controversy between good and evil.” It also has detrimental consequences that “involve the entire human being”⁵ and other people. This is confirmed in 1 Corinthians 6: 18. Perhaps, finding out the underlying attitudes and beliefs and knowing the patterns of the sexual behavioral practices of Seventh-day adults in Botswana could help the Church educate its members towards a noticeable improvement.

At the end of the study a psycho-educational program, based on the research findings, will be suggested. The model program will be used to educate the church members (and the community at large) on attaining and maintaining an effective, biblically-based lifestyle (or chastity). The training, which will follow a psycho-educational

³ Henceforth to be referred to as the, SDA church.

⁴ White, E.G. Patriarchs and Prophets. (Mountain View, CA: Pacific Press Publishing Association, 1939), 338.

⁵ Kis, Misroslav. “Sexual Misconduct in Ministry.” *Ministry*, January 2004, 5.

approach,⁶ seeks to change the attitudes, beliefs and ultimately, the practices of the target group. Consequently, one should be able to see the spirituality and usefulness of the individuals improved, their families empowered and the church made more effective in its mission.⁷

1.2 Problem Statement

There seems to be a prevailing situation of sexual immorality among SDA adults in Botswana. The majority of members have illegal sexual partners⁸; many prefer to “just live together”⁹ without getting married while others have children *before* marriage. Another phenomenon is married people having a “side wife” or “side husband” or simply, extra-marital affairs. This practice in particular, is, perhaps, the main cause of divorces in Botswana. Evidently, there are also more *single parents*

⁶ W.J Schoeman defines psycho-education as an education “directed at the prevention of problems and the development of human potential.” He continues to explain that “it includes the training of individuals and groups in skills, insights and competencies to enable them to live more meaningful and goal directed lives.” “Psycho-Education: A Model for Parenting.” A paper, Department of Psychology, University of the Orange Free State, 1989.

⁷ The members of the church who should be carrying forward the mission of the church are the ones who are caught up in the predicament of extra-marital affairs. As sin, it paralyzes their spiritual energies and as a social ill, it put on them extra weight of care and unnecessary responsibilities.

⁸ If we would generalize the findings of this survey, we would say 54.4% of SDA adults in Botswana currently have an illegal sexual partner.

⁹ Howse, et al (1988:45) observe that this is common among the youth, divorcees, separated, and the unemployed. The authors continue to observe that insecurity and desire to experiment underlie the behavior. However, because of guilt and uncertainty, the relationships do not last. Some of the results include parental disapproval, exploitation, violence and death.

inside as well as outside the church. Although some have had children at an early age, the behavior seems to continue into adulthood.

This research seeks to verify these apparent situations and to discover reasons *why* it appears that many SDA adults fall prey to pre-marital and/or extra-marital sex, and to suggest ways that adults could be helped to overcome the destructive habit. Could they be falling because of force of habit from their youth? Is it because they are operating from cultural or traditional beliefs and not Christian beliefs? Is it economic – for example, as a means of survival for women?¹⁰ Is it because the church in its programs, fails to empower its members enough to withstand the tide of immorality? Are there some other influences?

These are some of the questions that will be addressed in the research. As this research is a qualitative study, the researcher is eager to discover the real situation as the research process unfolds. However, the suspicion is that a high prevalence of extra and pre-marital sexuality will be found. Another suspicion is that attitudes and beliefs such as, "It is normal to be in love with another man/woman;"

¹⁰ According to the Botswana Ministry of Agriculture (*AgriNews* magazine. Vol. 3:8, August 2002: 10-11), poverty among female-headed families was 73% among rural dwellers and female-headed households [who compose 52% in rural areas] were placed among the "vulnerable groups." The article noted that "children from female-headed households were also highly malnourished compared to those from male-headed households." The authors of the article, Felix Mothatego and Chad Mantle, concluded by noting that churches can play an important role in decreasing fertility rates and improving the standards of living.

“It is difficult or impossible to abstain;” “It is my only way of survival,” are going to be found. These attitudes might be influenced by cultural beliefs, socio-economic situations like unemployment, the influence from the majority of people who are “doing it” and perhaps by the church not doing enough to cater for the needs of its members. Hence, different aspects, for example, Tswana traditional social life, sexuality, the socio-economic context and the SDA church need to be addressed. This will be done in Chapter 2, under Literature Review.

The value of this research is that it provides an effective, scientifically tested program to establish and address the problem of sexual immorality among SDA adults in Botswana. As far as the researcher knows, the methods that are currently used have not been scientifically tested. Moreover, as far as the researcher knows, nobody has ever done a study of this nature in Botswana.¹¹

1.3 Aims and Objectives of the Research

Some of the aims of the study include:

1. To discover the existing attitudes and beliefs that lead to “immoral” sexual behavior among the adults.

¹¹ The researcher has been a church leader since 1988 and has studied the history of the church from the pioneers and from the very few writers who have written on the SDA church in Botswana. No study on the sexuality of the members exists.

2. To establish the extent of the behavior among the SDA adults in Botswana.
3. To probe into causative factors of the behavior.
4. To establish common patterns of sexual behaviors among SDA members in Botswana.
5. Discover, though not in detail, some of the effects that pre-marital/extra-marital sexuality has on the people concerned, their families, the church and the community.
6. To document the above-mentioned for present and future leaders, educators and researchers.
7. To contrast the current sexual situation of Adventist adults against what the Bible and other literature says.
8. To propose a psycho-educational program.

1.4 Motivation for the Research

The following are some of the reasons why a research of this nature is needed:

1. As a doctoral candidate in practical theology, the researcher's chosen area of specialty is family life. Hence, adult sexuality is an integral part of family life. The study suits his career needs very well in that it broadens his area of specialty: For Master of

Theology degree he focused on youth sexuality; in this research he is focusing on adult sexuality.

2. The Bible calls for abstinence until marriage, and once married, absolute fidelity. Therefore, the behavior under study is a deviation from and an erosion of a Biblical ideal. Bible workers and Biblical scholars work for the uplifting of communities, churches, families and individuals towards Biblical standards.
3. Church leaders (and even civil leaders) in Botswana recognize that there is a problem of infidelity and cohabitation among church members.¹² However, as it has been mentioned, no study of this nature has been done, especially in the SDA church in Botswana. Leaders would definitely appreciate the findings and the suggestions for the improving of the situation.
4. The research will contribute to the strengthening of existing families as well as future ones in that it calls people back to chastity in sexual conduct.
5. The study will furnish and document valuable information concerning the attitudes, beliefs and practices of SDA adults.

¹² One example was in 2000 when the Church headquarters, could not organize a congregation of 70 "members" into a church because most of the 70 supposed members were just living together unmarried for many years. The required number of members for a "company" to be organized into a church is normally 25. This means that a large number of the members and leaders had this problem. The name of the congregation will be withheld for confidentiality.

An example is of a tribal chief who has been quoted in a national newspaper as saying, "No institution condones the practice of co-habitation; this is enough evidence that there is nothing good about it." *Mmegi Monitor* magazine. Vol. 5:03. 26 January 2004, 8. "Is Cohabitation a Necessary Evil?"

This information is normally kept secret. The researcher believes that when leaders know people's beliefs, attitude and practices, they are in a better position to make decisions and plans for the church. For instance, what to emphasize in a family life seminar.

6. SDA church members are also affected by HIV/AIDS.¹³ In the light of this deadly disease, it is important to understand members' attitudes and practices in order to help them avoid contracting the disease.

The intervention program that will be suggested will be a tool to equip pastors, family leaders and even community leaders in *educating* the church and the nation at large. For instance, the president of the country, His Excellency Festus Mogae, in his solemn appeal to the Adventist Youth Congress in Gaborone, said: "One of the main challenges facing us today in combating HIV and AIDS is how to change behavior and attitudes of people in a manner that would

¹³ Dr. Alex Llaguno, the Director of Adventist Health Ministries of the SDA church Headquarters overseeing SDA work in countries stretching from Angola down to the Indian Ocean Islands, has been working here in Botswana (at Botswana Adventist Medical Services, BAMS) since 1995. On the 9th of July 21, 2003 at an international Women's Congress which was held in Gaborone, Botswana, he revealed that one out of three people in Botswana are HIV positive. The Botswana SDA membership of nearly 27000, which has a problem with pre-marital sex among the youth as well as extra-marital among the adults, is obviously at risk.

Another factor is that as the church continues to evangelize, new members are added by conversion. These people come with their beliefs and habits. This shows that the work of knowing and changing attitudes and behaviors is a continuous one. It is a theory-praxis situation.

reduce the current rate of HIV [infection]."¹⁴ This study therefore, is a direct answer to the appeal of the President.

1.5 The Scope and Delimitation of the Study

The main aim of this study is to discover the prevailing beliefs, attitudes and practices leading to deviant sexuality and their extent among the target group. The study will not necessarily go deep into the effects of the behaviors, like the disadvantages imposed upon illegitimate children and implications of divorce. The study also confines itself to illegal/illicit behaviors, not "legalized" situations like polygamy.

Moreover, although the study will conclude with a suggested program of intervention, it does not attempt to diagnose all causative factors nor offer all remedial possibilities. However, it will address at some length, findings that emerge from the study. This way, it remains true to the purpose of an empirical study that must get its data primarily from the target source itself.

¹⁴ George Mwansa, "Botswana President Commends Adventist Church." *Outlook*. January-March 2001, 12. *Outlook* is a quarterly magazine published by the Headquarter Office of the SDA church in South and East Africa, previously based in Harare, Zimbabwe but now in Pretoria, South Africa.

1.6 From a Practical Theology Perspective

This research is done from a practical theology perspective. However, practical theology is a broad branch of theology that cannot possibly be encapsulated in one chapter of a dissertation. Therefore, this chapter seeks to only highlight the key concepts that relate to the topic under research, to help give it a framework in practical theology. The researcher would like to elaborate on practical theology for two reasons: Firstly, to express key concepts of his field of specialty to preserve them on record and secondly, for the sake of those who read this study to know his point of departure to the area of sexuality.

Definition: Practical theology is one of the branches of theology that studies the relationship between theory and praxis. L.M. Heyns and H.J.C. Pieterse (1990), describe the relationship between theory and praxis as a “bipolar tension.” They say that the two are held in dialectic. In other words, they believe that theories are not only applied to praxis but also derive from praxis. Therefore, they say, practical theology identifies, evaluates, modifies, and tests theories in praxis and, from observation of praxis, develop new ones, if need be. The process is like a spiral that goes round and round and never comes to an end.¹⁵

¹⁵ Heyns, L.M. and H.J.C. Pieterse. A Primer in Practical Theology. (Pretoria: Gnosis Books and Publishers CC, 1990), 22-45.

1.6.1 The task of Practical Theology

Practical theology maintains a persistent inquiry about all religious actions of Christians, whether in the church or in the society. The aim is to see if Christians are effectively communicating the gospel of Jesus Christ through their actions. It was Schleiermacher who said that while systematic theology is concerned with true insight, practical theology is concerned with true action.¹⁶ Karl Barth underscores the relevance of studying religious people as part of theology by observing that, while theology is about God as the God of human beings, it is also about people as the people of God.¹⁷

Emphasizing the equal importance of praxis to theory, Bastian (1968) is quoted to have said that, unlike the exegete, who is concerned with whether the preacher understands the text, the practical theologian is concerned with whether the preacher understands the audience – their experiences, thoughts, fears, hopes, faith et cetera - in order that he may communicate the message effectively.¹⁸ The preacher and the audience work together for the effectiveness of the message.

¹⁶ Ibid., 9.

¹⁷ Ibid., 4.

¹⁸ Ibid., 6,7.

In short, “practical theology is a study that seeks to help humans to encounter God and to live in fellowship with God and other people.”¹⁹

1.6.2 Practical Theology as a Science

Practical theology has been described as a critical, communicative, operational science. The following section will explain and expand on these important terms.

Practical theology is ***critical***. Practical theology is opposed to uncritical thought. Uncritical thought is being too busy or too lazy to critique one’s actions. Being “uncritical” is likely to result in contradiction and incoherence. “Critical” implies awareness of one’s methods and willingness to revise one’s perspective or presuppositions, if necessary. “Critical” also takes into account unconscious motives.

Practical theology is ***communicative***. Every religious activity communicates something about the religious group concerned and their God. Therefore, a body of believers needs to always inquire whether people are getting the message they want them to get through their actions. It is also important to realize that even when they are not doing anything, they are still communicating.

¹⁹ Ibid., 7.

Furthermore, below are some key elements involved in communication as a part of theology, gleaned from Pieterse:²⁰ Communication is aimed at changing existing reality for the better. Communication is seen as ideal when done in the context of “the kingdom of God.” It aims to be non-authoritarian. In other words, both participants have to be free and regarded as equals. Communication has to promote dialogue and dialogue promotes equality. Other essential concepts in communication include being mutual, sharing and interpersonal.

Practical theology is ***operational***. Operational sciences have been described by Schelsky (1963) as “those that concentrated on human actions”.²¹ Examples of such sciences included sociology, psychology, anthropology, education and communicative science. Heyns and Pieterse (1990) ascribe the first proposal for practical theology to be called an operational science to G. Krause in 1967.²²

In practical theology, God is seen as coming into human history and *human beings* taking part in that encounter. They preach, pray, teach, believe, love et cetera. Therefore, practical theology as an operational science is action-centered, not logic-centered like other

²⁰ The ideas following were gleaned from H.J.C Pieterse's “A Theological theory of Communicative Actions” in *Religion and Theology*. Vol. 5:2, 1998.

²¹ Quoted from Heyns and Pieterse, 38.

²² *Ibid.*, 38.

theological fields such as systematic theology.²³ There are three main functions or operational fields of the church, namely, a) "Kerygma" (preaching and teaching) b) "koinonia" (celebration and care) and "diakonia" (service).²⁴ These functions can take place anywhere, in the church or even on the street.

Practical theology is a **science**. Science, it is believed, has to do with theoretical reflection and theorizing. "Theoretical reflection and theorizing", argues Heyns and Pieterse, "are characteristic of science."²⁵ According to them, practical theology "can scientifically study the encounter between God and human beings."²⁶

Furthermore, Heyns and Pieterse, show that practical theology is a science on its own because firstly, it has its own field of study, which are the religious actions of Christians. Secondly, it develops its own theological theories. Thirdly, it applies its own scientific methods, not merely those methods developed by others. Finally, it studies praxis systematically.²⁷ J.W. van Huyssteen views theology as a science in that it investigates reality within "some intersubjective control." In other words, although theology deals with absolutely important

²³ Ibid., 39.

²⁴ Ibid., 59-61.

²⁵ Ibid., 9.

²⁶ Ibid., 9.

²⁷ Ibid., 9.

realities, "it cannot simply and unquestionably present its own statements of faith on authoritarian basis."²⁸

1.6.3 Practical theology, not Applied theology

As a science, practical theology is, therefore, distinguished from practical training. Until relatively later, practical theology was not regarded as a theological science like other areas of theology. People like G.J. Yonker (1794) and Karl Barth, assigned to it the status of "transformer,"²⁹ that is, translating scientific theories developed by other theologies into praxis.³⁰ Now, it is seen as having its own field of study, which is the relationship between theory and praxis.

The above assertion is corroborated by Johannes A. van der Ven, Paul Ballard and G. van Wyk. According to their articles on applied theology,³¹ practical theology is separate from applied theology. They say it is called "practical" only because it relates to praxis. The authors above warn that it is a misconception to think that practical theology, perhaps like applied theology, merely actualizes the theories of other theological disciplines.

Applied theology, van der Ven reveals, was traditionally treated as a bridge between theories of other theological subjects and

²⁸van Huyssteen, J.W. "Systematic Theology and the Philosophy of Science." *Journal of Theology of Southern Africa*, 1981, 34.

²⁹ *Ibid.*, 8.

³⁰ *Ibid.*, 8.

³¹ The three authors are quoted separately in the bibliography.

practice. It was seen as only dealing with application, thus equipping students with skills for ministry. Therefore, it was only given time at the end of one's training. The focus was on the trainee ministers. Van der Ven points out that in the first phase of the development of practical theology, which lasted from mid-eighteenth up to the mid-twentieth centuries, it could be understood as the "praxis of the pastor".³² The second phase, he continues to note, widened beyond the pastor to include the laity. The third phase, which started from the late sixties, van der Ven observes, widened further to include the society: that the church is a part of the society and it is influenced by it.³³

Another important observation from the authors is that applied theology is not enough because it does not study praxis systematically. In applied theology, praxis is not the object of scientific research. Theories are only applied without evaluating the praxis. In that way, it suggests that praxis does not influence theory. In applied theology, it seems, the theory is more important than the praxis. Lastly, applied theology implies that all praxis is the same; that the set theories can be applicable everywhere, anytime.

³²Van der Ven, J.A. "Practical Theology: From Applied Theology to Empirical Theology." *Journal of Empirical Theology*, 1988, 12-13.

³³ *Ibid.*, 11.

According to Wolfaardt, practical theology does not want to prescribe actions and skills, but guidelines.³⁴ In addition, Gerhard van Wyk, argues that in fact, practical theology should precede pastoral training and that its task is to scientifically verify church actions. According to him, practical theology is not a search for new techniques, but a scientific "critical-analytic theory of practice".³⁵

Paul Ballard, on the other hand, sees practical theology as being more practical than applied theology because it is closer to praxis. He says that it is in dialogue with faith and also with the society. Because of this dialogue (insights and critique of the situation), Ballard observes that it contributes to theology and also shapes Christian actions.³⁶

1.6.4 The Confessional Approach.

The researcher places this study under what Poling and Miller (1985) call, the Critical Confessional approach to practical theology. This type of practical theology believes that the church is a pattern of what the society should be. Although making efforts to transform the society, yet the emphasis is on the community of faith and the faith tradition.

³⁴ Wolfaardt, J. "The context of Practical Theology: A Distinctly South African Position" in *Study Guide PTA200W*. (Pretoria: Unisa Press, 1982), 2-13.

³⁵van Wyk, A.G, "From Applied theology to Practical theology." *Andrews University Seminary Studies*, 33: 1995, 89.

³⁶Ballard, Paul. "Practical Theology as an Academic Discipline." *Theology*. XCV111: 112-122. Paper presented at the University of Wales Faculty of Divinity Colloquium at Greynog, May 1992.

One of the proponents of the Confessional approach, Edward Farley, wants to see the church as having the capacity “to redeem any social, political, economical, cultural spaces without losing itself totally in them.”³⁷ The confessional approach sees the Christian tradition, not society, as being normative. Unlike other approaches, it sees the church as the “locus of authority.” It is fully committed and makes a sustained effort to understand the depth of the Christian tradition so that “modern faith is continuous with the Christian Story, not with the modern world.”³⁸

In this research, the church is the one being studied against a Biblical ideal, with a view of transforming the community of faith and consequently the society. In this study, sexual beliefs, attitudes and practices are being weighed against the “Christian tradition” which is the Biblical ideal. In other words, theological theories are being tested on a praxis that exists in the church. In the end, the yardstick for chastity will not be some secular theory but the Christian tradition and the recommended “solution” will be one that goes along, not contrary to, Christian faith principles.

³⁷ Poling and Miller. Foundations for a Practical Theology of Ministry. (Nashville, TN: Abingdon, 1985), 89.

³⁸ Ibid., 57

1.7 Overview of the Project

This section gives an outline of the chapters and the flow of the research. Chapter 1 has given the introduction to the research. Chapter 2 gives a framework of literature related to the topic. As already stated, the target group is Botswana SDA adults. There is need, therefore, in this section, to know a few facts about the country of Botswana itself – particularly the political-economic context and the traditional lifestyle. Hence, a brief description of Botswana and traditional Tswana social life. Secondly, the SDA church is another important context in which the target group exists. It is in Botswana, but it is also a worldwide movement. One needs to understand its organization, beliefs and programs. A brief description of these aspects is given. Thirdly, the study is done from the viewpoint of the Bible. Sexual immorality is understood to be a departure from a Biblical ideal. An examination of what the Bible teaches about sexuality will be done, with special emphasis on how Seventh-day Adventists themselves understand it. From the questionnaire administered, current statistics of Seventh-day Adventists involved in non-marital sex are compiled in order to match their religious beliefs with their practices.

Chapter 3 will describe the experimental research process, describing the sample group and research tools used, while Chapter 4 will give a summary, discussion and interpretation of the results.

Chapter 5 discusses the conclusions derived from the data analysis. Chapter 6 presents the suggested intervention program called, "Harmonious Development" and finally, Chapter 7 is the summary and recommendations.

1.8 Definition of Terms

Beliefs: What the people hold to be the truth or the right thing to do; the standard of conduct.

Attitude: Perceptions that one holds; one's stance or frame of mind.

For instance, that sex outside marriage is not a big issue.

Practices: What someone does (especially on a regular basis); one's behavior or habits.

Immorality: Perverted or forbidden sexual expression, in this study specifically referring to extra-marital sex for those who are married and pre-marital sex for those adults who are not married. The term also embraces other forms of sexual expression such as homosexuality and bestiality.

Botswana/Batswana/Motswana/Setswana/Pula: Botswana is the country, the citizens of the country are Batswana, an individual

citizen is a Motswana, the national language is Setswana and the currency is Pula.

Adults: For the purpose of this study, adults were defined as from the age of 31 years upwards. This is according to the SDA definition of the youth as extending from 10 up to 30 years.³⁹

Chastity: In this study it means sexual purity. That is, if one is unmarried, to abstain from all forms of sexual fulfillment and if married, to stay faithful to one's spouse only as the source of sexual satisfaction.

Psycho-spiritual: an approach that will address the people's attitudes, practices in line with their beliefs in the Bible and God.

1.9 Summary

In this chapter, the background to the research, its framework together with the aims and motivation for the study has been given. The path that the research will follow has also been outlined. In the next chapter, a review of literature pertinent to the topic will be carried out.

³⁹ Youth Department of the General Conference of Seventh-day Adventists. Youth Ministries Handbook. (Washington, DC: General Conference of SDA, 2000), 5.

CHAPTER 2

LITERATURE STUDY

This chapter covers the broad framework in which the research is done, including a) the country of Botswana, particularly its social life, b) the Seventh-day Adventist church and c) the Biblical perspective of chastity, and d) the broader context of the world in general. These major areas affect the lives of SDA adults in Botswana in one way or the other. Investigating them puts the study in a clearer perspective.

2.1 Botswana and Traditional Social Life

2.1.1 The Country of Botswana

It is said that countries are like people;⁴⁰ before we get to know the people, we have to be introduced to their countries. Hence, before we could talk about Seventh-day Adventists in Botswana, we need to know something about Botswana itself. Factors that prevail in the country may be affecting people's lifestyles. In the following sections, a number of diverse factors in Botswana will be looked at. These include government, economy, and the social life of the people.

⁴⁰ R.M.K Silitshema and G McLeod. Botswana: A Physical, Social and Economic Geography. 2nd ed. (Gaborone: Longman Botswana (PTY) LTD, 1998), 2.

To begin with, Botswana is a landlocked country in Southern Africa, with a surface area of 581,730 square kilometers⁴¹, approximately the size of France, Kenya or Madagascar. It borders South Africa on the south, Namibia on the west, Zimbabwe on the east and Zambia on the north. Although Botswana is relatively unexploited and unexplored (still in its "pristine condition"⁴²), much of its surface is covered with sand and droughts⁴³ are common, mainly from poor rainfalls and also "rapid percolation of water into the ground".⁴⁴ Rains come between September and April, especially December and January. Highest rainfall is in the northeastern part (Chobe District as high as 650mm a year) and the lowest at the southwest part (as low as 250mm a year).⁴⁵

The droughts, poor soils and poor rainfall means that agriculture is not a very viable option for the common people. They have to depend on employment for survival. However, there are not many jobs available. The unemployment rate is 56% among males and 82.5% among women.⁴⁶ From this statistics, it is evident that most women and girls are not employed and almost half of the men are also

⁴¹ Barry Baxter et al., "Marung's Botswana Brief," *Marung*. April 2002, 7.

⁴² *Ibid.*, 27.

⁴³ Some of the causes of drought have been attributed to the Elnino effect and global warming.

⁴⁴ R.M.K. SilitsHEMA and G. McLeod, 39.

⁴⁵ *Ibid.*, 3.

⁴⁶ Statistical Bulletin. Vol. 24:1. (Gaborone: Department of printing and Publishing Services, 1999), 11.

not employed. This is a potential danger because it leaves them open to prostitution, exploitation and other forms of immorality. The situation affects men as well, as an *Emang Basadi* study (1994) reveals: The study revealed that rapists in the age bracket of 15-30 years were in such dire economic status that they were too poor to run a sexual relationship.⁴⁷

From the above information, it is suspected that the geography and hence, the economy of individuals could be having an impact on the sexual life of the people in general. As a result of the geography of the country, 80% of the population lives on the 20% eastern part of the country, because "80% of the country is covered by the Kalahari desert though much of the area is grassed and lightly forested."⁴⁸ This scenario could heighten the rate of urbanization and hence, the change in lifestyle behaviors.

The sparseness of the country could also influence the lifestyle of the people. Covering vast distances poses challenges of transport and providing other facilities. As a result most places are rural, called villages.⁴⁹ As noted in Chapter 1, among the 52% female-headed families in rural areas, 73% were placed among the poor and vulnerable groups. The 2001 Factbook also showed that out of the

⁴⁷ Log Raditlhokwa. "Sex toys signal a Sexual Crisis." *The Mid-Week Sun*. 2 February 2005, 6.

⁴⁸ *Ibid.*, 3.

⁴⁹ There are only two cities and five towns in Botswana.

country's 69.8% literacy rate, 80.5% is for males and 59.9% for females.⁵⁰ The statistic shows women and girls to be more vulnerable, not only economically but also literarily.

It should be mentioned that although the people mainly depend on employment for survival, the government is doing its best to economically empower individual citizens. On the overall, Botswana has a fairly stable and growing economy, and is ranked top positions in most economic ratings both in Africa and among developing countries of the world.⁵¹ This economy stands on three pillars, namely, diamonds, beef and tourism.⁵² The above three "earners" are the ones that enable the country to provide free education to citizens up to

⁵⁰ CIA, "Botswana" in *The World Factbook*, January 2001

<http://www.odci.gov/cia/publications/factbook/geos/bc.html> (April 8, 2002).

⁵¹ Rating Botswana's economy, United Nations Secretary General, Kofi Annan said: "Botswana has escaped the ranks of underdeveloped countries to become a middle income country." However, while commending Botswana's efforts to improve economic achievement, United Nations Secretary General, was quick to warn that "despite this enormous progress, Botswana still faces great challenges in the area of poverty and unemployment, gender inequality, protection of the environment and most tragically from the devastating spread of HIV/AIDS." Mr Kofi Annan was addressing the nation during the official opening ceremony of the Botswana International Trade Fair on August 27, 2002 in the capital Gaborone.

⁵² Diamonds were discovered in 1967, one year after independence and they brought rapid growth to Botswana's economy. Diamonds are the number one earner among Botswana's exports. According to a Debswana Magazine, Botswana is "the largest producer of diamonds in the world, ahead of Australia and Russia in value terms." *Debswana Jwaneng Mine*, 2005, 3.

As for tourism, Botswana has the largest concentration of elephants and buffalos in Africa along with other varieties of game, birds in its vast uninhabited (one third of the country) land that is dedicated to wildlife conservation. Botswana hosts the Okavango Delta which is "the world's largest inland delta" containing 95% of Botswana's surface water. *Discover Botswana 2003*, 27,33.

University level, free health for all Batswana and numerous financial schemes that are meant to uplift citizens, especially women and youth.

2.1.2 Population

Botswana has a widely distributed population of about 1.7 million, making it one of the lowest densities in Africa.⁵³ It has eight main tribes and more than eleven minor tribes.⁵⁴ The “Batswana” is the largest tribal group forming 50% of the population. The second largest is the Bakalanga in the northeastern part. Other groups include the Bakgalagadi, Bayeyi, Hambukushu, Basubiya, Baherero, Basarwa, Afrikaners and very minority others. However, the oldest inhabitants of Botswana are the Khoi (Hottentots) and the San (Bushmen).⁵⁵ The Botswana people are generally very friendly and characterized by peace and the spirit of “ubuntu”.

As a result of the country’s geographical position, the people of Botswana are related to the peoples in the various neighboring countries to which Botswana is linked historically, politically and economically”.⁵⁶ For instance, there are Tswana speaking people/relatives just across South African borders, Ndebele/Shona Batswana related to the Zimbabwean Ndebele/Shonas, Lozi/Tswana

⁵³ *Ibid.*, 7.

⁵⁴ Botswana National Atlas. (Gaborone: Department of Surveys and Mappings, 2001), 338.

⁵⁵ *Discover Botswana 2003*. (Gaborone. Imprint Botswana, 2003), 3.

⁵⁶ R.M.K. Silitshema and G. McLeod, 4.

related to the Lozi of Namibia and Zambia in the north. The same is true of many other tribal groups like Afrikaners, Hambukushu, Herero and Angolans.

Due to mainly the good economic condition of Botswana, the number of immigrants to Botswana, many of whom are illegal immigrants, is increasing rapidly. This factor also alters social behaviors. For instance, prostitution is reportedly increasing in many towns and villages in Botswana.

2.1.3 HIV/AIDS in Botswana

In line with this research, the president of Botswana, His Excellency Festus Mogae, in his solemn appeal to the Adventist Youth Congress in Gaborone, said: "One of the main challenges facing us today in combating HIV and AIDS is how to change behavior and attitudes of people in a manner that would reduce the current rate of HIV [infection]."⁵⁷ As noted earlier, the civil leaders are also looking for a solution to the prevailing sexual behaviors and attitudes of Botswana, especially as they relate to HIV/AIDS. This study explores the possibility of improving or changing the same in relation to morality as well.

⁵⁷ George Mwansa, "Botswana President Commends Adventist Church." *Outlook*. January-March 2001, 12. *Outlook* is a quarterly magazine published by the Headquarter Office of the SDA church in South and East Africa, based in Pretoria, South Africa.

According to the public media, "Botswana is the first country to implement widespread distribution of anti-retroviral (ARV) drugs through its public health system under a program aptly named "Masa" (New Dawn), a symbol of hope for those living with HIV/AIDS. This program costs the country between \$1200 and \$3000 per patient per year."⁵⁸ According to figures provided by African Comprehensive HIV/AIDS Partnership (ACHAP), a public-private partnership with the Bill and Melinda Gates Foundation and the Merck Foundation, "approximately 300,000 people in Botswana are HIV positive, with an estimated 38.5% of the 15-49 age group infected. As a result of this initiative, the life expectancy is likely to drop from 67 to 47 by 2010."⁵⁹ The commentator continues to warn that this will have adverse impact on productivity gains in this fairly prosperous "middle income" state.

2.1.4 Traditional Social Life⁶⁰

Jerry Brown quotes Dr Caleb Adeogun in his book, Uphold that which is Good, as saying that

"Ministry for African families must be built upon an awareness of deeply-rooted extended family customs. Some of these, to be sure, may run counter to Christian values, but many others bring

⁵⁸ "A Model for Combating HIV/AIDS." *Mmegi Monitor*. Vol. 4:21. June 2003, 5.

⁵⁹ *Ibid.*, 5.

⁶⁰ Much of the information here is also from the researcher as an insider in the Tswana culture. He was born and raised and now works among the Batswana.

a blessing to family members and [are] accommodated within a Christian understanding of family."⁶¹

As far as the researcher is concerned, this is a balanced approach when looking at a cultural group like the Batswana SDAs. This section seeks to discover where the Botswana SDAs traditionally come from. This discovery could, perhaps, help the researcher understand their beliefs, attitudes and practices as they concern sexuality.

The traditional Setswana family is distinctly patriarchal. At the head of the family is the father, assisted by the mother, who has total authority over the children. The chief functions as the head of the large compact settlement.⁶² Social distinctions exist between men and women. For instance, they sit separately in social gatherings. Sons are preferred as children. There is division of roles traditionally allocated to men and women respectively. For instance, cooking, stamping corn, nursing babies and washing are for women; while plowing, hunting, and herding cattle is for men. In tribal law, Schapera observes, women were treated as "perpetual minors," being subject for life to the authority of their male guardians.⁶³

In family life, age formed another social distinction. People are entitled to respect from those younger than themselves, and they can

⁶¹ Quoted from Jerry Brown. Single and Gifted. (Grantham, Lincs: Autumn House, 2001), 28.

⁶² Schapera, I and John L. Comaroff. The Tswana. (New York: Kegan Paul International, 1991), 29.

⁶³ Ibid., 31.

freely command services from them. This respect extends beyond the family and kin to the tribe as a whole. Each old person is habitually addressed as *ntate* (father) and *mme* (mother).

Around the onset of puberty, both boys and girls are “initiated” into adulthood through ceremonies called *bogwera* for boys and *bojale* for girls.⁶⁴ After this developmental stage, they are both allowed considerable freedom especially in matters of sexuality.⁶⁵

Although Botswana tribes still subscribe to their culture, Schapera, however, correctly observes that this social structure has been altered by “the spread of Western culture, and the adaptation of an archaic African society to the impact of Christian ideals, European political and economic control” in the early nineteenth century.⁶⁶ For instance, because of labor migration, men have tended more readily than women to discard old tribal practices like *bogwera*. Several occupations are now common to both sexes like teaching, plowing, nursing and education. Other benefits like inheritance, economic freedom and education are also now available for both sexes. Due to Christian beliefs, many practices are being abandoned. For instance,

⁶⁴ The boys were gathered and secluded to the bush where they were taught tribal law, circumcised, made to experience hardship and were formed into regiments. On the other hand, girls were kept at home by the older women and were taught domestic matters, and how to behave towards men. In addition, they were also made to experience some hardships to be made “strong.”

⁶⁵ *Ibid.*, 32.

⁶⁶ Schapera, I. Married Life in an African Tribe. (New York: Sheridan House, 1941), i.

some wedding procedures that took too much time and also tended to dehumanize the bridegroom's party.⁶⁷

From the traditional social life, it can be deduced that women had somewhat a lesser voice in that they were treated as "perpetual minors." Perhaps, this is why polygamy was common in many tribes. As will be seen later in the study, a situation of men having more sexual partners and women being vulnerable still shows itself even in this research.

Another important factor to be observed from the traditional life is that around the onset of puberty (early teens), both boys and girls were given "considerable freedom" especially in matters of sexuality. Unlike the Biblical teaching of abstaining until marriage, the Setswana tradition allowed young, unmarried people freedom in pre-marital sexuality. This habit, once formed early in life, could become difficult to discard even after conversion into Christianity.

In addition to the above, the adoption of western lifestyle meant that even the initiations of bogwera and bojale were abandoned and not replaced. At least, at the initiations, the young people were instructed on life skills and adulthood. The gap could further open the way for pre-marital sexuality, especially if parents did not talk to their

⁶⁷ One such practice is whereby the bridegroom's people would come asking for "water" for two weeks, sitting like beggars, barefooted. If the bridegroom's party missed any of the requirements, they were charged heavily.

children themselves. As observed from the research, friends and media were among the top influences that occupied the youth and “initiated” them in pre-marital sex.

2.1.5 Religion in Botswana

There are basically three major categories of beliefs in Botswana, namely Christianity, traditional African beliefs and other world religions.⁶⁸ The few who do not subscribe to any of these are either nominal Christians or still associate themselves with traditional beliefs. Thorpe correctly observes that for most Batswana, religious beliefs are inseparable from their daily life.⁶⁹ Everything they do is religiously motivated and is influenced by community practices.⁷⁰ It is like they cannot stay without religion.⁷¹

Christianity first came through the London Missionary Society (LMS) missionaries from England.⁷² Today there are many Christian denominations in Botswana. One of the major contributions of Christianity was to transform the Setswana language into written form.

⁶⁸ It is estimated that 1.11% are for other world religions i.e the Baha’i, Buddhism, Islam, Hindus, Islam and Sikhism. 0.14% is non-religious. See Johnstone, Patrick, et al. Operation World: 21st Century Edition. (Waynesboro, GA: Paternoster Publishing, 2001), 117.

⁶⁹ S.A. Thorpe. African Traditional Religions: An Introduction. (Pretoria: Unisa Press, 1991), 1,2.

⁷⁰ John S. Mbiti. African Religions and Philosophy. (New York: Praeger, 1969), 108.

⁷¹ Zebron Masukume Ncube, “Ancestral Beliefs and Practices: A Program for Developing Christian Faith Among Adventists in Zimbabwe” (DMin. dissertation, Andrews University, 1988), 143.

⁷² Anthony J. Dachs, ed. Christianity South of the Zambezi. (Gwelo: Mambo Press, 1973), 55.

In 1840, LMS missionary Robert Moffat, with a team of teachers and evangelists as his interpreters, produced a complete translation of the New Testament and the Old Testament in 1857, “which gave Setswana the distinction of being the first indigenous language south of Ethiopia with a complete Christian Bible.”⁷³ Another significant contribution of Christianity was the establishment of first (mission) hospital in the country. The Seventh-day Adventist mission hospital was the first mission hospital to be established in Botswana. The following section gives a brief discussion of the development of the SDA work from that time to the present, just like Dr. Stanley Chikwekwe correctly observes that “it is important to know the culture and the worldview of the target group.”⁷⁴ The following section narrows down from the general religion in Botswana to SDA Christianity in particular.

2.2 The Seventh-day Adventist Church in Botswana

The Seventh-day Adventist church is one of the Protestant, evangelical denominations that started in America in the great Advent Awakening⁷⁵ of the 1840s. After the Great Disappointment⁷⁶ a small

⁷³Sillery, A. The Bechuanaland Protectorate. (Westport, CT: Greenwood Press Publishers, 1983), 35.

⁷⁴ Stanley P.M. Chikwekwe, “Understanding and Dealing with Ancestral Practices in Botswana” (D.Min. dissertation, Andrews University, 1997), 79.

⁷⁵The Advent Awakening was a worldwide, Christian revival which cut across denominations in the 1840s. The main issue in the revival was that Jesus was coming back to Earth at the end of the 2300 years of Daniel 8: 14, which were calculated to end around 1843 or 1844. It was finally fixed at October 22, 1844.

group from all the denominations that had united to proclaim the Advent message remained to investigate the reason for the “failure” of the prophecy and this is the group that eventually became the Seventh-day Adventists. It has now grown to be a worldwide church with a membership of nearly 16 million (2008); exists in 203 countries and operates 6,355 schools, 169 hospitals and 57 publishing houses.⁷⁷

2.2.1 Structure of the SDA Church Worldwide

As mentioned in the foregoing paragraph, the church originated in America in 1844, and was officially organized in 1863.⁷⁸ After its establishment, one of the main thrusts was to respond to the Great Commission – the proclamation of the everlasting gospel to the world. In 1874, the SDA church sent out its first official missionary, John Nevins Andrews overseas⁷⁹ and that was the start of a worldwide movement that shall be briefly outlined in terms of its structure.

The Seventh-day Adventist structure basically functions from a small group of baptized members (roughly 6-11) called a Branch; a bigger group (roughly 12-24 baptized members) forming a Company; and 25 baptized members and above form an Organized Church. A

⁷⁶ The disappointment came when Jesus did not appear on October 22, 1844.

⁷⁷ *139th Annual Statistical Report -2001*, 4,6,69.

⁷⁸ Richard W. Schwarz. Light Bearers to the Remnant. (Mountain View, CA: Pacific Press Publishing Association, 1979), 144-147.

⁷⁹ P. Gerald Damsteegt. Foundations of the Seventh-day Adventist Message and Mission. (Grand Rapids, MI: William B. Eerdmanns Publishing Company, 1977), 285-286.

group of churches make a Field; two Fields or more (usually in one country) make a Union. A group of Unions (or countries in a subcontinent) make a Division; Divisions (13 of them in the world in 2007) are coordinated by the General Conference, which is the world Headquarters of the church, situated in Washington DC, USA.

Botswana Union, together with South Africa, Lesotho, Swaziland, Namibia, Zimbabwe, Zambia, Malawi, Mozambique, Angola, Madagascar, Mauritius and Seychelles belong to one Division called the Southern Africa Indian Ocean Division (SID), with its headquarters in Pretoria, South Africa.⁸⁰ The church uses a representative style of governance whereby representatives of local entities come together to elect leadership of the higher entity for a term of five years.

2.2.2 The SDA Church in Botswana

2.2.2.1 A Brief History⁸¹

According to G. B. Gerdener, the first Adventist missionaries came to South Africa from America “when Pastor D.A Robinson and C.L. Boyd arrived to organize the church at Beacons Field in 1887.... Since that date most of the work has been undertaken between the Limpopo and

⁸⁰ Galenakgosi Orapeleng, “Pre-marital Sex Among Seventh-day Adventist Youth in Botswana and Possibilities for Preventative Action” (MTh. thesis, University of South Africa, 2002), 10.

⁸¹ The researcher is indebted for this historical background to Kenaope Kenaope, “A Church Growth Study and Strategy for the Botswana SDA Church.” DMin. dissertation, Andrews University, 2003.

the equator..."⁸² In 1921, W.H. Anderson, an American missionary based in Mafikeng, asked and was granted permission to open a hospital in Kanye village, Botswana.⁸³ This was the beginning of the SDA Church in Botswana. Between 1921 and 1924 the Botswana Mission Field had its headquarters at Mafikeng, under the South African Union. From 1925, the Botswana Field was administered from Bulawayo under the Zambezi Union.⁸⁴ In 1959 Botswana was organized into a separate Field with headquarters in Francistown.⁸⁵

After being organized into a separate Field, the Botswana Field grew steadily in various aspects like leadership development, membership, medical work and infrastructure. For instance, from 1972 onwards, the leadership fell into the hands of the locals beginning with C.D. Mguni "becoming the first native president" of Botswana Field.⁸⁶ In 1962 the first SDA School in Botswana was opened in Ramokgwebana village.⁸⁷ However, perhaps it was in the medical work that much success was gained. Kanye SDA Hospital that was opened in 1921 was "the first mission [if not the first] hospital to

⁸² G.B. Gerdener. Recent Developments in the South African Mission Field. (Cape Town: N.G. Kerk-Uitgewers, 1958), 48,49.

⁸³ Virgil Robinson. Desert Track and Jungle Trail: The story of W. H. Anderson, Missionary to Africa. (Mountain View, CA: Pacific Press Publishing Association, 1968), 86.

⁸⁴ G.E. Garne, "Around the Zambezi Union," *Outlook*. 15 July 1972, 6.

⁸⁵ Kenaope, 28.

⁸⁶ [Tswelelo Lekolwane], "Pastor Captain Dili Mguni 1917-1995," *Outlook*, January-March 1995, 4-5.

⁸⁷ *SDA Encyclopedia*, 2nd rev., s.v. "Botswana."

be established in Botswana."⁸⁸ In 1936, another SDA mission hospital was established in Maun. As the need for nurses became evident, "in 1947, Kanye SDA College of Nursing was the first to start formal training of general nursing."⁸⁹ The program is recognized by the Government of Botswana and currently affiliated to the University of Botswana. Even the late Vice President of Botswana, Mr. Peter Mmusi, confirmed that "the first registered nurses to be trained in Botswana completed their courses at Kanye hospital."⁹⁰

Besides the hospitals and schools, other factors that led to the growth of the church included placing native evangelists in strategic districts that were being opened. Examples included A.A. Tsotetsi and P. Kgasa, who were sent to Maun Mission in 1937,⁹¹ some 900 kilometers from Kanye. In 1948, another local evangelist, Matikiti Moyo, a former teacher who trained at Solusi College, Zimbabwe, was posted to Chobe district, which extended into Caprivi Strip.⁹² Membership and infrastructure growth is depicted in the tables below:⁹³

⁸⁸ Ibid.

⁸⁹ Kanye SDA College of Nursing, *Student Policy Handbook*, 1999-2000, 3.

⁹⁰ Saleem Farag, "Modernization Completed at Botswana Hospital: Upgrading Keeps Pioneering Kanye Facility at the Forefront." *Adventist Review*, 27 October 1988, 27.

⁹¹ A.A. Tsotetsi, "Experiences at the Maun Medical Mission," *Review and Herald*, 3 August 1939, 13.

⁹² [Tswelelo Lekolwane], "Pastor Ammon Matikiti Moyo 1905-1994." *Outlook*, January-March 1995, 4.

⁹³ The following tables were adapted from Dr Kenaope's Church Growth study, 2003.

Years	1921	1926	1931	1936	1941	1951	1956	1961	1966	1971	1976	1981	1986
Members	3	68	269	106	119	658	1229	1664	2949	4276	3149	4653	7300

Table 1: Membership growth of the SDA Church in Botswana from 1921 to 1986 according to *Annual Statistical Report* (Silver Spring, MD: General Conference of SDA, 1921-1986).

Years	1921	1926	1931	1936	1941	1946	1951	1956	1961	1966	1971	1976	1981	1986
		1	7	2	2	4	5	11	15	23	28	21	25	24
Churches	----	1	7	2	2	4	5	11	15	23	28	21	25	24

Table 2. Number of Churches planted in Botswana from 1921 to 1986 according to *Annual Statistical Report* (Silver Spring, MD: General Conference of SDA, 1921-1986).

The tables above show a rather slow growth of both the membership and the churches planted. The slow growth was mainly due to the fact that the Batswana had already embraced the London Missionary Society missionaries and therefore were reluctant to welcome any other missionaries. Adventist missionaries who first came to Kanye were permitted to only give medical aid and not to preach.⁹⁴ In one of their communications, one of the Adventist missionaries writes,

“The mission is situated on the edge of a native “stad” of 16,000 inhabitants. It might be thought that there should be wonderful opportunities right here. That would be true if the natives wanted religion. However this is not the case. They are quite frank in stating that all they want is the medical aid that the doctor can give them.”

⁹⁴ *SDA Encyclopedia*, 2nd rev., s.v. “Botswana.”

Another important factor that contributed to the slow growth was that the Adventist missionaries did not reside in Botswana. As a result they had very little time working among the Batswana except the medical doctor who was at Kanye. One of the missionaries writes, "For many years we passed through Botswana en route from Cape Town to our Rhodesian missions, and not a crumb of the message was dropped by the way for the hungry people for whom Moffat and Livingstone labored."⁹⁵

In a way, therefore, the Adventist faith in Botswana is fairly young. It is beginning to gain more strides and to impact the people of Botswana in more recent years. Hence, it has challenges like, finance, evangelism, institutional infrastructure and workforce.

2.2.2.2 Membership

As seen from the tables, the membership of the SDA church in Botswana is, nonetheless, growing. According to Dr Kenaope Kenaope, there are more females than males in the church (about two females to one male) and both sexes interchange leadership roles in the church without major problems.⁹⁶ However, although there are more women in the church than males, more leadership offices are filled by men. Dr Kenaope continues to reveal in his survey that the

⁹⁵ W.S. Hyatt, "Bechuana Mission Field," *Review and Herald*, 14 December, 1929, 4.

⁹⁶ Kenaope, 78.

composition of the membership in both urban and rural churches is evenly representative of the eight major tribes of Botswana and 11 other minority tribes.⁹⁷

Besides the numerical growth, another important area of growth is the spiritual growth. Spiritually, from Kenaope's survey, only 37.86% of the respondents rated their relationship with Jesus as "good." In another question, "more than 60% of the members are not reading the Word and do not have family worship." As a result, the members are not spiritually strong enough to witness and hence, only 33% of the respondents engaged in witnessing programs.⁹⁸ Robert A. Evans states that "while numerical church growth is important, it is not the primary need that will transform the church"... rather it is spiritual maturity.⁹⁹ The aspect of sexual purity that is the focus of this research may reveal a lot about the members' spiritual condition.

The methods by which members join the church may also reveal something about them. The following table was adapted from the Kenaope study on a sample of 206 SDA members in 2002.

⁹⁷ *Ibid.*, 79.

⁹⁸ *Ibid.*, 99, 103.

⁹⁹ Robert A. Evans, "Recovering the Church's Transforming Middle: Theological Reflections on the Balance Between Faithfulness and Effectiveness," in Hoge, Dean R. and David A. Roozen, Eds. Understanding Church and Decline: 1950-1978. (New York: Pilgrim Press, 1979) 288-314.

Table 3. Methods by which members join the SDA Church (%)

<u>Method/Program</u>	<u>%</u>
Family/relatives	59.95
Evangelistic campaign	52.28
Adventist pastor	35.71
SDA Church service e.g music	34.52
Friends/neighbors	30.95
Bible study group	27.38
Bible correspondence course	22.62
Prayer meetings	22.62
SDA hospital	17.86
SDA publication/radio/TV	14.29
SDA community services	5.95

The majority of members come into the church through a family member/relative or some acquaintance. This fact shows that Batswana are sociable and have a strong family influence. This statistics agree with the observation made by Cho and Manzano:

To win someone to Christ, there has to be a bridge of trust between the person witnessing and the person witnessed to. Sometimes a person can be won to Christ by a stranger, but most often it takes a personal rapport. Every new convert has this rapport with either members of this family, friends or business associates. Every person the new convert knows is a

potential new member of the church. The credibility established over many years should not be overlooked.¹⁰⁰

Dr Alfred M. Merriweather testifies to how Batswana people were generally friendly by the way they responded to medical doctors in the 1960s:

The average Motswana is very wise and very accurate in assessing character. He is highly sensitive to attitudes on mind. He can tell at once whether the doctor is sympathetic to him or not. He does not look at the doctor's degrees, no matter how impressive they may be. He looks for patience, sympathy and concern. If the doctor has these qualities, especially patience and concern, he will soon gain confidence of the Batswana patients, who, when they trust him, will put themselves entirely in his hands for their treatment.¹⁰¹

Although being friendly and sociable is a good characteristic, it can expose the Batswana to immorality if they become too sociable and trusting. This is what has come from the researcher's observation and from one interviewee who lamented that sometimes sexual intercourse takes place without the man even proposing love to the lady, but just by the two being too familiar with each other.

According to the Kenaope's survey, when asked why they remained in the church, 62.30% of the members said it was because of family and home, followed by "church programs."¹⁰² This study also confirms that Batswana are communal people. Moreover, this factor

¹⁰⁰ Paul Y. Cho and R. Whitney Manzano. More than Numbers. (Waco, TX: Word Books, 1984), 32.

¹⁰¹ Quoted in Kenaope, 91.

¹⁰² ibid., 96.

would become a strong advantage if sexuality education could aim at the family as a whole and would be inculcated in the family interaction.

In summary, the membership of the SDA church in Botswana evenly represents all Batswana tribes. However, there are more females than males. The Batswana are still communal even in the church as they are outside. However, the worrying thing is that they are spiritually weak and “more than 70%” of them believe that they need a pastor in order to function as a church.¹⁰³ Perhaps, this aspect is the most important. On the other hand, it was observed that families seem to be doing fairly well in influencing individual members to come into and to remain in the church. However, the weakest link seems to be that individual members do not assimilate religion for themselves. They are more dependent on the family, the church or the pastor. As research information from this study will be shared with families, churches, pastors, community leaders, it will also be reaching individuals who are dependent on these entities.

2.2.3 Challenges facing the SDA Church in Botswana.¹⁰⁴

Any denomination lives in the midst of a number of contexts that impact on it in one way or the other. It is important, therefore, to consider the wide variety of social, cultural or national factors that

¹⁰³ *Ibid.*, 108.

¹⁰⁴ Many insights were gleaned from Kenaope, 113-128.

may determine the nature and life of a church and its members. The following are among those that seem to affect the SDA Church in Botswana.

2.2.3.1 Western Civilization

In addition to the Christianity, the Western missionaries brought with them a western lifestyle, ideology and socio-economic structure that greatly altered the traditional life of the Batswana. For instance, the men had to be leaving their families behind for jobs in big centers like Johannesburg, thus exposing the family unit to alienation, adultery, separation and divorce. Even the view of courtship and marriage has changed among the youth, who now feel totally independent of the parents to court and choose marriage/sexual partners. John Mbiti states that "marriage and family instability have increased considerably under modern strain, giving rise to a higher rate of divorce and separation than in traditional life."¹⁰⁵

Western civilization, as has been highly embraced by the locals, destroyed some of the traditional values of the people, especially of children and youth. For instance, the initiation ceremonies for both boys and girls have almost stopped; the dress code has also greatly changed - the typical dress by young (and some old people) is tight,

¹⁰⁵ John Mbiti. African Religions and Philosophy. (New York: Praeger, 1969), 226.

short and transparent. This dress tends to encourage people towards pre-marital sex. Time and again, the issue of the dress code is a bone of contention between the young and the old, the leaders and members in the church.

Another item brought by western civilization was the television. Children prefer to spend time with television than with parents or home duties. Many parents have also abandoned their children to the television in search of other pursuits like jobs and education.

The changes brought about by modern civilization means that the attention of the youth has been greatly shifted away from the parents and from the church. This is attested by the youth director of South Botswana Field when he admitted that "attendance at senior youth camps has declined."¹⁰⁶ Many things catch their attention and as a result, the church must devise more interesting programs in order to keep them.

2.2.3.2 Income

The SDA Church in Botswana still struggles financially. Firstly, unlike other neighboring countries, it did not inherit many assets from the colonial administrators. The colonial administration of the Church followed basically the same mentality that the colonial government

¹⁰⁶ Quoted in Kenaope, 125.

had towards Botswana. By 1885, the British High Commissioner defined the policy of the British government toward Botswana:

“We have no interest in the country to the north of the Molopo, except as a road to the interior; we might therefore confine ourselves for the present to preventing that part of the Protectorate being occupied by either filibusters or foreign Power, doing as little in the way of administration or settlement as possible.”¹⁰⁷

Therefore, like the government of Botswana,¹⁰⁸ the SDA Church in Botswana almost “started from scratch.” The lack of finances paralyzes the running of programs and projects in a major way.

In addition, the climate of the country is semi-arid which means that the rainfall is unreliable and therefore, most people do not have income. The few that support the church financially are those that are working in the mines, industries and public service. According to Pastor Boitirelo Kabo, the then Stewardship director for South Botswana Field (2002), which is the Field located in the richer part of the country, only 20% of the members are faithful in returning tithe and offerings.¹⁰⁹ The economic situation of the country also means that the concentration of the working class [and stronger churches] is in the urban areas, especially Gaborone, the capital city, leaving the village churches and the Northern part of the country financially weak.

¹⁰⁷ Sillery, *The Bechuanaland Protectorate*, 96.

¹⁰⁸ My Form 3 [1985] Secondary School teacher, Mr. Kenosi, an elderly man, who was also the deputy Principal of Maun Secondary School, told us that when Botswana got independence from Britain in 1966, there was only 72 kilometers of tarred road in the entire country of 581,730km²

¹⁰⁹ Quoted from Kenaope, 126.

The poor financial state of the church means that it may not be in a position to provide the best programs and facilities that would be of real help to its members, especially the youth.

2.2.3.3 Spread of HIV/AIDS

The combination of Western civilization and poor economic status contributes to the fast spreading of HIV/AIDS in Botswana. Statistics show that "HIV/AIDS is highest among age group 15-19 years and in 1994 had affected about 30% of pregnant women in Gaborone and Francistown."¹¹⁰ The age bracket mentioned above is young people, which include the church youth. A Form 3 student at Bobirwa Community Junior Secondary School said in her vote of thanks to the Minister of Health, Joy Phumaphi: "Free distribution of condoms in the youth encourages immorality." She further said, "Abstain from sex or perish."¹¹¹ This appeal by the young lady might be true even from sheer observation of junior secondary school youth's behavior. Boarding masters, matrons and teachers report how they contend with sexual cases, condoms and pregnancies in junior schools.¹¹² Still on

¹¹⁰ Mothatego, Felix and Chad Mantle. "Botswana: Food Security as Influenced by Globalization." *AgriNews*. Vol. 3:8. August 2002, 11.

¹¹¹ "Botswana Youth," *Daily News*, 29 September 2000, 3.

¹¹² The researcher's wife has been a teacher at eight different Junior schools since 1992. She tells him of what takes place at her work place almost everyday. One point she laments every time is how the youth even at that age are sexually exposed. At one school she even voluntarily formed a youth Club called, Let's Talk,

Education and HIV /AIDS, the assistant Minister of Education, Mr. Duke Lefhoko was quoted as saying, "HIV/AIDS poses the greatest challenge and threat to Botswana Educational system." According to him, "failure to prevent HIV infection among students was the single greatest hurdle to human and economic development."¹¹³ HIV/AIDS was said to be having a prevalence of 20% in the ages of 15-19; and the situation had not improved despite efforts to incorporate HIV/AIDS issues into the curriculum.

In March 2003, experts from the regional SDA SID¹¹⁴ territory [Botswana, Zimbabwe, Malawi, Zambia, Namibia, South Africa, Lesotho, Swaziland, Mozambique, Angola, Mauritius, Seychelles, Madagascar] together with some church leaders from overseas and eleven other leaders from other Christian denominations, held the "first regional workshop" on the issue of HIV/AIDS. All speakers agreed that the Christian churches, including the Adventist church, have been late in responding to the crisis that has badly hit sub-Saharan Africa, which is "home to 70-80% of the worldwide HIV/AIDS cases or 28 million of 40 million infected persons around the world."¹¹⁵

to try and work for young people, especially girls, in counseling and spiritual services.

¹¹³ Itumeleng Semele. "HIV/AIDS poses threat to Botswana Educational System – Lefhoko," *Daily News*, 28 July 2003, 7.

¹¹⁴ Southern Africa Indian Ocean Division, regional coordinating Headquarters for the SDA church, Pretoria.

¹¹⁵ George Mwansa, Ed. "Church Leaders Stress Urgency of AIDS Crisis." *Adventist Echo*, April-June 2003, 18.

In his opening remarks at the conference, Pardon Mwansa, the president of the Adventist Church at SID said the Church is not immune to those statistics: "Unless the HIV pandemic is addressed, there will be no workers to work in our congregations, there will be no church members to pastor, there will be no people to lead. Some of us here will be dead."¹¹⁶ Church leaders admitted that although there are no statistics available of infected Adventists, they are infected and affected. Pardon Mwansa continued to say, "I have buried people who have died of HIV - church members. There are pastors who are HIV positive that I know of, and I counsel with. This is not something far from us. This is something we are dealing with."¹¹⁷

Experts and leaders at the SID HIV/AIDS conference praised the Adventist Church for this initiative and a significant step towards a more practical fight against HIV/AIDS. For example, Dr. Arthur Ammann, the president of Global Strategy for HIV Prevention in San Rafael, California, said that the church was making a bold statement by holding this conference. He said, "It's incredible – as far as I know this is the first denomination that has addressed it as a denomination."¹¹⁸

¹¹⁶ Ibid., 18.

¹¹⁷ Ibid., 18.

¹¹⁸ Ibid., 18.

It is noteworthy that even Botswana leaders of churches and institutions were there. The situation described at that conference might even be truer in Botswana than in any other country in the region.

2.2.3.4 Religious Pluralism

The SDA Church exists alongside many other churches in Botswana. There are Catholics, Protestants, Spiritual Healing churches [also known as African Independent churches] and other faiths. Perhaps, the most serious challenge comes from the Spiritual Healing churches and the Pentecostal churches who offer healing. As a result many members defect to them or remain nominal adherents who are secretly affiliated to the healing churches.

The same is true for African beliefs in ancestors and witchcraft. When members join the church, they do not fully detach from their traditional practices and beliefs. Therefore, this poses the challenges of “nominalism” and/or backsliding, which results in membership decline.

2.2.3.5 Institutional Factors

These refer to organizational policies and conditions that are within the Church itself. They include the following factors: Firstly, a lack of

church educational institutions, particularly schools. This lack means that the youth are not grounded in their Adventist Christian principles. They face fierce temptations in secular schools. For instance, the teaching on abstinence in secular schools is almost non-existent. Many of the church youth are not from Adventist families. Even those youth from Adventist families do not have adequate parental guidance. In that case, the church school was to act as their moral guardian. At the moment there is only one SDA primary school, only one SDA secondary school and only one SDA College [of Nursing] in the entire country.

Secondly, most programs are disseminated down from the world headquarters in Washington, DC or the regional office in Pretoria. In most cases, the material is not very relevant to the local situation or it is in English, or it does not reach the remote areas in good time. This results in some members not following what is happening in the church. Table 4 shows the interest of the people in church services:

Table 4: Church Programs that People Attend (in percentages).¹¹⁹

Program	Always	Nearly Always	Occasionally	Seldom	Never
Church service	58.74	21.36	1.94	0.49	-----
Sabbath School	56.16	29.61	5.34	1.45	-----
Prayer Meeting	16.02	37.38	32.52	7.77	3.88
Other meetings	19.93	34.40	22.82	7.28	4.43

Only 58.74% attend the main church service always. This is a low figure for the most important service of the church. As can be observed in the table, the figures show that more and more people are absent in the other meetings of the church like the prayer meeting. This means that the majority of the members, for example, will likely miss a teaching workshop on abstinence. It may also mean that the church has little influence on the life of the members since they are spending very little time at church.

Thirdly, the tenure of leadership office could be affecting the general impact and progress of the church as a whole. At the local church, the term of office is one year; at the Field it is two or three years; a district pastor is likely to be transferred within three years. This means that the leader is not able to implement all his/her plans. This can lead to non-growth or exasperation of the members' morale.

¹¹⁹ Adapted from Kenaope, 100.

In summary, then, the church needs to be aware of the socio-economic factors that impact on it, because they can compound or alleviate the problem of extra-marital affairs.

2.3 Marriage and Sexuality from the Bible

An exegetical study will be done by the researcher from a wide spectrum of Bible scholars. All the authors are quoted from a purely exegetical, not doctrinal perspective. The purpose of the exegetical study is to establish a general Biblical understanding of marriage and sexuality. The study corroborates the teaching of many Christian churches, including the Seventh-day Adventist Church, that marriage is holy, universal, and monogamous and it is the only place where sexual fulfillment is allowed. This is also the researcher's own understanding.

Chastity as defined under "definition of terms," should be seen against the background of a thoroughly stated ideal. In other words, it should be defined from a specific perspective. Therefore, this section digs into the Bible, to establish an understanding of chastity. A number of sources, mainly dictionaries and commentaries, will be consulted in order to arrive at an understanding of "Biblical" chastity.

2.3.1 Divine Origin of Marriage and Sexuality

Although some people explain marriage to be “the state in which men and women can live together in sexual relationship with the approval of their social group,”¹²⁰ in the Bible, marriage is more than that. It emerges as a divine institution when God makes a “helpmeet” for man and brings her to him to be his wife. The first two chapters of the book of Genesis deal with marriage and sexuality. This can be gleaned from the following few verses:

“So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “Be fruitful and multiply; and fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth” Genesis 1:27, 28.

“Then God saw everything that He had made, and indeed it was very good. So evening and morning were the sixth day” Genesis 1:31.

“And the Lord God said, “It is not good that man should be alone; I will make him a helper comparable to him... And the Lord caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said, “This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man.” Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” Genesis 2: 18, 21-24.¹²¹

¹²⁰ J.S. Wright and J.D. Douglas. The New Bible Dictionary. (Grand Rapids, MI: B. Eerdmans Publishing Company, 1962), 786.

¹²¹ Verses are quoted from the New King James Version.

To begin with, Geoffrey Bromiley affirms that "God was the author of this union."¹²² William Blum adds another dimension when he concludes that the Old Testament creation account "shows that monogamy is the form of marriage willed by God from the beginning, and that it is not simply a cultural institution, dependent upon the customs and conditions of a particular society."¹²³

Taking up the idea of monogamy, Ron du Preez observes that the singular nouns and pronouns in Genesis 2:21-24, in particular, are noteworthy. For example, "a helper", "the man", "a woman", "his wife". "In this distinct way", he says, "the original marital form can be seen to be monogamous."¹²⁴ O.J. Baab concurs by stating that "the creation account of Genesis writes of the first marriage clearly in monogamous terms."¹²⁵

Since the first marriage is represented as "the original intention of God for the human race,"¹²⁶ it can be concluded that it is "an example of what marriage should be"¹²⁷ even today. The pattern instituted at Eden and repeated at the inauguration of the "new world"

¹²² Bromiley, Geoffrey W. God and Marriage. (Grand Rapids, MI: B. Eerdmans Publishing Company, 1980), 3.

¹²³ William G. Blum. Forms of Marriage: Monogamy Reconsidered. (Nairobi, Kenya: Amecea Gaba Publications, 1989), 276-7.

¹²⁴ Du Preez, Ron. Polygamy in the Bible. Adventist Theological Dissertation Series, Vol.3 (Berrien Springs, MI: ATS Publications, 1993), 44.

¹²⁵ Quoted in George Arthur Buttrick, et al. "Marriage." The Interpreter's Dictionary of the Bible. (Nashville, TN: Abingdon Press, 1962), 3:281.

¹²⁶ Geoffrey Parinder. The Bible and Polygamy: A study of Hebrew and Christian teaching. (London: P.S.P.C.K., 1950), 30.

¹²⁷ Ellen G. White. "Marriage, Wise and Unwise," *Youth Instructor*. 10 August 1899, 437.

shows the “order and law”¹²⁸ of marriage for all ages. Moreover, it is not only a pattern for the rest of time but also for the rest of humanity.

2.3.2 The Conjugal Aspect of Marriage

In the foregoing paragraph, the divine origin of marriage and its form as being monogamous were established. The place of sex in the marriage also needs to be established. This aspect is alluded to in Genesis 2:18: “I will make him a helper suitable to him.” REB. Other translations make it even clearer. For instance, TEV, says, “a suitable companion.” Ron du Preez¹²⁹ observes that these Bible versions better capture the true essence of the Hebrew term, “kenegdo” which means “counterpart”¹³⁰ or “one corresponding to him.”¹³¹

Old Testament scholar Truggre Kronholm observes that man and woman were to reciprocate each other: “It was the Creator’s intention that the woman should totally match the man, not only physically and mentally [but] also numerically.”¹³² The author puts emphasis on the

¹²⁸ Ellen G. White. Spiritual Gifts. Vol. 3. (Washington, D.C: Review and Herald Publishing Association, 1945), 63.

¹²⁹ Ron du Preez, 46.

¹³⁰ Meaning from, Ludwig Koehler and Walter Baumgartner. Lexicon in Veteris Testamenti Libros. (Leiden: E.J. Brill, 1958), 591.

¹³¹ Meaning from, Gerhard von Rad. “The Theology of Israel’s Historical Traditions” Old Testament Theology. Translator, D.M. Stalker. (New York: Harper and Brothers, 1962), 1:149.

¹³² Truggre Kronholm. “Polygami och Monogami i Gamla Testamentet: Med en letblick över Antika Judendomen och Nya Testamentet.” Svensk Exegetisk Arsbok 47. 1982: 48-92. Quoted from du Preez, 73.

fact that for the relationship to be reciprocal, it needs to be monogamous. An example is alluded to in the model at the flood where God saved only monogamous families in the ark. Commenting on the saving of Noah and his sons' families, another author, Dresner says: "The message seems clear: human society is meant to be composed of families, of monogamous families."¹³³ Even after the flood, God seems to perpetuate the original form of marriage at Eden by making a "new creation" and a "new covenant" with new "first man and woman."¹³⁴

From the few citations above, it seems clear to the researcher that in God's original plan at Eden, marriage was instituted as the fulfilling state of life. The conjugal aspect seems to be at the center of the oneness. However, it is also apparent that in creating marriage, God had broader intentions than just the sexual union. As such, extra-marital sex, which is only a part, does not fully meet the intended function of marriage.

2.3.3 One Man for One Woman

The New Testament texts of I Timothy 3:2, 12 and Titus 1:6 refer to church leaders as "husband of one wife." Gordon Fee reveals that a

¹³³ Samuel H. Dresner. "Homosexuality and the Order of Creation." Judaism 40. (Summer 1991): 309-321.

¹³⁴ Edward Schillebeeckx. "Marriage: Human Reality and Saving Mysteries." Vol. 1. Marriage in the Old Testament, trans N.D. Smith. (New York: Sheed and Ward, 1965), 72-73.

careful grammatical analysis of the texts supports the view that the “husband of one wife” means that church leaders must live exemplary lives of marital fidelity.¹³⁵ This injunction adds to the aspect of sexual fidelity to one’s married partner. This is one of the key areas of this research, which is chastity. The researcher shall investigate this point further from Biblical exegesis.

2.3.4. Exegesis of some Old Testament Texts

GENESIS 2:24: “Therefore”

The first text is the Hebrew, “*al-ken*” (“therefore” or “for this cause”). Ron du Preez observes that Biblical writers use this concept when making explanatory statements about an occurrence.¹³⁶ Thus it makes “a matrimonial legislation” and “speaks of marriage in a normative way.”¹³⁷ Other Biblical scholars also note a significance of this Hebrew term for “therefore.” For instance, Nahum Sarna says the term introduced an observation on the part of the writer in which some “fundamental aspects of the marital relationship are traced to God’s

¹³⁵ Gordon D. Fee. “1 & 2 Timothy” New International Biblical Commentary. (Peabody, MA: Hendrickson Publishing, 1988), 81.

¹³⁶ Du Preez, 47.

¹³⁷ Angelo Tosato. “On Genesis 2:24,” *Catholic Biblical Quarterly*52,” July 1990, 389-409.

original creative act and seen as part of the ordained natural order."¹³⁸

Thus marriage is organized in its form and function.

GENESIS 2:24: **"He will leave"**

Another significant word is the imperfect term, *ya'azab* "he will leave."

It can be rendered as expressing something occurring customarily:

"Therefore, a man leaves his father and mother and cleaves to his wife and they become one flesh." Driver observes that the imperfect term

can also be rendered expressing actions to be repeated in the future:

"Therefore, shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." He continues to reveal

that the 3rd imperfect can also express a command; informing people of what ought or ought not to be done: "Therefore, a man should

leave his father and mother and cling to his wife; and should become one flesh."¹³⁹ Robert Lawton adds that when rendered in this way, it

"can be understood as a description of Divine intention."¹⁴⁰ Besides

applying the principle to all subsequent marriages, "these words [also]

express the deepest physical and spiritual unity of man and woman,

and holds up monogamy before the world as the form of marriage

¹³⁸ Herbert E. Ryle. *The Book of Genesis, The Cambridge Bible for Schools and Colleges*. (Cambridge: Cambridge University Press, 1921), 39.

¹³⁹ Driver, S.R. *A Treatise on the Use of the Tense in Hebrew and some other Syntactical Questions*. 3rd ed. (Oxford: Clarendon Press, 1892), 43.

¹⁴⁰ Robert B. Lawton. "Genesis 2:24: Trite or Tragic," *Journal of Biblical Literature* 105. (1986): 97-98.

ordained by God."¹⁴¹ In the above statements, chastity is understood to mean restricting sexual activity to only one spouse.

EXODUS 22:16, 17. ***Pileges*, "Concubine"**.

Many questions have been asked about the practice of concubinage and some who practice it even today argue that it is allowed in the Bible. In many cultures, including Setswana culture, many men have "side wives" or concubines. The following exposition seeks to give a general Bible understanding of the Hebrew term, *pileges*.

Many Hebrew scholars agree that the term is not of Semitic origin.¹⁴² It appears 37 times in the Old Testament referring to different cases (See Genesis 22:24; 25:6; 35:22; 36:12; Judges 8:31; 19:1,2,9,10,24,25,27,29; 20:4,5,6; 2Samuel 3:7 [twice]; 2Samuel 5:13; 15:16; 16:21,22; 19:5; 20:3; 21:11; 1Kings 11:3; 1Chronicles 1:32; 2:46,48; 3:9; 7:14; 2Chronicles 11:21 [twice]; Esther 2:14; Canticles 6:8,9 and Ezekiel 23:20). Scholars have concluded that it meant simply, "a secondary wife"¹⁴³ or "a girl who belonged to a Hebrew family and bore children."¹⁴⁴

¹⁴¹ Neufeld, Don F, Ed. *Seventh-day Adventist Bible Commentary*. Vol. 1. (Hagerstown, MD: Review and Herald Publishing Association, 1979), 227.

¹⁴² An example is Louis M. Epstein. "The Institution of Concubinage Among the Jews," *Proceedings of the Am Academy for Jewish Research* 6 (1934-35): 153-188.

¹⁴³ Merrill F. Unger. Ed. "Concubine." *Unger's Bible Dictionary*. (Chicago: Moody Press, 1960), 198.

¹⁴⁴ O.J. Baab. "Concubine." *The Interpreter's Dictionary of the Bible*. Edited by George A. Buttrick, et al. (Nashville, TN: Abingdon Press, 1962), 1:666.

Saul Levin observes that the term is not mentioned in the Mosaic Law and concludes, therefore, that the Mosaic Law "took no cognizance of such a woman."¹⁴⁵ Moreover, there are distinct quotations that differentiate a wife from a concubine. Examples include Genesis 11:29; Judges 8:30, 31; 2Samuel 5:13 and 2Chron. 11:21. Martin Madon expresses the distinction in saying that concubines seem "to have been taken without the formality of dowry, or any outward circumstance whatsoever."¹⁴⁶ However, it looks like in some cases a concubine enjoyed the same rights as a wife, "even her children had the same status as the children of full wives."¹⁴⁷ Yet a clearer distinction is that the first wife is never called a concubine.

Various sexual relationships were also prohibited in the Pentateuch. For example, adultery (Exodus 20:14; Deuteronomy 22:22), incest (Leviticus 18:6-17; 20:11-21), prostitution (Lev. 19:29; 21:7; Deut. 23:17, 18), rape (Ex. 22:16, 17; Deut. 22:28-29), bestiality (Leviticus 18:23), homosexuality (Leviticus 18:22) and polygamy (Leviticus 18:18).

¹⁴⁵ Saul Levin. "Hebrew [*Piyleges*], Greek [*pallake*], Latin [*paelex*]. The Origin of intermarriage Among the Early Indo-Europeans and Semites." General Linguistics 23 (1983): 191-197.

¹⁴⁶ Martin Madan. Thelyphthora. (London: J. Dodsley, 1781), 280.

¹⁴⁷ Raphael Patai. Sex and Family in the Bible and the Middle East. (Garden City, NY: Doubleday & Co., 1959), 42.

2.3.5 Exegesis of some New Testament Texts

JESUS' TEACHING ON MARRIAGE

When He was asked by the Pharisees in Matthew 19:3-9 and Mark 10:2-12, Jesus directed them to the true nature of marriage as instituted at the beginning of the world:¹⁴⁸

The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' 'and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore, what God has joined together, let not man separate. Then they said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?" He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another commits adultery; and whoever marries her who is divorced commits adultery" Matthew 19:3-9.

It is interesting to note that Jesus appealed to Genesis 2:24 as expressing God's will (or word) concerning marriage.¹⁴⁹ Several scholars comment on the implications for marriage in this statement of Jesus. For instance, Eduard Schweizer suggests that the "one flesh" presupposes monogamy.¹⁵⁰ Similarly, John Murray notes that both "the insolubility of the bond of marriage and the principle of

¹⁴⁸ See Bower, R.K. and G.L. Knapp. "Marriage," The International Standard Bible Encyclopedia. Revised ed. (1986), 3:261-266.

¹⁴⁹ See Lenski, R.C.H. The Interpretation of St. Matthew's Gospel. (Minneapolis, MN: Augsburg Publishing House, 1961), 729.

¹⁵⁰ Eduard Schweizer. The Good News According to Mark. Trans. Donald H. Madvig. (Richmond, VA: John Knox Press, 1970), 203.

monogamy are inherent in the verse."¹⁵¹ Furthermore, in AD 393, Jerome elaborated on the two becoming one flesh: "Not three, or four; otherwise how can they be any longer two, if they are several."¹⁵² White also notes that "the more men multiplied wives to themselves, the more they increased in wickedness and unhappiness."¹⁵³

Therefore, it is evident from these implications that Jesus was not only approving monogamy but was also excluding other forms of sexual relationships like adultery, prostitution and even polygamy.

I TIMOTHY 3:2, 12: **Husband of one wife.**

Commenting on 1 Timothy 3:2, Kenneth Wuest says the Greek here is *mias gunaikos andra*. The word "man" is not *anthropos*, the generic term for man, but *aner*, the term used of a single male individual of the human race. The other two words are in the genitive case, while *aner* is in the accusative. The literal translation, therefore, is "a man of one woman." The words when used of the marriage relationship come to mean, "a husband of one wife." The two nouns [for "woman" and "man"], Wuest continues to explain, are without the definite article, which construction emphasize character or nature. The entire context is one in which the character of the bishop is being discussed.

¹⁵¹ John Murray. Principles of Conduct: Aspects of Biblical Ethics. (Grand Rapids, MI: William B. Eerdmanns Publishing Co., 1957), 30.

¹⁵² Jerome. Against Jovinianus. 1:14.

¹⁵³ White, E.G. Spiritual Gifts. Vol. 3. (Mountain View, CA: Pacific Press Publishing Association, 1939), 64.

Thus, a fitting translation would be, “a-one-wife sort of a husband”, or “a one-woman sort of a man.” He concludes by saying that since character is emphasized by the Greek construction, “the bishop should be a man who loves only one woman as his wife.”¹⁵⁴ The emphasis on one wife is especially mentioned after the emphasis of being blameless, “above reproach,” which implies absolute marital fidelity that avoids all sexual offences. Ellen White puts it in perspective when she observes that “this requirement was not only for church leaders but also for other church members.”¹⁵⁵

Commenting on monogamy, Karl Barth remarks that “since monogamy seems to be so much a matter of course” it would have been “superfluous” to make an edict forbidding the Christian [in the New Testament] from practicing polygamy. This he says, noting that although many people of the Old Testament are said to be polygamists (like Abraham, David, Gideon), when we come to the New Testament, polygamy seems “to have suddenly disappeared from view.”¹⁵⁶

¹⁵⁴ Kenneth S. Wuest. The Pastoral Epistles in the Greek New Testament for the English Reader. (Grand Rapids, MI: William B. Eerdmanns Publishing Company, 1952), 53. See also H.E. Dana and Julius R. Mantey. A Manual Grammar of the Greek New Testament. (New York: McMillan Publishing Company, 1955), 149-150.

¹⁵⁵ E.G. White. Testimonies for the Church. Volume 5. (Boise, Idaho: Pacific Press Publishing Association, 1948), 617.

¹⁵⁶ Karl Barth. On Marriage. Social Ethics Series, no. 17. (Philadelphia: Fortress Press, 1968), 22.

ACTS 15:28, 29: ***Porneia/Moicheia* (Fornication)**

“For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from *sexual immorality*. If you keep yourselves from these, you will do well. Farewell.” [Emphasis supplied].

Under the guidance of the Holy Spirit, the Jerusalem Council of the early believers counseled the Gentiles that they did not need to be circumcised but only to, among other things mentioned in the above verses, abstain from fornication (Greek: *porneia*). Another Greek term, *moicheia*[adultery], observes Laney, plainly refers to sexual unfaithfulness to a marriage covenant, while *porneia* on the other hand, is a much broader term which may include adultery, but refers to other unlawful behaviors as well.¹⁵⁷ Hans Conzelmann observes that “these are the prohibitions of Leviticus 17-18...they are even in the same order.”¹⁵⁸

Idol sacrifice	Leviticus 17:7-9
Blood	Leviticus 17:10-13
Things strangled	Leviticus 17:14-16
<i>Porneia</i>	Leviticus 18:1-30.

¹⁵⁷ Carl J. Laney. The Divorce Myth. (Minneapolis, MN: Bethany House Publishing, 1981), 68.

¹⁵⁸ Hans Conzelmann. Acts of the Apostles, transl. James Limburg, A. Thomas Kraabel and Donald K. Juel. Hermeneia: A Critical and Historical Commentary on the Bible. (Philadelphia: Fortress Press, 1987), 118.

Porneia in Acts 15, asserts Colin Brown, covers "all sexual offenses listed in Leviticus 18"¹⁵⁹ and they include adultery (verse 20), bestiality (verse 23), homosexuality (verse 22), incest (verses 7-17) and polygamy (verse 18). Again, these restrictions were not meant for Israelites only as the phrase, "whether he be a native or an alien" is repeated several times in the Leviticus legislation (see Leviticus 17:8, 10, 13, 15 and Lev 18: 24, 25). Hence, Davidson concludes that they are "universal abominations."¹⁶⁰ Richards reaches the same conclusion that "the same four concessions [which] for centuries had been demanded of any stranger who wished to make his home in Israel" were the ones that the Jerusalem Council recommended.¹⁶¹ "So, *porneia*," adds Gavin, "would be forbidden to everyone"¹⁶² just as the Leviticus laws were universally applicable. Dwight picks it up from there and goes a step further to enlighten that just as *porneia* is a moral issue, the other requirements of the Jerusalem council are not merely ceremonial but "sinful under all circumstances."¹⁶³

¹⁵⁹ Colin Brown. 1978. "Separate, Divide: Separation and Remarriage." The New International Dictionary of New Testament Theology. Volume 3:535-543.

¹⁶⁰ Davidson. Revelation/Inspiration in the Old Testament: A critique of Alden Thompson's "Incarnational Model," 121.

¹⁶¹ Richard, H.J. "Christ on Divorce." Scripture 11, January 1959: 22-32.

¹⁶² Gavin, F. "A Further Note on *Porneia*." Theology 16, February 1928: 104.

¹⁶³ Edwards S. Dwight. The Hebrew Wife. (New York: Leavitt, Lord & Co., 1836), 98.

It is interesting to note that according to various dictionaries, the Greek word, "abstain" is *apechomai* which means:

- "To keep away from"¹⁶⁴
- "To hold oneself off from anything"¹⁶⁵
- "To give up something"¹⁶⁶

Based on this passage [Acts 15], Willmon fitly concludes that "converts into the church are welcomed, but not without limits."¹⁶⁷ This is the connection to this study in that the church members need to know their limits in regard to sexuality.

1 CORINTHIANS 7:1-14: **Immorality**

The passage deals with the marital relationship and structure. The first two verses say, "Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband" (I Corinthians 7:1, 2). While verse 1 states that it is morally acceptable for one to stay unmarried, verse 2 gives a warning about prevailing immorality and calls for

¹⁶⁴ Gerhard Kittel, ed. Theological Dictionary of the New Testament. Translated and edited by Geoffrey W. Bromiley, 10 volumes. (Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1964-1976), 2: 828.

¹⁶⁵ Edward Robinson. A Greek and English Lexicon of the New Testament. New edition. (New York: Harper and Brothers, 1858), 71.

¹⁶⁶ Dennis W. Vinyard. ed. The New Testament Greek-English Dictionary: Alpha-Gamma. (Springfield, MO: Complete Biblical Library, 1986), 342.

¹⁶⁷ William H. Willmon. Acts. Interpretation of Bible Commentary for Teaching and Preaching. (Atlanta, GA: John Knox Press, 1988), 176.

marriage as a foil against it.¹⁶⁸ This testifies to the relevance of marriage and sex within it. Furthermore, Morrill suggests that the concepts, “each man” [hekastos] and “each woman” [hekaste] suggest strongly that there is a single individual on each side of the marital relationship.¹⁶⁹ Once more, Lenski comes back to connect what Paul is saying here with what Genesis said in 2:24 by saying: “The two accusatives “his own wife” and “her own husband” clearly point to monogamy and accord with the *original* divine institution of marriage.”¹⁷⁰ [Emphasis supplied].

Conclusion

It seems clear from biblical exegesis that the divine order and plan about marriage was that it will be monogamous, reciprocal and exclusive in terms of sexuality. “Companionship”, “oneness”, “reciprocal”, “own wife/husband” are all terms used to show that marriage was intended to have broader functions than just sexual union. Extra-marital sex tends to be exploitative and may even hinder the movement toward the “one flesh” state.

¹⁶⁸ See Lenski, R.C.H. *The Interpretation of St. Paul's First and Second Epistle to the Corinthians*. (Minneapolis, MN: Augsburg Publishing House, 1963), 273-274.

¹⁶⁹ Curtis G. Morrill. “The Arguments for Christian Monogamy in First Corinthians 7:2-5.” (B.Div Monograph, Grace Theological Seminary, 1942), 34.

¹⁷⁰ Lenski, 274.

2.3.6 Synthesis of the Biblical Model of Chastity

As seen from the foregoing section, marriage between one man and one woman originated with God at Eden. It is only in this context that sex is allowed. All other forms of sex or marriages such as homosexuality, lesbianism, polygamy and group sex, are prohibited. Example passages include Deuteronomy 27:21; Leviticus 19:29; 20:13 and Rom 1:27—29.

In the Old Testament, the prohibition against sexual perversion was of such a magnitude that it was punishable by death and was included in the Ten Commandments that constitute the foundation of God's government (James 2:20). In the New Testament, Jesus says in Matthew 5:17, 18 that He has not come to destroy the law but only to fulfill it and that until heaven and earth pass, not one jot or tittle will pass from the law. He came to expand the adultery law to even include lust. Furthermore, extra-marital sex excludes one from salvation: the sexually immoral people are described to be outside the city of God (Revelation 22:15). The tone of the Bible against extra-marital affairs does not sound like a compromising one; it is in the most severe terms.

For practical application to life, a reconstructed Biblical model for marriage and sexuality would be something like the following ideas (which the researcher calls, Biblical Ideals for Love and Marriage):

According to the researcher, the following seven ideas can also be steps that a person can follow towards a godly marriage. Emphasis is put on the fact that these are **ideals**. The real situation will be addressed later.

2.3.7 Some Biblical Ideals for Love and Marriage

1. Chastity. This suggests that one is sexually pure (virgin) until the wedding day. Examples include Rebecca in Gen 24:16, Mary the mother of Jesus in Luke 1:27. There are also numerous instructions in the Pentateuch for chastity. Virginitly represents purity, which has always been a virtue of God: "Blessed are the pure in heart, for they shall see God" Matthew 5:8. A chaste virgin is used to represent the "holy" church of Christ (2 Corinthians 11:2). Besides, just as God gave Eve to Adam, a marriage partner is perceived as a gift from God and it is assumed that it is possible for people to be enabled by God to remain chaste until the right time.
2. Maturity. Sexuality and marriage, as observed, involve heavy responsibilities like companionship, "leaving" "cleaving" and parenting. These responsibilities require that someone is mature in all aspects. For instance, physically, emotionally, economically, mentally and spiritually. Marriages mentioned in

the Bible are of mature, responsible individuals. Teenage sexual relationships that are common today are more likely to break up as the parties are not yet mature in their life experience.

3. Right Choice. The injunction of Paul in 2 Corinthians 6:14 not to “be unequally yoked together...” and the example of Abraham in finding a wife for his son among his own people (Genesis 24), indicate the importance of making the wisest choice of a life partner. For the Christian, the “right” partner would be, above all other factors, a person of the same faith.
4. Marriage, not cohabitation. Whereas the majority of people today prefer to “just stay together” or have multiple partners, the Bible stipulates the *marriage* of one man to one woman for life. This is, perhaps, what secures the happiness of the couple and their children. Moreover, in marriage, there are vows of commitment that add to the security and endurance of the relationship.

Cohabitation - living together as a husband and wife by unmarried couples – is taking route in the country and it has become a concern to the public as well. Chiefs, elders, and others say cohabitation is a social ill that needs to be addressed urgently. An article in the *Mmegi Monitor* magazine in Botswana quoted Chief Representative, Kgosi Seeletso Pule as saying that

consequences of cohabitation are already surfacing in the society. He said no institution condoned the practice. He concluded that "this is enough evidence that there is nothing good about it." He rated cases of cohabitation like fights, property, children, second after common theft in his village in the 18-40 year age group. He further said, unfortunately, some parents encouraged their daughters to live with a lover so that her family could "eat something out of it." At the end, the Chief's Representative did not know how it would be controlled "because cohabitation is an abuse of the current Setswana custom."¹⁷¹

5. Happy home. Elements of companionship, reciprocity, helpmeet and other terms used in the Bible to describe the marriage relationship suggest a happy, peaceful home. In Eph 5:27, husbands and wives are exhorted to live in harmony with each other. Again, in I Timothy 3:12 and Titus 1:6 having a well-disciplined home, where true Christian virtues are exemplified, is listed among the qualifications of someone who should lead the church (and the community). One reason for extra-marital affairs could be that the home builders neglect to promote family "oneness."

¹⁷¹ "Is Cohabitation a Necessary Evil?" *Mmegi Monitor*, 26 January 2006, 5:3.

6. Secure children. Marriage, as opposed to unwed sex, is supposed to secure the welfare of the children, who are the by-product of the relationship. Unwed pregnancy very often ends up with one parent deserting the other parent together with the child. The child growing up in such a situation is not in the best environment – to receive love (from mother and father), character formation, and home education.¹⁷²
7. God-centered. It was established that marriage and sexuality originated with God. As such, they are gifts to be received from Him and to be sustained by Him. The two who love each other and marry need to do so under His direction. Note Deuteronomy 6: 5-9 and Luke 1:6. Perhaps, another reason why there is so much trouble in marital and conjugal relationships is because they are formed and conducted outside God's instruction.

The above synthesis portrays the ideal situation if Biblical principles, elucidated earlier, were to be followed. However, the researcher is aware that the real situation in the church and the world in general may be far from the ideal. Nevertheless, the ideal needs to be known

¹⁷²Loron Wade in his book, The Ten Commandments. (Hagerstown, MD: Review and Herald Publishing Association, 2006), 89, writes that "Children in single-parent homes are more likely to be abused by their parents; end up in jail; have to repeat a grade, drop out, or be expelled from school; use marijuana, cocaine, and tobacco; carry weapons; have serious emotional and behavioral problems; suffer from physical health problems; be sexually active; become unwed parents; or suffer depression or commit suicide."

so that even as individuals are being helped, both they and the helper know where they are working towards.

2.4 Study of General Literature on Sexuality

Sexuality is a wide, complex and controversial subject, with differing view points ranging from religion, secularism, science to culture. In this section, various perspectives will be explored.

2.4.1 Linear Views on Sexuality

Twenty-first century Christians and all the inhabitants of earth, find themselves living in a "sex-disorientated culture."¹⁷³ Sex experimentation is among the dominant characteristics of the modern (predominantly Western) culture. This shift in Western culture offers a bold challenge to the ancient view of earlier centuries that had elevated celibacy and marriage as the only context for sexual expression. As a result, many people are discarding traditional values concerning sexual behavior.

Kretzschmar traces perceptions of sexuality through modern history and shows that in the early centuries, among the Jewish culture, virginity was considered the prime virtue, while outside Judaism, there seems to have been some forms of sexual immorality

¹⁷³ Grenz, Stanley. Sexual Ethics: A Biblical Perspective. (London: Word Publishing, 1990). Quoted in Kretzschmar, 38.

as evidenced in temple prostitutes and goddesses of fertility.

However, among the Jews, men were apparently freer than women as extra-marital intercourse with prostitutes and slaves was "fairly countenanced."¹⁷⁴

Moving on in history, asceticism and dualism ideologies had a pessimistic view of sexuality. They emphasized the separation of body and spirit and viewed the body as generally evil. The Middle Ages, therefore, were characterized by male, celibate priests and monasteries. By the 16th century, the Reformers such as Martin Luther were generally critical of the overemphasis on celibacy. Many of the priests left the monasteries. Luther himself denounced his vow of celibacy and married Catherine von Bora who was also a nun. King Henry VIII of England, determined to break the power of the Pope, closed down many monasteries and forced out monks and nuns. Many of them married and marriage was re-established.

Perhaps, the 20th century was the beginning of the modern view of sexuality. There was a decline of religion and therefore, secularism and relativism took the stage. The latter basically denied any absolute moral principles such as fidelity in marriage. Relativism said

¹⁷⁴ Kretzschmar, L. Sexual Ethics. Only Study guide for CGM 302-T. UNISA Department of Systematic Theology and Theological Ethics. (Pretoria: UNISA Press, 2001), 41.

Christianity has no absolute authority over the lives of individuals. Its slogan could be, "If it is right for you, do it!"

With relativism, Kretzschmar observes, came industrialization. Industrialization on one hand invented the conveniences conducive for immoral sexuality (like contraceptives), and on the other hand, it divided the family with its long working hours, travels and urbanization. Since then, it is like sexual floodgates have been opened. Non-marital sexuality has become more acceptable and no longer carries social condemnation, even among churches.¹⁷⁵ Statistics show that people started having sex at increasingly younger age in the past recent years.¹⁷⁶

2.4.2 Sexuality in Secular Society

In the general world, "... men and women go from one steamy, intense, often unplanned, sexual encounter to another." "The passion, the shapely bodies, the warm sun all add up to a continual sexual heaven on earth." That is how Moeller describes sexuality in secular society.¹⁷⁷ He continues to observe that when it comes to portraying sexuality, the message is clear: "the single life is your last chance for a good time; to be young and unmarried means a banquet table of

¹⁷⁵ The USA Presbyterian Church (Thatcher Report, 1993) "honors but does restrict sexual activity to marriage alone." Couples must decide whether sex is appropriate or not. Quoted in Kretzschmar, 72.

¹⁷⁶ Mail and Guardian. September 1-7, 2000. pp11.

¹⁷⁷ Moeller, Robert. To Have and to Hold, 14, 17.

sexual...delights, exquisitely packaged, simply yours for the taking; no commitments, no hassles, no long-term troubling relationships."¹⁷⁸

Another research done at the University of Chicago in 1994 by a team of professional researchers also concludes:

"America has a message about sex, and that message is none too subtle. Anyone who watches a movie, read a magazine, or turns on television has seen it. It says that almost everyone but you is having endless, fascinating, varied sex.... We tell ourselves that marriage may be a social institution but that it is deadly to a sex life. If you want to have a lot of sex with a partner, you must be unattached, on the loose, ready to seize opportunities when they come your way. We tell ourselves that everybody is having lots of sex, and that those who are not are probably frustrated and miserable."¹⁷⁹

The situation in America is probably not too different from what is found here in Africa, especially in Botswana and South Africa. The influence towards sexual involvement seems irresistible. James Dobson likens the temptations facing young people today to someone walking down a hall-way lined with doors. "Behind each door lurks a temptation: drugs, alcohol, sex outside marriage and many others." These doors, he says, used to be open only a crack; today, they have been taken off their hinges.¹⁸⁰

¹⁷⁸ *Ibid.*, 15.

¹⁷⁹ Michael, Robert et al. *Sex in America: A Definitive Survey*. Vol.1. (Boston: Little, Brown and Comp, 1994), 16.

¹⁸⁰ Quoted from Winkler, Kathleen. *Steer Clear*. (St. Louis, MO: Concordia Publishing House, 1997), 7.

Another portrayal of sexuality in the world is the *Playboy ideology*.¹⁸¹ This view of sexuality is characterized by a) the claim that sex is a physical/physiological function of the body with little significant connection to other dimensions of the human being; b) the insistence that the sexual act is the only way available for expressing one's sexuality; c) the contention that imposing boundaries on sexual activities hampers the healthy development of human personality; and d) the portrayal of women as sex objects useful for the satisfaction of men's sexual needs and fantasies.

It would seem that the predominant motive for the sexual interaction found in the world is pleasure. As a result of the glamorous portrayals of sex outside marriage, many people, including church members, have fallen to the temptation. However, William Barclay is quick to rebuff the pleasure-seeking motive by stating that "no pleasure can be right if its effects on the person and others are harmful."¹⁸² Barclay's view, which fairly represents the Christian view, stands in contrast to the modern popular view as seen in the media, which says that pleasure can be sought for momentary enjoyment, regardless of being right or harmful. This is perhaps, the difference between the Christian view and the secular view of sexuality.

¹⁸¹ Kis, Miroslav, "Sexual misconduct in ministry: A biblical sketch of pastoral identity." *Ministry Magazine*, January 2004, 76:6.

¹⁸² Barclay, William. Ethics in a permissive society. (London: Collins, 1971), 121-123.

2.4.3 Chastity

Upon consulting the general literature, one meets two opposing views about sexuality. One end says sexuality is permissible to any extent while the other view says sexuality is limited only to marriage. In the next few pages, several sources will be examined to get a broader perception of sexuality.

To begin with, a number of groups and movements around the world, in stark contrast to the permissive attitude and behavior prevailing all around, are still advocating abstinence, virginity or chastity.¹⁸³ For instance, in South Africa, there is a group called, "True Love waits," in America, there is "Pledge Keepers."¹⁸⁴ The Catholic Church, for instance, holds strongly, "the virtue" of chastity. In the Catholic article, *The New Advent, Part IV: The Vow of Chastity*, chastity is called a virtue and a vow. It constitutes a sin and a "sacrilege" for one who has received Holy Orders to violate it.¹⁸⁵ Mother Theresa, who was also a Nun, is quoted to have said that the most precious gift you can give to your spouse on your wedding day is the gift of your virginity.¹⁸⁶

¹⁸³ Defined by the Wikipedia dictionary as "Chastity refers to sexual behavior of a man or woman acceptable to the ethical norms and guidelines of a certain culture, civilization or religion." The dictionary says in the West, chastity is normally associated with sexual abstinence, especially before marriage.

<http://www.wikipedia.org/wiki/chastity>.

¹⁸⁴ *Sunday Independent*, May 21, 2000.

¹⁸⁵ <http://www.newadvent.org/cathen/15511.html>

¹⁸⁶ <http://www.chastitycall.org/protects.html>

One study, cited to advocate for chastity, showed that average high school relationships will last only 21 days once they have sex, and couples who slept together before marriage have a divorce rate 3 times higher than those “who saved the gift for the wedding night.” The article went on to cite some negative consequences that accompany pre-marital sex such as loss of self-esteem and change in everything else about that relationship. The study further revealed that the rate of suicide attempts for sexually active girls aged between 12 and 16, was 6 times higher than the rate for virgins.¹⁸⁷

The studies above, among many others, suggest that pre-marital sex has negative physical and emotional consequences. On the other hand, chastity is shown as a sexually controlled lifestyle according to principles of reason and faith. It is also a precious treasure to keep.

2.4.4 Lust

On the other end, Donald Capps¹⁸⁸ writes about what could be the opposite of chastity, lust. He says that lust is among the “deadly sins”¹⁸⁹ and it becomes not only an action or behavior, but an orientation to life. The author assigns lust to the young adult stage

¹⁸⁷ J.D. Teachman, J. Thomas and K. Paasch. “Legal Status of Coresidential Unions.” *Demography*, November 1991. pp. 571-83. <http://Catholic.com/chastity/Q1.asp>

¹⁸⁸ Donald Capps. Deadly Sins and Saving Virtues. (Philadelphia: Fortress Press, 1987), 1-55.

¹⁸⁹ They are called deadly because “they place us in greater jeopardy than others do.” Pp. 1.

because of the conflict of “intimacy versus isolation.”¹⁹⁰ Lust, the author explains, is a sin “against ourselves and against other persons.” One can detect lust through intimate and combative relation to the same person. For example, the man batters the lady, at the same time he wants sex from her.

Lust, as a deadly sin, is defined as “a sexual desire, often implying a desire for unrestrained gratification.”¹⁹¹ It involves a momentary identification and intimacy with a “lover partner.” Capps continues to observe that while love intends to be totally involved, lust will refuse to take responsibility for the consequences; it only gratifies itself and then return to its solitude. The author seems to emphasize “virtues” like love which will also orientate life towards the positive side.

2.4.5 Sexual Diversity

One may wonder what the majority of people who seem to be involved with non-marital sex think about sexuality. This is what Jack Balswick and Judith Balswick address as sexual diversity.¹⁹² The authors say sexuality diversity refers to difference in sexual direction of one’s erotic attraction. After exploring several theories of sexual orientation,

¹⁹⁰ *Ibid.*, 55.

¹⁹¹ *Ibid.*, 52.

¹⁹² Jack Balswick and Judith Balswick. *Sexual Diversity*. *American Journal of Pastor Counseling*. Vol. 3:4, 2001.

such as the Neopsychoanalytic theory and the Inversion theory, the authors reached a conclusion that “an individual’s orientation emerges as part of a developmental process in which both biological and psychosocial factors “kick in” or fail to “kick in” at critical points in the individual’s life developmental process.”¹⁹³ This means that human beings, especially parents (biological and socio-cultural factors) can greatly expand or limit the individual’s choices. It is the authors’ assertion that “some people are more free than others.”¹⁹⁴ For example, some people, because of behavioral deficits (such as temperament or excess fear), are curtailed in their choices and opportunities. The authors surmise that a great deal of sexual problems might be of this sort. In conclusion, the authors believe that an “integration theory of sexual diversity” will have to look beyond biological and psychosocial factors to include the moral choices of the individual, which is often a crucial aspect of sexual maturity. Sexual therapy seeks to expand this choice. Individuals can make choices and adjustment over and above biological and psychosocial constraints.

Taking further the discussion on sexual diversity, Edward P. Wimberly admits that although the language of conservative Christians about sexual diversity in public is doctrinal pronouncements, in

¹⁹³ Ibid., 14.

¹⁹⁴ Ibid., 17.

private, however, non-verbal language of sexual diversity is quietly tolerated. He notes that despite the increase in openness on sexual discussions, “the church still evaluates sexual activities within and outside marriage through the lenses of heterosexual orthodoxy.”¹⁹⁵ He desires to see a “language” (a narrative approach) created for the local congregation. He calls for “a caring environment in which people are free to participate and be incorporated into God’s unfolding story, and where our sexuality is shaped by that story in ongoing ways.”¹⁹⁶ The author would be comfortable with sexual orthodoxy (the Story) which is not propositional or legalistic. He would like to see the church “emphasize boundaries that facilitate human fulfillment.”¹⁹⁷ Pastoral counseling is recommended as a helpful method of bringing healing to people who have been damaged by sexuality. Counseling will deal with the unspoken, private realities of individual lives such as unemployment, peer pressure, and abuse. Wimberly is being realistic when he talks about the under-current of unspoken realities about sexuality, particularly for singles that face serious challenges. Individuals and the Church as a whole, need to earnestly consider the implications of sexuality for singles in this age, and offer real support.

¹⁹⁵ Wimberly, Edward, P. Pastoral Care of Sexual Diversity in the Black Church. *American Journal of Pastoral Counseling*. Vol. 3:4, 2001. pp. 45-57.

¹⁹⁶ *Ibid.*, 52.

¹⁹⁷ *Ibid.*, 57.

2.4.6 Spirituality and Sexuality

The Shadow Self

Unlike dualism that separated the body from the soul, Christian sexual ethics insists on the unity of body and soul. The whole person is affected by sin, whether it is sexual sin or any other sin. Kretschmar stresses that the deeds of one's body cannot be separated from one's relationship with oneself, other people and God.

A modern writer, Hudson, has written about the "shadow self" which is the part of ourselves that we want to hide from others; the self that has evil intentions, desires and thoughts. Although we want to suppress it, it somehow influences or controls us. The shadow-self might also be what Hagberg calls "embracing your shadow ego which will eventually and inevitably lead you to your core."¹⁹⁸ Sexuality is said to belong to the realm of the shadow self. Non-marital sexuality is seen as bringing imbalance at the core of a person.

Villa-Vicencio and de Gruchy offer character as a solution to the imbalance. The authors say "the ethics of character offers a way to bridge the theory-practice gap that has become a yawning chasm in modern ethics, by asking "What kind of persons ought we to be?" In other words, not only what is right, but how do I do right?"¹⁹⁹

¹⁹⁸ Hagberg, Janet. Real Power. 3rd ed. (Salem, Wisconsin: Sheffield Publishing Company, 2003), 133.

¹⁹⁹ Villa-Vicencio and de Gruchy. Ethics in Context. (Cape Town: David Philip, 1994), 100.

Kretzschmar picks it up and concludes that if character formation is occurring in people's lives, it will have impact on their sexuality – both affective and genital.²⁰⁰ She mentions some aspects of character as true love, maturity, faithfulness and relationship with God.

Counseling

Gary Collins writes on pastoral biblical counseling and shows that sex outside marriage and in other forms is destructive and enslaving. He bemoans the prevalence of sexual immorality and offers two major ways to prevent sex outside marriage. One is to provide sex education in the home, school and church, while the other way is to provide moral guidance through biblical counseling.²⁰¹

2.4.7 Some Effects of Non-marital Sexuality

Without going into much discussion of the effects of non-marital sexuality, it is important to highlight the other side of the situation, namely, some visible effects of "free" sexuality in the general world. Some of the common ill-effects include the following:

²⁰⁰ Kretzschmar, 204.

²⁰¹ Collins, Gary R. *Christian Counseling*. (USA: W Publishing Group, 1988), 252-259.

a) Just living together

This practice is common among the youth and the single adults. In most cases insecurity underlies the practice. For example, need for sex, finances and companionship. However, "the subtle guilt of doing something wrong makes it difficult for the individual to settle down into the relationship."²⁰² That is why, perhaps, most relationships of this nature do not last long.

Because of the uncertainty about its continuance, a cohabiting relationship does not promote growth of the persons nor the relationship. Besides, because there are no societal guidelines governing it, it tends to be more exploitative rather than being reciprocal. This is especially true for women because they tend to commit and invest themselves more into the relationship (including childbearing). They are often kicked out empty-handed.

Furthermore, cohabiting relationships have the disapproval of most parents and public authorities. For instance, *The Botswana Guardian* newspaper of February 20, 2004 told a story of a 35-year old woman who "has been dumped by the father of her three children [and has] lost a lawsuit at the Gaborone Customary court even before it was heard on the grounds that "lovers come and go as they choose." They had cohabited for 16 years, and the woman had lived with the hope of

²⁰² Howse, Kevin et al. Family Matters. (Alma Park, Grantham: Stanborough Press Ltd., 1988). 45.

marriage because that was what he had always promised her. The court ruled that she had no grounds because their parents had no part in their affair and there is nothing the court could do. The court president said they only handle cases "where parents were the ones who filed breach of promise and pregnancy cases."²⁰³

b) Extra-marital sex

Robert Moeller alludes to the fact that because the sexual act is a bonding process, one is divided and subdivided among all the sexual partners she/he has had sex with, until he/she has a "diminished self"; with pieces that only God can restore. He continues to say that "sex experimentation and intercourse outside God's plan changes us; it diminishes our sense of commitment and identity."²⁰⁴ He says, rather than increasing our ability to enjoy a meaningful and intimate sexual relationship, sex outside marriage deadens and destroys it: "It makes us numb to the sense of connection sex is meant to offer in the context of marriage."²⁰⁵ He says its after-effects do not go away when one says, "I do." Lastly, he gives statistics of cohabitation in the United States:

²⁰³ Sarah Mophonkolo, *The Botswana Guardian*, 20 February 2004, 5.

²⁰⁴ Robert Moeller. To Have and To Hold. (Oregon: Multnormah Books, 1995), 143-147.

²⁰⁵ Ibid., 152.

93% of women born between 1933 and 1942 had not lived with their spouse before marriage (90% of them were virgins on the wedding day); 36% of those born between 1963 and 1974 had not lived with their spouse before marriage; and today, two-thirds of all adults enter into a cohabiting relationship before marriage.²⁰⁶ As mentioned earlier, since the western lifestyle has spread far, the statistics above could, to some extent, also be portraying the situation in other parts of the world.

c) Divorce

Divorce can take the form of physical as well as psychologically separation. It opens doors to effects such as conflict of loyalty in children, insecurity for the future, loneliness and single parenthood.

d) Single parenthood (resulting from extra-marital sex).

According to Carolyn Simpson, in the United States of America, "almost 3000 teenage girls become pregnant every day; 1 million in a year."²⁰⁷ The number could be higher here in Africa. Many of these girls never get married and they become single parents and sometimes continue to have more babies even into adulthood.

²⁰⁶ Ibid., 160.

²⁰⁷ Carolyn Simpson. Coping with Teenage Motherhood. (New York: The Rosen Publishing Group, Inc, 1998), 2.

Pregnancy usually occurs by accident while the person is seeking the sexual pleasure or some other interests. Brown suggests that one other reason for single, never-married mothers is that they do not want to pass a certain age without a child. They want to share their life with someone, if not a husband.²⁰⁸ This is especially true in traditional Africa.

Brown quotes another writer, Alan McGinnis commenting on the "Hollywood concept of free sex" saying: "These so called experts have promised us fulfillment and growth and all we've got from them are confused children, problem parents, messed-up marrieds and sorry singles."²⁰⁹ In the United States of America, statistics show that the single-parent family is becoming more and more common. "In three decades, the single-parent family has increased by 450%. More than half of teenagers live or have lived in a single-parent home."²¹⁰ The authors estimated that by year 2000, 70% of teenagers would be living in single-parent households.

The authors continue to give some more eye-opening facts about single-parenthood in USA at the time of his writing:

- 86% of single parents are women;

²⁰⁸ Brown, 37.

²⁰⁹ Jerry Brown. Single and Gifted. (Grantham, Lincs: Autumn House, 2001), 11.

²¹⁰ Bill R. Wagoner, et al. Coping in a Single-Parent Home. (New York: The Rosen Publishing, Inc., 1997), 1.

- Young people from single-parent homes seem to experience more problems than other teenagers, for example, low grades, absenteeism, drugs, financial problems, identity problems, moods.
- 56% of children in America live or will live in a family that has gone through a divorce.
- 60% of all single-parent families are created through a divorce.

There are more statistics from Botswana on single parent homes: A Ministry of Agriculture study discovered that

- Children from female-headed households were highly malnourished, underweight and stunted compared to those from male-headed households.
- Poverty among female-headed households was 73% among rural areas.
- Female-headed households, who compose 52% of rural dwellers, were placed among the "vulnerable groups."

- Uneducated women are more fertile than educated ones. This, they observe, will increase Botswana population growth rate which is now 3.5% per annum.²¹¹

Again, these statistics show that women face more challenges in single-parenthood.

Conclusion

From the study of literature dealing with sexuality from the general world, some key ideas are drawn. First, it is clear that individuals living in the 21st century face a formidable challenge of the sexual temptation. Therefore, there is a need to empower the individual to make rational decisions. This could be done through counseling and other methods such psycho-education. Second, spirituality and moral character were also highlighted by the literature as integral parts of sexuality.

²¹¹ Mothatego, Felix and Chad Mantle. "Botswana: Food Security as Influenced by Globalization." *AgricNews*. 3:8. August 2002. A Magazine of the Ministry of Agriculture, Botswana.

2.5 Summary

In the foregoing chapter, relevant information needful to the understanding of the Botswana SDA members and their environment was given. Relevant biblical and theological reflections were made. Lastly, valuable investigation was done into other perspectives from the general world. The next chapter outlines the research process itself.

CHAPTER 3

EMPIRICAL RESEARCH DESIGN AND METHODOLOGY

3.1 Practical Theology and Empirical Research

Practical theology employs the empirical research methodology in its study of theory and praxis. Heyns and Pieterse define an empirical research as a scientific research consisting of three parts, namely, observation, experimentation and evaluation.²¹² The researcher studies the real situation firsthand. According to the dictionary, the meaning of "empirical" is, "based on observation or experiment, not theory."²¹³ It involves observation, exploration, experimentation, explanation, evaluation and prediction. Heyns and Pieterse continue to explain that empirical research "builds on the ordinary experiential process, but is conducted in a conscious, systematic fashion and is monitored and verified."²¹⁴ They add that "three sub-processes" (surmise, expectation, testing), together with observation and evaluation, make "an empirical cycle" of observation, surmise, expectation, testing and evaluation.²¹⁵

²¹² Heyns and Pieterse, 72.

²¹³ Oxford Advanced Learner's Dictionary, 1995.

²¹⁴ Heyns and Pieterse, 73.

²¹⁵ Ibid., 73.

Mouton and Marais define research as “a collaborative human activity in which social reality is studied objectively with the aim of gaining a valid understanding of it.”²¹⁶ The objectivity and validity in the definition above implies understanding even the attitudes, feelings and meanings, which the participants have beyond just the outward, observable activity. In this process, interviews and questionnaires are instrumental.

This research project, which is an empirical research, involves exploring and describing the phenomenon of sexuality among Botswana SDA adults. The researcher explored their attitudes and practices of non-marital sex and the extent to which it happens. Furthermore, in the part of describing, the researcher explored the causative factors involved.

Black and Champion (1979) describe an explorative research as a “research that has one of its chief merits being the discovery of potentially significant factors that may be assessed in great detail and depth...”²¹⁷ Furthermore, Kooverjee defines a descriptive research as one that “interprets what is; it is concerned with conditions that exist, practices that prevail, beliefs and attitudes that are held, effects that

²¹⁶ Mouton, J and H.C. Marais. Basic Concepts in the Methodology of the Social Sciences. (Pretoria: HSRC, 1988), 7.

²¹⁷ Black and Champion. Methods and Issues in Social Sciences. (Canada: John Wiley and Sons, 1979), 43.

are being felt and trends that are developing".²¹⁸ This is what this research aims at.

3.2 Design

The researcher classifies this study as an empirical study of an "ethnographic research" type, with the emphasis on participant observation.²¹⁹ By description, these are

"studies that are usually qualitative in nature, which aim to provide an in-depth description of a group or community. Such descriptions are embedded in the life-worlds of the actors being studied and produce inside-perspectives of the actors and their practices."²²⁰

Mouton adds that qualitative studies seek to understand people from their own perspective, not from another's. In other words, "it focuses on the subjective experience of individuals and it is sensitive to the contexts in which people interact with each other."²²¹ According to Laird (1993: 320, quoted in Mouton 2001: 194), family research needs "a detailed, holistic accounts of the daily lives of ...families, studies that might reveal the complexity, the richness, the diversity of their lives."

²¹⁸ Kooervjee, I, "An Exploration Field Study into Schoolgirl Pregnancies with Emphasis on the Role the School Can Play in their Prevention" (MEd thesis, Rhodes University, 1991), 43.

²¹⁹ Mouton, Johann. How to Succeed in your Master's and Doctoral Studies. (Pretoria: Van Schaik Pulishers, 2001), 148.

²²⁰ Ibid., 148.

²²¹ Ibid., 194,5.

Hence, a study of people's attitudes, beliefs and practices needs a qualitative approach to gain the above insights into their everyday lives and experiences, and to do it in a holistic fashion. This research can also be seen as a descriptive study that describes the practices, beliefs and attitudes of SDA adults in Botswana, with pastoral suggestions for intervention.

3.3 Hypothesis

First and foremost, it is anticipated that in the final analysis, a great deal of non-marital attitudes and practices will be found among the adults in the study. (This became apparent to the researcher from the observations, interviews and small surveys that he has done during group discussions with several adult sessions in his Family Life ministry at a Regional level).²²²

The results of non-marital sexuality such as unwed pregnancies, divorce, separation, backsliding in the faith and single parenthood, can be evaluated as proof of the hypothesis.

²²² In adult family life seminars, the researcher asks probing questions like, "Is it true that in Setswana traditional culture, a man should not be asked by his wife where he is coming from?" From the eager answers that would be given, one can easily tell that a great deal of extra-marital sex takes place among Batswana adults, including SDA adults.

3.4 The Aim

The motivation for and task of this study is to get information about the situation of non-marital sexuality among SDA adults and to suggest what could be done to curb the seeming prevailing practice of non-marital sexuality. Factors that contribute to SDA adults falling prey will be investigated. Finally, suggestions will be made to help adults abstain or be faithful in marriage.

Some of the causative factors are likely to include illiteracy, unemployment, problematic cultural beliefs and attitudes, weak spiritual experience of the participants and lack of self-control. These are some of the key ideas and concepts that will be guiding the exploratory aspect of the research process.

In the final analysis, successful efforts in preventing extra-marital sex are believed to be more in three areas, namely the church, the family and the individual: The church has the moral principle to empower the adults to "stand" by providing spiritual and moral guidance; the family will play a great role in the molding of children and adults in sexual behavior; while the individual has the ultimate choice. Chastity, in the researcher's opinion, has to do much with a well developed *character*. Character here is understood as the sum of one's virtues or powers. In other words, the development of the physical, mental, social and spiritual dimensions of the human being.

An instrument that will be suggested for the prevention of non-marital sexuality is a "psycho-education" approach whereby the individual is empowered with "skills, insights and competencies to enable them to live more meaningful and goal-directed lives."²²³ The researcher developed the suggested program. Finally, recommendations will be made to other scholars who might want to further pursue the concerns and dimensions that will be raised in this study.

3.5 Methodology

In order to explore the participant's attitudes, beliefs and practices, the researcher used a number of different methods. He used *personal interviews, literature, personal observations* and a *questionnaire*.

3.5.1 Selection of Cases

Given the sensitivity of the study (adult sexuality) and the fact that the society generally looks at such behaviors as substandard and immoral, it was not easy for people to volunteer information. The researcher, therefore, collected a broad sample of participants who were accessible and recognized as having inside experience of their own and/or the target group. A few were interviewed on the reasons

²²³ W.J. Schoeman. "Psycho-Education: A Model for Parent Training." (Paper, Department of Psychology, University of the Orange Free State, 1989), 95.

and situation of non-marital sexuality. The distribution of the participants was varied to get a more balanced conclusion. For example, the following were interviewed: pastors, an elderly woman, a married man and his wife, a widower and a traditional elderly man. In addition, a 42-item questionnaire (discussed in-depth later in this section) was used among those who were willing to volunteer information in order to broaden the basis for forming the final conclusions.

3.5.2 Pilot Study

The researcher has carried out numerous group discussions with SDA adults while he was Evangelism and Family Life Director at North Botswana Field Office.²²⁴ A director oversees all organized churches and their branches in the region. Currently, North Botswana Field has 47 organized churches and 100 branches. The churches either call or make appointments with directors to conduct seminars throughout the year. It was at these occasions that the researcher deliberately probed into the sexuality area many times and with different audiences.

²²⁴ The researcher was in the Regional office for ten years, which was from January 1994 to February 2004.

It was also during discussions like these that the researcher sensed the extent and the possibilities involved in this area. By the time he formulated the questionnaire (and the interviews he conducted), he generally knew what to ask and generally what to expect. It is worth mentioning that during seminars of this nature, especially at the camp meeting, the researcher had the privilege, together with other pastors, of counseling with many individuals who had various problems. The majority of the people he counseled with (about 80%) were coming because of illicit sexual affairs.

3.6 Sample

3.6.1 Sample Design

Each year the church has annual gatherings, called camp meetings, where the whole Church in the country or parts of the country gathers. These are the Church's largest meetings held every year. The researcher has conducted Family Life talks on sexuality (and many other topics) at these camp meetings. The significant ones for purposes of this research were in August, 2003 at Mmadinare and Etsha 6 and in August 2006 at Tsau and Masunga. The topics chosen for discussion by the researcher at these four camp meetings were specifically on the sexual attitudes, beliefs and practices of SDA adults.

On all the occasions, the researcher found that adults were very interested in talking about the subject. They were free to express themselves in the discussions and were also willing to participate in the questionnaire survey. They saw the subject as very pertinent to the life and existence of the church and individuals. For instance, at Etsha 6, where about 1500 members attended, the congregation ruled that the family life topic should not be taught just as one of the workshop, but should be addressed to the whole congregation. After the two scheduled periods of one hour each, they again requested for an extra lesson. And when extra time could not be created on the program, they arranged for an hour to be deducted from their free afternoon.

Camp meetings, in the researcher's opinion, were the best place to do the survey for two reasons. Firstly, because of the sensitivity of the subject, camp meetings provide the anonymity through hundreds of people who come from all corners of the country and mix randomly. In the free environment, people are able to open up without fear of being easily identified, unlike in a small church. Secondly, a rich diversity of cultures and peoples are represented at the camp meeting. The researcher was able to get a good cross section of the Botswana SDA population. The camp meeting is the place where the researcher was gratified, enthusiastic and privileged to do the survey.

The researcher captured data through a questionnaire at 4 different camp meetings over two consecutive years, namely, Mmadinare (Central district) in August 17-23, 2003 and Etsha 6 (North West district) in August 24-30, 2003. The following year the camp meetings were at Nyangane (Southern district) and Nata (North East) concurrently on August 22-29, 2004. Due to the later two camp meetings taking place at the same time, the researcher delegated two fellow family life presenters (who were also his work-mates) in the Southern district to conduct the survey for him.²²⁵

3.6.2 Sample Subjects

The researcher wanted to know the extent of extra-marital²²⁶ sexuality among SDA adults and therefore, adults were singled out. The camp meeting is seen by adults as *their* meeting since it is the only one for them. (The youth have other meetings, for example, the Youth Camp in April, the Youth Congress in December, Campo Rees, and District Camp-Outs, dotted throughout the year). It is obvious from mere observing that there are more adults at the camp meeting than the youth. They are also the ones who play a more active role in its running. The adults who participated also represent a mosaic of the

²²⁵ The researcher had coached them on how to administer the questionnaire in the same way I was doing it in the North. The procedure will be described elsewhere under Data Collection Techniques.

²²⁶ Extra-marital sex here includes pre-marital sex for those who have never been married. It is the same as non-marital sex.

adult population – the educated and illiterate, clergy and laity, villagers and urban dwellers, young and old.

3.6.3 Sample Size

The researcher wanted as many responses as possible from the camp meeting. The survey was done during the best possible times for good attendance.²²⁷ The aim was to get at least 400 participants. The researcher had 400 questionnaires ready (4 pages each). Sixty-five questionnaires remained uncompleted, even though every effort was made to get everybody to participate. After screening the completed questionnaires, **308** good responses remained. The rest were discarded as not adequately answered. Many people found it difficult to answer the section dealing with sexual practices and the one looking for their background information. Some of the reasons for the lower-than-expected participation could include the following: Firstly, fewer and fewer people attend camp meeting these days due to business, work and other commitments. Secondly, many people do not know how to read and write. Thirdly, many Batswana adults might not be acquainted with surveys and therefore might have been skeptical

²²⁷ For one of the camp meetings, this was during the 11:00 – 12:00am main service. This is the best attended service, attended even by people who are not camping but coming from the nearby villages. It is when the guest speaker preaches. The other time he speaks is in the evening from 7:30pm – 8:30pm which would be too late for a survey. The three other surveys were done during Adult workshop time.

about it. Fourthly, some just chose to withhold their participation due to reasons known to them. For example, on one occasion when the request to participate in the survey was presented to them, some chose to leave. Lastly, the other reason for the low response (as one might call 308 out of the 400 expected outcomes) was due to inadequately completed questionnaires, as mentioned above.

The researcher foresaw that additional surveys in individual churches could pose problems of travel, time and absconding due to small numbers and therefore, fear of being discovered. Hence, the researcher feels that 308 good responses were the best to get in the best setting of the church. Moreover, like Drew and Hardman²²⁸ believe that a sample of 30 respondents can be regarded as an adequate sample of behavior and opinion, the researcher believes that 308 is more than adequate for giving a pattern of behavior and attitudes of SDA adults in Botswana.

3.7 Data Collection Methods

The following methods of collecting data were used:

1. Literature. These include any books, magazines, articles, media reports and newspapers. Data collected from these sources was used, wherever possible, to add to and explain the information

²²⁸ Quoted in Naidoo, S, "Aids: Knowledge, Attitudes and Sexual Activity Among Black Adolescents." (MA dissertation, University of Port Elizabeth, 1994), 49.

that was collected from the participants. It helped in the conclusions that have been drawn. These sources give a broader context.

2. Observations. Mouton says observation is done in two ways: systematic field observation and participant observation.²²⁹ As part of systematic field observation, considerable time was spent (and has already been spent in the past 19 years as pastor as well as Family life director at Regional level) with SDA adults and non-SDA Batswana adults. Observation was done for the purpose of familiarizing the researcher with the adults' "world." Broad questions on such topics as Setswana cultural beliefs, their life experiences since becoming Christians were asked before narrowing down to general attitudes, beliefs and practices. Moreover, as stated before, during the camp meetings the researcher participated in the prayer and counseling consultation clinics, whereby pastors and professional counselors met with individuals and groups for prayer and counseling sessions. This gave him opportunity to do participant observation. The researcher met with many people. What he observed was that the majority of the clients had a problem with fornication or adultery. The guest speaker at one camp meeting

²²⁹ Mouton 2001, 105.

consulted with 13 people and 10 of them had an immorality problem. There were six other pastors who were doing this ministry and when the researcher asked two of them, they had a similar experience of having the majority of their clients coming because of immorality problems.

3. Interviews. Qualitative interviews were conducted, such as
 - a) Cultural interviews²³⁰
 - b) Personal understanding of norms, values and “taken-for-granted rules” of behavior.
 - c) Focused individual experiences regarding what happened, when, why and so forth. At least one elderly person was asked about his personal experience.

All the types of interviews listed above were carried out. The researcher has interviewed six individuals whose results will appear later in the study. The pattern of questions followed the three types of interviews listed above. In addition, “focus group interviews”²³¹ were done in Mmadinare, Etsha 6, Tsau and Masunga in particular. This was where the adult group was

²³⁰ Rubin and Rubin (1995:195, Quoted in Mouton 2001:197) define cultural interviews as “learning how people see, understand and interpret their world. In cultural interviews, the researcher spends most of the time listening to what people say rather than posing detailed and focused questions.” This is opposed to “topical interviews” which are focused on the subjects that the interviewer has chosen and involve more active questioning and is concerned about facts. The later could be used in the other two types of interviews that follow under b) and c).

²³¹ Mouton, 105.

meeting together for a workshop or discussion. Finally, “free attitude interviewing”²³² was also done, whereby similar questions were posed in a public congregational forum and everybody was free to answer.

4. A Questionnaire. A 42- item questionnaire²³³ was given to 400 people in four different camp meetings. Only simple words were intentionally used so that even a grade 7 person would be able to understand the questions.

3.8 Data Collection Procedure

3.8.1 The Procedure

During the camp meeting there are sessions where the youth and adults separate for specific workshops. The researcher targeted these sessions, in the Family Life workshop. However, at one of the camp meetings the researcher requested all the adults²³⁴ to remain after the main service at 12:00pm. As earlier mentioned, the good thing about camp meeting is that it brings together people from all the corners of the country so that the sample you get there truly represents the whole country.

²³² Ibid., 105.

²³³ Drew and Hardman believe that 30 questions is thought to be a representative sample of behavior and opinion. Quoted in Naido 1994, 49.

²³⁴ According to the official SDA Youth handbook, youths include persons from 10 up to 30 years. Therefore, for purposes of this study, adults refer to ages from 31 years. See Youth Ministry Handbook. (Washington, DC: General Conference of SDA), 5.

Besides the occasion where adults were requested to remain after the main service, questionnaires were distributed during workshop sessions. Even in the other three camp meetings where the researcher and his colleagues did not get a chance in the main program, the Adult Sexuality workshop still had the largest attendance than other workshops such as Church Growth and Finance. The average time to complete the survey – people being given instructions, filling in, along with translation – was about one hour.

Instructions given to the participants were as follows:

- a) A verbal call to all adults to participate and assist the researcher to study the church for its benefit.
- b) To incorporate everybody even those who do not read English. (Translation was done word for word for all questions).
- c) Highlight other instructions that were written on the questionnaire, namely, i) Answer all questions ii) Provide your own responses, not of another iii) Provide honest information, to the best of your knowledge iv) Do not write your name anywhere in the questionnaire and v) the information will be treated as personal and confidential.

Then the researcher slowly took the participants through the questionnaire, especially those who did not understand English. It was made as simple, clear and fun as possible. The aspect of anonymity

was strongly emphasized. For example, that no name be written anywhere on the questionnaire, being asked to spread out, not to show anyone or allow paper to be seen by anyone. When it came to handing in the papers, there was no specific order; people just dropped their papers in a random fashion on the floor at one corner of the tent so that the researcher would not even guess the order in which they came. (The researcher was not standing where the papers were being dropped but at a far corner, or was busy explaining to others who were still answering). This was to give further assurance of confidentiality and anonymity.

These procedures were consistent with the objectives of the study in that it seeks to draw as much personal information from the adults as possible. Therefore, when they are many, mixed and free, in a family workshop setting, it is likely that they would open up more. This was especially so because a preamble to the problem of extra-marital sex was given in the workshop lecture before the survey was given. To a large degree, they were prepared for the questionnaire. It was part of the workshop and they felt they were part of the exercise. For example, the researcher always worked out findings for a few questions and gave the participants feedback before the camp meeting was over. For example, findings from the question, "how many sexual

partners do you have right now?" They would feel very grateful to see the "picture" of the church in terms of sexual behavior.

On all occasions during camp meetings,²³⁵ the researcher had the privilege of presenting a lecture on sexuality before administering the questionnaire. This privilege gave the researcher a precious opportunity because he was able to highlight all key concepts and the sexual situation as it is seemingly prevalent in the church. In this way, people were psychologically and emotionally prepared when they took the questionnaire.

On these occasions, all adults remained as one group while the youth went by themselves. In this way, the adults were free to speak and express themselves. When everything had been explained as to what the questionnaire is all about, most of them accepted it, but a few chose to leave the tent, may be because they were to attend to something, or they could not read or write or just afraid to reveal their private lives. However, the researcher did not notice any open contempt for the exercise. For those who could not understand English, the researcher translated the questions to the whole group line by line. People seemed relaxed as they were laughing and making jokes.

²³⁵ In August 2003 and August 2004. This event takes place in August every year.

Everybody had enough time to complete the survey because it was mostly done in the afternoon during workshop time, which was roughly one and half hours. As reflected later in the questionnaire, all classes of people took the survey. Whenever people finished, they were free to leave.

3.8.2 Data Capturing

Everybody completed the survey on their own. No one was allowed to copy from anyone else's paper or to write for anyone. This was to encourage people to give the honest truth about them. The researcher admits that this requirement excluded some people who were willing to participate but did not know how to read or write or even how to choose an option from a list. Due to time or frustration, they left the questionnaire unfinished. However, there were not many of these cases.

3.8.3 Data Editing

As mentioned, some people started filling in the questionnaire but did not complete it. Others skipped certain sections that they did not want to answer. All those questionnaires that had many incomplete sections were not counted in the final analysis. They were discarded. The papers that were counted are those completely filled or had few

blank questions. However, due to a strong emphasis made at the beginning that they should answer ALL questions and the assistance that was made readily available, an overwhelming majority of questionnaires were adequately completed.

3.8.4 Data Analysis

The analysis of data began right away as central themes emerged in the literature review and observations. The process got more refined as interviews were conducted and additional concepts were revealed. When all data had been put together, connections that offer explanations between major themes and concepts were also observed.

For in-depth digging and understanding of the data obtained, the researcher decided to analyze all key questions one by one to get the broadest understanding of the target group before comparing and contrasting. The researcher believed that every question had very important information and bearing on the understanding of the target group or the problem under investigation. This approach made the analysis of data easier because all the information was available. The researcher simply referred to information that was already compiled.

3.9 Instrumentation

As mentioned earlier, besides the interviews, observations and literature, the questionnaire was the most significant instrument that yielded valuable data. As such, researcher will discuss it in more detail.

The researcher used a 42-item questionnaire, basically designed by him, although he followed the format of questioning used by Dr. David Chitate in his Family Sexuality seminars.²³⁶ The researcher constructed his own questions since his target group is specifically SDA and in a Botswana context. For example, cultural beliefs about sexuality in Botswana context will more likely differ from other cultural contexts even in a close neighbor like Zimbabwe.

Mouton observes that "research has shown that the length of the questionnaire or test has a direct and often negative impact on the quality of the responses."²³⁷ Therefore, 42 questions are deemed adequate, in the researcher's opinion.

Furthermore, responses were constructed on a scale, not just a single, vague response. For example, instead of asking whether they agree or disagree, there was a scale of five responses – strongly agree, agree, not sure, disagree and strongly disagree. This way, the

²³⁶ The researcher worked with Dr David Chitate when he came over to Botswana in 2000 to conduct his seminars for Civic leaders as well as church members in both Francistown and Gaborone. He has a Ph.D in sexology and was director of Research and Family Consumer Science department at Solusi University, Zimbabwe.

²³⁷ Mouton, 104.

researcher could get a more accurate response. Moreover, given the sensitive nature of the subject, a questionnaire allowed the respondents to express themselves more freely. For instance, direct questions were asked which needed precise responses that one would not give as easily in an interview. Since anonymity was strongly emphasized and assured, responses were quiet revealing.

Moreover, Susan Moore and Doreen Rosenthal observe that “education about sexual values and sexual health is likely to be more effective if educators take into account the *current* [emphasis supplied] beliefs and practices of their target audience.”²³⁸ A questionnaire helped to know the current beliefs and practices, given by the adults themselves, not by somebody else. Furthermore, a questionnaire is likely to get the precise information in a short time. It leads toward highlighting some tentative empirical trends and lends itself toward model development for further studies.

As stated in the hypothesis, the aspects of non-marital sex that the researcher wanted to discover are firstly, the extent of non-marital sex among the SDA adults in Botswana and secondly, factors that lead to immorality. These aspects were operationalized by way of a questionnaire.

²³⁸ Moore, Susan and Doreen Rosenthal. Sexuality in Adolescence. (New York: Routledge, Inc., 1993), 1.

The questionnaire was divided into four sections. The four sections of the questionnaire were meant to move from simpler and easy-to-answer to more difficult questions so that it would woo the participant on and on. The first section asks about one's background – things that the subject does not need to think much about, then on to practices and attitudes. The questionnaire was divided as follows:

Section A - Biographical information of the respondents. This section seeks to inquire about their parent families, home environment, education and where they come from. The motive behind this section is to see what influence the background has had on somebody's sexuality.

Section B - Sexual knowledge of the respondents. How much do they know about sexuality and where did they find out about it? Does knowing or not knowing predispose somebody to non-marital sex? What role and influence do different sources of sexual knowledge have on somebody's choice of sexual practice later? These are some of the intentions of this section.

Section C - Sexual practices of the respondents. Based on the upper two sections, how have the respondents been affected? What are their present sexual lifestyles? This is really where we get to know the extent of non-marital sex among the adults. We will know how

many of them are involved, what ages are mostly affected, how they are involved – whether with multiple partners, homosexuals et cetera.

Section D - Sexual beliefs and attitudes of the respondents.

This section seeks to find out about their inner values, beliefs and convictions, although they may be doing something else. For example, how do they, as Christians, reconcile their lifestyles with their faith? What do they, themselves, say?

With these four sections, it is hoped that enough of the probing for information was done. The information will lead to theorizing about the adults' sexual problem. The research gives some quantitative (facts) as well as qualitative (feelings, attitudes) results. Dr. Chitate seems to use the terms "quantitative" and "qualitative" in this way. For instance, we want to know the extent, hence percentage of those involved in non-marital sex. The answer to the question, "I have had this number of sexual partners so far____?" will tell how many have been involved. The results from the answers to the question, "I have an illegal sexual partner right now", will tell us the number or percentage of those who are currently practicing non-marital sex.

Qualitatively, the answers to the question, "sexual pressure from the public makes it impossible to abstain" tells us about their feeling and attitude towards abstinence. Given five options, namely a) strongly agree, b) agree, c) not sure, d) disagree, and e) strongly

disagree, the questionnaire could obtain their general feeling regarding abstinence. The answer to the question, "One must experience the "world of youth" before settling down in marriage," tells us about their values regarding virginity and marriage and also about their attitude towards chastity.

3.10 Challenges Experienced (Shortcomings)

Firstly, people are not so willing to open up about their personal private lifestyles. For instance at two camp meetings where the researcher distributed his questionnaire, there were some low-toned murmurings from a few people, especially the elderly, as to how young people could ask them such questions. The researcher also saw a number of people decline taking the questionnaire. Some completed only the first part but did not finish the rest of the sections. In other words, there were a number of non-responses and discarded papers. The researcher suspects two reasons for this: The first reason could be that the area under investigation is sensitive or frightening because it reveals one's private life. The second reason could be that people in Botswana are not used to interviews and questionnaires. This might be the first one for most of them. Some might not have understood how to answer in spite of the explanations. However, overall, there were enough responses to reach a conclusive opinion of the situation.

Another challenge faced was that there were not many available sources for documented traditional beliefs. For these the researcher had to rely on old people who orally shared with him traditional forms of Setswana sexual life. Thirdly, during data editing and analysis, the researcher admits that working alone and by hand took considerable time and effort. At times he had to go over the same pile because he had lost count or wanted to ascertain something he had glanced in one of the papers. However, this exercise also gave him firsthand experience with processing his data.

Lastly, but not least, expenses involved in stationery, equipment and travel were also a substantial challenge.²³⁹

3.11 Summary

In the foregoing chapter, the research process was outlined and described. From the researcher's point of view, the conditions in the field were very conducive for the best results. With careful analysis of the data, the findings of the research will be presented in the next chapter.

²³⁹ Botswana is a vast country. The researcher was living in one corner of the country in a town called Kanye, just 90 km from the South African boarder. It is some 1500 to the western side of the country (Seronga) where the last church is and 1250 to the northern last church (Kavimba).

CHAPTER 4

RESULTS: PRESENTATION AND DISCUSSIONS

This chapter documents the results of the fieldwork that has been elucidated in the preceding chapter. The researcher will begin with interviews carried out with a few and random individuals and groups. In this way, one can get a feeling of the situation and to ascertain the ideas and questions written down on the questionnaire which was the main tool.

4.1 Interviews

Firstly, *groups*. The researcher has interviewed over ten different groups, ranging from churches, adult workshops to large congregations at the camp meetings. The aim in the groups was not so much to document what was being said as to get the feeling of the extent, ideas to follow up and most importantly, to get them to talk and be ready to reveal more when the questionnaire came.

Secondly, *individuals*. In most cases the interviews conducted were non-structured interviews. In other words, the researcher had some questions he had prepared to ask, but he somehow allowed the conversation to flow, and he would pick what he picked from whatever

flowed from the heart of the interviewee. The researcher did not “program” the interviewees to give certain information or in a certain way. The researcher just introduced himself and that he was trying to research on traditional Setswana culture, and would appreciate some information from elders like them who know the olden Setswana culture. The researcher also explained that the information requested is somehow intimate and he apologizes for asking elders such questions. (It is not easy or acceptable to talk to most Batswana elders about sexual matters). The researcher further assured the interviewee that the information shared is purely for the researcher and that it will be treated as confidential. Then the conversation would flow from there.

Examples of the questions the researcher would ask are: How was abstinence during your youth days? How did you learn about sex yourself – friends, Initiation? In case of infidelity, what would happen? If the woman was infertile, what would people say? What about polygamy?

Below, the researcher will give a summary of the main points taken from each of the interviewees. The interview will be reported literally as it was said in the vernacular. ²⁴⁰

²⁴⁰ Please, note that all the names in the following section have been changed for confidentiality. The description is also such that it will hide the person’s identity.

Mr. Kgafela: A non-Adventist from the southern part of Botswana. He is an elderly man of eight grown-up children who are all working. He is a truck driver for Murray and Roberts, a construction company which was at that time doing water reticulation in the northern part of Botswana. The researcher gave him a lift from Francistown to Maun (500km) on 26th November, 2003. We talked about a number of things – crime, accidents, religion and finally came round to traditional Setswana family and sexuality. About infidelity, this is what he said: It was traditionally common and accepted for a man to find another man sleeping with his wife in his house and not trouble them. He would ignore it, scold the wife later or tell the elders of the village who would call the offending man and quietly fine him a beast “to wash away the mess.” The husband would not fight or expose the offender; neither does he divorce the wife.

Mrs Mosarwa. She is an old woman nearing 90 years of age in the North Central part of Botswana. She is widowed. The researcher met her at her house on 3rd October 2005. He questioned how she viewed extra-marital sex in her day. She said that she is surprised with today's women who will be upset or react coldly towards their husbands when he has “gone out.” She repeated this statement a number of times. She says during her day, a man would just tell the

wife that he is “going to the forest” and she knew and accepted. Even when he arrives in the morning, life continued as normal. Nobody could tell that he had just arrived. The same was true for the wife; if the husband caught her, he would just warn her not to do it again and then life went on. She concluded by saying that many children of that day were born from other men, but husbands accepted them just as theirs, especially during World War II.

Mr Mbusha. He is an elderly widower in his 80s. He lives in the extreme western part of Botswana, near Namibia. The researcher met him at his home on 18th April, 2004. In the case of adultery, he spoke very passionately that people have gone out of God’s way: “God has made only one thing [marriage with one woman], but we have made our own inventions.” He kept mentioning this point over and over. At last he related his own experience with another man’s wife; he also related other people’s experiences on the mines in Johannesburg where he was working. The experiences were to show how bad adultery was. He concluded by saying that although some could forgive, but others killed or bewitched the culprit.

Pastor Charles. (04 April, 2004): An SDA pastor in Botswana. He has grown up children. He spoke extensively, touching on a number of

valuable points. Among them, he said, Batswana are generally too sociable even careless in their interaction. If a woman allows the man to touch her from hand to breast and buttocks, then the man knows that she has agreed. He says people come into the church with these habits. In traditional Setswana life, he said, adultery was accepted as part of life. A woman could bring gifts from a lover; and a woman would not ask the man where he is from. He continued to say that some children learn about sex from sleeping with parents in the same hut and hearing them in the act. On some beliefs, he said, women believe that "when men pat me in a wooing manner, it confirms that I am attractive" and that "if I don't attract men I will not get married." He said the church is too lenient and church members are weak in following their Christian laws. When asked what he thought was the best way to overcome the sexual habit, he said: "First, you make an appointment with God for a certain day to stop; put a goal to overcome for 30 minutes, then one hour, one day, one week, one month, one year, just like that." In addition to this, one needs to read, pray, determine each day to watch, to focus on one's work and to be committed to and contented with one's spouse.

Pastor Sammu. (25th February, 2004). He is an elderly SDA pastor. The interview happened as he and the researcher worked together

during the researcher's work itinerary. He said it was believed to be part of a woman's self-image to be approached by many men and that one of the favors she did for at least one of them was to sleep with them. The parents of a woman would start wondering whether the lady was well if she did not have any boyfriend for a long time. They would suspect that she had some disease or some problem. During maternity, a man would disappear to stay at another woman's place and the wife would be aware of it. Similarly, whenever husbands went to the mines or other far away workplaces, women would engage other men. Pastor Sammu observed that many children in those days were born to men who were not their biological fathers, but the "step fathers" would just treat them equally as his own. Somehow, the men understood that the women would not abstain for that long, and the women also knew that the men were going out with other women wherever they were.

Pastor Wannie and wife. The researcher and the couple drove together on 9th September, 2003, covering a total of 300km. Pastor Wannie said out of 80% of the people he consulted at a certain camp meeting had an immorality problem. His wife, who was with him at the camp meeting, shared that one of the reasons for the problem was that some people did not know that living with someone you are not

married to was biblically wrong. She said she had to explain it to her husband who was the guest speaker; that was when more people stood up to confess the wrong. Lastly, the couple observed that the poorer section of the country was more plagued with the problem, perhaps, they surmised, due to low literacy rate, unemployment and strong cultural conformity.

From what the researcher deduces from almost all the interviewees, it is clear that immorality exists from long back in Botswana and that it continues into the church. This gives the idea that it is culturally embedded. In seeking to address it, the cultural aspect cannot be ignored. Moreover, other aspects like economics, literacy and social interaction also come into play.

4.2 Questionnaire

The information from the questionnaire will be tabulated according to the sections of the questionnaire. Background and sexual knowledge as one section, sexual practices on its own and sexual attitudes and beliefs will be another section. Some key findings that emerged from the study will be cited.

4.2.1 Brief Description of the Sample

The researcher received 308 good responses to the questionnaire after distributing 400 of them; 65 questionnaires remained uncompleted; 27 were discarded due to incomplete information.

Out of 308, 234 were women; 74 were men. Obviously, there were more women in the survey than men. This is also true in the church and the country population. Although the number of men is much smaller compared to that of women, the researcher did not see men boycotting the survey. In fact, men were more willing to complete the questionnaire than women.

TABLE 5: WOMEN COMPOSITION

<u>Status</u>	<u>Number</u>
Married	149
Single	55
Separated/Divorced	17
Widowed	10
Virgins	3
<u>Total</u>	<u>234</u>

It is clear that the majority of women are married (63.6%). This is commendable. However, from observation, it appears that many

women are unaccompanied by their husbands. It could be possible that among those women who said they were married, some might be separated or have been staying together traditionally for a long time but having never legalized. Another possible scenario is that women who appear single might be married to men outside the church.

TABLE 6: MEN COMPOSITION

<u>Status</u>	<u>Number</u>
Married	63
Single	6
Widowed	3
Virgin	2
<u>Total</u>	<u>74</u>

More men than women are married (80% as compared to 63.6%) and men are less likely to be single (8% as compared to 23%). 74% of single women have children, or are single parents, while only 50% of men are single parents. This is mainly because ladies often fall victim to non-marital sex consequences. In addition, most men want to

marry a woman who has no child or preferably a virgin.²⁴¹ Therefore, those ladies that have children are left single.

4.2.2 Background and Sexual Knowledge

Question 11 asked, "Who has contributed the most to your discipline in life? The intention of this question was to see who had the greatest chance to influence the respondents. The results were as follows:

TABLE 7: WHO CONTRIBUTED THE MOST DISCIPLINE?

<u>Contributor</u>	<u>Number of respondents</u>
Parents	191
Grand parents	48
Church	46
Sister/brother	11
School/community	5
Other (Aunt, neighbor etc)	1
No response	6
<u>Total</u>	<u>308</u>

²⁴¹ Galenakgosi M. Orapeleng. "Pre-marital Sex Among Seventh-day Adventist Youth and Possibilities for Preventative Action." (MTh dissertation, University of South Africa, 2003), 80.

This result shows that the majority of the respondents lived long with their parents or grand parents. The parents had a good chance to impart to them even sexual values.

Those who received most of their discipline from the church almost always came from a troubled family or were from “just a traditional family” which confirms that church was a refuge for them; a second home. The same was true for those raised by sisters, brothers, friends et cetera. Those who received most of their discipline from school or community mostly belonged to single parents or “just a traditional family.” Perhaps, these two findings indicate the importance of being raised by both parents and the importance of both parents being Christians. Both parents being Christians are more likely to be stable in their family government and therefore can give better guidance and support to their children.

The above findings confirm that the home has more advantages in the discipline (and in sex education) of its members than church or any other entity. That is where sexual education should be strongly emphasized.

The table below shows that although parents stayed long enough with the children as to impart the most discipline in their lives, they left out the aspect of imparting sex education to them.

Question 12 said: “My parents taught me about sex...”

TABLE 8: PARENTS TEACHING SEX

<u>Frequency of teaching</u>	<u>Number of respondents</u>
Very often	14
Often	13
Seldom	28
Very seldom	26
Never	209
No response	18
<u>TOTAL</u>	<u>308</u>

Although the researcher commends those few parents who taught their children either very often or often, one finds that the overwhelming majority of parents NEVER taught their children about sex. There needs to be a new line of education and that is, educating parents on how to communicate with their children on sexual matters. The parents need a paradigm shift.

An attempt was made to find out how the adults actually started knowing about sex. The researcher wanted to know how people first knew about sex because the initial experiences with sexuality often become the habit of adulthood or predispose someone to the same lifestyle. A question as to the source of their initial knowledge was

posed: “My initial sexual knowledge was received from mostly...” The results are as follows:

TABLE 9: SOURCES OF INITIAL SEXUAL KNOWLEDGE.

<u>Sources</u>	<u>Number of respondents</u>
Parents	31
Media (TV, books, magazines)	56
Traditional Initiations	10
Friends	164
Other (church, school, self etc)	30
No response	16
<u>Total</u>	<u>308</u>

A good number, if not the majority of adults, convert into the church when they are old. This means that by the time the church begins to teach them about proper sexuality, they have already experimented with it. It was also evident that even in “traditional families”²⁴² parents did not teach their children about sexuality. Somehow, children were left to discover for themselves. Hence, they are misled by friends or other influences.

²⁴² It is assumed that the people studied here grew up mostly in those days before television and other modern devices became prevalent. The family was deemed more intact than today’s family that is challenged by many pressures.

From the table above, it is clear that the overwhelming influence in the dissemination of sexual knowledge is friends. Parents and other social entities like church and school scored almost the same, but much lower than friends. The second most influential source of sexual knowledge was the media. This result also shows that the community initiation ceremony accounted for only 10 people out of 308, which means that the majority of the current adult generation has not gone through the traditional initiation, or if ever, then sexuality education was not prominent or it was preceded by friends.

4.2.3 Sexual Practices

88% of men have children while 89% of women have children. The sample shows that both men and women are very fertile or are sexually active. The researcher further wanted to know their sexual practices and the current extent of illicit sex among them. This leads to the most interesting section of the study, which is, sexual practices.

As said above, both men and women are sexually very active and fertile. Only 5 out of 308 (or 1% of adults) are virgins. Next, the researcher wanted to know how the adults have been behaving sexually throughout their lives. What he found was that the most common sexual expression was sex between man and woman (hetero-sex). Moreover, it was common to have multiple partners, either at

the same time or one after another. Other forms of sexual expression like masturbation, bestiality, casual sex, homosexuality and pornography, were very rare among the sample group. The table below shows the number of sexual partners the respondents have had in their lives so far.

Question 19 asked, "I have had this number of sexual partners so far...." Results to this question will be presented in three groups for clarity, namely, Married women, single women and men.

TABLE 10: MARRIED WOMEN: Number of partners had.

<u>No. of sexual partners had so far</u>	<u>No. of respondents</u>
1	37
2	33
3	22
4	13
5	10
6	5
7	1
8	3
9	2
10 partners and above	9
No response	14
<u>TOTAL</u>	<u>149</u>

Among those who had 10 and above, one said 15, another said "many" while another said, "I don't know." It is also not surprising to find a high number of non-responses. This was indeed a direct and frightening question. Nevertheless, we get the picture that the

Batswana SDA adults have multiple sexual partners before and even after marriage, as we shall see later. It is also likely that some who did not respond did not want to reveal a non-ideal response. It is also evident that many women (and men) usually marry after “going around.”

TABLE 11: SINGLE WOMEN: Number of partners had.

<u>No. of sexual partners so far</u>	<u>No. of respondents</u>
1	6
2	7
3	7
4	7
5	5
6	2
7	2
8	0
9	1
10 and above	15
No response	3
<u>TOTAL</u>	<u>55</u>

Among the answers for sexual partners more than 10, there were answers like “not sure of number”, “too many”, “I can’t count.” One respondent of 43 years had had 90 partners so far; another one of 44 years had had 100 partners; and another of 31 years had had 54 partners so far.

Single women are more likely to have many sexual partners, perhaps, because they depend on the men for economic survival or the men dump them for new relationships.

TABLE 12: MEN: Number of partners had.

<u>No. of sexual partners had so far</u>	<u>No. of respondents</u>
1	9
2	19
3	12
4	5
5	4
6	3
7	1
8	0
9	1
10 and above	18
No response	2
<u>TOTAL</u>	<u>74</u>

Men seem to be victim to multiple partners more than women. For example, as shown in the number of sexual partners over 10. It would seem that men are less faithful to one relationship for a long time.

Still on sexual practices, a more direct question was asked. Question 20: "I have a secret sexual partner right now (how many___). The results are presented below. Again, for clarity, they will be presented in two tables – one for women and the other for men.

TABLE 13: WOMEN WITH ILLEGAL PARTNER

<u>Status</u>	<u>Total</u>	<u>No. with illegal partner</u>	<u>No response</u>
Married	149	14	23
Single	55	22	2
Widows	10	1	2
S/Divorced*17		5	3
Virgin	3	—	—
<u>Total</u>	<u>234</u>	<u>42</u>	<u>30</u>

*S/Divorced stands for single or divorced.

17-30% of women (average of 24%) in the church have an illegal sexual partner currently.²⁴³ Even married women have secret sexual partners. The traditional conception is that only men have secret lovers because women are mostly around the home with the children. Perhaps, changes in modern lifestyles such as working wives, transfers and economic empowerment give women more freedom to choose their own lifestyles. Of course, more single women (40%) have unlawful sexual partners, compared to 9% of married women.

²⁴³ As it was said earlier on, those who did not respond are likely avoiding giving a revealing positive answer. If they were clean on the matter, they would most likely answer boldly.

TABLE 14: MEN WITH ILLEGAL PARTNER

<u>Status</u>	<u>Total</u>	<u>No. with illegal partner</u>	<u>No response</u>
Married	63	11	7
Single	6	4	—
Widow	3	—	—
Virgin	2	—	—
<u>Total</u>	<u>74</u>	<u>15</u>	<u>7</u>

20-36% (or an average of 28%) of men in the church have illegal sexual partners. The rest of the respondents in the two tables above, is assumed, have no illegal sexual partners. In other words, they are faithfully married or if single, they are abstaining.

9% of married women have a secret sexual partner, while 17% of married men have. This can mean that men are less likely to be faithful to their marriages than women. The same is true for single men versus single women. Single men are less likely to abstain than single women. In the previous table on single women and the above table, 40% of single women have an illicit sexual relationship while 66.7% of single men have.

Extra-marital affairs exist with both married men and women, but it is more prevalent among men (almost double). However, illicit

sexual behavior is more rampant among the singles both men and women, but again, more prevalent among the single men. As for the number of sexual partners, some people have as many as 5 secret sexual partners at a time. The majority of people who had multiple secret partners were from married men.

The following table shows how SDA adults express themselves sexually. For clarity, the results will be presented in two tables, one for men and the other for women.

TABLE 15: Out of 234 WOMEN: Other methods of exposure to sex

	Very often	often	Seldom	Very seldom	Never	No response	Totals
Literature	29	17	24	73	79	12	234
Videos/TV	22	12	15	89	76	20	234
Pornography	1	7	24	51	132	19	234
Casual sex ²⁴⁴	2	2	6	17	196	11	234
Bestiality	----	----	----	----	226	18	234
Masturbation	5	9	12	20	173	15	234
Homosexual	----	3	3	2	215	11	234

²⁴⁴ Casual sex refers to forms like prostitution whereby one takes a partner for just a night or a few hours for mere relief, with no serious intentions to continue the relationship.

The most outstanding observation from the table above and the one below is that although other forms of sexual expression exist among SDA adults, they are mainly hetero-sexual. However, other forms of sexual expression like homosexuality, lesbianism, bestiality, pornography (also called "visual adultery"²⁴⁵), masturbation and even casual sex also exist. Masturbation is the second most common expression in both men and women. However, the majority of adults were ignorant of these other "deviant" forms.

TABLE 16: Out of 74 MEN: Other methods of exposure to sex

	Very Often	Often	Seldom	Very seldom	Never	No response	Total
Literature	10	3	5	27	26	3	74
Video/TV	5	5	6	24	27	7	74
Pornography	2	5	7	14	38	8	74
Casual sex	4	3	3	7	54	3	74
Bestiality	----	1	1	1	66	5	74
Masturbation	3	7	6	11	41	6	74
Homosexual	----	1	2	1	65	5	74

²⁴⁵Robert Moeller. To Have and To Hold. (Oregon: Multnomah Books, 1995), 177.

Conclusion

The researcher appreciates the openness of the respondents because a good number revealed their most private lives. This was a very direct, sensitive and frightening section of the questionnaire (Questions 16-21). It is the section where many of the discarded questionnaires were blank. In addition to reasons outlined before for low response, some people may still be having fear and/or guilt from their past experiences.

What was observed generally, from these statistics is that the Botswana SDA adults, both married and single, have had multiple sexual partners in their lives. Some could honestly be termed promiscuous. This situation could lead to repercussions like HIV/AIDS, single parenthood and low energy and spiritual interest in the church.

Another interesting observation is that the Botswana, especially the rural and the uneducated, have never read a book or seen a TV/video show. They may not be having access to these things because of financial limitations or absence of electricity in their villages.

4.2.4 Sexual Beliefs and Attitudes

According to Milton Kamwendo, beliefs are a self-fulfilling prophecy.²⁴⁶

Beliefs may limit or enhance one's potential to grow and change.

Negative ones "dis-empower" while positive ones affirm. It is therefore, very important to examine the beliefs that people hold before seeking to help them. One may need to rewrite/rephrase the negative beliefs and repeat them to himself/herself until he/she believes otherwise. Attitudes, on the other hand, derive from our beliefs and describe what state of mind we are in regarding the future and what we are going to do with it. For instance, whether we think it is possible or not will determine whether we will pursue or not, and how well we do that pursuing.

The researcher now focuses on some beliefs and attitudes of SDA adults concerning sexuality. Some beliefs had been compiled from group discussions; some have been heard from the elders and public media. The researcher wants to see how prevalent they are in the church.

4.2.4.1 Sexual Beliefs

Question 31 asked: "People must "see" whether or not they are sexually compatible before marriage." This belief wants to know

²⁴⁶ Kamwendo, Milton. Its Time to Unleash Your Potential. (Harare: Wonak Investments Private Limited, 2003), 161.

whether the SDA members believe that sex before marriage is justified by seeking to know compatibility. Compatibility here may include sexual performance and size of the sexual organs. The results are as follows:

TABLE 17: COMPATIBITLIY

Belief	Number of respondents
Strongly agree	13
Agree	19
Not sure	16
Disagree	58
Strongly disagree	180
No response	22
Total	308

From the table above, although the majority do not go for sex on the basis of compatibility, there are still some who strongly agree, agree or not sure (16.8% of those who responded). However, from the view point of the Church and the Bible, sex before marriage for whatever reason is not justified.

Question 32 was similar to question 33 and it asked: "After engagement, it's OK to have sex with your fiancée." The question wanted to establish when exactly they start recognizing that people are married and can have sex. Some people believe that once the two agree, or the parents agree, sex can take place. However, the Bible (and the SDA Church) recognizes sex only after the two have been declared husband and wife by an appointed Marriage Officer. The responses are as follows:

TABLE 18: SEX AFTER ENGAGEMENT

Belief	Number of respondents
Strongly agree	29
Agree	24
Not sure	27
Disagree	51
Strongly disagree	153
No response	24
Total	308

28% of those who responded strongly agree, agree or are not sure when sex should legally begin. This is a high number of members who are not sure or agree that sex can begin before people are officially

married. Engagement should be understood to be a step towards marriage but not final because any one of them can turn around and there will be no lawsuit against him/her. No legal documents have been signed yet.

Question 33 asked: "A wife does not need to inquire about the husband's whereabouts and what he has done." There is a common belief that in the African culture, a husband (but not the wife) is given liberty to be absent from home even at night without having to tell the wife. This belief gave men some license to extra-marital affairs. The researcher wanted to know how much SDA adults still subscribe to it.

TABLE 19: HUSBAND'S ABSENCE

Belief	Number of respondents
Strongly agree	25
Agree	26
Not sure	16
Disagree	59
Strongly disagree	163
No response	19
Total	308

Again, this belief, although negated by the majority, still prevails among our adults, both men and women. We must recognize that some women are married to non-Christian men and they may be forced to submit to the husband's traditional way of life. On the other hand, some Christian men who want extra-marital affairs may hide behind this belief.

4.2.4.2 Sexual Attitudes

A few questions were asked that reveal the SDA adults' attitudes towards sex outside marriage. This was an interesting part because it tells what they themselves believe and will do, not necessarily what custom says.

Question 36 asked: "It is difficult to stick to one partner." The responses were as follows:

TABLE 20: MARITAL FIDELITY

Response	Number
Strongly agree	15
Agree	11
Not sure	11
Disagree	93
Strongly disagree	175
No response	3
Total	308

11% of those who responded admit that it is difficult to stick to one partner. This is no wonder because from the tables above, 11.8% of SDA married adults, while 42.6% of single adults had an illegal sexual partner at the time of the interview. Because of the qualitative research (interviews) done in this thesis, one may assume that this percentage is much higher than 11.8%. Another factor to be considered is that both men and women knew the SDA ideal of chastity and it is quite possible that they may be afraid to reveal their own sexual lifestyle regardless of the anonymous questionnaire.

Question 38 read: "I don't mind a love affair as long as my partner does not find out." This question aimed at establishing whether or not the fidelity comes from principle (right doing and faithfulness to God and spouse) or from circumstances. One great cause of sexual infidelity in families is when spouses have to separate, due to factors such as transfers, study and sickness. That is when and where most extra-marital affairs are likely to occur. The results were as follows:

TABLE 21: SECRET LOVE AFFAIR

	Number of respondents
Strongly agree	5
Agree	12
Not sure	14
Disagree	51
Strongly disagree	198
No response	28
Total	308

11% of those who responded did not mind (or were not sure of) having a secret love affair as long as they would not be found out.

Question 41 read: "Sexual pressure from the public (for example, media, ways people dress) makes it impossible for one to abstain." With this question the researcher wanted to know how much pressure the adults feel from the prevailing "sexual atmosphere" that influences so many young people. In other words, does older age make someone somehow resistant to sexual temptation? Responses were as follows:

TABLE 22: SEXUAL PRESSURE

Response	Number of respondents
Strongly agree	31
Agree	34
Not sure	25
Disagree	66
Strongly disagree	128
No response	24
Total	308

32% of those who responded are not sure that somebody can resist sexual pressure from the public. So far, this is the highest percentage by the respondents in terms of their attitude towards deviant sex.

Question 42 read: "SDA (Bible) faith is not quite able to keep one from falling." In other words this question wants to establish how effective the adult's spirituality is in helping them overcome the sexual temptation. The results were as follows:

TABLE 23: EFFECTIVE SPIRITUALITY

	Number of respondents
Strongly agree	29
Agree	43
Not sure	25
Disagree	52
Strongly disagree	136
No response	23
Total	308

34% of adults do not believe that their spirituality is able to sustain them against the sexual temptation.

4.3 Summary

There are many beliefs which people have concerning sexuality. Some of these are even found across Botswana border as one UNICEF survey discovered. It was discovered that 51% of girls aged 15-19 in South Africa did not know that someone who looks healthy can be infected with HIV and transmit it to others.²⁴⁷ (This statistic could be true for Botswana which is similar to South Africa in many respects).

As a result of this ignorance among the girls, the writer observes that

“Sadly, many AIDS orphans are sought out by men who believe that having sex with a virgin will cure sexually transmitted diseases. Furthermore, many men will not marry a girl unless she has first produced a child. The use of condoms is therefore seen as a barrier to both marriage and motherhood.”²⁴⁸

However, in general, SDA adults in Botswana are not steeped in traditional beliefs. The majority disagree with traditional beliefs that encourage sex outside marriage. The researcher concludes that perhaps, the fall into immorality is mainly due to influence by friends, society and force of habit. Crossing over to attitudes, one also sees that the majority disagree with lax sexual behavior. This gives hope for the reformation of the adults in that they are not defeated in their beliefs and attitudes. The majority are quite in line with their Bible principles. In all the belief/attitude questions, the majority disagree

²⁴⁷ Anonymous writer. “Shocking AIDS Statistics.” *Awake*. 22 February 2001, 14.

²⁴⁸ *Ibid.*, 14.

with any attitude or belief that is contrary to the Bible. Yet, the church (and whoever) still has the task of educating the one third or so, that still needs help in straightening their beliefs or strengthening their attitudes towards correct sexuality.

CHAPTER 5

CONCLUSIONS AND DISCUSSIONS

In this chapter, the researcher will infer from the survey key aspects to the problem of extra-marital sex among SDA adults in Botswana. Firstly, the researcher is glad that he could get to their most private lives through a questionnaire and some other means. The information obtained could help people to see the situation in the church. The deductions drawn here could also form part of the curriculum for the psycho-spiritual program suggested in the next chapter.

Another important point to mention is that the researcher was keen to establish what the participants themselves saw as the solution. These hints came from the questionnaire, interviews or group discussions. It must be mentioned, however, that most people would drift towards spirituality as the only solution – prayer, Bible study, involvement in church activities. Perhaps, this is the most important solution according to the majority of the people. (In group discussions, the researcher would be the one insisting that other aspects be explored as well). This chapter seeks to put together ideas and feelings that have been gathered from the participants, directly or indirectly, as significant solutions to the problem.

5.1 Role of Family

Firstly, it was discovered that parents did not play a prominent and proactive part in giving their children the initial knowledge about sexuality. This could lead to children experimenting, learning from their peers or believing the distorted portrayals of sexuality in the media. This means that in the long-term endeavor towards chastity, one great emphasis should be to educate the parents in skills for imparting sexuality education to their children. This way, a new generation of properly informed youth and adults could be hoped for.

Secondly, the support of the family throughout life's battle is crucial to the victory of its members both as young people and also as adults. Here, reference is made to such support as love in the home, intensified devotions and giving each other quality time. It is true that sometimes the sexual temptations outside home are very powerful, even as to overthrow home influences, but it is also true that very often the tempted one gets carried away because he/she has no conducive home to flee to for refuge. Hence, in the pursuit of chastity or remedy for sexual ills, the role of a good Christian home cannot be overemphasized. Commenting on the primacy of home, E.G. White says:

“The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. “Out of the heart are the issues of life” Proverbs 4:23; and the heart of

the community, the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences. The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon hearts and lives."²⁴⁹

Without undue emphasis, a study by Kenaope, referred to earlier, revealed that 60% of the people who were interviewed (total 206) had been influenced by families or relatives to join the church. This was higher than any other factor or program including evangelistic campaigns. Parents and home were also emerged as the "strongest influence that retains people of SDA background in the church."²⁵⁰ This shows the power of the family to influence for good, especially for Batswana who attach importance to family relationships. Dr. Kenaope continues to emphasize family by saying,

"By and larger, spiritual families (62.30%) have been identified as the strongest factor that stimulates biological growth among local churches that were surveyed in Botswana. The SDA church should continue to aim at wining families, extended families, and relatives to church. Botswana is a communal society. As such, more emphasis should be placed on winning the larger group rather than targeting individuals. Those who join the church should be encouraged to remain friendly with their extended family members so that they can secure a bridge by which their non-SDA friends and relatives can be won to Christ. *This calls for the local churches to work toward strengthening families and*

²⁴⁹ Ministry of Healing, 1905, 351-2.

²⁵⁰ Kenaope, Kenaope, "A Church Growth Study and Strategy for the Botswana Seventh-day Adventist Church" (DMin dissertation, Andrews University, 2003), 89-90, 96.

church programs that can enable both families and the youth to be well grounded in the truth."²⁵¹ [Italics supplied].

In the same study, among activities in which SDA members regularly participate, daily family worship came second with 36.41%, after tithing which scored 38.83%. This was more than personal daily Bible study and study groups.²⁵² In short, the family may be the most influential entity available in the church and in the society. It can be used to instill principles that promote chastity and to address problems posed by immorality.

5.2 Role of the Church

Another entity that would come in to really assist its members is the church. While the family may have a good influence, some people, young and old, do not have families, or they come from dysfunctional families. Therefore, the church should step in as their parent, guardian or relative. The researcher recommends that the church embark on very intentional and holistic sexuality programs. One such program will be recommended in the next chapter.

²⁵¹ Ibid., 96-7.

²⁵² Ibid., 97.

5.3 Imparting Sexuality Education

Although some parents talk to their children often or very often about sexuality, the findings show that an overwhelming majority of parents in the study NEVER talked to their children about sexuality. If they had talked to them, and the children, regardless, went astray, parents would not be implicated in their loss. Now they never even made an attempt.

One reason for the above occurrence could be culture.

Generally, in the African culture, discussion about sexuality is almost taboo. Adults do not feel free even to talk with their spouses about it, let alone their children. A long time ago, the community initiation ceremonies²⁵³ apparently taught young men and women about sexuality. After that, they would be left to themselves as grown-ups to experiment. Now with the disappearance of Initiation ceremonies, parents should have taken over. Somehow, a vacuum exists concerning the impartation of education on this important subject. Young people turn to other sources like friends and media to learn about this crucial stage of their growth.

²⁵³ The teenage boys were taken out for a period of about two months. Girls were initiated somewhere around the home. The period was short, and perhaps too late to learn about sexuality.

5.4 Friends and Media

It was recommended that the Church needs to come up with more wholesome social and spiritual programs. For example, provide better social interaction than the destructive worldly associations they would otherwise choose; have well-planned and interesting meetings, service clubs, abstinence groups, Christian women's club and outings. The idea behind these activities is to keep people "close" and engaged in the right kinds of associations.

Another initiative the church could do is to vigorously promote Christian media - literature, videos, and cassettes, and watching Christian TV channels. It is hoped that good (Christian) friends and media will go a long way influencing people toward good behavior as much as bad friends and media influence them towards bad behavior.

5.5 Empowering Women

It emerged from the study that women are more vulnerable to sexual immorality from, among others, lack of education, unemployment and cultural set-ups. They tend to be more dependent on men who have more resources and power. Therefore, deliberate steps need to be taken to empower them so that they are able to make their own decisions and choices regarding their sexuality.

Some concepts that could be included in the curriculum for empowering women could include: empowering the Young Woman, more parental attention and involvement with the girl child, social upbringing that does not “put down” girls/women, instilling self-esteem and assertiveness, giving equal opportunities to boys and girls for career and employment. A Botswana Television, “Talk Back” – Women and HIV, went on to even suggest that some terms people use need to be revised, such as “head of the family”, “bread winner” because, it said, they put women on some type of second-class citizen status.²⁵⁴

Another important point to note is that women were more economically vulnerable than men. Unemployment rate among women was 82.5% compared to 56% among men. Although it did not come out very clear in the research that women were in need, it is however, evident that most women are dependent on men for income. Therefore, attention needs to be given for more women to be trained in both vocational and literary skills. The government of Botswana, as earlier mentioned, is to be commended in this regard, for intentionally offering women more opportunities in economic schemes. Other entities are also urged to pay more attention to vulnerable women.

²⁵⁴ *Women and HIV*. “Talk Back,” A Botswana Television program. 21st October 2003, at 12:00.

5.6 Singleness

It was the singles that had higher occurrences of immorality than the married. For instance, 9% of married women had secret sexual partners while 40% of single ladies had. Similarly, 17% of married men had secret sexual partners while 66% of single men had.

However, singleness does not have to destine someone to a life of immorality and/or suffering. Brown observes that singleness “is not becoming a he-man, it’s about becoming His man.” “It’s not about becoming super woman” but about becoming God’s woman.” In other words, he advocates “committed singleness”: to be single and satisfied; to be single-minded on God and service to humanity (see also 1 Corinthians 7:35). He says that our purpose for being is service, not sex.²⁵⁵ He quotes Soren Kierkegaard who said, “The door to happiness swings outward.” He also cites Mother Theresa who lived a single life on the streets of Calcutta.²⁵⁶ Hence, engaging singles in service would be a way of helping them morally.

Brown continues to elaborate on singleness by clearing 6 myths associated with singleness:

- Firstly, that singles are immature; maturity is associated with marriage.

²⁵⁵ Jerry Brown. Single and Gifted. (Grantham, Lincolnshire: Autumn House, 2001), 14.

²⁵⁶ Ibid., 21.

- That singles are incomplete; sexual experience is taken as part of social beings.
- That singles are unstable, therefore, not eligible to promotions, adoption of children and other privileges.
- That singles are damaged - they are divorced, widowed et cetera.
- That singles are dangerous - they are often thought to be homosexual, seductive, naïve in raising children et cetera.
- That singles are unacceptable; people do not feel comfortable with adult singles whose singleness is somehow permanent.²⁵⁷

Brown further wishes that singles would be free from two "ailments": Firstly, somebody-sickness: belief that somebody out there will make them happy. He says that "there is no perfect person who will make you happy; the only way you ever feel strong and sure is when you are giving to others instead of wishing that they would give to you."²⁵⁸ Secondly, "yesterday-blues": longing for the good old days. In this case, one is blaming himself/herself for not having found a partner or a good one; for wasting opportunity by wrong choices et cetera. Brown says, "Shake

²⁵⁷ Ibid., 31.

²⁵⁸ Ibid., 36.

yourself from your dream fantasy and face today's realities.

Philippians 3:13"²⁵⁹

5.7 Spirituality

One finding from the study was that those who did not have a high spiritual interest were also likely to fall. One reason why 32% of adults have answered that Bible faith is not effective to keep one from falling might be that they do not apply it well to their lives. For instance, on Bible study, E.G White observes that

“The reason why the youth, and even those of mature years are so easily led into temptation and sin, is that they do not study the Word of God and meditate upon it as they should. The lack of firm, decided will power, which is manifest in life and character, results from neglect of the sacred instruction of God's Word. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.”²⁶⁰

As the church and others teach the adults (and youth) on chastity, one of the key areas is to help them have daily, personal Bible study and know how to study the Bible and assimilate God's promises found in it. For example, some concepts that offer spiritual power include the following ideas:²⁶¹

²⁵⁹ Ibid., 36.

²⁶⁰ Ellen G. White. Ministry of Healing. (Nashville, TN: Southern Publishing Association, 1905). 364.

²⁶¹ The thoughts shared here are gleaned from A.C. Mpofu's, "Reflections on Dynamics of Salvation." (Seminar Handbook, Kanye Hospital, no date).

- Through the Cross (the good news of God's love and purpose), God has provided a plan of salvation whereby He overthrows sin and sinfulness. Here God deals with both what a sinner does and what he is. In the final analysis, people will not be condemned for being born sinful, but for rejecting the remedy thereof.
- God delivers from all sin (Matthew 1:21): Sins of the spirit (for example, pride, jealousy, unbelief, selfishness); sins of the mind (for example, evil thoughts, imagination, forgetfulness); sins of the flesh (for example, adultery, rape, incest); sins of disposition (for example, character traits like cruelty). God's grace and "mystery of godliness" will dismantle all sin and "the mystery of iniquity."
- In receiving Christ by faith, believers receive all spiritual blessings, deliverance and power that have been accomplished for them already. They are only invited to come and enjoy (Luke 14:16-17). In the parable of the marriage banquet, which represents salvation, the message was, "I have prepared my dinner... and all things are ready, come unto the marriage" Matthew 22:4. This includes the victory over sin and Satan. It is theirs for the taking.

- Through the indwelling Christ (also called New Birth), God transforms believers' sinful nature into His righteous image by putting in them a hatred for sin and a heart to obey His law (Jer. 31:33). Where they are no longer matters, but what matters is the principle within them.
- All these facts are appropriated by faith which is defined as "an unquestioning trust in God." Perhaps, the greatest sin of Christians today is unbelief. As much as it kept the Israelites 40 years winding in the wilderness, it is hindering progress today and keeping spiritual Israel from entering spiritual Canaan. Incidentally, people are able to believe in politicians, doctors, meteorologists, astrologers, scientists, drivers and even Satan but find it difficult to believe God. Yet, there is a more sure basis to believe what God says because He never changes (Mal. 3:6), He does not lie (Heb. 6:18), nothing is too hard for Him (Gen. 18:24).
- With all these provisions in mind, the Bible writers urge believers with all earnestness to: resist the devil until he flees (1 Peter 5:8); to put on the whole armor of God (Ephesians 6:10-18); that they are more than conquerors (Rom. 8:37); that they are born of God and overcome the world (1 Jn.5:4, 5) and that they are new creatures in Jesus (2 Cor. 5: 17).

There are many more empowering passages in the Bible. In fact, the whole Bible is full of spiritual power for those who peruse it daily and earnestly.

Other spiritual avenues available to church members and any believer include reading Christian books in personal and family devotion, fasting and meditation, belonging to a small group that shares your life goal and aspirations, involvement in some form of ministry, attending worship services and seminars, singing and being in touch with nature.

5.8 Breaking the Illicit Sex Habit: Suggestions

One of the apparent things from the survey is that some of the immorality happens because of force of habit. It is like, for some people, once used to sex, it is difficult to stay without it. In the counseling sessions we have yearly at camp meeting, many people ask how they could break up the illicit relationship they have. They confess that they have tried many times but find themselves right where they were. Hence, one of the components of the curriculum to help adults should be to share with them some suggestions on how to break the illicit sexual habit.

Robert Moeller offers the following steps to bring "therapy for an emotional virus":

- Firstly, he suggests that you break off contact with the person, or have little to do with him/her. “Do not write him, call him, or spent time with her/him.” He argues that if one is physically separated, “it is virtually impossible to become sexually involved.”²⁶²
- He also suggests that you spend significant time showing love to your own spouse, acting in loving ways – picking him/her up from work, calling him/her, working with him/her. Loving acts will return the fond feelings for your own spouse.²⁶³

The researcher would like to add some more suggestions that could help someone resist the sexual temptation.

Independent decision. It takes much more courage and maturity to say, “NO.” Many people get carried away by the prevailing influences, and are not able to make their own decisions. When God requires His people to be “separate and touch not the unclean thing...” (2 Corinthians 6: 17), each person needs to make up their own mind to be chaste.

Dress. Many people are not careful about how they dress. Wearing sexually suggestive clothes can send a message that one is

²⁶² Robert Moeller. To have and to Hold. (Oregon: Multnomah Books, 1995), 111,119.

²⁶³ Ibid., 119.

open to sex even if that is not what he/she means. Then why should one send a confusing message?

Media. Controlling one's exposure to sexual material portrayed in the media will also go a long way shielding him/her from sexual temptation. For instance, one needs to avoid sexually suggestive movies, books, pornography and certain music. On the contrary, expose yourself to those things that take you where you want to be.

Alcohol. Alcohol beclouds the judgment, exposing someone to things that he/she would not normally do. The researcher guesses that some illicit sex happens after parties where people were "having a nice time." According to a United Nations survey of Michigan Institute for Social Research, 81% of teens said they have used alcohol at some point in their lives.²⁶⁴ One of the key areas in the victory over the sexual temptation is temperance in what we eat and drink.

Having Fun. Many people are looking for fun in sex. However, there are other activities and places that have pure, elevated fun. From the researcher's own experience, great sources of fun have included Bible study (devotion), having quality time with wife and children, gardening and involvement in some ministry to other people. When one's mind is occupied in these "tranquil enjoyments," he/she

²⁶⁴ Ibid., 99.

scarcely has time for nasty thoughts and acts. The researcher has discovered that these activities refine and ennoble.

5.9 Beliefs and Attitudes

There were several beliefs and attitudes that the researcher has discussed in groups with adults. To mention but a few:

Virgin Cleansing. There is one belief held in Botswana that says, if an elderly person who has a sexually transmitted disease (especially a man) has sex with a young, virgin woman or an innocent little girl who has never been slept with, this elderly man can “cleanse” himself of that disease.

“Childline Program” on Botswana Television broadcasted a story of an 8-year old orphan girl named Nomsa. Nomsa was by then already suffering from AIDS which she contracted when her own father abused her sexually at the age of 6. Her mother had died of AIDS and the HIV positive father turned to the innocent 6-year old child in the belief that he could rid himself of the disease by sleeping with her. The child eventually told some people and the father was arrested and shortly died of AIDS in prison. By the time of the story, Nomsa, who could not walk properly, had a swollen tongue and looked fatigued, was said to be left with about six months to live.²⁶⁵

²⁶⁵ “Childline.” Botswana Television program. 19 June 2003, 20:30pm.

This belief is simply not true. It shows lack of scientific knowledge about disease. For instance, that a disease like AIDS is also in the blood and cannot be cleansed merely sexually. Furthermore, this belief reveals a very selfish and sinister spirit of wanting to cleanse oneself at the expense of an innocent child.

Practicing Sex improves future marriage. It seems that a number of church members hold to the same belief that is held in the general world outside, that practicing sex before marriage would improve one's sexual life in marriage. It is similarly believed that one must experience the "world of youth" before settling down into a serious relationship of marriage.

Tim and Beverley La Haye asked over 1000 husbands and wives two questions: a) "In marriage, do you enjoy sex?" b) Did you practice sex before marriage?" The result was that most of those who said "we don't enjoy sex much" are the same ones who said, "Yes we practiced sex before marriage." And those who said "yes, we enjoy sex" also said "we never had sex before marriage: we were virgins on our wedding day"²⁶⁶

Experience and conclusions reached by several individuals as revealed in the researcher's discussions with groups of old and young show that "pre-marital sex is not good training for marriage."

²⁶⁶ Quoted from Bruce and Carol Britten. Questions Young People Ask. (Florida, RSA: Worldwide Books, 1999), 67.

Conclusions reached by various people agree that the most successful marriage begins with two persons neither of whom has had sex before. This could be due partly to the fact that, besides involving the entire person, sex is a bonding process. Therefore, having bonded with several people somehow leaves the person "unfit" to freshly bond with the life-partner. According to Donald Joy, there are 12 bonding steps that the two people should go through before they have sex. These are:

- Eye to body
- Eye to eye
- Voice to voice
- Hand to hand
- Arm to shoulder
- Arm to waist
- Face to face
- Hand to head
- Hand to body
- Mouth to breast
- Hand to genital
- Genital to genital²⁶⁷

²⁶⁷ Joy, Donald, M. Re-bonding: Preventing and Restoring Damaged Relationships. (Dallas: Word Publishing, 1986), 5.

For two people to meet sexually, a lot of bonding has taken place so much that a part of one's personal "space" or self gets surrendered in each relationship. As a result, there is bound to be regret when one is to bond with a lifetime partner, a regret that some other person(s) have invaded the space that only the life partner was to know.

5.10 Summary

In the foregoing chapter, key aspects surrounding the extra-marital problem were lifted from the study. These included the paramount role of the family, (especially parents) the church and empowering women. Moreover, suggestions on how to stay chaste were given. These are key components that will form the substance of the suggested intervention program in the next chapter.

CHAPTER 6

A POSSIBLE PROGRAM FOR INTERVENTION

There are many approaches by which members with immorality problems could be helped. In the SDA Church in Botswana, at least two approaches are being used widely. The first is what can be called the "Rebuke approach" whereby someone is preaching or teaching on how bad immorality is. This is done mainly in sermons at church or other meetings organized by the church.

The second approach is some counseling. The Church has a few counseling places and seasons when some counseling is provided to people with problems. This is usually done during weeks of prayers, camp meetings and other revival times. The counseling sessions can last from about 10 minutes to about an hour, and there will be a line of other people waiting to come in. In most cases, it ends up like a mere request for special prayer from the pastors who normally do the "counseling."

The fact that discussion about sexuality is generally perceived as "taboo" in the Setswana culture also adds to the immorality problem not being addressed adequately and proactively. Consequently, the church and the parents only come in to discipline the offenders. Only

recently is the church, perhaps, starting to think about assisting people more adequately. The first church counseling center in Botswana was opened in 2007. Moreover, many adults have confessed that the “very first discussion on sexuality” was a workshop entitled “Adult Sexuality,” hosted by the researcher at the 2006 camp meeting.

The above approaches are doing their part to help. However, in the researcher’s view, they are not adequate; they seem not to be getting to the core of the problem, to assist the individual members grapple with the wide spectrum of forces they are faced with.

Hence, the “Harmonious Development” is a psycho-spiritual model program of chastity that the researcher is recommending. It is considered to be comprehensive. Moreover, it would be wise to choose an approach that would fit into the local context. The suggested approach fits the teaching method which the church has provided for already in its programs. It is not expensive and can reach many people within a given time and locality.

The Harmonious Development program is a syllabus that covers all related aspects of an individual towards bringing all of his/her faculties under his/her control. Along this theory, the researcher reasons that if we can tighten an individual’s life in all its dimensions through a plan of development, we are likely to bring harmony of

action and self-control. This natural law,²⁶⁸ the researcher deduces, applies everywhere and to all things, including one's sexuality. If one's life is disorganized it will be weak, and weakness in one area will lead to weakness in other areas. The result will be chaos. The reverse is also true: if we tighten one area, it will lead to tightening of other areas as well. The result will be harmony and strength. The harmony and strength of individuals will precipitate harmony and strength of families, churches, nations. From a Biblical perspective, Jesus' mission was to restore unity of all things (Isaiah 14:12; Colossians 1:20; Ephesians 1:9, 10). Satan's purpose and work is to disrupt unity and to weaken, thereby bringing chaos and disharmony.

The Harmonious Development theory says that victory (in this case, chastity) is not an event that comes by chance. Rather it is a result of a purposeful lifestyle. By deciding to order one's life accordingly, one directs and channels the life towards that goal. In this case, the Harmonious Development program seeks to order the adult's life towards chastity.

This model program may seem to be a long term solution but it is a long lasting option that reaches to the root of the problem. It is believed that the "fall" of SDA adults into immoral behavior is due to disintegration at the centre of their "coordinated being." In other

²⁶⁸ Discovered by G.M. Orapeleng through meditation on the above concepts. It says, "Weakness breeds chaos."

words, not having the physical, mental, social and spiritual dimensions developed harmoniously. A harmoniously developed character is what might be called in the Bible, "uprightness" Ecclesiastes 7:29: "Truly, this only I have found: that God made man upright, but they have sought out many inventions."

This is supposed to be a model program patterned after God's original plan at Eden. Looking at the Eden Home which the Omniscient Creator had prepared for our first parents, we would find a pattern for our living today. Christianity or Redemption is actually a process of getting back to lost Eden. In Eden, we find that all aspects of man's life were adequately taken care of – physical, mental, social and spiritual.²⁶⁹ Jesus was a model of a harmonious lifestyle when He lived here on earth (Luke 2:52): "And Jesus increased in wisdom [mental] and stature [physical] and in favor with God [spiritual] and men [social]." The significance of the word, Harmonious, is that the dimensions are interrelated – one promotes or demotes the others. As a result of being harmoniously developed, Jesus, as a human being, was victorious over all sin, including the sexual sin.

In the following section, the researcher will briefly enunciate key concepts in each dimension of development. These concepts are to be taught in the pattern of psycho-education through a methodology

²⁶⁹ Elaborations will be made under each section below.

which the researcher calls "Life Coaching." In other words, they are to be taught in a simple, persistent and personalized manner so that the learner is able to assimilate them.

6.1 In the Pattern of Psycho-education

Before discussing the suggested model program, the researcher would like to dwell for a while on the adapted base theory, which is psycho-education. The following section will examine four approaches to psycho-education, ending with the one extracted from an article by Schoeman (1989). Although in the article the author was applying it to parent training, it can be applied to other areas of training like training adults on chaste sexuality.

6.1.1 Description of Psycho-Education.

Among the first proponents of psycho-education were Patterson and Carkhuff. These authors say psycho-education involves not only therapy but also "training or education of everyone in the conditions of good human relations."²⁷⁰ By definition, psycho-education may be defined as "psycho-education is directed at the...development of human potential. It includes the training of individuals and groups in skills, insights and competencies to enable them to live more

²⁷⁰ Patterson C and Carkhuff R. Helping and Human Relations. (New York: Rinehart and Winston, 1969), 9.

meaningful and goal-directed lives."²⁷¹ In short, therefore, psycho-education aims at developing or empowering people. A few empowering programs will be discussed below.

6.1.2 Life Skills Teaching Programs²⁷²

This is a psycho-educational approach by Hopson and Scally that has its two main objectives as self-empowerment and empowering systems. In this approach, it is demonstrated that empowered people are more competent to help others and that self-empowered people are more committed to social action. This means that "the more young people feel that they do have some power to influence what happens to them, the more they will use that power for the benefit of others and the community."²⁷³ Stages of skill acquisition are as follows:

- a) Awareness of a desired skill
- b) Motivation to realize potential gains in acquiring the skill.
- c) Analysis of the skill, objectives and possible sources.
- d) Practice components of the skill; decide when, and how to start.
- e) Review and reward progress, correct mistakes, repeat practice.
- f) Apply the skill in real situations, preferably teaching it to others.

²⁷¹ Schoeman, 95.

²⁷² Developed by Hopson, Barrie and Mike Scally. Lifeskills Teaching Programs. No.1. (Leeds: Leeds University Press, 1980).

²⁷³ Ibid., 25.

Hopson and Scally emphasize that self-empowerment is a process [not a state to be achieved like in Maslow's self-actualization] of taking increasing charge of yourself and your life; a process of becoming.²⁷⁴ Self-empowerment involves being willing to change, having some skills to change yourself and the world around you, specifying a desired outcome and steps needed to achieve it, actual acting on the steps and being aware of yourself and your surrounding. An empowered person, the authors say, is more open to change, more assertive, proactive, self-directed and self-accountable, learns from mistakes, sees alternatives, thinks relatively, values others and has a balanced lifestyle. In other words, there is integration of skills so much that "each skill relates to every other skill."²⁷⁵ In this approach, the researcher appreciates the identification of various skills, learning and practicing them with a goal of reaching a higher level in one's life.

6.1.3 Work Groups

This is another form of psycho-educational approach that can be used to empower people, especially in marriage enrichment programs.

Mace and Mace's program of work groups is a useful example.²⁷⁶ In

²⁷⁴ *Ibid.*, 20.

²⁷⁵ *Ibid.*, 17.

²⁷⁶ Mace, D.R. and V.C. Mace. How to Have a Happy Marriage. (Nashville, TN: Abingdon Press, 1977). Quoted in Kretzschmar, L. Sexual Ethics. Marriage Guidance and Counseling Study Guide 2 for MGC 203-G. (Department of Social Work, UNISA, 1986). pp. 27-30.

this approach, groups of 3-5 couples discuss, led by a *therapist* who directs the discussion toward a constructive end. The pairs of married people take turns to dialogue as a group. Thus through modeling, the work groups help modify behavior and develop skills in the couples.

Work groups certainly have a growth potential for each couple. They can help promote family happiness and prevent future problems. There are different types of groups and programs suited for various groups. For example, singles and youths.

6.1.4 A Psycho-training Experiment: Questionnaire

Another psycho-educational approach is proposed by Roux and Weyers from the University of the Orange Free State. Their concern was that theology students' sense of calling and their academic training were not enough to qualify them for effective ministry. The students also needed personal and interpersonal skills, such as positive self-image, self-knowledge, spontaneity, communication, emotional control, internal values and purposefulness. Without these, many students and ministers were seen to be dropping out of the ministry due to many stressful factors like debt and workload.

In order to test this assumption, an empirical experiment was done on 40 theology students and another 40 control group. To gain information on their psycho-social maturity, a questionnaire on

personal, family, formal and social relationships was given to both groups at the beginning of the experiment. In the meantime, the academic training of the experimental group was also modified towards psycho-training. At the end of the experiment, the same questionnaire was administered to both groups. The research showed that the experimental group had increase in characteristics of psycho-social maturity. According to the authors, this study proves that more attention should be given to the personal and interpersonal skills training of the future ministers.²⁷⁷

Critique

The researcher's synthesis of different psycho-educational programs mentioned above is that they are all very helpful and should be integrated in different ways and different times in the training of individuals and groups. For instance, they have elements of dialogue, goal of empowering and integration of skills. However, the researcher is looking for a simpler approach that will reach down to the individual in a specific way towards sexuality training. In that case, the researcher believes, W. Schoeman's cyclic approach is better. Schoeman's approach incorporates many of the elements from other

²⁷⁷ G.B. Roux and prof A Weyers. Die ontwikkeling van 'n psigo-opleidings-model om teologiestdudente tot psigiese wolwassenheid te begelei. *Ned Geref Teologiese Tydskrif*. Vol 34:3, September 1993. pp. 371-383.

models and falls more directly into the model that the researcher is envisioning. In the researcher's opinion, it is well-structured and easy to follow and evaluate. In the end, components of each of the models are incorporated and utilized in the Harmonious Development program. Schoeman's psycho-educational approach will be discussed in more detail in the following section.

6.1.5 Schoeman's Approach

Schoeman begins by observing that unlike traditional models of therapy which use a linear approach explained as follows: Abnormality – diagnosis – prescription – therapy – cure; psycho-education would like to see it this way: Client dissatisfaction (or ambition) – goal setting – skill teaching – goal achievement. This approach is in line with the pattern of this research: dissatisfaction with adults' morality – goal setting (chastity) – skill teaching (Harmonious Development) – goal achievement (chastity).

The process above, according to Schoeman, is cyclic. It can be presented as follows:

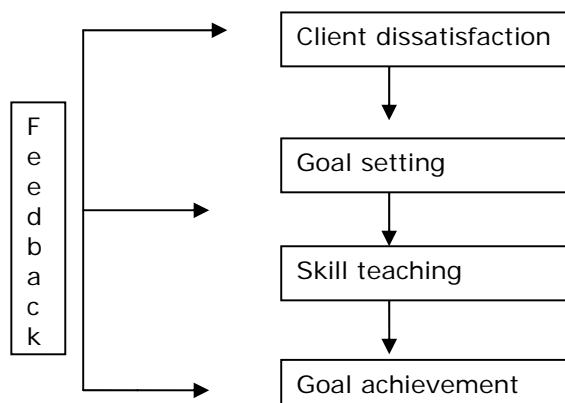


Figure 1: Psycho-educational process

This is in line with a practical theology scenario of theory and praxis whereby we learn from the process and theorize and keep on experimenting and learning.²⁷⁸ As a psychological process, this approach implies learning as part of behavior-modification process and the vital role of the trainer (in skills teaching) in the learning process.

Implications of Psycho-education (Schoeman, 97). Firstly, it is directed at Preventative Services, meaning that effective training of people in essential skills could promote community and organizational development. Secondly, psycho-education is concerned with the

²⁷⁸ Heyns, L.M and H.J.C Pieterse, 22-45.

meaningful development of a human being during his/her entire lifespan. This implies that the Harmonious Development program, which is psycho-educational, is a lifespan approach. We may not test its effectiveness within a short time but the emphasis is in seeing that individuals imbibe lifelong principles. Hence, the training approach which researcher calls, "Life Coaching." The lifelong approach also implies that each developmental stage of the individual may serve as a goal for psycho-education, for example, childhood, youth, adulthood and old age. Hence, it will not be surprising to see that although focusing on adults, it refers to other stages as well. For instance, in the questionnaire, a question of how someone was brought up is important to his/her view of sexuality today. It also means that people at various stages will have different concerns and goals relevant to their stage.

Thirdly, psycho-education is appropriate for the development of complex systems. Miller²⁷⁹ ordered complex living systems into seven different hierarchical levels: cells, organs, organisms (individuals), groups (families, communities et cetera), organizations (cities, schools, churches et cetera) and supra-national systems. The target level in this research is individuals and groups (families) and

²⁷⁹ Miller, J.G. Living Systems. (New York: McGraw-Hill, 1978), 15.

organizations (churches). The researcher is concerned for their development towards chastity.

Fourthly, as stated above, psycho-education displays a cyclic process. This means that each system experiences equilibrium in a given situation. In cases of disturbance of this equilibrium, a system must formulate goals for restoration. The cyclic (also called cybernetic) process, is represented as follows:

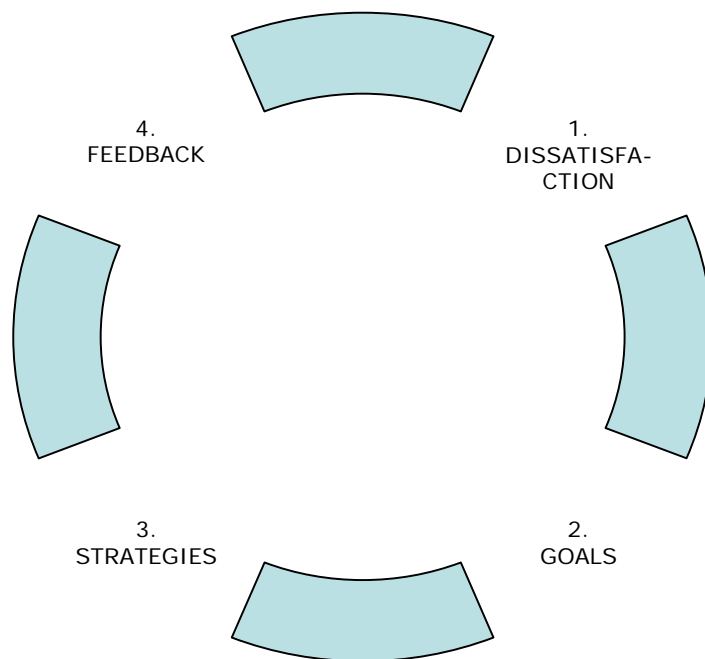


Figure 2: Cybernetic cycle

Fifthly, psycho-education has methods that it employs. These are:

- a) Direct training: refers to training individuals and other systems in specific skills, insights and competencies.
- b) Consultation: refers to training clients who are responsible for a specific system. This means training the leaders. The psycho-educator then acts as the consultant to these leaders.
- c) Psycho-technology: implies the development of technological aids which the psycho-educator may use during the training. These may include the training program, computer, chats, and mass media.

6.2 An Adult Training Program

In line with psycho-education, adult training on sexuality means that it is developmental and preventative: Individuals are developed by being trained and hence prevention of immorality. Adult training will strive particularly towards the following goals:

- a) Provide adults with pertinent information for the development of individuals and families.
- b) Sensitize adults on social interactions at family and community levels.
- c) Training adults in skills relevant to their role as family members and Christians.

Bearing these goals in mind, the training then follows the steps of the cybernetic cycle as adapted for psycho-education. That is:

1. Client dissatisfaction or Ambition. Society and Scripture define the role of husband and wife relationship, as well as the individual in terms of sexuality. Therefore, when married people or singles do not behave properly sexually, there is dissatisfaction or disturbance of the equilibrium. In short, due to pressure either from within or without, non-marital sex is practiced. This is undesirable because it comes with dysfunctional after-effects. For example, there is remorse on the part of the offender and a feeling of betrayal on the part of the offended. This causes disturbance of the family equilibrium or dissatisfaction.
2. Goal Setting. The following goals were proposed for adult training; a) providing adults with information regarding the development of individuals and families b) sensitizing adults on social interactions at family and community levels. Communication skills c) training adults on skills relevant to their role as responsible family members and Christians.
3. Skill teaching (strategy): Although it may cost some money, a basic multi-media kit may need to be created for

the training of adults. This could include a computer with power-point presentations, a projector, charts, handouts, and videos. The skill teaching (or training) covers the goals elucidated above. The theory behind chastity is that individuals and families that are at equilibrium are less likely to be found in extra-marital affairs. People need skill in areas such as showing love and support, understanding and communication. The valuable principle of Modeling by Bandura²⁸⁰ whereby couples meet to encourage each other can also be used. In general, over the years of the researcher's ministry in family life, couples experience a change in their relationship's functioning after such modeling meetings.²⁸¹

4. Feedback is important to know whether goals have been attained. Feedback can come through evaluations, questionnaires, personal testimonies et cetera.

²⁸⁰ Bandura, A. Principles of Behavior Modification. (New York: Reinhart and Winston, 1969), 34.

²⁸¹The researcher has seen this in camp meetings, Family Life Retreats and in Family Promotional weekends in churches. Couples seem to influence each other more when they are in a "couples'" mood.

6.3 Developmental Tasks

It was earlier said that the suggested program seeks to harmoniously develop the trainees in the physical, mental, social and spiritual dimensions of their being. These four aspects are believed to be encompassing the whole person. When all four are developed, it is believed by the researcher, a person can attain self-mastery over temptations within and from without. Each dimension shall be explained further in the following sections.

6.3.1 Mental Development

There are some principles along which the mind works, and which a person needs to be aware of and harness for his/her benefit.

Examples of these include:

Resoluteness: The researcher gets this principle from Daniel 1:8, "But Daniel purposed in his heart that he would not defile himself..." A firm decision at the start would greatly assist one in maintaining that decision when the moment of temptation arrives. It is suspected that most Christians wait to decide on moral issues like sex until assailed by the temptation. They need to be helped to make up their mind way ahead. This could also be related to the psychological process of "self-talk" until it is embedded in the subconscious mind. Appeals in seminars and sermons help people

make a resolution. Individuals are also influenced to follow a group's decision in a club like "Single's Club." Therefore, at every opportunity it will be helpful to call for a resolution towards chastity.

Will Power. This is the kingly power of choice that God has given each person. Everything depends upon the right exercise of the will. The researcher believes this is where the attitude comes in, where we choose our mindset and lifestyle.

Influence. 2 Corinthians 3:18 has given rise to a saying that, "By beholding we become changed into the same image." We imperceptibly get assimilated into what we spend time with. We need to jealously guard our 5 senses, especially our sense of sight. Striving towards chastity, adults need to expose themselves to good influences and to shun anything that appears to be polluting. For example, late TV shows. Portrayals in these shows (and some TV programs) have little that is profitable but often show cruelties and licentious practices. These portrayals mislead and inflame the imaginations of the beholder and often lead them to the commission of the same crimes. Hence the mind is unfitted for usefulness and spiritual exercises. A safe way is to "avoid reading, seeing or hearing that which will suggest impure thoughts."²⁸²

²⁸² White, E. G. Mind, Character and Personality, Vol. 1. (Nashville, TN: Southern Publishing Association, 1977), 107.

Patterns. An English adage says, "Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."²⁸³ Everything begins with a thought, hence we should think on good things. Philippians 4:8. Adultery also begins with a thought. Dispelling the bad thought is the beginning of chastity. Talking about pattern also brings in the idea of habit formation; that we are creatures of habit. As much as we bridle our thoughts, we need to also fight wrong actions that tend to solidify into concrete habits.

Substitute desire. "It is an important law of the mind--one which should not be overlooked--that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it. . ."²⁸⁴ This law is especially applicable to the social interactions that Batswana were said to be "loose" at: One's stand or position must be made very clear in all sexual matters so that it does not lead/mislead other people to make sexual advances; a desire to watch sexual movies should be firmly denied until the mind becomes free from the

²⁸³ The researcher just learnt this saying from secondary school; he has not necessarily read it anyway.

²⁸⁴ White, E.G. Mind, Character and Personality. Vol. 2. (Nashville, TN: Southern Publishing Association, 1977), 419.

pre-occupation. At the same time one should engage himself/herself with those things that they want to pursue.

Goal-setting. One needs to have an aim in life in order to stay focused, otherwise he/she will fall for anything. This includes spelling out one's sexual values and vigorously pursuing them.

Time Consciousness. This mental quality helps one to be industrious as opposed to being idle, slow and lazy. There is a popular saying that, an idle mind is the Devil's workshop. If the adults could be engaged in worthy pursuits of their good choices, it can help them escape many temptations. We need to spend more and more time with what is important, including God, family, health and service. The Education Department of the SDA church has this advice for the young that would also apply to the adults: "Upon the right improvement of our time depends our success in acquiring knowledge and mental culture...."²⁸⁵ Improving the use of time would also bring success in chastity.

6.3.2 Spiritual Development

The title, "...A psycho-spiritual study" wants to incorporate the spiritual element as part of the strategy for overcoming the sexual sin and staying chaste. In other words, to move away from sexual immorality

²⁸⁵ Education Department of SDA, GC. Youth Problems. (Washington, DC: Review and Herald, 1945), 91.

and thoughts of it and to become pre-occupied with noble things is part of spiritual development. It was evident in chapter 4, that low spiritual interest also tallied with high prevalence of immorality. This may lead to the conclusion that increasing spirituality would reduce the high rate of immorality.

Immorality as a spiritual problem. We can perceive sex outside marriage not only as having social, moral or health implications, but also spiritual implications for the church and individuals. It is a spiritual war. E.G. White succinctly observes that the experience of Baal Peor [Numbers 25] will also happen to spiritual Israel. This was when Israel indulged in open immorality with the Midianites just before entering Canaan until the curse of God consumed twenty-four thousand people in one day.

“As we near the close of time, as the people of God stand on the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land....By worldly friendships, by charms of beauty, by pleasure seeking, mirth, feasting or the wine cup, he tempts to the violation of the seventh commandment.... Those who will dishonor God’s image and defile His temple in their own persons will not scruple at any dishonor to God that will gratify the desire of their depraved hearts. Sensual indulgence weakens the mind and debases the soul. Goodness, purity, and truth, reverence for God, and love for sacred things – all those holy affections and noble desires that link men with the heavenly world – are consumed in the fires of lust.... The soul becomes...the habitation of evil spirits, and the “cage of every unclean and hateful bird.” Beings formed in the image of God are dragged down to a level with brutes.”²⁸⁶

²⁸⁶ White, Ellen G. Patriarchs and Prophets, 457-8.

For Christians, immorality is an attack on the church by Satan, to prevent people from entering heaven. This research addresses it also from this perspective. Indeed, moral pollution has done more than every other evil to cause degeneracy of the human race. Almost every evil comes from immorality disrupting the family. The author quoted above, mentioned a number of things that Satan uses to lead to the breaking of the seventh commandment. For example, friendships, idleness, impure thoughts, neglect of prayer and watchfulness, wine, partying and beauty fashions.

Among the many things that are involved in spirituality, the researcher would like to focus on a few simple ones that would be easy for an average Christian to practice. These include Bible study, prayer life and involvement. However, at the end, the researcher will add what he calls "the Biblical Model of Victory" adapted from Pastor Adrian Mpofo's booklet, "Reflections on Dynamics of Salvation for Spiritual Education in Enrichment Seminars."²⁸⁷

Prayer Life. Prayer often goes along with meditation and fasting. According to Dr. Kenaope who did a doctoral survey among the Batswana for his Church Growth study at Andrews University in USA, only 16.02% of his respondents indicated that they attended prayer meeting regularly; 36% have daily family worship; while 33% have

²⁸⁷ Mpofo, A.C. "Dynamics of Salvation for Spiritual Education Enrichment Seminars," no date.

daily personal devotions. More than 60% indicated that they do not have daily personal devotions.²⁸⁸ This finding shows that prayer is not a permeating experience among the SDA members.

On the contrary, Richard Rice has this to say about prayer:

"...no act of worship, public or private, is more important than prayer."²⁸⁹ Another author, Zacchaeus Mathema says "prayer is communion with God that enhances the needed intimacy between God and the Christian."²⁹⁰ Prayer as related to chastity means that the individual takes hold of the mighty arm of God and calls to his aid "the mightiest weapon."²⁹¹ Prayer changes the individual like it changed Jacob the "usurper" to Israel, "a prince with God" during the night of wrestling with God (Genesis 32:24-32). Prayer also fulfills a basic human need to express oneself – to confess, to resolve et cetera. We empty ourselves to a trusted Friend, Jesus.²⁹² Used in one of its forms

²⁸⁸ Kenaope, Kenaope, 101 and 139.

²⁸⁹ Rice, Richard. The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective. (Berrien Springs, MI: Andrews University Press, 1997), 293.

²⁹⁰ Mathema, Zacchaeus, "Spiritual Formation: A Program to be Incorporated into the Theological Education Curriculum at Solusi College, Zimbabwe" (DMin dissertation, Andrews University, 1991), 230.

²⁹¹ Bounds, E.M. Power Through Prayer. (Nairobi: Ruaraka Printing Press, no date), 10.

²⁹²"It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have – the great mercy and love of God – we would have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God." E.G. White. Ministry of Healing. (Nashville, TN: Southern Publishing Association, 1905), 251-253.

called Intercession, prayer can help a group of fellow Christians support each other in the struggle with sexual temptations.

The Southern Africa Indian Ocean Division (SID) of SDA, a regional umbrella of the church in the southern part of Africa, has introduced quinquennial plans, called Five Initiatives. One of them is called, Epaphras Ministry (Colossians 4:12). This initiative is what this study recommends as a model for implementation of prayer into the lives of SDA members in Botswana. Basically, it is a ministry of intercessory prayer and intentional spiritual growth. One of its goals is to ensure that by 2010, 95% of our members are involved in prayer and Bible study – personally, in the family and within the church. There is a coordinator at every church level, responsible for promotion, special meetings, and distribution of relevant literature. Participation in prayer will be done in small groups of 3-9 members. These are also called Prayer Partners. Lastly, each member is to buy a devotional study booklet called, "Bible Study Guide" which comes every three - six months, to be studied everyday by families and individuals and it is also studied collectively every Sabbath from 9:45 to 10:45 in small groups called, Sabbath School classes.

Bible Study. The idea of devotion has already been alluded to in the foregoing section. The researcher can just add that the Bible is part of the intimate communion with the Creator that Adam and Eve

enjoyed in Eden. Many advantages are to be gleaned from the study of the Bible, including the following: Firstly, it stores the mind with precious promises that fortify against temptations. Secondly, it guides in matters of faith and practice. Thirdly, as history, poetry, prophecy and other kinds of genre, the Bible is a means of education, to strengthen the intellect, ennoble the character and purify the heart.

To sum it all, White has this to say about Bible study:

“Received, believed, obeyed, it [the Bible] is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force that quickens the physical, mental, and spiritual powers and directs the life into the right channels. The reason why the youth, and even those of mature years, are so easily led into temptation and sin is that they do not study the Word of God and meditate upon it as they should.”²⁹³

Indeed, a link was made between low spiritual interest and a greater likelihood of falling into temptation. Bible study can help a person withstand temptations, including the sexual temptation.

Involvement. Involvement simply refers to active participation in church activities. For example, worship, being a member of a singing group, being a member of a small prayer group, attending meetings, sharing one’s faith with others, prison and hospital visitation and doing welfare ministry among the poor. Involvement is like physical exercise. It keeps the Christian spiritually strong. It brings joy and growth to the participant.

²⁹³ White, E.G. Mind Character and Personality, Vol. 1, 93-4.

Without spiritual grounding, even adults, just like the youth can become unfaithful like it is observed from the life of Solomon by

White:

“We see and hear of unsteadiness in youth, the young wavering between right and wrong, and the current of evil passions proving too strong for them. In those of maturer years, we expect the character to be established, the principles firmly rooted. But this is not so. When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found to be the weakest.”²⁹⁴

6.3.3 Physical Development

For their physical development, Adam and Eve were given a garden “to dress it and to keep it” Genesis 2:15. This assignment gave them physical exercise and occupation. They were also to eat from it healthy food. Their food was specified to them – fruits, grain, nuts, and after the Fall, vegetables (Genesis 3:18). This is the same diet that Daniel and his friends requested of King Nebuchadnezzar. They requested for “pulse” which means seeding plants.²⁹⁵

The physical is the broadest and more fundamental aspect of training, perhaps because the body is the medium through which the mind and the soul are developed. Everything we do and have – honor, wealth, education, wealth – will be of no value to us if our health is

²⁹⁴ White, E.G. Prophets and Kings. (Mt. View, CA: Pacific Press Publishing Association, 1939), 82.

²⁹⁵The Annotated Study Bible, KJV. Daniel 1:12, Margin. Thomas Nelson, Inc., 1988.

lacking. There is no greater inheritance that parents can give their children than the inheritance of sound health.

A good program for physical development is, "NEWSTART."²⁹⁶ A lot has been said by medical personnel about the benefits of the following these health principles. Therefore, only brief comments will be made here:

- N – Nutrition. Here emphasis is put on eating right foods, at the right time and in the right way. Wrong habits of eating and drinking will end up affecting the mind. There is a correlation between a simple diet and clear thinking. Daniel and his friends understood this correlation when they chose to eat simply. In short, it is beneficial to eat a simple, plant-based diet.
- E - Exercise. It is the law of nature to be active; if activity ceases, decay and death take place. However, more emphasis should be put on manual labor or work, as opposite to sports or mere play. "The greatest benefit is not to be gained from exercise that is taken as play or exercise merely.... But let the same amount of energy be given to the performance of helpful duties and the benefit will be greater."²⁹⁷

²⁹⁶ This is an acronym derived from 8 natural laws of health elucidated in the book, Eight Sure Steps to Health and Happiness by Lucile H. Jones. Hagerstown, MD: Review and Herald Publishing Association, 1988.

²⁹⁷ White, E.G. Fundamentals of Christian Education. (Nashville, TN: Southern Publishing Association, 1923), 418.

- W – Water. Water is needed for proper functioning of the body and to resist disease. It helps in the circulation of body fluids. Almost anybody can learn the skills of applying water in simple treatments at home (also known as hydrotherapy).
- S – Sunlight. Moderate exposure to the rays of the sun gives the skin health and tone. If allowed into the rooms, it can also kill germs.
- T – Temperance. It means moderation in the use of that which is good and avoidance of that which is injurious. Here it includes all aspects of life like food, entertainment, sexual activity, dress and reading.
- A – Air (pure). Like water, pure air is needed by the body for proper functioning. Wherever possible, a person must always have access to pure air (ventilation). For instance, opening the windows of rooms and cars, and not covering the head when sleeping. Having a good supply of air also means that we take good, deep breathing in a good posture, with the lungs being given greatest freedom to expand. Being much in the open, natural environments where there are plenty of trees would invigorate the whole person and promote health.
- R – Rest. It includes taking a full sleep at night, taking a nap when feeling tired, taking a walk to freshen up, or even taking a

holiday. God planned rest for His creatures. For instance, the nightly sleep, the weekly Sabbath, as well as other rest periods like the year of Jubilee, mentioned in the Bible (Leviticus 25:8-34). Human beings, on the other hand, are inclined to overwork, overreaching themselves at the expense of their health.

- T – Trust in God. “Gratitude, rejoicing, benevolence, and trust in God’s love and care – these are health’s greatest safeguards. To the Israelites they were to be the very keynote of life.”²⁹⁸ Proverbs 17: 22 says, “A merry heart doeth good like a medicine.” Discontented thoughts and feelings tend to invite disease. Whatever the situation, we can rest in the peaceful assurance that we are God’s children whom He loves and is working all things for their good.

6.3.4 Moral Development

The researcher would like to combine the social and the ethical aspects of growth here in the moral. The researcher understands morality to involve laying down principles for ourselves [ethical] and then, manifesting those principles in the interaction with other people [the social]. Morality concerns character and service to God and man that

²⁹⁸ E.G. White. Ministry of Healing, 199.

comes from the heart. At the Fall, mankind lost the capacity for goodness; his basic instinct became selfishness. It is only by seeking Christ that mankind regains the capacity to do good. In fact, the Bible assures that goodness flows naturally from a heart where Christ dwells. The beautiful words of the writer are worth noting: "The world does not so much need men of great intellect as of noble character; it needs men in whom ability is controlled by steadfast principle."²⁹⁹

Whereas illicit sexual expression is a form of selfishness, morality is selflessness and fidelity to God and humanity. Many world influences today are against true character. Gustafson admits that immorality has become "a very real problem in our society because of portrayals of lifestyles that are objectionable to some families who wish to be modest."³⁰⁰ Therefore, in the Harmonious Development program, moral principles such as purity, fidelity, respect for the dignity of man, courtesy, reverence for God and His things which include our bodies, will be emphasized. Admittedly, much of one's morality is not learnt at school, but mostly at home during childhood and then the second most important place is the church. The neglect of children by parents and abandoning them to TV, as well as the

²⁹⁹ White, E.G. Counsels on Education. (Mountain View, CA: Pacific Press Publishing Association, 1923), 92.

³⁰⁰ Gustafson, James. Ethics from a Theocentric Perspective. (Chicago: University of Chicago Press, 1984), 175.

“nominalism” of most adults could be contributing to many youths and adults having so little moral strength.

At the same time, the moral aspect of people’s development should emphasize and teach practical social skills, such as communication, love, understanding and courtship.

6.4 Summary

The Harmonious Development theory says that all the dimensions of a person’s being are needed and important in the prevention of non-marital sex. Each dimension aids the others. This coordination leads to self-mastery that puts all the powers of one’s being under control, including illicit sexual desires.

CHAPTER 7

SUMMARY AND RECOMMENDATIONS

This has been a study of one of the root problems in the lives of individuals, families, churches, communities and nations. Despite its evil implications, sexual immorality is the prevailing lifestyle of the age, and that includes the SDA Church in Botswana. Sexual immorality is influenced by many factors and affects many aspects of human life.

According to the survey carried out through a questionnaire, it was discovered that on average, 11.8% of Seventh-day Adventist married adults have at least one secret sexual partner currently. The percentage stands at 42.6% among single adults. There were also other forms of sexual expression noticed among the SDA adults such as homosexuality, lesbianism, masturbation and pornography. However, these were not very prevalent as hetero-sex. The most influential factor towards knowledge about sex was friends (56%) followed by media (19%). Parents were seen not to be talking to their children about sex. On the other hand, parents or family was shown to be the most potentially influential entity when it comes to giving the discipline for life during the formative years.

Spirituality was seen to be tied with moral power to resist sexual temptation. Those who had low spiritual interest were the ones that also scored high on incidences of immorality. Other contributory factors included cultural influence and economy.

7.1 Recommended Ways of Intervention

7.1.1 Education.

Education is the primary method of intervention that is recommended in this study. The suggested psycho-spiritual program, Harmonious Development, is a psycho-educational approach. It aims at educating or training adults on strategies they can follow in order to reach the goal of chastity. Among the ways the education will be conducted is:

- a) Family life seminars/talks/retreats/Days. On average, in North Botswana Field, there is one such seminar in about six months. The aim in these meetings is to get the adults to talk and sharpen each other on issues of sexuality. There was one such workshops in August 2006 at the regular camp meetings and the participants liked it very much.
- b) Literature. The literature would include books, magazines, leaflets aimed at enlightening church members on the prevailing sexual situation and factors contributing to it. African scholars are being urged to write books which specifically deal with

immorality in Africa. Many of adult Africans would also appreciate vernacular books because they do not read English.

7.1.2 Sublimation.

The term refers to “a capacity to transform sexual drive by shifting it to other channels and forms of expression.”³⁰¹ For instance, Paul’s burden for the gospel to reach the whole world during his lifetime consumed all his energies that he did not even have the desire to marry (1 Corinthians 7:7). Other callings, like monastic devotion, humanitarian work such as that of Mother Theresa have proven capable of sublimating sexual drive in many, otherwise normal, individuals. Absorbing activities that will occupy the energies and minds of young people to divert their sexual urges are recommended. Examples include manual labor such as gardening, and missionary work. Children, whether at home, school or elsewhere, should not be left to be idle. Manual labor, in the form of useful duties, should be assigned them. It helps them in many ways, including safeguard against sexual temptation.

³⁰¹ Kis Miroslav, 6.

7.1.3 Family

Among all the other things that matter, two were seen to be having the greatest potential to help towards chastity. These are the family and spirituality. In the next few lines, the researcher wants to highlight the value of these two pillars. Firstly, the family.

Here the term, family, refers to home, whether it is a home with father and mother, or it is a single-parent home, or living with other relatives only. It is difficult to pretend to be anything else than our true selves at home. Therefore, it is where we can genuinely develop. Another important factor about home is that it is the building block of societies. In other words, what is seen in society is only a reflection of the conditions at homes. If anybody wants to reform the church or society, he/she does well to focus on families. It is said that one well-ordered, well disciplined family tells more in behalf of Christianity than all the sermons that can be preached and that such a home is a sure safeguard against corruptions of the world for youths and adults alike.³⁰² In other words, homes should be places where there is an atmosphere of love, respect, courtesy, pure speech, peace, order, happiness, tenderness, patience, cheerfulness, gratitude, commendation, gentleness, goodness, holiness and health. Those parents who

³⁰² White, E.G. The Adventist Home. (Nashville, TN: Southern Publishing Association, 1977), 32.

strive for this kind of home atmosphere “are doing the work of God just as surely as Gabriel when sent to the prophets.”³⁰³ It is expedient from this deductions that the first work of Christians, in particular, is to be united at home and that “the world is not so much in need of great minds as of good men who will be a blessing in their homes.”³⁰⁴ Hence, in training adults, Family Talks will include such topics as, Husband-Wife Team, The Home School, The Healthy Family, The Devotional Family and many other topics that seek to build up the family.

7.1.4 Spirituality

In the “Eden School,” God Himself directed the education of Adam and Eve. God and angels would visit them “in the cool of the day” Genesis 3:8. From this *communion* the holy pair “drank” pure wisdom and knowledge directly from the source. When Jesus came to earth on behalf of heaven all the treasures of wisdom and knowledge were hid in Him (see Colossian 2:3). In communion with God is to be found the highest education. All the intellect that great men and women have shown is only a fraction and a dim reflection of God’s wisdom.

³⁰³ Ibid., 24.

³⁰⁴ Ibid., 37, 38.

Since humanity lost the exalted privilege of direct communion with God, the Bible is now the revelation of God. In it, the reader finds God and His dealings with mankind. As such it should be given the first and central place in homes, churches, work places and schools. Its study will tend to the ennobling of the students and will give power both to the moral as well as the spiritual faculties. It is the "bread of life." Every individual and every family is urged to have quality time for personal as well as family devotion.

7.2 The Harmonious Development Syllabus

The aim of this section is to outline in simple steps how someone could build up a life that overcomes the sexual temptation. The average church member wants to know how he/she can overcome the habit; how to get rid of evil thoughts; how to become the Christian that he/she wants to be. Below, the researcher will include some key areas that will be the contents of the Harmonious Development syllabus, to be taught in family life workshops.

A. Dissatisfaction.

- i) Highlight the situation – vicious cycle of defeat, Satan's plan, the destructive results of non-marital sex, God's

view. Participants will also be given opportunity to say how they view the situation.

- ii) Portray how it was supposed to be (the ideal). For example, marriage, single-hearted devotion. Give examples like Jesus, Paul, Joseph and others.

B. Goal Setting.

- i) Show possibility of chastity; from God's Word, from other examples.
- ii) Some motivation – God's love/plan/power for believers, our special bodies/lives, self-esteem, attitude of victory (Phil 4: 13 – I can do all things...), the exercise of the will power.
- iii) Setting targets – For example, to break up with someone, to abstain until marriage, to break a habit, to sublimate.
- iv) Concretize the goal – For example, make a commitment by standing (Dan. 1:8), write it down, tell someone you will be accountable to, set time periods, and make a covenant with God. Now it is "your" project.

C. Skill teaching (strategies).

- i) Firstly, it is a whole-person project – physical, mental, moral and spiritual. Prepare them for exertion.

- ii) Secondly, it is a lifetime commitment – we are adopting a new lifestyle. Prepare them for change.
- iii) Simplify your life – focus on a few things (Philippians 3:7-14: “this one thing I do...”). For example, your clothes are few and modest, your food quantity is reduced, regular and vegetarian meals, your entertainment is useful, your time is maximized towards your goal, and your goals are few, godly and consuming.
- iv) Plan for development
 - a) Physical - “NEWSTART” program.
 - b) Mental – good attitudes, thoughts. Read books.
 - c) Moral – interpersonal relationships, right principles.
 - d) Spiritual – prayer, Bible study, involvement.
- v) Implementation steps (suggestions):
 - a) Start a garden or some energy and thought consuming project.
 - b) Break contact with any object that pulls you back.
For example, video, person, program, website.
 - c) Schedule for daily personal and family devotion.
 - d) Worship at least once a week – church attendance
 - e) Some welfare ministry – hospital, neighbors.

- f) Family activities – shopping together, outing, play, special supper, holiday, retreats, extended family come-together, pocket money for each spouse.

D. Feedback

- i) Meet the group once a month for the first three months.
- ii) Give contacts for any difficulty, report failures, victories.
- iii) Organize some reward system for week, month, quarter, and year.
- iv) Give the participants new people to train and mentor.

At the end of the set period, evaluation is made and the process begins all over again with new goals. It is a cycle that continues for a lifetime. (After all, a time never comes when one has no challenges). Those who achieve “mastery” become mentors and “life coaches.”

7.3 Recommendations for Further Study

The researcher would like to highlight some areas that surfaced during the study which might be worth pursuing for further study. These recommendations are particularly made to fellow scholars but other people like pastors and administrators may also do some research to improve their work. The researcher noted four significant areas:

- A. Since this was the first survey done on adult sexuality in Botswana SDA Church, further surveys will be helpful in

verifying or adding other dimensions to this one. The researcher assumes that later ones may even be more fruitful because the people are more aware of the situation and are willing to know more about this area that has been hidden.

- B. Secondly, the testing of the “Harmonious Development” program. It is the researcher’s conviction that this model program brings together a number of key factors needed for the prevention of non-marital sex among our SDA adults. Therefore, a researcher or a group of researchers could pick a particular church or group to train them and follow them up for a given length of time, say 5 years and watch the results. This would be very interesting, especially with new converts.
- C. Another critical area which has not been addressed in this paper is the counseling and restoration of hurt individuals and broken families affected by non-marital affairs. There are spouses that remain with scars from a cheating spouse, illegitimate children born to “married” fathers, HIV/AIDS victims from non-marital affairs and many other complications that result from immorality. Eventually, many regret their behavior and turn to the church while others backslide because of shame and trauma. This current study has only identified that there is a problem in the church, but it has not gone into whether the

problem is being addressed and if so, how. It would be very helpful to know the extent of the damage and best ways of helping affected people.

- D. Fourthly, Training. The majority of the adults still believe that chastity is possible and it is the only way. Yet, many find it difficult to abstain or to remain faithful to one spouse. Perhaps, someone could look into areas like Overcoming the Sexual Habit, Spiritual Power, Infidelity-proof Marriage. People need a step by step education in facing sexual temptations. More training is needed for "life-coaches" and for adult groups. One area that could become a focus area is to train parents on how to impart sexuality education to their children.
- E. Lastly, an appeal is being made to SDA universities and colleges to train more practical theologians to study the church as an entity. Normally, pastors and other practitioners watch problems going on unsolved in the church and only lament or rebuke, without the skills to investigate and theorize.

7.4 SUMMARY

This survey into the lives of adult SDAs in Botswana has revealed a picture of immorality in the church, among both the married and the single. While it is true that traditional customs, force of habit and the prevailing influences have their part in fueling immorality, the research has also looked at the individual to develop his/her potential through the suggested model program called, Harmonious Development. By tightening the lives of individuals, fortifying families and exploiting the spiritual power provided by God, it is the researcher's sincere hope that immorality can be checked.

BIBLIOGRAPHY

- 139th Annual Statistical Report, 2001. General Conference of SDA, Washington DC, Maryland.
- Anonymous writer. "Shocking AIDS Statistics." *Awake*. 22 February 2001.
- Baab, O.J. "Concubine." *The Interpreter's Dictionary of the Bible*. Edited by George A. Buttrick, et al. Nashville, TN: Abingdon Press, 1962.
- Ballard, Paul. "Practical Theology as an Academic Discipline." *Theology*, XCV111, May 1992.
- Balswick Jack and Judith Balswick. "Sexual Diversity." *American Journal of Pastor Counseling*. Vol. 3:4, 2001.
- Bandura, A. *Principles of Behavior Modification*. New York: Reinhart and Winston, 1969.
- Barclay, William. *Ethics in a Permissive Society*. London: Collins, 1971.
- Barth, Karl. "On Marriage." *Social Ethics Series, no. 17*. Philadelphia: Fortress Press, 1968.
- Baxter, Barry, et al. "Marung's Botswana Brief." *Marung Magazine*, April 2002, 7.
- Bible, The. *Annotated Study Bible, KJV*. Thomas Nelson, Inc., 1988.
- Bible, The. *New King's James Version*. Thomas Nelson Publishers, Nashville, TN., 1984.
- Black and Champion. *Methods and Issues in Social Sciences*. Canada: John Wiley and Sons, 1979.
- Blum, William G. *Forms of Marriage: Monogamy Reconsidered*. Nairobi, Kenya: Amecea Gaba Publications, 1989.

- Botswana National Atlas. Gaborone: Department of Surveys and Mappings, 2001.
- Bounds, E.M. Power Through Prayer. Nairobi: Ruaraka Printing Press, no date.
- Bower, R.K. and G.L. Knapp. "Marriage". The International Standard Bible Encyclopedia. Revised ed. 1986.
- Britten, Bruce and Carol Bruce. Questions Young People Ask. Florida, RSA: Worldwide Books, 1999.
- Bromiley, Geoffry W. God and Marriage. Grand Rapids, MI: B. Eerdmans Publishing Company, 1980.
- Brown, Colin. "Separate, Divide: Separation and Remarriage." The New International Dictionary of New Testament Theology. Volume 3, 1978.
- Brown, Jerry. Single and Gifted. Grantham, Lincs: Autumn House, 2001.
- Buttrick, George Arthur, et al. "Marriage." The Interpreter's Dictionary of the Bible. Nashville, TN: Abingdon Press, 1962.
- Capps, Donald. Deadly Sins and Saving Virtues. Philadelphia: Fortress Press, 1987.
- Chikwekwe, Stanley P.M. "Understanding and Dealing with Ancestral Practices in Botswana." DMin dissertation, Andrews University, 1997.
- "Childline." Botswana Television program. 19 June 2003, 20:30pm.
- Cho, Paul Y. and R. Whitney Manzano. More Than Numbers. Waco, TX: Word Books, 1984.
- Conzelmann, Hans. Acts of the Apostles, transl. James Limburg, A. Thomas Kraabel and Donald K. Juel. Hermeneia: A Critical and Historical Commentary on the Bible. Philadelphia: Fortress Press, 1987.
- Collins, Gary R. Christian Counseling. USA: W Publishing Group, 1988.

- Dachs, Anthony J. Ed. *Christianity South of the Zambezi*. Gwelo: Mambo Press, 1973.
- Daily News Magazine*. "Botswana Youth." 29 September, 2000.
- Damsteegt, P. Gerald. *Foundations of the Seventh-day Adventist Message and Mission*. Grand Rapids, MI: William B. Eerdmanns Publishing Company, 1977.
- Davidson. *Revelation/Inspiration in the Old Testament: A critique of Alden Thompson's "Incarnational Model."*
- Debswana, *Jwaneng Mine*, 2005.
- Discover Botswana*. Gaborone: Imprint Botswana, 2003.
- Dresner, Samuel H. "Homosexuality and the Order of Creation," *Judaism 40*, Summer 1991.
- Driver, S.R. *A Treatise on the Use of the Tense in Hebrew and some other Syntactical Questions*. 3rd ed. Oxford: Clarendon Press, 1892.
- Du Preez, Ron. *Polygamy in the Bible*. Adventist Theological Dissertation Series, Vol.3. Berrien Springs, MI: ATS Publications, 1993.
- Dwight, Edwards, S. *The Hebrew Wife*. New York: Leavitt, Lord & Co., 1836.
- Education Department of SDA, GC. *Youth Problems*. Washington, DC: Review and Herald, 1945.
- Epstein, Louis M. "The Institution of Concubinage Among the Jews," *Proceedings of the Am Academy for Jewish Research 6*, 1934-35.
- Farag, Saleem. "Modernization Completed at Botswana Hospital: Upgrading Keeps Pioneering Kanye Facility at the Forefront," *Adventist Review*, 27 October 1988.
- Fee, Gordon D. "1 & 2 Timothy" *New International Biblical Commentary*. Peabody, MA: Hendrickson Publishing, 1988.

- Garne, G.E. "Around the Zambezi Union." *Outlook*, 15 July 1972.
- Gavin, F. "A Further Note on *Porneia*." *Theology* 16, February 1928.
- Gerdener, G.B. Recent Developments in the South African Mission Field. Cape Town: N.G. Kerk-Uitgewers, 1958.
- Grenz, Stanley. Sexual Ethics: A Biblical Perspective. London: Word Publishing, 1990.
- Gustafson, James. Ethics from a Theocentric Perspective. Chicago: University of Chicago Press, 1984.
- Hagberg, Janet. Real Power. 3rd ed. Salem, Wisconsin: Sheffield Publishing Company, 2003.
- Heyns, L.M. and H.J.C. Pieterse. A Primer in Practical Theology. Pretoria: Gnosis Books and Publishers CC, 1990.
- Hoge, Dean R. and David A. Roozen, Eds. Understanding Church and Decline: 1950-1978. (New York: Pilgrim Press, 1979)
- Hopson, Barrie and Mike Scally. Lifeskills Teaching Programs. No.1. Leeds: Leeds University Press, 1980.
- Howse, Kevin, et al. Family Matters. Alma Park, Grantham: Stanborough Press Ltd., 1988.
- Hyatt, W.S. "Bechuana Mission Field." *Review and Herald*, 14 December 1929.
- Jerome. Against Jovinianus. 1:14
- Johnstone, Patrick, et al. Operation World: 21st Century Edition. Waynesboro, GA: Paternoster Publishing, 2001.
- Jones, H. Lucile. Eight Sure Steps to Health and Happiness. Hagerstown, MD: Review and Herald Publishing Association, 1988.
- Joy, Donald, M. Re-bonding: Preventing and Restoring Damaged Relationships. Dallas: Word Publishing, 1986.

- Kamwendo, Milton. *It's Time to Unleash your Greatness*. Harare: Wonak Investments Private Limited, 2003.
- Kanye SDA College of Nursing. *Student Policy Handbook, 1999-2000*.
- Kenaope, Kenaope. "A Church Growth Study and Strategy for the Botswana SDA Church." DMin dissertation, Andrews University, 2003.
- Kis, Misroslav. "Sexual Misconduct in Ministry." *Ministry*, January 2004.
- Kittel, Gerhard, ed. *Theological Dictionary of the New Testament*. Translated and edited by Geoffrey W. Bromiley, 10 volumes. Grand Rapids, MI: W. B. Eerdmanns Publishing Company, 1964-1976.
- Koehler, Ludwig and Walter Baumgartner. *Lexicon in Veteris Testamenti Libros*. Leiden: E.J. Brill, 1958.
- Kooervjee, I. "An Exploration Field Study into Schoolgirl Pregnancies with Emphasis on the Role the School can Play in their Prevention." MEd thesis, Rhodes University, 1991.
- Kretzschmar, L. *Sexual Ethics. Only Study Guide for CGM 302-T*. UNISA Department of Systematic Theology and Theological Ethics. Pretoria: UNISA Press, 2001.
- Kronholm Truggre. "Polygami och Monogami i Gamla Testamentet: Med en letblick over AntikaJudendomen och Nya Testamentet." *Svensk Exegetisk Arsbok* 47, 1982.
- Laney, Carl J. *The Divorce Myth*. Minneapolis, MN: Bethany House Publishing, 1981.
- Lawton Robert B. "Genesis 2:24: Trite or Tragic." *Journal of Biblical Literature* 10, 1986.
- Lekolwane, Tswelelo. "Pastor Ammon Matikiti Moyo." 1905-1994. *Outlook*, January-March 1995.
- _____. "Pastor Captain Dili Mguni 1917-1995." *Outlook*, January-March 1995.

- Lenski, R.C.H. *The Interpretation of St. Matthew's Gospel*. Minneapolis, MN: Augsburg Publishing House, 1961.
- _____. *The Interpretation of St. Paul's First and Second Epistle to the Corinthians*. Minneapolis, MN: Augsburg Publishing House, 1963.
- Levin, Saul. "Hebrew [*Piyleges*], Greek [*pallake*], Latin [*paelex*]. The Origin of Intermarriage Among the Early Indo-Europeans and Semites." *General Linguistics* 23, 1983.
- Mace, D.R. and V.C. Mace. *How to have a Happy Marriage*. Nashville, TN: Abingdon Press, 1977.
- Madan Martin. *Thelyphthora*. London: J. Dodsley, 1781.
- Mail and Guardian*. September 1-7, 2000.
- Mathema, Zacchaeus. "Spiritual Formation: A Program to be Incorporated into the Theological Education Curriculum at Solusi College, Zimbabwe." DMin dissertation, Andrews University, 1991.
- Mbiti, John. *African Religions and Philosophy*. New York: Praeger, 1969.
- Michael, Robert et al. *Sex in America: A Definitive Survey*. Boston: Little Brown and Company, 1994.
- Miller, JG. *Living Systems*. New York: McGraw-Hill, 1978.
- Mmegi Monitor Magazine*. "A Model for Combating HIV/AIDS." Vol. 4:21. June 2003.
- Mmegi Monitor Magazine*. "Is Cohabitation a Necessary Evil?" Vol. 5:3. 26 January, 2006.
- Moeller, Robert. *To Have and To Hold*. Oregon: Multnomah Books, 1995.
- Moore, Susan and Doreen Rosenthal. *Sexuality in Adolescence*. New York: Routledge, Inc., 1993.
- Mophonkolo, Sarah. *The Botswana Guardian*, 20 February 2004.

- Morrill, Curtis G. "The Arguments for Christian Monogamy in First Corinthians 7:2-5." BDiv monograph, Grace Theological Seminary, 1942.
- Mothatego, Felix and Chad Mantle. "Botswana: Food Security as Influenced by Globalization." *AgriNews*. Vol. 3:8. August 2002.
- Mouton, J and H.C. Marais. Basic Concepts in the Methodology of the Social Sciences. Pretoria: HSRC, 1988.
- Mouton, Johann. How to succeed in your Master's and Doctoral studies. Pretoria: Van Schaik Publishers, 2001.
- Mpofu, A.C. Dynamics of Salvation for Spiritual Education Enrichment Seminars. Kanye, Botswana: Kanye Hospital, no date.
- Murray, John. Principles of Conduct: Aspects of Biblical Ethics. Grand Rapids, MI: William B. Eerdmanns Publishing Co., 1957.
- Mwansa, George. "Botswana President commends Adventist Church." *Outlook*, January-March 2001.
- _____. "Church Leaders Stress Urgency of AIDS Crisis." *Adventist Echo*, April-June 2003.
- Naidoo, S. "Aids: Knowledge, Attitudes and Sexual Activity among Black Adolescents." MA thesis, University of Port Elizabeth, 1994.
- Ncube, Zebron Masukume. "Ancestral Beliefs and Practices: A Program for Developing Christian Faith Among Adventists in Zimbabwe." DMin dissertation, Andrews University, 1988.
- Neufeld, Don F, Ed. Seventh-day Adventist Bible Commentary. Vol. 1. Hagerstown, MD: Review and Herald Publishing Association, 1979.
- Orapeleng, Galenakgosi. "Pre-marital Sex Among Seventh-day Adventist Youth in Botswana and Possibilities for Preventative Acton." MTh thesis, University of South Africa, 2002.
- Oxford Advanced Learner's Dictionary, 1995.

- Parinder, Geoffrey. *The Bible and Polygamy: A study of Hebrew and Christain teaching.* London: PS.P.C.K., 1950.
- Patai, Raphael. *Sex and Family in the Bible and the Middle East.* Garden City, NY: Doubleday & Co., 1959.
- Patterson C and Carkhuff R. *Helping and Human Relations.* New York: Rinehart and Winston, 1969.
- Pieterse, H.J.C. "A Theological theory of Communicative Actions." *Religion and Theology* 5:2, 1998.
- Poling and Miller. *Foundations for a Practical Theology of Ministry.* Nashville, TN: Abingdon, 1985.
- Raditlhokwa, Log. "Sex Toys Signal a Sexual Crisis." *The Mid-Week Sun*, 02 February 2005.
- Rice, Richard. *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective.* Berrien Springs, MI: Andrews University Press, 1997.
- Richard, H.J. "Christ on Divorce." *Scripture* 11, January 1959.
- Robinson, Edward. *A Greek and English Lexicon of the New Testament.* New edition. New York: Harper and Brothers, 1858.
- Robinson, Virgil. *Desert Track and Jungle Trail: The story of W. H. Anderson, Missionary to Africa.* Mountain View, CA: Pacific Press Publishing Association, 1968.
- Roux, G.B. and A. Weyers. Die ontwikkeling van 'n psigo-opleidingsmodel om teologiestdudente tot psigiese wolwassenheid te begelei. *Ned Geref Teologiese Tydskrif.* Vol 34:3, September 1993.
- Ryle, Herbert E. "The Book of Genesis." *The Cambridge Bible for Schools and Colleges.* Cambridge: Cambridge University Press, 1921.
- Schapera, I. *Married Life in an African Tribble.* New York: Sheridan House, 1941.

- Schapera, I and John L. Comaroff. *The Tswana*. New York: Kegan Paul International, 1991.
- Schillebeeckx, Edward. *Marriage: Human Reality and Saving Mysteries*. Vol. 1. *Marriage in the Old Testament*, trans N.D. Smith. New York: Sheed and Ward, 1965.
- Schoeman, W.J. "Psycho-Education: A Model for Parenting." Article from department of Psychology, University of the Orange Free State, 1989.
- Schwartz, Richard W. *Light Bearers to the Remnant*. Mountain View, CA: Pacific Press Publishing Association, 1979.
- Schweizer, Eduard. *The Good News According to Mark*. Trans. Donald H. Madvig. Richmond, VA: John Knox Press, 1970.
- Semele, Itumeleng. "HIV/AIDS Poses Threat to Botswana Educational System – Lefhoko." *Daily News Magazine*. 28 July, 2003.
- SDA Encyclopedia*. 2nd rev., s.v. "Botswana."
- Silitshema, R.M.K. and G. McLeod. *Botswana: A Physical, Social and Economic Geography*. 2nd ed. Gaborone: Longman Botswana (PTY) LTD, 1998.
- Sillery, A. *The Bechuanaland Protectorate*. Westport, CT: Greenwood Press Publishers, 1983.
- Simpson, Carolyn. *Coping with Teenage Motherhood*. The Rosen Publishing Group, Inc, NY: 1998.
- Sunday Independent*, May 21, 2000.
- Statistical Bulletin 24: 1*. Botswana, March 1999.
- "Talk Back," *Women and HIV*. A Botswana Television program. 21st October 2003, at 12:00.
- Thorpe, S.A. *African Traditional Religions: An Introduction*. Pretoria: Unisa Press, 1991
- Tosato Angelo. "On Genesis 2:24." *Catholic Biblical Quarterly* 52, July 1990.

- Tsotetsi, A.A. "Experiences at the Maun Medical Mission." *Review and Herald*, 03 August 1939.
- Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*. 6th ed. Chicago: University of Chicago Press, 1996.
- Unger, Merrill F, ed. "Concubine." *Unger's Bible Dictionary*. Chicago: Moody Press, 1960.
- Van der Ven, J.A. "Practical Theology: From Applied Theology to Empirical Theology." *Journal of Empirical Theology*, 1988.
- Van Huyssteen, J.W. "Systematic Theology and the Philosophy of Science." *Journal of Theology of Southern Africa*, 1981.
- Van Wyk, A.G. "From Applied theology to Practical theology." *Andrews University Seminary Studies*, 1995.
- Villa-Vicencio and de Grunchy. *Ethics in Context*. Cape Town: David Philip, 1994.
- Vinyard, Dennis W, ed. *The New Testament Greek-English Dictionary: Alpha-Gamma*. Springfield, MO: Complete Biblical Library, 1986.
- Von Rad, Gerhard. "The Theology of Israel's Historical Traditions" *Old Testament Theology*. Translator, D.M. Stalker. New York: Harper and Brothers, 1962.
- Wade, Loron. *The Ten Commandments*. Hagerstown, MD: Review and Herald Publishing Association, 2006.
- Wagonseller, Bill R. et al. *Coping in a Single-Parent Home*. New York: The Rosen Publishing, Inc., 1997.
- White, E.G. *The Adventist Home*. Nashville, TN: Southern Publishing Association, 1977.
- _____. *Counsels on Education*. Mountain View, CA: Pacific Press Publishing Association, 1923.
- _____. *Fundamentals of Christian Education*. Nashville, TN: Southern Publishing Association, 1923.

- _____. "Marriage, Wise and Unwise." *Youth Instructor*, 10 August 1899.
- _____. Mind, Character and Personality. Vol. 1. Nashville, TN: Southern Publishing Association, 1977.
- _____. Mind, Character and Personality. Vol. 2. Nashville, TN: Southern Publishing Association, 1977.
- _____. Ministry of Healing. Nashville, TN: Southern Publishing Association, 1905.
- _____. Patriarchs and Prophets. Mountain View, CA: Pacific Press Publishing Association, 1939.
- _____. Prophets and Kings. Mountain View, CA: Pacific Press Publishing Association, 1939.
- _____. Spiritual Gifts. Vol. 3. Washington, D.C: Review and Herald Publishing Association, 1945.
- _____. Testimonies for the Church. Vol. 5. Boise, Idaho: Pacific Press Publishing Association, 1948.
- Willmon, William H. Acts: Interpretation of Bible Commentary for Teaching and Preaching. Atlanta, GA: John Knox Press, 1988.
- Wimberly, E.P. Pastoral Care of Sexual Diversity in the Black Church. *American Journal of Pastoral Counseling*. Vol. 3:4, 2001.
- Winkler, Kathleen. Steer Clear. St. Louis, MO: Concordia Publishing House, 1997.
- Wolfaardt, J. "The context of Practical Theology: A Distinctly South African Position" in Study Guide PTA200W. Pretoria: Unisa Press, 1982.
- Wright, J.S. and J.D. Douglas. The New Bible Dictionary. Grand Rapids, MI: B. Eerdmans Publishing Company, 1962.
- Wuest, Kenneth S. The Pastoral Epistles in the Greek New Testament for the English Reader. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1952.

Youth Department. Youth Ministries Handbook. Washington, DC: General Conference of SDA, 2000.

ONLINE SOURCES

CIA, "Botswana." The World Factbook, January 2001, <http://www.odci.gov/cia/publications/factbook/geos/bc.html> (8 April 2005).

Teachman, D.J, J. Thomas and K. Paasch. "Legal Status of Coresidential Unions." *Demography*, November 1991. <http://Catholic.com/chastity/Q1.asp> (3 March 2008).

<http://www.newadvent.org/cathen/15511.html> (3 March 2008).

<http://www.chastitycall.org/protects.html> (4 March 2008).

Wikipedia Dictionary. "Chastity." <http://www.wikipedia.org/wiki/chastity> (4 March 2008).

APPENDIXES

1. QUESTIONNAIRE FOR BOTSWANA SDA ADULTS

Instructions

1. Answer all questions
2. Provide your own responses, not of another
3. Provide honest information, to the best of your knowledge
4. Do not write your name anywhere in the questionnaire
5. The information will be treated as personal and confidential.

SECTION A: BIOGRAPHICAL INFORMATION.

1. Gender (Tick one) Male____ Female____
2. Age_____
3. How many children do you have?_____
4. I am
 - a) married
 - b) divorced
 - c) staying with someone but not married
 - d) separated
 - e) a virgin
 - f) a single, but had sexual partner(s) before
 - g) Other (specify)_____
5. Highest education completed by you_____
6. Highest education completed by your partner/spouse_____
7. Based on your interest and participation in religious activities, how would classify your religious status?
 - a) no interest
 - b) low interest
 - c) high interest
 - d) very high interest
8. How frequently do you have some form of family worship?
 - a) never
 - b) 1-2 times a week
 - c) 3-5 times a week
 - d) 6-10 times a week
 - e) more than 10 times a week
9. I was raised in
 - a) an Adventist family

- b) other Christian family
 - c) just a "traditional" family
 - d) other (specify)_____
10. On average, my "parent family" was
- a) excellent
 - b) good
 - c) troubled (fights, abuse, oppression etc)
 - d) other_____
11. Who has contributed the most in your discipline in life?
- a) parents
 - b) grandparents
 - c) sister/brother/friends
 - d) school/community
 - e) church
 - f) other_____

SECTION B: SOURCES OF SEXUAL KNOWLEDGE

12. My parents taught me about sex
- a) very often b) often c) seldom d) very seldom e) never
13. My initial sexual knowledge was received from mostly
- a) parents/relatives b) community initiation c) friends d) media e) other_____
14. How many books, magazines on sex or sexuality have you browsed through so far?
- a) none b) 1-5 c) 6-10 d) 10-20 e) over 20
15. How many videos, films or TV shows on sex or sexuality have you watched so far?
- a) none b) 1-5 c) 6-10 d) 10 -20 e) over 20

SECTION C: SEXUAL PRACTICES (and experiences)

16. At what age did you have your FIRST sexual experience?_____
- a) if you have never had one, tick here_____
17. I have been raped at least once a) Yes_____ b) No_____
18. This is what pulled me into my FIRST sexual experience
- a) I was raped
 - b) needed support like love, money, accommodation
 - c) desire to experiment
 - d) other, specify_____
19. I have had
- a) this number of sexual partners so far_____
 - b) no sexual partner at all

20. I have
- a) a secret sexual partner right now (how many_____)
 - b) a public, but illegal sexual partner right now(how many___)
 - c) no illegal sexual partner
21. I and my husband/wife (Circle True or False)
- a) slept together before we were married, T or F
 - b) are of the same church, T or F
 - c) have had love affairs before we met, T or F
 - d) had child(ren) with another woman/man before marriage, T or F
 - e) had child(ren) with another woman/man after marriage, T or F
22. I watch pornography
- a) very often
 - b) often
 - c) seldom
 - d) very seldom
 - e) never
23. I have picked someone for casual sex
- a) very often
 - b) often
 - c) seldom
 - d) very seldom
 - e) never
24. I have used an animal(s) as an alternative sex outlet
- a) very often
 - b) often
 - c) seldom
 - d) very seldom
 - e) never
25. I have used masturbation as an alternative sex outlet
- a) very often
 - b) often
 - c) seldom
 - d) very seldom
 - e) never
26. I have "had sex" with people of my gender
- a) very often
 - b) often
 - c) seldom
 - d) very seldom
 - e) never

SECTION D: SEXUAL BELIEFS. Circle one.

27. If we cannot have a baby, it's okay to "test" with another woman/man
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
28. During confinement of the lady, a man may not contain himself for the whole period,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
29. A man with a sexual disease may "cleanse" himself with a virgin woman or girl
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
30. A man must "see" whether the woman is fertile or not before marriage
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
31. People must "see" whether or not they are sexually compatible before marriage
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
32. After engagement, it's okay to have sex with your fiancée
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree

33. A wife does not need to inquire about the husband's whereabouts and what he has done
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
34. It is natural for a man to be sexually attracted to many women and to propose them,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
35. When an older person sleeps with a youth, his/her blood gets rejuvenated,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree

SECTION E: SEXUAL ATTITUDES. Circle one.

36. It is very difficult to stick to one partner,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
37. Once used to sex, it is not possible to stay without it,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
38. I don't mind a love affair as long as my partner does not find out,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree

39. One must experience the "world" of youth before settling down in marriage,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
40. If I caught my spouse with another person in bed, I would
-
41. Sexual pressure from the public (media, ways people dress) makes it impossible for one to abstain,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree
42. SDA (Bible) faith is not quite able to keep one from falling,
- a) strongly agree
 - b) agree
 - c) not sure
 - d) disagree
 - e) strongly disagree

2. SAMPLE INTERVIEW QUESTIONS

1. Tell me about your own family – your children, work and so forth?
2. How widespread was non-marital sex during your youth days? How do you compare it with today's society?
3. How did you learn about sex yourself – Was it from friends, parents or the Initiation?
4. Do you think the Initiation (*Bogwera* for men and *Bojale* for women) helped curb immorality?
5. What would happen if a man found his wife sleeping with another man?
6. If the woman was infertile, what would people say?
7. What about polygamy?
8. Suppose a girl fell pregnant before marriage, how would people view her?
9. How much do you think SDA adults are influenced by culture in their sexual practices?
10. In your opinion, what is the best way to overcome the sexual temptation and to stay chaste?

Please, note:

- a) Some minor questions could arise from the above, depending on the conversation.
- b) For group discussions I used the questions from the Questionnaire, especially the sections on Beliefs and Attitudes.

3. VITAE

Personal Information:

Names: Galenakgosi Moreotsile Orapeleng
 Date of Birth: 02 February 1967
 Gender: Male
 Marital: Married (1993)
 Nationality: Motswana
 Address: SDA Church. P.O. Box 86, Francistown. Botswana.
 Tel: +267-2412330; Fax: +267-2410845; Cel: 71311857
gmorapeleng@yahoo.com

Education:

1976-1982: Primary school, Bonatla Primary, Maun.
 1983-1987: Secondary school, Maun Secondary, Maun.
 1989-1993: BA (Theology), Andrews University (Solusi campus)
 1995-1997: MSc (Theo centric Studies), La Salle University, USA.
 Finished but did not graduate.
 1999-2003: MTh, University of South Africa
 2003 onwards: DTh candidate, University of South Africa.
 2007 onwards: DMin candidate, Andrews University, USA.

Work Experience:

1988 (7mths) Accounts Clerk, North Botswana Field (NBF)
 1989 (12 mths) Pastor, White City SDA church, Francistown.
 1993 (6 mths): Pastor, Maun District
 1994-1998: Publishing, Communication, Family, Health, Education,
 Public Relations and Religious Liberty Director –NBF
 Part-time pastor, White City church, Francistown.
 1999-2003: Sabbath School, Personal Ministries, Stewardship, Church
 Development, Family Life, AMO Dir – NBF
 2004-2005: Chaplain, Kanye SDA Hospital/College of Nursing.
 2006 – Aug 2008 President, North Botswana Field of SDA
 Aug 2008 on Executive Secretary, North Botswana Conference.

Other qualifications:

1995 Ordained to Gospel Ministry
 1997 Appointed Marriage Officer, Republic of Botswana.
 1995, 1999 Had children, a son and a daughter respectively.