

**Divorce and Remarriage Among the Shambala Christians:  
The Pastoral Response of the Church; Evangelical Lutheran Church in Tanzania-  
North Eastern Diocese, Southern District.**

By

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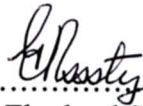
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**2004**

**Supervisor: Dr Edwina Ward**

## DECLARATION

I hereby to declare that this dissertation is the product of my own works, except where specifically indicated to the contrary in the texts.

  
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09-03-2005  
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Date

Supervisor's comment:

As the supervisor, I have agreed to the submission of this dissertation.

  
.....  
Dr. Edwina Ward

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Date



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To my supervisor Dr Edwina Ward for her supervision. She devoted much of her time and effort tirelessly in order that this dissertation be a success.

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## **DEDICATION**

With deepest affection, I dedicate this dissertation to my wife Rehema.

## ***ABSTRACT***

This dissertation critically reflects the problem of divorce and remarriage within the North Eastern diocese of the Lutheran Church in Tanzania. A problem, which has become rampant in the whole church. The situation became apparent to me as I was ministering in different parishes in the area of the research for five years.

Divorcees are not accorded the full membership in the church because of their divorce status. Their failed marriages and criticism from church members makes them feel out of place in their own churches. They feel desperate, tending towards a sense of personal failure.

The Shambala traditional customs whereby divorcees and/ or remarried people are looked upon as outcasts make things even worse. Divorcees, *makomanyumba*<sup>1</sup> have no place in the Shambala Christian community.

The goal of this dissertation therefore is to address divorcees' crisis through counselling. Many of these people are members of the church. I feel the church needs to face the biggest challenge to alleviate divorcee' crisis through counselling. I believe sincere pastoral care and counselling within the Lutheran Church in Tanzania will bring about healing, support, reconciliation and restoration of the hurt and deprived people, in this sense, the divorcees.

Estartdt (1997) believes that pastoral support is one of the services that persons committed to the church have the right to expect. He sees pastoral counselling as a relationship in which the minister assists the client in dealing with the difficulties, frustrations and tragedies of life.

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<sup>1</sup> *Makomanyumba* – plural, divorcees.  
*Komanyumba* – singular, a divorcee.

It is for this sense a new model of pastoral care and counselling is suggested for whole church. The model in which pastors in parishes are not the only solitary sources of counselling. The new model suggests that both trained and untrained laity is a good source for pastoral care and counselling. If these sources are fully utilised in parishes, a minister's counselling work might well be assisted, enhanced and improved by the parishioners. Referral counselling is also suggested in the new model.

## **LIST OF ABBREVIATIONS**

**AIDS** .....Acquired Immune Deficiency Syndrome.

**BD** .....Bachelor of Divinity.

**ELCT** .....Evangelical Lutheran Church in Tanzania.

**HIV** .....Human Immune Virus.

**KIWOHEDE** .....Kiota Women's Health and Development Organization.

**KKKT** .....Kanisa la Kiinjili la Kilutheri Tanzania (Evangelical Lutheran Church in Tanzania).

**NED** .....North Eastern Diocese.

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## **INTRODUCTION**

### **1.1 Research Problem**

The research problem for this dissertation came as a result of my own experience as I was ministering in various parishes in Tanzania within the area of the research for five years continuously from 1999-2003. It was during this period that I was approached by quite a number of couples who sought counselling because of strained marital relationships and divorce. Many marriages have been broken and ended up in divorce. Many men, women and children suffer the consequences of these divorces. The suffering is in all spheres of life, psychologically, emotionally, economically, socially and spiritually. This has stimulated me to find out how the church responds to this problem. Both by strengthening marital counselling and by offering pastoral healing to divorcees.

It is for this reason this research seeks to explore the following questions:

- a) What are the main factors that accelerate the high divorce rate among the Shambala Christian couples?
- b) Does the Church respond positively or negatively toward the divorcees?
- c) Why do many churches deny divorcees the opportunity for remarriage?
- d) What are the scriptural implications of divorce and remarriage?
- e) Where have churches missed the opportunity to offer both marital counselling and pastoral healing to divorcees?

### **1.2 Background and motivation**

The twenty first century family life is weakened by divorce and remarriage. The massive increases in numbers of marriage breakdown through divorce are noticeable everywhere throughout the world.

Divorce has been noted as a common phenomenon mostly in the western society. Today, "Africa has joined the drama and its unnoticed and rising population of divorcees is gaining momentum" (Mwangi 1998: 3).

Many divorce cases have been observed through the area of research specific to the Shambala people. The evidence of the couples going through severe breakdown in relationship and disappointment in the marriage has been witnessed in great numbers.<sup>2</sup> Some divorcees and their children live wretched and very distressing lives. Most of the divorced women with children who are as young as ten or younger have to fend for themselves, mostly by selling fruit and vegetables along the streets to earn money. Some families sell raw meat in front of bars and other places of adult entertainment. To secure a sale they sometimes subjected to dehumanising acts of a sexual nature. Without a system of social support they become vulnerable to contracting the HI Virus, as many of the population are infected.

### **1.3 Research theoretical, framework, and methodology**

Fundamentally, there are several methods that provided appropriate answers to my research. The approaches were under three categories namely: library research, oral interviews with peer groups in the Southern District<sup>3</sup> and the same questionnaire, which was a guide to the groups. The results were fed back in the focus groups (clergy and lay people), so that a greater healing and deeper understanding may take place.

The library research provided me with textbooks, journals and magazines. Then I consulted various works by other writers and researchers on divorce and remarriage. I used the Makumira University Library in Arusha Tanzania. I had an opportunity to talk with Rev Rodrick Mchami, the lawyer and lecturer at Makumira University College. As a lawyer, he has dealt extensively with marriage and divorce conflicts in the courts. Mchami agreed to explain to me about the marriage law in Tanzania.<sup>4</sup> I also used some scholarly work by other authors on marriage issues in the African context (as mentioned in 1.8 below).

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<sup>2</sup> From 1996-2002 there were about three hundred and eighty four divorces in Christian marriages, which left behind more than seven hundred and sixty divorcees. The data is obtained from seven parishes under the area of research. The names of these parishes and the rate of divorce in each parish annually can be found in appendix A.

<sup>3</sup> Southern District is one of the four Districts within The Evangelical Lutheran Church in Tanzania, North Eastern Diocese. Others are Northern District, Plain and Coastal Districts.

<sup>4</sup> The code of marriage document is available in the high court reference library.

I visited the university of Dar-es-salaam Tanzania where I met with Prof. Mbago. As a social science professor and a Shambala by birth, he has done an intensive study on the life and social behaviour of Shambala people, including their marital problems and so became my primary source. From the University of Dar-es-salaam, I obtained more materials related to my research. Journals, newspapers, magazines and reports added a lot to my research findings. The university of KwaZulu-Natal library and archives formed an important base and fundamental source for my research findings.

For the interview component of my research, which is closely related to the above, I held meetings with the indigenous people, especially with clergy and other parish workers in the area of the research. They have been dealing with the issue of divorce and remarriage for some years now as the issue is so common and problematic in that area. These people are deeply established in this area and I therefore worked closely with them and gathered the important information available. It is important to point out that as the use of a tape recorder had the possibility of inhibiting the flow of conversation, thus I encouraged the model of narrative dialogue<sup>5</sup> with the participants.

In my fieldwork I had an opportunity to hold conversations with some divorced people living in the local area. These people equipped me with first hand information concerning their situation. In order to cover the area of research, simple questions were formulated in a form of a questionnaire,<sup>6</sup> which guided me as people shared their stories.

#### **1.4 Limitations**

There are written sources available on divorce and remarriage in the African context and in Tanzania in particular. Most of these writings are from western countries and therefore are in western contexts. The reason is obvious; the problem of divorce and remarriage is worse in western countries than it is in most of African countries due to cultural differences or as Mbiti comments; "The African belief, ceremonies, rituals and festivals made divorce rare as compared with divorce numbers in Europe and America" (1969:2).

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<sup>5</sup> This was interview through dialogue and was done through formal discussion in small groups.

<sup>6</sup> Some questions were asked as guidelines in order to get the participants' opinions. These questions can be found in appendix B.



Nevertheless, the few sources that are there in the African context were fully utilized. Most of the vivid examples in my findings came from fieldwork research.

The conducting of interviews was time consuming and difficult. Most of the research areas I visited are located in remote rural areas with impassable roads especially during the rainy season. I sometimes had to walk on foot for several miles to get from place to place. This limited me from carrying out the research in all seventeen parishes within the Southern District where my research primarily took place. Some parishes were selected to present others. Diversity and geographical location and the various other problems were considered in selecting these parishes to see that the total district was well represented.

Because I am a young priest the majority of older people did not feel free to share stories of their marital status with me. That is the result of Shambala culture whereby older people feel free to share their inner conflicts and situations only with their peers. They believe that young people know nothing especially when it comes to the matter of marriage. Therefore, most of my respondents were young people (ages 25-38).

Another limitation, which is closely related to the above, is the whole issue of divorcees. Some of them feel ashamed and guilty about their status. This is a result of how the community is treating them. For some, especially those whom I met for the first time, it took a while before they trusted me and gave me their information. Their close friend, relatives, pastors and parish workers in those areas were co-opted; otherwise collecting information from the divorcees would have been tedious. This also limited me from acquiring a large number of respondents.

### **1.5 Research Ethics**

I hereby confirm that my research work followed the ethics, which the University of KwaZulu-Natal requires. The research was honest, and wherever I used the work of others I acknowledged them. The rights of the interviewees, and all the people that I met and involved within the field, were respected. The confidentiality and anonymity were

highly respected. That is to say, those who did not wish their names, titles and status to be mentioned were not disclosed. The right of consent was required before any disclosure.

## **1.6 Historical background**

### **1.6.1 North Eastern Diocese**

The North Eastern Diocese of the Evangelical Lutheran Church in Tanzania (ELCT-NED) is located in the North Eastern part of Tanzania in Tanga region. The Diocese covers the whole area within Tanga Region and its six districts: Tanga urban, Pangani, Muheza, Handeni, Korogwe and Lushoto.

The history of the North Eastern diocese (previously known as Church of Usambara-Digo) dates back to the 6<sup>th</sup> of July 1890 when the first German missionary, Kramer, arrived in Tanga from Zanzibar, to start mission work. The indigenous people of Tanga area were the Digo people but Kramer also met a lot of Arabs and some Sudanese. Just two weeks after Kramer started his work, he managed to open a school in Tanga with about nine children. In spite of opening this school, there were no Africans who converted to Christianity.

On the 6<sup>th</sup> of February 1891, Johannsen and Wohlrab left Europe for Africa and came to Tanga. When they learned that Kramer had not succeeded in his work, Johannsen and Wolrab left Tanga for Mlalo via Digoland on the 1<sup>st</sup> of April 1891. Five days later they arrived at Mlalo and met with *Zumbe Mkulu* (chief) Shekinyashi whose village had about eighty Houses.

On the 7<sup>th</sup> of April 1891, Johannsen and Wolrab saw an attractive area, which they believed would be suitable for building a mission station. On the following day, the missionaries met with Shekinyashi and his relatives but the chief did not give the Germans the area, which they had hoped for. Deeply disappointed, Johannsen and Wolrab returned to Tanga on the following day. But later on Shekinyashi and his men went to

Tanga to persuade the missionaries to go back to Mlalo. The missionaries agreed and left Tanga for Mlalo on the 21<sup>st</sup> of May 1891.<sup>7</sup>

On 24<sup>th</sup> of April 1892, a young slave called Koba was baptized. He was a slave serving in an Arab home in Tanga. His Arab master earned income by 'hiring out' Koba to work for rich people. Through his slave duties, Koba happened to work for a German missionary who lived in Mbuyukenda Tanga. It was at this place that Koba heard the word of God for the first time. He also learnt how to read and write. When Koba's master heard about it, he sent him away to another place. As time went by the Sunday school class at St. Michael's Church in Berlin heard about Koba and his situation. These children collected about 50 rupees, which were enough to buy him out of slavery, and set him free. Koba got his Christian name in memory of the congregation in Berlin whose Sunday school pupils had collected money for him. He was called Michael and became the first Lutheran Christian in German East Africa.<sup>8</sup>

**The first Mission Stations to be started were:**

Mtae – 1893

Vuga – 1895

Lutindi – 1896

Bumbuli – 1899

Lwandai Middle School (Mlalo) – 1900

Bungu – 1903

Gombero-Digo, a Bush school – 1904

Mshihwi (Usambara) and Vunde (Digo) – 1905

Vuga Press – 1912.

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<sup>7</sup> [Http://www.elct-ned.org](http://www.elct-ned.org), 23/07/2004.

<sup>8</sup> [Http://www.elct-ned.org](http://www.elct-ned.org), 23/07/2004.



On the 19<sup>th</sup> of June 1963, the Usambala-Digo Church and six<sup>9</sup> other Lutheran Churches decided to unite and the Evangelical Lutheran Church in Tanzania (ELCT) was formed and the Usambala-Digo acquired her new name, the North Eastern diocese.<sup>10</sup>

### 1.6.2 The Shambala people

The Shambala<sup>11</sup> are agriculturists of Western Usambara, a mountain block which rises out of the plains in the north-eastern corner of Tanzania. They speak Shambaa language, one of many related Bantu Languages from different ethnic groups and tribes.<sup>12</sup> In 1967 they numbered 272, 000 most of whom lived within or just beyond the border of Lushoto Area, which had an area of 1,350 square miles (Feierman 1974:17).<sup>13</sup>

By their definition, the Shambaa are people who live in Shambaai, a cool area above 3400 feet. In Shambaa usage, the addition of the final *i* creates the locative form. Thus the Shambaa are the people; Shambaai is their home. Shambaai is a highland zone with identifiable plants and climates (Feierman 1974:17).

The research of Stig Johnson shows that the Shambala people were originally pastoralists, who during the eighteenth and nineteenth centuries carved out a mode of production dependant on forest conservation. By 1960s the Shambala transformed themselves into farmers on a completely forested landscape. They had cultivated bananas, sorghum and various legumes in well-watered mountain basin ranging from the Usambara massif.<sup>14</sup>

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<sup>9</sup> Today, the North Eastern Diocese is one among the 20 dioceses within the ELCT with its head office at Arusha-Tanzania (<http://www.elct.org>, 23/07/2004).

<sup>10</sup> <http://www.elct-ned.org>, 32/07/2004.

<sup>11</sup> There are several alternative names; Shambala, Shambaa, Sambala, Sambara, Schambala, Shambaai, Kishambala, Kisambaa (<http://www.ethnologue.com>, 22/06/2004).

<sup>12</sup> Tanzania is a home to more than 120 different tribes, most of them belonging to the big Bantu family. The fierce Masai are Nilotic speakers (<http://www.ded-Tanzania.def>, 22/06/2004).

<sup>13</sup> Cf. The United Republic of Tanzania, Central Statistical Bureau, Ministry of Economic Affairs and Development Planning, 1967 Population Census, 5 vols. (Dar-es-salaam, 1967 – 71), 3: 345; 1: 332.

<sup>14</sup> <http://www.easternarc.org>, 30/07/2004.

The oldest clan in the Usambara area claimed to have moved there during the initial movement of Bantu-speakers along the coast. Later migrants from Pare, Zigua and Taita joined them; then finally the Mbughu and Nango clans moved in. But it was not until threatened by attacks from outside, in this case Maasai raids in the early eighteenth century that these clans formed any closer political union. The Kilindi clan, the most recent arrivals in Usambara, provided the focus for this unity. The Kilindi under their leader Mbegha had far reaching effects on the Shambala. Mbegha established his capital at Vugha and assumed the title of *Simba Mwene*, the Lion king (Odhiambo *et al.*, 1977: 65).

The Shambaa kingdom existed up to 1860s when the first European missionaries and travellers were encountered. At this time the Shambaa were under the leadership of Kimweri ye Nyumbai (1977: 65).<sup>15</sup>

## **1.7 Key Terms Used**

### **1.7.1 Divorce**

John Maquarrie in a Dictionary of Christian Ethics defines Divorce by using two terms, divorce *a mensa et thoro*, and divorce *a vinculo*. Divorce *a mensa et thoro*, from table and bed, is more accurately defined as separation. In this case the partners of the marriage live separately and cease to cohabit, but neither is free to remarry another person while the partner is living. The second sense of divorce, divorce *a vinculo*, means the dissolution of the bond of marriage, leaving the partners free to remarry again as if they have never married in the first place. Such divorce is incompatible with the doctrine of the indissolubility of marriage as it has been traditionally held in Western Christendom (1967:91).

Cross explains divorce *a vinculo*, as a dissolution of the marriage bond and divorce *a mensa et thoro*, as a legal separation. He adds that in the Roman Catholic Church the

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<sup>15</sup> Of course, the Shambala people are not the only native tribe in the North Eastern Diocese (NED). There are others like the Digo, the Zigua and the Bondei. They occupy mostly, the Plain and Coastal Districts while the Shambala occupy North and Southern Districts on the Usambara Mountains.



position is different. The sacrament of marriage can be dissolved only through death, or the process of an annulment, through canon law (1997: 493).

Kirk argues that, in divorce *a mensa et thoro*, the partners are not entitled, therefore, to separate by mutual consent on any grounds for mere convenience, and in principle permanent separation is only allowable, in canon law, by virtue of an official decision of a church court. He calls divorce *a vinculo*, as a 'successive polygamy' where a 'license' is given to take a second partner during the lifetime of the first partner (1948: 35-36). The first type of divorce *a mensa et thoro*, is a condition recognized by the law and allowed by Christian tradition in marriages where it is no longer possible for the partners to live together for an adequate reason (Macquarries 1967:91).

Landis defines divorce as "a legal action. Only the law can 'put asunder' those whom the church or the law has joined together. Every divorce must, therefore, present to the court a legal cause" (1970: 645). He continues to define divorce as a social process, which in outline is not unlike the process of dating, courtship, engagement and marriage. He sees divorce as "a series of experiences beginning with the initial frictions and climaxing in emotional indifferences or even in violent hatred" (1970:647).

Divorce comes after various stages in ones life. Waller and Hill once traced various steps, which lead to divorce. They mention three stages:

The first stage is disturbance in the love life of the pair. They eventually lead to the point where friction is so tense that the possibility of divorce is mentioned. The next stage is that in which husband or wife tells some outside person or persons of their difficulties. This puts a marriage on a different basis, since the couple loses face with other people...Finally; there comes the stage when husband and wife definitely decide to make a break. This is followed by separation, which is followed later by divorce action itself (1951:540).

Peppler compares divorce with loneliness. She believes that no matter who is with him or her, the divorced person is lonely. Divorce is to begin a life that is totally unlike anything one has ever lived (1974: 13). It is this state of loneliness, which makes the majority of divorced men and women depressed, and some commit suicide. Israel agrees that, "The

lonely person is depressed, unhappy and yearning for company”(Israel 1982:7). A lot of divorced people who were interviewed have showed that it is not easy to compensate for the lost partner. This is what makes divorce so costly.

The term divorce is used by Mwangi to mean a marriage relationship which was consummated and which is no more. In the true sense of the word, the husband and the wife regard themselves as not accountable to each other (1998: 9). Divorce is a legal ending of a marriage or legal process of divorce (Hornby 2002: 341).

Fitzpatrick & and Cornish were correct when they said:

Contrary to what some people think today, marriage was not initiated by man; it was instituted by God in the Garden of Eden (Genesis 2-3). It is the foundational institution of all human society. Since God Himself instituted marriage and designed the rules and principles for entering into and maintaining this relationship, people cannot disregard or set aside His guidelines in favour of their own preferences (1997: 312).

Apart from various definitions of divorce, I would compare divorce with a spiritual and physical killing of partners who were once joined together in marriage. Marriage unites two people (man and woman) to be one, “...and they will become one flesh” (Genesis 2.25), “...so they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder” (Mark 10: 9). What happens in divorce is to dissolve the marriage. Divorce kills and separates what was intended to be one from the beginning of creation. That is why God echoes, “For I hate divorce” (Malachi 2:16).

### **1.7.2 Remarriage**

The Oxford Advanced Learner’s Dictionary defines remarriage as a noun, which comes from a verb, ‘remarry’ meaning to marry again after being divorced or after one’s husband or wife has died (Hornby 2002:991).

Carter and McGoldrick (1980) as quoted by Robinson outline some steps by which remarriage follows:

- (a) Entering into new relationship, which implies recovery from the first marriage, including an emotional divorce.
- (b) Conceptualising and planning a new marriage and family, which involves accepting the fears of both partners and children about forming a stepfamily. This includes accepting the needs for time and patience to adjust to the complexity and ambiguity of multiple new roles, boundaries, space, time and authority; and also affective issues, such as guilty conflicts, desire for mutuality and unresolved past hurts.
- (c) Remarriage and reconstitution of the family, which involves the final resolution of the attachment to the previous spouse and relinquishing the ideal of an intact family and acceptance of a difference model of family whose boundaries are more permeable (1993:45).

Remarriage invites questions like “what is a family and what connection is there between biological parents, stepparents and children?” The new families in remarriage find themselves confused by unaccustomed experiences of feelings and have no way of assessing to what extent their experiences fall within a range of normal responses (Messinger 1984:51-152).

There is an inward pressure, which pushes many divorced people to remarry as soon as possible after their first marriages have been dissolved so as to substitute the lost partner and to seek true happiness. For the majority of them this happiness lasts only for a short period. Messinger puts it in this way; “Many couples enter into a second marriage with high hopes of happiness and are soon devastated to find themselves unprepared for coping with the difficulties of a stepparent role”(Messinger1984:153). The fact that such high proportions remarry so quickly makes one suspect that “...some divorces take place so that one or both parties may be free to remarry a person already selected” (Lands 1970:652).

Remarriage has become common to most divorced and widowed people. But Glick believes that chances of remarriage after divorce are much higher than the chances of eventual marriages for single persons of the same age group, and the chances of remarriage after widowhood. In general he finds that approximately one half of the men and three-fourths of the women who have lost their spouses by death during the



preceding five years had not remarried as compared to the divorced people (1949:651-734).

By contrast among the Shambala people of Tanzania, most divorced women are not quite so quick to take on new marriage responsibilities, as are the men. The reason is the heavy burden of the children women are left with after divorce. As we shall see in chapter five, more often when divorce takes place most of the Christian Shambala children are left with their mothers regardless of how many there are. This burden of children makes it difficult for women to readjust to a new marriage as quickly as men. This research paper discusses remarriage as a post divorce readjustment.

### **1.8 Literature Review**

Western writers and researchers, e.g. Sunderland, Messinger, Matson, Clebsch and others, have written on the topic of marriage, divorce and remarriage. Their discoveries and arguments are based on western contexts. A few writers have embarked on writing and citing the problem in the African context and culture. These are for example, Lutahoire, Mbiti, Kitembo, Magesa, Shorter, Mugambi, Waruta, Bediako, Omari, Van Pelt, Hastings and others. Unfortunately, too few have suggested how the church and the state can best tackle the aforementioned problem and only point out directly where churches have missed the opportunity to support couples in pre-marital and post-marital counselling.

In his well-analysed book *Youth and Development*, Cuthbert Omari of Tanzania discusses polygamy as one way for the alleviation of divorce in the African context especially in African traditional marriage. Traditionally, polygamy had many reasons for its existence. One of these reasons was for security purposes especially where women were able to produce sons. A man believed that if he was married to only one woman, she might bear none or few sons and in that way the man would not have enough sons to protect his property, especially cattle when an enemy came. If it happened that a married woman bore only daughters, and no sons, she was either divorced and/ or another wife was taken in marriage. Sons were of great importance as defence was important due to the many tribal wars that existed at that time (1981:33).

Adrian Hastings discusses the same issue of polygamy. In his famous book *Christian Marriage in Africa* he mentions another interesting point about polygamy, which Omari did not mention. Hastings points out that in some African traditional societies polygamy was primarily intended for family planning but later it opened grounds for divorce. A man, who married many wives, realized there was the possibility that he would not be able to satisfy them especially in sexual matters. Some women attempted to run away with other men. If that was proved, it became grounds for divorce. There was also the fact that love could not be shared equally among all the wives. Less love making to the less fortunate wives resulted in divorce (Hastings 1974:23).

Again, when one wife was pregnant or if she was suckling, traditionally, no sexual intercourse was allowed to take place. During that period the husband needed to have another woman to sleep with him. The period of celibacy for the woman was ended when the child was at least two years old (1974:23 – 24).

Professor John Mbiti has noted that African philosophy and religions have spoken extensively about marriage, divorce and remarriage. In his well-known book *Love and Marriage*, Mbiti confirms that, whether it was in African traditional marriage or in Christian marriage, whenever divorce took place, both couples and children are affected. But as Mbiti has emphasized “Children are usually the ones who suffer most as a result of any divorce where they are involved...” (1973:211).

In chapter five, this dissertation explores why children are the most victimized when divorce takes place, and why the churches should look to offering pastoral care and counselling to divorcees and their families.

In a further book *African Religious and Philosophy*, Mbiti discusses temporary divorce. Mbiti explains that in traditional African marriage, the wife would go back to her people for a period of time, maybe for some months or even years. This could continue until there was reconciliation, which was normally arranged by some clan elders from both

sides, to represent the wife and the husband. Only when the wife returned to her husband the cause for the separation was remedied. In some cases, such extended separation may lead to divorce (1969:145).

It is a pity to see some Christian marriages today end in divorce as a result of temporary separation. Vivid examples came from the fieldwork research. Surprisingly enough as this researcher has observed, the Lutheran church in Tanzania stands aloof while the marriage situation steadily worsens through the lack of pastoral healing and hope for divorcees.

The work of Van Pelt *Bantu Customs in Mainland Tanzania*, endeavours to explain how it was in African traditional custom regarding the issue of divorce and remarriage. Van Pelt explains that, if the husband caused suffering to his wife, by beating her or neglecting her for more than six months, the wife would divorce him (1971:226).

Justus Mwangi has done excellent research on *Divorce Problem: The Church as a healing agent in counselling of divorcees*. The work explains traditional marriages, in detail thus, the choosing of a life partner, preparation for marriage and some of the circumstances that may lead to divorce in African traditional marriage. Mwangi discusses how best the church can tackle the problem of divorce in Christian marriage today (Mwangi 1998:3).

Another contribution, which is related to my research, is made by *The All-African Seminar on Christian Home and Family Life*. The seminar discussed divorce in the Biblical basis, where the Bible states that from the beginning marriage was meant to last (Mark 10: 9). Therefore divorce should be only for what Jesus said, "For your hardness of hearts..." (Mk.10:5b), that means, "in the realm of salvation where the heart of the man who believes and is saved is not 'hard,' divorce has no place" (1974:47).

Most churches, which restrict divorce and remarriage, have based their arguments on the bases of a Christian ethic of marriage as monogamous and indissoluble (Mk.10:1ff). They



regard marriage as a divine social institution having being instituted by God at the very beginning of the human race (Fritz & Coine 1954:519).

Apart from the New Testament, my research delves further into looking at divorce and remarriage in the Old Testament and grasp more intensively what the Bible teaches about the aforementioned phenomenon.

In his recent article *Marriage and Family in Contemporary African Society: Challenges in Pastoral Counselling*, Waruta comments that in Traditional African Society, “marriage was in general considered to be a life long union but could, with adequate justification, be dissolved. Divorce was not common but it was possible” (2000:105). Hastings has observed that in matrimonial African societies where bride wealth was very high and greatly valued, divorce was more difficult as compared to matrilineal societies (1974:35).

Talking about the effects of divorce and separation on children, in Norman Dennis and Gorge Erdos, *Families without Fatherhood*, Halsey has this to say:

No one can deny that divorce, separation, birth outside marriage and one-parent families as well as cohabitation and extra marital sexual intercourse have increased rapidly. Many applaud these freedoms. But what should be universally acknowledged is that the children of parents who do not follow the traditional norms...are thereby disadvantaged in many major aspects of their chances of living a successful life. On the evidence available such children tend to die earlier, to have more illness, to do less at a lower level of nutrition, comfort and conviviality, to suffer more unemployment and unstable parenting from which they themselves have suffered (1993: xii).

Moreover, as Thatcher explains, “...children who grow up without support of personal involvement of both parents are more vulnerable to problems throughout childhood and into their adult lives” (1999:143).

Recently, Jean Mahserjian and Whitney Clark have published *The Divorce Primer*, (2000) where basic information on all divorce and separation issues, including custody, child support, mediation agreement, the court process, and the division of property after divorce and alimony are widely discussed. Still the issue on how to tackle the problem

and where churches should intervene is hardly mentioned and therefore it remains the issue, which my research paper discusses in detail.

The works of African writers have been consulted and helped me to understand the problems of divorce and remarriage in the African context. The work of Sebastian K. Lutahoire (1974) who worked deeply on customary law concerning marriage, divorce and remarriage especially among the Bantu people of Tanzania has also been consulted. Others are Jesse Mugambi and Nicodemus Kirima (1976). Their works are rich in resources on how the Bantu people of East Africa have conducted their marriage and the influence of Christian religion. My purpose here was not to duplicate their works but to gain new insights and find more information in addition to their sources for my own field research.

### **1.9 Structure of the Thesis**

Chapter one will cover the statement of the problem, motivation and aim of the paper, methods and procedure of data collection. This will also include the scope and limitations of the paper as well as the historical background of ELCT- NED and the Shambala people along with the definition of divorce and remarriage.

The main focus in chapter two is to find out how the Shambala people understood and practiced divorce and remarriage before Christianity came to their region. Some traditional grounds on divorce and remarriage will be discussed. These are for example, cruelty, laziness, and disrespect of in-laws, impotence and adultery. There are other major causes of divorce in the Shambala Christian culture, which are the lack of both pre-marital and marital counselling, barrenness, alcoholism, drug abuse and mental illness. The aim of chapter three is to show the effects of divorce on Shambala Christian marriages. The effects on couples, on children and on the society. The effects, which are in all spheres of life, psychologically, socially, economically, emotionally and spiritually.



Chapter four focuses the effects of remarriage in Shambala Christian marriages. When divorce occurs, some divorcees remarry. This chapter therefore aims at discussing some effects of remarriage on couples, children and on the other members of the society.

Chapter five aims at looking on how the Lutheran Church in Tanzania (The Evangelical Lutheran Church in Tanzania-ELCT) understands and practice divorce and remarriage.

The aim of chapter six is to see how much the church responds pastorally to the divorce and remarriage trauma. To see whether the church responds negatively or positively toward the two phenomena and to suggest a possible model, which the church can adopt in order to tackle the problem.

Chapter seven is a conclusion of the paper. This will be a recall of the problem and a noting of the findings focused on the problem and a report of the findings.

## CHAPTER 2

### SHAMBALA TRADITIONAL CUSTOMS ON DIVORCE AND REMARRIAGE

...African customary marriage was not a private contract between two individuals but an alliance between two family communities or lineages (Kisembo et al, 1977:202).

#### 2.1 Introduction

Before discussing divorce and remarriage it is wise to have an overview of a Shambala traditional marriage, as this will give us a better understanding of these issues. The Shambala traditional marriage *ushunguzi* comes from the root word *kushungulwa*. The word literally means 'to be allowed' or 'to be released'. In both connotations, the woman is released or allowed by the parents to go and live with the husband.

According to the Shambala understanding, it is through marriage that young people were believed to enter into the new status of adulthood from childhood. An un-married woman in Shambala tradition regardless of how old she is remains a girl until she marries; the same applied to a man who remains a boy till he marries. One is never invited to a meeting of older people if he or she is single (interviews with Siliwano Ngwatu and Teresia Hozza, Msongolo, 15/12/2003, cf. Lutahoire 1974:59).

This customary law had the intension of making sure that everyone in the society had to marry. People were not ready to be regarded as children, so they had to marry because in most African societies, "Marriage was not an option, it was an essential stage in which every member in the society had to go through" (Waruta & Kinoti 2000:103).

The only people who were exempted from marriage were those with special problems like the mentally retarded. These were counted as unlucky people in the society.

When it happened that a young man of the age between twenty to thirty years old who had already gone through tribal initiation *unyago/jando* was delaying getting married, a group of Shambala clansmen would call him in a meeting to find out the reason. That was

because customarily, refusing to marry was contrary to the expectations of the society. In extreme cases, men were forced to marry.

More patience was shown toward women, since traditionally, women do not propose marriage, they have to wait for a man to come and propose (Lutahoire 1974:59).

Not getting married was considered to be a great misfortune not only to the person concerned but also to his or her family, clan and society at large. In case a person died single, the Shambala old men performed some rituals so as to take away the bad luck from the society. In some areas, the dead body was treated shamefully, e.g. inserting a piece of burning firewood into the anus (interviews with Merina Shedafa and Simon Igonti, Bumbuli, 16/12/2003). This bad treatment was meant to give lessons to the living so that they would not refuse marriage. To emphasize the significance of marriage in the African context, Mbiti observes:

For African peoples, marriage is the focus of existence. It is the point where all members of the given community meet: the departed, the living and those yet to be born. All the dimensions of time meet there and the whole drama of history are repeated, renewed and revitalized. Marriage is a drama in which everyone becomes an actor or actress and not just a spectator. Therefore, marriage is a duty, a requirement from the corporate society and a rhythm of life in which everyone must participate (1969:133).

Customarily, the Shambala married so as to have children. Otherwise the marriage was not fully respected. There was a popular saying; “You can’t applaud a tree without having seen its fruits” meaning a marriage (tree) is never praised without children (fruits). Till present whenever a child is born in the house, the Shambala women will sing a song, *nyumba ishangaazwa ni kazana...x3* (the house is kept warm by a child...x3). It is as if without a child the house is doomed. This becomes a great threat and embarrassment to those women who do not conceive.

Yet if for any reason the couple happened to bear no children after a long period of waiting (the period was normally from six years on), more often than not the blame went to the woman as the cause. She was embarrassed and mocked even by children on the



streets. She was given names like *tasha* or *mghumba*, to mean barren (interviews with Merina Shedafa and Simon Igonti, Bumbuli, 16/12/2003).

This research revealed that barrenness was not a unique threat to the Shambala people. It was also dreadful among other African traditional societies like the Wa-Embu of Kenya. Similarly, barrenness was tested when no child came after a long period of waiting. The woman was allowed by her husband to have sexual intercourse with some of his peers who already had children. A failure to conceive would lead them to consult the medicine man. Both parents offered blessings, as these were considered essential, to have a child that was to rescue her from the embarrassment of being mocked and nicknamed *taatha* meaning barren (Kenyatta 1938:183-184).

Female infertility was a great misfortune and every attempt was made to cure it. At the same time excessive fertility was shunned. For instance the birth of twins was a dreadful matter in Shambala traditional society. Many of these twins were hidden in big forests *mzitui* and died there. The research has revealed that this practice was common in Africa especially among many agricultural societies. For some tribes like the Pare people of Northern Tanzania, the twins were thrown alive on big rocks *mkumba vana*<sup>16</sup>, and they were smashed into pieces.<sup>17</sup>

Children were important in marriage because it was through procreation one was said to sustain and enhance life. In traditional African societies, not to bear children meant to diminish life and that was bad stewardship. Moreover, in most traditional African society, “the more wives a man has the more children he is likely to have, and the more children the stronger the power of immortality in the family...children are the glory of marriage, and the more there were of them the greater the glory” (Mbiti 1969:142).

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<sup>16</sup> *Mkumba vana* is a Pare phrase literally ‘throwing children’

<sup>17</sup> From 1987-1992, I was at Kilimanjaro region, Pare area for studies. There I witnessed some of these big rocks *mkumba vana* where twins were thrown. One very important *mkumba vana* is viewed well from Kikweni town along the Usangi – Mwanga road.

Waruta and Kinoti suggest that, in most African societies; “Marriage is not merely for the sake of ‘procreation of children’ as some of the western scholars have tended to emphasize but also included the elements of ‘companionship and mutual assistance’ between men and women. There can be no doubt however that in traditional African society, stress was laid on procreation and continuation of life as the dominant reason for marriage” (2000:102).

In struggling to conceive children, a Shambala husband married as many women as possible this giving him the status of a polygamist (particularly polygyny)<sup>18</sup>. Traditionally, a man never admitted himself as the cause in a childless marriage, even when there was no child from any one of his many wives (Bahemuka 1983:88). Wealth and prestige was also another reason for marriage to many wives. A polygynist was looked on as an important person in the society. That man was held in high esteem. To have only one wife indicated poverty (interviews with Pius Mlongesanga and Hebert Hizza, Ngulwi, 18/12/2003, cf. Prof. H. Balz, classroom lecture notes, Marriage and Sex, Ethics II, BD IVA, Makumira, Feb.1999). Apart from procreation and domestic duties, the wives were expected to work on farms and to feed livestock.

Polygyny was also meant for security purposes. Having security meant having sons, *mabwanga*. A Shambala husband believed that one wife might bear no or few sons. One

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<sup>18</sup> Polygyny is the custom of having more than one wife at the same time in a patriarchal society. The Shambala people of Tanzania are among many patriarchal societies in Africa;

- (i) In African milieu, polygyny is an equally accepted form of marriage as monogamy. This practice is very ancient. However, a man does not marry two or three wives at once; but, he could take a first woman as his wife and then he could add another woman. Every polygynist was once a monogamist. Hence we can see that, even in African culture, the foundation has been monogamy and a polygynist does respect a first wife and she was given a special status (Maillu 1988: 10-13).
- (ii) In the life of Israel, a man married in order to ensure the survival of the family and a wife was esteemed for the producing of the children. This objective was one of the things that caused people to lead polygynous lives. Although it brought strife to the household, Abraham’s sleeping with Hagar aimed at raising a family. Because of the customs and norms of the time, polygyny as well as bigamy was as socially approved as monogamy, they were common in the ancient near East-they were conventional. Hence we can understand the reasons why most of the patriarchs, if not all were polygynists (or Bigamists). Lamech was married to two wives. Adah and Zillah (Gen. 4:19); also Jacob (Gen. 29:21-29); Elkanah (1Sam.1: 1-2); and Joash (2Chr. 24:1-3), were all Bigamists. Esau (Gen. 26:34; 28:8-9); Gideon (Jdg. 8: 30); David (2Sam. 3:2-3); and Solomon (1King. 11:3); and others were outstanding polygynists (Brum 1989: 180-183).



could never produce enough sons to protect his cattle or to take up spears when an enemy came, if he was married to only one wife. Sometimes, women who bore only daughters were divorced (interviews with Merina Shedafa & Simon Igonti, Bumbuli, 16/12/2003, cf. Cuthbert Omari 1981: 33).

As indicated previously, polygyny was also a kind of family planning. When one wife was pregnant or was suckling *mshuzamiza*, no sexual intercourse took place with her till the baby was at least two years old. During that period the husband needed to have another woman to sleep with (interviews with Godwin Sheshunda and Zena Fisha, Vuga, 21/12/2003). Hastings notes, in most African society, polygyny also helped to prevent prostitution because it ensured that some women were not left unmarried (1974:24). Hillman (1975), concludes that polygyny as practiced by Africans was not just an irresponsible and indulgent custom of some morally depraved natives, but was often the most loving and provided security, among other benefits to many persons for whom the new 'Christian' teaching has not yet provided answer (in Waruta & Kinoti, 2000:108).

## **2.2 Shambala traditional Grounds on Divorce and Remarriage**

Divorce in Shambala *kuekwa* literally means 'to be rejected'. Sometimes *kughotoshwa* meant 'to be returned' or 'drive away' and in both connotations, it refers to the woman as the victim.

Traditionally, divorce was shameful not only to the couple concerned but also to other members of the extended family. In Shambala traditional customs, divorce was costly not only to the one divorced but also to the parents of the divorced woman. The bride-wealth,<sup>19</sup> which the parents had received, was to be repaid especially if the woman was

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<sup>19</sup> (i) Bride-wealth or bride price was not regarded as selling or buying the girl but as an essential element in the establishment of a serious and binding marriage contract. It has been observed that, bride-wealth is not a price paid for the bride; there is no question of buying or selling the girl. Of course the temptation is great for the parents (of the girl) to try to make as much as possible from the affair. They may even force their daughter to consent to a marriage she does not want, but which is most profitable to parents. In such cases, bride-wealth discussions and transfer get the appearance of a purely commercial transaction (Van Pelt 1971: 2000).

(ii) A common suggestion has been that bride-wealth is to be considered as compensation to the bride's kin for the lost labour and/ or fertility of the woman. The argument is logical and not without some merits, in particular for the colonial and post-colonial period from which most of the discussions originate. However,

found guilty. Thus, many women remained in an abusive relationship with the abusive husbands so that they may not cause divorce. The phrase like *niikaia wanangu*, (I stay only because of my children) was/and is still used by Shambala women to camouflage their inner sufferings.

Divorce occurred only in very critical situations after all efforts to restore the relationship had proven a failure. The family elder *mghoshi wa chengo*, plus two or three men among the family members sat together with the couple trying to restore the relationship.<sup>20</sup> When it was proved that there was no possibility of reconciliation between the partners and there were acceptable reasons for divorce the couple was given permission to divorce (interviews with Edina Ngome, Joseph Sheshe and Yohana Mahimbo, Bumbuli, 01/12/2003). Waruta and Kinoti are right to comment that in most African society, “Divorce was not common but it was accepted” (2000:105).

There was no written certificate for divorce in Shambala traditional customs. Divorce simply meant the woman was rejected and returned to her parents. The woman could be divorced by the parents-in-law by pressurizing their son to ‘drive’ the woman away. (Although the last order to ‘drive’ the woman was from the husband, who stood to swear a traditional marriage vow). That gives an impression that the Shambala woman was married and could be divorced by the whole family. In some critical situations,<sup>21</sup> a woman could divorce but note that in any way she was the one who left the house and returned to her clan’s people (interviews with Edina Ngome, Joseph Sheshe and Yohana Mahimbo, Bumbuli, 01/12/2003).

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when bride wealth is regarded in conjunction with bride service, it becomes obvious that at least in the pre-colonial period it must have been more than a simple lump sum compensation for the lost attributes of a woman (Koponen 1988: 312).

(iii) Traditionally, the price is usually in the form of cattle or crops; and in some cases the bridegroom can offer services instead. Currently, many young men who move to towns to work do not always have their families support in providing the bride price. The young man has to find the bride price for himself and is usually in cash and many can not afford to. However, the price is exorbitant and the cost of the wedding is high, as a result a good number of young men nowadays resort cohabitation.

<sup>20</sup> Note: There was neither an official court nor magistrate. The *mghoshi wa chengo* and his assistants were everything and their decision was final.

<sup>21</sup> The woman could ask for divorce if her husband was impotent, beating her frequently, ignoring parents-in-law, or if he was lazy so to cause famine in the house.



Unlike the Shambala people, in some other African societies the woman never divorces the husband. For any circumstance, she was the one to bear the consequences of divorce. This was the case for the Tonga people of Zimbabwe where men initiated all divorces as Aquina (1975) writes:

A husband who intends to divorce his wife first removes one of the three cooking stones from her kitchen and places it in her basket, instructing her to take it to her parents as a sign of her rejection. After that he will remove the door from her kitchen so that the kitchen becomes an open shelter for goats. This makes it clear to everyone that the household, centering round the woman's kitchen, has been dissolved. On seeing her kitchen dismantled, the wife may appeal to her parents-in-law to persuade their son to forgive her and take her back. If he does, the marriage continues, but if he refuses, she will return to her parents. Her parents will only take action and reports the matter to the chief if they want the husband to take back their daughter. If not, the matter rests there, and the woman is free to remarry (in Kitembo *et al.*, 1977:62-63).

However, among the Chewa people of central Malawi, a woman could divorce her husband; "if he failed to have sexual relations with her because of other women; if he went on a trip and did not come back; if he showed that he did not like the wife's relatives; if he did not perform his share of duties like building a house for her and working in her parent's gardens; if he was a wizard; and if he did not respect the head of the wife's lineage" (Phiri 1997:38). Likewise, the man could divorce; "if she was lazy; could not cook well; was unfaithful; nagging for no adequate reasons; unfriendly to her husband's relations; if her babies died; and if she was a witch" (1997:38). The Chewa is a matrilineal society. This had a big impact on its divorce rate.

Hastings (1973) has observed that, "divorce was more difficult in patrilineal African societies where bride-wealth was usually high and greatly valued, and much easier in matrilineal societies where women had the greater authority in determining the nature of marriage, the protection of children and quite often the locality of the marrying couple" (in Waruta and Kinoti 2000:105). The impact of such a divorce affected the whole community although the divorced woman was the one who suffered most especially from the alienation from her own family.



There were some factors in the Shambala traditional customs<sup>22</sup> which were recognized as grounds for divorce. The factors were: cruelty, laziness, disrespect to parents-in-law, impotence, adultery and barrenness.

### **2.2.1 Cruelty:**

Cruelty was indicated if the husband caused suffering to his wife e.g. by beating or by neglecting his wife for more than six months. Sometimes by the use of abusive language to his wife because of his drunkenness. That became the reason for divorce, and the woman was ready to return to her parents (interviews with Elifride Kolowa, Sosten Mbughu, Richard Mhilu, and Rose Shekwaho, Lushoto, 03/12/2003, cf. Van Pelt 1971: 226).

### **2.2.2 Laziness:**

This comes about if the husband ignored work. Usually that was regarded as a root cause for poverty and famine in the family. Customarily, getting married to a lazy man was shameful. Their fellow women ridiculed those women married to such husbands. To avoid harassment many women 'returned' to their parents. Likewise the woman was divorced if she neglected domestic duties, like cooking or producing badly cooked food. The woman was divorced if she did not properly take care of the children or if she was not cleaning the house or completed some other domestic duties (Interviews with Elifride Kolowa, Sosten Mbughu, Richard Mhilu and Rose Shekwho, 03/12/2003).

### **2.2.3 Disrespect to parents-in-law:**

Apart from paying bride-wealth, the husband was expected to help his parents-in-law with some activities, like working on the farm and making or repairing houses. He was also expected to act quickly in any emergency, which needed his assistance. Failure to do so, indicated disrespect to his in-laws and therefore it reflected scorn towards his wife. For this reason the woman could divorce her husband. Likewise, not respecting her parents-in-law caused divorce to the woman. She was expected to help her in-laws with

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<sup>22</sup> Some of these factors are applicable in Africa in general.

some domestic duties like fetching water, firewood and cooking. Failure to do so was enough reason for the husband to divorce her (interviews with Richard Mhilu and Rose Shekwaho, Lushoto, 03/12/2003, cf. interviews with Moses Kaniki and Tabea Sebarua, Msonglo, 28/11/2003).

If the husband hesitated to divorce, the family members alienated him. That was because customarily, the wife was married to the whole family<sup>23</sup> as previously pointed out.

#### **2.2.4 Impotence:**

This is a situation where by a man fails to perform the sex act. In Shambala traditional customs, impotence was secretly dealt with because it was shameful for a husband to be in that state. A man of that kind was considered as an unfortunate person in the society. If his problem was revealed, no woman would dare to marry him (interviews with Moses Kaniki and Tabea Sebarua, Msongolo, 28/11/2003).

#### **2.2.5 Adultery:**

If the husband discovered that his wife was sleeping with other man or men and if there was enough evidence for it that was enough reason for divorce (interviews with Moses Kaniki and Tabea Sebarua, msongolo, 28/11/2003). The Shambala traditional law did not state what happened if the man was found committing adultery. That means adultery committed by men was not counted as the cause for divorce. The Chewa people of central Malawi practiced the same behaviour. Isabel Phiri is surprised; “unfaithfulness on the part of wife led to divorce but not on the part of the husband. One can only explain this in terms of the Chewa being a male dominated society” (Phiri 1997:38). At other times a wife looked at her husband as a less satisfied person and hence advised him to get married to another woman.

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<sup>23</sup>Cf. Harry Makubire (1974) from South Africa who quotes an address by a Zulu pastor to a pair of newly weds, Paul and Mapule: “ Mapule, you should bear in mind that you are married in church, we Africans, according to our custom and tradition, you are not only married to your husband Paul, but to his family. That means you have to identify completely with all his relatives, look after them, go out of your way to make them happy. If you do that, you will have no cause for neglect. You, Paul, will have to do likewise with Mapules’s relatives. Her people are your people and *vice versa*. Both of you will notice that old people in the community will tend to visit you, even for a brief moment, not necessarily to drink tea, but to show their interest in your welfare” (in Kisembo *et al.*, 1977: 202).

### **2.3 Some Major Causes of Divorce in Shambala Christian Marriages**

I discussed previously some factors, which were, recognized as necessary grounds for divorce in the Shambala traditional customs. Some of those factors like barrenness and childlessness do affect Christian marriage today. Not only is that a concern but also there are problems within the church itself especially on how it views the whole issue of divorcees. The remarkable words of Crawford have come true when he says, "...what we don't really like to admit is that the church, very often, is instrumental in destroying marriages because of the way it looks at the issue of divorce" (2001: 3). Many Christian churches look upon divorce as an unforgivable sin and in that way there is no sympathy and healing in the church toward the divorcees. There is also a lack of both pre-marital and post-marital counselling in the church, which could be a major focus to investigate.

#### **2.3.1 Lack of both Pre-marital and Post-marital Counselling**

Many Christian marriages today end up in divorce. From the area of my research, I realized that one crucial reason is the lack of marital counselling. Pastors, whom I interviewed, admitted a lack of proper counselling in their parishes. The research revealed that most pastors do counselling only when they prepare people for marriage. The majority of them do partial counselling where the bride and the groom meet the pastor in his or her office, where they spend only one hour, which is totally insufficient.<sup>24</sup> Also pastors are occupied with many responsibilities in their parishes to give not enough time for counselling.

The church is seen as an institution, which condemns those whose marriages fail but does very little to help. The church performs the majority of Christian weddings but the same church has the least resources to counsel those getting married. The minister will normally see the couple, once or twice and deal with no more than the legal necessities, for example, how to correctly write their names in the marriage certificate, and the procedures of the wedding services. These procedures take almost the whole session

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<sup>24</sup> I obtain this information from some pastors from NED Southern District, they were attending the executive council of the District on 24<sup>th</sup> August 2003.



while proper counselling does not occur. The couple enters into marriage when the only things they know best are marriage certificates and rings on their fingers. They do not know how to deal with challenges in their lives and how to avoid conflicts in marriage for they lack spiritual guidance and teachings.

Marital counselling is very crucial and healthy to the well being of Christian marriages. But Waruta argues; “It is not enough to counsel the young people only when they come for pre-wedding counselling since at this time they have already made up their minds and it may be most difficult to help them to view their anticipated relationship realistically” (2000: 116). He supports the African kingship system where young people were guided on when, where, and how to find their marriage partners in a healthier manner. Waruta continues:

The church may try to take the place of this kinship system by providing an environment upon which young persons may not only find their marriage partners but also guiding to discover each other in a healthier manner than the current very individualistic and ‘romantic’ approach practiced by most young people even in churches. Can the church actually participate more in the creation of families than the more giving of monotonous ‘vows’, rings and paper certificate? (: 116-117).

The church should feel some responsibility for the increase in broken marriages. No marriage in church should take place without proper preparation in which vows and other marital regulations should be explored in serious and practical terms. Marital counselling should be a life long experience of the church and should not cease only after marriage. Biscue and Lewis have discovered that, “people in marriage and family relationships face considerable pressure in their struggles for growth and happiness and...that it is not uncommon for people contending with their problems to seek help from clergy, including pastoral therapists” (1993: 268). It is therefore a duty of a clergy to offer appropriate counselling in order to avoid the persistent marital conflict in Christian families.



### 2.3.2 Barrenness/Childless Marriage

The Oxford Advanced Learner's Dictionary, defines barrenness as a state of women or female beings not able to produce children or young animals (Hornby 2000: 81).

Barrenness was one of the factors, which contributed, to divorce and remarriage in Shambala traditional customs. Sterility on the side of the wife was tested when no child came after a long time of waiting. Customarily, the marriage was not fully respected if no child was produced and that was enough reason to divorce a woman and/or another woman was married.

Surprisingly, barrenness still threatens many Christian marriages today. This research has proved that there are many severely hurting and disappointed Christian women who were deserted by husbands as a result of sterility. The majority of them have developed emotional problems such as depression and inferiority. Even worse, these women are in the midst of the church while the church responds negatively to their emotions. These women need comfort and special care from the church as Nancy Wilson (2004), advises the church:

Women who are childless need our comfort like women who are widows. All these women must see their state as hard providence, and then learn to be thankful and content in their condition. God has not abandoned them, and they must learn to see that they can be fruitful in other areas. As 2 Pet. 1: 8 states,<sup>25</sup> all of us with children or without, can 'be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ'... This means that childlessness, like any other affliction, must be seen as the kindness and mercy of God towards us, even if we want children very much. He can use all circumstances to glorify His name, and so can we. Women without children have much to do in the kingdom of God. They must not feel sorry for themselves, but look around at the many blessings their wise heavenly Father has bestowed on them, and be grateful. Then they can indeed be very fruitful and not barren in the knowledge of their Lord Jesus.<sup>26</sup>

In actual fact, it does not mean that those who have children are superior to those who have not. In other words, women who are barren should not feel inferior to men or their fellow women because of their status. A Lutheran theologian from Tanzania, Professor

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<sup>25</sup> 2Pet. 2:8 "For if these things are yours and abound, they keep you from being ineffective (barren) or unfruitful in the knowledge of our Lord Jesus Christ."

<sup>26</sup> [Http://www.credenda.org/issues/11-ffemina.php](http://www.credenda.org/issues/11-ffemina.php), 21/08/2004.

Katoke believes that; “barrenness is no longer grounds for divorce for the Christians who believe that children are just the gift of God” (in Omari (ed) 1976: 136).

During this research it has been discovered that most husbands blame their wives who either do not bear children at all or bore only girls. Wives, in this matter of giving birth to children, were always blamed. Also among the Shambala people a marriage without the birth of children is incomplete. It may end up either in divorce or a second marriage. The Christian rule, which is based on monogamy, is difficult for those whose wombs are not fruitful. Such people come to church on Sunday but at night may consult a diviner for an interpretation of the meaning of their childless marriage. Here, questions to be asked are: What about if the man is infertile? Can the woman take another man?

From the fieldwork, I realized how women experience great pain, alienation, desertion, and other miserable experiences both from mates and from society. From the area of research I was able to interview four women, one of whom is a close family member. All of them suffered from the consequences of being barren.

Two of the women are from Bumbuli Lutheran Parish (my home parish) and the others are from two different parishes. The women were married between seven to thirteen years ago and never had children in their marriages. Their husbands became furious with them. Of course, there were pressures from their family members to ‘drive’ the women away. That was because of the Shambala cultural backgrounds whereby marriage was blessed only by having children.

All four women were divorced and two of their ex-husbands have already remarried. This research revealed some common theodicy questions that were asked by the women:

“Why did God make me this way?” “Is God punishing me for something?” “I know that God could heal me if He wanted to, but we have prayed and still nothing happens. I really thought God would bless my life and that I would have a family like everyone else. Why is God cursing me?” (Interviews with Mantogolo Zungufya and Joyce Mkufya, Bumbuli, 03/01/2004, Miriamu Ndimangwa, Msongolo, 06/01/2004, and Tailai Antony, Magamba,

07/01/2004). In some cases (if the woman was lucky) the husband would take another wife and would keep the barren one and thus save the first marriage and become a polygamist.

Mwangi suggests an idea about this issue of barrenness as he says; "On this question of childlessness, there is no greater fear just as it was in the past. Adoption can be a wonderful answer to this problem. There are opportunities to foster children as one is capable" (1998: 65).

Practically, very few couples adopt when there are no children in the marriage. In the area of research, it is only two per hundred childless marriages who will think about adoption.<sup>27</sup> The majority of men, where there are no children in the marriage resort to divorce and/or second marriage. They are more proud of their biological children rather than the adopted ones. For some families, there are both psychological and social adjustments that accompany such decision to adopt children (cf. Biscue & Lewis 1985: 267).

The majority of childless couples go through many sufferings, psychologically, emotionally, and socially as a result of mockery, rejection and societal norms. Kisembo *et al.*, continue to suggest:

Spouses, who accept the suffering of childlessness, without losing their faith in God, must themselves grow in the love of Christ and also help others to grow in it. All of these considerations suggest that we should not seek a solution to childlessness by encouraging a new marriage, but should help Christian spouses discover a meaning and significance in the childless marriage itself. Childlessness represents a challenge to reflect more deeply on the authentic meaning of the Christian life and the vocation of Christian marriage (1988: 111).

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<sup>27</sup> Conversation with Sr. Beth Hozza (she was the head of Irete Children's Home, the institution which is owned by The Lutheran Church in Tanzania, North Eastern Diocese. She is currently working as a nurse in Bumbuli Hospital, which is also under the same diocese). She revealed to me that the majority of people who adopt children from the institution come from outside the area (Lushoto District which is under the area of my research). She gave an example that in 1999, one of the diocesan pastors (name withheld), wanted to adopt a child, only to find serious restrictions from the family members (the conversion was done on 16<sup>th</sup> of December 2003).



Childless couples are advised to have medical checkups for better treatment whenever possible. They are also advised to pray and lead a spiritual life. This will help them go through their situation and grow healthier physically and spiritually. Kisembo *et al.*, advise:

Childless couples must be warned against, on the one hand, turning their disappointment into an obsession or mutual reproach, and on the other hand, satisfying parental instincts in their relationship toward one another. Childless couples should be encouraged where this is feasible to have a thorough medical examination and eventual treatment for any physical or psychological causes of childlessness. The couple should be encouraged to be socially and spiritually creative through active witness in their community. They must be encouraged to have a deep prayer life, in which, through setting their minds on God's kingdom, the problem of childlessness loses its overwhelming importance for them (1988: 116).

But in general as Jacobson has challenged; "Differences in the divorce rate of couples with and without children are not as great as has been supposed. Although divorce is more frequent among the childless in the early years of marriage, there is no difference in the rate after thirteen years of marriage. Even the differences in rate, which exist in the early years of marriage, are probably not explained by the presence or absence of children" (1950: 235-244).

### **2.3.3 Alcoholism, Drug Abuse and Mental Illness**

Yet another cause of divorce amongst Shambala Christians is the overuse of alcohol and drug abuse. Alcoholism is associated with a mental condition caused by drinking too much alcohol regularly (Hornby 2000: 26). Alcoholism and drug addiction have similar effects on one's body to harm the user physically, mentally, socially, and psychologically. Alcoholism is known as a disease of denial, whose chief symptom is the inability to see that one has it (Royce 1993: 503).

Similarly, "The proper definition of drug abuse, including alcoholism, in an objective sense is: excessive use of the drug to an extent that measurably impairs the person's health, social functioning, or vocational adjustment" (Fort 1973:6-7). Therefore, "alcoholism takes effect, the impulses transmitted back and forth from the body to the

brain decrease in frequency intensity. Perception about oneself as well as about outside forces is weakened” (1973:34).

As a matter of fact, the excessive use of drugs and alcohol can with no doubt result in mental illness. How does this happen? Fort explains:

Alcohol reaches the brain and spinal cord through the blood. It goes first to more complexes; high brain centers where after a few minutes, and the truly depressant nature of alcoholism begins to show itself by slowing down mental activity. These high brain centres control behaviour, speech, memory, reasoning and related process. As alcohol takes effect, the impulses transmitted back and forth from the body to the brain decrease in frequency and intensity...because memory and intellectual faculties are impaired, people under the influence of alcohol usually resort to less complex kinds of mental association to replace higher ones (1973: 34).

One very common result of mental illness in the area of research is marital conflicts and divorce. Some examples are from Lutindi Mental Hospital.<sup>28</sup> Among ten divorced patients who were admitted to the hospital, at the time of this research, six were divorced due to their mental illness. As I interviewed them, I learnt that they have similar backgrounds to their marital breakdowns. Their partners, could not bear with them, hence they divorced.

One of the divorced patients was a woman from Dar-es-Salaam, the capital city of Tanzania. Although she was mentally sick, she could remember that before her relatives brought her to the hospital, her husband was already remarried. The other five patients did not disclose anything about their partners at home. Possibly some of them were already remarried (interviews with Beatrice, Oswald, Timothy, Kaisi, Noah and Philip, Lutindi, 12-14/12/2003). The Tanzanian Marriage Law recognizes mental illness of the respondent as one reason for divorce in the court (1971, sec. 99. 44 [h]).

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<sup>28</sup> Lutindi Mental Hospital is the only mental hospital in Lushoto District. NED governs it. The researcher has worked as a chaplain of the hospital and a parish pastor of Lutindi Lutheran parish from 1999-2001.

Two among the divorced patients whom I interviewed have stayed in the hospital over twelve years, but still have painful stories associated with their divorces. This gives an impression that divorce is always painful and an ever-persistent experience in one's life.

There is a very painful example from a young woman whom I met during this research. She was attempting to divorce her husband because he was drinking too much alcohol every night and forsaking the family. She explained:

Pastor, my final divorce papers sit in front of me waiting for my signature. In fact they have been sitting on my desk for five days now...eight months ago after months of emotional turmoil, we both agreed a divorce would be in our best interest. I was relieved at the time. I was tired of him drinking every night until he passed out on the sofa. I was tired of feeling belittled. I never quite healed from the affair I had found out about and I know there were others. We were married seven years. I thought I was another piece of furniture. We have two little boys who adore their daddy. They were a big reason for me waiting with this divorce. I do not want them growing up thinking that their father's drinking behaviour on a daily basis is normal (interview with Edina, Mamba, 16/12/2003).

The other day a woman called me. She and her husband have been through a number of problems during their marriage, including her husband having a sexual relationship with some women he met in the bars. She was also tired of him drinking too much and being unable to support the family financially. They were at a stalemate and finally she decided to divorce him (interview with Theresia, Lushoto, 30/11/2003).

In most cases drunkenness is associated with having sexual affairs with someone of opposite sex. Almost all the interviewees were found to have one or more lovers. One of the interviewees testified to me:

I'm married for seven years. I have two small children. The past seven years of marriage, life has been trying. My wife and I fought a lot, always about money, drunkenness and sex. Now the biggest problem is that I have developed sexual a relationship with a smart beautiful 23-year-old woman whom I met at the bar. She sparked something in me that had been missing. There was obviously physical attraction on my part from the first day we met. My wife noted that and she did not like it. She did not like me to take a lot of alcohol either. But I find myself uncontrollable. Finally, she decided to divorce me (interview with Antony, Lushoto, 22/12/2003).



There are some other minor effects of drunkenness, alcoholism and drugs, like that of a job loss. Seven workers (six men, one woman) from Lutindi Mental Hospital lost their jobs in 2002 because of drunkenness. The workers had poor performance in their working areas due to overuse of those substances as a result they lost their jobs (Interview with Horst Kellner,<sup>29</sup> Lutindi, 13/12/2003).

Keller concludes that, "If an association with heavy use of alcohol one is involved in driving accidents or injuries, marital conflicts or divorce, absenteeism from work or job loss or show sign of liver or brain damage, these would be manifestation of alcohol abuse" (1991:7). He cautions; "The day may come when the spouse does seriously threaten the alcoholic partner with divorce, not from a desire to terminate a marriage, but because there seems to be no alternative since the alcoholic has not sought help" (1991:135). There is an alternative; "As spouses gain more understanding of the problem, there is usually some movement away from the idea of immediate divorce and an effort is made to relate in a more meaningful way to the alcoholic partner with the hope that this will help lead the person to accept his/her alcoholism" (1991:134-135).

In reality, most pastoral counsellors today possess good counselling skills, yet even these tend to shy away from problems involving alcohol and other drugs. As a result of this the addiction gets worse. The addicted need someone who can love them, like the love of a father in the story of the prodigal son.<sup>30</sup> They need someone who is free to let them experience the inner pain of natural results of drinking without imposing other pain and frustration upon them. They do need someone who can let their problem be his/her problem and at the same time seek to motivate them to responsible action (1991: 68).

## **2.4 Conclusion**

There are other minor causes of divorce in the area of research. The causes are the absence of one partner for a long period, and cruelty with interference by the in-laws.

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<sup>29</sup> He is the superintendent of Lutindi Mental Hospital.

<sup>30</sup> Luke 15: 11-32

Others are incurable diseases like insanity or craziness and poverty. These factors can bring misery and agony in a Christian family. Even the strongest of relationships sometimes can experience hardship and sorrow. If a couple goes through hard times, they should consider all of their options and work on them carefully before they decide whether divorce is the right answer for them.

One has to think twice before making the decision to divorce. Always there are good chances that the court will eventually grant the divorce; there is a strong public policy against forcing people to stay married when they do not wish to. For example the Marriage Law of Tanzania allows any person to make a petition for divorce in court. No decree of divorce shall be granted unless the court is satisfied that the breakdown is irreparable (1971 sec. 99, p. 46).

Divorce breaks the union apart, but “God’s ideal for married men and women is to stay together for life, growing in Christ likeness and learning to solve conflicts in a God honouring manner. Unfortunately, most people enter into marriage with no idea on how to solve conflicts, and when conflicts arise (as they always do) divorce is sometimes the outcome” (Fitzpatrick & Cornish 1997: 313).

The aim of marriage according to civil and religious laws is to have a life long relationship. Those who marry, commit themselves to an indissoluble union. Christian marriages are part of God’s creation in His free will. Hence, those who enter into marriage are doing so in fulfilling God’s commandment in His creation of human beings.

Some of the practices and understanding of marriage and divorce in Shambala traditional customs have great influence on the practice and understanding of marriage and divorce in Shambala Christianity today. We shall study in chapter three how to a great extent the customary laws and norms affect the Christian teachings today.

I believe this is a big challenge to ministers and other church workers to see to it that if working in this area one needs to study and understand the intermingling, which is between the traditional and the Christian cultures.



## **CHAPTER 3**

### **EFFECTS OF DIVORCE AND REMARRIAGE IN SHAMBALA CHRISTIAN MARRIAGES**

Divorce is a stigmatised status, and the process of divorce leaves scars. Those who experience it often feel that they are failures or that they are somehow inadequate because they have been unsuccessful in a role that most people perform (Duberman: 1977: 203).

#### **3.1 Introduction**

Divorce and separation shatter your life, the life of your partner and your children. Your friends and family are also torn apart. No one should have to bear the pain of having to suffer through divorce. Ask anyone who has been through a divorce or has witnessed one or has been the child of a divorced couple and they will tell you what a truly horrifying experience it is.<sup>31</sup>

Many couples that are in conflict may think, “The decision to divorce is an attempt to extricate oneself from a trying, conflicting or unsatisfying relationship. It may well be a flight toward health, seeking to escape from a living arrangement that has ceased to be tolerable and fulfilling” (Biscue & Lewis 1993: 275).

Moreover, whenever divorce occurs one person usually initiates it. But the truth remains, whoever initiates it, its aftermath affects both parties although the rate of bitterness may differ between a wife, husband and the children.

After the first marriage has ceased to exist, most Shambala husbands remarry as soon as possible because of the pressure from the society. In chapter two of this research we studied the fact that the unmarried man in Shambala community is regarded as a child, and so is a divorced person. For that matter therefore, a divorced man can remarry as soon possible even without proper choice and arrangements so that he may regain his

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<sup>31</sup> [Http://www.millenniumdivorce.com](http://www.millenniumdivorce.com), 20/07/2003.

status as a man in the community. As a result of this the majority of second marriages end up in divorce as well.

Clinebell once cautioned; "If people remarry before their grief work from an earlier marriage is completed, the new relationship is almost certain to be complicated by unresolved feelings and conflicts from their earlier relationship" (1984: 233).

As there are traumatic effects in divorce; there can also be effects to remarriage although this may sound strange especially for those who have never gone through it. Studies have shown that there are many complications and difficulties in remarriage. Both divorce and remarriage can have effects on couples, on children and on the society.

### **3.2 Effects of divorce on Shambala Christians**

#### **3.2.1 Effects of Divorce on Couples**

Men and women who have been through the tragedy of marriage breakdown are wounded people (Kelly 1982: 40).

Kelly's phrase shows that when divorce occurs, both men and women feel its consequences. The aim of this topic is to show the repercussions of divorce, socially, economically, financially, psychologically and spiritually.

##### **3.2.1.1 Socio-Economic and Emotional Effects**

Divorces are complex in nature and differ depending on the individuals involved, the family system, and the circumstances surrounding the marriage. In the area of the research, women are the ones who suffer most after divorce. What happens is that when divorce occurs, many Shambala women suffer unnecessarily as they do not know their rights. The majority are ignorant of the law and therefore do not know how to claim their rights from their ex-husbands. They may try to consult some family members, especially the elders, but end up being shunned. As a result of this the majority of women and

children suffer economically.<sup>32</sup> A few Shambala women, especially the educated ones know their rights and are able to initiate divorce when the marriage is deteriorating.

Generally, Shambala women do not have authority over men. Also, the Shambala being one of the matrilineal societies in Africa, advise that women are the ones to leave the house when divorce occurs.

Another serious problem facing the Shambala divorced women is the fact that the Shambala man may not marry a divorcee regardless of whether the woman has had children before or not. A divorcee is a divorcee; she is not fit to marry a Shambala husband even if the man is also a divorcee. There is a popular song, which is sung out over the whole area even by young men who are not yet married. The song goes;

*Komanyumba sikhua e bwana, aae bwana,  
janunka mkufya e bwana, aae bwana.  
(I will never marry a divorced woman,  
Yes, I will never marry her.  
She is nothing and smells badly).*

In Bukoba Tanzania, the effects of divorce on women are rampant. When the price of coffee dropped in Bukoba, men were forced to find money through other means. They could not support the large families they used to boast of, so husbands divorced some of their wives in order to reduce the size of their families and also to get back the bride-wealth, which they used to support the remaining wife or wives. The divorced women took off for large towns like Kampala, Nairobi, Mombasa, Kisumu, and Dar-es-Salaam in order to earn money by selling their bodies. The women returned home with bicycles, better dresses, sadly, also with syphilis and gonorrhoea (Katoke in Omari [ed] 1976: 134-135). Possibly, they also returned home with the dreaded HIV/AIDS.

Among the HIV/AIDS victims who were admitted at Bumbuli Hospital<sup>33</sup> at the time of my research, were two divorced women. The first woman became a street hawker soon

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<sup>32</sup> This is my own experience. Having grown up in the area and served as a minister in the Lutheran Church in Tanzania, I had the opportunity to experience the whole scenario. Also as a married person who stays in the community, I experience how much the Shambala women submit to their husbands in the sense that they fail to claim their rights even after the tragedy of divorce.



after she was divorced. She started selling things by going from place to place around the streets looking for customers. Later on she set up another business as a hairdresser. The money she earned did not cover all her basic needs. As a result she resorted to prostitution, and ended up being hospitalised for HIV/AIDS (interview with Mahija Zongolo, Bumbuli, 28/11/2003).

The second was a young woman who became a barmaid soon after the divorce. Later on she developed relationships with men who came there as customers. Finally, she was diagnosed HIV positive (interview with Judith Temu, Bumbuli, 28/11/2003). I was told later on that she died three days after our conversation. It is necessary to note that not all divorcees are prostitutes. During this research I met with very trusting and patient divorcees, both men and women. Divorce can lead to prostitution especially because of economic crises related to financial issues. A divorcee would suffer economically, especially if the other partner was the only breadwinner in the family.

Suze Oman emphasizes that, "Even in these days of equal rights for wives and husbands, it is usually the wife who suffers the most, even if the divorce is at her request and particularly if there are children" (2002: 28).

This does not imply that divorced fathers are not affected. They are affected in one way or another although the level of difficulty between men and women may differ (as indicated in the introduction) due to their social differences and how each one of them responds to the divorce crisis. For the Shambala, men have the opportunity to retain the wealth of the family. When a woman moves and leaves the house the man exploits the situation and establishes himself and then looks for another woman to marry, who is usually, a young girl. Even if the man accumulated the wealth together with the divorced woman, she will hardly be taken into consideration.

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<sup>33</sup> Bumbuli hospital, is one of the twenty ELCT hospitals, and is governed by NED. The Hospital is located in Usambala Mountains, 40 km South East of the District of Lushoto, in a village called Bumbuli. The only other hospital in Lushoto District is the District Hospital in Lushoto town. The total population in this District is about four hundred thousand people, considering the fact that there are only two hospitals in the district. Bumbuli Hospital is by all means very necessary (<http://www.elct-ned.org>, 06/08/2004).

The impact of divorce on women and children remains a critical problem economically as their standard of living drastically lowers after divorce. “No matter how friendly the divorce is, and how genuine the husband is about supporting his ex-wife and children, circumstances can change in the future” (Oman 2002: 28).

Yet another effect comes from within the community. Some Christians are suspicious about divorced people. It is very common to hear people saying, - if a divorcee has failed to keep his or her own house, how can I trust him or her in my own house? Divorcees are alienated and rejected even by their close family members. As a result of such rejection and alienation, they experience terrible loneliness and hatred.

Divorcees are grieving people. They need our immediate help and compassion so as to ease their pain. Nola Shaw believes; “Grieving is all around us and people don’t understand what grief can do. It can completely flatten you. The death of a pet, moving house or to a new town, growing cold, retirement, divorce – these are all forms of grief” (2004:50). What special advice can she give to those who are grieving?

Grief is something, which we cannot deny or escape, as much as we may like to. The only way to deal with our pain is to work through it, one day at a time. You are the only person who can do it – no one else can do it for you. Allow yourself time to grieve. Ask for assistance if you need it. Don’t be impatient if your progress is slow. And always call upon the Lord; ask for His comfort, strength and compassion. Read your Bible, especially the Psalms, daily or as often as you need encouragement (2004: 50).

Lilian Messinger explains; “a divorced person yearns for the comfort, the warmth, companionship, and intimacy that they had dreamed, would be part of the marriage. They live through the disappointment and pain of being uprooted from married life” (1984: viii). She compares divorce with an amputation, as she believes that in divorce one part of the couple is removed.

### 3.2.1.2 Psycho- Social and Spiritual Effects

The research revealed that there are those whose personality has been psychologically distorted to such an extent that they refuse to talk to anybody else about their marital break-ups. They live by themselves trying to avoid involvement with other people. Some of whom I met during the research became aggressive and unapproachable. They were ready to share anything else but would give no information on their marital status. They think to share their status is to intensify their pain. But as far as I know, the opposite is true. Sharing our conflicts with others could be a good way of easing the pain. As the saying goes, “a problem shared is half way solved.”

Divorced people can easily become frustrated, confused, angry, and despondent. Sometimes they lose all hope of living because of their divorced status. At times they may develop a reaction of hatred toward everyone and live with the expectation of evil from everyone. Clinebell affirms; “feeling of failure and rejection are reinforced by the judgmental attitude of some church people. Unresolved anger, bitterness, resentment, self-doubt and depression swirl together producing the infected wounds frequently resulting from divorce” (1966: 233). Dickson agrees many older men and women who come out of long-term marriage break-ups face loneliness<sup>34</sup> and anxiety. Their feelings of hurt, anger and humiliation can endure for many years after divorce (1995: 47).

In the field research I observed some vivid examples. Some of these examples involved suicide attempts. The first case involved a young divorced woman. She was admitted to the hospital with a lot of scars all over her neck. That was after she attempted to hang herself. The woman was divorced and she was left helpless with three children to take care of. The divorce disturbed and confused her. For this woman, suicide was her best alternative (interview with Ester Ngereza, Bumbuli, 28/11/2003).

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<sup>34</sup>A lonely person has feelings of sadness, discouragement, restlessness and anxiety accompanied by a longing to be wanted and needed by at least one other human being. Lonely people always feel left out, unwanted, rejected or misunderstood. Loneliness becomes more painful where one lacks close meaningful contact with others. Loneliness involves a feeling of inner emptiness, isolation and inner longing (Collins 1988:93).



Another woman was divorced some months before I met her. The divorce disturbed her psychologically. Some of her speech was recorded by the researcher; "My husband and I were divorced two months ago...there is nothing I can do now, except just sit and think. I'm afraid, I'm going to do something to myself" (interview with Agnes Shemalamba, Msongolo, 26/11/2003). What is this thing? Probably killing herself.

Some divorcees visit physicians often and have a greater incidence of stress and stomach ulcers. Paul Malimbo a *Family Mirror* correspondent from Tanzania mentions loss of job, separation, divorce and loss of social support as factors, which cause psychological and social stress to women. He found that from ten to twenty five percent of women would experience an episode of major depression at some time in their lives.<sup>35</sup>

There are those who seemed to be satisfied with their divorce that do not show any sign of grieving. Clinebell refuses to accept this kind of happiness, as he writes; "Even if the individual wanted and needed to be free from a miserable, mutually, destructive relationship, there is usually pain and grief intermingled with the sense of relief and release" (1966: 233). For the majority of them this happiness is temporary and short lived especially when one starts to miss the lost company. Goldstein reports; "...divorce itself should be postponed until every other possibility has been explored and tried" (1945: 189).

Spiritually, as this research has disclosed, divorce can affect and destroy the spirituality of those who are concerned. Some divorcees get angry with God and spiritually rebellious because of the criticism from the church. Worship becomes less important, personal times of prayer and Bible study become less frequent, and there is a gradual drifting away from matters of spiritual interest and activity. Some divorcees show conflict and disappointment as they ponder being forgotten by their fellow church members. This has often happened in the Lutheran Church in Tanzania and the response from the respondents has usually been of a painful and ever-persistent inner bruising.

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<sup>35</sup> [Http://www.newsdirectory.com](http://www.newsdirectory.com), 20/08/2004.

A divorced woman was interviewed and recorded as she complained:

I wish they (the church members) understood how much I needed them, how hurt, troubled, lonely and spiritually vulnerable I was and how their silence built a wall that separated us. I wish they understood how sorry I am that I did not realize they needed to see my bruises to believe there were abuse issues. Most of all, I wish they understood how much they could have helped, how desperately I longed for a person to pray with, someone to touch, to talk with, and hear my pain...(interview with Edina Saguti, Magamba, 24/11/2003).

Religious worship, which has been linked with health and happiness as well as longer marriage and better family life, is likely to be less prevalent in divorced families. A divorced woman may be bereft of personal relationships as well as church affiliation because of the divorce.

Mercy's (not her real name) family had been very active in their local congregation, and all their socializing took place at church activities. Her church also took a strong stand against divorce for any reason. When her husband deserted her and married a young woman from the same village, she wanted to continue to worship there, but soon found it impossible. The shunning was obvious, even towards her three children.<sup>36</sup> She had to find a more nurturing environment for them. Mercy expressed a typical response when she said, "I was embarrassed, and felt that since I was thrown away I must be a horrible wife and person..." (interview with Mercy Ernest, Lushoto, 22/12/2003).

More often, divorced women are not accepted in their churches and are unable to continue to socialize with people because they have ostracized them. Sometimes those people are friends who know their character, but they are unwilling to examine their own prejudices. No one seems to care what have to say about themselves or their situations. They are divorced; they are suspect. One can agree with Fitzpatrick as she says:

A divorced woman often feels as if her life has been taken from her. Her losses can include her closest friend and confidant, her sexual partner, her church, her home, her job, her ministry, her friends, her social status, her financial security, her dreams, her family, her direction, her sense of self, and life as she has known it. Fears of neglect, abuse, rape, or even murder may overwhelm her (1997: 322).

A divorced woman may probably end up being very confused. She may not know what to believe. She might be made to feel like a second-class citizen. Those who once were her

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<sup>36</sup> She had five children three girls and two boys. The two boys went with the father. As a Shambala husband, he could never leave his heir (boys) behind. For the Shambala people women do not inherit wealth from their parents.



peers may make her feel out of place. I asked a woman why she was avoiding associating with a divorcee, the answer was petrifying, "I am afraid that society will alienate me and also that she (the divorcee) may induce me to end up in divorce like her" (interview with Mambazi, Msongolo, 27/07/2003). In that way, her grieving may multiply many times to make her a weak and tired, sorrowful woman. At times like this spiritual counselling is very important in order to rescue her life and to make her feel accepted.

Research has proved that when a family breaks up, the rhythm of family life is deeply affected and this often disrupts the religious practice. The diminished practice of religion, in turn can have negative consequences. It has been observed that parents and children in intact families are much more likely to worship than are members of divorced or stepfamilies.<sup>37</sup> Regular worship, more than religious attitudes or affiliation, is associated with lower crime rates and lower rates of abuse and use of alcohol and illicit drugs. The suffering of one or both of the couple directly or indirectly affects the children.

### **3. 2.2 Effects of Divorce on Children**

We are guilty of many errors and many faults, but our most serious crime is abandoning the children, neglecting the fountain of life. Many of the things we need can wait. The child cannot. Right now is the time his bones are being formed, his blood is being made and his senses are being developed. To him we cannot answer tomorrow. His name is today (Gabriela Mistral 1992: 1).

#### **3.2.2.1 Socio-Economic Effects**

We have learnt in the previous section how much couples suffer from divorce. But in reality, "children are usually the ones who suffer most out of any divorce when they are involved..." (Mbiti 1973:211). That is true because the proper physical and emotional development of a child needs adequate parental care, especially at an early age; proper feeding, proper sleeping, good body exercise, good social habits, relaxation, proper health habits, good clothing and someone to motivate the children in their activities (Lema 1981: 7).

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<sup>37</sup> [Http://www.millenniumdivorce.com](http://www.millenniumdivorce.com), 29/07/2004.



The combined care of two parents is essential. If the effort and presence of one parent is missing, the result can be grave and irreparable. Children brought up by one parent miss either fatherly or motherly care and are not balanced emotionally, which is a problem. Or as Wilson puts it clearly; "...children in mother – only families are worse off, even after controlling for income, than are those in two – parent ones" (2002: 169).

The research shows that most children who come from divorced homes do very badly in matters of knowledge acquirement. The reason is because they are living in frustration caused by their parent's divorce. All efforts may be taken to give them knowledge, yet the frustration will not allow proper knowledge to be gained by them. The research done in three primary schools, Bumbuli, Msongolo and Tekwa shows that of every fifteen pupils in a class of thirty-five students, who failed with marks below twenty per cent, nine of them come from broken/or unstable homes.<sup>38</sup> Some of them did not complete their primary education. They lack love, care, support, and security from their parents. Children feel more comfortable and secure living with their parents. To lose one parent is a great blow to the children. The data suggests that to a great extent the parents contribute to their children's success or failure.

The vice president of Tanzania, Dr Ali Mohamed Shein, reminds parents of their duty to their children as he says; "Parents should remember their noble duty of taking their children to school because education is one of the basic rights of any child."<sup>39</sup> He made the remark when officiating at the family day celebration marked at Lake Tanganyika stadium, on May 2004.

Shambala traditional customs and the Islamic law of marriage (there is intermingling between Christian and Islamic culture in the area of research, cf. chapter 4) in which women are the ones who remain with children when divorce occurs, contribute to a great deal of this suffering. The research shows that of every one hundred children from

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<sup>38</sup> The data is collected and used by the permission of heads of the schools, 20/02/2003, 21/02/2003 & 23/02/2003 respectively.

<sup>39</sup> [Http://ippmedia.com](http://ippmedia.com), 20/05/2004.

divorced homes, 85% remain with their mothers. It is only 15% who remain either with fathers or one of the relatives.<sup>40</sup>

For the Shambala culture when divorce occurs, more often the man will remain with the male children so that they will continue to carry and to keep his name. In Shambala traditional culture a male child is named after the father of the husband.<sup>41</sup> It is for this reason the husband will never let him remain with his mother when divorce occurs. He believes to let the child remain with his mother is like abusing the name of his father whom the child is named after. "How can the woman take care of my own father?" the Shambala man can question boastfully. This belief causes a lot of sufferings to children especially girls who more often remain with their mothers after divorce.

The research proved that children are left in a tug-of-war between two angry parents. Some men keep the children from having any involvement with their mothers after the divorce. Some women will also do the same; as a result children do not enjoy the love and care from the other parent.

I believe that children should have the freedom to live with or be with both parents. No matter how poorly and shamefully the husband has treated the wife, no matter how many affairs he had, or how little he helps around the house; he remains the father of the children. Children love to enjoy the privilege of being with the father as they enjoy being with the mother. The father is just as necessary and important as the mother is. The husband and the wife may not respect one another but the children should be allowed to.

More suffering and sorrow was observed from the children who did not get the opportunity to stay with either of the two parents. In fact not all people become friendly to children. Some children are treated badly and cruelly. One child of eight years old was

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<sup>40</sup> The data is a result of my own work and experience in the area. Being a parish pastor in various parishes and an assistant to the Superintendent of Southern District, I visited various places within the area and the data above became obvious to me. In the year 2000, we had census in Lutindi Lutheran Parish whereby we recorded particulars of every member in the parish and hence the data above proved valid.

<sup>41</sup> More often these names are traditional and they carry with them some meaningful events in the past. Nowadays because of Christianity some Shambala Christians prefer to give their children Christian names and abandon these traditional names.

found to have been burnt with a piece of burning firewood, *kizinga* on her left cheek by her step mother for no apparent reason. Neighbours who witnessed the incident said that several times the child was severely beaten up by the stepmother after her real mother was divorced (interviews with Timilwai Hozza, Ezekiel Maghembe, and Onike Hozza, Lushoto, 23/12/2003).

Lack of proper parental care costs the children a lot and puts them at risk for different abuses. Another child was crippled by his aunt after his parents' divorce. The aunt was flogging the boy from time to time until one day he attempted to run away but then he fell into a pit and broke his left leg (interview with Wales Kika, Mombo, 28/12/2003). The future of this child is severely affected. With such a crippled leg he is impeded from doing some of the things that he would have loved to do in life.

Lloyd Elipokea a writer from Tanzania reports that childhood is meant to be a time of learning and joy. But perhaps most importantly, it is a period during which the child's inner resources are fed on tender love and care. This is important to the child's development because nurturing assists in the moulding of character and in the formation of a balanced personality. It goes without saying that a situation where by a child toils for hours on end just to assist himself and/or his family is not conducive to the child's development.<sup>42</sup>

Massive numbers of children in Lutindi (one of the mountainous places in the area of the research) are hired to carry mangoes and maize from Kiloza (about 12 km) where most farming takes place to Lutindi village, the most difficult area for farming. The children work the whole day only to end up with five hundred Tanzanian shillings (less than a dollar).

In Bumbuli, my home area, children carry bricks and stones for masonry purposes. In Msongolo and Tekwa both within the area of the research, children were observed carrying firewood from the forest to earn three hundred Tanzanian shillings per one

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<sup>42</sup> [Http://www.ipppmedia.com](http://www.ipppmedia.com), 20/05/2004.



bundle of firewood *zio*. Some of them carry sugarcane *mahane* for making local brew, famous in the area by the name *dengerua*. The owners of those local brew industries pay children very little.

Later on I was told by one of the villagers who preferred anonymity that some of these small girls were taken to clubs by the club owners to attract and entertain boozers who finally abuse them for sex. This state of affairs increases AIDS infection and thus endangers the girls' lives.

Most of those children come from the broken or unstable homes. Elkind thinks that at times, "children are pressured to grow up fast out of necessity" (1988: 20). Some of the children around Mombo, Soni and Lushoto<sup>43</sup> towns become street vendors. They sell green vegetables, fresh fruit and/or commercial goods like cigarettes, biscuits and chocolates.

Different media in Tanzania report about this kind of dreadful exploitation of children. Janet Kilinga at fourteen years of age was reported to have been employed by one of the big farmers in Nzihi ward Iringa Rural District in the country. She works in one of the Tobacco farms (name withheld) and earns two hundred fifty Tanzania shillings per a day. Her line of duty includes tilling the land in preparation for tobacco seed beds, sowing seeds, watering seed-beds on a daily basis and goes out in the wild to collect grass in building a roof for shade over the seedlings in the seedbeds. Last year (2003), Janet was bitten by a snake and almost died in the bush. Like other children engaged in the worst forms of child labour, she had abandoned primary school two years before, because of lack of security, love and harmony in the family.<sup>44</sup>

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<sup>43</sup> These are three big towns within the research area. Mombo is the biggest town among the three and has the biggest number of those children.

<sup>44</sup> [Http://www.ipppmedia.com](http://www.ipppmedia.com), 30/07/2004.

### 3.2.2.2 Psycho-Emotional and Spiritual Effects

Divorce hurts many children, though not all, and the harm affects many of them for a long time...though some children did well after the divorce, most did not, and this pattern persisted well into adulthood (Wilson 2000: 176).

Divorce wreaks havoc with children's psychological stability. When their families break-up, they experience reactions ranging from anger, fear, and sadness to yearning, worry, rejection, anxiety and loneliness, depression, and suicidal attempts.<sup>45</sup> While reasons for their vulnerability are complex, they lie in part in the fact that children of divorce are often more isolated and confront powerful feelings of grief and anger as they mature and reach childhood. They need caring especially from adults who can help them understand and deal with those feelings. Otherwise such children become delinquent or difficult to handle.

The research done in three towns, Mombo, Soni and Lushoto revealed that there are some children between thirteen and seventeen years of age who are severely hurt psychologically and emotionally by their parents' divorce. Some of them have engaged themselves in drug abuse, sniffing petrol, and alcoholism.<sup>46</sup> This behaviour leads them into sexual perversion, which may result in some other problems like pregnancies, abortion and HIV/AIDS.

Children whose parents have divorced are increasingly victims of abuse and neglect. They exhibit more health, behavioural, and emotional problems, are involved more frequently in crime and drug abuse, and have a high suicide rate. The research has also revealed that children of divorced parents demonstrate an early loss of virginity, more cohabitation, high expectations of divorce rate in life, and less desire to have children.

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<sup>45</sup> [Http://www.millenniumdivorce.com](http://www.millenniumdivorce.com), 20/11/2003.

<sup>46</sup> I obtained this information in a meeting with pastors and some other church workers from the targeted area. The meeting was held at Soni, 28/12/2003. However, my own experience as a Christian who was born and grew up in the area helped me to a great extent in observing the problem of divorce and remarriage. Also I was ordained into the priesthood of the Lutheran Church in Tanzania in 1999. Since then I have been serving the church as a parish pastor and chaplain in various places in different parishes where I frequently encountered the different repercussions of divorce.

A thirteen-year old prostitute hanging around the Kinindoni graveyard told the *Sunday Observer*<sup>47</sup> correspondent Nasser Kigwangallah that she came to Dar-es-Salaam from Kihesa in Iringa Region in Tanzania following the divorce of her parents a couple of years ago, after both the parents had remarried and left the children without proper care. She said, she and her three brothers were illiterate, and each had to fend for themselves. The girl said two years ago some relatives brought her to Dar-es-salaam on the understanding that she would work as a domestic helper in exchange for her keep. She complained however that she was a virtual slave who toiled from dawn to dusk. She eventually decided to quit and venture into prostitution, of which she said she was ashamed and did not enjoy, but which enabled her to survive 'more independently.' When the girl was asked whether she was not afraid of catching HIV/AIDS, her response was petrifying; "even now I'm not sure that I'm safe, but anyway, for me there is no way out, let come what may."<sup>48</sup>

Girls' engaging in prostitution is another kind of child labour in its worst form. Research done by KIWOHEDE,<sup>49</sup> a local children rights organization states clearly children's engagement in prostitution is a reality in Tanzania. The study calls it 'slavery like practice' which because it is still considered as a taboo, could be why no one wants to admit to it being a big problem in the nation. Children as young as seven are trafficked from rural to urban areas. These children are vulnerable to commercial sexual exploitation. KIWOHEDE carried out this research in Ruvuma, Mwanza, Singida, Tanga<sup>50</sup> and Dar-es-salaam regions and found out the areas with a high concentration of child prostitution. Breaking up of marriage institutions, of escalating poverty and

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<sup>47</sup> Sunday Observer is one of the weekly English newspapers in Tanzania. Other related English papers in the country are, Family Mirror, Daily News, The Financial Times and the Guardian.

<sup>48</sup> <http://www.ippmedia.com>, 11/07/2004.

<sup>49</sup> Kiota Women's Health and Development Organization (KIWOHEDE), is a Non-Governmental Organization (NGO), which is dedicated to empower women and to serve girls from prostitution in Tanzania. KIWOHEDE has established three community centres in Dar-es-salaam to respond to the growing need for shelters, vocational training, HIV testing and counselling in Tanzania's largest city. It has recently started a highly successful weekly radio programme addressing issues related to child abuse, sexual exploitation of children and trafficking (<http://www.dol.gov/itab>, 06/10/2004).

<sup>50</sup> Tanga Region covers Lushoto District where my research was carried out. Other Districts in the Region are Pangani, Muheza, and Tanga Urban.



premature pregnancies are among some of the main reasons cited for the increasing menace.<sup>51</sup>

Another effect of divorce on children has to do with their spiritual affairs. The research done in Lutindi and Lushoto Parishes, two of the biggest parishes in the area of the research, proved that children who come from broken families have bad attendance in Sunday school classes.

In Lutindi Parish more than a half of the total numbers of children do not attend classes. The census done in the parish in July-August 2000 shows that the parish had more than six hundred children.<sup>52</sup> Among them only two hundred to two hundred and eighty children attended the Sunday school classes regularly, the rest stayed at home. The efforts were made by the parish officials to improve the standard of teaching, adding more other trained teachers and by adding some other entertainment for children. But still the number of children attending classes continued to drop. When more research was done it was proven that most of those children who had poor attendance in classes came from divorced and/ or unstable homes.<sup>53</sup>

In October of the same year 2000 and in the same parish mentioned above during the children's day famously by *Malaika na Watoto*<sup>54</sup> (Michael and all Angels), more than six hundred children attended. The number of children had increased because some children attended only to get the different gifts, which were normally offered during that day; gifts like sweets, biscuits, pencils, exercise books plus the good meal of the day. After one week the attendance went down dramatically. The main reason for this was that there was no motivation from the homes where the children came from as most of their homes were

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<sup>51</sup> <http://www.ippmedia.com>, 10/08/2004.

<sup>52</sup> This number was taken only in five sub-parishes of Nazareti, Bethania, Kana, Kunga and Masange. The whole parish has nine sub-parishes with a total number of one thousands to one thousand and five hundred children.

<sup>53</sup> I was working in the parish as a parish pastor from 1999-2001. The census was one of the annual requirements in each parish from the Diocesan head office.

<sup>54</sup> This is Children's official day in The Lutheran Church in Tanzania, which is celebrated once a year in every parish in the whole church (ELCT). Children perform every kind of entertainments in churches, like singing and performing some drama related with their daily lives.

split up by divorce and/ or separation. Most of the children in the area came from single parent homes, which is a problem.

Likewise, in Lushoto Parish (the Diocesan Cathedral), the research has also proved that some children were seriously affected by their parent's divorce and separation. As a result some children hate the church and all kinds of spiritual affairs. The parish census of July 2003 proved that only three hundred children out of four hundred fifty were attending the Sunday school classes.<sup>55</sup>

The young adult often has surprising and different interpretations of Biblical texts and verses especially those, which are related to their status. For instance children of divorced parents may say they do not recognize the welcoming father in the story of the prodigal son (Luke 15:11-32) because they so frequently came home to an empty house, or because their father, left the house to seek his fortune elsewhere.

The same children have strong reactions to the commandment to honour your father and mother (Matt.19:19). They feel confused by the church teachings that their parents are a unit when they are not. They ask how they can honour their parents, when their parents, could not honour each other, or how to honour the parents whose feelings become so apparent in the aftermath of divorce.<sup>56</sup>

When clergy are preaching and teaching they must be aware that children and adults who grew up in divorce families will hear some stories differently. When we teach children that God is like a parent, we must recognize that children of divorced parents frequently experience a parent's absence as parent's presence. When clergy preach on the importance of honouring the commandments, they must recognize that some children and young adults have suffered as the consequence of their parents' failure to keep the commandments to each other and sometimes to their children.

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<sup>55</sup> I was working in the Diocesan Cathedral as a chaplain from 2001-2002. Therefore, I was responsible for giving this report to the Diocesan head office as one of the annual requirements.

<sup>56</sup> [Http://www.cokesbury.com](http://www.cokesbury.com), 28/11/2003.

To summarize, most children who have gone through divorce trauma have a common experience of sadness, fear, loneliness, and a sense of rejection, anger, guilt and stress mixed with suicidal attempts.

### **3.2.3 Effects of Divorce on the Society**

We have seen previously that after divorce some of the divorcees, especially women with their children go back to live with their parents or relatives. The relatives bear the burden of taking care of them. Some of the divorcees have a large number of children who will need to get all services for their well being, food, clothing, education etc. For those who have no means of income and who do not receive any support from their ex-husbands, like the majority of Shambala women, the whole burden is then placed on relatives.

Most divorced wives in the area of research do leave their children behind under the care of relatives and find their way to towns or to any other place to look for casual labour. The majority of these relatives are old people, more often grannies who do not work and therefore earn nothing. Therefore the added burden can make their lives miserable. Some real examples have been observed, one is from a *Family Mirror* Correspondent from Tanzania. He reported about one Edina Mayanga a seventy-five year old woman, a villager, had been grinding a mixture of maize and sorghum husks to feed her grandchildren after their divorced mother left the village.<sup>57</sup>

Some divorcees end up as HIV/AIDS victims. It is no wonder that they spread the disease to others and infect many with AIDS in the society. When they are sick, they need support from relatives, which is a burden to the relatives and consumes a lot of their time and energy. Also, among those affected are children orphaned by AIDS, some as young as twelve, having to care for siblings. The burden of looking after those children falls on the shoulders of older citizens who have lost the means of familial support.

Some children especially youths of divorced parents, suffer economically so pushing them to engage themselves in theft in order to meet their daily needs and therefore they

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<sup>57</sup> [Http://www.newsdirectory.com](http://www.newsdirectory.com), 24.09/2003.



become a threat to the society in which they live. Several cases of theft from such youths are reported within the area of research and in the country as a whole. Some of these cases involve robbery and/or killings. At times they steal from the very relatives who are taking care of them.

Collins concludes that no one gets divorced alone. He mentions allies, such as personal friends and some church members or co-workers who also suffer because of the divorce. Married friends are also affected as some of them feel threatened and many are not sure of how to react in the presence of such newly divorced people (1988: 457-458).

The Bible teaches that we all belong to one body. Thus, "if one member suffers, all suffer, if one member is honoured, all rejoice together" (1Cor. 12: 26). Likewise, when a divorcee and/or a child suffer psychologically, socially, economically, emotionally or spiritually, the whole society suffers as well.

At this stage the researcher would juxtaposition the effects of remarriage along with the previous section on divorce.

### **3.3 Effects of Remarriage on Shambala Christians**

#### **3.3.1 Effects of Remarriage on Couples**

The previous section indicated how some Christians are suspicious about divorced people, especially because they have failed to keep their marriage covenant and ended up in divorce. The same people do not understand how a divorced person could succeed in a second marriage. They fear that perhaps the same reasons that terminated his or her first marriage can affect the second marriage as well.

As a result of that very few Shambala divorced women are remarried.<sup>58</sup> Yet those few fortunate to remarry, face another challenge in the Shambala community. They are not

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<sup>58</sup> More often the remarriage ceremony is done traditionally, even if the couple is from the Christian community. There is strong prohibition from the Lutheran Church in Tanzania to celebrate the second marriage in the church if the first marriage was terminated by divorce as I indicated earlier in this dissertation.

counted as full wives, something is taken from them. Because they were once married and divorced; they are of less value compared to the ones who were never married before. They are supposed to be submissive to their husbands and to the community as well. Being reminded that they were once divorcees normally silence those who try to resist this oppression. Their remarriage is a kind of privilege. Initially, they are not supposed to remarry, that is enough language to silence a Shambala divorced and remarried woman. From there the woman will continue to tolerate an abusive relationship (interviews with Daudi Sabuni and Malangaila Sabuni, Bumbuli, 30/11/2003).

We would expect that when divorced people do stay together in the second relationship, they are as happy as, or happier than, those who stay together in a first marriage. For the case of the Shambala people the opposite is true. A lot of second marriages experience hardships and sorrow from within the family members and from the community. A second marriage, which is respected by the Shambala people, is the remarriage due to the death of one's partner. The Shambala people believe that *kifa hechina mnguvu* (no one is a hero before death). A widow who is remarried is respected in the community and there is much sympathy towards her. She did not choose to be a widow; the society receives her whole-heartedly. Doing that is paying respects to their 'living dead' (ancestors).

Some other common effects of remarriage in the Shambala community come when couples with children from previous marriages meet with former partners as well as grandparents, who are significant people in the children's lives, where there are different life – styles, behaviour patterns, and child rearing practices, as well as a wide diversity in ages; this can complicate the marriage relationship. Every family has its own past histories in different family stages. When two families therefore meet there could be some complications due to their differences.

Remarried partners with children who visit must negotiate how they can both help the children feel part of the marriage family group. If this essential duty is neglected, the marriage may suffer the strain of a house divided. The incorporation into a merged group requires sensitive planning and then the patience to allow all members to begin to accept

different patterns into their lives without inflicting harm to anyone among the family members. This will allow peace and harmony in the household and hence longevity of the marriage.

Another serious problem with remarriage is when a divorced man with teenage children from the first marriage marries a considerably younger woman who is also a parent to young children. The very fact that the man and the woman are at different stages in life complicates the process of establishing a stable household pattern. The young children require one kind of care and responsibility and the adolescents may want to have the comforts of home with the freedom to come and go without accountability to adults. Normally, the remarried woman will spend more time with her own children. Being the youngest, these children will need more attention and close care. Unfortunately, this has been interpreted by the Shambala community as the woman being biased and has become the source of conflict and misunderstandings in many families.

From the area of my research, many fights and conflicts have grown out of situations in which the young adults take advantage of the comforts of the house by dealing with the new partner as a convenient housekeeper. Some young adults have trouble calling their fathers' wives as 'mothers' even if the women are good to them. At times husbands remarry very young women who are the same age as their own sons or daughters. This practice is common in the Shambala community today. My own uncle of sixty-eight years old is remarried to a young woman of thirty-one years old. This is after he was divorced three years ago. His first-born is thirty three-years old, two years older than his new wife. In that situation trust and respect of children to such a woman is very difficult.

Also that this new woman has already had three young children, who are in pre-school and in kindergarten levels makes things even worse. The fact that the husband is now sixty eight years old, shows little hope that he will be able to raise up the children in the proper way. He is old and unable to do the casual work he used to do in order to support the family. This whole burden of rising up the children is placed upon the other members of the extended family who of course do not have a proper means of living.



Duberman (1977) mentioned alimony payment to a former wife or loss of alimony from a former husband as another problem in the remarriage family. Actually, alimony payment has not been a crucial problem to the Shambala people. When divorce occurs no legal process is followed. The man is at liberty as to whether to support his ex-wife and children or not. In some critical situations a few Shambala women today take legal action.

Lastly, a financial problem is inevitable where one partner in a remarried family depends only on the other financially as has been the case for the majority of Shambala women. A financial problem is also inevitable due to the additional family members in the household who may need added care for their sustainability.

### **3.3.2 Effects of Remarriage on Children**

Remarriage could create a host of new problems, with which the children of divorce must cope. The remarriage could shatter secret hopes of the children for reconciliation of the parents, weaken the bond between them and the parent and result in a parent they do not want nor can handle emotionally. They could inherit brothers or sisters with whom they may not get along with.

It is common nowadays in the Shambala community to find that children from the same house have divided up among themselves following their blood ties. If parents in remarried homes are not careful, one house can split into small groups erupting into chaos and conflict in the family.

There is another serious tension when parents bring two sets of adolescents into one household, particularly, when they are of different sexes. To bring a fourteen-or a fifteen-year old girl to live in the intimacy of a family with a sixteen or a seventeen-year old boy can trigger sexual stirrings.

Two cases of pregnancies between stepsiblings were observed from the area of the research. One case involved a thirteen-year-old girl who was in standard six (class six) by then. Her mother (who was not from the Shambala tribe) was remarried to a Shambala man who had three children from his first marriage. Among them was a seventeen-year-old boy who later on developed a sexual relationship with the girl, which ended in pregnancy (interview with Tumaini Shemdoe,<sup>59</sup> Mgwashi, 21/12/2003).

The second case, which is well known in the area, erupted causing great commotion, and ended up in court. This involved a girl and a young man of seventeen and twenty-years-old respectively. The two started their relationship as they were staying in the same house after their parents were remarried. The girl was a form four student and the man was only starting to test his first salary as a primary school teacher when he impregnated the girl. The girl's father (the biological father) wanted the man to pay back the costs he incurred for his daughter's education (interview with Perpetua Kalaghe,<sup>60</sup> Bumbuli, 30/11/2003). I was told later on that the girl gave birth to a baby boy but the child did not survive.

There have also been several cases within the Shambala community where fathers have had a sexual attraction towards their stepdaughters. This study has revealed pregnancies and illegitimate births out of such relationships. This was possible where divorced husbands were remarried to women who already have daughters from their first marriages. Fathers do not feel guilty about having sexual relationships with their stepdaughters since there are no blood ties. Something has to be done urgently in order to rescue children from sexual harassment, which has now become a worldwide crisis.

Deogratius Mganga, a *Guardian* correspondent from Tanzania, reports a girl (name withheld) who was raped by her stepfather and impregnated. According to the court proceedings he deceived her by saying that he would buy her a pair of shoes and if necessary get married to her. It was revealed that the accused committed the offence in

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<sup>59</sup> He is an evangelist of the parish (Tumaini Shemdoe is not his real name). The evangelist told me that the girl was in the confirmation class and was found pregnant only three months before the confirmation.

<sup>60</sup> Perpetua (not her real name) was the mother of the abused girl. She had two other children from the first marriage. The second born was a boy who after divorce went to stay with his father.

his house in November last year (2003) when his wife (a remarried wife and the biological mother of the girl) was away. The prosecutor explained that upon her return, the daughter revealed all that had happened in the house. The wife reported the matter to the police who arrested her second husband and filed a case against him.<sup>61</sup> It was reported later by the same source that the man has been sentenced to a thirty-year imprisonment with hard work.

Meanwhile, some children were reported to have been abused by their stepparents. Sabina Mgella, a *Komesha*<sup>62</sup> correspondent from Tanzania reports Mashaka Seffu, a two year old Shambala child (real name withheld) was killed by his stepfather when the mother of the boy went down to fetch some water in a nearby river. Upon her return she found neither the husband nor the child in the house. To her surprise, she found some thick drops of fresh blood, which lead her to the toilet where she found her son killed by the barbaric husband. The woman testified that since the time she was married to the man, he did not accept the boy. At one time she explained, the man locked up the boy in the storeroom to let him suffocate. By chance the house maid rescued the boy.<sup>63</sup>

Many respondents agreed that the above is a new phenomenon in the Shambala community. Traditionally, sexual abuse and/ or harassment were hardly known. It was a great abomination in the community and therefore was forbidden. Sexual relationship to a child or to a close member of the family was seriously condemned. Serious punishments were imposed and more often the culprit was excommunicated from the society.

### **3.3.3 Effects of Remarriage on Society**

The role of a stepparent is also ill defined by the society. The majority of stepparents do not know what to expect of themselves, other family members do not know what to expect of stepparents, and the whole society has no idea of what to expect either.

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<sup>61</sup> [Http://www.ippmedia.com](http://www.ippmedia.com), 17/07/2004.

<sup>62</sup> *Komesha* is one of Swahili Newspapers in Tanzania. Other famous Swahili papers include, *Mzarendo*, *Majira*, *Taifa Letu*, *Uhuru*, *Mwananchi*, *Alasiri* and *Kasheshe*.

<sup>63</sup> [Http://www.ippmedia.com](http://www.ippmedia.com), 18/09/2004.



Most stepparents however, may try one role after another unsuccessfully in seeking to establish a pattern acceptable to themselves, to the rest of the family and to the society as a whole. The Shambala people have already formed bad notions towards divorced and remarried people and therefore understanding and acceptance in the society in which they belong is difficult.

Not only is remarriage confronted with internal problems in achieving a sense of integration and normality, but also the social roles are confusing and conflicting as have been observed around the area of the research. Thomas Szasz, a psychiatrist, says; "A person unclassified is unpredictable and hence a threat to the other members of the society" (1973: 210). Some of the problems central to remarriage deal with the struggle for definition, a practical vocabulary that easily identifies the family in a remarriage without the negative connotations carried by the term stepfamily.

Messinger has observed that:

Society has not yet acknowledged the new family system, and situational and environmental difficulties are thus bound to result. There are as yet no historical precedents neither to guide the pioneers in the second family, nor are there rules for organizing the family system. Time and awareness of the pitfalls in the process of reorganizing a new and different family life are essential for the process integrating into a family system (1984: 231).

A second marriage cannot be an island to itself. The family members and the society as a whole surround it. If one marriage suffers in one-way or another the whole society suffers as well.

### **3.4 Conclusion**

Divorce and remarriage have many complications along with them and do confuse many Christians today. Before one can adopt any position, I strongly argue for him or her to search the scripture and to investigate the truth and directions of God. Some people rush into conclusions without a thorough investigation and understanding of the scriptures. Nor do they understand all the effects and repercussions, which are there in divorce and remarriage.

Caution is given to those who want to attempt remarriage, to see to it that the rights and well being of their children are considered. Some children are being disadvantaged by their parent's divorce and/or remarriage, although some children found it advantageous. Again people who plan to remarry are well advised to do so for the 'right reasons' and not simply to have a family again or to have someone who will look after the farms and animals as is the case for the Shambala men.

There are many pitfalls to be aware of that have created unhappiness for many families. Messinger believes that; "The strength and love of the couple's relationship can be confirmed by their ability to anticipate and negotiate the complexities of step relations" (1984:176).

Children of divorced and remarried families are to be assured that there will be love and security for them and that both of their remarried parents love them. Children of divorce whose parents remarry need help and permission to begin to love a stepparent without feeling guilty of disloyalty to their natural parent. They must be persuaded that there is enough love to go round, with different love for different relationships.

This research has proven how to a great extent children are traumatized by their parents divorce. They live in great pain and hurt, for which they can find no outlet. James Wilson once stated; "Many children will be hurt by divorce, with the hurt lasting for many years..." (2000: 173). After divorce in Shambala traditional custom there is no proper care and security for children and this makes things even worse.

Much evidence has proven how divorce causes havoc on the whole society and therefore is something to avoid as Wilson cautions; "... 'there is no such thing as a nice divorce' ...the divorce may occur for a very good reason, perhaps infidelity or abuse but the wrangling over the children is still likely to be intense" (2002: 172-173).

In the majority of divorce cases, men and women remarry as soon as possible as a way to substitute their lost partner. Also for the Shambala people, a man can remarry quickly so as to get someone to look after his house and his properties like the animals and the farms. But in reality, more second marriages fail than succeed. Meanwhile, those who remarry are not recognised and accepted as full members in the Lutheran church in Tanzania.



## CHAPTER 4

### DIVORCE AND REMARRIAGE IN THE LUTHERAN CHURCH

Christian marriages tend to be secure. Divorce has certainly invaded every sector of our society, including the church, but those who understand Christian marriages are likely to resist it (Stafford 1993: 80).

#### 4.1 Introduction

Firstly, let us see how the Lutheran church understands and practices marriage. The Lutheran church understands marriage as “a divine social institution having being instituted by God at the very beginning of the history of the human race” (Bruce 1930: 16). This divine social institution is aimed at the couple remaining faithful to one another for their whole life, to bear children and to care for one another (Fritz & Coine 1954:519). The emphasis therefore is not on fertility but on the man-woman relationship in marriage not conditioned by anything else. This is why “a man leaves his father and his mother and cleaves to his wife and they become one flesh.”<sup>64</sup> The biblical view of marriage is that in marriage a new union of man and woman is formed not only, or even not primarily, for the sake of offspring thereby, but for the sake of those entering into the union themselves (Kisembo *et al.*, 1977:128).

For the Lutheran, marriage is part of God’s creation of His free will. Those who enter into marriage are doing so in fulfilling God’s commandment in His creation of human beings. Philips witnesses:

...Such marriage can only be made by the mutual consent before witness of both parties to an exclusive life-long union; that it is for local ecclesiastical authority to state publicly what can be accepted as sufficient evidence of this consent; that in ordinary circumstances in countries where the state has made laws ...it is desirable that the church should accept them where possible, that which the presence or the absence of the church’s blessing does not affect the validity of marriage it is the plain duty of all Christians to seek the blessing of the church on the marriage (1953: 395-396).

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<sup>64</sup> Gen. 2: 24.

The blessing, by the minister for those who are newly married, is not required for the essence of the ritual itself, of marriage, but for a public witness of it, so that it may be evident to all that the marriage is contracted lawful and honourably.

The laws of the Lutheran Church read as follows:

...In the forum of conscience and before God, a marriage is true and valid which had been entered upon with the legitimate and matrimonial consent of both parties, even though the blessing of the ministry be not added; but in the outer forum, a marriage is not considered true and valid, which has not been confirmed in the sight of the church (Hay & Jacobs 1899: 621).

Moreover, the Lutheran Doctrine on marriage is formulated upon the scripture. The doctrine explains the indissolubility of the bond between the two married couple. The doctrine states that, "The conjugal bond between husband and wife, as long as they remain alive, is in itself indissoluble, both on account of mutual consent, and especially on account of the divine institution, Gen. 2: 24; Matt. 19: 6" (Hay & Jacobs 1899: 621).

In marriage husband and wife form a new centre of gravity, as it were, and forces pulling them in other directions must be reduced to a minimum. One husband cleaves to one wife in total commitment and belonging. There is no allowance for divorce or polygamy. In marriage as in community, man and woman relate to each other in tension and complementarily in every stage of marriage at both the psychological and the physical levels (Kisembo *et al.*, 1977: 130-131). This union for the Lutheran understanding was and still is monogamous or the union of one man and woman, thus, literally becoming one flesh. Marriage is among the holiest relationships before God as Luther praises it; "Marriage is the holiest state, most great, most worthy, noblest thing that ever was or can be" (Lenski 1936: 115).

Luther continues to uphold marriage as he declared it to be "...more glorious than the lives of monks and nuns" (Wilkens 1965: 1487). His opinion concerning marriage is based upon the freedom of the individual's faith and conscience. Luther emphasizes that a Christian can marry an unbeliever, heretic or a Turk (Lenski 1936:106). Most important for the marriage, as Luther comments, "is to be solemnized by a lawful minister, that

special instruction may be given to them, and suitable prayers made, when they enter into this relationship” (Collacci 1958:740).

It is very important that marriage is public, and in particular, that other Christians know that these two of their fellow church members are now married. The bride and the bridegroom publicly acknowledge their belief in a Christian idea of marriage as monogamous and indissoluble, and promise to live accordingly. When prayers are made they are to ask God’s grace be given to the couple to help them to keep the promises they have made and live according to the will of God.

#### **4.2 Divorce and remarriage as understood in the Lutheran Church**

As it is clearly stated above, marriage is based upon the freedom of the individual faith and conscience. Marriage that takes place by force can end up in divorce. The argument of the Lutheran church concerning divorce and remarriage is based on the scripture (Matt.5: 32, 19:9, Mark 10:2-9, Luke 16:18, 1Cor.7: 11). The statements of Jesus and Paul in these verses do correlate, ‘there is no remarriage before the death of one’s spouse.’ That means divorce does not confer the right to remarriage until one’s marriage partner has died. It is because marriage is indissoluble then a second marriage must count as adultery. Elsewhere Paul seems to echo the Gospel terminology where he says remarriage before the death of one’s spouse is adultery (Rom.7: 2-3, 1Cor.7: 39).

Most important, the Lutheran Doctrine on marriage understands and recognizes two grounds in which a marriage can be indissoluble. The doctrine mentions adultery and desertion as it explains:

Our churches, having followed the most clear declaration of our saviour Christ, recognizes no other cause of a divorce that is truly and properly so called but one, adultery...In case of malicious desertion, the apostle grants the innocent and deserted party the power to enter a new marriage, because the injuring and deserting person has, in fact and in discreetly, made the divorce on his or her own authority without sufficient and just cause...since it has been proved, from the words of Christ and the Apostle Paul, that there are only two causes of divorce, adultery and malicious desertion, ...it will be manifest, at first sight, to every one, that the remaining causes of divorce, which are mentioned in addition to adultery



and malicious desertion, are not just, legitimate, and sufficient cause (Hay & Jacobs 1899: 622).

In one of his sermons where he preached concerning marriage, Luther mentioned impotence, adultery and failure or unwillingness of one partner to render to the other marital duty as causes for absolute divorce. Luther mentioned incapability as the only cause for separation (Bruce 1930:172).

Brewer argues that no passage in the Bible can be made to support the view of indissolubility when they are read in context. The context of Rom. 7: 2ff concerns the enslavement of Jews to the law. Paul uses the picture of a marriage covenant and death to illustrate the Sinai covenant and death with Christ. Brewer argues that neither passage can be construed to teach that a marriage cannot be ended by divorce, or that remarriage cannot occur after a divorce. In fact, Paul assumes that a divorced person is free to remarry when he says that a widow has the same freedom to remarry as a divorced woman, and he quotes the standard divorce certificate<sup>65</sup> to prove his point. Therefore Paul is teaching that both a valid divorce<sup>66</sup> and the death of a marriage partner are ways in which a marriage can end and both confer the freedom to remarry.<sup>67</sup>

The Lutheran Church believes that what God has joined together in marriage, let no one put asunder (Luke 10:9). The liturgy of marriage as found in *Mwimbieni Bwana*,<sup>68</sup> states that the two who come before God and before the church for marriage, declare unbroken bond. As each of them makes a vow:

I (mention his/her name) agree and promise to marry you (mention the name) to be my wife/husband in my whole life starting from today. I will love you in good and in bad times, in richness and in poverty, in sickness and in health. I will love and take care of you till death do us part. This is my true confession before God and before this congregation (ELCT 1988:304).

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<sup>65</sup> "Whoever divorces his wife let him give her a certificate of divorce" (Matt.5: 31). Jesus here referred to Israel's official divorce bill used by Jews for about 14 centuries. All that a Jew had to do to divorce his wife was to give her the divorce bill in the presence of two witnesses. The marriage was then legally dissolved and both parties were free to remarry, cf. Deut. 24: 1 – 2 (Duty 1967: 21 – 22).

<sup>66</sup> Divorce based on Biblical grounds, 1Cor.7: 15 and also Deut. 24: 1f.

<sup>67</sup> <http://www.tyndale.com>.

<sup>68</sup> *Mwimbieni Bwana*, 'singing to the Lord' is a hymnal and liturgical book for the Evangelical Lutheran Church in Tanzania. The translation above is mine; the original solemn vow is in Swahili.

In this vow, divorce has no place at all. Only death can separate the two. The two grounds for divorce, mentioned above cannot and should not be interpreted as a mechanical rule or binding law for continuing cruelty, selfishness, and unfaithfulness, which can result in divorce.

When marriage vows are publicly exchanged, the partners commit themselves to a growing...task of living out an indissoluble relationship that share ever more fully in the stability of the covenant between Christ and his church (Kisembo et al., 1977:44). But Katoke cautions; “marriage will not be life long just because the couples have rings on their fingers if they do not understand the basic meaning of marriage and what they are likely to meet in their life long relationship” (in Omari 1998:75).

The Church believes that it is not proper for a Christian marriage to break up on the basis that it is not proper to put asunder what God intended to be one essential unity. Jesus in his answer to the Pharisees<sup>69</sup> showed the reality of marriage from its beginning with its divine institution, “...But from the beginning of the creation, ‘God made them male and female.’ For this reason a man shall leave his father and mother and be united to his wife and the two shall become one flesh. So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder” (Mark10: 6-9).

Trobisch has strongly argued the idea with some people to value marriage in certain conditions especially on the basis of children. He totally disagrees that a woman can only be valued because of her fertility. Trobisch has put this argument in his well-known ‘garden concept’ as he writes:

...The woman is a garden in which her husband, the owner of a garden, plants seeds. The children are the fruits of the garden and belong to the sower. The garden is valued by the fertility of its soil; so the woman. It is the sower who chooses the garden, not the garden, which chooses the sower. If the sower plants

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<sup>69</sup> Jesus is asked about the legitimacy of divorce. The question is in many ways an artificial one coming from Pharisees, since Jewish law clearly assumed that divorce was legitimate, the only discussion being what were the proper grounds for divorce. The divorce registration in Deut. 24:1-2 which is very vague as to the grounds for divorce and deals more with the procedures of the divorce itself (John Barton & John Muddiman 2001:906).



seeds in another man's garden, he deprives his own garden of nothing, but he is accountable for his adultery to the owner of the foreign garden.<sup>70</sup>

For Christians who know that God is the one who institutes marriage, and that children are a gift from Him, will understand that the woman is not only valued simply because she bears children. In marriage, "the two become one body, not in the sense merely of physical body, but the living body as the symbol of the whole person...the oneness in flesh implies a very profound sharing between husband and wife. It is a common feature of life in which the partners disclose themselves as persons to one another and share one another at every conceivable level" (Kisembo *et al* 1977:45). Kisembo goes further to applaud Jesus as he says; "For Jesus, there was no circumstance that could justify breaking the bond forged by marriage, nor was there any circumstance that could justify married people forging a new bond in the lifetime of their partners" (1977:71).

Further more Kisembo *et al*, agree that:

Our conviction is that Jesus totally rejected divorce and remarriage. In other words, Jesus rejected any system, which can speak of 'grounds of divorce.' Whatever the famous Matthaean<sup>71</sup> exception may mean, and if Jesus Himself pronounced it, it cannot mean an exception in the sense of a ground for divorce. Otherwise, Jesus would have been favouring the very Mosaic concession, which – in the context – he is criticizing. If someone had approached Jesus and told him that his or her partner committed adultery, would that person have received the answer; "That is sufficient ground for divorce?" The text of the New Testament does not allow us to think so. Instead, it is much more likely that Jesus would encourage the person to put into practice the love demanded by the situation, a love that manifests itself in forgiveness (1997: 70 – 71).

Likewise, "if a person who had been separated from his or her partner had approached Jesus and asked Him whether he or she could remarry, would he have just said: 'Go ahead and remarry?' Again, nothing in the New Testament texts suggest that this would

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<sup>70</sup> Reference was made to this concept in *Axel-Ivar Berglund's* paper presented to the *La Verna* meeting in 1974. In the published version of this paper in *Verryn* (ed) 1975, he preferred to withdraw the reference (Kisembo *et al.*, 44-45).

<sup>71</sup> "But I say to you that everyone who divorces his wife, except on the **ground of unchastity**, makes her an adulteress; and whoever marries a divorced woman commits adultery" (Matt.5:32).



have been his answer. On the face of it, it seems likely that he would have asked the person to remain loyal to his or her spouse” (1997:71).

Divorcees are alienated and denied the involvement in the community of a loving church. Because of such alienation, some leave the church and go ahead in contracting second marriages in the customary manner. Some of them practice civil marriages at the registry offices, which intensify their problems before the church.

Brewer does not understand why a divorcee may not marry in most churches, even if the divorcee was the innocent partner whose spouse was unfaithful or abusive. However, those same churches that refuse to marry a divorcee may nevertheless have a service of ‘blessings’ after civil marriage at the registry office. This means, in effect, these churches are not allowed to sign the civil marriage certificate, but they are willing to give God’s blessing on the union. The same churches that refuse to marry a divorcee may be prepared to marry someone who is sexually immoral. Someone who has lived a thoroughly immoral life, drifting in and out of many sexual relationships can get married in most churches, so long as none of their previous relationships have ever involved marriage. But a divorcee, who remained faithful to their previous spouse and who wants to marry their new partner, is told that they must either break up this new relationship or ‘live in sin.’<sup>72</sup>

Adams emphasizes:

Nothing in the Bible forbids the remarriage of divorced persons without obligations, except the priest, who were exceptions to this policy, (“They [the priests] shall not marry a widow, or a woman, but only a virgin of the stock of the house of Israel, or a widow who is the widow of a priest” (Ezekiel 44:22). It is assumed in the Bible that wherever scripture allows divorce, remarriage is also allowed<sup>73</sup> (Adams 1980:85).

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<sup>72</sup> [Http://www.tyndale.com](http://www.tyndale.com), 13/08/2004.

<sup>73</sup> Remember too, that the right of remarriage was expressly stated in both Greek and Hebrew divorce certificates. The *Talmud* says, “The essence of the *git* (divorce document) is the word (priests) behold, you are hereby permitted to any man” *Gittin* 85b, *op. cit.* 439 (Adams 85).

In the Tanzanian Lutheran Church divorced people cease in practice to hold any church office. He or she cannot be a church elder, member of any parish council or any diocesan synod or standing committee. He/she cannot be a leader in any church groups like choir even if a gifted choirmaster. Mwangi testifies; “But some of these people (divorcees) might be professionals in many fields of life, and stopping the utilization of their gifts deprives the church of their noble services and their relevant gifts” (1998:44). Tyson is just surprised; “I just cannot understand why God would punish a person for being divorced by never allowing them to remarry, even if the person didn’t want the divorce in the first place” (1997: 311-312).

God is not commending the practice of putting ones wife away because she “finds no favour in his eyes” (Deut.24:1). Rather, God is regulating a practice that was already occurring in Israel. Fitzpatrick and Cornish think that; “...the woman in Deuteronomy 24: 1 – 4 was not ‘still married in God’s sight’ to her first husband. She not only became a wife of another man but the Lord refers to her first husband as her former husband” (1997:314).

The ‘uncleanness’ in Deuteronomy 24, has nothing to do with the immortality, because the unfaithful Jewess was stoned to death. When the Jewish theologians brought the divorce dispute to Jesus in Matt. 19: 3 – 9, they argued from this Deuteronomy law that divorce was allowed for ‘every cause’. Jesus conceded this, but explained that it was allowed because of ‘hardness of heart’<sup>74</sup> (Duty 1967:23).

The most important point to bear in mind is probably the fact that there is no command to divorce ones partner or criteria for determining a valid or invalid divorce in Deut. 24. The driving out or sending away is only if the man comes to ‘dislike his wife.’<sup>75</sup>

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<sup>74</sup> Moses complained of the people of Israel of his time that their **hearts were hardened**, hardened against God; this is here meant of their being hardened against their relations. There is not a greater piece of hard – heartedness in the world than for a man to be harsh, and severe with his own wife. The Jews, it seems, were infamous for this, and therefore were allowed to put them away; better divorce them than do worse. The Law of Moses considered the hardness of man’s hearts, but the gospel of Christ cures it. But the law was the knowledge of sin, but by the Gospel was the conquest of it (Henry 1960: 97 – 98).

<sup>75</sup> (a) A man had the right to divorce his wife...and could get married to more than one woman. By implication, a woman had the right to get married more than once (Barton and Muddiman 2000:250).



Adams believes that; “in Deuteronomy 24:1 – 4, there is no command to divorce, no criteria for determining what is a valid or invalid divorce, nor even a requirement to give a bill of divorce” (1980:62). The only reason here is because of something ‘improper’<sup>76</sup> that the first husband ‘comes to dislike’ his wife and ultimately divorces her.

In many cases, in some parishes where these divorced people are the most qualified to hold church offices, and/or they help those parishes financially, or when they are among the dignitaries, the fact that they are divorced is kept secret. Some of them are even polygamous but because of their status the issue is kept secrecy.<sup>77</sup>

The late Bishop Eliewaha Mshana of the ELCT, Pare Diocese has made a clear clarification on the issue of divorce and remarriage in the Lutheran Church. Mshana clarifies:

The Lutheran Church permits remarriage in church in specific cases, such as long separation, epilepsy or madness of one of the partners and some other cases, which are held to fulfil the Matthaean ‘fornication’ clauses.<sup>78</sup> People who divorce for any other reasons are excluded from the communion, and there is a very long procedure before they can be readmitted (in Kisembo *et al.*, 1977: 83).

Up to the present, divorcees who remarry are not easily accepted in many Lutheran churches in Tanzania. They are not accorded chances of reconciliation and the majority have remained under disciplinary action for an unspecified duration.

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(b) The grounds for divorce continued to be an issue in the rabbinic schools and Christianity (e.g. Matt. 19:3-9). The bill of divorce probably indemnified the wife (Raymond et al, 2000:105).

<sup>76</sup> 1. It was not sufficient to say that he did not like her, or that he liked another better, but he must show causes for his dislike. 2. That it must be done, not by word of mouth, for that might be spoken lastly, but by writing and that put in due form, and solemnly declared before witnesses, to be his own act and deed, which was a work of time, and left room for consideration, that it might not be done rashly. 3. That the husband must give it into the hand of his wife, and send her away, which, some think obliged him to endow her. 4. That being divorced it was lawful for her to marry another husband. The divorce had dissolved the bond of marriage as effectually as death could dissolve it, so that she was free to marry again as if her first husband had been naturally dead (Adams 1980:194).

<sup>77</sup> One of them is a member of Tanzania Parliament who has two wives. He continues to serve in the church with both his wives.

<sup>78</sup> Note: This is not a binding law. There are some conservative Lutheran churches within ELCT which do not recognize such clauses above. In that way they do not tolerate remarriage for any grounds. I hope the Pare Diocese is one of those few dioceses, which allow remarriage in the church. Sometimes there are differences in certain issues between parishes of the same diocese.



In spite of the church teachings and severe disciplinary actions, many marriages are broken by divorce. The rate of divorce is partly influenced by the Shambala traditional customs on divorce and remarriage. When Christianity came into the area in early 1890s, the Shambala people had their own traditional customs e.g. they had their own ways of arranging and solemnizing marriage. Some Shambala Christians today, marry, divorce and remarry on traditional grounds. That gives a researcher a sense of believing that, it is difficult to uproot a person from his or her traditional and cultural norms.

In the region where research was done, the majority of Christians have their Muslim neighbours and relatives with whom they intermingle. It is in this intermingling where they influence each other. The Islamic law of marriage allows divorce, remarriage and polygamy. It is no wonder therefore to find Christians divorce and/or remarry according to the ways used by their Muslim relatives. A lot of Christian marriages tend to be a temporary union. But in reality, marriage should not be a temporary, transient affair. It is a permanent commitment, which always grows. Perfection in marriage is always a goal to be achieved.

The understanding of marriage and divorce by the Lutheran Church is in contradiction with the Marriage Law of the country. The contrast which is confusing and which puts some church ministers into dilemma. Chabruma, a Christian writer from the Lutheran Church in Tanzania points out a contradiction:

Where Christian marriage is given a certificate of divorce by the court, the church does not recognize such a certificate despite the fact that they are licensed by it to celebrate the marriage. For that matter therefore, in the light of the court the person concerned will be right by the law but wrong in the right of Christianity (1999:11).

The marriage law and the divergent understandings of it by the various religious institutions are confusing in Tanzania.

The Tanzanian Law of Marriage Act<sup>79</sup> legalizes any person to make a petition for divorce at the court of law, something that has negative impact on Christian marriage. According to the law, the Registrar General licenses the clergy to celebrate the marriage. The certificate issued is bound by the regulations, stipulated in the law. In section thirty, the law gives the authority to a divorcee to remarry, something which the church forbids.

There are other reasons, which the law recognizes as the grounds for the breakdown of marriage in the court:

- (a) Adultery committed by the respondent, particularly more than one act of adultery has been committed or when adulterous association is continued despite protest.
- (b) Sexual perversion on the part of the respondent.
- (c) Cruelty, whether mental or physical, inflicted by the respondent on the petitioner or on the children.
- (d) Wilful neglect on the part of the respondent.
- (e) Desertion of the petitioner by the respondent for at least three years, where the court is satisfied that it has continued for at least three years.
- (f) Voluntary separation by decree of the court, if it has continued for at least three years.
- (g) Imprisonment of the respondent for life or a term of no less than five years, regard being had both the length of sentence and to the nature of the offence for which it was imposed.
- (h) Mental illness of the respondent.
- (i) Change of religion by the respondent, where both parties followed the same faith at the time of the marriage (1971, sec 107, p. 49-50).

There are few pastors in ELCT-NED who remarry divorcees in the church. For the majority, a short service of repentance usually occurs immediately before the wedding and involves only the pastor and the couple to be married. It includes a prayer of repentance, which makes specific mention of the sin of broken vows.

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<sup>79</sup> Tanzanian Law of Marriage Act, 1971, sec. 30.

More often even if only one partner is a divorcee, all three people, the intended couple and the pastor share the prayer of repentance, as they believe they are all sinners as Paul declares; “All have turned aside, together they have gone wrong, no one does good, not even one” (Rom. 3: 12). In this phrase, Paul reminds us that we are sinners, and that we have all broken promises at some time or other. What happens normally is that even those who regard themselves as innocent ‘victims’ of a divorce recognize that they were not entirely without sin, and are happy to repent of broken vows.<sup>80</sup> The divorced and remarried persons get an opportunity to express their sorrow for any irresponsibility they may have incurred in the breakdown of the first marriage and for the contradiction, which the marriage implies.

#### **4.3 Conclusion**

From the way that some people treat divorced persons, one would think that they had committed an unpardonable sin. Adams concludes that those who wrongly (sinfully) obtain a divorce must not be excused for what they have done; it is sin. But because it is sin, it is forgivable. The sin of divorcing one’s mate on unbiblical grounds is bad, not only because of the misery it causes, but especially because it is an offence against a holy God. But it is not so indelibly imprinted in the life of sinner that it cannot be washed away by the blood of Christ (1980: 24).

Divorce always brings misery and hurt. That is why God abhors it. But, even one who sinfully obtains a divorce can be forgiven, cleansed and restored to Christ’s church, just like those repentant drunkards, and homosexuals who are mentioned in 1Corinthians 6: 9-11. They, too, can be washed and sanctified by the same spirit. Jesus Himself assured that all sins are forgivable, when he declared, “...all sorts of sin and blasphemies will be forgiven...” (Matt.12: 31). The only sin that can never be forgiven according to Jesus is the sin of attributing the work of the Holy Spirit to unclean spirit.

Adams emphasizes; “Divorce can be, has been, is being and will continue to be forgiven by God. His church, therefore, dare do no less” (Adams 1980:25).

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<sup>80</sup> Names of those pastors are withheld. The practice is not officiated by the Diocese (NED), and hence their moral and theological perspectives those few pastors who do such practice. In chapter one, this dissertation declares confidentiality and anonymity where the interviewees do not wish disclosure.



Those who have gone through divorce know that divorce is not an easy road; divorce is a painful and suffering road. Divorce breaks down the society and also it breaks relationship with God. But there is wonderful news, as Rev Andy Sullivan of Scottsville Baptist Church preached on the 3<sup>rd</sup> of March 2003; “divorce does not exclude one from the kingdom of God. Divorce does not mean God turns His back on you. But unfortunately, society suffers the consequences.”

## **CHAPTER 5**

### **PASTORAL RESPONSE OF THE LUTHERAN CHURCH: THE SUGGESTED NEW MODEL**

A person's real need, his most need, is for someone to listen to him, not as 'patient' but as a human soul (Lake 1966:7).

#### **5.1 Introduction**

The pastoral response of the church has to do with pastoral care and counselling. I believe that the growth of the church reflects the need for an effective care and counselling ministry. It is one thing to introduce people to the gospel through evangelism but it is equally important to guide the new converts into deeper faith through pastoral care and counselling.

However, it is necessary at this stage to define the understanding of a pastoral care and counselling ministry as perceived in this chapter. It is important to see how the Shambala community in the Lutheran Church in Tanzania perceives the 21st century phenomenon of pastoral care and counselling.

##### **5.1.1 Pastoral Care**

Pastoral care is derived from the Biblical image of shepherd and refers to the solicitous concern expressed within a religious community for persons in trouble and distress (Hunter1990: 836). The concern here has its mainspring in the love that God has for his people in the world. Divorced people are distressed too, especially as they continue being alienated and deserted by the community to whom they belong.

The Shambala community has not yet reached a stage where it offers consolation and exhortation to divorcees. According to Hunter this is wrong as he understands pastoral care as, "the ministry of oversight and nurture provided by religious community to its members including acts of discipline, support, comfort and celebration" 1990: 213). Pastoral care promotes among other things, encouragement, exhortation and consolation.

Clinebell defines pastoral care as “the broad, inclusive ministry of mutual healing and growth within a congregation and its community, through the life cycle” (1984:26). He refers to Clebsch and Jackle who identified four essential care functions in the history of the church:

- a) Healing: restoring the person to wholeness and leading him to advance beyond his previous condition
- b) Sustaining: Helping a hurting person to endure and to transcend circumstances in which restoration to its former condition seems impossible
- c) Guiding: Assisting a troubled person to make confident choices, which will positively affect the state of their well being
- d) Reconciliation: To re-establish broken relationships between a person and others, and a person and self. Clinebell adds a fifth function:
- e) Nurturing: To enable people to develop their God-given potentialities, through the life-journey with its valleys, peaks and plateaus (1984:42).

Almost twenty years later, Lartey suggested two other functions, which intercultural pastoral care and counselling clearly serve. These are empowering and liberating (1997: 37). Each of these seven functions carries significant and meaningful pastoral care aims of restoring ones spiritual and mental needs.

Waruta and Kinoti have challenged the church, “Good pastoral care does not ignore the physical needs of a person or community. At times good caring has to pay attention to physical comfort, economic necessity and temporal happiness” (2000: 85). Hence for the Shambala community good caring has to do with the needs of divorcees and their children who are abandoned by the community and left suffering helplessly. The same way widows are visited and well attended by the community so for the divorcees.



### **5.1.2 Pastoral Counselling**

Pastoral counselling is “an important way in which Christians can express the love of God to persons in their times of greatest need and in which the faith can be witnessed to the world” (Stone 1976: 91). The importance, as pastoral counsellors is that, within the Christian counselling process, it is confessed that all healing and nurturing comes from God alone. God is the one who is repairing and restoring the broken heart and who can bring about peace and the renewal of life. His love and caring is not biased in any way. God loves all people equally even the divorcees who are looked upon by the community as unforgivable sinners.

Pastoral counselling is those caring acts of the church under the guidance of the minister that address issues of care from the perspective of both Christian theology and the modern social services, especially the modern developmental and psychotherapeutical psychologies (Wicks et al., 1993: 7).

Pastoral counselling aims at helping persons deal constructively with their immediate problems, make decisions, face responsibilities, and make amends for other self hurting behaviour, as well as expressing, experiencing and eventually resolving growth-blocking feelings, attitudes and self-perceptions (Clinebell 1984: 26). The aim of counselling is to help people improve and implement their potential coping skills, and in the process they gain strength, competence, esteem, and hope, to cope with their future crisis.

Obviously, the purpose of both pastoral care and counselling is to relate and affect people. Pastoral care and counselling enables people to respond to their crises as growth opportunities. Pastoral care and counselling go hand in hand with the needs of all people in the community, regardless their age, sex or status.

## **5.2 Pre-Marital Counselling**

Ministers have a strategic opportunity to help couples prepare for good marriages. Because premarital guidance is the parish minister's most frequent educative counselling opportunity (Clinebell 1984: 330).

In the area of the research the only counselling source available is the church. Pastors are the ones who are consulted whenever conflicts and misunderstandings erupt in families. Even legal matters like theft and family fighting are directed towards the church. But the majority of pastors do not have enough time to do counselling and/ or do not have good counselling knowledge. Many assumptions and techniques used by pastors in the counselling office are often incompatible with their clients' and sometimes even their value systems. As a result many marriage problems end up in divorce. Many marriages do not have a good foundation from the beginning. Not many church ministers put much emphasis on pre-marital and marital counselling.

In many parishes today, people leave pre-marital counselling to the pastor while the relatives and church members are content to remain as smiling spectators. They come to the wedding bringing their gifts and cards, and have cake at the reception, all the time hoping the marriage will last and that somebody has been guiding the couple in preparing for this crucially and important step in life.

Many people in the area spend more time getting ready for the wedding than preparing for marriage. As a result, many beautiful wedding days are followed by years of misery or at best, minimal happiness. It is therefore important for pastoral counsellors to help people prepare for marriage. To be sensitive to the needs of young men and women to make commitments as they start new careers and to learn spiritual exercises which can persist through a life time to help a counselee to grow towards a happy, fulfilling, Christ-honouring and successful marriage.

In a counselling session, the couple should understand the purpose of premarital counselling. The counsellor may show the couple the value of spontaneous, honest,

sensitive communication. To encourage them to discuss their feelings, expectations, differences, attitudes, and personal hurts, they can learn to communicate on significant issues, without putting each other down or hiding what they feel. Premarital counselling aims at:

... facilitating the couple to understand how to handle different issues like, how to handle their finances, different values, in-law pressure and expectations, differences in interests, conflicts over choice of friends, preferences about recreation, vocational demands, political differences, and variation in spiritual beliefs and maturity. The couples should be encouraged to discuss potential stress and questions like, are there fears, unhealthy attitudes or different expectations for the honeymoon? (Frimpong 1998: 75).

One of the alarming cases that had persisted for a year in Lushoto Parish (my last parish before I came to South Africa) was from a young couple who were fighting over financial matters. The husband is a small businessman and the wife is a primary school teacher. Their differences started when the husband wanted to know the income of his wife who had never disclosed it since they got married and who also never contributed anything to the family. To make things even worse, the wife was demanding expensive groceries from the husband who was earning less than herself (interviews with Amon Shadafa and Emilie Shadafa, Lushoto, 07/02/2004).

During another session, a young man who had experienced terrible marital conflict, sorrowfully, testified to me his disappointment towards his wife as he said:

During the whole period of betrothal, she was just like an angel to me. The way she looked at me, the way she was speaking nicely, the way she walked and smiled at me and the like, I thought our married life would last for ever and that our home would look like a paradise (interview with Gerald Mahimbo, Lushoto, 07/03/2003).

Through our conversations, in both cases above, I learnt that the couples had very shallow premarital counselling. Each had only one session, which was solely dominated by the discussion of the marriage ceremony. Practically, this was not enough to equip the couples to face the challenge of marriage in this modern society.



There are some essential tension areas in a couple's relationship, which the counsellor is recommended to discuss in a premarital counselling session. Areas like family backgrounds; their understanding of marriage and of men-women roles; spiritual issues and growth in their marriage; sexual pleasuring skills; birth control methods; relating to relatives and love-nurturing communication skills.

Research showed one important area that needs attention in pre-marital counselling is birth control methods. The Shambala people like many African societies do have a lot of children, whom of course they are not able to support. As a result some children lack basic requirements and some become street children. The area of the research showed there are some couples who have up to twelve children. The Shambala have the belief, *kia ngwana aiza na mbazi yakwe*, or in Swahili, *kila mtoto huja na riziki yake* (every child who is born in the family comes with his or her own blessings), implying that one should get as many children as possible without worrying how to take care of them. Women will normally answer, *nitazaa hadi mtoto wa mwisho tumboni* (I'll deliver to the last child in the belly).

It is much more difficult to some pastors to counsel and educate people on the issue of family planning because some pastors in the area are the ones tending to have the highest number of children.

**Table 1: The following are ten couples with the highest number of children in the area:**

FAMILY NUMBER	CHILDREN: FEMALE	CHILDREN: MALE	TOTAL NUMBER OF CHILDREN
1	7	5	12
2	8	4	12
3	6	5	11
4	5	6	11
5	8	3	11
6	6	4	10
7	5	5	10
8	6	3	9
9	4	5	9
10	4	4	8
TOTAL	59	44	103

**Note:** 1. Only ten couples have one hundred and three children.

2. Some children in the family have died, as the death rate in Tanzania is still high.

3. Some children have married and left their families of origins to start their own families and who may end up on the same graph with another larger family.

Many marriage relationships are too flimsy to survive the pressures, challenges, and storms of daily living. More often than not, when marriages are not prepared for the stress or the effort and determination required for a marriage to work, many people resort to giving up or bailing out. That which was meant to be meaningful and fulfilling thus becomes frustrating and devastating. The pastoral work of the church is thus, to be seen in terms of healing, guiding, sustaining and reconciling and nurturing the people of God.

Premarital counselling allows couples to express, discuss, and realistically modify their expectations for marriage. Conflicting expectations can be seen and hopefully resolved. With the counsellor's help the couple can learn that dreams for a good marriage only become realistic when there is mutual giving and consistent effort. Learning like this

comes slowly, but it can help couples anticipate and sometimes avoid the disillusionment that clouds the anticipated brightness in many marriages.

### **5.3 Marital Counselling: An old model**

Marriage as a long-term relationship is in trouble. In previous chapters we have seen how divorce ruins a lot of Christian marriages today. Even committed Christians end up in divorce court. Of course all marriages and all families have problems. Marriage counselling can help couples face their problems and resolve them in growth-filled ways. Clinebell believes that, "Through marriage and family enrichment, and counselling, a pastor can contribute to the long-range mental, physical, and spiritual health of marital partners, their children and their children's children" (1984:244).

Marriage is the most intimate of all human relationships. When this relationship is good and growing, it provides one of life's greatest satisfactions. When it is poor or even static and routine, it can be the source of great frustration and misery in the family. Marriage counselling, like all other counselling, is intended to help people grow personally, interpersonally, and spiritually.

Unfortunately, there are no proper programs of marriage counselling and enrichment in many parishes in the area of the research. The research discovered that among seventeen parishes in the Southern District (where the research was done), only five parishes were found to have conducted marriage seminars in the year 2003. The rest had either stewardship and/ or revival seminars more than once a year.<sup>81</sup> The diocese made it compulsory for any parish to have two revival seminars twice a year but nothing is stated about marriage seminars. If therefore couples lack this very important enrichment from the church the damage can be irreparable.

The same pastor who is expected to respond effectively, to the needs of the people through pastoral care and counselling, is highly occupied with other responsibilities in the

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<sup>81</sup> I obtained the data from pastors who attended the district general assembly held at Soni, 28/12/2003. All parish pastors and some other members attended the meeting.



parish. He or she is everything in the parish, a counsellor, a teacher, a preacher, and a cashier, in some cases a magistrate or a judge. There is no sharing of responsibilities and/or referral of any kind and this has contributed much to weakening the church.

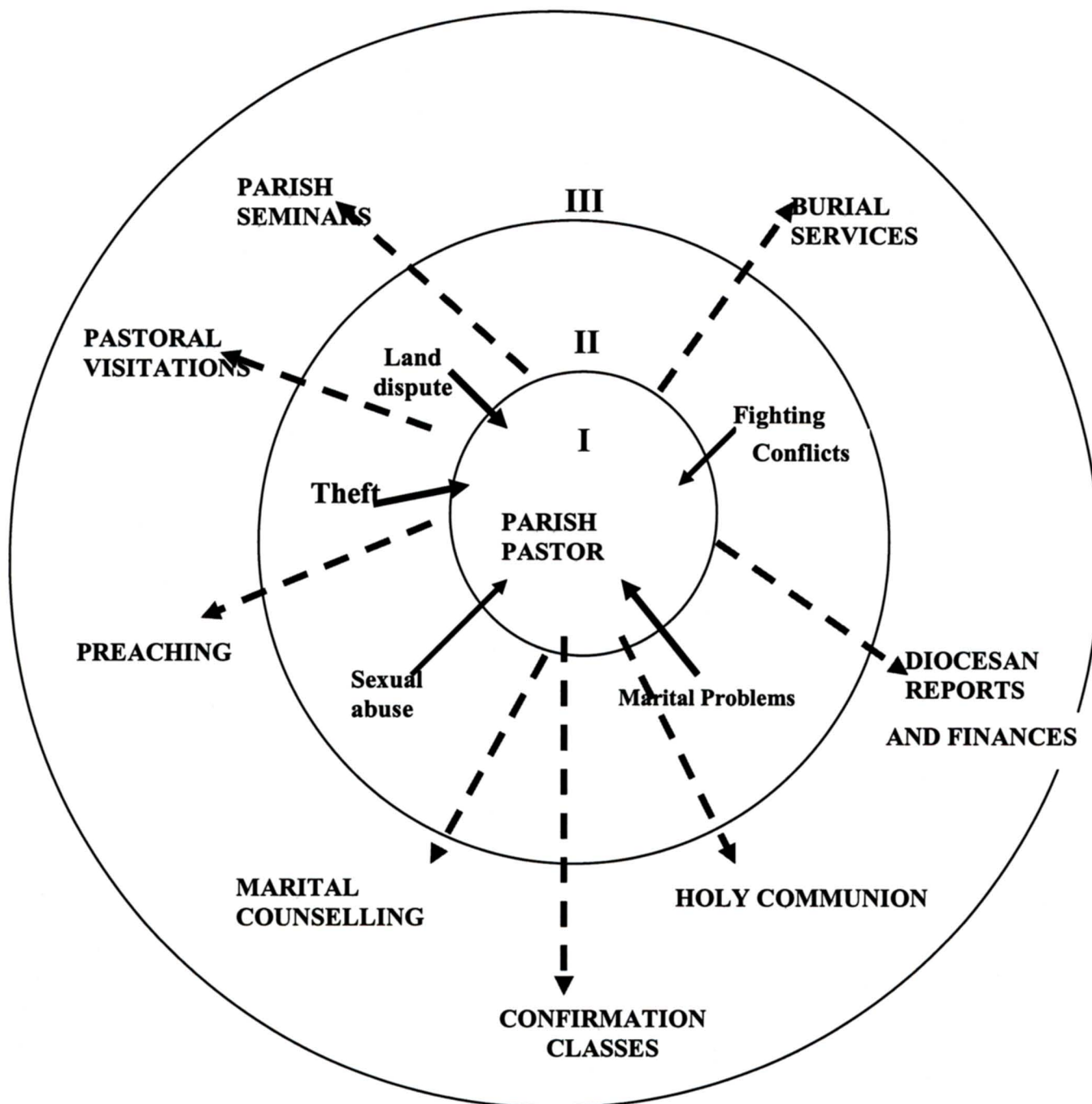
Pastoral care and counselling is dominated mostly by clergy. They are expected to visit every sick person in the parish by themselves, perform Holy Communion services by themselves, and to preach every Sunday. In this process they either end up being frustrated, and/or get too exhausted to offer intensive ministry in the parish.

The church has to learn from the early Christian congregations in the New Testament churches. There were multiple ministries within which were opportunities for responsible members to fulfil pastoral functions, whether in daily living or in churches (1Cor.12; Acts 20: 28).

Genuine fellowship expressed in extended pastoral care by different congregation members is a sign of *koinonia*, which involves participation and mutual fellowship among believers (Stone1976:91).“Whenever *koinonia* exists within a Christian community, pastoral care naturally becomes a function of the entire congregation” (1976:91).

This is different from the present model, which I see in the Lutheran Church in Tanzania, specifically, to the North Eastern Diocese. Counselling in many parishes is shallow due to the many other responsibilities of the parish pastor. There is no sharing or referring of any kind, nor is there any collaborative ministry. The pastor is everything in the parish. There is a need now to have a new model and approach in pastoral care and counselling. This will come in the following chapter.

**Figure 1: Input and output in pastoral care and counselling: An old model**



**KEY:**

**I=** The parish pastor in the midst of his/her ministry.

**II=** Unscheduled responsibilities that comes daily (input) to the parish pastor, due to the fact that the parish pastor is alone and there is not any sharing; the input becomes intense and weakens the output. As a result of this there is weak, poor and shallow counselling.

**III=** Scheduled responsibilities in the parish which the parish pastor is supposed to perform (output) but which are poorly attended due to other responsibilities (Phase II). The responsibilities, which are not shared out or referred.

#### **5.4 The Suggested New Model/ Approach in Pastoral Care and Counselling**

The suggested new model/ approach gives the parish pastor more time to do counselling effectively. Sharing responsibilities with other trained personnel like evangelists, teachers and some gifted lay people in the parish are encouraged in the new model.

It is indeed that “the church must always represent the free movement of the spirit and such movement is not limited by the clergy. Essential is the willingness to give and to receive” (Keidel 1190:31). This insight allows any person to be a pastor to one another simply from the depths of his or her own humanity (Campbell 1981: 22). Ministering to one another in the parish is a powerful tool that the parish pastor can use in boosting the parish. “Pastoral care as integrity must therefore be, first and foremost, that presence of one person with another, which precedes all words. Even if pastors today do not always recognise it, in practice lay people, unsung and often even unnoticed, have often been and still are ones who exercise pastoral care in the shape of kindness” (Wright 1982:3).

For more specific counselling like crisis intervention, additional empowering of the laity for the counselling ministry can be of great assistance to the pastor. They might not necessarily reduce the pastor’s own workload in the field, but they will cover a wider field of problems and a greater number of people who need help.

Both untrained and trained laity are a great resource for pastoral counselling. If we can acknowledge these resources in our parishes, a minister’s counselling work will be assisted, enhanced and improved by parishioners.

There is a lot to do in many parishes, which the pastor himself or herself will not be able to accomplish without the help from other personnel. The house-to-house visitations to the sick, the shut-ins, bereaved families etc., all need much assistance and collaboration from all members in the parish and do not necessarily need be done by the pastor alone.

Referral counselling can be another appropriate strategy in the new model. By referral counselling I am not implying that the pastoral counsellor should always refer. The

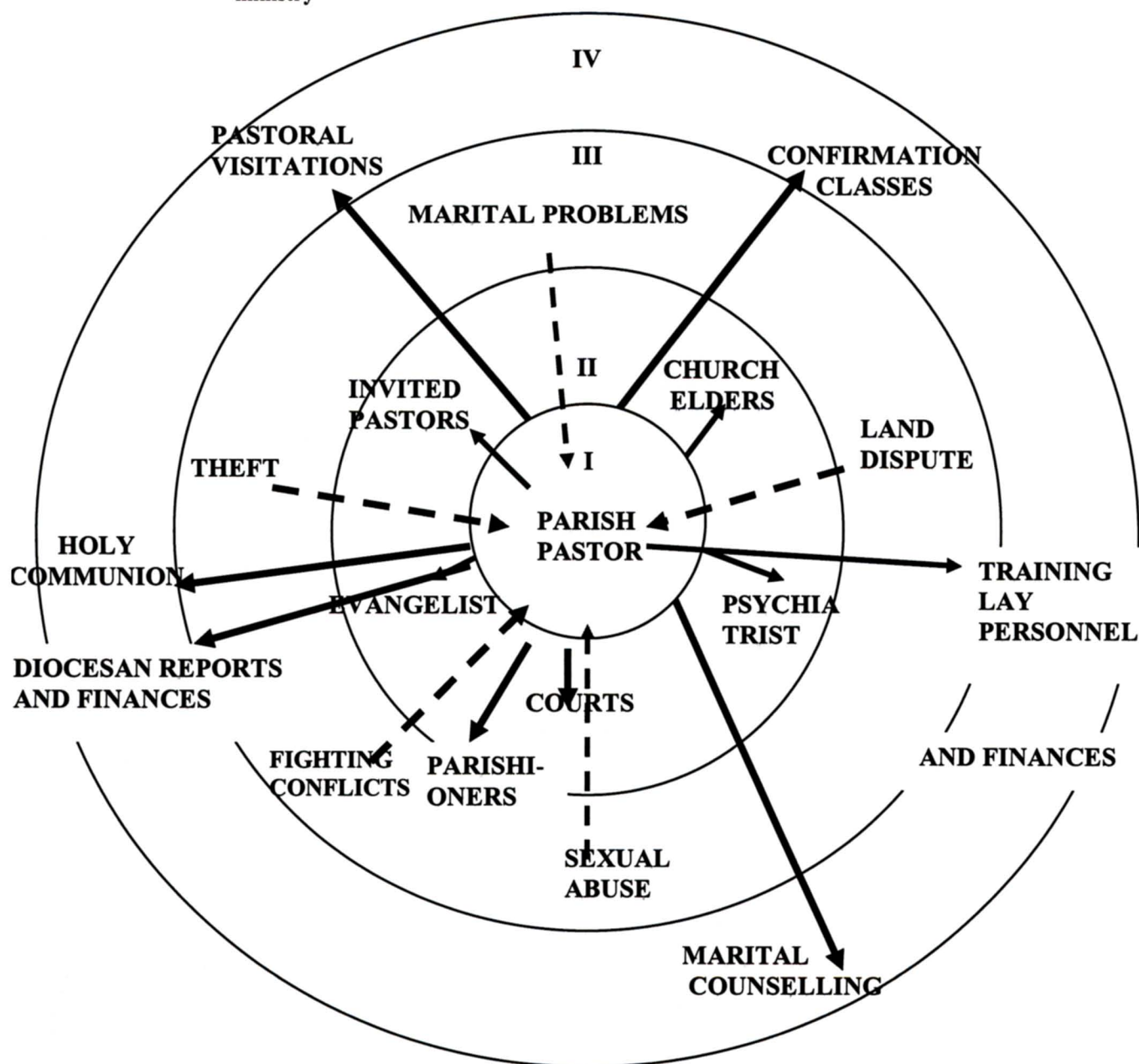


decision to refer a client to another professional is difficult and complex. Wicks suggests that; “referral is appropriate whenever the client’s demands exceed your own personal-professional sources. Thus when the client’s problem is extremely severe or long-standing, or when the intention clearly demands specialized skills or extended, lengthy contact then one might seek referral for professional assistance” (1993:111). The client needs to be provided with complete, detailed information about the type of professionals being considered, their specialty and the connection between this specialty and client’s problem.

Invitation is another good approach, which is encouraged, in the new model. Invitation can give the parish pastor more time to take on other responsibilities like counselling. The parish pastor can invite and associate with other pastors especially those who are from nearby parishes in order to avoid too much expense in the parish.

In many circumstances, many parishes reflect the need for pastoral care and counselling. Most of the major counselling crises emerged and manifested themselves clearly almost everywhere in the area of the research. This included an increased rate of divorce, high level of family dysfunction, pre-marital pregnancies, drug abuse, mental illness etc. It is therefore evident that a new model of the ministry of pastoral care and counselling is absolutely necessary.

**Figure 2: Input and output in pastoral care and counselling: A new suggested model of collaborative ministry**



**KEY:**

**I=** The parish pastor in the midst of his/her ministry.

**II=** Other trained and untrained personnel are included, church elders, evangelist and invited guest like pastors. There is also referral to other professional personnel like the psychiatrists (collaborative ministry).

**III=** Unscheduled responsibilities (input) are still coming in to the parish pastor but they no longer intensify him or her simply because there is sharing and referring (phase II).

**IV=** Scheduled responsibilities are well attended. The parish pastor is not alone and he or she shares and refers the responsibilities. Counselling and other duties are done intensively in the new model hence the output is excellent.

Swahili saying is meaningful here in this context, *kidole kimoja hakivunji chawa* (one finger can not kill a mouse). The parish pastor needs other people to help him or her in his or her daily activities in the parish. These people may come from among the parish members who show an interest in caring for others. Clinebell suggests that a caring group must come from people who enjoy caring for others, individuals who display personal warmth, love of people, dynamic faith, capacity for empathetic understanding and evidence of growth from their own painful experiences and losses (1984:403).

The pastor, other parish workers like evangelists and laypersons in the parish have many opportunities to walk alongside people through crisis situations. The pastor therefore can train a small group of lay pastoral carers in crisis intervention. In training, ethical issues should be emphasised. Sigaba suggests that the individual should be encouraged to draw on his or her own sources so as to be able to cope with the crisis and should be made aware of the fact that he or she will grow from the experience. She stresses confidentiality as most people are often concerned about the “leakage” of the problem (1998:120).

#### **5.4.1 Training of the Laity**

If this group is well trained, it can assist the parish pastor in a great deal and be beneficial to the whole parish. The trained group can perform duties like house visitation for the sick, the shut-ins and bereaved families. The group can be instrumental in the instant growth of the parish.

The suggested period for the training is between six to twelve months. The parish pastor can recruit/ train up to five persons per one intake. Each trained person in the group, after qualifying, may have the opportunity to train five new recruits. This chain of recruitment/ training may continue being a life long carrier in the parish. Of course, retirement is encouraged wherever possible in order to avoid burnout.



### **5.5 Pastoral Care and Counselling to Divorcees and Children**

Divorce is always a tragic reality when it occurs. This research endeavours to inform the church that its duty is to try to curtail it. To help married people to avoid divorce and when it occurs, the church should help those concerned to mend their personal lives through pastoral care and counselling.

One role of the church is to help divorced people do their grief work, learn and grow from their experience. "The church in its role as 'shepherd' of God's flock must address herself to this situation by alleviating sufferings and enabling the realization of God's kingdom. She must administer healing that will resolve in harmony in the lives of individuals, community and the environment" (Waruta & Kinoti 2000: 85-86).

In an older book that still is a standard text on pastoral care and counselling, Clinebell wrote that the ministry of pastoral care and counselling with divorced persons should aim at accomplishing three closely related objectives. The first is to help them work through and resolve the grief and pain. When a couple in marriage counselling decides to divorce, it is important to encourage each of them to continue in individual counselling aimed at helping to reduce the emotional damage of splitting a family (1984: 230).

The second closely related objective of pastoral care and counselling to divorcees, as Clinebell stressed, is to help them grow from their own experiences. Those who are going through separation and divorce must be encouraged to participate in a creative divorce retreat or groups or in a grief growth group that can be a valuable experience for them. The third objective of divorce counselling is to reduce emotional damage to divorcees themselves and to their children (1984: 233).

Some divorcees were ministers in the Lutheran Church in Tanzania. What happens normally is that after divorce they are no longer accepted and recognized as ministers in their churches and are shut out from their ministries. Many of them are desperate and have lost hope in the church. They also need someone to guide them into the right way of

dealing positively in their situations. The love and mercy of God is not only present in service to Him, as serving God is a privilege and a duty as well, not a right.

One of my respondents was a woman priest from the Lutheran Church in Tanzania. She was married to a businessman. After some years, they were blessed with two children but since then, their marriage has been not easy. The husband is said to have had emotional affairs with other women outside the marriage. He also became a chronic drunkard. The woman testified to have been beaten several times by the drunkard husband for no apparent reason. The husband was also said to have had sexual relationships with very close family members. The woman tried to talk with the husband about the issue but that did not help. Her life was full of misery. Eventually, she resorted to divorce and ran away from the drunkard husband in order to save her life.<sup>82</sup> She was stopped from serving in the church as a priest with the analogue “if she has failed to keep her own house, she can not serve the church of God.” In that situation she was to bear the consequence of the divorce even if she was the innocent partner.

Counselling to people such as this needs patience and understanding of their inner emotions and desires. They have gone through double crises, their broken marriage and the loss of their ministry. Fitzpatrick and Cornish suggest that:

If you are counselling a divorced woman who is unjustly being shut out of ministry at her church, caution her to trust the Lord’s leading and timing. She should cultivate a submissive attitude and not give way to grumbling or complaining...She must not demand an opportunity to minister her gifts. She can present her situation to the church leadership and respectfully ask them to help her understand how they view her role in the church (1997: 325).

In counselling, the counsellor will help a divorced person to understand how to be patient in the Lord and to be patient with those in authority over her. Even if she is unjustly shut out of a formal ministry position, she can still serve her brothers and sisters in the Lord in other ways, and continue to be productive in the community. “Whether a woman (and of

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<sup>82</sup> This is my own experience from the Lutheran Church in Tanzania. The woman is one whom I know well and she is from my own tribe, the Shambala.

course a man) initiates her divorce or was a passive recipient of a divorce decree, the counsellor's job is to help her examine the broken pieces of her life and fit them together so she can faithfully serve God" (Fitzpatrick and Cornish 1997: 326).

Divorced people need appropriate care by the society and the church. Most certainly this care does not consist in condemnation or rejection by the community. What they need is to be brought back to life again so that they can make a new beginning. Unfortunately, that has been very difficult to the Shambala Christian community who continue to view a divorcee *komanyumba* as an outcast and unforgivable sinner. Even some pastors in the Lutheran church in Tanzania have fallen into this trap of condemning, rejecting and even cursing the divorcees. I believe the counsellor who has this notion at the back of his or her mind will not be able to help the counselee. Some words like "but do you know this is your own fault" or "divorce is not allowed in our church," are common with some Shambala pastors during their counselling sessions.

This kind of 'judgmental counselling' disappoints, and diminishes hope and trust from the counselee to his or her counsellor. People who come for counselling need someone to be close or available. Counselling gives them new insight and they can be objective about what has occurred and now can process new information and suggestions. Eventually, their values and beliefs may be different and have a greater depth.

If the community is sensitive to the needs of someone who has been through the painful experience of marriage breakdown, that healing might take place in the context of positive acceptance and encouragement. This healing in the African perspective must aim at restoration of a broken body, mind, spirit, hopes, desires, and aspirations, relationships with one another and with God, spirits, and ancestors (Waruta & Kinoti 2000: 84).

Not only divorcees are suffering in the Shambala community but also their children. A prominent and very recent book, *Counselling Children*, (2004) has suggested a number of counselling strategies and techniques to be followed when counselling children of divorce. Supportive counselling techniques, including listening, reflection, clarification,



and problem solving and perhaps stress- reduction techniques such as relaxation or guided imagery are appropriate for children working through divorce crisis (Thompson et al., 2004: 534).

Pastoral counsellors should encourage parents to give a clear explanation to their children about why they are divorcing, although they need not to be told the details of an infidelity or other sexual problems. "The parents should convey that, unfortunately, they have made a mistake in their marriage, but they remain committed to their family" (2004: 534). It is the task of the pastoral counsellor, to see to it that parents work to help children maintain their lives and not let the divorce overshadow all their activities. Group counselling with other children who are going through divorce or who have experienced it may also help. In that way the counsellor may assist children to share their experience as all have gone through the same crisis.

Because of the intensity of their angry and hurt feelings, many divorcing adults are unable to implement sound recommendations to their children until they have extensive pastoral counselling. But unfortunately, as this research has revealed, there is minimal of such counselling in the Lutheran Church in Tanzania. Pastoral counselling with such parents must be aimed at minimizing the damage to children in the process of divorce. Equally important is helping them work through the emotional blocks, particularly the hurt and hostility that otherwise interfere with their taking constructive action in the situation, and to help children to avoid blaming themselves for their parent's problems.

The Lutheran Church in Tanzania needs a new approach, to accept and value the divorcees and their children in the church and see they enjoy equal opportunities just like any other member in the Church. More important for pastors in parishes is to make sure that they allocate enough time for pastoral care and counselling.

## **5.6 Conclusion**

I would like to conclude this chapter by pointing out that, the work of pastoral care and counselling is thus for every Christian. The role of a pastoral counsellor is to empower people with methods of putting this art of care into practice as has been referred by Bridge & Atkinson as, "counselling by enlightenment" (1994: 29).

Pastoral care does not need to be a ministry of the ordained minister alone. It should rather be an empowering process for mutual care. We should not only analyse people in terms of our methodologies of analysis, but we must also involve them in the process so that they will be able to help others.

Likewise, a pastoral counsellor needs not of necessity to be a pastor or a church minister. That role can be fulfilled by any person within the church who is equipped to engage in the tasks of restoring fellow human beings to physical, emotional and spiritual well being.

Lastly, both parents and children from divorced families need pastoral care and counselling. They need to understand how best they can survive out of their crises and losses where there is separation, anxiety, feelings of identity crisis, confusion and the necessity of developing new ways to meet one's basic emotional needs.

I believe this will be possible only where parish pastors acquire the new model in their daily activities. The model in which there is mutual corporation and sharing of gifts with other personnel in and out of the parish.

## **CHAPTER 6**

### **CONCLUSION**

Marriage as an institution is in crisis. That which is intended to be a unit is invaded and put asunder by divorce. This dissertation has surveyed a number of issues relating to divorce and remarriage both in Shambala traditional customs and in the Lutheran Church in Tanzania.

The research has proved that there is no one cause of divorce. Every marriage is different and each divorce happens because of a unique combination of causes and circumstances. Our study has explored various types of causes and circumstances that create problems within the marriage. When those problems are not resolved, divorce is likely to occur.

Traditionally, divorce occurred due to cruelty, laziness, disrespect of parents-in-law, impotence and adultery. Likewise, lack of pre-marital and marital counselling was found to be a contributory factor to divorce in Shambala Christian marriages. Others were alcoholism, drug abuse and mental illness.

The study has also explored the effects of divorce on couples, children, relatives, allies such as personal friends and fellow church members. They are all affected by divorce in one way or another, psychologically, emotionally, financially and spiritually.

As we have noted, divorce is accompanied by an almost endless range of emotions including anxiety, guilt, fear, sadness, depression (sometimes accompanied by thoughts of suicide), anger, bitterness and frustration. Moreover, it was revealed that divorced people often experience loneliness, insecurity, and confusion on whether they should remarry, and concerns about identity and self worth.

Spiritually, anger and blame directed towards God can lead to a broken relationship with God. Some divorcees and their children in the cases studied in this work, experienced ambivalent feelings toward God; on the one hand feelings of anger and blame at God



through the rejection and alienation from the church and on the other hand, feeling utterly dependent on God to sustain them spiritually and to give them the strength to overcome their moods of loneliness. As Estadt argues, it is important to remember that Jesus said, “come to me, you who are burdened and I will *refresh* you,” and that Jesus did not say; “I will *take away* your burden” (1983:132).

The research has further exposed, that remarriage is on the increase following the train of the rising divorce rate in Christian marriages. Unfortunately, families that are separated and disorganised through divorce and those which are further disorganised through remarriage are still poorly understood and often incorrectly perceived in the Lutheran Church in Tanzania. As a result of this, divorcees end up being discriminated against and alienated from the community of believers. The research has called for intensive pastoral care and counselling to divorcees and their immediate families.

Pastoral care and counselling is called for in place of church discipline. If there should be discipline, I would rather agree with Verry in his suggestion that it should be “designed to help” and not to “hinder its outreach to sinners” (1975:242). He finds that nothing should be done to suggest that divorced people are beyond the reach of God’s mercy.

Punishment such as exclusion from the Holy Communion to a divorcee should be avoided. According to Martin Luther every believer has the right to partake the Holy Communion. We get this from the Larger Catechism of Martin Luther. The Catechism states that; “It is he who believes what the words say and what they give, for they are not spoken or preached to stone and wood but to those who hear them, those to whom Christ says “take and eat” (Tappert 1959:450). It is to be encouraged that Christians should not absent themselves from the Holy Communion even though in many aspects they are weak and frail. This is a great challenge to the North Eastern Diocese and other dioceses of the Evangelical Lutheran Church in Tanzania where divorcees are not accorded the right to celebrate the Holy Communion in the Church. The task of the church, I believe is to visit, counsel and persuade each parishioner under church discipline in order that some

may be won back. The research would also encourage group counselling and discussion among divorcees.

For a divorcee to share one's feelings with others is crucial for all personal growth. Many grieving people could benefit from being in a group for a while. Leick and Davidson Nielsen (1991:91) have found that the most difficult and most vulnerable time after a 'loss' comes after three to four months. This coincides with the person's support network beginning to withdraw because the new 'everyday life' has begun. A grief group can be a great help at this point. All these can be done only if the Lutheran Church in Tanzania is willing to adopt the new suggested model.

In this model various issues that relate to the advancement and promotion of pastoral care and counselling were developed. The strong points of this model include the place of other personnel in the parish, like the evangelists and other parishioners as counsellors. The tradition and structure of the Evangelical Lutheran Church in Tanzania have elevated the clergy to be the only acceptable pastoral counsellor in the parish. Ministry done by parish members is therefore not taken seriously and unless the parish pastor has visited the needy parishioner, it is assumed that the church has not ministered to the person.

This model however emphasises and encourages the use of the rich resources of parishioners who will not only be available regularly but who are Biblically mandated to care for each other even in the absence of a pastor (cf. John 13:14).

The shortage of pastors, in some places only allows the pastors to visit their parishioners once or twice a month. In such a scenario, one agrees with Mosala; "It is important to provide training for the lay people as part of the ministry..." (in Mpolo & Sweeme 1987:93). It would be very important not to exclude the women because of their number and of course their importance in any community as their compassion for the underprivileged in the society is clearly evident.

Nouwen (1974) emphasizes that counselling can be done not only by trained pastors but also by ordinary Christians. So many people are in crisis and desperately in need of healing. Of course this does not undermine or rule out the idea that counsellors should be trained,<sup>83</sup> but the issue is where the love of God reigns, people can assist each other to overcome their daily life miseries. According to him using the Good Samaritan parable (Luke 10:25-37) 'the love which God requires is often found outside the group of those who believe themselves to be his faithful people.'

The new model however, does not underestimate the role of the pastor and the traditional supremacy that has been accorded to it. However, the pastor is cautioned to see his/ her role more as a supervisor and an enabler rather than the sole person, who has to do everything. In this model the pastor has a great responsibility of training and providing the necessary resources required by the lay-people to affectively achieve their role.

In summary, the Lutheran Church in Tanzania is indeed faced with a big challenge of effectiveness in ministry. The following are my observations and recommendations arising from the findings of the research.

In the course of study I found that some clergy counsel indiscriminately without even the rudimentary counselling techniques. As a result they do not meet the basic needs of their clients. To the majority the whole counselling session is dominated by questions and judgements. Training in counselling is needed for pastors. Njenga believes that the minister in a parish needs something more than to qualify only in preaching. He believes that; "Church ministry is more than preaching. It involves pastoral care and counselling, teaching, administration, public relations etc. In order for the minister to meet effectively the expectation of the congregants who look at the minister in different perspectives, the training is absolutely necessary" (1998:119).

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<sup>83</sup> One of my suggestions for the Lutheran Church in Tanzania is to train its ministers to be more professional and so be able to overcome challenges and different crises in the society. The training will make them more professionally qualified and therefore not worried or threatened by the responsibility of the lay people taking over and reducing their office to nothing.



There is a need for theological universities and colleges in Tanzania, for example Makumira University College, Iringa University College, Mbeya Theological College and Mwika Bible School to put strong emphasis on teaching pastoral care and counselling techniques. I recommend that more time be allocated for this subject instead of one term of three months as it is now in our Universities. Pastoral care and counselling need to be taught effectively, focusing particularly on marital and divorce crises. This will empower pastors to approach divorcees in a non-judgemental way, which will reduce their pain and suffering.

Pastors in parishes enforcing pre-marital and marital counselling could be a good tool of combating marital problems. Young people who are not married have to be taught how to choose marriage partners and how to behave in a good Christian manner. Likewise, married people are to be reminded of their sole duty of maintaining and strengthening their marriage relationships. I am sure this will help a great deal in reducing the rate of divorce in Christian marriages in the Evangelical Lutheran Church in Tanzania, North Eastern Diocese.

More emphasis on pastoral visitation to the divorced people is needed. Pastoral visitation in the homes of the members gives more time to consider specifically the needs of each family member. The visitation can be done by a pastor as well as by parishioners. It is the personal aspect of house visitations that plays an important role here. The visitation is significant as an emotional communicative interaction. Piper supports:

The fact that the counsellor is the guest of the counselee gives the latter greater security about the conversation. Since the conversation takes place in the counselee's usual environment, he/she can feel comfortable as well. The congregant is the one who decides about the course, length and type of their conversation (1985:121-128).

Through this research, I observed some pastors have plans to visit the homes of each family member during a certain period of time, depending on the number of members in their congregations. They meet with those who have spiritual problems and who need intervention. Others feel that they have to give priority to office work instead of home visitations. The majority of these are occupied with many responsibilities in and out of

the parish and have no time for pastoral counselling and/ or visitations. Most of the pastors see their congregants once a week and mostly during the Sunday services which is not conducive to their spiritual growth.

Pastors can set one particular day in a week to meet with those who need pastoral counselling at the church office. Experience shows that some parishioners feel better talking with their pastor at the church office rather than at home.

Lastly, parishioners have to be educated on how to behave and interact with divorcees. Sometimes, there are tendencies for some parishioners to hate and alienate the divorcees simply because they are considered to have committed an unforgivable sin by divorcing or because of their Shambala traditional hatred toward the divorcees, so discriminating against the divorcees and alienating them from their churches. My suggestion is that the best would be, that after divorce the party wishing to stay in the church should be given a chance to make a new beginning provided forgiveness of love has been accepted in penitence.

For church members to ignore and abandon divorcees and their children is to separate them from the love of Christ. Christians have an example to learn from Jesus. Jesus Christ did not love sin, but he loved sinners, "...For I come not to call righteous but sinners" (Matt. 9:13b).

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## APPENDICES

### APPENDIX A

#### DIVORCE RATE IN SIX PARISHES FROM 1996-2002

YEAR	BUMBULI PARISH	MSONGOLO PARISH	LUTINDI PARISH	MOMBO PARISH	LUSHOTO PARISH	VUGA PARISH	GRAND TOTAL
1996	6	5	6	8	5	8	38
1997	7	5	8	7	6	5	38
1998	6	8	5	9	8	5	41
1999	5	8	8	12	7	7	47
2000	7	7	10	8	8	9	49
2001	9	9	10	15	10	8	61
2002	14	12	8	16	14	8	72
<b>TOTAL DIVORCES</b>	54	54	55	75	58	50	346

#### NOTE:

1. There are between three hundred and three hundred fifty marriages in each parish.
2. From 1996-2002 there were three hundred forty six four divorces in seven parishes. The divorces left behind more than six hundred and ninety divorcees.
3. The data above show that divorces are increasing year in year out: a real problem.

## **APPENDIX B**

### **INTERVIEW QUESTIONS**

#### **Question to divorcees**

1. Please can you tell me your name?
2. What is your occupation?
3. When did you marry?
4. Did you marry of your own choice or did someone else choose for you?
5. What type of a marriage did you have; a church, civil or customary marriage?
6. For how long did your marriage exist before the divorce?
7. Who was the first to initiate divorce proceedings between you and your husband/  
wife?
8. Can you remember some of the reasons for the divorce?
9. How many children do you have? How many are boys and how many are girls?
10. Who did the children stay with before the divorce, your ex-spouse, relatives or  
yourself?
11. Whom did you live with after the divorce?
12. Were you living alone with your wife/ husband before the divorce or were you  
living with someone else?
13. How does the church treat you as a divorcee?
14. Did you consult any among your religious leaders about the conflict with your  
husband/ wife before the divorce? If not, can you tell me the reason (s)?
15. Who else did you consult?
16. What customs or tradition in your culture do you see as a hindrance to meaningful  
marriage?
17. What are the feelings / emotions which you feel after the crisis of divorce?



### **Questions to the Clergy**

1. How many divorcees do you have in your parish?
2. Approximately, how many cases of divorce do you counsel in a week?
3. Can you mention some major reason(s), which cause(s) divorce in many marriages in your parish?
4. What do you do to reduce the rate of divorce in your parish?
5. Did you take any pastoral counselling course?
6. Do you have any other person who has pastoral counselling in your parish?
7. What support do you offer to divorcees and their children who cannot get their daily requirements like food, etc?
8. What do you suggest the Lutheran Church in Tanzania can do to reduce the rate of divorce in Christian marriages?

### **Questions to Lawyers and to Magistrates?**

1. Approximately, how many cases of divorce do you get in a year?
2. According to those cases, who usually initiates divorce, husbands or wives?
3. What reasons are recognised as factors for divorce according to the Tanzanian law?
4. What according to your experience are the dominant factors, which cause divorce in many Christian marriages?
5. What rights can a woman claim from her husband after divorce?

### **Questions to teachers**

1. How many children from divorced homes do you have in your class?
2. What according to your experience are the effects of divorce on school children?
3. What measures do you take to help them?

### **Questions to Laity**

1. Do you have any divorcee among your relatives?
2. What was/ were the reason (s) for his or her divorce?
3. What help do you give him or her?
4. What effects did his or her divorce has on you?
5. What do you advise the church about the persistent problem of divorce?

**APPENDIX C**  
**LIST OF RESPONDENTS**

NO	NAME	SEX	OCCUPATION	STATUS	PLACE OF INTERVIEW	DATE
1	Afizai Kamote	M	Parish treasurer	m	Bumbuli	30/11/03
2	Agnes Shemalamba	F	Peasant	d	Msongolo	26/11/03
3	Amon Shedafa	M	Business man	m	Lushoto	07/02/04
4	Antonia Saguti	M	Typist	d	Lushoto	22/12/03
5	Beatrice	F	Psychiatric patient	d	Lutindi Mental Hospital	12/12/03
6	Constantine Mhina	M	Head Teacher	m	Tekwa	27/07/03
7	Daudi Sabuni	M	Traditional healer	m	Bumbuli	30/11/03
8	Dickson Olimpa	M	Retired rural Medical Assistance	m	Bumbuli	30/11/03
9	Easter Ngereza	F	Peasant	d	Bumbuli	28/11/03
10	Edina Ngome	F	Peasant	w	Bumbuli	01/12/03
11	Edina Saguti	F	Nurse	w	Magamba	24/11/03
12	Elfride Kolowa	F	Retired women chair person (NED)	w	Lushoto	03/12/03
13	Emilie Zungufya	F	Street Vendor	d	Bumbuli	30/11/03
14	Ezekiel Maghembe	M	Peasant	m	Lushoto	23/12/03



15	Frida, Shems	F	Church elder	m	Msongolo	27/07/03
16	Gerald Mahimbo	M	Tailor	dr	Lushoto	07/02/04
17	Godwin Sheshunda	M	Peasant	m	Vuga	21/12/03
18	Hebert Hizza	M	Peasant	w	Ngulwi	18/12/03
19	Joseph Sheshe	M	Tailor	m	Bumbuli	01/12/03
20	Joyce Mkufya	F	Primary Teacher	d	Bumbuli	03/01/04
21	Judith Temu	F	Bar maid	d	Bumbuli	28/11/03
22	Kaisi	M	Psychiatric patient	d	Lutindi Mental Hospital	14/12/03
23	Mahija Zongolo	F	Hawker	d	Bumbuli	28/11/03
24	Malangaila Sabuni	F	Peasant	m	Bumbuli	30/11/03
25	Mambazi Kiondo	F	Peasant	m	Msongolo	27/07/03
26	Mantogolo Zungufya	F	Peasant	dr	Bumbuli	03/01/04
27	Mercy Ernest	F	Midwife	dr	Lushoto	22/12/03
28	Merina Shedafa	F	Church elder	m	Bumbuli	16/12/03
29	Miriamu Ndimangwa	F	Peasant	d	Msongolo	06/01/04
30	Moses K	M	Peasant	m	Msongolo	28/11/03
31	Noah	M	Patient	d	Lutindi Mental Hospital	14/12/03
32	Onike Hozza	F	Teacher	m	Lushoto	23/12/03

33	Osward	M	Psychiatric patient	d	Lutindi Mental Hospital	13/12/03
34	Perpetua Kalaghe	F	Peasant	dr	Bumbuli	30/11/03
35	Philipo	M	Psychiatric patient	d	Lutindi Mental Hospital	14/12/03
36	Pius Mlongesanga	M	Carpenter	m	Ngulwi	18/12/03
37	Rose Shekwaho	F	Peasant	d	Lushoto	03/12/03
38	Siliwano Ngwatu	M	Court elder	m	Msongolo	15/12/03
39	Simon Igonti	M	Retired Evangelist	m	Bumbuli	16/12/03
40	Sosten Mbughu	F	Tailor	m	Lushoto	03/12/03
41	Tabea Sebarua	F	Peasant	m	Msongolo	28/11/03
42	Tailai Antony	M	Hawker	d	Magamba	07/01/04
43	Tamilwai Hozza	M	Peasant	m	Lushoto	23/12/03
44	Teresia Hizza	F	Peasant	m	Msongolo	15/12/03
45	Teresia Jumbe	F	Business woman	d	Lushoto	30/11/03
46	Tumaini S	M	Evangelist	m	Mgwashi	21/11/03
47	Walese Kika	M	Student	u	Mombo	28/12/03
48	Yohana Mahimbo	M	Carpenter	d	Bumbuli	01/12/03
49	Zena Fisha	F	Church elder	m	Vuga	21/12/03

**KEY**

**M** = Male

**F** = Female

**m** = Married

**u** = Unmarried

**d** = Divorced

**dr** = Divorced and remarried

**w** = Widow