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EDUCATION

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School of Graduate Studies

THE BLACK SEVENTH-DAY ADVENTIST FAMILY IN
SOUTH AFRICA: A NEEDS ASSESSMENT AND
IMPLICATIONS FOR FAMILY LIFE
EDUCATION

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Velile S. Wakaba
August 1982


THE BLACK SEVENTH-DAY ADVENTIST FAMILY IN
SOUTH AFRICA: A NEEDS ASSESSMENT AND
IMPLICATIONS FOR FAMILY LIFE
EDUCATION

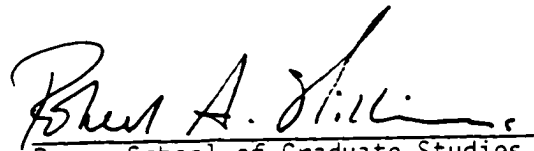
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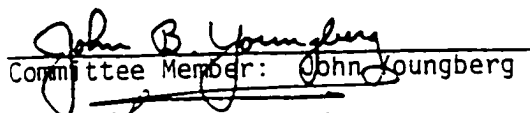
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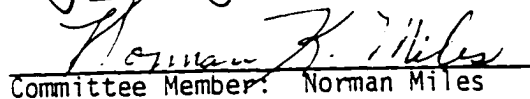
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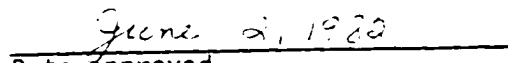
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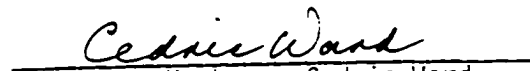

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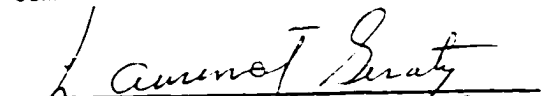

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ABSTRACT

THE BLACK SEVENTH-DAY ADVENTIST FAMILY IN
SOUTH AFRICA: A NEEDS ASSESSMENT AND
IMPLICATIONS FOR FAMILY LIFE
EDUCATION

by

Velile S. Wakaba

Chairman: Samuel T. Harris

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Graduate Studies

Title: THE BLACK SEVENTH-DAY ADVENTIST FAMILY IN SOUTH AFRICA:
A NEEDS ASSESSMENT AND IMPLICATIONS FOR FAMILY LIFE
EDUCATION

Name of researcher: Velile S. Wakaba

Name and degree of faculty advisor: Samuel T. Harris, Ed.D.

Date completed: August 1982

Problem

Problems have been identified in the African family that is caught up in a cross-cultural situation between the traditional African culture and the Western culture. This study set out to collect and organize information about the changing patterns of African family life and the new structures which have emerged. The magnitude of the problem and the size of the population involved call for a serious attempt to understand the situation and to suggest probable solutions.

Method

Six churches were chosen as a sample, three from the Trans-Orange Conference and the other three from the Cape Field. Adult and youth questionnaires were sent to the presidents of the two organizations who administered the questionnaires to the members of the six churches. The responses were tabulated with the aid of the Andrews University Computing Center and the data were analyzed by means of percentages and Chi-squares.

Conclusions

The results of the study showed that in the Trans-Orange Conference, the decrease in church marriages was even more marked than that of the general population. Premarital children and uncertainty about how reliable the future spouse might be were seen as the main contributing factors to decreased church marriages. Although the respondents practiced the lobola custom, they were not sure whether or not it violated any Christian principle. A certain section of the constituency is still holding on to initiation schools and they would like to see a greater involvement of church members rather than kinsmen in the custom. The study also revealed that with little kinsmen structure in urban areas and limited pastoral visitation, the marriage union lacks support from important societal groups. The adult respondents indicated that a greater percentage of them disapproved of companionship between opposite sexes and this led to fifty percent of them having difficulty in guiding their youth in sex matters. Child rearing practices were found to parallel those of the industrialized societies where mothers worked and had little time for children.

Recommendations

1. The church restudy its position on lobola.
2. Family life education should be developed.

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CHAPTER I

INTRODUCTION

The Original People of South Africa

History recorded three different groups of people who inhabited South Africa before the arrival of the Europeans. The first group were the Bushmen. According to Walker (1959) the Bushmen wandered over all Africa south of the Sahara till stronger peoples drove them from their hunting groups (p. 6). A much travelled Moslem, Massoudi of Baghdad, found them in the early tenth century just south of Zenj, "'the black man's land' off which lay Zanzibar" (ibid.). Zenj was probably East Africa, and in this particular case the modern Tanzania.

Although Walker believes that probably Massoudi's Bushmen included Hottentots yet research indicates that they are distinct (ibid.). It would seem that the Bushmen were the first to arrive in the southern part of the continent of Africa. They lived on hunting and made the caves their dwelling places. They knew no property ownership and thus to them the cattle of the Hottentots and later of the Europeans "were merely fat lethargic game and their owners trespassers on the hunting grounds" (1928, p. 35).

The second group, the Hottentots, were distinct from the Bushmen. A thousand years before the landing of the Europeans, the

Hottentots lived around the Great Lakes in East Africa. They were pushed southwards by the Negro or Bantu group (ibid., p. 35). One view states that in an attempt to avoid wars and the tsetse fly of the Zambesi Valley they moved down the southwest coast until they reached the Cape Peninsula. From there they moved eastward as far as Natal, mixing with the Bushmen as they went. Another view holds that they came down the east coast, pushed on by the Bantu whose Xhosa vanguard certainly mixed with them (ibid., pp. 35, 36).

Some researchers believe that the Hottentots were a Negro-Bushman hybrid (Howe, 1966, p. 10). Others believe that both the Bushmen and the Hottentots sprung from the same stock. The Hottentots were bigger than the Bushmen, although they were of the same color. They spoke in clicks like the Bushmen (Fleming, 1969, p. 35). One of the main differences between the Hottentots and the Bushmen was that the Hottentots were pastoralists. Philip mentions that they were rich in cattle, living in a happy and comfortable manner (Philip, 1969, p. 3). They lived together in their kraals, or villages, like members of the same family, having their cattle and chief property as a sort of common stock to which all had an equal right.

The Bantu or Negro group moved into Southern Africa by way of the Great Lakes of East Africa. Different groups came down and settled in Namibia, Botswana, Transvaal, and the Orange Free State. Another group came down the east coast, through Natal towards the west (Walker, 1928, pp. 114, 115). The Bantu were also pastoralists and practiced agriculture as a side line. The cultivation of the gardens, the tending of corn and pumpkins, and the making of beer

fell to the women, while the care of the cattle was the man's privilege. The cattle were the wealth and pride of the Negro, the central facts in their lives (ibid., p. 113).

It is the Bantu or Negro group that comprises the black South Africans today. The Hottentots are either extinct as a group or mixed with Europeans, Africans, and other people from the East Indies to form the present colored race. The Bushmen exist in small numbers in Namibia and Botswana.

Background

Jan van Riebeeck and the 130 men and women accompanying him settled at the Cape of Good Hope in 1652. This event marked the introduction of Western culture to the southern tip of the African continent. Jan van Riebeeck had been sent by the Dutch East India Company, not to colonize the Cape but to tame the wilderness in Table Valley, to build a fort and hospital, and to provide meat and fresh vegetables for passing ships (Were, 1974, pp. 19, 20).

After some disappointments, van Riebeeck managed to acquire more than 200 horned cattle and 600 sheep from the Hottentots and in exchange provided them with tobacco, brass wire, and copper bars. In spite of this acquisition, problems persisted for the Dutch settlers. The availability of cattle and sheep depended on the arrival of the wandering, pastoral Hottentots as well as their willingness to part with their stock (ibid., pp. 21, 22).

In an effort to solve the meat and food-production problem, van Riebeeck recommended to the company in 1657 that soldiers released from service be allowed to start farming (de Kock, 1971, p. 8). These

farmers were called free burghers and the establishment of their settlement marked the real beginning of the process of the European colonization of South Africa. Almost immediately these new settlers began to import slave labor from Madagascar (now Malagasy), Mozambique, and the East Indies (ibid., p. 8).

The free burghers began to expand their farmland toward the east (ibid., p. 11). The expansion was caused by a combination of factors--geographical, economic, social, and administrative. In their eastward expansion, they met the Xhosas at the Great Fish River after 1770. The Xhosas were part of the Bantu or Negro group that came down the east coast toward the west. De Kock (1971) mentions that the clash between these two cultures led to nine wars in the course of a century (p. 11). The final defeat of the Bantu led to the gradual introduction of the Western culture to South African blacks.

Christianity and education played an important part in influencing the African culture. The diamond discoveries in Griqualand West between 1867 and 1871 and the discovery of the world's richest gold-bearing reef on the Witwatersrand in 1886 hastened the social change among Africans.

The new culture introduced a cash economy which disrupted the traditional life where families stayed together all the time. Men went to work in the mines and in industries in the cities. These workers were discouraged from bringing their families and establishing homes in these industrial cities. From the time the Europeans and the Negroes met, they were segregated. From time to time, the two

groups agreed on boundaries that separated them. After the defeat of the Negroes, special areas were apportioned for them. Ngubane (1961) writes that "in 1913, Parliament passed the Land Act, making residential segregation in rural areas compulsory" (p. 85). The 1936 Land Act determined the amount of land to be purchased for the Negroes. That land comprises the present homelands.

Since land had been apportioned for the Africans, regulations were passed which prevented many families from staying together in the cities. The separation of families resulted in many children growing up without fatherly care. It also encouraged adultery and homosexuality in the separated spouses.

Hammand-Tooke (1974) observes that Christians frequently attacked polygamy with militant zeal because they regarded it as caused by sinful lust, while Africans looked upon it as a social obligation. When the economy based on cattle as legal tender was replaced by a cash economy, it became necessary for money to be used as bride-price. The Christian churches condemned this custom as a commercial transaction. The use of cash resulted in the distortion of the application of the bride-price custom. The initiation schools were also regarded as heathen practices by the churches. All traditional sex education and practice was looked down upon by converts to Christianity. In marriage the traditional emphasis was on linking of two groups of kin, while the new culture stressed the union of a man and a woman standing alone and independent of their kin (p. 187).

Price (1956) notes that

. . . in every section of the population victims of changing circumstance are left without adequate support, and

irresponsible individuals find it possible to escape control, entering on unions which can hardly be expected to develop into stable households and assured family life. The wiser observers, native and foreign, agree that something must be done; but it has still to be ascertained what would be both widely effective and generally acceptable. (p. 21)

Statement of the Problem

The traditional family organization has been broken down by the introduction of Western culture and the greater social diversity and interdependence created. Problems have been identified in the changed African family and so far Christianity has failed to properly address or solve these problems. The African churches are aware that something needs to be done. This awareness has resulted in efforts such as the "All-Africa Seminar on the Christian Home and Family Life" and studies by "The International Missionary Council." No one has ever carried out a systematic data-based research concerning the black Seventh-day Adventist family in South Africa. The magnitude of the problem and the size of the population involved call for a serious attempt to understand the situation and to suggest probable solutions.

The Purpose

The aim of this study is to collect and organize information about the changing patterns of African family life and the new structures which have emerged and to suggest some of the possible solutions to the problems caused by the extensive social change which has occurred in South Africa during the past century.

Both adult and youth questionnaires were used to compare the perceptions of these groups about changing patterns of African family life.

Significance of the Study

The information gathered in this study will be beneficial to the Seventh-day Adventist church in South Africa as it takes its stand on certain issues, to ministers as they pastor their flocks, to family life educators as they deal with this new cultural situation, and to couples who are interested in making a success of their marriage and the training of their children.

Questions to Be Answered

From the statement of the problem, the clarification of the purpose of the study, and the review of literature, nine questions have emerged. The information collected in response to these questions will give guidance to the suggestions for family-life education among black Seventh-day Adventists in South Africa.

Following are the questions related to the social changes that have affected the family:

1. Government statistics indicate that church marriages are decreasing; is this true of the Seventh-day Adventist church as well?
2. If it is, what are the causes of this problem?
3. Do African Seventh-day Adventists approve of the practice of the lobola custom?
4. Do people feel that lobola has any relationship with a longer marriage union?
5. Do people believe initiation schools have any moral training value?
6. Is initiation an acceptable practice by those who profess the Seventh-day Adventist faith?

7. Are the factors that ensure a strong marriage union present in the African family?

8. How do black South African Seventh-day Adventists look at intimate friendship between opposite sexes among their youth?

9. What are common child-rearing practices of black South African Seventh-day Adventists as compared with traditional practices?

Definition of Terms

Anthropologists: Anthropologists referred to here either have a Christian background or are missionaries with a training in anthropology.

Cluster: People grouped closely together by relation form a cluster.

Conference: Each union is further divided up into conferences and/or fields. A conference is a legally and economically viable administrative body of a group of churches in a province, state or section of a country.

Customary Marriage: A customary marriage is one where the marriage union has been entered upon according to the traditional way. There are no papers signed and no government involved. It takes place in the rural areas among the kinsmen of different groups.

Dagga: Dagga is a wild tobacco whose dried leaves are sometimes smoked for their intoxicating effect.

Division: A division is a part of the General Conference that administers the Seventh-day Adventist work for the General Conference in that section of the world field. At present there

are ten divisions operating in the world and they are sub-sections of the General Conference.

Field: A field performs the same function as a conference with the exception that it is not economically viable. Unlike the conference, its officers are not chosen by the constituency but are appointed by the union.

General Conference of Seventh-day Adventists: The highest administrative body of the world field of the Seventh-day Adventist church is referred to as the General Conference. Its offices are located in suburban Washington D.C.

Initiation School: Before a person is admitted into adulthood among Africans in South Africa, he or she goes through an initiation ceremony. These initiation ceremonies differ according to different tribes. The Sothos put their boys and girls through this ceremony when they reach a certain age. The Xhosas circumcise their boys at the age of about eighteen to twenty years. During this time, the youngsters stay away from home (at initiation school), in a temporary shelter, and undergo an intensive and strict instruction on proper behavior. At the end of three months or more, a big ceremony is conducted and the young people are formally admitted into adulthood. On that day of feasting and ceremonies, elderly men and women give the youth their last words of counsel.

Lobola: Lobola refers to the cattle that a young man gave to the parents of the girl he wanted to marry. The number of cattle expected from the young man differed according to different tribes. Since the introduction of a cash economy, money is

sometimes used in the place of cattle. Some writers call it the bride-price, but as Lucy Mair has observed, "the term 'bride-price' . . . has been rejected by many anthropologists because of its suggestion of a sale" (1969, p. 5). It is for this reason that the word 'lobola' is used in this study. It is a word used by the Nguni tribes which make up the majority of the blacks in South Africa. The transfer of cattle or the promise to transfer them to the father of the bride was the act which made the union legal.

Location: A location is a residential area for black South Africans near a city. Every city or town in South Africa has a location.

Matrifocal Family: In a matrifocal family the woman is the head of the household. In such a family, the woman makes all major decisions for the family.

The Migrant Worker: In this study, the migrant worker is a black South African who leaves his home in the country and goes to work in industrial cities and the mines. He goes by contract and the contract specifies the time he can spend working in the city or mine. Many of the migrant workers continue to renew their contracts for the rest of their lives. The law does not allow them to bring their wives and children with them to the cities. They usually visit their families once for a period of one month or more in a year.

Moral Training: The traditional African morality referred to here should not be judged by the Biblical decalogue. The moral training here refers to right and wrong as measured by pagan

African values. Some of the values were in agreement with the Biblical values, e.g., the honoring of parents, the condemnation of stealing and adultery.

Pastor: The pastor is a minister of religion. In this study, the pastor referred to will either be an ordained or unordained minister who is in charge of a congregation of the Seventh-day Adventist church.

Seventh-day Adventist Church: The Seventh-day Adventist church is a conservative protestant denomination which is world wide in extent and evangelical in doctrine. It places strong emphasis on the imminent second coming of Christ and observes the seventh-day Sabbath of the Bible--hence its name "Seventh-day Adventist."

Southern Union: Each division is further divided into sub-sections called unions. The Southern Union is one of the unions that makes up the Trans-African Division. It administers the Seventh-day Adventist work among blacks in South Africa, and the Seventh-day Adventist work in Lesotho, Swaziland, and the Caprivi Strip of South West Africa. Its headquarters are in Johannesburg.

Township: A township is a location that is situated very close to a city.

Trans-Africa Division: The Trans-Africa Division is made up of the countries of Zambia, Malawi, Zimbabwe, Botswana, Namibia, South Africa, Lesotho, and Swaziland. Its headquarters are in Salisbury, Zimbabwe.

Tsetse Fly: An African tropical insect, the tsetse fly, was notorious for killing cattle.

Isotsi: Tsotsis are young men between the ages of about sixteen to early twenties who often rob people. They usually carry knives and force people to hand over to them the money they have. Some tsotsis have jobs although the majority of them do not.

Veld: A veld is a place away from the residential area where animals usually graze.

Delimitations

This study does not deal with the problem of polygamy since westernization is fast doing away with that practice in South Africa. With the exception of isolated cases, the Seventh-day Adventist church in South Africa does not face this problem.

The non-white people of South Africa are divided into three main groups, namely, the Indians, the Coloureds, and the indigenous Africans. This study deals only with the indigenous Africans; the other non-white groups are not discussed since they have different cultures.

Although there are slight differences in certain ceremonies and customs, the cultures of all the blacks in South Africa are very similar. A few references are made to Africans outside of South Africa but within the countries of Southern and East Africa since the cultures of these groups are similar. The study does not consider individual tribes but deals with South African blacks as a group.

The greater percentage of the membership of the Seventh-day Adventist church lives in urban areas. The problem of migratory labor affects only a small percentage of those who live in rural areas. This research does not deal with this problem, but it will be mentioned in passing.

Organization of the Study

This study is divided up into five chapters. In chapter one, a historical background of the problem is given, the problem is stated, the purpose of the study outlined, questions to be examined specified, terms defined, delimitations stated, and the organization of the rest of the dissertation outlined.

Chapter two deals with the review of the literature. Procedures for assessing needs and developing survey questionnaires are outlined. The historical background of the traditional family life is discussed. Chapter two also deals with the introduction of Western culture to the African culture and the implications for social change in the African family life. The present state of the African family is described. Finally a report of what has been done to help the African family is given.

In chapter three, the method followed to obtain the information necessary to this needs assessment is presented. Because of the uniqueness of the African culture, a special instrument was developed. The first part of the chapter reviews the questions to be examined and describes how available information from existing sources was organized and reported. The last part explains the instrument used to collect

data about opinions, facts, and feelings of South African black Seventh-day Adventists concerning family life.

Chapter four deals with the analysis of the data, while the last chapter summarizes the findings obtained from the questions investigated. Recommendations presented are drawn from the conclusions.

CHAPTER II

REVIEW OF LITERATURE

This chapter is divided into four main sections: the first section deals with the theoretical basis for the study; the second describes traditional African family life, beginning with courtship and including the raising of children; the third describes the African family life as it is today; and the fourth is a summary of the studies done in this area.

Theoretical Basis for the Study

The literature reviewed here deals with two topics: (1) needs assessment and (2) questionnaires.

Needs Assessment

Pratt (1980) defines needs assessment as "an array of procedures for identifying and validating needs and establishing priorities among them" (p. 79). English and Kaufman (1975) call needs assessment a "logical problem-solving tool" and "a tool which formally harvests the gaps between current results . . . and required or desired results, places these gaps in priority order, and selects those gaps (needs) of the highest priority for actions" (p. 3).

Pratt (1980) is particularly concerned with needs assessment in a school situation, but he states the general principle of needs

assessment. According to him, needs assessment involves the collection of both opinion and factual data (p. 80). He mentions three groups of people who need to be consulted: (1) people who have a right to be consulted; (2) people whom it is politically expedient to consult; and (3) people who have special insight or expertise (p. 81).

The following are some of the methods for obtaining data that Pratt lists:

1. Questionnaires: The advantage of questionnaires is that they allow for anonymity and aim to elicit judgments directly. Their disadvantage is that they require expertise for the respondents to understand. Pratt therefore suggests guidelines for a non-expert: (a) the subjects should be asked questions on which they have some experience, (b) the researcher should refer to the literature on measurement of attitudes, (c) use should be made of ready-made questionnaires for needs assessment, and (d) the questionnaires should be one of a number of data-gathering instruments and the results should be cross-checked with the other information.

2. Interviews: Interviews allow exploration of issues in depth a face-to-face encounter. The disadvantage of interviews is that fewer subjects can be contacted.

3. Public hearings: The collection of data in public hearings is done in a very short time, but the most influential or eloquent participants usually dominate the proceedings.

4. Analysis of social indicators: Statistics already summarized and tabulated on various problems are usually available. This information is usually longitudinal and emerging trends may be discernible.

5. Observation: The observer needs to be an expert in observing and recording behavior. This information may be useful as an addition to a questionnaire or interview.

6. Reading: It is important to review the results of the needs-assessment research.

7. Thinking/Brainstorming: This is what is sometimes referred to as "armchair needs assessment" (pp. 84-87).

Questionnaires

Henerson, Morris, and Fitz Gibbon (1978) state that "if you have a variety of concerns, most of which can be covered by asking straightforward questions, consider the use of a questionnaire. Since you are not likely to find an existing questionnaire that will serve your particular needs, you must allow sufficient time to develop a set of questions and try them out" (p. 30).

The same authors give suggestions to help in the development of an effective questionnaire. These are as follows:

1. Identify the objectives for which the questionnaire is being made; determine what specific information is sought.

2. Choose a response format. The developer of a questionnaire has to make a decision as to whether the questionnaire will be composed of closed-response questions, open-response questions, or a combination of the two. The closed-response format is preferable if there are more than twenty or thirty respondents, because it produces summaries of the results quickly and accurately.

3. Identify the frame of reference of the respondents. Use the vocabulary that is appropriate to the group. Consider the

question of how well-informed the respondents are likely to be. Take into consideration any particular bias they may have.

4. Write the questions. An excellent procedure that assists the developer in making the first draft is the conducting of interviews with a few respondents.

5. Prepare a data-summary sheet. This helps to search for patterns of responses that allows for attitudes toward the program to be characterized.

6. Critique the questions; try them out and revise them.

Ask the following questions:

- a. Does the question relate to one idea?
- b. Is there no simpler way to ask the question?
- c. Are all the words in the question clear?
- d. Are there words or phrases that are likely to influence a person's responses for reasons not related to the issue?
- e. Is the question asked negatively?
- f. Is the question loaded--does it encourage one answer and discourage another?

7. Assemble the questionnaire. The appearance is important. It should appear easy to fill out.

8. Administer the questionnaire (pp. 57-81).

Summary

Needs assessment is a method of determining the difference between what is and what ought to be. It does this by means of questionnaires, interviews, public hearings, observation, reading, and analysis of social indicators and thinking.

The questionnaire method seems to be the most popular in collecting data. The authors reviewed spent more time discussing the questionnaire method. Guidelines and procedures for the development of a questionnaire are given to help a non-expert.

The Traditional Historical African Family

Interest in the study of the African family has caused anthropologists and sociologists to look into the traditional African family. This section will report the traditional procedures for the founding of an African family beginning from courtship through child rearing practices. More space will be devoted to such areas as lobola and initiation.

Courtship and Bethrothal

Sibisi (1977) mentions that courtship in the African society is, by tradition, quite different from the Western manner of courtship. "A Zulu young man makes no dates but, instead, surprises a young woman by waiting for her at a waterhole, on the road to a store, or wherever she is likely to be on her own, away from her parents" (p. 168). At that time he will tell her of his love for her, using the best phrases and oratory he can master. In most cases the woman responds by ignoring him or by expressing disapproval. He does this on several occasions until he wins her heart. He only gives up, if, after several attempts, it becomes clear that his efforts are in vain (ibid.).

Winning a young woman's heart gave no guarantee that she would be his wife. Mair (1969) states that

It was sometimes customary for marriage arrangements to be concluded by the parents, and the couple only informed afterwards. . . . Girls were, however, sometimes offered by their fathers in return for or in expectation of favours-- to close friends, to warriors who had stood by them in battle, to the king. (p. 12)

Price (1956) emphasizes the same thought when he writes that "in tribal conditions those ready for marriage seldom had free choice of a partner" (p. 40). In his anthropological study of the life of the Red Xhosa who live around East London, South Africa, Mayer (1971) observes that "marriage, in Red society, has to be prearranged between two families. . . . Even the younger informants supported the idea of arranged marriage, which means marriage arranged by the senior kin" (pp. 97, 98).

Sometimes a young man was betrothed in his absence to a girl he didn't know. In most cases the girl was abducted for the purpose of marriage, with her parents' connivance (Mayer, p. 98). In his study of one of the South African tribes, Schapera (1941) found that often boys and girls had no particular preferences of their own and accepted willingly enough any reasonably suitable mate chosen by their parents. It was not unusual for a boy, when he wished to get married, to leave the selection of a wife largely in the hands of his parents (p. 58). According to Steyn and Rip (1968), although in some tribes marriage was arranged between families and young persons had little say in the matter, yet the wishes of the young people were not completely ignored. There was opportunity for the young people to meet but the choice had to conform to the prescribed rules and also be approved by the families concerned (p. 505).

Each of the families whose young people were to be betrothed carried out investigations of the backgrounds of the other family. It was probably for this reason that the young Red Xhosas that Mayer interviewed expressed satisfaction and confidence in their parents' ability to choose good wives for them (p. 98).

Marriage

There are slight differences in the way different tribes performed their customs. However, as Steyn and Rip (1968) observe, these different groups show a marked degree of cultural cohesion (p. 500).

Staples (1974) writes that in African communities, marriage was not just a matter between individuals; it was the concern of all family members. A woman, for instance, was not just a man's wife, but "the wife of the family" (p. 2). Hammond-Tooke (1974) emphasizes the same point when he writes that "the stress in marriage is upon the linking of two groups of kin rather than merely upon the union of a man and a woman standing alone and independent of their kin" (p. 187).

When the young man's kinsmen came to a decision that the young man had to marry, they began negotiations with the girl's family. According to Steyn and Rip (1968), negotiations for marriage were entered into between the two families by means of a go-between (p. 505). Schapera (1941) writes that negotiations could never be made directly by the boy himself but had to be undertaken on his behalf by his relatives (p. 60). Sibisi (1977) mentions that marriage negotiations tended to stretch over a long period (one to ten years) because of poverty combined with the desire to marry according to the traditional

rules (p. 168). There were many ceremonies and exchanges of gifts during the negotiation period. Mair (1969) writes that "a marriage conducted in the prescribed manner was, then, a long-drawn affair characterized by a series of rites laid down by custom, from the opening of negotiations to the final establishment of the bride in her husband's home" (p. 14).

At times negotiations were affected by abductions. When the girl had been abducted or had eloped with a lover, the union was regularized much more rapidly than in the usual process (ibid.). In most cases, abduction in the bush or near a waterhole had been privately authorized by the girl's parents. Mayer (1971) writes that a girl was taken by surprise and carried off by force to the suitor's home where she would be made to put on the clothes and insignia of a newly married wife. In most instances, she did not know the husband for whom she was being captured and might never have set her eyes on him (pp. 239, 240). Elopement was not regarded with approval because it was not sanctioned by parents. Since it was a disgraceful act, very few couples eloped.

No matter whether there was an elopement, an abduction, or the following of the normal procedure, lobola formed the indispensable element in the validation of a marriage. When the boy, through the negotiator, had been formally accepted by the girl's kinsmen, discussion centered around lobola, which dominated the procedures. While there was a generally recognized number of cattle for lobola, Barnes (1970) notes that at times, the number of cattle depended on the status of the woman's father (p. 5). Many more cattle than usual were given as lobola for a chief's daughter.

Some writers have termed lobola "the bride's-price". They feel that this was a commercial transaction in which a girl was bought by the boy. Anthropologists who have studied deeper into the life of the African people reject this interpretation because, according to Mair (1969), it suggests a sale (p. 5).

The question that arises is, "What then was lobola?" Steyn and Rip (1968), call it a sign of thankfulness and an exchange for the woman's fecundity potential (p. 505). Staples (1974) writes, "This was not the purchase of a woman who became her husband's property. After marriage, a woman remained a member of her own family, since they retained a sincere interest in her well-being" (p. 2). Price (1956), explains that "the bride-price is not originally for the purchase of the wife's person. It has been rather recompense to her kin for the children she is expected to bear and who will reinforce the husband's group" (p. 15). The importance of this aspect of marriage is expressed in the saying found in many of the African Societies: "Cattle beget children" (Gluckman, 1950, p. 184; Jeffreys, 1951, p. 188). Hammond-Tooke (1974) observes that it was the facts of lobola transfer that fixed a child's social position in society (p. 188). Gluckman (1950) goes on to explain that an impotent man might ask one of his kinsmen to have intercourse with his wife and so give him children and, most important, an heir (p. 184). In the same way, according to Kuper (1950), children of an adulterous union entered into by a married woman belonged to the family of the husband. The genitor might have to pay a fine for adultery but could not claim guardianship over his children (p. 92). Lobola, therefore, had a lot to do with the expected children from the marriage union.

Lobola payment was made by the young man's father to the girl's father. Sometimes other relatives helped. While no relatives were obliged to help a man find lobola, yet a man with a few cattle looked to the head of the cluster for assistance (Barnes, p. 5).

Lobola was not regarded as a source of profit to the man who received it. Price (1956) explains that the wife's people could and did employ the wealth so acquired to consummate marriages for young men of their group to restore the balance (p. 15). Mair (1969) points out that some of the lobola was distributed to other relatives according to rules which varied from tribe to tribe. If a marriage was dissolved, the recipients of lobola were expected to return the cattle. Therefore there was a high degree of interest in maintaining marriages. Similarly, those who had helped to pay for the lobola also had an interest that the marriage union was maintained (p. 6). The tribesmen of the young man felt it was their social obligation to see that the couple remained married.

The next question that needs consideration is, What happened to a young man whose people were so poor as to be unable to afford lobola? In some tribes, a man who could not make the payment was allowed to marry on the basis of service and residence with his wife's father who claimed the children of the union as his (Mair, p. 7). In other tribes the girl was given to the boy with the understanding that the lobola of the first daughter of this marriage union would go to the girl's parents.

After lobola had been settled, the wedding ceremony was arranged. It frequently proved to be an elaborate and prolonged affair and

. . . involved rites symbolizing the transfer of the bride from her parents' to her husband's home, solemn reminders of the duties of marriage, feasting and dancing, and the invocation of the blessings of the ancestors. (Mair, p. 14)

Some tribes expected a girl to be a virgin before she was married. Junod (cited in Mair, 1969) states that among the Pedi, marriage of a girl found not to be a virgin might be cancelled (p. 12). Barnes also points out that the approved mode of behavior for women was "chastity before marriage, submission in the choice of husband, and fertility and fidelity in marriage. These obligations were clear-cut and definite and of universal applicability" (p. 4). Among Zulus and other Ngoni groups, girls were examined at marriage to see that they had not been deflowered (ibid., p. 3).

Unlike the Western tradition, marriage in the traditional African setting did not end with the death of one of the spouses. To understand this, it is important to note the statement made above (p. 16) that a woman was the "wife of the family." The death of the husband was not the death of the whole family group. According to Schapera (1941), if the girl died, her parents were expected to give her fiance a younger sister or some other relative to marry instead; if the boy died, the girl would be married to a younger brother and the children of that union were considered the offspring of her original fiance (p. 67). If the husband died when they were already old, the widow was expected to stay with the husband's family and her children would support her. If she was young and all her sons minors, her husband's younger brother, "even if already married, should 'enter her hut,' so that she might continue to bear" (p. 316). He was not regarded as her husband, merely her guardian. He protected and

supported her and her children. He also looked after her husband's estate.

Writers consulted (Ardener, 1962; Barnes, 1970; Hammond-Tooke, 1974; Schapera, 1941) agree that divorce was rare. Hammond-Tooke maintains that this was not due to the amount of lobola nor to the difficulty of achieving its return (p. 194). Gluckman (1950) suggests that sound structural reasons existed for the infrequency of marriage failures (pp. 191-192). Krige (1964) noted that the use of lobola by girl's brothers made divorce difficult in the olden days (p. 171). Monnig (cited in Hammond-Tooke, 1974) describes how both groups of relatives would do their utmost to dissuade any applicant from a divorce. They would do their best to remove any cause of complaint (p. 194). Mair (1969) also explains that the relatives would do their best to reconcile the pair (p. 65). Divorce was the last resort after all efforts had failed.

Writers (Gluckman, 1950, p. 184; Hammond-Tooke, 1974, p. 188; Kuper, 1950, p. 92; Price, 1956, p. 15; and Steyn & Rip, 1969, p. 505) agree that lobola had a lot to do with the expected children of the marriage. What then if the woman was barren? Was she divorced? Mair (1969) writes that "her lineage [was] expected, if [she was] proven barren or died childless . . . [her kinsmen must] provide a substitute for her, usually receiving no payment or a reduced payment" (pp. 15-16). A full sister was preferred. Among the Pedi the barren woman herself demanded a substitute from her parents (ibid.). Schapera (1941) notes that no woman could be forced into such a marriage (p. 206). The bringing of a substitute did not mean that the barren wife was divorced.

The barren woman was not sent home, the second wife was there to bear children for her (Gluckman, 1950, p. 185).

It would seem therefore that among the Southern Africans procreation was one of the major goals for marriage as it was in other traditional cultures. Hammond-Tooke (1974) states this fact succinctly when he writes:

It is a basic precept of all Southern Bantu societies that, once established, a house should not be allowed to die out. The greatest internal threats to the continuation of the house lie in barrenness on the part of the woman, in her failing to bear a male heir and in the premature death of either spouse. These vicissitudes are to some extent ensured against by the sororate and levirate as secondary unions. (p. 188)

Child Rearing

Modern Western educationists believe that education should be aimed at uncovering and developing the potential aptitudes and qualities of each individual. The emphasis is on the cultivation of individuality and uniqueness. There is a desire in the Western world for change and progress and the educational goals are directed towards that goal (Hammond-Tooke, 1974, p. 211). The African traditional system on the other hand, was "an education in conservatism and conformity, in acceptance of and loyalty to a traditional way of life" (ibid.).

Raum (1940) observed that African tribal education covered the whole range of the tribal code.

They deal with the solidarity of kin, obedience towards parents, reverence towards ancestors, the duties of a brother to his sister and those of the first born to his younger brothers. They go into the delicate problems arising through marriage, giving advice as to the qualities to

be looked for in a mate. They describe the relations between husband and wife, the causes of quarrels between them and their composition by diplomatic cunning or moral restraint. They offer prophetic advice as to the education of offspring, and give tips as to the treatment of parents-in-law. Hints are not forgotten for securing and retaining the chief's favour, and, at present, for relations with the white man. (p. 47)

In the Western life, an extended period of time is spent in formal educational institutions where children are trained vocationally and in the development of skills. The Africans were concerned with training in social rather than vocational behavior.

Lijembe (1967) noted from personal experience that moral training was part and parcel of every aspect of traditional education. Children were trained to be obedient, respectful, and mannerly. Punishment was to be accepted without question or complaint (p. 15). Moral training was sometimes done by rewards for right action and punishment for the wrong even though there had been no previous warning (ibid., p. 17). The family usually gathered round the courtyard fire after an evening meal, and these were occasions for moral training by means of a story. The stories were about animals or people, stressing the rightness of certain traits which always own out (ibid., p. 18).

While Africans were putting greater emphasis on social training, they did not neglect the vocational training. Apoko (1967) observes that boys went with their father when he went to work although they came back earlier. As the boys grew older, they would take walks with their father who would show them the limits of their land, teach them about animals, defense, and which trees were good for building (p. 64). Girls by contrast, remained with their mothers. They acted

as baby nurses from the age of about six, thus learning the skills necessary for motherhood (ibid.). Schapera (1941) points out that mothers assumed the responsibility to teach their daughters how to cook, mend, wash clothes, and clean out the huts (p. 244).

The training and teaching of a child, however, was the responsibility of all the kinsmen as well as of parents and siblings. The importance attributed to the wider kin and the senior people generally in enforcing discipline and transmitting proper moral standards was emphasized by Mayer (1971) when he wrote that many Xhosas "might go to the other extreme and say that there would be something abnormal or improper in being brought up by the parents alone" (p. 274). Apoko (1967) mentions that older brothers were very particular about the way grown-up sisters behaved in the presence of their boy friends. If a sister misbehaved, the brother was authorized by parents to give her a beating. She had to be well-behaved enough to be married early (pp. 66-67).

Although child rearing was the collective responsibility of parents, kinsmen, and elders, Schapera (1941) says that training was primarily the duty of parents who were often judged by the conduct of their children (p. 251).

Initiation

When children passed the adolescent stage at about the age of twenty, they were initiated into adulthood. A custom commonly associated with male initiation ceremonies in South Africa is circumcision. A few tribes had girls' initiation schools as well.

An important element of the initiation school was that young people had to be separated from the rest of the community for at least some part of the duration of the school. A temporary dwelling place for the initiates was built in a secluded place away from the village (Hammond-Tooke, 1974, p. 229). This separation period was sometimes preceded by a symbolic act signifying the separation of the initiate from his/her former state. The duration of initiation schools for girls varied according to different tribes. Tswana and Pedi schools lasted for only one month, the Lobedu school lasted a year, and the Venda lasted anything from three months to two years (*ibid.*, p. 233). There was a time when all tribes in South Africa practiced circumcision, but some have since abandoned the practice. Those tribes that observe the custom do not treat a man who has not been circumcised as an adult. Men who had not been through the appropriate ceremonies were not allowed to marry, though girls sometimes did (Mair, 1969, p. 10).

The initiation ceremonies were held at regular intervals several years apart and were among the most important occasions. All the eligible boys about age twenty, led by the son or brother of a chief, were initiated simultaneously in a group (Schapera, 1941, p. 255). In most tribes boys were secluded out in the bush for a period of three to five months, in a camp specially built for the occasion.

Before the initiation ceremonies began, the boys to be initiated frequently spent time together. Among the Lobedu they spent a fortnight out in the veld learning songs in preparation for the opening of the school. Among the South Sotho they herded cattle together,

collected firewood, made ropes for the lodge, and learned a number of secret songs. Among the Pedi this time of preparation was spent working for the chief (Hammond-Tooke, 1974, p. 229).

Initiation schools begin with ceremonies. Among the Cape Nguni, the ceremony was a local affair. Boys of a local area were circumcised together and their schools were usually smaller. Among other groups, the ceremony was conducted on a wide scale and the chief was involved. The ceremony began with a ritual killing and a feast.

The most important part of the ceremony on the first day of the school was the operation which finally separated the boy from his childhood. Wilson, Kaplan, Walton, and Maki (1952) write:

There is often specific reference to this change by the boy or the onlookers at the moment the operation is completed. For instance, among the Xhosa and Mfengu, after he is cut the boy is told to say "I am a man" and the surgeon answers "you are a man." (p. 208)

From there the boys went to their secluded camp where they were subjected to various hardships and ordeals. Beatings, either routine or for some real contravention of the laws of camp, prohibition on drinking of water, uncomfortable sleeping conditions, and bathing in icy rivers early in the winter mornings were some of the common ordeals they had to go through (Hammond-Tooke, 1974, p. 230). Schapera (1941) observes that "children known to have been disobedient or insolent towards their elders were treated with special severity in the initiation camps" (p. 267) and this served as a powerful disciplinary force. Children behaved with restraint for fear of additional hardships and tortures at initiation time (ibid.). In these

schools the Xhosas received some sex instruction, but the Bomvanas had no curriculum of learning. Among the Sothos tribal loyalty in addition to sex education was also stressed (Hammond-Tooke, 1974, p. 230).

According to Mair (1969), girls at an initiation school were harangued on the importance of virginity at marriage. They were told that if they were deflowered, their husbands with all the husband's folk would take them away from the wedding and hate them. It would be a disgrace to the family and all the people would spit at them (p. 47).

Raum (1940) pointed out that lessons at the initiation schools dealt with legal and moral conditions of married life, the proper education of offspring, and the controls of human conduct. He writes that they

. . . deal with pre-marital "purity" as a basis for successful marriage; they describe the minor morals which make relations between marriage partners pleasant and help to tide over periods of strain; they discuss the economic rights and duties of husband and wife, inculcating at the same time such virtues as thrift, diligence, and providence; they expose peculiarities characteristic of the male and female sex and give advice as to how one is to behave with regard to them; they also set out the rights which husband and wife may claim in their marriage, such as the privilege of eating in the absence of the partner. (-p. 361-362)

Graduation from initiation schools promoted boys into the society of adult men in contrast to that of boys and women. Similarly, girls were promoted into the society of adult women.

There were four main occasions in the life of a person--birth, initiation, marriage, and death. At these occasions both the individual and those closest to him/her changed their social status. Wilson (1969) writes:

At the birth ritual a child was accepted as a member of the lineage, and the mother, especially at the birth of her first child, went up in the world. At a male initiation not only the novice changed his position from boy to man, but his parents, if he were their eldest son, moved to a more senior position in society as parents of an adult man. And similarly, when a girl was initiated she changed from child to bride, or potential bride, and her mother changed in status also. (p. 30)

It is interesting to note that pre-marital purity was not just the concern of parents and elderly people in the community but that of the young people as well. Hammond-Tooke (1974) observes that defloration would bring shame not only on the girl but, among the Zulu and Mpondo, on her whole age-group who would punish her for her fall from grace (p. 237). Among the Venda, according to Stayt (1931), she was spat on and derided by other girls and the community at large (p. 123). Mayer and Mayer (cited in Hammond-Tooke, 1974) examined a Xhosa senior youth organization and writes:

Throughout the youth organization "private love" (a stock phrase) is vigorously discouraged. There are various ways of ensuring publicity . . . one of the young people's stated objections to "private" love is that a girl might have more than one lover at a time. This would be a bad training for marriage . . . The other objection is that the couple might be tempted to full intercourse instead of metsha (intra-crural intercourse), with danger of pregnancy ensuing. (p. 237)

As has already been pointed out (see p. 25), there was a time when all tribes in South Africa practiced initiation. According to Krige (1965), it is generally believed that Tshaka was responsible for the abolition of circumcision among the Zulus. It is thought that the long period of training in the initiation schools would have proved a serious hindrance to his military projects (pp. 116, 117). Gryant (cited in Krige, 1965) stated that circumcision was dying out during

the reigns of Tshaka's father Senzangakhona and his grandfather Jama (p. 117). The abolition of circumcision did not leave a vacuum among the Zulus. They replaced it with "ukubuthwa" which corresponds in function to the circumcision schools except that there is no operation or strict seclusion of the circumcision school (Krige, 1965, p. 117).

Missionaries and government officials wanted initiation schools to be banned because of the association of the schools with sex instruction (Hammond-Tooke, 1974, p. 236). Levin (cited in Mair, 1969) suggests that "the widespread European idea that sex instruction must lead to immorality" was later taken over by Africans (p. 33).

When young people had graduated from the initiation schools, they were regarded as of marriageable age although in practice they often were not married for a few years.

Summary

Marriage, in traditional African life brought together two groups of people rather than just two individuals. Parents of a boy chose and negotiated for a wife for their son. The whole process of marriage rested in the hands of the elders of both groups.

One of the important elements of marriage was lobola. The loss of a member distributed the equilibrium between the two groups and lobola was used to restore that equilibrium. Lobola was used to bring another girl from another group to close the gap created by the lost member. Besides this, lobola fixed children's position in society.

When children were born, African education concentrated more in social behavior and moral education. Vocational training was not

emphasized although boys grew up as apprentices to their fathers and girls to their mothers.

After the adolescent stage, young people went to initiation schools which were a bridge between childhood and adulthood. At the initiation schools they received education in responsible adult behavior, especially in their future marriage. Graduation from the initiation schools promoted them to adulthood and to eligibility for marriage.

The African Family Life as It Is Today

The traditional African institutions of family life have been affected by external influences and the extent of the effect of these influences differs by regions and groups. Industrialization, Westernization, education, urbanization, and Christianity have been largely responsible for the breakdown of the traditional life. Christianity condemned polygamy and the initiation schools and some churches condemned all forms of marriage payment. Mair (1969) has rightly observed that "more pervasive than any direct attack by authority, religious or secular, has been the impersonal influence of modern economic conditions" (p. 19).

The African family should not be contrasted with the Western family, in which the latter is held to rotate to the nuclear family, to depend upon the free choice of two people only, and to express personal love more than the desire for offspring, because in Many European cultures of the past, as well as in ancient Israel, marriage would have been classified as 'African' rather than 'Western'. Hastings writes:

In England, too, the young, especially among the upper-class, had very little say as to whom they were to marry for many centuries. Here too the most vital considerations did not relate to interpersonal love but to the continuance of the lineage and the accumulation of property. The bridewealth of Africa is exactly paralleled by the 'weotuma' of the ancient English which continued long after they had become Christian. Indeed 'wife-purchase' was still apparently practiced in Denmark in the fifteenth century. It was succeeded by customs of dowry and property settlement which could be just as exacting, probably more so, and these continued right into the nineteenth century. (1973, p. 29)

Courtship and Bethrothal

Modern conditions have introduced a new pattern of life. A man leaves his home in rural areas and goes to the cities to seek employment and often finds it difficult to communicate with his people, especially if he is illiterate. Sibisi (1977) mentions three categories of migrant workers in South Africa: (1) Those who work in the city while their families live in the countryside; (2) Women who work in the cities while husbands and children live in the countryside; and (3) Those who with their families, work in the city and live in the townships--their presence in the cities being determined by the continued employment of the husband. Should the husband die, the widow and the children would have to vacate the house in the city (p. 167). This practice has disrupted tribal life so much that "the while tribal scheme of subordination and responsibility has been broken down" (Price, 1956, p. 29). In many instances the honored position of the father has disappeared. Abbott (1976) said that the father was the supreme ruler of the homestead. He owned practically everything, or in other words, he was the custodian of the family

property. All members of his family group respected and obeyed him (p. 169).

In the absence of the father or a male kinsman, as is often the case in the cities, the choice of a marriage partner is an individual matter and not the concern of the elders. Steyn and Ripp (1968) say young people are influenced by the idea of romantic love as in Western society. The individuals concerned arrange matters themselves. They merely inform the parents as to their intentions (p. 507). While there is far more personal choice now than in the past, there is also far more elopement and a good deal of real illegitimacy (children born outside a lasting union of any kind) (Hastings, 1973, p. 38). Price (1956) observes that

. . . in the townships and locations, where people are constantly coming in or moving on, the choice of partner is enormously extended; and the old directions of choice to particular groups do not apply, for all are equally isolated individuals. For people unpracticed in dealing with a wide range of possibilities, and facing a situation in which the future can scarcely be estimated, the temptations to hasty misuse of temporary advantage and to irresponsible change are strong. (p. 41)

Lijembe (1967) mentions that the elderly still wish to exercise this right to advise and be heeded because they believe that the modern youth selects a partner more for externals like beauty and dress than for good upbringing, manners, and ability to work (p. 31).

Marriage

Although the choice of a marriage partner has become an individual matter, yet marriage is still the concern of all family members. Negotiations for marriage are still carried on by the relatives of the

young people. "The masses of the people still try to fit traditional institutions to the new circumstances" (Price, 1956, p. 49).

Lobola is still the focal point around which the negotiations are carried. Hastings (1973) notes that the church has in fact attempted a frontal attack upon the bridewealth system a number of times in different places but without success (p. 109).

The introduction of a cash economy has affected the lobola custom. Due to the reduced number of cattle because of drought and overpopulation and to the fact that people work and earn money, cash has to a great degree replaced cattle as a lobola commodity. This change, as Mair (1969) observes, has undoubtedly introduced a commercial element into marriage (p. 37). In many instances, people consider the money spent for the education of their daughters and this is figured into the lobola. Young men not only find the demands far beyond their means but discover that their kinsmen are unwilling to contribute towards the abused custom (Price, 1956, p. 17). Today, therefore, lobola is the young man's responsibility rather than a shared one as it was in traditional life.

Very high lobola presents social and moral problems. It may delay and sometimes prevent sound marriages. It may also leave a young man in debt (Hastings, 1973, p. 109). In an attempt to solve this problem, some churches have laid down a maximum sum for Christians, but nobody adheres to that sum. The Adventist Church condemns the custom (see the Church Manual Southern Africa Supplement, 1959, p. 309).

Hastings (1973) believes that "blanket condemnation should be avoided and the positive value of traditional bridewealth openly recognized" (p. 110). He suggests that lobola should be transformed into a

dowry which would contribute to the establishment of the new home (ibid.). Kisebo, Magesa, and Shorter (1977) note some inconsistency in the way the church has acted. Churches teach young people in school that they should exercise freedom of choice in marriage, on the other hand they side with the parental generation over lobola when it comes to marriage itself (p. 30).

Besides lobola, churches are concerned with the nontraditional wedding that goes on today (the modern wedding is a mixture of traditional and Western). The concern is in the area of expense. One of the reasons for the high expense in marriage is that the idea of invitations to special guests is foreign to Africans. All who want to come are welcome. The girl's parents and the young man's parents are expected to provide the wedding feast for all the multitudes present. Price (1956) writes that

. . . the wedding day assumes importance as the occasion for conspicuous consumption and even waste, such as marked the handing over of bride-price or the feasts at various stages of the tribal marriage transactions. (p. 19)

In tribal life, the expenditure was that of perishable local produce, whereas today it involves an outlay of money--much of which, all too often, is borrowed.

The idea of chastity at the time of marriage is no longer a concern. The custom of examining a girl to see whether or not there has been defloration has been discontinued (Mair, 1969, p. 26). Probably this custom has been discontinued because, according to Lijembe (1967), it is realized that the youth engage in premarital sexual relationships much more freely than before (p. 30). Mair also mentions that missions opposed this examination of girls because it

destroyed modesty (ibid., p. 27). Now, the girls themselves refuse to submit to such an intrusion on their personal lives.

In his book Townsmen or Tribesmen, Mayer (1971) contrasts the traditional Xhasas and the Westernized or Christianized Xhasas. The traditionalists are referred to as the red people because of their attire, while the Westernized group is referred to as school people. Mayer mentions that "a sore point for school people is the apparently much higher proportion of school girls who have illegitimate babies" (p. 38). In Keiskammahoek area where studies were conducted, nearly half the mothers were found to have borne one or more illegitimate children (ibid.).

Illegitimate children often become a burden to the mother's parents. When the girl finally gets married to somebody other than the father of the premarital child or children, she leaves the children with her parents. "A husband is not expected to take responsibility for his wife's premarital children by other men" (Mayer, p. 239). Whatever the girl contributed towards the support of her children will most likely be discontinued when she is another man's wife. The premarital children present a big problem to the parents of the mother who are usually in retirement with a reduced income. The situation is such that Mayer writes: "Pregnancies of girls are so common that school parents have come to accept them in a sense, and the daughters know exactly how to behave during the temporary fury" (ibid., p. 243).

It has been noted that divorce was rare in traditional life (see p. 21). Hastings (1973) observes that where bridewealth was of high social importance, divorce was in fact a very rare matter (p. 35).

Today there is more divorce and there are more people living in more or less impermanent unions lacking any legal status (ibid., p. 38). Preston-Whyte (1978), in her study of families without marriage, found that there was an emergence amongst the African population of the 'matrifocal' family (p. 55). In one area Pauw (1975) found that 42 percent of the households had female heads (ibid., p. 56). Many of the women had been widowed, divorced, or abandoned by husbands while living in the country and they had to come to town to find support. There were also single women who had to support themselves and their children (ibid., p. 58).

Child Rearing

The traditional situation where the child's models of behavior were all around him/her has changed also. No longer is there a whole community that is interested in the child's progress. He/She is no longer presented with a single set of beliefs, values, and behavior patterns. Steyn and Ripp (1968) find that only the child's parents are solely responsible for discipline and they cannot depend on the support of the relationship structure (p. 510).

In some areas there is confusion, as Lijembe (1967) testifies from his own experience. He mentions his own frustrations as he tried to bring up his children in line with the counsel provided in Western books on child-rearing and child development while they lived with other children in the traditional society (p. 31).

Again Steyn and Ripp (1968) mention that the closest attachment known to the African is that between mother and child (p. 509). If in some areas forty percent of the household have female heads,

then it means those children grow up not only without a father but also without the care of the mother who has to work as the breadwinner. Besides the 'matrifocal' problem in the cities, the migrant labor system has resulted in women acquiring sole responsibility for maintaining and providing for the children. Since there are hardly any subsistence resources in the rural areas, many younger women seek work in the towns. This leads to the abandonment of children. "As many of the non-white women are employed as domestic servants to care for white children, the family is often separated still further" (United Nations Center against Apartheid, 1978, p. 13).

Under such complex situations parents surrender their responsibility to the school. Many schools do not concern themselves with the religious and moral formation (Kisembo, Magesa, & Shorter, p. 123).

This lack of collaboration results in a slackening of parental authority over many aspects of the child's life. Many of the children end up as 'tsotsis'. Hammond-Tooke (1974) saw 'tsotsis' as "violent and boisterous, smoke dagga, fight with knives and are anathema to the decent people" (p. 463). Junod (1970) saw this as one of the most alarming features of present conditions (p. 93).

The biggest problem that the majority of Africans face today in child rearing is that they neither have a traditional nor a Western model to follow. The economic and social situation makes it impossible for them to follow the traditional model. The scarcity of a good Western model in their community and the ignorance of Western methods of child rearing are a cause of their reluctance to adopt the Western way for child rearing.

Initiation

Initiation schools continue to be maintained by those tribes that still practice this custom. Even the educated or Westernized young people still go through this custom. Hammond-Tooke (1974) remarks that boys from tribes that do not have circumcision as part of initiation, often get circumcised after meeting boys from circumcising tribes in universities and other centers of higher learning (p. 228).

Today initiation schools do not last as long as they once did. In her discussion on initiation, Mair (1969) holds that "out of its tribal framework the circumcision of boys has lost much of its former value" (p. 34). The general instruction that was carried on in initiation schools is disappearing (ibid., p. 33). This is understandable in the light of the present child-rearing practices. The function of the initiation school was not isolated in traditional life. The strict discipline under which young people went was a continuation of discipline in various forms from childhood. There is no point in teaching premarital 'purity' to young people who have lost what Staples (1972) called "firm family and community controls" of sexual impulses.

The initiation of girls is fast disappearing among those tribes that practiced it. Among some tribes, the general impression is that

. . . both divorce and adultery are increasing, and they attribute this largely to the weakening of supernatural sanctions through the almost complete abandonment of the girl's initiation and the condemnation by missions of other rites. (Mair, 1969, p. 104)

The churches have become aware of the function, even where they cannot approve of the procedure, of the initiation schools (Price, 1965, p. 44). The emphasis on sex in many initiation schools, rather than encouraging immorality, is in fact a method of teaching the future behavior required by the mores of the society concerned (Hammond-Tooke, 1974, p. 237).

Summary

Industrialization, Westernization, and Christianity have changed the traditional way of life. Some of the institutions of the African family life have either been directly attacked by missions or have been undermined by changes in the economic situation.

Today the choice of a marriage partner is a matter of individual choice, although the kinsmen are still responsible for conducting the necessary negotiations. In spite of personal choice, elopement is on the rise. Parents have reluctantly lost the privilege of choosing mates for their children.

Although there was condemnation from various quarters, lobola is still maintained. On the whole, cattle and other traditional articles of importance have been replaced by cash. This has resulted in the lobola custom being transformed into a form of commercialism. Each young man, rather than the kinsmen, is largely responsible for finding his own lobola. Churches have tried in vain to lay down maximum sums for Christians. There is a concern in the area of expenditure when it comes to the modern Christian marriage.

One of the most alarming features of the present condition is the problem of illegitimate children. In traditional life, it was

rare to find premarital children in any African community. Now the illegitimate children tend to be a burden on the parents of the mother.

Divorce is now common. Anthropologists have observed that in some places there are up to forty percent of females as heads of households.

The burden of child rearing no longer rests on the community and kinsmen but is the sole responsibility of the parents. In many homes children stay with single parents who have to work to support the family. Moral training has been largely left to the school which is usually not interested in religious or moral training.

The result of these inadequate child-rearing practices is that young people end up as tsotsis and become a menace to the decent people. There is confusion also as to whether to follow the traditional or the Western model in child rearing.

Initiation schools for the boys are still continuing while those for girls are dying out. The school period is much shorter and it would seem that schools are not as effective as they used to be in traditional life. The element of sex education in them has died out.

Studies and Experiments

The problems of the African family have been a concern of the church and, as a result, experiments and studies have been carried out. Gutmann in northern Tanzania (then German East Africa) and Lucas, in the southern part of the same country, devised 'Christian Initiation' and enlisted indigenous social services in the service of Christianity. This experiment has been criticized as based on

misinterpretation of tribal tradition (Price, 1956, p. 44). There were those missionaries who strongly opposed the experiment as a dangerous mixture of Christian ideas and heathen rites (Junod, 1966, p. 524). Most of the first missionaries encountering Africa in the mid-nineteenth century were Protestants. These men appeared as moralists who judged most of what they saw of African life as immoral and inconsistent with Christianity. Dances, drinking, initiation rites, and, above all, marriage customs were all condemned as immoral (Hastings, 1971, p. 194). Polygamy and lobola stood out above everything else in this respect.

In 1862 John Colenso, the Anglican bishop of Natal, argued for the acceptance of converted polygamists into church fellowship. He was strongly opposed by Bishop Callaway. Although Colenso's arguments were considered the best ever made for the acceptance of polygamists, yet he had other theological problems with the Anglican Church and his arguments therefore did not carry much weight. In the 1888 Lambeth Conference, four of five bishops of the committee appointed to consider the polygamy problem were from South Africa and they stood with Callaway in rejecting the acceptance of polygamists (*ibid.*, p. 195).

In South Africa where the issue had originally been debated, developing social conditions were increasingly inimical to simultaneous polygamy, but the question became a burning one in West and East Africa.

The argument over lobola took a different direction. Catholics and high church Anglicans refused to ban it. They felt that lobola

had a positive function as a stabilizing factor in marriage. They even defended it as a seal of a sound marriage. In the last three decades a new wave of church objection to lobola began with Archbishop Zoa of the Camerouns leading the opposition.

While the debate continued, interest shifted to the relationship between traditional marriage and church marriage. This was due to the refusal of the young baptized Christians to accept church marriage. The legal implications of divorce in a church marriage seemed frightening. Only a small minority of Christians were being married this way and it was also expensive.

Hastings (1973) observed that the central problem in South Africa was now being seen,

. . . not as traditional patterns of living such as polygamy, but instead the 'disintegration of Bantu domestic institutions,' with more and more divorce and temporary liaisons entered into without any traditional customs or obligations. Too late it was now being realized as well that missionary effort had itself contributed to bring about this deterioration through far too negative an appraisal of the traditional domestic institution. (p. 199)

In 1938 the International Missionary Council held its world-wide meeting at Tambaram, Madras. In that meeting African delegates requested the Council to undertake a study of a group of social problems among which Christian marriage in a polygamous society was first. The war delayed this undertaking. Finally a massive Survey of African Marriage and Family Life emerged in 1953, edited by A. Phillips and written by Phillips, Lucy Mair, and Lyndon Harris. This Survey, together with the symposium on African Systems of Kinship and Marriage, edited by Radcliffe Brown and Daryll Forde in 1951, represents the thinking characteristic of the post-war years. The problem with this

Survey was that it was too vast and too complicated to stimulate the churches into action. The purpose of the Survey was to depict what was or has been in the life of the African people. From there it was hoped that the roots of what ought to be would take hold and find nourishment. The survey covered such topics as (1) safeguards of the married state, (2) number of wives, (3) consequences of marriage, and (4) disturbance and dissolution of marriage.

Price (1956) comments on that report by pointing out that the church was working in departments, one concerned with Africans and taking account of a pagan background not yet remote; the other concerned with Europeans who have been in Christianity for so long that they have become careless (p. 52). He felt that the less the European example was expressly pointed, the better. Exhortations had to deal with common human principles, and example was left to make its own silent impression (*ibid.*).

Price also felt that it was equally dangerous to pour contempt on any African custom which was observed by honest tribesmen and was still providing social discipline (*ibid.*, p. 53).

In 1958 the first All Africa Church Conference was held at Ibadan, Nigeria. The Church, Youth, and Family were the first of the five themes of the conference. Five years later, the All-Africa Seminar on the Christian Home and Family Life, sponsored by All African Church Conference, was held at Midolo, Zambia. In this Seminar, anthropologists and sociologists were not involved as they were in the 1953 Survey. Delegates to the Seminar described the state of family life in their various countries and what the church, government, and social

agencies were doing for the family. According to this report, the African finds himself in a state of confusion because he is a creature of two different worlds. One foot stands in the traditional society where the material has meaning only in terms of the spiritual, and with the other he stands in a new world where there is dichotomy between the spiritual and the secular (p. 8).

The subjects that were of special concern to the delegates were: (1) Customary Marriage, (2) Bride-Price, (3) Polygamy, (4) Christian Marriage, (5) Family Planning, (6) Unmarried Life, (7) Work for the Christian Home and Family Life, (8) Church Discipline, (9) Divorce, and (10) Prostitution. (p. 12)

The following are the recommendations that came from this Seminar:

1. Customary Marriage--That it be recognized as valid and that partners of such union be not 'married' again.
2. Bride-Price--That the system in itself be not condemned because of its acknowledged abuse. It was further recommended that traditional exchanges be 'Christianized' into some form of covenant between the partners and their families, as a part of the integration of customary with Christian marriage rites.
3. Polygamy--That the pagan polygamist, when converted, be accepted into the church together with his wives and children; and that the church should pursue policies which will hasten the disappearance of polygamy.
4. Christian Marriage--That the church should educate its members for that covenant union of two members of Christ which is called marriage.

5. Unmarried Life--That people be taught to recognize the status and value of the unmarried person in church and society.

6. Home and Family Life--That programs of study, training, and action be undertaken regionally by National Christian Councils and Churches in every country.

7. Divorce--That the church exercise all its pastoral care both in preparation and in counsel for the married, in order to prevent disruption of marriage which leads to divorce.

8. Prostitution--That the church study to recover and commend the mind of Christ towards the prostitute (pp. 55-59).

Another study of African and Christian Marriage was undertaken by Gaba Pastoral Institute in association with Notre Dame University. There were six different denominations involved. The study originated from a background of pastoral anxiety about Christian Marriage in Africa and in the world as a whole. Statistics reveal that few baptized Christians were marrying according to the rites of the church and this was a serious obstacle to the formation of churches. There was also a desire to close the ever-widening gap between dogmatic positions of the churches on one hand and the emerging social patterns of modern Africa on the other.

Finances posed a problem to this study. International meetings of the project's executive could not meet. It was therefore decided that position papers would be circulated.

Summary

In this chapter, the theoretical basis for the study has been established by the discussion on needs assessment and questionnaires.

The literature has been reviewed concerning the traditional African family life in order to give the reader an understanding of certain African family-life practices. The literature was also surveyed concerning the impact of Western culture on the African family life.

Evidence was found that experiments have been conducted and studies have been carried out in an attempt to solve the cross-cultural problems of the African family. The discussions have centered on such topics as polygamy, lobola, initiation, customary marriage, divorce, Christian marriage, and family life. The studies reviewed suggest various approaches to the problems, however, many of their recommendations have not been carried out.

The review of the literature evidences that scholars over a period of forty years have wrestled with the family-life problem of the African people, however, no systematic data-based treatise was found dealing with the Seventh-day Adventist African family.

While it is recognized that Seventh-day Adventists have a common cultural base with other Africans, yet the size of their population and the possible distinctive impact of their doctrines and way of life justify a detailed and systematic investigation of this group.

CHAPTER III

METHODOLOGY

It was hoped that responses to the questions raised in this study would help to assess the needs of the South African black families. The responses solicited were made to the following questions:

1. Are church marriages decreasing among black South African Seventh-day Adventists as compared to civil marriages?
2. If they are, what are the causes of this problem?
3. Do African Seventh-day Adventists approve of the practice of the lobola custom?
4. Do people feel that lobola has any relationship with a longer marriage union?
5. Do people believe initiation schools have any moral training value?
6. Is this an acceptable practice by those who profess the Seventh-day Adventist faith?
7. Are the factors that ensure a strong marriage union present in the African family?
8. How do black South African Seventh-day Adventists look at intimate friendship between opposite sexes among their youth?
9. What are child-rearing practices of the black South African Seventh-day Adventists?

Population and Sample

South Africa is situated at the southern tip of the continent and covers approximately 472,359 square miles. The entire population of the country is about 28 million. It is divided into four main racial groups (see table 1). The figures include the homelands as well (Africa South of the Sahara, 1980-1981).

TABLE 1
DISTRIBUTION OF THE SOUTH AFRICAN POPULATION
ACCORDING TO RACIAL GROUPS

Race	Population
Asians (Indians)	792,000
Coloreds	2,533,000
Whites	4,446,000
Blacks	20,600,000
Total	28,371,000

The homelands are certain sections of the country that have been given to blacks by the South African government. They are mostly rural and predominantly inhabited by blacks. They make up 13 percent of the country of South Africa. Four of these homelands have been given independence by the South African government, although their independence is not recognized by any other country except South Africa itself. The independent homelands recognize each other. The first of these homelands to be independent was the Transkei in 1976. The Transkei has a population of 2.5 million. The Baphutotswana homeland

received its independence in 1977. Baphutotswana homeland has a population of 1.25 million. Vandaland was the third homeland to gain independence in 1979. It has a population of about .5 million people. The Ciskei was the last so far to gain independence. It also has a population of .5 million people. The other homelands have not opted for independence yet. These homelands are divided according to different tribes in South Africa and each tribe has a homeland. The map in figure 1 pictures South Africa with its different homelands.

South Africa has a per capita income of \$1,450 (Almanac, 1982). It should be realized that the per capita income for whites is much higher. In fact, the per capita of the South African Union Conference (Union of whites, coloreds, and indians) is comparable to that of the British Union. The black South Africans have a much lower per capita income.

Among the blacks there is a 2.8 percent population growth annually and a 7.3 percent unemployment rate (excluding the homelands) (RSA Statistics in brief 1981). In the homelands, unemployment is much higher. Besides the blacks who live in the homelands, more than ninety percent of the blacks in South Africa live in urban areas and the average income per home is \$338 per month (The New Soweto). The level of education among the blacks is grade 6 (RSA Statistics). There is a sixty percent literacy rate.

Swaziland is a small independent African kingdom situated on the borders of the north eastern side of South Africa and has a population of 550,000 people. Lesotho is also a small independent African

MAP OF SOUTH AFRICA WITH THE HOMELANDS

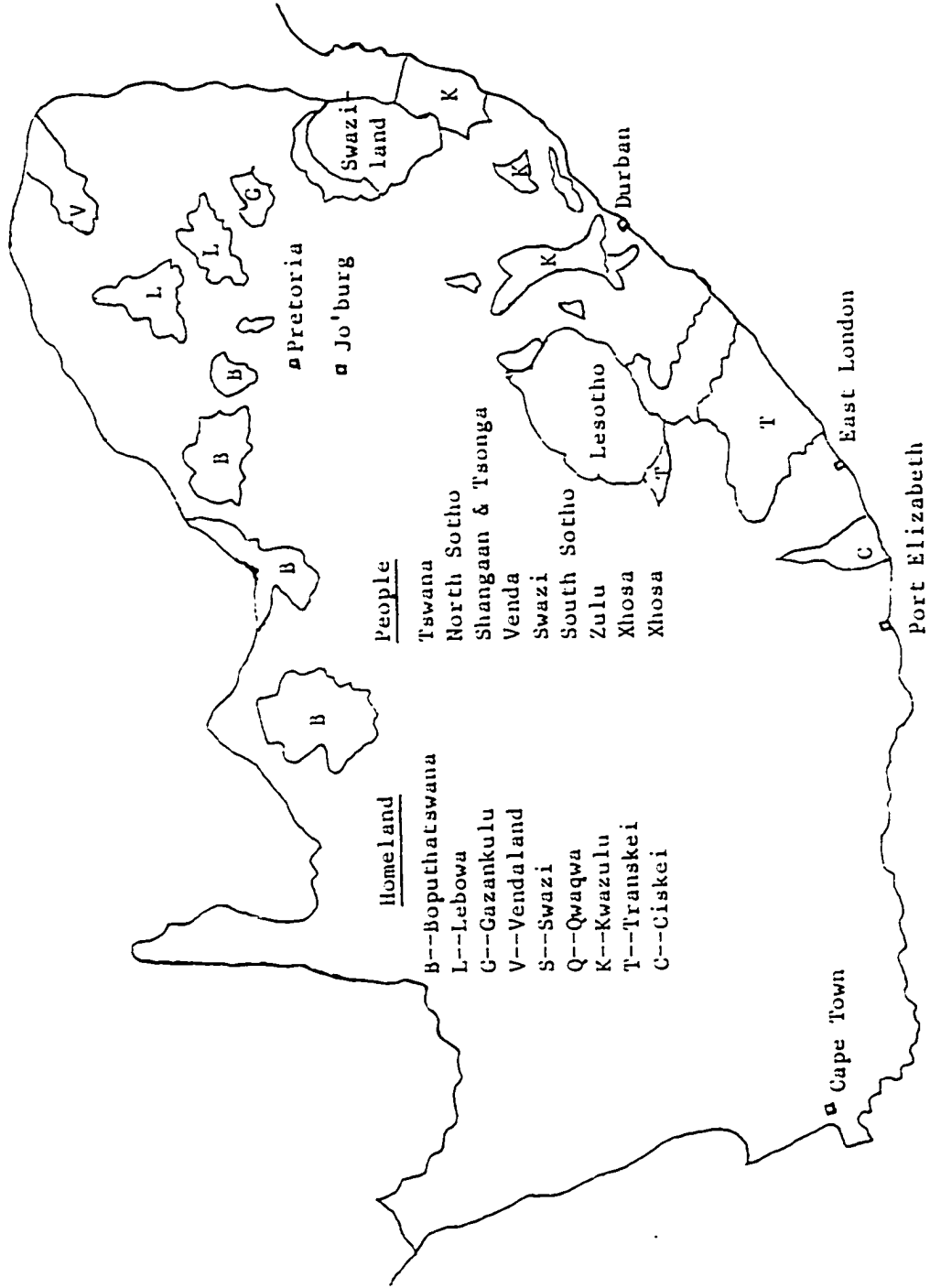


Fig. 1. Map Showing the Homelands of South Africa (Carter, 1980, p. 30).

kingdom completely surrounded by the South African territory and has a population of 1,375,000.

The population for this study comprised black Seventh-day Adventists in South Africa, the homelands, Lesotho, and Swaziland. The countries described above make up the Southern Union in the Trans-Africa Division. The Southern Union is made up of six local organizations, namely, the Trans-Orange Conference, the Cape Field, Natal Field, Lesotho Field, Swaziland Field, and Caprivi Field (see Table 2). The Union runs a hospital, six medical and dental clinics, one junior college--situated in the Transkei, and two secondary schools.

TABLE 2
ORGANIZATIONS OF THE SOUTHERN UNION

Conference/Field	Number of Organized Churches	Membership
Cape Field	67	6,000
Caprivi Field	15	3,358
Lesotho Field	14	1,314
Natal Field	40	3,499
Swaziland Field	7	723
Trans-Orange Conference	71	7,140
Southern Union	214	22,034

Besides the 214 churches that make up the Southern Union, there are companies of believers in every conference or field and in each organization the companies are almost double the number of

churches. The Union has a yearly membership growth rate of 8.3 percent and a tithe per capita of \$40.18 (General Conference Statistics).

One sample of the population was taken from the Trans-Orange Conference which is the largest organization in the Southern Union. It is also composed of all the different tribes in South Africa. Three churches were randomly selected from among the churches of this conference. The churches selected were Diepkloof church, Jabavu church, and Zondi church. Ninety-five percent of the membership in the Trans-Orange Conference is in urban areas.

Another sample was taken from the Cape Field which is the second largest organization in the Southern Union. The Cape Field is predominantly made up of one tribe--the Xhosas. Sixty-five percent of the Cape Field membership lives in urban areas. Three churches were again randomly selected from the Cape Field churches, namely, Mdantsane church, Zwelitsha church, and Saltpan church.

The Instrument

Because of the uniqueness of the African family, no family-life survey questionnaire from North America could be used. A special instrument had to be developed. Several Andrews University faculty members reviewed the instrument and made suggestions. Ninety percent of the suggestions were taken into consideration. The following persons reviewed the instrument:

Samuel T. Harris, Ed.D. -- Assistant Professor of Teacher Education and chairman of the researcher's doctoral committee

Wilfred G. A. Futcher, Ph.D. -- Professor of Measurement and Evaluation

- Robert J. Cruise, Ph.D. -- Associate Professor of Measurement and Evaluation
- John B. Youngberg, Ed.D.-- Associate Professor of Religious Education and a member of the researcher's doctoral committee
- Norman K. Miles, Ph.D. -- Associate Professor of Urban Ministry and a member of the researcher's doctoral committee
- Cedric C. Ward, Ph.D. -- Associate dean of the Graduate School, professor of history, and a member of the researcher's doctoral committee
- Jonas Dalton, Ed.D. -- Berrien Springs, Michigan

The questionnaire was drawn after some literature on the African family was reviewed. It was also based on personal acquaintance with the situation, since the writer grew up in the rural areas, lived in some of the South African cities, and worked as a pastor and departmental director of the Seventh-day Adventist church in South Africa for thirteen years.

The questionnaire contained fifty-four questions which sought facts, opinions, and feelings on nine questions raised (see p. 49). It was designed for adults over thirty years of age. A separate questionnaire for young people between the ages of sixteen and thirty was also prepared. It was made up of twenty-five questions taken from the adult questionnaire but seeking to obtain information from the young people themselves.

Pilot Study

The instrument was revised three times and then used in a pilot study with a group of African students. Any question that seemed unclear was immediately revised. The South African students

were helpful in suggesting some questions which were originally omitted.

Mailing the Questionnaire

Correspondence was sent to the presidents of the two organizations where the study would be conducted. They responded with all the needed information (see correspondence in appendix B). How the questionnaire would be administered was explained in detail. The Trans-Africa Division Secretary, A. R. Birch, a Doctor of Ministry graduate of Andrews University, visited the presidents and explained in person the administration of the questionnaire.

After the questionnaire had been approved by the doctoral committee, the necessary copies were reproduced. Fifty percent of the questionnaires were sent to the president of the Trans-Orange Conference and the remainder to the president of the Cape Field.

Analysis of Data

The questionnaires were processed and analyzed with the use of the computer center at Andrews University. Responses to various sections of the questionnaire are reported by the use of tables which include both the number of responses and the percentage of people responding in a particular manner. Tables for adult responses are separate from tables of youth responses.

In order to make comparisons between Seventh-day Adventist data and government statistics an analysis of percentages was used to see if any parallel trends were present in questions 1 and 2. In questions 48-52, a categorical scaling was used placing the ten

practices on a scale in order to see the relative need. In the rest of the questions, a descriptive summary of responses was given.

One surprising factor emerged after the data were collected and analysis begun. It was noticed that there were marked differences in the responses of the Cape Field and the Trans-Orange Conferences. Chi squares were computed to see if there are any significant relationships between youth responses and adult responses and comparisons were made between the Cape Field which is predominantly one tribe and the Trans-Orange Conference which is composed of all the South African tribes. The data are interpreted and their meaning assessed in relation to the purpose of this study.

The samples were chosen from these two organizations because they represent the largest membership in the Southern Union. It was felt that the influence of the presidents would ensure a high rate of return.

This study is based on how the respondents perceive the current family life practices among Seventh-day Adventists. It is not an evaluation nor is it intended to establish a cause effect relationship. It is simply a descriptive study regarding the respondents' perceptions of current problems.

Summary

This chapter has reviewed the questions raised in this study, described the population and sample, explained the preparation of the instrument and procedure for analysis of the data.

CHAPTER IV

SURVEY RESULTS

This chapter presents the data concerning facts, opinions and feelings of Seventh-day Adventists on family-life practices of South African blacks. A description of the population sample is given first, and then each question raised is reviewed with the supporting data. The needs of the African families that become apparent are commented upon in each section. The results generated by the questions are reported in order by issue and question.

The Returns

A total of 413 questionnaires were sent to the presidents of the Trans-Orange Conference and the Cape Field. These questionnaires were administered to the members of the six churches: three in the Trans-Orange Conference and three in the Cape Field. It was suggested that one person should administer all questionnaires in all three churches in the Trans-Orange Conference, and one in all three churches in the Cape Field. The two presidents were responsible for receiving the questionnaires from the churches and returning them to the researcher. Of a total of 413 questionnaires, 407 (98.55 percent) were returned. Some items on the adult questionnaire and the youth questionnaire that

sought the same type of information were worded identically but not necessarily numbered identically.

Description of the Population

The data provided by the sample of the population show definite trends in the age of the adult population and the length of time they have been Seventh-day Adventists. The youth are treated as one group and the educational level and average per capita income are shown.

Age of the Adult Population

More than fifty percent of the adult population in the sample were in the 31-50-year age range. Adult population here refers to all over thirty years of age. More people were in the 31-40-year group than in other age group (see figure 2). There were 17.46 percent of the people who did not respond to this question and their lack of response possibly could have affected all the responses both in figure 3 and figure 4.

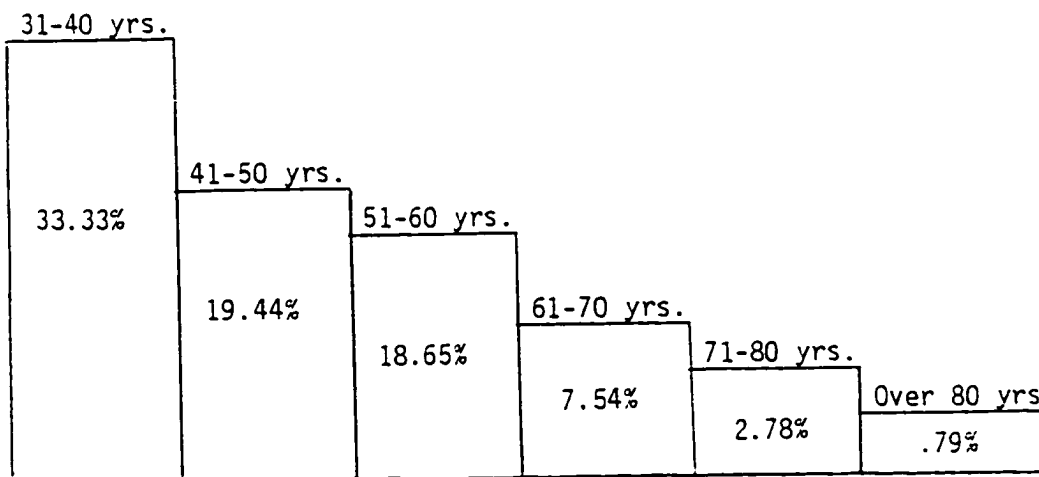


Fig. 2. Percentages of population in various age groups

Length of Church Membership

Fifty percent of the respondents have become members of the Seventh-day Adventist church within the last twenty years. Since more than fifty percent are in 31-50-year age range, it appears that quite a large percentage of the population has come into Adventism as adults in the last two decades (see figure 3).

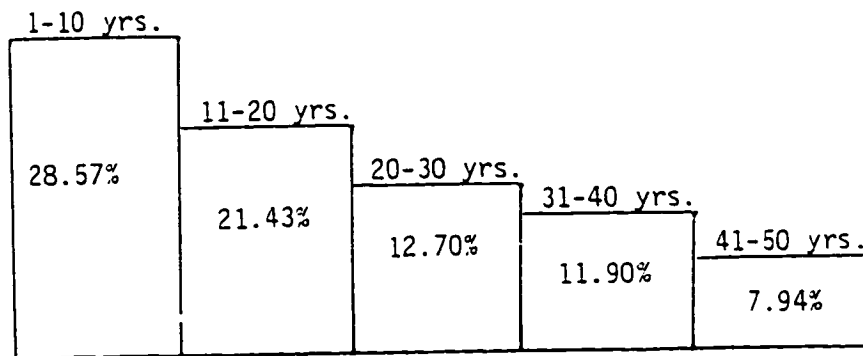


Fig. 3. Percentages of population according to years of Adventist membership.

Educational Level of the Youth

The youth referred to in this study, is comprised of young people between the ages of sixteen to thirty years. Out of a total of 155 young people, 101 were either in school or not working, and 54 were working. A large majority (86.45 percent) had a level of education between grade five and grade twelve and was made up of young people both in and out of school (see table 3). The average level of education among young people is estimated at the ninth-grade level.

Per Capita Income of the Youth

Of a total of 155 youth, only 54 were working (see table 4). The data show a big disparity in monthly earnings, ranging from less

TABLE 3
EDUCATIONAL LEVEL OF COMBINED YOUTH

Level	Number	Percentage
None	-	-
Grade 1-2	2	1.29
Grade 3-4	7	4.52
Grade 5-9	58	37.42
Grade 10-12	76	49.03
College degree, diploma, or equivalent	6	3.87
Graduate degree	1	.65

TABLE 4
PER CAPITA INCOME OF COMBINED YOUTH

Monthly Earnings	Number	Percentage
R 10 - R 49	4	7.01
50 - 99	6	10.53
100 - 149	8	14.03
150 - 199	9	15.79
200 - 249	13	22.81
250 - 299	4	7.01
300 - 349	5	8.77
350 - 399	1	1.75
400 - 449	3	5.26
450 - 499	1	2.22
500 - 599	-	-
600 - 699	-	-
700 -1,000	3	5.26

than R100 to R1000 (\$115 - \$1,150). Even though the range of income seems to be quite large, the median income per capita per month is between R300 - R349, approximately \$345 - \$401.35.

Survey Results

Church Marriage

Items 1 to 13 on the adult questionnaire and items 14 to 16 on the youth questionnaire are questions related to (1) "Are church marriages decreasing among black South African Seventh-day Adventists?" and (2) "If they are, what are the causes of this problem?"

Place of marriage

Item 1 sought to find where people were married and item 2 at what age they were married. In this study, people married in church or in the pastor's office were combined to represent church marriages. The questionnaire dealt separately with church marriages and 'pastor's office marriages' in order to remove any possible confusion on the part of the respondents. In table 5, the data show that 52.78 percent of people married in church and 32.54 percent married in the magistrate's court; 14.68 percent were married either in a traditional setting, were unmarried, or did not respond to the question.

However there is a significant difference when the two fields are examined separately. In the Trans-Orange Conference, 33.61 percent of the respondents were married in church, while 55.74 percent were married in court. This finding supports the conclusions found in the review of literature that there is an increasing trend towards civil marriages and away from church marriages. The Cape Field, however, had

TABLE 5

PLACE OF MARRIAGE
(Item 1 of Adult Questionnaire)

Location	Number	Percentage
Adults Combined		
Church	91	36.11
Pastor's office or house	42	16.67
Magistrate's court	82	32.54
Traditional setting	12	4.76
Unmarried	18	7.14
No response	7	2.78
Total	252	
Trans-Orange Conference Adults		
Church	32	26.23
Pastor's office or house	9	7.38
Magistrate's court	68	55.74
Traditional setting	7	5.74
Unmarried	4	3.28
No response	2	1.64
Total	122	
Cape Field Adults		
Church	59	45.38
Pastor's office or house	33	25.38
Magistrate's court	14	10.77
Traditional setting	5	3.85
Unmarried	14	10.77
No response	5	3.85
Total	130	

There was a significant difference in the way the Trans-Orange Conference and the Cape Field answered this item ($x^2 = 63.094$, d.f. = 4, prob. = .000 where $\alpha = .05$).

70.76 percent church marriages against 10.77 percent civil marriages which shows a marked difference from the Trans-Orange Conference. This organization does not seem to follow the trend found in the review of literature. The deviation may have resulted because the constituency of the churches in the Cape Field is made up largely of one tribe.

Steyn and Rip (1968) gave figures of the declining church marriages in South Africa. In 1937 there were 82.2 percent church marriages against 30.2 percent civil marriages (p. 506). The Human Science Research Council of South Africa was unable to supply figures for the twenty years following 1975.

In the absence of population figures from which the government percentages were computed, no significant relationship between the government figures and the data could be computed statistically. However, by merely looking at the percentages, it would seem evident that the general trend of the decrease in church marriages and increase in civil marriages found in the general population was also present in the Seventh-day Adventist church.

When comparing the data of the present study for the period 1951-1960 with that of Steyn and Rip (1968) it would seem that the decline in church marriages among black Seventh-day Adventists in the Trans-Orange Conference was even greater than the decline for the general population. This trend of declining church marriages was consistent among Seventh-day Adventists in the Trans-Orange Conference in the twenty years following 1960 (see table 6).

Since the national trend of decreasing church marriages and increasing civil marriages is evident even in the Seventh-day Adventist

TABLE 6

YEAR AND PLACE OF MARRIAGE
(Combined items 1 and 2 of Adult Questionnaire)

Time Period	Ch. Marriages		Pastor's Office		Mag. Office		Trad. Set.	
	No.	Percentage	No.	Percentage	No.	Percentage	No.	Percentage
Adults Combined								
1971-1981	27	38.03	11	15.49	27	38.03	6	8.45
1961-1970	21	38.18	12	21.82	20	36.36	1	1.82
1951-1960	20	35.71	12	21.43	21	37.50	1	1.79
1941-1950	18	51.43	7	20.00	8	22.86	2	5.71
1931-1940	5	38.46	-	-	6	46.15	2	15.38
Trans-Orange Conference								
1971-1981	6	17.65	3	8.82	22	64.71	3	8.82
1961-1970	7	25.93	2	7.41	17	62.96	1	3.70
1951-1960	11	35.48	1	3.23	17	54.84	1	3.23
1941-1950	7	41.18	3	17.65	7	41.18	-	-
1931-1940	1	16.66	-	-	4	66.66	1	16.66
Cape Field								
1971-1981	21	56.76	8	21.62	5	13.61	3	8.11
1961-1970	14	50.-0	10	35.71	3	10.71	-	-
1951-1960	9	36.00	11	44.00	4	16.00	-	-
1941-1950	11	61.11	4	22.22	1	5.56	2	11.11
1931-1940	4	57.14	-	-	2	28.57	1	14.28

Church, there is a need to find the factors that may contribute to this trend. The following items related to the two questions under discussion

attempt to discover the factors that may have contributed to declining church marriages among black South African Seventh-day Adventists.

Effect of cost on church marriages

"Reducing church marriages, do expenses play a part?"

In comparing the adults and youth the data revealed that less than one quarter (23.81 percent) of the adults, and slightly more than one quarter (26.45 percent) of the youth feel that expenses cause a reduction in church marriages. Even though more adults (45.63 percent) and more youth (38.48 percent) believe that expenses had no effect on church marriages, there is not a clear majority in this direction either. However, one can see differences in the opinions of the adults and the youth. The adult respondents marking the "not sure" category (36.13 percent) is greater than either the "yes" (26.45 percent) or the "no" (34.84 percent) categories (see table 7). It appears that expenses have little effect on reducing the number of church marriages.

Statistical analysis shows that there is a significant difference in the way the adults and the youth responded to the question ($\chi^2 = 8.411$, d.f. = 3, prob. = .0382 where $\alpha = .05$). While more adults than youth feel that expenses of a church marriage do not contribute to a reduction of church marriages, a greater percentage of youth are not sure. Considering the fact that an overwhelming majority of the youth are either in school or not working, it probably may be concluded that they are not sure of the effect of the expenses because they have never been involved in the financial plans of marriage. Comparisons were further made between the responses of the Trans-Orange Conference

TABLE 7

THE EFFECT OF EXPENSES ON CHURCH MARRIAGE
(Item 3 on Adult Questionnaire; item 14
on Youth Questionnaire)

Responses	No. Adult	Percentage	No. Youth	Percentage
Combined Churches				
Yes	60	23.81	41	26.45
No	115	45.63	54	34.84
Not sure	58	23.02	56	36.13
No response	19	7.54	4	2.58
Trans-Orange Conference Churches				
Yes	21	17.21	17	20.48
No	57	46.72	32	38.55
Not sure	31	25.41	32	38.55
No response	13	10.66	2	2.41
Cape Field Churches				
Yes	39	30.00	24	33.33
No	58	44.62	22	30.56
Not sure	27	20.77	24	33.33
No response	6	4.62	2	2.78

A significant difference between the Trans-Orange Conference and the Cape Field ($x^2 = 7.8898$, d.f. = 2, Prob. = .019 where $\alpha = .05$). The youth also showed a significant difference ($x^2 = 8.5045$, d.f. = 2, Prob. = .014).

with those of the Cape Field. Statistically there was not a significant relationship in the responses of these two organizations ($\chi^2 = 7.8898$, d.f. = 2, prob. = .019 where $\alpha = .05$).

Lobola and church marriage

"Does lobola play a part in reducing church marriages?"

Item 4 on the adult questionnaire and 16 on the youth questionnaire sought information on whether or not lobola had an effect on reducing church marriages. Half of the adults and 39.35 percent of the youth do not believe that lobola plays a significant part in reducing church marriages (see table 8). A chi square analysis fails to show any significant relationship between the way the adults and the youth responded ($\chi^2 = 8.9970$, d.f. = 2, prob. = .011 where $\alpha = .05$). Again, when the two organizations were compared, no significant relationship existed ($\chi^2 = 13.5332$, d.f. = 2, prob. = .001, $\alpha = .05$). Among the youth a higher percentage (39.35 percent) of the respondents fall in the category of "not sure." As in the case of expenses of church marriages this may be a result of less experience or knowledge concerning lobola.

Although both church marriage expenses and lobola might have a small influence in the reduction of church marriages, they are not considered by the people as the main factors in reducing church marriages.

Effect of premarital children

"Does having children before marriage also contribute to decreased church marriages?"

This item deals with the possible effect of the presence of

TABLE 8

EFFECT OF LOBOLA ON CHURCH MARRIAGES
(Item 4 on the Adult Questionnaire and
16 on the Youth Questionnaire)

Responses	No. of Adult	Percentage	No. of Youth	Percentage
Combined Churches				
Yes	72	28.57	50	32.26
No	126	50.00	61	39.35
Not sure	39	15.48	42	27.10
No response	15	5.95	2	1.29
Trans-Orange Conference Churches				
Yes	32	26.23	23	27.71
No	57	46.72	31	37.55
Not sure	27	22.13	29	34.94
No response	6	4.92	-	-
Cape Field Churches				
Yes	40	30.77	27	37.50
No	69	53.08	30	41.67
Not sure	12	9.23	13	18.06
No response	9	6.92	2	2.78

Trans-Orange Conference compared with Cape Field ($x^2 = 13.5332$, d.f. = 2, prob. = .001, $\alpha = .05$). Youth compared with adults ($x^2 = 8.9970$, d.f. = 2, prob. = .001, $\alpha = .05$).

premarital children on reducing church marriages. A definite majority of the adults (69.05 percent) and the youth (60.65 percent) believe that premarital children contributed to decreased church marriages. The percentages of both adults and youth in the "no" and "not sure" categories are far below the clear-cut majority in the "yes" category. Though lobola and expenses of a church marriage may be contributing factors in reducing church marriages, in this case, the majority of respondents believe that premarital children have a definite effect (see table 9). Statistically there was no significant relationship in the way the two organizations responded to this item ($\chi^2 = 14.5931$, d.f. = 2, prob. = .001, $\alpha = .05$).

Probably there are many factors that contribute to premarital parenthood. About a quarter of the respondents seemed to imply that expenses of a church marriage and lobola could be among the contributing factors. There may be many other factors which were not investigated in this study.

Fear of marriage

"Do young people fear binding themselves in marriage with partners they are not sure of?"

More than half (54.76 percent) of the adults are of the opinion that young people fear binding themselves with partners of whom they are not sure. Respondents falling in the "not sure" category are 21.83 percent. Even though this data do not show an overwhelming majority of respondents who are of the opinion that the youth have this fear, the response gives an indication that the adults believe this is another factor contributing to decreased church marriages (see table 10). The

TABLE 9

EFFECT OF HAVING CHILDREN BEFORE
MARRIAGE ON CHURCH MARRIAGE
(Item 6 on the Adult Questionnaire and
Item 15 on the Youth Questionnaire)

Responses	No. of Adult	Percentage	No. of Youth	Percentage
Combined Church				
Yes	174	69.06	94	60.65
No	43	17.06	26	16.77
Not sure	25	9.92	33	21.29
No response	10	3.97	2	1.29
Trans-Orange Conference Churches				
Yes	78	63.93	40	48.19
No	22	18.03	19	22.89
Not sure	17	13.93	23	27.71
No response	5	4.10	1	1.20
Cape Field Churches				
Yes	96	73.85	54	75.00
No	21	16.15	7	9.72
Not sure	8	6.15	10	13.89
No response	5	3.85	1	1.39

Trans-Orange Conference compared with Cape Field ($x^2 = 14.5931$, d.f. = 2, prob. = .001, $\alpha = .05$). Adults and youth also showed no relationship ($x^2 = 9.6070$, d.f. = 2, prob. = .008, where $\alpha = .05$).

TABLE 10

FEAR OF YOUTH TOWARD MARRIAGE
(Item 5 on the Adult Questionnaire)

Responses	Number	Percentage
Combined Adults		
Yes	138	54.76
No	40	15.87
Not sure	55	21.83
No response	19	7.54
Trans-Orange Conference Adults		
Yes	70	57.38
No	14	11.48
Not sure	25	20.49
No response	13	10.66
Cape Field Adults		
Yes	68	52.31
No	26	20.00
Not sure	30	23.08
No response	6	4.62

Trans-Orange Conference compared with Cape Field showed a significant relationship ($x^2 = 3.1308$, d.f. = 2, prob. = 2.09, $\alpha = .05$).

adults from the Trans-Orange Conference and the Cape Field have a high degree of agreement on this item.

Church or civil marriages

"Does it make any difference to you whether young people get married in church or at the magistrate's court?"

The people seem concerned about the place where the youth are married. A majority of the adult respondents (61.51 percent) indicate that it makes a difference to them where marriage takes place. Nearly one-fourth (24.60 percent) of the respondents say it makes no difference where their youth are married (see table 11).

Although the data show the existence of some measure of indifference to church marriages, they also reveal that it is not a major factor contributing to decreased church marriages (see table 11). The difference between the Cape Field respondents and the Trans-Orange Conference respondents is clear. In the Cape Field the respondents who feel that it makes a difference to them where the marriage takes place are a clear majority (66.92 percent) while in the Trans-Orange Conference they are only slightly more than half (55.74 percent). This difference may be attributed to the fact that the Cape Field constituency seem to be more spiritual than the Trans-Orange constituency (see table 33 on p. 119).

"If you have no money for a church wedding, what would you rather do?"

The aim of this item was to seek the same information needed in item 7 but from another perspective. Only 12.70 percent of the respondents feel that the magistrate's court would be an alternative if they

TABLE 11

ADULTS' PERCEIVED IMPORTANCE OF CHURCH MARRIAGE
(Item 7 on the Adult Questionnaire)

Responses	Number	Percentage
Combined Adults		
Yes	155	61.51
No	62	24.60
Not sure	24	9.52
No response	11	4.37
Trans-Orange Conference Adults		
Yes	68	55.74
No	35	28.69
Not sure	14	11.48
No response	5	4.10
Cape Field Adults		
Yes	87	66.92
No	27	20.77
Not sure	10	7.69
No response	6	4.62

Trans-Orange Conference compared with Cape Field showed a significant relationship ($\chi^2 = 22.2492$, d.f. = 4, prob. = .000, $\alpha = .05$).

had no money for a church wedding. A large percentage (44.05 percent) would have been willing to wait till they had money and another considerable percentage (32.94 percent) would have a pastor conduct the marriage in his office (see table 12). The same difference between the two population segments which was observed under item 7 shows up under item 8. Many more respondents (20.49 percent) in the Trans-Orange Conference consider the magistrate's court an alternative as compared to few (5.38 percent) in the Cape Field.

Encouragement of church marriages

When the respondents were asked how they would rate various influences in encouraging church marriages, i.e., the home, the school, the church, place of work, or friends, the home and the church received identical percentages (70.63 percent), then comes the school (57.14 percent), and friends (46.03 percent). The place of work ranks last (42.46 percent). These figures are displayed in table 13.

The above data reveal that the home and the church are probably represented as the institutions considered by the respondents as the centers of religious education. Even though the church school represents another center of religious education, the scarcity of such church-related schools in the areas surveyed may have caused respondents to think about public schools and hence schools rated lower as compared to the other two institutions.

Summary of responses related to questions on church marriage

The data reveal that there is a more serious decline in church marriages among Seventh-day Adventists in the Trans-Orange Conference

TABLE 12

ALTERNATIVES CHOSEN IN PLACE OF CHURCH WEDDING
WHEN MONEY IS LACKING
(Item 8 on the Adult Questionnaire)

Alternatives	Number	Percentage
Combined Adults		
Wait until I have money	111	44.05
Go borrow money	5	1.98
Have a minister conduct the marriage in his office	83	32.94
Go to the magistrate's court	32	12.70
Conduct the marriage in the traditional way	5	1.98
No response	16	6.35
Trans-Orange Conference Adults		
Wait until I have money	35	28.69
Go borrow money	3	2.46
Have a minister conduct the marriage in his office	44	36.07
Go to the magistrate's court	25	20.49
Conduct the marriage in the traditional way	3	2.46
No response	12	9.84
Cape Field Adults		
Wait until I have money	76	58.46
Go borrow money	2	1.54
Have a minister conduct the marriage in his office	39	30.00
Go to the magistrate's court	7	5.38
Conduct the marriage in the traditional way	2	1.54
No response	4	3.08

Trans-Orange Conference compared with Cape Field showed no significant relationship ($x^2 = 22.2492$, d.f. = 4, prob. = .000, $\alpha = .05$).

TABLE 13
FACTORS MOST INFLUENTIAL IN ENCOURAGING CHURCH MARRIAGES
 (Items 9-13 on the Adult Questionnaire)

	Item 9 Home		Item 10 School		Item 11 Church		Item 12 Work Place		Item 13 Friends	
	No.	Percentage	No.	Percentage	No.	Percentage	No.	Percentage	No.	Percentage
Good	178	70.63	144	57.14	178	70.63	107	42.46	166	46.03
Fair	38	15.08	48	19.05	25	9.92	51	20.24	55	21.83
Poor	5	1.98	27	10.71	11	4.37	21	8.33	23	9.13
Very poor	8	3.17	-	-	7	2.78	31	12.30	20	7.94
No response	23	9.13	33	13.10	31	12.30	42	16.67	38	15.08

than among the rest of the population of the country. Neither lobola nor church marriage expenses are seen as major contributing factors to decreasing church marriages. The data show a limited indifference to church marriages on the part of the population. Two problems emerge as contributing factors in the decreasing number of church marriages: namely, (1) the birth of children before marriage and (2) the fear that young people have of binding themselves with partners of which they are not sure. Two institutions, the home, and the church, emerge as the most helpful in encouraging church marriages. The school comes next. Probably the school does not rank high because of the scarcity of Christian schools in the area.

Lobola--As Perceived by
Seventh-day Adventists

Items 14-16 on the adult questionnaire and items 1-7 on the youth questionnaire are related to question 3: "Do South African Seventh-day Adventists approve of the practice of the lobola custom?" This main question was divided into several sub-questions.

Seventh-day Adventists and lobola

"Is lobola still practiced by Seventh-day Adventists you know?"

In order to deal with this question, it first had to be established whether or not the custom was practiced. The question was directed to both the adults and the youth.

An overwhelming majority (84.52 percent) of the adults and of the youth (76.77 percent) said that the lobola custom is still practiced; 9.13 percent of the adults and 21.29 percent of the youth believe that

lobola is no longer practiced and 4.67 percent did not respond to that question. When the two organizations (Trans-Orange Conference and Cape Field) are considered separately, it becomes clear that the larger number of those who believe lobola is no longer practiced, come from the Trans-Orange Conference and very few from the Cape Field. In the Trans-Orange Conference 77.05 percent of the adults and 62.65 percent of the youth confirmed that the custom is still practiced; 13.93 percent of the adults and 34.94 percent of the youth believe it is no longer practiced and 6.34 percent did not respond. The Cape Field has 91.54 percent of the adults and 93.06 percent of the youth who acknowledge the practice of the lobola custom; 4.95 percent deny its practice and 2.97 percent did not respond (see table 14).

Traditional practices seem to have persisted in the homogeneous Cape Field constituency much more strongly than they have in the Trans-Orange Conference constituency which has a diversity of tribes. There is also a significant difference statistically in the way the adults and youth responded to this question ($x^2 = 10.7169$, d.f. = 1, prob. = .001, $\alpha = .05$). A greater percentage of the adults than youth tend to be more traditional. This difference may be explained by more exposure of the youth to Western influence than their parents were in their youth.

The small percentage of those who do not believe that Seventh-day Adventists practice this custom could probably be either new members who are not yet acquainted with the practices of Seventh-day Adventists or old Adventists who have resolved within themselves to break with the custom. However, the figures indicate that on the whole, black South African Seventh-day Adventists still practice the lobola custom.

TABLE 14

CURRENT PRACTICE OF LOBOLA AMONG SDA'S
AS PERCEIVED BY CHURCH MEMBERS
(Item 14 on the Adult Questionnaire and 1
on the Youth Questionnaire)

Responses	Adults		Youth	
	No.	Percentage	No.	Percentage
Adults and Youth of Combined Churches				
Yes	213	84.52	119	76.77
No	23	9.13	33	21.29
No response	16	6.35	3	1.94
Trans-Orange Conference Churches				
Yes	94	77.05	52	62.65
No	17	13.93	29	34.94
No response	11	9.02	2	2.41
Cape Field Churches				
Yes	119	91.54	67	93.06
No	6	4.62	4	5.56
No response	5	3.85	1	1.39

There was no significant relationship between the Trans-Orange Conference responses and the Cape Field responses ($x^2 = 27.9239$, d.f. = 1, prob. = .000 where $\alpha = .05$). Adults and youth responses also showed no significant relationship ($x^2 = 10.7169$, d.f. = 1, prob. = .001 where $\alpha = .05$).

Lobola and Christian principles

"Do you think lobola violates any Christian principle?"

The question that comes to mind is whether Seventh-day Adventists practice this custom out of a free conscience or not. Items 15 on the adult questionnaire and 3 on the youth questionnaire dealt with the question. In responding to this question more than a quarter (27.38 percent) of the adults and 36.77 percent of the youth felt that lobola violates some Christian principle; 37.30 percent of the adults and 34.19 percent of the youth believe that lobola does not violate any Christian principles. Almost one-fourth of both adults (25.79 percent) and youth (25.81 percent) are not convinced whether it does or not, and 7.13 percent made no responses (see table 15).

Those who feel that lobola does violate a Christian principle were asked to identify the principle violated. In spite of the fact that some had indicated that lobola does violate some Christian principle or principles, many either could not write down any principle violated or contradicted themselves by saying that lobola does not violate any Christian principle.

Only thirty-five respondents wrote what they feel are violations of Christian principles. Some of the comments and the number of respondents who made them are: (1) nine feel that lobola violates the principle of love; (2) six feel that it is a commercial transaction; (3) four believe that it is a heathen custom; (4) six condemn it for the financial problems it brings; (5) three feel that it violates the ten commandments; (6) one says it destroys unity; (7) one feels it encourages selfishness; (8) one believes it leads to fornication;

TABLE 15

LOBOLA AND CHRISTIAN PRINCIPLES
(Item 15 on the Adult Questionnaire and 3
on the Youth Questionnaire)

Responses	Adults		Youth	
	No.	Percentage	No.	Percentage
Adult and Youth Combined Churches				
Yes	69	27.38	57	36.77
No	94	37.30	53	34.19
I don't know	65	25.79	40	25.81
No response	24	9.52	5	3.23
Trans-Orange Conference Churches				
Yes	42	34.43	31	37.35
No	49	40.16	29	34.94
I don't know	18	14.75	19	22.89
No response	13	10.66	4	4.82
Cape Field Churches				
Yes	27	20.77	26	36.11
No	45	34.62	24	33.33
I don't know	47	36.15	21	29.17
No response	11	8.46	1	1.39

Trans-Orange Conference compared with Cape Field showed no significant relationship ($x^2 = 12.8678$, d.f. = 2, prob. = .002, $\alpha = .05$). There is a significant relationship between adults and youth ($x^2 = 2.5437$, d.f. = 2, prob. = .280, $\alpha = .05$).

(9) two argued that Adam paid nothing for Eve; (10) one feels it reduces church marriages; (11) one argued that according to the Bible, the gifts were given to the bride and not to the parents. The case of Isaac was given as an example.

Some of the comments made by the thirty-five respondents are not violations of Christian principles. Even those comments that might be regarded as mentioning specific principles violated, are varied and do not point to the same principle or principles.

The young people were also asked if they would like to pay lobola or to have lobola paid for them before they got married. Of a total of 155, eighty-two (52.9 percent) responded affirmatively; thirty-one (20 percent) do not want to pay or have lobola paid for them; and forty-two (27.09 percent) made no responses. A difference in the way young people from the two different organizations responded is noted. In the Trans-Orange Conference, 36.14 percent of the youth responded affirmatively; 28.92 percent do not want to pay or to have the lobola paid for them, and 34.94 percent made no responses. The youth of the Cape Field seem to favor the practice of the lobola custom as 72.22 percent of them responded affirmatively. Only 8.33 percent do not want to pay or to have lobola paid for them, while 19.44 percent made no responses.

In spite of the fact that the Cape Field youth have had a similar exposure to Western influence as the Trans-Orange Conference youth, there is a vast difference of opinion on the practice of the lobola custom. This difference may again be attributed to homogeneity of the Cape Field constituency as compared with the diverse tribal constituency of the Trans-Orange Conference.

Lobola as a commercial transaction

"Do you regard lobola as a commercial transaction?"

Response to this item does not show a clear position adopted by young people (see table 16). On the whole, 34.19 percent do not know whether or not it is a commercial transaction; 31.61 percent feel it is; 26.45 percent believe it is not, and 5.81 percent did not respond. The data show that there is a difference of opinion when it comes to lobola as a commercial transaction. The same traditional tendencies of the Cape Field youth are again evident.

There may be a number of possible reasons why young people have not adopted a clear position on this question. In the culture where they have their roots, lobola is not considered a commercial transaction. The new culture to which they are now exposed views lobola as a commercial transaction. There is also a possibility that they lack convincing arguments either to prove lobola as a commercial practice or to defend it as a non-commercial transaction.

Money and delay of marriage

"Will the lack of money delay your desired date of marriage?"

A majority (58.06 percent) of young people feel that the practice of lobola would definitely delay their desired date of marriage. Only 27.10 percent felt it would not, 12.90 percent were not sure, and 1.94 percent did not respond (see table 17).

It should be noted that only 57 of the 155 respondents were employed at the time data were collected for this study. Furthermore, it appears that the youth might perceive lobola as becoming an

TABLE 16

RESPONSES AS TO WHETHER LOBOLA CUSTOM IS
CONSIDERED A COMMERCIAL TRANSACTION
(Item 5 on the Youth Questionnaire)

Responses	Number	Percentage
Combined Youth		
Yes	57	31.61
No	41	26.45
I don't know	53	34.19
No responses	9	5.81
Trans-Orange Conference Churches		
Yes	31	37.35
No	16	19.28
I don't know	30	36.14
No responses	6	7.23
Cape Field Churches		
Yes	18	25.00
No	25	34.72
I don't know	26	36.11
No responses	-	-

A significant relationship existed between the Trans-Orange Conference and the Cape Field ($\chi^2 = 5.2878$, d.f. = 2, prob. = .071, $\alpha = .05$).

individual responsibility while the adults tend to view lobola still in the context of a kinsmen responsibility (see table 17).

TABLE 17
EFFECT OF LACK OF MONEY ON MARRIAGE DATE
(Item 6 on the Youth Questionnaire)

Responses	Number	Percentage
Youth in Combined Churches		
Yes	90	58.06
No	42	27.10
I don't know	20	12.90
No responses	3	1.94
Trans-Orange Conference Youth		
Yes	42	50.60
No	28	33.73
I don't know	12	14.46
No responses	1	1.20
Cape Field Youth		
Yes	48	66.67
No	14	19.44
I don't know	8	11.11
No responses	2	2.78

A significant relationship existed between the Trans-Orange Conference and the Cape Field ($\chi^2 = 4.9502$, d.f. = 2, prob. = .084, where $\alpha = .05$).

Premarital children and lobola

"Sometimes a child is born before marriage. Would you blame this problem on lobola?"

More than half (56.13 percent) of the respondents do not think that the problem of premarital children could be blamed on lobola. On the other hand, more than a quarter (28.39) view lobola as one of the contributing factors to the presence of premarital children (see table 18).

The percentage of the group (28.39 percent) that views lobola as one of the contributing factors to the presence of premarital children is close to the percentage of the group (32.26 percent) that views lobola as playing a part in reducing church marriages and the percentage of the group (26.45 percent) that views expenses as contributing to decreased church marriages.

While the majority of the respondents see no relationship between lobola and decreased church marriages and between expenses and decreased church marriages, more than a quarter of the respondents indicated by their responses that lobola, expenses of a church marriage, premarital children, and decreased church marriages may be interrelated.

The Effect on Length of Marriage

Items 17-20 on the adult questionnaire are related to question 4: "Do people feel that lobola has any relationship with a longer marriage union?"

TABLE 18

EFFECT OF LOBOLA ON NUMBER OF CHILDREN
BORN OUT OF WEDLOCK
(Item 7 on the Youth Questionnaire)

Responses	Number	Percentage
Youth in Combined Churches		
Yes	44	28.39
No	87	56.13
I don't know	19	12.26
No responses	5	3.23
Trans-Orange Conference Youth		
Yes	20	24.10
No	48	57.83
I don't know	11	13.25
No responses	4	4.82
Cape Field Youth		
Yes	24	33.33
No	39	54.17
I don't know	8	11.11
No responses	1	1.39

No significant relationship existed between the Trans-Orange Conference and the Cape Field ($\chi^2 = 1.3455$, d.f. = 2, prob. = .510, $\alpha = .05$).

Kinsmen and lobola

"Do kinsmen of a young man feel responsible to contribute towards lobola?"

Nearly half (49.21 percent) of the respondents feel that kinsmen have some responsibility to contribute to lobola; 22.22 percent are not sure; 17.86 percent believe that the kinsmen no longer feel responsible; and 10.71 percent did not respond (see table 19). A majority (57.69 percent) of Cape Field respondents continue to show the traditional tendencies as compared to the 40.16 percent of the Trans-Orange Conference.

Responses to this item reveal how much of the traditional kinsmen structure is still operational. This is important to know since it was pointed out in the review of literature that kinsmen cooperation is believed to engender longer marriage unions.

Kinsmen and the modern wife

"Does the modern wife feel responsible not only to the husband but also to the husband's kinsmen?"

The aim of this item was to inquire into the kinsmen structure (as in item 17) from a different perspective. There were 57.14 percent who responded affirmatively; 21.88 percent no longer feel responsible; 14.29 percent are not sure, and 6.75 percent did not respond to the question (see table 20).

When one considers the responses of item 17 together with those of item 18, it is safe to estimate that more than half of the people are still trying to maintain the traditional kinsmen structure. In spite of the fact that the majority of the Seventh-day Adventists

surveyed lived in the urban areas, yet the traditional kinsmen ties are still operational.

TABLE 19
RESPONSIBILITY OF KINSMEN IN REGARD TO LOBOLA
AS PERCEIVED BY ADULTS
(Item 17 on the Adult Questionnaire)

Responses	Number	Percentage
Combined Adults		
Yes	124	49.21
No	45	17.86
I don't know	56	22.22
No response	27	10.71
Trans-Orange Conference Churches		
Yes	49	40.16
No	25	20.49
I don't know	32	26.23
No response	16	13.11
Cape Field Churches		
Yes	75	57.69
No	20	15.38
I don't know	24	18.46
No response	11	8.46

No significant relationship existed between the two organizations ($\chi^2 = 6.4203$, d.f. = 2, prob. = .040 where $\alpha = .05$).

TABLE 20

THE MODERN WIFE'S PERCEIVED RESPONSIBILITY
TO HUSBAND'S KINSMEN
(Item 19 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes	144	57.14
No	55	21.83
I don't know	36	14.29
No response	17	6.75
Trans-Orange Conference Churches		
Yes	67	54.92
No	23	18.85
I don't know	21	17.21
No response	11	9.02
Cape Field Churches		
Yes	77	59.23
No	32	24.62
I don't know	15	11.54
No response	6	4.62

A significant relationship existed between the two organizations ($\chi^2 = 2.4555$, d.f. = 2, prob. = .293, $\alpha = .05$).

Kinsmen and the marriage union

"Do kinsmen of both parties feel responsible to see that the couple stay married?"

It is clear from the responses given that there is a strong feeling of responsibility from the kinsmen of both parties to maintain the marriage of the couple. A large majority (75.40 percent) indicated

that the kinsmen feel responsible; 9.13 percent of the respondents are of the opinion that the kinsmen do not feel any responsibility; 10.32 percent do not know, and 5.16 percent did not respond to the question (see table 21).

In the urban areas money and not cattle is used for lobola. Although in the traditional system kinsmen benefited from the lobola (cattle), they do not benefit from a lobola that is paid in cash. Since a greater percentage of Adventists surveyed live in the urban areas, money is mostly used as lobola. It can therefore be stated that in spite of the fact that kinsmen no longer benefit from lobola, there is a strong feeling of responsibility to see that the couple stays married.

This may probably be an indication that in the traditional structure the kinsmen were not interested in the longer marriage union of a couple just because they had benefited from lobola, but were interested because it was part of their cultural expectation.

Lobola and the dissolution of marriage

"Do you feel the absence of lobola makes it easier for a marriage to be dissolved?"

More than half (55.56 percent) of the respondents fear the absence of lobola makes marriage dissolution easier; 36.11 percent believe it does not; and 8.33 percent made no responses. When table 22 is observed, one notices that the majority (68.46 percent) who feel that the absence of lobola makes it easier for a marriage to be dissolved come from the more traditional Cape Field, while a large percentage of those who have opposite feelings come from the Trans-Orange Conference.

TABLE 21

KINSMEN'S PERCEIVED RESPONSIBILITY
IN PRESERVING MARRIAGE UNION
(Item 19 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes	190	75.40
No	23	9.13
I don't know	26	10.32
No response	13	5.16
Trans-Orange Conference Churches		
Yes	83	68.03
No	17	13.93
I don't know	14	11.48
No response	8	6.56
Cape Field Churches		
Yes	107	83.31
No	6	4.62
I don't know	12	9.23
No response	13	5.16

No significant relationship existed between the two organizations ($x^2 = 7.9569$, d.f. = 3, prob. = .047, $\alpha = .05$).

TABLE 22

PERCEIVED EFFECT OF ABSENCE OF LOBOLA
ON DISSOLUTION OF MARRIAGE
(Item 20 and the Adult Questionnaire)

Responses	Number	Percentage
Adult in Combined Church		
Yes	140	55.56
No	91	36.11
No response	21	8.33
Trans-Orange Conference Churches		
Yes	51	41.80
No	56	45.90
No response	15	12.30
Cape Field Churches		
Yes	89	68.46
No	35	26.92
No response	6	4.62

No significant relationship existed between the two organizations ($\chi^2 = 13.9851$, d.f. = 1, prob. = .000, $\alpha = .05$).

Considering responses to all the items that relate to this question, it would seem that although lobola might be one of the factors contributing to a longer marriage union as some (55.56 percent) view it, it seems that the kinsmen structure is mostly responsible for maintaining

a long marriage union. The kinsmen take an interest at the inception of the marriage and the woman respects those who were interested in the formation of the union. This mutual interest and respect continues for a long time after the union has been consummated.

Summary of responses related to lobola

It seems evident that lobola is still practiced by black South African Seventh-day Adventists. There seems to be a confusion as to whether lobola violates any Christian principle or not. If lobola does violate a Christian principle, this needs to be pointed out and the people be discouraged from practicing it. If it does not violate any Christian principle, people need to be set free from guilt feelings as they practice their traditional custom. If South African Seventh-day Adventists were taught to discontinue the custom because of its violation of Christian principles, it is obvious that they did not stop practicing it and the principles involved were never clear to them. No clear position was adopted by the youth on the question of lobola as a commercial transaction.

Although a majority (58.06 percent) feel that the practice of lobola would delay their desired date of marriage, a similar percentage (56.13 percent) do not think that the problem of premarital children could be blamed on lobola. It also seems that while some view lobola as a contributing factor to longer marriage unions, the real force behind the maintenance of a longer marriage union is the kinsmen structure.

Initiation Schools

Items 22-25 on the adult questionnaire and items 19-21 on the youth questionnaire are related to questions 5 and 6: (5) "Do people believe initiation schools have any moral training value?" and (6) "Is initiation an acceptable practice by those who profess the Seventh-day Adventist faith?"

Seventh-day Adventists and initiation

"What proportion of Seventh-day Adventist in your tribe practice initiation?"

Less than half of the respondents (42.06 percent) believe initiation is practiced all the time; 6.75 percent said more than half of the people practice it; 14.68 percent believe that less than half practice it; 17.06 percent said it is not practiced at all; and 19.44 percent of the people made no responses.

Almost every tribe reported some limited practice of the custom. Initiation seems to be more prevalent among the respondents of the Cape Field. While in the Trans-Orange Conference only 14.75 percent believe it is practiced all the time against 27.87 percent who feel it is not practiced at all, in the Cape Field there are 67.69 percent who feel it is practiced all the time against 6.92 percent who believe it is not practiced at all (see table 23).

The data from the multi-tribal Trans-Orange Conference confirm that some tribes continue to practice initiation while others have abandoned it as was reported in the review of literature. Obviously the Cape Field constituency comprises a tribe where the custom is still very much alive. It is also possible that the 14.75 percent of the

TABLE 23

SEVENTH-DAY ADVENTISTS AND THEIR PERCEPTION
ON TRIBAL INITIATION PRACTICES
(Proportion of Seventh-day
Adventists Tribe Practice)

Responses	Number	Percentage
Adults in Combined Churches		
Not practiced at all	43	17.06
Less than half practice it	37	14.68
More than half practice it	17	6.75
Practiced all the time	106	42.06
No response	49	19.44
Trans-Orange Conference Churches		
Not practiced at all	34	27.87
Less than half practice it	23	18.85
More than half practice it	10	8.20
Practiced all the time	18	14.75
No response	37	30.33
Cape Field Churches		
Not practiced at all	9	6.92
Less than half practice it	14	10.77
More than half practice it	7	5.38
Practiced all the time	88	67.69
No response	12	9.23

No significant relationship between the two organizations ($\chi^2 = 59.6928$, d.f. = 3, prob. = .000, $\alpha = .05$).

Trans-Orange Conference respondents who believe that the custom is practiced all the time might have come largely from the same tribe as the Cape Field group.

Initiation and moral training

"Does the training and instruction at an initiation school affect the behavior of young people favorably?"

No clear position emerges from the responses to this question. Even in the Cape Field where the practice of the custom is prevalent, the feeling that training and instruction at an initiation school has a positive outcome, is minimal (25.38 percent). On the other hand, only 5.95 percent of the respondents feel the training has unfavorable results (see table 24). More than a quarter (26.19 percent) responded in the "I don't know" category.

If some tribes practice the custom on a limited scale, it is understandable that they would be ignorant about the effect of initiation schools on the behavior of young people. However, the fact that only about a quarter (25.38 percent) of the respondents in the Cape Field where the custom is prevalent, feel that initiation schools have a positive effect reveals that the respondents do not view this issue in the context of moral training.

Initiation and Christian practice

"Do you believe it is right for Christians to practice initiation?"

The percentage of the combined group could be misleading. It could easily give the impression that on the whole Seventh-day Adventists believe that it is right for Christians to practice initiation.

TABLE 24

SDA PERCEPTION OF THE EFFECTS OF INITIATION
SCHOOL ON YOUTH BEHAVIOR
(Item 23)

Responses	Number	Percentage
Adults in Combined Churches		
Not at all	59	23.41
To a slight degree	33	13.10
To a greater degree	43	17.06
Unfavorably	15	5.95
I don't know	66	26.19
No response	36	14.29
Trans-Orange Conference Adults		
Not at all	36	29.51
To a slight degree	4	3.28
To a greater degree	10	8.20
Unfavorably	6	4.92
I don't know	40	32.79
No response	26	21.31
Cape Field Adults		
Not at all	23	17.69
To a slight degree	29	22.31
To a greater degree	33	25.38
Unfavorably	9	6.92
I don't know	26	20.00
No response	10	7.69

No significant relationship between the two organizations ($\chi^2 = 35.4468$, d.f. = 4, prob. = .000, $\alpha = .05$).

As in item 22, the overwhelming majority (78.46 percent adults and 70.83 percent youth) who feel that Christians could practice initiation with no guilty consciences come from the Cape Field. The story is different in the Trans-Orange Conference. Only about a quarter (25.41 percent) of the adults and 10.84 percent of the youth might come from people of the same tribe as the Cape Field constituency (see table 25). The statistical difference is significant in the way the adults and the youth answered the question ($\chi^2 = 57.8152$, d.f. = 2, prob. = .000 where $\alpha = .05$). This vast difference may be explained by the fact that the adults who know more about the custom have not found it opposed to Christian life although on the other hand they do not see it as making a positive contribution. The youth, being more westernized, may be looking upon the practice as a heathen custom.

Initiation and Christian principles

"Does initiation violate any Christian principle?"

On the whole there seems to be uncertainty as to whether initiation violates any Christian principle or not. The Cape field youth lean more on the side of no violation of Christian principle. This should be expected since under item 19 and overwhelming majority (70.83 percent) of them feel that Christians could practice initiation with no guilty consciences (see table 26).

Item 21 on the youth questionnaire asked those who feel that a Christian principle is violated to state the principle. In spite of the fact that 20.65 percent feel that initiation does violate a Christian principle, only eleven (7.09 percent) were able to write down what

TABLE 25

SDA'S PERCEPTION OF THE ROLE OF
INITIATION BY CHRISTIANS
(Item 24 in the Adult Questionnaire and
19 of Initiation by Christians)

Responses	Adult No.	Percentage	Youth No.	Percentage
Adult Combined				
Yes	133	52.78	60	38.71
No	78	30.95	37	23.87
Not sure	-	-	32	20.65
No responses	41	16.27	26	16.77
Trans-Orange Conference Adult and Youth				
Yes	31	25.41	9	10.84
No	63	51.64	28	33.73
Not sure	-	-	24	28.92
No response	28	22.95	22	26.51
Cape Field Adult and Youth				
Yes	102	78.46	51	70.83
No	15	11.54	9	12.50
Not sure	-	-	8	11.11
No response	13	10.00	4	5.56

No significant relationship between the two organizations ($\chi^2 = 114.2780$, d.f. = 2, prob. = .000, $\alpha = .05$). Adults compared with the youth also showed no significant relationship ($\chi^2 = 57.8152$, d.f. = 2, prob. = .000 where $\alpha = .05$).

TABLE 26

INITIATION AND ITS PERCEIVED VIOLATION
OF CHRISTIAN PRINCIPLES
(Item 20 in the Youth Questionnaire)

Responses	Number	Percentage
Youth in Combined Churches		
Yes	32	20.65
No	46	29.68
Not sure	47	30.32
No response	30	19.35
Trans-Orange Conference Youth		
Yes	17	20.48
No	12	14.46
Not sure	30	36.14
No response	24	28.92
Cape Field Youth		
Yes	15	20.83
No	34	47.22
Not sure	17	23.61
No response	6	8.33

No significant relationship existed between the two organizations ($\chi^2 = 13.8941$, d.f. = 2, prob. = .001 where $\alpha = .05$).

they think are violated Christian principles. There were three who feel that initiation is a heathen custom; two believe it has connections

with ancestor worship; one feels that the very act of cutting one's body is contrary to Christ's will; one believes that it alienates those who do not practice it; one is against the tendency of mixing with unbelievers in the custom; one feels that it destroys unity; one calls that those who are in Christ do not need the custom, and one calls that it results in many children without fathers. It is not clear what is meant by the last explanation. The rest of the young people did not respond to this question.

As was the case with lobola, it is again difficult to pick out the principles violated from the explanations given above. The responses indicate that although a custom may be called a heathen practice, it does not necessarily violate a Christian principle. It is possible that the respondents lacked words to explain what they meant. How initiation destroys unity was not explained. Other explanations are equally unclear. Even though the respondents who practice this custom view it as of little moral training value, they do not categorize it as a violation of Christian principle.

The operation of the initiation custom

"Whom would you prefer to help you in the initiation custom?"

On this item, responses from the Trans-Orange Conference and those from the Cape Field are almost identical with the largest difference being 2.92 percent. The Trans-Orange Conference, whose data reveal that the practice is on a minimal scale, had a higher percentage (59.84 percent) than the Cape Field (56.92 percent) of those who prefer the help of the church members (see table 27).

TABLE 27

SELECTED HELPERS IN INITIATION CUSTOM
AS CHOSEN BY SDA'S
(Item 25 of the Adult Questionnaire)

Responses	Number	Percentage
Adult in Combined Churches		
Kinsmen	34	13.49
Church members	147	58.33
Either group	21	8.33
No responses	50	19.84
Trans-Orange Conference Churches		
Kinsmen	15	12.30
Church members	73	59.84
Either group	9	7.38
No responses	25	20.49
Cape Field Churches		
Kinsmen	19	14.62
Church members	74	56.92
Either group	12	9.23
No responses	25	19.23

A significant relationship existed between the two organizations ($\chi^2 = 0.5901$, d.f. = 2, prob. = .745 where $\alpha = .05$).

Most likely, some respondents object to this practice because of the involvement of kinsmen who usually play a leading role. In most instances the kinsmen are not necessarily Christians. The thinking of

the respondents seems paradoxical because under the section on lobola, it was observed that the kinsmen structure is, to a certain extent, operational. On the other hand, it may not necessarily be paradoxical thinking on their part, but may be a desire to replace the kinsmen structure with a closer working relationship with church members.

Summary of responses related to initiation

Apparently there is a concentration of the practice in the Cape Field and very little in the Trans-Orange Conference. In spite of the fact that initiation is practiced by some, there is no clear conviction on their part that the initiation custom has any moral training value. The majority of those who practice the custom believe that it is right for Christians to continue with it and they also tend to see no violations of Christian principles in the custom. The involvement of church members is preferred to other groups.

The Seventh-day Adventist church has avoided taking a stand on the question of initiation. Since this custom is practiced regularly by a certain section of the constituency, the church needs to make a statement on it. If it violates Christian principles, the church should come out and condemn it. If it does not violate any Christian principle, this also needs to be stated that people may be guided in their actions.

The Marriage Union

Items 41-52 in the adult questionnaire are related to question 7: "Are the factors that ensure a strong marriage union present in the African family?" Item 41 was included in the questionnaire to sift

out those who were not married because this group of questions were not applicable to them.

The state of marriage

"How would you rate your marriage?"

Only 41.67 percent rate their marriages as very happy; 23.41 consider their marriages as usually happy; 11.90 percent have marriages that are usually troubled; and 7.14 percent have very troubled marriages (see table 28). Many (15.87 percent) did not respond to this question. It is unlikely that the 15.87 percent who did not respond could have fallen in the "very happy" category. On the other hand, it is possible that they could have fallen either in the "usually happy" "usually troubled" or "very troubled" categories. They might not have responded lest their spouses would ask how they answered the question.

Since the strength of the church, and on a broad basis the strength of the nation, depends on the strength and happiness of the family (White, 1954, p. 549), the small (41.67 percent) percentage of the "very happy" marriages is a disturbing factor. The usually troubled group could easily develop into the "very troubled" category unless help would come to those couples. This would mean that nearly twenty percent (19.04 percent) of the marriages would have a potential of being "very troubled." Probably this figure could be even greater if the 15.87 percent who did not respond had done so.

Expression of love

"Which of the following do you regard as the best way of showing love to your spouse?"

More than a quarter (28.57 percent) of the respondents reported

TABLE 28

HAPPINESS IN MARRIAGE AS PERCEIVED BY
ADULT RESPONDENTS
(Item 42 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Very happy	105	41.67
Usually happy	59	23.41
Usually troubled	30	11.90
Very troubled	18	7.14
No responses	40	15.87
Trans-Orange Conference Adults		
Very happy	44	36.07
Usually happy	32	26.23
Usually troubled	19	15.57
Very troubled	9	7.38
No responses	18	14.75
Cape Field Adults		
Very happy	61	46.92
Usually happy	27	20.77
Usually troubled	11	8.46
Very troubled	9	6.92
No responses	22	16.92

A significant relationship existed ($\chi^2 = 5.2358$, d.f. = 3, prob. = .155, $\alpha = .05$).

that they showed their love to their spouses by buying them special gifts; 27.38 percent show love by having special times with their spouses; 25 percent did not respond to the question; 16.27 percent show their love in ways other than those mentioned above (see table 29).

One would think that the 19.04 percent whose marriages have a potential of being very troubled and the 15.87 percent who did not respond to this item probably comprised most of the quarter of the respondents who did not respond to this item. This item sought to find whether South African blacks believe in expressing their love to their spouses. On the whole, it can be concluded that they do, although they seem to prefer expressing their love privately.

Couples in church

"Do you usually sit next to your spouse in church?"

Traditionally African men conduct their affairs separately from the women folk. In beer parties, marriage ceremonies, initiation ceremonies and all other social occasions they sit by themselves while women gather in their own spot. Even in church this tendency has persisted. Usually men sit as a group on one side of the church while women sit on the other. The children usually occupy the front seats.

Item 44 continued to seek the same information sought in item 43. Over a quarter of the respondents (27.78 percent) sit next to their spouses always; a similar percentage (26.98 percent) do not sit next to their spouses at all; 21.83 percent occasionally sit next to their spouses; and 23.41 percent did not respond (see table 30). The majority of those who did not respond probably fell into the category of the "unmarried." Almost five percent more couples sit together in

TABLE 29

WAYS OF SHOWING LOVE FOR SPOUSE AS
 REPORTED BY SDA ADULTS
 (Item 43 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Kiss your spouse publicly	41	16.27
Special time with your spouse weekly	69	27.38
Buying your spouse a special gift	72	28.57
Other	7	2.78
No response	63	25.00
Trans-Orange Conference Adults		
Kiss your spouse publicly	20	16.39
Special time with your spouse weekly	28	22.95
Buying your spouse a special gift	40	32.79
Other	3	2.46
No response	31	25.41
Cape Field Adults		
Kiss your spouse publicly	21	16.51
Special time with your spouse	41	31.54
Buying your spouse a special gift	32	24.62
Other	4	3.08
No response	32	24.62

A significant relationship existed ($\chi^2 = 2.6094$, d.f. = 3, prob. = .456, $\alpha = .05$).

TABLE 30

FREQUENCY WITH WHICH SPOUSES SIT
TOGETHER IN CHURCH
(Item 44 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes	70	27.78
No	68	26.98
Sometimes	55	21.83
No response	59	23.41
Trans-Orange Conference Adults		
Yes	37	30.33
No	30	24.59
Sometimes	22	18.03
No response	33	27.05
Cape Field Adults		
Yes	33	25.38
No	38	29.23
Sometimes	33	25.38
No response	26	20.00

A significant relationship existed between the two organizations ($\chi^2 = 2.2173$, d.f. = 2, prob. = .330 where $\alpha = .05$).

the Trans-Orange Conference than in the Cape Field where traditional tendencies have appeared consistently.

Although more than a quarter of the respondents sit next to their spouses always, traditional tendencies still exist. This background information and the present situation revealed by the data is vital to family-life education that might be planned for the black South Africans. As was mentioned under item 43, and re-emphasized by the results of item 44, Africans prefer expressing their love privately.

Family prayer

"How often do you have family prayer in your home?"

This item was an attempt to inquire into the spiritual life practices of the family. More than half (55.95 percent) of the respondents reported having family worship regular morning and evenings; 11.51 percent have only occasional worship (see table 31). A higher percentage of the people in the Cape Field (63.85 percent) had regular morning and evening prayers than in the Trans-Orange Conference (47.54 percent).

Comparative data reveal a seemingly more spiritual tone in the Cape Field than in the Trans-Orange Conference. As has already been observed, the Cape Field reported 70.76 percent church marriages against 10.77 percent civil marriages, while the Trans-Orange Conference had 33.61 percent church marriages against 55.74 percent civil marriages. In the Cape Field, 66.92 percent of the respondents are concerned about the place where young people get married while this is a concern to 55.74 percent in the Trans-Orange Conference. More than twenty percent (20.49 percent) of the respondents in the Trans-Orange Conference see the magistrate's court as an alternative if there is no money for

TABLE 31

FREQUENCY OF FAMILY PRAYER
(Item 45 on the Adult
Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Every morning and evening	141	55.95
Every morning only	2	.79
Every evening only	39	15.48
Occasionally	29	11.51
Never	2	.79
No response	39	15.48
Trans-Orange Conference Adults		
Every morning and evening	58	47.54
Every morning only	2	1.64
Every evening only	15	12.30
Occasionally	27	22.13
Never	2	1.64
No response	18	14.75
Cape Field Adults		
Every morning and evening	83	63.85
Every morning only	-	-
Every evening only	24	18.46
Occasionally	2	1.54
Never	-	-
No response	21	16.15

No significant relationship ($\chi^2 = 26.4384$, d.f. = 4, prob. = .000).

a church wedding as compared to 5.38 percent of the Cape Field. Probably, the erosion of traditional practices does not necessarily make people more spiritual.

Special prayer

"How often do you have special prayer with your spouse besides family prayer?"

Item 46 was a further inquiry into the spiritual life practices. There were 32.92 percent of the respondents who had regular private prayers with their spouses and more than a quarter (25.40 percent) had occasional special prayers. The percentage of those who did not respond to this question was high (22.22 percent). From looking at the figures, it is evident that a greater percentage of the people engage in regular family prayers than they do privately as couples (table 32). Again there are more (36.92 percent) in the Cape Field who engage in this kind of spiritual exercise than there are in the Trans-Orange Conference (28.69 percent).

Pastoral visits

"How often do you get a pastoral visit?"

The visitation into which item 47 inquired went beyond a pastoral visit by a pastor and this was made clear in the questionnaire. It included visitations by church elders, deacons, or any other church officers. Those who reported a monthly visit from the church were 19.8 percent; 13.10 percent received the average of one visit per quarter; 6.75 percent on the average of one visit per six months; and 18.65 percent on the average of one visit per year. The questionnaire

TABLE 32

FREQUENCY OF SPECIAL PRAYER WITH SPOUSE
(Item 46 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Daily	83	32.92
Sometimes	64	25.40
Rarely	19	7.54
Never	30	11.90
No response	56	22.22
Trans-Orange Conference Adults		
Daily	35	28.69
Sometimes	30	24.59
Rarely	9	7.38
Never	17	13.93
No response	31	25.41
Cape Field Adults		
Daily	48	36.92
Sometimes	34	26.15
Rarely	10	7.69
Never	13	10.00
No response	25	19.23

Significantly related ($\chi^2 = 1.8817$, d.f. = 3, prob. = .597, $\alpha = .05$).

did not include an option for those who never got any visit at any time. In spite of this omission, 13.09 percent of the people felt they had to add "never" below "once per year" (see table 33). The biggest percentage was of those who made no responses (28.57 percent). There is a possibility that a big percentage of those who did not respond could have also fallen under a "never" category.

Church members face many spiritual problems. The data have already revealed that nearly twenty percent and possibly more (considering the 15.87 percent in the "no response" category under item 42) need help if their marriage is to be restored to a happy and healthy condition. It is likely that the majority of these respondents will not get help with the kind of pastoral visitation shown by the data.

Possible areas of conflict

Items 48-52 on the adult questionnaire dealt with the conflict areas. These items were scaled in order to determine the areas of need. Money is ranked higher than any others as the center of argument between the married couples. Second to money is the establishment of who is to be the dominant decision maker. Jealousy appears third; "conjugal rights" fourth; and "cruel treatment" last (see table 34). The questionnaire sought this information to alert the family-life educator to areas needing the most attention.

Summary of responses related to the marriage union

The data show that there are areas that need improvement in the African family. The percentage of those who feel that their marriages are very happy is low. There seems to be some reluctance on

TABLE 33

FREQUENCY OF PASTORAL VISITS
(Item on the Adult
Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Once per month	50	19.84
Once per quarter	33	13.10
Once in six months	17	6.75
Once per year	47	18.65
Never	33	13.09
No response	72	28.57
Trans-Orange Conference Adults		
Once per month	9	7.38
Once per quarter	13	10.66
Once in six months	10	8.20
Once per year	26	21.31
Never	21	17.21
No response	43	35.24
Cape Field Adults		
Once per month	41	31.54
Once per quarter	20	15.38
Once in six months	7	5.38
Once per year	21	16.15
Never	12	9.23
No response	29	23.77

No significant relationship ($\chi^2 = 1.8817$, d.f. = 3, prob. = .597, $\alpha = .05$).

TABLE 34
 CAUSES FOR FAMILY ARGUMENTS AS PERCEIVED BY ADULTS
 (Items 4B-52 on the Adult Questionnaire)
 Adults Combined

Causes for Argument	Rarely		Sometimes		Usually		No Response	
	No.	Percentage	No.	Percentage	No.	Percentage	No.	Percentage
How often is an argument in your home between you and your spouse centered around "whose word should be last?"	79	31.35	83	32.94	29	11.51	61	24.21
How often is an argument in your home between you and your spouse centered around money?	77	30.56	90	35.71	29	11.51	56	22.22
How often is an argument in your home between you and your spouse centered around refusal to give each other conjugal rights?	92	36.51	80	31.75	21	8.33	59	23.41
How often is an argument in your home between you and your spouse centered around jealousy?	98	38.89	68	26.98	26	10.32	65	25.79
How often is an argument in your home between you and your spouse centered around cruel treatment by the spouse?	96	38.10	62	24.60	26	10.32	68	26.98

the part of the couples to show affection for each other in public, nevertheless, they show love to their spouses in ways that would be more private. The data also reveal a poor pastoral care for the members. When some of the causes of arguments between spouses are scaled, "money" and "power of decision making" rank higher than others.

Relationship between Opposite Sexes

Items 26-31 on the adult questionnaire and items 8-13 on the youth questionnaire are related to question 8: "How do black South African Seventh-day Adventist look at companionship between opposite sexes among their youth?" The purpose of item 26 on the adult questionnaire was to sift out those who had no children old enough to be interested in the opposite sex.

Companionship between opposite sexes

"Do you approve of companionship between boys and girls?"

A greater percentage (47.22 percent) of the adults do not approve of it, while a greater percentage of the youth (67.10 percent) do approve. The adults who approve of companionship between opposite sexes make up 32.54 percent of the adult population; and 29.68 percent of the youth do not approve.

The difference is significant statistically in the way the adults and youth responded to the item ($\chi^2 = 28.0817$, d.f. = 1, prob. = .000 where $\alpha = .05$). Companionship between opposite sexes is regarded as acceptable and natural in traditional society. Probably some of the practices of the youth are such that the whole idea of companionship is rejected when Christianity comes. This, of course, seems an extreme

reaction. This rejection persists to the present day--as the data show. The youth, however, who are more exposed to western influence than parents were and who read more books than their parents reject the thinking of their parents. They see companionship as natural and acceptable (see table 35).

TABLE 35
APPROVAL OF COMPANION BETWEEN SEXES AS
PERCEIVED BY ADULTS AND YOUTH
(Item 27 on the Adult Questionnaire;
item 9 on the Youth Questionnaire)

Responses	Adult No.	Percentage	Youth No.	Percentage	Total
Adult and Youth in Combined Churches					
Yes	82	32.54	104	67.10	186
No	119	47.22	46	29.68	165
No response	51	20.24	5	3.23	56
Trans-Orange Conference Churches					
Yes	32	26.23	63	75.90	95
No	58	47.54	17	20.48	75
No response	32	26.23	3	3.61	35
Cape Field Churches					
Yes	50	38.46	41	56.94	91
No	61	46.92	29	40.28	90
No response	19	14.62	2	2.78	21

There was a significant relationship between the two organizations ($\chi^2 = 1.1060$, d.f. = 1, prob. = .293 where $\alpha = .05$). However, the adults and youth showed no significant relationship ($\chi^2 = 28.0817$, d.f. = 1, prob. = .000, $\alpha = .05$).

The adults of both the Trans-Orange Conference (47.54 percent) and the Cape Field (46.92 percent) have similar opinions on this item. To both these groups companionship between opposite sexes is unacceptable. The opinions of the youth of these two organizations differ vastly. An overwhelming majority (75.90 percent) of the Trans-Orange youth approve of the companionship between opposite sexes as compared with 56.94 percent of the Cape Field youth.

Statistically there is a significant relationship in the way the Trans-Orange Conference and the Cape Field responded to this question ($\chi^2 = 1.1060$, d.f. = 1, prob. = .293, where $\alpha = .05$). A greater percentage of the youth in the Trans-Orange Conference and a greater percentage of the adults in the Cape Field approved of companionship between boys and girls.

Intimate friendship

"Do you teach your son or your daughter about intimate friendship with the opposite sex?"

Less than half (49.21 percent) of the respondents take time to teach their sons and daughters about friendship between opposite sexes (item 28), 32.54 percent do not and 18.25 percent made no responses. The percentage of the adults (49.21 percent) who teach their sons and daughters about friendship with the opposite sex is very close to the percentage of those (47.22 percent) who do not approve of companionship between opposite sexes under item 27 (see table 36). On the other hand, the percentage of those (32.54 percent) who do not teach their children is identical to the percentage of those who approve of companionship between opposite sexes.

TABLE 36

RESPONSES OF ADULTS ON TEACHING YOUTH ABOUT
INTIMATE FRIENDSHIP WITH OPPOSITE SEX
(Item 28 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes	124	49.21
No	82	32.54
No response	46	18.25
Trans-Orange Conference Adults		
Yes	54	44.26
No	42	34.43
No respond	26	21.31
Cape Field Churches		
Yes	70	53.85
No	40	30.77
No response	20	15.38

A significant relationship existed between the two organizations ($\chi^2 = 1.1672$, d.f. = 1, prob. = .280 where $\alpha = .05$).

It would seem that the percentages under item 28 represent the same groups under item 27. Probably, teaching their sons and daughters about friendship between opposite sexes means warning them against any companionship to that group. Similarly, the other group sees no need

of 'teaching' their children since companionship of opposite sexes is acceptable to them.

Sex education

"Do you find it difficult to speak about sex matters to your children?"

The number of respondents who find it easy to speak about sex matters (42.46 percent) is approximately equal to the number (42.86 percent) who find it difficult. The rest (14.68 percent) made no responses to that item 29 (see table 37). This item is one of the rare ones where the respondents of both organizations have similar views or experiences.

Item 30 on the adult questionnaire and 10 on the youth questionnaire further asked,

"Where you taught about intimate friendship with the opposite sex?"

More young people are currently getting instructions on sex matters than adults did when they were youth. There were 41.67 percent of the adults who received instruction concerning intimate friendship with the opposite sex compared with 54.84 percent of the youth who are currently receiving instruction. Nearly fifty percent (48.81 percent) of the adults and nearly forty percent (38.06 percent) of the youth have not received any instruction on sex (see table 38). Again, as in item 29, the respondents of both organizations name similar experiences.

In the light of what was seemingly a misunderstanding of what instruction on sex matters mean, it is possible that the 41.67 percent

of the adults who stated that they had received instruction on sex matters, meant that they had been warned against companionship.

TABLE 37
ADULTS PERCEIVED DIFFICULTY OF SPEAKING
TO CHILDREN ABOUT SEX
(Item 29 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes	107	41.80
No	108	42.86
No response	37	14.68
Trans-Orange Conference Adults		
Yes	51	41.80
No	53	43.44
No response	18	14.75
Cape Field Adults		
Yes	56	43.08
No	55	42.31
No response	19	14.62

There was a significant relationship between the Trans-Orange Conference and the Cape Field ($\chi^2 = 0.0428$, d.f. = 1, prob. = .836, where $\alpha = .05$).

TABLE 38

PREVALENCE OF SEX INSTRUCTION
(Item 30 on the Adult Questionnaire
and 10 on the Youth Questionnaire)

Responses	Adults		Youth	
	No.	Percentage	No.	Percentage
Adults and Youth of Combined Churches				
Yes	105	41.67	85	54.84
No	123	48.81	59	38.06
No response	24	9.52	11	7.10
Trans-Orange Conference Churches				
Yes	47	38.52	44	53.01
No	55	45.08	32	38.55
No response	20	16.39	7	8.43
Cape Field Churches				
Yes	58	44.62	41	56.94
No	68	52.31	27	37.50
No response	4	3.08	4	5.56

There was a significant relationship between the Trans-Orange Conference and the Cape Field ($\chi^2 = 0.0003$, d.f. = 1, prob. = .986 where $\alpha = .05$). Adult responses and youth responses showed no significant relationship ($\chi^2 = 5.9462$, d.f. = 1, prob. = .015 where $\alpha = .05$).

Item 31 on the adult questionnaire and 11 on the youth questionnaire pursued the topic by asking the question,

"Who was mostly responsible for teaching you about intimate friendship with the opposite sex?"

For both adults and youth parents top the list of those responsible for teaching youth about intimate friendship with the opposite sex. Nearly forty percent (38.89 percent) of the adults had received sex instruction from parents compared with about a quarter (25.16 percent) of the youth. Second on the list of those responsible is friends for both adults and youth. However less than a quarter of both adults (22.22 percent) and youth (23.23 percent) were instructed by friends. The church ranks third for the youth (19.35 percent) but not for the adults (see table 39).

It was noted above that the home and the church emerge as the main institutions that promote church marriages. In this item (item 31 adults, 19 youth), friends are second as a channel of sex instruction and the church is in third place. It is possible that while church marriages are regarded as a church related activity, sex instruction is probably not. Since companionship and sex instruction are both related, it is possible that the church might have resisted involving itself in those areas dealing with friendship between sexes.

Talking on intimate friendship

"If one of your parents were to speak to you about intimate friendship with the opposite sex, how would you feel?"

"Whom would you rather have talk to you on this?"

Although some young people (38.71 percent) feel that they would be happy to have their parents speak to them on sex matters, there are

TABLE 39

PERSONS OR AGENCIES WHO GAVE SEX EDUCATION
(Item 31 on the Adult Questionnaire
and 11 on the Youth Questionnaire)

	Adults No.	Percentage	Youth No.	Percentage
Adults and Youth in Combined Churches				
Parents	98	38.89	39	25.15
Brothers/sisters	10	3.97	7	4.52
School	19	7.54	2	1.29
Church	17	6.75	30	19.35
Friends	56	22.22	36	23.23
Kinsmen	3	1.19	-	-
Other	6	2.38	-	-
No response	43	17.06	41	26.45
Trans-Orange Conference Churches				
Parents	42	34.43	18	21.69
Brothers/sisters	4	3.28	2	2.41
School	9	7.38	-	-
Church	4	3.28	16	19.28
Friends	34	27.87	26	31.33
Kinsmen	3	2.46	-	-
Other	3	2.46	-	-
No response	23	18.85	21	25.30
Cape Field Churches				
Parents	56	43.08	21	29.17
Brothers/sisters	6	4.62	5	6.94
School	10	7.69	2	2.78
Church	13	10.00	14	19.44
Friends	22	16.92	10	13.98
Kinsmen	-	-	-	-
Other	3	2.31	-	-
No response	20	15.38	20	27.78

No significant relationship between organizations ($x^2 = 13.0329$, d.f. = 6, prob. = .043). Adults compared with youth showed no relationship ($x^2 = 25.9342$, d.f. = 6, prob. = .000).

32.90 percent who would be shy (see table 40). When they were further asked whom they would prefer talk to them about sex matters, the biggest percentage prefer parents (43.23 percent) and next to the parents come friends (24.52 percent). The church leader or officer is preferred by a small group (8.39 percent), yet the church ranks third as a channel of this instruction (table 41).

The home should be the main institution that teaches religious education. As it should be, the parents are preferred above all other people. Next to the home should be the church and the Christian school. However, the data reveal that the situation is different. Friends rank higher than the church. As has already been mentioned under church marriages, the school ranks low because of the scarcity of church-related schools. However, the church ought to be ranked next to the home or the parents when it comes to religious instruction.

Summary of response related to relationship between opposite sexes

The youth seemed more convinced than adults that companionship between opposite sexes is natural and acceptable. A greater number of the adults feel it is unacceptable. The adults indicated that they are engaged in some teaching about sex matters, but the content of their teaching is not clear. Almost half of the adults have difficulty talking about sex matters to their children and the other half have no difficulty. It would seem that more youth are receiving instruction on sex matters than the adults did when they were young. The adults received most of their instruction from the parents. The youth indicated that the parents are less involved. The responsibility is divided

TABLE 40

YOUTH'S PERCEIVED REACTION TO PARENTAL
TEACHING ABOUT SEX
(Item 12 on the Youth Questionnaire)

Responses	Number	Percentage
Youth of Combined Churches		
Shy	51	32.90
Happy	60	38.71
Embarrassed	16	10.32
Angry	7	4.52
Amused	11	7.10
No response	10	6.45
Trans-Orange Conference Youth		
Shy	37	44.58
Happy	29	34.94
Embarrassed	6	7.23
Angry	2	2.41
Amused	5	6.02
No response	4	4.82
Cape Field Youth		
Shy	14	19.44
Happy	31	43.06
Embarrassed	10	13.89
Angry	5	6.94
Amused	6	8.33
No response	6	8.33

Significantly related ($\chi^2 = 9.4399$, d.f. = 5, prob. = .093, where $\alpha = .05$).

TABLE 41

YOUTH'S PREFERRED INSTRUCTOR IN SEX MATTERS
(Item 13 on the Youth Questionnaire)

Responses	Number	Percentage
Youth in Combined Churches		
Parents	67	43.23
Brothers or Sisters	9	5.81
Friends	38	24.52
Church leader or officer	13	8.39
School	23	14.84
Kinsmen	2	1.29
No response	-	-
Trans-Orange Conference Youth		
Parents	31	37.35
Brothers or Sisters	5	6.02
Friends	23	27.71
Church leader or officer	6	7.23
School	15	18.07
Kinsmen	1	1.20
No responses	2	2.41
Cape Field Youth		
Parents		
Brothers or sisters	4	5.56
Friends	15	20.83
Church leader or officer	7	9.72
School	8	11.11
Kinsmen	1	1.39
No response	1	1.39

Significantly related ($\chi^2 = 2.5578$, d.f. = 5, prob. = .789, $\alpha = .05$).

among parents, friends, and the church. Young people still prefer parents above any other people to talk to them about sex matters.

Child-rearing Practices

Items 32-40 on the adult questionnaire were related to question 9: "What are the child-rearing practices of black South African Seventh-day Adventists?"

The working mother

"Does the mother in your home do work other than being a wife or mother?"

"How much work does she do?"

The responses indicated that the majority (68.65 percent) of the mothers are doing some work other than being a mother; 14.68 percent are not involved in any other work; and 16.67 percent did not respond to the question. Of those who do extra work, 31.35 percent are fully employed outside the home; 14.29 percent work half-days outside the home; 30.56 percent do an extra job at home; and 23.81 percent did not respond (see tables 42 and 43).

Item 34 on the adult questionnaire inquired into the care of the children when the mother was at work.

People have different ways of caring for the children in the absence of the mother. Less than a quarter (23.81 percent) of the working mothers have relatives caring for the children; 13.49 percent have non-relatives caring for them; while a further 19.05 percent take their children to the child-care center. The data also reveal that 15.87 percent of the respondents have no children to care for, and 27.78 percent made no responses (see table 44). In the urban areas,

mothers can no longer rely on relatives to help care for their children because in many instances those relatives are scattered in different parts of the country.

TABLE 42
 RESPONSES CONCERNING MOTHER'S EMPLOYMENT
 OUTSIDE THE HOME
 (Item 32 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes	173	68.65
No	37	14.68
No response	42	16.67
Trans-Orange Conference Adults		
Yes	81	66.39
No	13	10.66
No response	28	22.95
Cape Field Adults		
Yes	92	70.77
No	24	18.46
No response	14	10.77

There was a significant relationship in the way the Trans-Orange Conference and the Cape Field responded to this item ($\chi^2 = 1.6834$, d.f. = 1, prob. = .194, where $\alpha = .05$).

TABLE 43

AMOUNT OF TIME MOTHER IS EMPLOYED
(Item 33 on the Adult
Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Extra job at home	77	30.56
Half-day outside the home	36	14.29
Full-time outside the home	79	31.35
No response	60	23.81
Trans-Orange Conference Adults		
Extra job at home	30	24.59
Half-day outside the home	19	15.57
Full-time outside the home	43	35.25
No response	30	24.59
Cape Field Adults		
Extra job at home	47	36.15
Half-day outside the home	17	13.08
Full-time outside the home	36	27.69
No response	30	23.08

A significant relationship existed in the way the Trans-Orange Conference and the Cape Field responded to this item ($\chi^2 = 4.1585$, d.f. = 2, prob. = .125 where $\alpha = .05$).

TABLE 44

AGENCIES WHO CARE FOR CHILDREN
WHILE MOTHER WORKS
(Item 34 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Relatives	60	23.81
Non-relatives	34	13.49
Child-care center	48	19.05
No children	40	15.87
No response	70	27.78
Trans-Orange Conference Adults		
Relatives	26	21.31
Non-relatives	18	14.75
Child-care center	20	16.39
No children	27	22.13
No response	31	25.41
Cape Field Adults		
Relatives	26	21.31
Non-relatives	18	14.75
Child-care center	20	16.39
No children	27	22.13
No response	31	25.41

Significantly related ($\chi^2 = 7.4176$, d.f. = 3, prob. = .060, $\alpha = .05$).

Bible stories

"How often do you take time to tell Bible stories to your children?"

When both parents in a home work, sometimes the children do not get all the spiritual attention they need. It becomes worse in situations where the majority of the people commute by public transportation. They leave their homes early and come back home late in the evenings.

The data reveal that 35.71 percent of the respondents regularly tell Bible stories to their children; 34.13 percent do so occasionally, 6.35 percent rarely do; 9.92 percent never do; and 13.89 percent did not respond (see table 45). It is possible that the 35.71 percent who tell Bible stories to their children regularly comprise mostly those who have no other job besides being a mother and those who do an extra job at home.

Treatment of children

"Are you usually agreed in the way children should be treated?"

"When your child does something wrong, how do you react?"

Most of the questions in the "Child-rearing Practices" area were designed to determine areas of need in child rearing. It is hoped that the "nailing down" of specific problem areas will help in the formulation of family-life education for the constituency of the Southern Union.

An overwhelming majority (70.24 percent) of the respondents are usually agreed; 12.30 percent usually disagree and 17.46 percent made no responses (see table 46). When asked what their reaction is when

TABLE 45

FREQUENCY WITH WHICH PARENTS TELL
BIBLE STORIES TO CHILDREN
(Item 35 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Usually	90	35.71
Sometimes	86	34.13
Rarely	16	6.35
Never	25	9.92
No response	35	13.89
Trans-Orange Conference Adults		
Usually	44	36.07
Sometimes	38	31.15
Rarely	6	4.92
Never	11	9.02
No response	23	18.85
Cape Field Adults		
Usually	46	35.38
Sometimes	48	36.92
Rarely	10	7.69
Never	14	10.77
No response	12	9.23

Significantly related ($\chi^2 = 0.9106$, d.f. = 3, prob. = .823, $\alpha = .05$).

TABLE 46

AGREEMENT OF PARENTS IN CHILD DISCIPLINE
AS PERCEIVED BY PARENTS
(Item 36 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Yes, usually agreed	177	70.24
No, usually disagree	31	12.30
No response	44	17.46
Trans-Orange Conference Adults		
Yes, usually agreed	84	68.85
No, usually disagree	11	9.02
No response	27	22.13
Cape Field Adults		
Yes, usually agreed	93	71.54
No, usually disagree	20	15.38
No responses	17	13.08

There was a significant relationship statistically in the way the Trans-Orange Conference and the Cape Field responded to this question ($\chi^2 = 1.5243$, d.f. = 1, prob. = .217 where $\alpha = .05$).

where children do something wrong, 53.57 percent stated that they become angry; 26.19 percent remain calm; and 20.24 percent made no responses (see table 47).

TABLE 47

PARENTS PERCEIVED REACTION WHEN
THEIR CHILDREN MISBEHAVE
(Item 37 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Become angry	135	53.57
Become calm	66	26.19
No response	51	20.24
Trans-Orange Conference Adults		
Become angry	75	61.48
Become calm	20	16.39
No response	27	22.13
Cape Field Adults		
Become angry	60	46.17
Become calm	46	35.38
No response	24	18.46

Significantly related ($x^2 = 11.3411$, d.f. = 1, prob. = .001, $\alpha = .05$).

Child discipline

"Do you tend to punish your child when you are angry?"

"At what age do you begin to discipline a child?"

Less than half of the respondents (46.67 percent) punish their children when they are angry; 35.71 percent wait until anger has passed; 22.62 percent did not respond to that item 38 (see table 48). Most of

TABLE 48

FREQUENCY WITH WHICH PUNISHMENT IS METED OUT
WHEN PARENT IS ANGRY
(Item 38 on the Adult Questionnaire)

Responses	Number	Percentage
Adults Combined		
Yes	105	41.67
No	90	35.71
No response	57	22.62
Trans-Orange Conference Adults		
Yes	51	41.80
No	42	34.43
No response	29	23.77
Cape Field Adults		
Yes	54	41.54
No	48	36.92
No response	28	21.54

Significantly related ($\chi^2 = 8.8707$, d.f. = 4, prob. = .064, $\alpha = .05$).

the respondents (65.08 percent) started disciplining their children from the first year of life; 4.76 percent started when children were over two years; 1.98 percent started when children were over three years; 2.78 percent started when they were over four years; and 16.27 percent did not respond to the item 39 (see table 49).

TABLE 49

AGE AT WHEN CHILD DISCIPLINE IS BEGUN
(Item 39 on the Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
0 - 1 year	164	65.08
Over 1 year - 2 years	23	9.13
Over 2 years - 3 years	12	4.76
Over 3 years - 4 years	5	1.98
Over 4 years - 5 years	7	2.78
No response	41	16.27
Trans-Orange Conference Adults		
0 - 1 year	69	56.56
Over 1 year - 2 years	14	11.48
Over 2 years - 3 years	7	5.74
Over 3 years - 4 years	3	2.46
Over 4 years - 5 years	7	5.74
No response	22	18.03
Cape Field Adults		
0 - 1 years	95	73.08
Over 1 year - 2 years	9	6.92
Over 2 years - 3 years	5	3.85
Over 3 years - 4 years	2	1.54
Over 4 years - 5 years	-	-
No response	19	14.62

The responses of the Trans-Orange Conference and those of the Cape Field were significantly related statistically ($\chi^2 = 0.0705$, d.f. = 1, prob. = .791, where $\alpha = .05$).

Since the majority of the mothers are working and the children are cared for in various ways, it would seem that parents have limited time to do their disciplining. Relatives, non-relatives, and child-care centers probably spend more time with the children than do their parents. If this be the case, then most of that disciplining is done through those who care for the children. It can also be concluded that those who care for them become models to the children rather than parents.

"How do you discipline your child?"

Counseling and corporal punishment are the most popular methods. Nearly half (48.81 percent) of the respondents used this method; 19.44 percent use counseling alone; 18.65 percent use corporal punishment; and 13.10 percent did not respond to this item (see table 50).

Summary of responses related to child-rearing practices

The majority of the mothers work either full time, half day, or do extra jobs at home. When they are away, their children are cared for in a variety of ways including relatives, child-care centers, and non-relatives. Since the mothers are working, only a few tell Bible stories regularly to their children.

Most of the parents start disciplining their children from the first years of life. The most popular method of discipline is counseling and corporal punishment combined. Many parents tend to administer the punishment when they are angry.

Chapter IV has presented the findings of the study. Chapter V will present summary, conclusions and recommendations based on these findings presented in Chapter IV.

TABLE 50

DISCIPLINARY METHODS ADMINISTERED BY PARENTS
(Item 40 on Adult Questionnaire)

Responses	Number	Percentage
Adults in Combined Churches		
Spanking	47	18.65
Counseling	49	19.44
Counseling and spanking	123	48.81
No response	33	13.10
Trans-Orange Conference Adults		
Spanking	27	22.13
Counseling	31	25.41
Counseling and spanking	44	36.07
No response	20	16.39
Cape Field Adults		
Spanking	20	15.38
Counseling	18	13.85
Counseling and spanking	79	60.77
No response	13	10.00

The responses of the Trans-Orange Conference and those of the Cape Field showed no significant relationship statistically ($\chi^2 = 13.4868$, d.f. = 2, prob. = .001 where $\alpha = .05$).

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter summarizes the findings which respond to the questions investigated. It also presents the conclusions provided by the study, recommendations derived from those conclusions, and recommendations for further research.

Summary

Summary of the Problem

The introduction of Western culture into the African life has resulted in family-life problems with which African churches have been grappling. Seminars and studies have been conducted on the African family-life problems, but no one has ever carried out a systematic data-based research concerning the black Seventh-day Adventist family in South Africa.

Summary of the Purpose

The aim of this study was to collect and organize information about changing patterns of African family life and the new structures which have emerged and to suggest some of the possible solutions to the problems caused by the extensive social change which has occurred in South Africa during the past century. This study sought to answer the following questions:

1. Government statistics indicate that church marriages are decreasing; is this true of the Seventh-day Adventist church as well?
2. If it is, what are the causes of this problem?
3. Do African Seventh-day Adventists approve of the practice of the lobola custom?
4. Do people feel that lobola has any relationship with a longer marriage union?
5. Do people believe initiation schools have any moral training value?
6. Is initiation an acceptable practice by those who profess the Seventh-day Adventist faith?
7. Are the factors that ensure a strong marriage union present in the African family?
8. How do black South African Seventh-day Adventists look at companionship between opposite sexes among their youth?
9. What are common child-rearing practices of black South African Seventh-day Adventists as compared with traditional practices?

Summary of Methodology

The sample of the population for this study was drawn from the constituency of the Southern Union of Seventh-day Adventists in the Trans-Africa Division. The sample of the population was made up of six churches, three of which were randomly selected from the Trans-Orange Conference and the other three also randomly selected from the Cape Field.

Two questionnaires, one for the adults and the other for the youth, were administered to the members of the six selected churches.

The questionnaires were processed and analyzed with the use of the computer center at Andrews University. Responses to various sections of the questionnaire were reported in the form of tables which included both the number of responses and the percentage of the people responding in a particular manner. Chi squares were computed to determine any significant relationships between youth responses and adult responses and between the Cape Field which is predominantly one tribe and the Trans-Orange Conference which is composed of all the South African tribes.

Summary of Findings

Some of the problems of the African family cited in the review of literature are found among black Seventh-day Adventists of South Africa. The decline in church marriages is even greater than that of the population in one section of the country. Lobola is still practiced and there is uncertainty as to whether or not it violates a Christian principle. Although initiation schools seem to have lost their moral training value, they are still operative in one section of the country. The marriage union is found to be weak with few couples reporting happy marriages. The adults disapprove of companionship between opposite sexes among the youth, while the youth feel it is a natural and acceptable phenomenon. Child-rearing practices parallel those of the industrialized societies where mothers work and children are cared for in various ways.

In addition to percentage analysis, a chi square analysis was utilized to determine the relationship between youth and adult responses. With an alpha level of .05, the results of the chi square

analysis showed that there was a significant difference in the way the adults and youth responded. In most of the items, the Trans-Orange Conference and the Cape Field also show a significant difference in the way they responded. The Cape Field reveals traditional tendencies.

Conclusions

This section is organized to provide conclusions which correspond to each of the nine questions raised on pages 7 and 8 of this study. Each conclusion is followed by a discussion which examines the possible reasons why people responded the way they did. The following conclusions have been drawn from the findings of this study.

Church Marriages

The results of the present study suggest that while the decrease of church marriages among black South African Seventh-day Adventists in the Trans-Orange Conference is even more marked than that of the general population, this trend is not the same in the Cape Field which reported a greater percentage of church marriages than the general population. Among many possible contributing factors to this problem, two are evident, namely, (1) birth of children before marriage and (2) uncertainty about how reliable the future spouse might be.

There are a few possible explanations to these problems. With regard to premarital children, the following explanations may be given:

1. The traditional social structure which had rules and norms that safeguarded young people against this problem is crumbling.

This was pointed out in the review of literature and the results of the study show that the Cape Field which tends to be more traditional had more church marriages.

2. The lack of guidance for the youth in their relationships with opposite sex might be a contributing factor to this problem. The data reveal that parents look at companionship between opposite sexes with disfavor. In such a situation, a discussion on sexual matters is considered inappropriate by adults. Thus youth do not receive proper orientation on sexual ethics, and apparently this results in premature sexual relationships. When the youth experience parenthood out of wedlock, they are disinclined to seek for a church wedding.

With regard to uncertainty about how reliable the future spouse might be, the following explanations may be given:

1. There is a lack of understanding of commitment to marriage. Responses to this item were opinions of adults about young people and showed that the older generation felt that the youth did not understand marriage commitment.

2. Possibly the youth see poor examples of marriages that are either unhappy or end in dissolution. The results of the study confirm that there are few happy marriages.

About a quarter of the respondents believe that lobola and the expense of a church wedding contribute to the decrease in church marriages. It is therefore concluded that a solution to the problem of premarital children should not completely ignore lobola and expenses of a church marriage.

Lobola

The findings suggest that there is a confusion as to whether or not lobola violates any Christian principle. This may be explained by the occasional condemnations of the custom by the African churches including the Trans-African Division (see the Church Manual Supplement, 1959, pp. 309, 310). Reasons for the findings on lobola may be:

1. Some of the youth may ignore what the official position of the church has been and are undoubtedly influenced by the example of the parents and leaders who continue to practice the custom. It is also possible that convincing arguments have not been presented which would clearly demonstrate that lobola is at variance with Christian principles.

2. Approximately a quarter of the respondents felt they could blame the presence of premarital children on lobola. This figure corresponds approximately with the number of those who believe that lobola is a contributing factor to decreasing church marriages.

3. The present study also suggests that it is more the traditional kinsmen structure that may contribute to longer marriage union rather than lobola in itself.

4. The statistical significant differences of the responses of the adults and youth may suggest that the more westernized youth are moving toward a non-African traditional life.

Initiation Schools

The results of the present study show that approximately 42 percent of the respondents perceived that initiation schools have

either very little or no moral training value, yet a certain section of the constituency continues to hold on to the custom. This suggests that those who practice the custom do it out of tribal social obligation.

The preference for the involvement of church members, even by those who do not practice the custom, suggests that the respondents are suspicious of what goes on in the initiation schools even though they cannot point out any specific Christian principle violated.

The Marriage Union

The findings lead to the following conclusions on the marriage union:

1. Some of the factors that may contribute to unhappy marriages are contentions over money and decision making, lack of private devotions, and poor pastoral care.

2. Family disunity seems to be one of the many problems introduced by the breakdown of tribal relationships. The more tribal constituency of the Cape Field perceive their marriages to be happier than did the multi-tribal constituency of the Trans-Orange Conference.

3. With very little kinsmen structure in the urban areas and very limited pastoral visitation from the church, the marriage union lacks support from important societal groups.

Relationship between Opposite Sexes

The results of the present study suggest:

1. The disapproval of companionship between opposite sexes by adults is a problem of a cross-cultural situation. This disapproval

was not there in traditional life and the more westernized youth believe that companionship between opposite sexes is both natural and acceptable.

2. Teaching youth about sex matters seems to mean to many adults warning the youth against any companionship with the opposite sex.

3. The results of the study suggest that the adults consider discussions on companionship and sex matters as inappropriate. Fifty percent of them find it difficult to talk about sex matters to their children.

4. The attitudes of the adults on sex matters have resulted in youth getting instructions concerning sex more from peers than from the church.

5. The youth seem to realize that peers are not the best source of sex instruction, hence their preference for parents to take primary responsibility in this matter.

Child-Rearing Practices

Two results of the present study concern child-rearing practices:

1. It appears that the pressures of industrialized societies have caught up with the South African black Seventh-day Adventists, thus leading to limited spiritual activities such as religious instructions of their children.

2. The preferred method of discipline is counseling and corporal punishment and this is administered by relatives, non-relatives, and child-care centers since the majority of mothers work.

Recommendations

The recommendations in this section relate to the questions raised on pages 7 and 8 and which were the focus of this study.

Recommendations Related to Church Marriages and
Relationship of Opposite Sexes

1. It is recommended that the church get involved in parental education in order to facilitate parents communicating with their children about such matters as premarital children, companionship, and church marriages.

2. It is also recommended that the church, while not condoning premarital children, should foster a warm and loving relationship to aid young people through difficult and problematic times of life.

3. To alleviate the danger of secret friendships and secret meeting places which often lead to premarital parenthood, it is also recommended that the Seventh-day Adventist Church should conduct family-life seminars for its constituency in which people will be taught that companionship between opposite sexes is natural and acceptable.

4. A special committee composed of adults and youth should be formed to study and recommend appropriate courtship practices that are relevant to the cultural situation where appropriate.

5. It is also suggested that church schools and youth and Sabbath school departments should study ways and means by which the church can bring about a deeper commitment to Christ on the part of the youth.

6. Since approximately 25 percent of the respondents felt that the expense of a church wedding is a contributory factor to

decreased church marriages, guidelines should be drawn up for simpler, less expensive church weddings which would not leave poorer constituents in a position of inferior social status.

Recommendations Related to Lobola

1. It is recommended that a committee of both native and foreign theologians be set up, study and recommend a statement that declares the practice of lobola as either appropriate or inappropriate.

2. It is further recommended that the union should propagate the findings of this special committee and take steps either to discourage the practice or to free people from guilty consciences.

Recommendations Related to Initiation

1. It is recommended that the above mentioned committee also study the initiation custom to determine the role of the kinsmen in initiation practices as it relates to Seventh-day Adventists.

2. Based on the results of this study, it is recommended that those who practice the initiation custom should enlist the help of church members rather than rely on the kinsmen.

3. Whatever teaching goes on in initiation schools should be based on Christian principles.

Recommendations Related to Marriage Union

Realizing that the strength of the church depends on the strength and happiness of the family, the suggestions are made:

1. The conferences and fields together with the pastors and church elders should work out a regular program of pastoral visitation.

2. Family leadership courses should be conducted for the ministers who will in turn conduct seminars for their districts.

3. A family-life committee composed of both men and women should be organized both on union and local conference levels to study ways and means of fostering a healthy and happy family life.

Recommendations Related to Child-Rearing Practices

It is suggested that since the majority of the mothers are working, and since relatives are not always available to look after the children, the Seventh-day Adventist Churches in close proximity should run their own child-care centers and that qualified Seventh-day Adventists be employed to run those centers. The program of the suggested Seventh-day Adventist child-care centers should include a period of religious instruction. This does not in any way relieve the parents of their responsibility. It is a way in which a church can come to the aid of its members who are caught up in this situation.

Recommendations for Further Research

The recommendations in this section are based on observations made while conducting the study, information obtained from related literature, and the general results of the study.

Recommendation 1

Considering the fact that there seems to be a strong relationship between traditional customs and family unity, it is recommended that research be undertaken to study those aspects of traditional

practices that parallel Christian practices so as to facilitate the transition from non-Christian community.

Recommendation 2

The aspect of the migrant worker and its effect on family life was beyond the scope of this study. However, the review of literature revealed that this is a problem affecting the stability of family life among black South African families. Therefore, it is suggested that further research be undertaken to study these relationships and their effects on family life among black Seventh-day Adventist families.

Recommendation 3

The present research sought to point out the trend among black South African Seventh-day Adventists in regard to church marriages. It is suggested that further research be undertaken to study the relationship between decreasing church marriages and increasing civil marriages and how this relationship affects the Seventh-day Adventist church.

Recommendation 4

As a colollary to Recommendation 3, it is suggested that divorce rates among Seventh-day Adventists be compared with the divorce rates of the rest of the population of South Africa to establish whether there are relationships between decreased church marriages and family stability.

APPENDICES

APPENDIX A
QUESTIONNAIRES

THE BLACK SOUTH AFRICAN S.D.A. FAMILY LIFE SURVEY

1. Circle the number of the place where you were married.
 1. Church
 2. Pastor's office or house
 3. Magistrate's court
 4. Traditional setting
 5. Unmarried

2. In what period were you married?
 1. 1971-1981
 2. 1961-1970
 3. 1951-1960
 4. 1941-1950

3. Do expenses of a church marriage play a part in reducing church marriages?
 1. Yes
 2. Not sure
 3. No

4. Does "lobola" play a part in reducing church marriages?
 1. Yes
 2. Not sure
 3. No

5. Do young people fear binding themselves in marriage with partners they are not sure of?
 1. Yes
 2. Not sure
 3. No

6. Does having children before marriage also contribute to decreased church marriages?
 1. Yes
 2. Not sure
 3. No

7. Does it make any difference to you whether young people get married in church or at the magistrate's court?
 1. Yes
 2. Not sure
 3. No

8. If you have no money for a church wedding, what would you rather do?

1. Wait until I have money
2. Go borrow money
3. Have a minister conduct the marriage in his office
4. Go to the magistrate's court
5. Conduct th marriage in the traditional way

How would rate you rate the following in encouraging church marriage.

9. The home

1. Good
2. Fair
3. Poor
4. Very poor

10. The school

1. Good
2. Fair
3. Poor

11. The church

1. Good
2. Fair
3. Poor
4. Very poor

12. Place of work

1. Good
2. Fair
3. Poor
4. Very poor

13. Friends

1. Good
2. Fair
3. Poor
4. Very poor

14. Is lobola still practiced by Seventh-day Adventists you know?

1. Yes
2. No

15. Do you think lobola violates any Christian principle?

- 1. Yes
- 2. I don't know
- 3. No (if no, go to question 16)

16. What Christian principle does lobola violate? Write it down.

.....

.....

.....

17. Do kinsmen of a young man feel responsible to contribute towards lobola?

- 1. Yes
- 2. I don't know
- 3. No

18. Does the modern wife feel responsible not only to the husband but also to the husband's kinsmen?
but also to the husband's kinsmen?

- 1. Yes
- 2. I don't know
- 3. No

19. Do kinsmen of both parties feel responsible to see that the couple stay married?

- 1. Yes
- 2. I don't know
- 3. No

20. Do you feel the absence of lobola makes it easier for a marriage to be dissolved?

- 1. Yes
- 2. No

21. What is your tribe?

- 1. Zulu
- 2. Tswana
- 3. Pedi
- 4. Sotho
- 5. Xhosa
- 6. Venda
- 7. Tsonga
- 8. Ndebele
- 9. Other (Specify)

If your tribe does not practice initiation, go to question 25.

22. What proportion of Seventh-day Adventists in your tribe

practice initiation?

1. Not practiced at all
2. Some practice it (less than half)
3. Many practice it (more than half)
4. Practiced all the time

23. Does the training and instruction at an initiation school affect the behaviour of young people favourably?

1. Not at all
2. To a slight degree
3. To a greater degree
4. I don't know
5. Unfavourably

24. Do you believe it is right for Christians to continue with initiation?

1. Yes
2. No [if no, go to question 25]

25. Whom would you prefer to help you in the initiation custom?

1. Kinsmen
2. Church members
3. Either group

26. Do you have children old enough to be interested in the opposite sex?

1. Yes
2. No [if no, go to question 29]

27. Do you approve of intimate friendship between boys and girls?

1. Yes
2. No

28. Do you teach your son or daughter about intimate friendship with the opposite sex?

1. Yes
2. No

29. Do you find it difficult to speak about sex matters to your children?

1. Yes
2. No

30. Were you taught about intimate friendship with the opposite sex?
1. Yes
 2. No
31. Who was mostly responsible for teaching you about intimate friendship with the opposite sex?
1. Parents
 2. Brothers and sisters
 3. School
 4. Church
 5. Friends
 6. Kinsmen
 7. Other [specify].
32. Does the mother in your home do work other than being a wife or mother?
1. Yes
 2. No [if no, go to question 35]
33. How much work does she do?
1. She does an extra job at home
 2. She works outside the home for half-day
 3. She works outside the home full time
34. When she is at work, who looks after the children at home?
1. Relatives look after them at home
 2. Non-relatives look after them at home
 3. They go to a child care centre
 4. No children at home
35. How often do you take time to tell Bible stories to your children?
1. Usually
 2. Sometimes
 3. Rarely
 4. Never
36. Are you usually agreed in the way children should be treated?
1. Yes, usually agreed
 2. No, we usually disagree
37. When your child does something wrong, how do you react?
1. Become angry
 2. Become calm [if you become calm, go to question 39]

38. Do you punish the child at the moment when you are angry?
1. Yes
 2. No
39. When do you begin to discipline a child?
1. 0 - 1 year
 2. Over 1 year - 2 years
 3. Over 2 years - 3 years
 4. Over 3 years - 4 years
 5. Over 4 years - 5 years
40. How do you discipline your child?
1. Beating
 2. Counselling
 3. Counselling and beating
41. Are you married or single?
1. Married
 2. Single [if single, go on to question 48]
42. How would you rate your marriage?
1. Very happy
 2. Usually happy
 3. Usually troubled
 4. Very troubled
43. Which of the following do you regard as the best way of showing love to your spouse?
1. Kiss your spouse publicly
 2. Special time with your spouse every week
 3. Buying your spouse a special gift
 4. Other [specify].
44. Do you usually sit next to your spouse in church?
1. Yes
 2. Sometimes
 3. No
45. How often do you have family prayer in your home?
1. Every morning and evening
 2. Every morning only
 3. Every evening only
 4. Occasionally
 5. Never
46. How often do you have special prayers with your spouse

besides family prayer?

1. Daily
2. Sometimes
3. Rarely
4. Never

47. How often do you get a pastoral visit? Not necessarily from the pastor only but also from the church elder or deacon?

1. Once per month
2. Once per quarter
3. Once in six months
4. Once per year

48. How often is an argument in your home between you and your spouse centred around "Whose word should be last?"

1. Rarely
2. Sometimes
3. Usually

49. How often is an argument in your home between you and your spouse centred around money?

1. Rarely
2. Sometimes
3. Usually

50. How often is an argument in your home between you and your spouse centred around refusal to give each other conjugal rights?

1. Rarely
2. Sometimes
3. Usually

51. How often is an argument in your home between you and your spouse centred around jealousy?

1. Rarely
2. Sometimes
3. Usually

52. How often is an argument in your home between you and your spouse centred around cruel treatment by the spouse?

1. Rarely
2. Sometimes
3. Usually

53. In which age bracket are you?

1. 31 - 40
2. 41 - 50
3. 51 - 60
4. 61 - 70
5. 71 - 80
6. Over 80 years

54. How long have you been an S.D.A.?

1. 1 - 10 years
2. 11 - 20 years
3. 21 - 30 years
4. 31 - 40 years
5. 41 - 50 years

YOUTH SURVEY

THE BLACK SOUTH AFRICAN S.D.A. FAMILY LIFE SURVEY

1. Is lobola practiced by Seventh-day Adventists you know?
 1. Yes
 2. No
2. Would you like to pay lobola or to have lobola paid for you before you get married?
3. Does lobola violate any Christian principle?
 1. Yes
 2. I don't know
 3. No (if no, go to question 5)
4. What Christian principle does lobola violate?
Write it down.
5. Do you regard this custom as a commercial transaction?
 1. Yes
 2. I don't know
 3. No
6. Will the lack of money delay your desired date of marriage?
 1. Yes
 2. I don't know
 3. No
7. Sometimes a child is born before marriage. Would you blame this problem on lobola?
 1. Yes
 2. I don't know
 3. No
8. Do you have a boy friend or girl friend?
 1. Yes
 2. No
9. Do you approve of intimate friendship between boys and girls?
 1. Yes
 2. No

10. Did any body teach you about intimate friendship with the opposite sex?
1. Yes
 2. No (if no, go to question 12)
11. Who taught you?
1. Parents
 2. Brother or sister
 3. Relatives
 4. Friends
 5. Other (specify)
12. If one of your parents were to speak to you on intimate relationship with the opposite sex, how would you feel?
1. Shy
 2. Happy
 3. Embarrassed
 4. Angry
 5. Amused
13. Whom would you rather have talk to you on this?
1. Parents
 2. Brother or sister
 3. Friends
 4. Church leader or officer
 5. School
 6. Kinsmen
14. Do expenses of a church marriage play a part in reducing church marriages?
1. Yes
 2. Not sure
 3. No
15. Does having children before marriage also contribute to decreased church marriages?
1. Yes
 2. Not sure
 3. No
16. Does lobola play a part in reducing church marriages?
1. Yes
 2. Not sure
 3. No

17. How many church marriages have taken place this year in your church?

- 1. 0
- 2. 1
- 3. 2
- 4. 3
- 5. 4

18. What is your tribe?

- 1. Zulu
- 2. Tswana
- 3. Pedi
- 4. Sotho
- 5. Xhosa
- 6. Venda
- 7. Tsonga
- 8. Ndebele
- 9. Other (specify).

If your tribe does not practice initiation, go to question 22

19. Do you believe it is right for Christians to practice initiation?

- 1. Yes
- 2. I don't know
- 3. No

20. Does initiation violate any Christian principle?

- 1. Yes
- 2. Not sure
- 3. No (if no, go to question 22)

21. What principle does it violate? Write it down.

22. What is the level of your education?

- 1. None
- 2. Sub A - Std. 2
- 3. Std. 3 - Std. 5
- 4. Std. 6 - Std. 8
- 5. Std. 9 - Std. 10
- 6. University Education (Diploma, B.A., B.Sc., or Equivalent)
- 7. Masters or doctorate

APPENDIX B
CORRESPONDENCE

Garland G-3 Apts.,
 Berrion Springs
 MI 49103
 U.S.A.
 Nov. 17, 1981.

The Secretary
 Trans-Africa Division of Seventh-day Adventists
 P.O. Box H.G. 100
 Highlands
 SALISBURY, Zimbabwe.

Dear Alf.,

I greatly appreciate your willingness to talk to the Southern Union Committee and urge them to help me collect the data I need. I have been in correspondence with Pastors Fosi and Moepeng and they have been very prompt in supplying me with all the information I need.

Enclosed is a copy of the survey questionnaire. I had hoped to send it earlier but I was delayed by procedural steps that I had to take before it was approved.

When you go to the Southern Union Committee, you will find Pastors Fosi and Moepeng informed about my intended survey. I will be writing them since I am picking churches from their fields. I will send the questionnaires to the two above named presidents at the end of November and I hope I can have them back by the end of January. If I will get this data by the end of January, then there will be no problem at all in finishing my dissertation at the end of March or beginning of April. The Committee has approved five chapters for my dissertation. I hope to finish the second chapter at the end of December.

This questionnaire will need to be administered to six churches - 3 in the Trans-Orange Conference and 3 in the Cape Field. The following are the names of the churches:

Trans-Orange Conference

Diepkloof Church
 Zondi Church
 Jabavu Church

Cape Field

Mdantsane Church
 Zwelitsba Church
 Saltpan Church

It would be ideal if we could get one man to administer the questionnaire in all three churches in the T.O.C. and another man to administer it to the three Cape Field Churches. If this is not possible, we will settle for the pastor or an educated layman in that church to administer it. Here are some important instructions:

1. The person administering the questionnaire should not in any way influence the people in the way they should respond.

2. People are not expected to write their names on the questionnaires and their responses will remain anonymous. Somebody should stand in front of the church with a big envelope, and explain to them that as soon as they finish, the questionnaires will be dropped into the envelope and that it will be closed in their presence; ready to be posted to the Field or Conference Office. People should be encouraged to answer as honestly as possible.
3. I suggest that pencils should be used. People will be expected to answer by writing 1 or 2 or 3 or 4 etc on the side box next to the question. This material has been stored in the computer and will be corrected by the computer. I wonder if the Southern Union would be willing to buy about 100 pencils and then charge my account. (personal account).
4. The person administering the questionnaire will have to read every question aloud and make sure that the people understand every question without indicating how they should respond.
5. Those who have sufficient education can fill their questionnaires on their own. There will also be a short questionnaire for the youth. An educated young person can administer the youth questionnaire while the adults are filling theirs.
6. I request that the Conference or Field president be responsible to see that the material is sent to me by air mail. They will be the the only ones who will realize how important and how urgently the material is needed.

Again, I appreciate your willingness to help me collect the information I need.

Yours sincerely,

Velile S. Wakaba

Carland G-3 Apt.
Berrien Springs, MI 49103
U.S.A.
Dec. 7, 1981.

The Treasurer
Southern Union of Seventh-day Adventists
P.O. Box 46061
Orange Grove, 2119

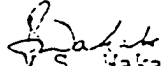
Dear Elder Wilmore

I am collecting some information by means of a questionnaire from six churches - 3 in the Cape and 3 in the T.O.C. To send back those questionnaires by air-mail will cost those two fields a lot of money. From this end I have spent \$172 posting them.

I have requested those two fields to send me a debit note through the Southern Union. I realize that I have no account there at the moment. I write to request that you accept those debit notes on my behalf and I will pay them when I come back. I will greatly appreciate your help in this regard.

With best wishes

Yours sincerely


V.S. Wakana.

Garland G 3 Apt.
Barrien Springs
MI 49103
U.S.A.
Nov. 18, 1981.

The President,
Trans-Orange Conference
P.O. Box 2599
JOHANNESBURG
South Africa.

Again I wish to thank you for your quick response and for supplying me with the information I needed.

I believe I did inform you of my intended study. I need some information for my dissertation. My topic has to do with the African family life. There are questions that need to be answered by the people themselves. I will be using three churches from your Conference. The churches that I will be working with are: Diepkloof, Jabavu and Zondi.

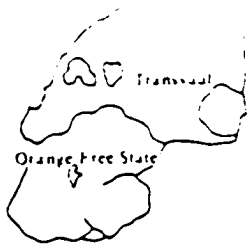
Dr. Birch (T.A.D. Secretary) was here, and he promised that he would explain more about this in the committee. I have written to him and explained all the necessary steps to be taken. I am sure that when you will be attending the Southern Union year end committee, he will speak to you and Pastor Fosi.

I will be sending these questionnaires next week. I will send them through your name. They will be accompanied by a letter similar to the one I have written to Dr. Birch.

Greetings to your family and the Office staff.

Yours sincerely

V.S. Wakaba



Trans-Orange Conference of the Seventh-day Adventist Church

P.O. Box 2599
Johannesburg S.A.
2000

172

Telephone: 936-1909

1981-10-07.

Pastor V. S. Wakaba
Crauld G. 3. Apts
Lestien Springs.
MI. 49103.
U.S.A.

Dear Pastor Wakaba,
Greetings from my family, office staff and fellow
ministers, we are doing fine this week, wishing you
and your family the same.

Well Pastor I am sending you the form with all
information you asked for. Here for all these churches
which are here in Swetsa under the pastorate of Kela
Mapela, Mogyellane, and Tsoetini I think you can get
our office address. For ~~the~~ Elder Mkhwanazi his
address is 4502 Section M. Mamelodi 0101. ~~Send~~
J. M. Daniel P.O. Box 16015 Mangang Location Bloemfontein
9300
B.M. Tshazibana 1116 Montshina, P.O. Montshina. Bophutha
ES Moya 362. Senasana. P.O. Maroka 1860.

I hope Elders this will help you to a certain
extent, wishing you a success in your final
studies, hoping that you people will come and
join us.

Yours Sincerely
Mapela

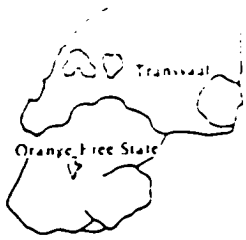
Trans-Orange Conference of the Seventh-day Adventist Church

P.O. Box 2599
Johannesburg S.A.
2000

173

1981-10-28.

Telephone: 986-1909



~~Dear~~ Pastor V.C. Makaba.
Garland Cr 3. Apts.
Berrien Springs MI 49103.
U.S.A.

Dear Pastor Makaba,
Greetings!

It was a pleasure to me to receive your letter once again. The contents were well understood. Kindly find enclosed a little report with all organized churches in the conference ticked off for your information and also a list of the pastors and their addresses. Hoping and trusting that this will help you.

Well Pastor my family is still doing fine this end, they were so happy to learn that I have received your letter and that you conveyed your greetings to them. Even the brethren here in the office were happy.

May God richly bless you daily
Yours sincerely
A. M. M. M.

Cape Field of Seventh Day Adventists

P.O. BOX 6 - MDANTSANE TOWNSHIP - 5219

5/10/81

Telephone: (code 043242) Midantsane 93

27- ~~4251~~

Dear Pastor Wababa,
Nge mpilo siya phila so ke, nonsebenzi usagkhul
kakhulu kakhulu so fat. Besi organize 3 churches for
July, siya ku organize eye sine nge 17th October, 1981.
na financially, uya khula umsebenzi nanye mamba
siya galisa ukwenza ~~int~~ imbaptizo ngokho.
Nantsi i list ye churches and membership of each
church and name of Pastor who is in charge of the
church. uya ku phanda ukuba eynye i workers
zinga zinye ku District yanke, eynye zing
mbini. le list udikho thumela yama bend
yi thumela emagandleni ngo September 6 ka 1981
ndibazisa ngo Session eyoba ngo January 1982
20-24th ngoko ke eye numbers zise kugqibela
ungazi khatheni ngoko zi number of delegates from
each church to the session. Bona 66 organized
churches 120 Companies, ekupheleni kuka October siya
kuba na 67 churches 119 Companies. e kapa asikabini
worker. Siya kuba nayo ngo January 1982. Ekwanyeni
kusaphethe abadala, nayo i address zabo ngasem
ngokhwa magandla abo. Galisa banke apho.
Sibuhlindelela ukuba kume ukuba siya ku
nceda ngantoni na enye mayela ne churches
and their membership.

mina Z.N.S. Fosi

President: Z.N.S. Fosi

Secretary-Treasurer: P.M. Ntshangisa

Garland G-3 Apt.
Berrien Springs
MI 49103
U.S.A.
December 7, 1981.

The President
Trans-Orange Conference of S.D.A.,
P.O. Box 2599
Johannesburg, 2000

Dear Elder Moepeng,

Probably by now you have met elder Birch. I decided to write you again and emphasize some of the points I have made in elder Birch's letter.

As I mentioned in my previous letter, I want this survey conducted in three churches - Diepkloof, Jabavu and Zondi. In elder Birch's letter, I requested that one person should conduct this survey in all those three churches, if possible. If this is not possible, the pastor or an educated layman in that particular church can conduct this survey. I hope you will use capable men or women who will translate the questions into the languages of the people as they administer the questionnaire.

It cost me about \$172 for posting all the questionnaires to you and the Cape Field. I would like to request that when you send them back, please use air-mail. I know that is very expensive. I will write to the Southern Union and request that they accept a debit note on my behalf. All you will have to do, is to debit my name in the Southern Union and I will pay the account when I come back. The reason why I want you to use air-mail is because surface mail takes about four months to reach this place.

I have sent three hundred questionnaires. Two hundred of those questionnaires are designed for adults - 31 years up in all three churches. The other hundred questionnaires are designed for youth - 16 years - 30 years in all those three churches. I will leave it to you to divide them according to the membership of the churches. There may be no problems with youth questionnaires as most of the young people will understand English. The man or woman who will administer the questionnaire for adults will have to make sure that the people understand each question well. The following are some of the important points to note:

1. The administrator of the questionnaire should not influence the people in any way in the way they should answer. We want their opinions. Sometimes you may get an enthusiastic brother or sister who may voice out his or her response. This must be discouraged.
2. People should not write their names on the questionnaires. Assure them that nobody will know what responses they will give as individuals. What is needed is an honest answer to each question.
3. In elder Birch's letter, I suggested that the people should write 1,2,3, or 4 etc. on the side box. I have changed that arrangement. They will

only need to make a circle in an answer that agrees with their opinions or facts they know. Enclosed herewith is a copy of the questionnaire and an example of what needs to be done. I have requested the Southern Union to provide pencils and I believe this will make the job much easier.


4. Each question will have to be well understood before people can answer.
5. Educated people will do the questionnaire without any assistance.

Elder Moepang, I request that you should personally supervise the sending back of those questionnaires because if they are sent back by surface mail, they will be useless and a lot of money will have been lost. They should be sent by air-mail and I hope I can receive them by the end of January. Post takes about 10 days - 2 weeks from there to this place. To reach here in time, it must be posted from there not later than January 20.

I will feel relieved if I can receive a postcard acknowledging receipt of the questionnaires.

Pass our greetings to your family and to all the believers.

Yours sincerely


V.S. Wakaba

Carland G 3 Apt.
 Berrien Springs
 MI 49103
 U.S.A.
 Nov. 18, 1981

The President
 Cape Field of S.D.A.
 P.O. Box 5
 MDANTSANE
 East London, South Africa.

Dear Mfundisi,

Sisaphila kweli cala saye singavuya nani ninjalo. Kwakhona ndiya bulela kakhulu ngala nkcukacha wandithumelela yona.

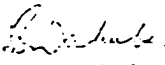
Andazi nokuba ndakha ndacacisa na ngaphambili. Ndibhala iphepha lokuququmbela kwam izifundo (dissertation). Ke ndibhala ngentloko enxulumene nempilo yarakhaya kwelo cala. Kukho imibuzo endinqwenela ukuza iphendulwe ngabantu ngokwabo. Ke ndiza kusebenzisa amabandla amathathu apho eCape namathathu eT.O.C. Amabandla endiza kusebenza ngawo apho ngala: Mdantsane, Zwelitsha, and Saltran.

Umfundisi uBirch (T.A.D. Secretary) ubelapha, wathembisa ukuba uya kucacisa ngakumbi xa esekomitini. Ndimbhalele ke ndimcacisela onke amanyathelo okuhambisa le mibuzo. Ndiqinisekile xa ufika ekomitini uya kuthetha nawe nomfundisi uWoepang.

Ndiza kuyithumela lemibuzo kule veki izayo. Ndakuyibhala ngegama lakho. Ndakuyinabisa noleta echaza ngokoluhlobo ndichaze ngalo kuMfundisi uBirch.

Nje ngoko ndiza kuthala na ndinganabi. Bulisa ekhayeni naseOfisini.

Owalho wenene,


 V.S. Makaba

Garland G-3 Apt.,
 Berrien Springs
 MI 49103
 U.S.A.
 Nov. 27, 1981.

The President,
 Cape Field of S.D.A.,
 P.O. Box 6
 MDANTSANE
 East London, S.A.

Dear Mfundisi

Mhlawumbi ngoku senidibene nomfundisi uBirch. Ndithi ma ndiziphinde zonke ezanto ndiziyaleze kwincwadi yakhe.

Nje ngoko bendikhe ndatsho kwincwadi engaphambili, ndinqwenela ukuba le mibuzo iphendulwe ngamabandla amathathu - Mdantsane, Zwelitsha ne Saltpan. Ndithe kwincwadi kamfundisi uBirch bendinesicelo sokuba ibe ngumntu omnye omakaghuba le mibuzo kula mabandla mathathu eCape, abemnye naseT.O.C. ukuba kunakho ukuba njalo. Ukuba kunzima, singacela umfundisi welo bandla asincede.

Mfundisi, basendiyitolike nangesixhosa le mibuzo kodwa ndibethwa zindleko zokuposa. Le mibuzo ndiyithumela apho eCape naseT.O.C. indidla ngaphezulu kwe \$150.00. Ndicela uxolo ngokungabi nazo iicopies zesixhosa. Ndiya thamba umntu oya kuyiqhuba uya kuyitolika nje ngokuba eyifunda.

Enye into mfundisi ndinesicelo sokuba xa niyithumela kweli cala ize nge air-mail. Ndiya yazi ukuba idulu gqitha loo ndlela. Ndiya kubhalala kwiSouthern Union, ndiyicele ukuba yankele ityala lam endakulibhatala ndakufika. Mina ningadebhitha igama lam kwiSouthern Union. Ukuba ixabiso lokuposa iprinted material lifana nalapha, ningayibhatala ne R70.00. Imbangi yokuba ndifune ize nge air-mail kungokuba isurface mail ithatha iinyanga ezine.

Ke mfundisi ndithumela imibuzo eyi300. Eyi 200 iya kuphendulwa ngabantu abana31 iminyaka ukubheka phezulu kula mabandla mathathu. Eyi 100 iya kuphendulwa lulutsha oluna 16 yeminyaka ukuya ku 30 yeminyaka kwa kula mabandla mathathu. Ndiya kuyekela kuni ukuba niya kuyohlula-hlula njani. Mhlawumbi i 80 kwimibuzo yabadala ingasemdantsane, i 60 eZwelitsha nanye i 60 e Saltpan. Mhlawumbi i 40 kweyo lutsha ingaseMdantsane, i 30 eZwelitsha, nanye i 30 eSaltpan. Ndinethemba lokuba akunakubakho bunzima clutsheni, uninzi lwalo luya kuyilandela le mibuzo lungayitolikelwanga. Kweyabadala kwakufuneka umntu oyiqhubayo aqiniseke ukuba baya qonda le nto ibuzwayo kakuhle. Nazi ke iindawo ezibalulekileyo mfundisi:

1. Umtu oyiqhubayo ancede angabaphenbeleli nangaluphina uhlobo ukuba baphendule bathini. Sifuna izinvo zabo. Ngelinye ixesha kunokubakho abathanda ukuphendulela abanye kwalapha ebandleni. Ma bancede bagcine izinvo zabo ngaphakathi.

2. Abantu ma bangabhali ngama abo kula maphepha. Ngoko ma baqinisekise ukuba akukho mntu onokwazi ukuba ngubani aphendule wathini. Ndicebisa ukuba kubekho umntu omi maphephaleni ncard box, acacise ukuba ya bagqiba le mibuzo iya kuthunyelwa eOfisini, kungabikho bani waziyo ukuba ngubani obhale ntoni. Eyona nto kukuba umntu aphendule ngokunyanisekileyo.
3. Kwincwadi endayibhalela ufundisi uBirch ndacebisa ukuba buya kuhala 1,2,3,or 4 etc kwibhokisi esecaleni. Ndiyijikile loo nto. Bakwenza nje isangqa kulo mpendulo ivumelana nabo. Bendicela iSouthern Union ukuba ithenge iipencils kuba abantu abaphathi zinto zakubhala. Xa umntu oqhube le mibuzo enepencils, loo nto iya kwenza umsebenzi lula.
4. Umbuzo ngamnye ma ufundwe uviwe uqondwe phambi kokuba abantu baphendule.
5. Abantu abaneafundo eyaneleyo banokuyiphendula le mibuzo ngaphandle kokuncediswa.

Bendicela ufundisi ukuba uze uthi supervise nokuthunyelwa kwayo kuba ukuba ingathunyelwa nge surface mail, ingauseless. It must be sent by air-mail and I hope I can receive them by the end of January. Post takes about 10 days - 2 weeks from there to this place. To reach here in time, it must be posted from there not later than January 20.

Kule ncwadi ndifake ikopi zale mibuzo ndabonisa nondlela emaziphendulwe ngayo. Ngunzekelo nje. Nje ngo no 16, umntu ubhala ngokokholo lwakhe.

Bulisa apho ekhaya nakubacalwana noodade kwelo cala.

Owakho eMkosini

V.S. Wakaba

180 Andrews University
Garland G-3 Apartment
Berrien Springs
MI 49103
U.S.A.
November 16, 1981

The Secretary
Human Sciences Research Council
Private Bag #41,
PRETORIA
Republic of South Africa.

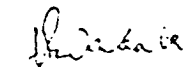
Dear Sir/Madam

I am a student at the above named university and at present engaged in the writing of a doctoral dissertation. My topic has to do with the needs assessment of an African family in South Africa. I need some information and I believe that your council will be in a position to help me. I will need the following information partly for my demographic data and for other sections of my dissertation. I realize that you may not be able to supply me some of the information I need but I will appreciate it if you will direct me to those who may have the needed information.

1. What is the size of the country of South Africa (including the independent homelands of the Transkei, Baputotswana and Venda)?
2. What is the total population of South Africa including the above homelands? Please give the figures for each racial group.
3. What percentage of Africans live in the cities and towns (urban areas) and what percentage of them live in the rural areas?
4. What is the inflation rate in the country at the moment?
5. Please give me the percentage rate of unemployment among Africans.
6. What is the income per capita among Africans?
7. What is the percentage rate of population increase among Africans?
8. What would you consider as the average standard of education among Africans?
9. In a study done by Anna F Steyn and Colin M Rip, entitled "The Changing Urban Bantu Family" (Journal of Marriage and Family, 1968, 30,3, Aug., 499 - 517), I read that in 1937, 82.2% of marriages among Africans were Church marriages and 17.8% were civil. In 1957, 69.8% were church marriages and 30.2% were civil marriages. Up to 1977 what percentage of marriages were civil and what percentage were church marriages?
10. What was the rate of divorce among Africans in 1937, 1957 and 1977?

I will greatly appreciate it if you can also send me a copy of "Evaluation of South African and Foreign Educational Qualifications."

Yours sincerely


Willie P. Kikaha

Raad vir Geesteswetenskaplike Navorsing

Human Sciences Research Council

Privaatsak X41
0001 Pretoria
Republiek van Suid-Afrika
Telegramme RAGEN
Teleks 3-0893

Private Bag X41
0001 Pretoria
Republic of South Africa
Telegrams RAGEN
Telex 3-0893

Suid-Afrikaanse Instituut vir
Sosiologiese, Demografiese en
Kriminologiese Navorsing
(SAISDKN)

South African Institute for
Sociological, Demographic and
Criminological Research
(SAISDCR)



RGN·HSRC

Navrae Dr J.M. Lötter
Enquiries

Verwysing N/1
Reference

Telefoon (012)28-3944 Bylyn
Telephone (012)28-3944 Extension

U verwysing
Your reference

V.S. Wakaba
Andrews University
Garland G-3 Apartment
Berrien Springs
M1 49103
USA

1982 -02- 1 5

Dear Sir/Madam

DEMOGRAPHIC DATA: RSA

I am very sorry that I am only now in a position to answer some of the enquiries in your letter of 1981-11-16, but some of the data you require were not immediately available:

1	Size of region	
	Republic of South Africa (excluding states men- tioned below)	1 126 470 km ²
	Transkei	41 000 km ²
	Bophuthatswana	40 000 km ²
	Venda	6 500 km ²
	Ciskei	7 630 km ²
2	Population	
2.1	According to the 1970-census (including Transkei, Bophuthatswana and Venda):	
	Asian	630 000
	Black	15 340 000
	Coloured	2 051 000
	White	3 773 000
	TOTAL	21 794 000

2.2 According to first preliminary results of the 1980-census (excluding Transkei, Bophuthatswana and Venda):

Asian	795 000
Black	15 970 000
Coloured	2 554 000
White	4 453 000
TOTAL	23 772 000

3 Rural-urban distribution

According to the 1970-census, 33 % of the Black population resided in urban areas (including the present Bophuthatswana, Transkei and Venda). According to the 1980-census, 38 % of the Black population (excluding population of above-mentioned states) live in urban areas.

4 Inflation rate

Approximately 15 % p.a.

5 Unemployment rate

The unemployment rates (% males; according to a Statistical Newsletter of 21-04-1980; excluding Transkei, Bophuthatswana and Venda) are:

Asian	8 %
Black	6 %
Coloured	5 %
White	< 1 %

Very recently it was reported in the media that 7 % of Blacks (women included) were unemployed.

6 Per capita income

Unknown. The following is quoted from the Official Yearbook of the Republic of South Africa (1979): "At current prices, the per capita net national income amounted to R1 050 in 1978. At first glance this figure might seem rather low. A large number of the Black population still practice subsistence agriculture, however, with a per capita income only slightly better than that earned in the greater part of the African continent. This situation is, however, changing rapidly as an increasing proportion of the Blacks are drawn into the modern sector of the economy, where incomes compare favourably with the industrialised countries of the world" (p. 353).

7 Population increase

A comparison of the size of the population groups in 1970 and 1980 (on an equal area basis), shows the following average annual growth rates:

Asians	2,4 %
Blacks	2,7 %
Coloureds	2,2 %
Whites	1,7 %

Although the registration of births is required for all population groups, registration of births by Blacks is considered to be incomplete with the result that no "official birth rate" for Blacks is available. The birth rate of Blacks in South Africa has now probably declined to beneath the 40 mark and research by the HSRC shows that many urban Blacks avail themselves of family planning services. Birth rates for Asians, Coloureds and Whites are approximately 25, 27 and 17 respectively.

8 Educational standard

According to the 1970-census, approximately 50 % of the Black population 15 years and older is literate. In urban areas the literacy rate is 69 % and in rural areas 39 %. Slightly more than 80 % of the urban Black population between 15 and 24 years is literate. Data on the average level of education do not seem to be available.

9-10 Marriages and divorce rates

As far as could be ascertained, statistics are not available. The number of "legal" divorces granted would, in any event, perhaps not adequately reflect the magnitude of family disruption as a social problem.

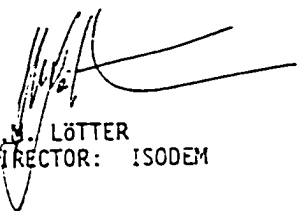
Prof. Colin Rip has passed away but if you would like to contact Prof. Anna Steyn, write to her at the following address:

Department of Sociology
Rand Afrikaans University
P.O. Box 524
JOHANNESBURG
2000

The Council no longer publishes the Evaluation of South African and Foreign Educational Qualifications. Qualifications are evaluated on an ad hoc basis on receipt of transcripts of Record and copies of degree certificates.

I sincerely hope that the above data will prove to be of value to you. Do not hesitate to write if I can be of further assistance to you.

Yours sincerely



J.M. LÖTTER
DIRECTOR: ISODEM

Andrews University
 Garland C-3 Apartment
 Berrien Springs, MI 49308
 United States of America
 February 24, 1982.

Prof. Anna Steyn
 Department of Sociology
 Rand Afrikaans University
 P.O. Box 524
 JOHANNESBURG
 2000


Dear Prof. Steyn

In an article entitled "The Changing Urban South Family" written by you and the late Prof. Colin Rip, published in the Journal of Marriage and the Family, 1968 30(3) pp. 492 - 517, you mentioned that church marriages were declining among Africans. You then supported that statement with the following statistics: In 1957 - 82% of African marriages were church marriages and 17.2% were civil marriages. Twenty years later in 1957, 69.2% were church marriages and 30.2% were civil marriages.

I was interested to know whether the trend towards civil marriages was still continuing after 1957. I then wrote to the Human Sciences Research Council in Pretoria to find out what percentage of African marriages were church marriages and what percentage were civil marriages twenty years after 1957 i.e. in 1977.

The Human Sciences Research Council wrote back to tell me that Prof. Rip was no longer alive and then suggested that I should write to you. I need this information for a doctoral dissertation that I am writing. I will greatly appreciate your quick response if you have the information I need.

Yours sincerely


 Velile S. Wakaba.

APPENDIX C

DATA

TRANS-ORANGE CONFERENCE ADULT RESPONSES

0001	3333131	1111111	321121	41292111	25123111	21214221	1432219	34
0002	1923333	3111111	131122	15221112	15914111	21213111	1411212	99
0003	4111211	2114221	222214	24122222	13134412	21311213	1411999	99
0004	2391111	1111111	221115	44121122	24111211	11111223	1499999	99
0005	3113131	1221421	121129	31122222	21121311	12213223	2911391	99
0006	1231223	3111119	122218	11121121	25131111	15211314	1422222	21
0007	3112221	3221321	212111	22132119	23219119	23212331	1422212	12
0008	1211223	3111119	122218	11121121	25131111	15211314	1422222	21
0009	1231111	3111112	111121	25121221	25212211	21211231	2422523	22
0010	1133111	3121229	111124	99229991	29994391	21312394	4433111	11
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0013	4211113	1111111	122112	94929121	25121211	11113934	9999999	22
0014	1233311	3223221	111325	32222112	11191111	11211311	2311211	21
0015	3123313	4111112	313325	21229992	25212311	11211111	2912121	11
0016	2133111	3211312	131121	99922999	29132112	93311224	2911121	11
0017	3221111	3122221	211111	99921222	26132121	11313431	2913122	31
0018	3133333	4111911	191125	94291112	25112111	11211111	1911919	23
0020	3353131	3111111	113121	21291221	25131111	11313393	2132222	32
0021	1221131	3121142	322225	43222112	23223112	11314311	1413322	11
0022	1321111	3121441	112311	14292221	22132211	11119994	9999999	33
0023	1121111	3111111	222225	41211112	11134312	21112311	9999999	99
0024	3192113	3234442	232111	41121112	11134111	91312133	1422222	11
0025	3119111	9999999	131129	99922991	14294112	93311211	2411111	99
0026	2131111	3111111	133125	23222112	21139919	99911311	1422211	11
0027	3123111	4231221	211121	34222991	25133112	91313211	4931311	12
0028	4122311	3211112	221118	23122221	25112212	99912321	2221112	19
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0030	3223233	4111111	211115	21222221	11131211	11111221	1911111	11
0031	3313311	1111112	111125	22122222	25121212	22312323	3212121	22
0032	5939923	9934991	991191	94221212	11931191	19229999	9999999	12
0033	3132311	4221221	211127	31222992	21119222	21213394	2932232	12
0034	1433113	4111131	211117	14221211	11214211	24312331	4922111	35
0035	3133111	3111141	211115	44221211	11134111	11214311	1923113	25
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0041	1333111	1113211	313324	31191112	27124111	21213331	4923121	23
0042	1323133	1111111	212223	44191121	29124212	21312331	4922222	33
0043	3433111	4131222	213111	11212221	23123111	21221311	4291111	35
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0057	3433312	2111112	221124	14231222	25131111	11111121	1222212	42
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0095	3121113	4121341	211121	41122221	11213211	14212194	2922233	99
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0108	1433113	3999991	911114	19229112	11194411	99999999	9999999	43
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0122	3932999	9999999	999999	99999999	99999999	99999999	9999999	99
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TRANS-ORANGE CONFERENCE YOUTH RESPONSES

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0127	1111312	2921333	33315	2109
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0129	1221121	2113131	15235	1205
0130	1311111	2921311	11225	2209
0131	1921122	2114322	18224	1902
0132	1121311	2953223	31224	1903
0133	1333311	1515212	29995	2109
0134	1333311	1521121	21995	2109
0135	1331311	2413232	95225	2209
0136	1333311	1121323	35225	1907
0137	1193311	1524311	45995	1907
0138	2321111	2131111	11224	1905
0139	1211311	1513111	31925	2109
0140	1111312	1521313	33195	1905
0141	1221111	2913912	91395	2109
0142	2123321	2412313	11214	2109
0143	2211222	2512222	33323	2109
0144	1111312	1436211	98235	1907
0145	1121311	9921332	31314	2109
0146	1231311	2521223	18335	9909
0147	2212321	1411133	12214	2209
0148	2191322	1121212	19325	2109
0149	1211322	1591313	32315	1905
0150	2211311	1413333	31294	2109
0151	2211111	1514122	11995	2209
0152	9311119	2121211	15124	1909
0153	2191319	1521212	23995	2209
0154	2213211	1113222	11225	2109
0155	1111112	2913111	99999	1109
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0158	1121311	1121313	31925	2209
0159	1313111	2115323	31224	2109
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0161	2993111	1515213	21994	2109
0162	1122111	1515332	11314	2109
0163	1323311	2533311	25124	2209
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0165	1131911	2915233	15335	1903
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0170	2321911	9413331	11395	2109
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0172	2121111	2953111	19339	2109
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0182	1213321	1524313	24324	1903
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0193	1111311	9912223	12995	2109
0194	2123311	1151212	15114	2109
0195	1323311	2933312	25125	1907
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0200	1111312	9919213	12234	2109
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0204	1332311	9111222	35223	1901
0205	1211311	1423113	25995	1904
0206	2222312	1111221	21993	1905
0207	1211921	1121331	55919	9909

CAPE FIELD ADULT RESPONSES

0208	1333111	1121321	111115	42191111	29139912	91311221	1211111	35
0209	1423111	1112421	313115	43111112	11999211	11312134	2132112	44
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0212	2411313	3221441	233115	99991112	25119291	11311221	1911111	43
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0219	3133111	3111111	211115	11222121	23111211	11111233	1422222	11
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0227	1233211	1131221	211215	15121121	29113411	11312223	3422322	13
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0237	2122231	1222211	921115	94129921	25231111	21113234	2223222	11
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0248	5911111	9111111	213125	43121212	11131291	21329999	9999999	99
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0265	3339231	1111221	311125	41121212	22299112	12311221	1222111	43
0266	1423223	3111229	333115	44121222	21299111	11311411	2322113	54
0267	1323221	3111221	322115	44121222	24299111	11311231	2132111	54
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0276	1133111	3111421	331115	43121112	11119111	91311111	1922111	14
0277	2133111	5111331	311115	42132991	13132311	11312923	4422231	11
0278	2333111	3121431	111115	45121111	25122212	21313111	1422211	23
0279	1431311	1111111	222225	41121112	11111112	21211311	1922229	31
0280	1133311	1421331	211115	41121111	25121121	11312333	3111111	22
0281	2313113	1131431	211115	42121211	25111321	24311223	3421111	21
0282	3213111	4111111	131324	21221111	25132211	91313313	4233232	14
0283	1933131	2111321	321115	41121112	21219919	21311321	1922222	44
0284	1233111	1131141	313215	43122112	15123311	24324423	3433133	32
0285	1411311	3121441	919995	99199111	11119199	99999999	2999999	49
0286	2133112	4121441	211115	21122221	29111112	22211321	2919999	13
0287	1113312	1111111	923125	93211122	11113122	11111211	3121111	91
0288	1121131	9111111	113325	49199111	29991111	19912999	1929999	95
0289	1131111	3121331	211125	42121112	11131111	21312221	1221111	11
0290	2333311	1111111	911115	42121212	11133211	11311231	1922222	22
0291	2211211	3121221	211115	42191219	11132211	11312331	2322221	14
0292	2411111	3111111	231115	43121219	11219211	91311331	1111111	22
0293	3113211	3111111	211115	43192212	11112212	11314333	3133222	11
0294	2333313	1111111	311115	43221229	21111212	21291321	1999999	41
0295	2313231	1111111	311125	43111212	14133412	21311331	4311111	35
0296	1233112	1111111	211115	43111221	11111211	12212221	2122233	34
0297	1499399	1119991	191115	49929291	11999119	99911991	1199199	99
0298	2499999	1119991	191195	44999299	11999119	99191991	1199199	99
0299	1112313	1119111	119115	45122221	11199119	29211121	2992299	92
0300	2322213	1111111	111115	45122221	11199112	29211121	2992299	21
0301	9939991	1119991	323111	11121219	21999999	99999999	1299919	39
0302	3233111	1111111	113115	43111222	21123119	21311111	1112111	11

0303	1231113	1211111	331115	4112121	1129491	1211143	1411193	22
0304	1421113	3111111	233115	4113121	2111421	2111113	2392111	45
0305	1333311	1121411	311115	4311121	1112111	1111213	1411222	34
0306	1312111	1111111	122115	4592119	1312322	2139499	9199999	23
0307	1312113	1111191	222125	4592129	1111141	2131413	9932222	22
0308	2132211	3222121	211115	4219122	2913231	1131293	3222111	12
0309	9331331	1111111	112115	4219122	2112221	2111112	1912999	21
0310	5912332	1111921	221125	4499192	2919321	9929999	9999999	22
0311	2211111	3211321	311115	4212121	1111911	2131121	2131121	35
0312	1231113	1111111	122115	4312921	1113411	1132493	9199999	12
0313	1223111	1221211	311115	4412121	1113122	1131223	1122211	14
0314	2223213	5111111	211115	4319121	1119111	1931133	9311191	22
0315	1123223	1111111	231115	4219922	1112121	2111423	1292222	11
0316	2321119	3111111	193325	2119222	2112341	1999293	9999999	92
0317	1223213	1111121	321115	4211121	2111311	2111323	2133222	11
0318	3499911	1111111	131115	4422221	1111211	1111131	1111111	45
0319	4121113	1111111	111115	4313121	2513442	2921123	4922221	11
0320	3321219	3111111	192115	4499192	1119322	1119929	1122119	39
0321	5923331	1133931	211115	4911121	2112949	1992999	9999999	11
0322	5923113	1111111	211125	4212121	2513121	1112233	2229999	12
0323	1433113	1111111	212115	4313121	2113342	1111323	1413222	43
0324	1233233	1111111	111125	4412121	2413311	2131133	1111191	14
0325	2311311	3411131	913115	4319121	1121419	1131111	2122112	31
0326	2211313	1111411	313115	4313111	2929941	2121131	2121111	22
0327	2111223	1111431	211125	4313222	1511332	2121123	2113121	11
0328	2311311	3111411	312115	4212111	1111311	2131191	2111111	43
0329	2223111	1111411	313115	4312121	1129911	9131121	2111111	12
0330	1331233	3211131	113115	4111121	2513311	1131112	1111131	22
0331	2211131	3111111	211115	4413112	2199911	1121112	1412111	11
0332	3332212	1122211	231125	4222121	2913121	2131229	4912121	11
0333	1131111	4111111	311115	4113299	2912222	9131133	4121111	14
0334	5933111	1111111	231115	4412299	1513421	1132991	9999999	99
0335	1133211	1111921	211115	4212299	2529919	9121122	2912191	11
0336	2223211	1111111	913115	4312121	1129919	9131121	2111111	12
0337	3311111	3111141	311115	4212121	2911121	9131132	2111111	35
0338	1219211	1111111	111115	9412111	2413311	1121133	1111111	35

CAPE FIELD YOUTH RESPONSES

0339	1121311	1111211	35134	2109
0340	1111211	1121222	15134	2109
0341	1121212	1121213	25123	2109
0342	1313392	1111213	35115	1903
0343	1133322	1221131	35324	2209
0344	1331121	2913113	25135	1913
0345	1233311	1524112	55125	2109
0346	1213111	1245313	25125	2109
0347	1132112	2423113	25333	1109
0348	1121122	9434221	35134	1905
0349	1231321	1293233	25224	1905
0350	2111191	1151311	45134	2209
0351	1191112	2921911	25135	2109
0352	1123321	1131113	35134	2209
0353	1331122	2912111	25295	1904
0354	1331111	1121113	15315	1109
0355	1321111	1453113	15134	2109
0356	1331312	2921313	15134	1905
0357	1321111	1453113	15134	2201
0358	2311111	1453311	15135	1906
0359	1111311	2525111	15316	1913
0360	1339111	2995211	15115	2109
0361	1211119	9921211	15324	2109
0362	1221211	1222222	35125	1902
0363	1211122	1121121	15135	2109
0364	1131322	2596111	15132	1909
0365	1222311	1121223	15124	1905
0366	2231321	2943212	25114	2109
0367	2222311	1121222	25125	1904
0368	1221111	2453211	55225	1905
0369	1222322	2443111	15124	2109
0370	1223311	2412213	99999	1903
0371	1231311	1521333	35315	1903
0372	9999999	9999999	99999	9909
0373	1331111	1453311	15135	1906
0374	1323122	2334111	11112	2109
0375	1211311	1131333	35125	1903
0376	1313312	1921313	15114	2209
0377	1111111	1121111	25134	2109
0378	1122211	9991222	95914	2109
0379	1111311	2933113	25134	2109
0380	1111312	2533113	35134	2109
0381	1221212	1443119	35113	2109
0382	1131311	1121211	15225	1907
0383	1121311	1431211	35135	1902

0384	1111111	1515212	15315	1909
0385	1121322	1111313	15124	2209
0386	1121312	2111313	15135	1901
0387	1211311	2921113	15135	1904
0388	1221311	2921112	15134	2109
0389	1221312	2911112	15134	2109
0390	1121222	1121112	11224	2109
0391	1321111	2935311	35135	1904
0392	1331322	2924111	15316	1913
0393	1113312	2924331	45134	9909
0394	1331322	1515313	25225	1910
0395	1221311	1113311	45196	2109
0396	1231311	2424213	35115	1905
0397	1333312	1191332	45135	2109
0398	1232122	1443121	15114	9909
0399	1112311	1121213	35235	2109
0400	1331322	1321213	35135	1905
0401	1193322	2921311	25214	1908
0402	1333222	2935222	25135	1906
0403	1331111	1212311	35194	2109
0404	1231322	2421313	35135	1904
0405	1333121	1524313	35135	1905
0406	1221311	2935313	35333	2109
0407	1121311	1111211	35134	2209
0408	1122212	1111222	25124	2109
0409	1211111	1521333	15995	2109
0411	1333311	1521313	35135	2409

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