

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

TITLE: CREATING AWARENESS ON THE CONSEQUENCES OF POLYGAMY ON CHILDREN AND MODELING INTERVENTION STRATEGIES IN THE SEVENTH-DAY ADVENTIST CHURCH IN MAGWI COUNTY, GREATER EQUATORIA FIELD OF SOUTH SUDAN

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The research looked at how marriage which was instituted by God Himself, and was given to mankind as a gift, was later distorted, and its deviation has had ravaging effects in many families in our world today. Most especially, the distortion has resulted in the practice of the polygamous family creeping into the three local churches in Pageri district of Seventh-day Adventist Church. A study of the situation showed that 20% of the members were involved in marrying more than one wife. Children who live in these polygamous families suffer with various challenges, as do their parents, which range from lack of financial support, lack of emotional support, poverty, poor performance in school, school dropout, early pregnancy, rivalry, jealousy, fighting, and lack of direction in life.

The root cause of this is the selfish heart of mankind which came as a result of sin ruling in human life and was seen in the experience of Biblical characters.

Examples include Lamech, David, Solomon and Jacob who tried to justify their character against God's principles.

The notes gathered from various literatures were used to educate the couples, youth, and children on the issues facing families. Week-end family life enrichment seminars were organized quarterly for a year. During the seminar, the effect of polygamy on families and children and how to minimize effects were mentioned. Among the 20% couples who were involved in practicing polygamous life, 15% came back to the church, and they faithfully give offerings and tithes. Also, they participated in witnessing activities, called Total members Involvement (TMI) through inviting their friends to attend church meetings. This study, therefore, advocates for a return to the Biblical injunction of one man one wife for an efficient and harmonious family cohesiveness amongst couples and their children.

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A project

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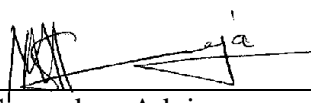
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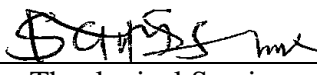
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This research project is dedicated to my wife (Moria Sarah Charles) whose tender care and love has made me to know how important family life is. My children (Lemiya Hope Charles, Foni Harmony Charles, Malera Joy Charles, and Nyuma Onesimus Charles) whose presence and love kept me close to them, the three churches of Pageri district, and the entire Seventh-day Adventist family members in Magwi County for their support and prayers.

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CHAPTER 1

INTRODUCTION

The challenge of marrying two wives is becoming common among the Seventh-day Adventist Church members. The situation is distressing since these are members who know the Biblical standard for marriage. Those who are supposed to be the light-bearer in the community where they belong have undermined the moral value placed in marriage by God. Unfortunately, the men who were engaged in this behavior appear to have lost it all, thus displaying contradicting messages to the youth and what the church is teaching. This practice creates cracks in the foundation of family which lead to disasters. Munroe affirmed this by saying;

God laid men as the foundation of the family, and there is need for them to be careful not to allow any crack to appear in the foundation of their family. A building can have a number of problems and not be condemned according to the code of a city. But if a crack is discovered in the foundation of a building serious repair may be needed and it will be condemned, and no one can use it.¹

Therefore the impact of practicing polygamous family affect not only the couples who are involved in the practice, it has wider impact on the children and how they too will establish their future family and pass on to them the weak foundation they have inherited from their parent. Parents are the foundation for home and family. Anything which affects them affects their children and their future as well.

This crack can be seen in the life of children which affect them in all the aspects of life. Sami agreed to this and said;

¹ Myles Munroe, *Fatherhood Principle* (New Kensington, PA: Whitaker House, 2008), 48.

The polygamous family structure shares most of the characteristics of home environment torn by conflict, marital discord, and lack of investment in children. They also had poor self –control, and higher rates of school attrition, sexual activity, drug abuse and alcoholism.²

The Old Testament presents to us a number of examples of polygamous marriage, notably the case of Jacob, David, and Solomon. Israelite society of that time accepted polygamy and there was not condition for such practice. However, with the passing of time attitude and practice did change. Eventually there is no reference to polygamy in the post –exilic books and on the other hand ideal marriage was monogamous one, whereas earlier it had been polygamic which had brought in various challenges to those who were involved in the practice even to this day.³

If this ongoing trend of marriage is not checked by educating men and women, such immoral practices will ruin the future of the church. Sooner or later, the power of the gospel that changes people’s lives in the Seventh-day Adventist Church will gradually lose its values. Thus, creating a different attitude towards the Biblical way of marriage. Worldwide, it is observed that marriages are falling apart from God’s revealed principles today for a number of reasons that ranges from: selfishness, worldliness, and deliberate choice made against God’s ideal plan for marriage. This research is an explorative study investigating the reasons that are prompting Adventist members in Pageri district to marry two wives and even more.

Statement of Problem

Polygamy is commonly practice among non- Christians. But this trend of marriage is also infiltrating into the Seventh-day Adventist Church in Magwi County

² Sami Hamdan, Judy Auerbach, and Alan Apter, “Polygamy and Mental Health of Adolescents,” *European Child & Adolescent Psychiatry* 18, no. 12 (December 2009): 755–760.

³ Slough Backs, *Christian Marriage in Africa* (London, UK: Hollen Street Press, 1973), 75–77.

of Greater Equatoria Field of South Sudan. The emerging consequences on the lives of children are huge which may lead to moral laxities in this generation, and thus promote a society of lawlessness. There is need to address this infiltration among the Seventh-day Adventist members in Magwi County, in order to preserve the future of the children and the heritage of the church.

Purpose of the Study

The purpose of this study was to examine the reasons why members of the Seventh-day Adventist Church are deviating from the Biblical way of marriage between a man and a woman into having multiple wives. This study will create awareness on the consequences and this type of marriage in our society and thus create suitable educational programs that would enrich family life in Magwi County of Seventh-day Adventists. The proper understanding of the concept of marriage and family as ordained by God will reduce the increasing rate of polygamy in the churches to a lower level, and create harmony between parent and children, peace, and maximum sharing of resources in families, churches, and the community where members live.

Justification

Polygamous issues affect some of the Seventh-day Adventist families in Magwi County, and they are suffering and struggling in their faith. Women and children are left without moral and financial support, since most of the supports are diverted to the new wife. This brings shame and disgrace to the Church and distorted lives of children born in such families; and it creates confusion to the youth and the new convert in the various churches. This research study is to create awareness of the moral issues surrounding the practice of polygamy, which is affecting innocent lives

of children who are suffering in various families of Seventh-day Adventist home without having parental love and care.

Findings of this study will help give direction to the youth, young couples, new convert, and the whole County on how to keep on nurturing their relationship in the families, as they see clearly the unhappiness in polygamous home.

Significance of the Study

This study is timely as it will create awareness and help families struggling with this issue of polygamy to find help to the problem of polygamy in their homes, churches, and society. This study will be beneficial to both young and old and will serve as a reference material to church leaders in educating the church as to avoid the pit holes this practice is creating in the society.

Delimitation of the Study

Problems of this nature are seen all over in most Sub-Saharan African countries. However, this study would be limited to Magwi County of the Seventh-day Adventist Churches in Greater Equatoria field of South Sudan which is the first to receive the Advent message in this part of the region. Magwi County is subdivided into two church districts. One is called Magwi District and the other is called Pageri District. This research was conducted in the three churches of Pageri District.

Methodology

This study utilized qualitative research method in finding out the impact of polygamous life on the family. The findings of this research are displayed in simple tables to highlight this problem. This would eventually lead to modeling intervention strategies that could be used to decrease this anomaly. Data for this study was gathered from married members in three churches in Pageri district to find out the

impact of polygamous marriages on their family and children. The researcher also obtains consent from the conference office and the participants in this study before carrying out this investigation. This was done to protect privacy of the participants. All documents relating to this study properly secured to protect privacy of the individuals involved in this study.

This study focused on the challenges of polygamy and sought to find out the views, and responses of the participants regarding this issue. After the analysis of the information gathered, the researcher designed a program that would teach married couples and young people God's master-plan for marriage. Permission was obtained from these local church boards to organize a weekend Christian Marriage seminar, Family Life enrichment seminar program, and get-together meeting where husbands and wives spent time together for Christian fellowship. This program was carried out in quarterly basis. After which the researcher evaluated the results and designed an intervention that would meet the needs of the Church.

Definition of Terms

Heterosexual: a person who is being attracted to persons of opposite sex.

Homosexual marriages: Marriages involving a man marrying other men as wife.

Interfaith marriage: is a marriage involving person from different religions, or traditionally called mixed marriages.

Intra-faith marriage: is a marriage occurring between persons of belonging to different religions.

Legal union: the two families, state, and God must endorse the marriage.

Lesbian: homosexual relations between women.

Life long relationship: This is a permanent relationship between a husband and wife a union that should last as long as both couple are living.

Monogamy: the practice or state of being married to one person at a time.

Polyandry: the practice of having more than one husband at one time.

Polygamy: the practice of having more than one wife at the same time.

Polygyny: the condition of having more than one wife at one time.

CHAPTER 2

BIBLICAL FOUNDATION OF MARRIAGE AND FAMILY

This chapter discusses the biblical foundation for marriage and the family. It also examines relevant literature on marriages and the implication of having more than one wife at a time against the Biblical injunctions of one man, one wife.

Origin of Marriage and Family

Marriage and the Sabbath institution are the two of God's original gifts to the human family. They both were intended to provide the joys of rest and belonging regardless of time, place, and culture. The establishment of these two institutions culminated God's creation of this earth. In giving Sabbath to human kind, God gave them a time of rest and renewal, a time for fellowship with Him and with one another. And in establishing the first family, He formed the basic social unity for humanity, which provides them with a sense of belonging and gives them opportunity to develop as human beings created in the image of God and in service to God and others in a deep and intimate way.¹

Marriage is defined as: A legal union of a man and woman in a life -long relationship based on love between them and in partnership with respect to home

¹ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Believe* (Boise, ID: Pacific Press, 2005), 332.

making, bearing and rearing children and general interdependence and mutual comfort.² The Bible clearly reveals that God is the originator of marriage.

Then the Lord God said, it is not good that the man should be alone; I will make him a helper as his partner. So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle and to the birds of the air and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, 'this at last is bone of my bones and flesh of my flesh; she shall be called Woman, for out of Man this one was taken. Therefore, a man leaves his father and mother, and clings to his wife, and they become one flesh (Gen 2:18-25 NRSV).³

These Biblical perspectives reveal clearly how God is concerned in meeting all aspects of man's needs (physical, mental, spiritual and social). When one of these aspects of man's need is missing he cannot enjoy a total life and thus leads to imbalanced life. Though some men and women have deviated from God ordained mandate of marriage, due to their selfish ambitions, some chose to follow their own inclinations; and follow practices such as lesbianism, homosexuality; and bestiality.

Those who practice the above enumerated actions are faced with a number of physiological, physical, and social misbehavior such as; unfulfilled and empty life, lacking natural emotional affection, and forging roles which are contrary to God's principles for marriage and the natural original practice of the most society. For a man with a man or a woman with another woman, either human with animals cannot complement each other.

² Siegfried H. Horn, ed., *Seventh-day Adventist Bible Dictionary*, vol. 8 (Washington, DC: Review and Herald, 1979), 709.

³ *New Revised Standard Version* unless indicated, The British and Foreign Bible society, edition 2012.

God's Master Plan for Marriage and Family

Study indicates that there are four life great events, or rites of passage, which humans experience. These are Birth, Conversion, Marriage, and Death.⁴ The two, births and death, one has no choice in, while one can choose for conversion and to be married. As such one needs to make a careful decision and total commitment in involving the Holy Spirit for guidance, and leading in choosing a partner which suits God's mandate from the bible.

Solomon comments on this by saying: "He who finds a wife finds a good thing, and obtains favor from the Lord". "For house and wealth can be inherited from parents, but a prudent wife is from the Lord" (Prov. 18:22, 19:14). Jesus too affirms marriage while He dealt with the Pharisees who thought men can manipulate marriage as they can. He answered,

'Have you not read that the one who made them from the beginning, made them male and female?' and He said 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh? Therefore, what God has joined together, let, no one separate.' (Matt. 19:4-6)

From this Biblical principle the permanency of marriage is revealed. It means that, right from the time of creation, God created Adam and Eve equal partners to complement each other in life, love, and service. Since, both of them have varying roles and responsibilities. Ellen G. White, one of the inspirational writers, also comments on this. She says:

God Himself gave Adam a companion. He provided "an help meet for him "- a helper corresponding to him- one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone,

⁴ Joseph Babatunde Olajide, "Marital Conflict: Causes and Solutions in the Seventh-day Adventist Church OGBA, Lagos in Nigeria" (MA Thesis, Adventist University of Africa, 2009), 4.

and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation.⁵

Adam and Eve were drawn to each other by love, for they need each other for their full operation. God does not design contrary types of relationships. This type of marriage, such as polyandry, polygamy, and homosexual relationships, faces the challenge of who will control who and who is the leader of the family? But, through Adam and Eve, God established a model of true and real marriage. They had distinct origin from God, being created in His image; Eve was part of Adams's bone from his bone, flesh from his flesh" (Gen 2:23). They stand side by side equal before their creator, with their varying roles and responsibilities.

More so, Mrs. White continues to counsel that,

all who will enter into this union of marriage should be careful in every step; she says: Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite life's destiny. For marriage affects the present life and the future life, both in this world and in the world to come. An honest and sincere Christian will make not plans that God cannot approve.⁶

This clearly reveals how important family is and it needs not to be entered into hastily. For, it is the foundation of human existence. White argues that "It is through the families that society, community, churches, and nations are form, through the choices which people make every day for good or for worse".⁷ On other hand, Kamua, says,

Marriage unites two people into one body, and it has deep spiritual significance. In the New Testament, marriage is used to explain the relationship between Christ and the Church. The sanctity of marriage is

⁵ Ellen G. White, *The Adventist Home* (Hagerstown, MD: Review and Herald, 2001), 25.

⁶ Ibid.

⁷ Ibid., 15.

required from the beginning of the Bible to the very end, where it is used to illustrate the desired relationship between God and man.⁸

The deep spiritual significance of marriage shows the symbolism of how two people unite into one body. Marriage has a deep spiritual symbol of relationship between God and His people. Dederen states that in scripture marriage serves as a symbol of the intimate relation between God and His people (Jer 3. Ezek. 16, Hos. 1-3) God woos and weds Israel and the relationship was tender and intimate.

However, Israel's apostasy in not keeping the covenant between them and God was called adultery. In New Testament, marriage is a symbol of the relation between Christ and the church (Eph 5: 22, 23).⁹

From the above statements, there are three essential points to be noted:

The first one is intimate union. A married couple enjoys intimate, close, and sacred unions which result in sexual relationship which to some degree is the tie that binds them close to each other in love. The couple works together in cherishing this union by involving God who instituted marriage in leading and guiding them in this intimate relationship.

The second point deals with legal status: the bond that binds the married couple together, and makes them to be one, no longer two in God's eyes. Their bodies, time, talents, and resources now belong to the two, for they are one, no longer two but one. This requires continuous open commitment, love, and deep acceptance of each other with Christ-like love.

⁸ Kamau Githumbi, James Kimathi, and Ezekiel Wafula, *The Marriage Highway* (Nairobi, Kenya: Evangel, 2009), 115.

⁹ Raoul Dederen, ed., *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald, 2000), 726.

The third point deals with body and spiritual union: marriage unites the couples physically, spiritually, and they become one body through their relationship and sexual bonding. According to the Bible, in Gen 2:24, these two become one in partnership with the covenant of God to keep them together under the power of the Holy Spirit.

Getui affirms this by saying: “Family is the basic cell of society. It is founded on kinship and marriage.¹⁰” Oxford advanced learner’s dictionary defines “kinship as, “The fact of being related in a family.”¹¹ Which means human existence are ties to family formation that includes the responsibility of taking care of the young one who in turn will grow and form other families. Getui added that, the family is a social institution and its main functions include that of reproduction which guarantees the continuity of human kind, socialization of children (in which sex education is quite important) and production through the provision of human resources for economic development and religious upbringing is needed for a responsible living to maintain quality life.¹²

It is true that to have quality life in families, marriages need to be done along the line of kinship, where both families have knowledge of each family’s origin. This in turn will create a lasting marriage. For it cement the existing relationship between the two families as Abraham practiced it when he send his servant to find a wife for his son Isaac among his own people (Gen 24:3-4).

¹⁰ Mary N. Getui, ed., *Responsible Leadership in Marriage and Family* (Nairobi, Kenya: Acton, 2008), 46.

¹¹ Sally Wehmeier, “Kinship,” *Oxford Advanced Learner’s Dictionary* (Oxford, England: Oxford University Press, 1997).

¹² Getui, *Responsible Leadership in Marriage and Family*, 46.

Paul complemented this by saying, “Husbands love your wives, just as Christ loved the church, and gave himself up for her” (Eph. 5:25). “Children, obey your parents in the Lord, for this is right” (Eph. 6:1). McFarland in similar argument said that: “The scripture helps us develop even greater understanding of just how much God longs to be in relationship with His created being, and how much the marriage relationship is an expression of His relational nature.”¹³ All these sum out God’s plan in wanting to see that families member relate well with each other in love and care.

Principles in God’s Original Plan for Marriage

Though, it is very rare to find a model of marriage to adopt even among the Bible character, such as the patriarchs, prophets, early Christians, and Seventh –day Adventist Church members. There remained a firm foundation, which can lead individual who chooses to follow God’s ways to have a happy and lasting marital relationship. Marriage is a legal covenant between a husband and wife recognized as lifelong union between one man and one woman, involving psychological, sexual, social, and spiritual bonds. Moses in the book of Genesis, states:

Then the man said this at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of man this one was taken. Therefore, a man shall leave his father and his mother and clings to his wife, and they become one flesh. (Gen 2: 23-24)

Of course these can be expanded to various ways; lasting marriage needs to have the following principles according to John: “Commitments, leaving, cleavage, permanence, intimacy, celebration, and it should be monogamy.”¹⁴ Let us examine each of these principles in details.

¹³ Ken McFarland, ed., *Searching for Intimacy in Marriage* (Boise, ID: Pacific Press, 2004), 21.

¹⁴ J. John, *Marriage Works: The Ultimate Guide to Marriage*, Reprint edition. (Milton Keynes, England: Authentic, 2002), 30.

Commitment

The word commitment means the state or quality of being dedicated to a cause or obligation that restricts freedom of action.¹⁵ The foundation of marriage begins with such obligation. The first commitments were taken by God who dedicated Himself for a cause of action. The Lord God said “It is not good that the man should be alone, I will make him a helper as his partner” (Gen. 2:18). Then the second can be taken by husband and wife who need to keep themselves for each other and refrain from others husbands and wives who are not their partners. Then, have the commitments to love, accept, and cherish each other as part of one body and cling together in good time, and bad time, in poverty and in plenty. While the wife takes a commitment of submitting to her husband in all things. This submission is undergoing a certain treatment in love without considering one right, position, status or age.¹⁶ It is not like submitting to a superior or a boss, but a submission which is done in expression of love in maintaining relationship without condition or pay back.

These will lead them to have mutual love, honor, respect, and responsibility to reflect the love, sanctity, closeness and permanency in the relationship that Jesus has with the Church.¹⁷

Leaving (Severance)

The word leaving in Hebrew means, “let loose from certain unity,” “detach” or depart from a particular place or leave behind.” This leaving is not negative, for it shows total attachment to the spouse for a divine mission in marriage. It is like when

¹⁵ Edmund Wehmeier and John Simpson, eds., “Relationship,” *Oxford English Dictionary* (Oxford, England: Oxford University Press, 2006), 2006.

¹⁶ Wehmeier and Simpson, “Relationship.”

¹⁷ General Conference of Seventh-day Adventists, Ministerial Association, *In His Steps: A Guide to Following in the Steps of Our Saviour* (Boise, ID: Pacific Press, 1987), 22.

Abraham was called by God to leave the land of Ur, his relative, and go to Canaan to become a blessing to the whole world (Gen 12:1-5). The man and a woman will leave behind, their parents, family members, such as brothers and sisters, youthful life, and friends and colleagues to form a family through which other families will emerge.

Entering into marriage is leaving behind the former primary relationships. The marriage relationship surpasses that of the parent and child relationships. God's plan directs husband to "leave his father and mother" (Gen 2:24). David, stated, "Hear, O daughter, consider and incline your ear; forget your people and your father's house."(Psalm 45:10). Marriage makes a start of a new family. The man and woman leave their own families and set up an entirely new social unit together. While, before marriage their first responsibilities were to their parents, now it shifts to each other.

Cleaving

The word "Cleaving, in Hebrew means "to stick to" to fasten, to join, to hold onto." Which means "brazing and soldering" (Isa. 41:7). The closeness and strength of this bond illustrates the nature of the bond of marriage. Any attempt to break up this union would injure individual bond.

That human bond is a close one, and it is also emphasized by the fact that same verb is used to convey the bond between God and His people:"¹⁸ As Moses also said, "Him shall thou serve, and him shall thou cleave, and swear by his name" (Deut. 10:20 KJV).

¹⁸ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Believe*, 329.

Permanence

Marriage is a permanent union. The couples are joined, (literally cleave together) and the idea is that they unite in a lasting, inseparable union.

Permanency of marriage outlaws divorce, and separation. Marriage is not merely rearing legal children, and provision of companionship and help, but sharing life together as long as both couple shall live. Contrary to this, many who see marriage as a social contract, split and divorce when bareness, poverty, sickness, and lack of compatibility arise. But those who enter into their marriage with love and expect those uncertainties of life will prevail. Even if there is adversity, sickness, poverty, and lack of compatibility in other areas of life; they would remain together till death parts them. Jesus emphasized this point by saying that, “Whatever God has joined together no man put asunder” (Mk 10:9). Mary Getui agreed to this and she said,

Marriage is a permanent socially acceptable union between a man and a woman in which the partners give mutual companionship, including, relating sexually, and helping each other. They may bear and raise children who are legally recognized resulting from the relationship; and in which mutual relationship between the parents and relatives of the married couple are nurtured.¹⁹

This is the type of marriage God expects and rejoices in.

Intimacy in Marriage

Intimacy, which is defined as “the state of having close personal relationship with somebody” is the key to the compatibility of marriage.²⁰ Moses states in the book of Genesis, “Then the man said, this at last is bone of my bones and flesh of my

¹⁹ Getui, *Responsible Leadership in Marriage and Family*, 60–61.

²⁰ Sally Wehmeier, ed., “Intimacy,” *Oxford Advanced Learner’s Dictionary* (Oxford, England: Oxford University Press, 2005).

flesh; this one shall be called Woman, for out of Man this one was taken” (Gen 2:23). The expression of Adam shows intimacy in its deep level through his exclamation for Eve was his close companion that was taken from his body. Eve being formed out of the rib of Adam was in a sense Adam himself that is why he named her woman.

This was a relationship closer than any other human relationship that one could ever imagine. Even though Eve has her own self-individuality and uniqueness as a person, they were counted as one in God’s sight. As Raoul stated, “It is the principle of unity after recalling animals by pairs but finding himself alone. Adam exclaimed upon meeting Eve, “This at last is now bone of my bones flesh of my flesh” (Gen 2:23). Such unity involves not only physical but psychological and spiritual fusion also” for two cannot walk together unless they have made appointment”²¹ (Amos 3:3).

Therefore, the cleaving and becoming one flesh points to a degree of intimacy that is unparalleled in human experience. It refers to a mental and spiritual union of which the sexual union is an expression and reaffirmation. Sexual intimacy expresses and epitomizes the marriage covenant. They were naked, the man and his wife but they were not ashamed. The intimacy of the sexual relation cannot be isolated from the total intimacy of mind, body, and Spirit, that is in marriage. The Biblical application of knowledge is seen in the word “know” in Hebrew which means, “to discover,” “to find out” or “to be acquainted with.” In scripture it refers to sexual intercourse (Gen 4:1). That knowledge is a relationship inherent and intimate.²²

²¹ Dederen, *Handbook of Seventh-day Adventist Theology*, 728.

²² Loron Wade, “Marriage and Covenant: Reflections on the Theology of Marriage,” *Journal of the Adventist Theological Society* 13, no. 2 (Autumn 2002): 73–93.

Marriage as a Covenant

The word Covenant is Defined as “A promise to somebody, or a legal agreement with someone.”²³ Covenant gives couples a situation of privilege and also places them under solemn obligation. Bernard confirmed that, “Male and female were created for covenant with one another; in both cases the momentum is from creation towards fellowship.”²⁴ God established marriage as a covenant, not as a contract (Malachi 2:14; Prov. 2:16-17).

It has been postulated that there are three important differences between covenant and contract: One, a covenant is based on trust between parties. A contract is based on distrust. Two, a covenant is based on unlimited responsibility. A contract is based on liability. Three, a covenant cannot be broken if new circumstances occur. A contract can be voided by mutual consent.²⁵

Therefore, marriage is a covenant between a man and woman and it signifies a comprehensive and permanent commitment towards each other. And this types of marriage is ordained by God as picture of Christ’s love and relationship to His church (Eph 5:22-23, Rev 21: 2, 9). It has attitude of devotion and commitment placed to the relationship. It involves reciprocal promises or pledge made by two partners to demonstrates love, loyalty , security, faithfulness and devotion to one another as long as the partners live (Mal. 2:14). This involves sharing one another’s pains, sorrows and rejoicing in each other’s victories and accomplishments (Hos 2:19).

²³ Sally Wehmeier, ed., “Covenant,” *Oxford Advanced Learner’s Dictionary* (Oxford, England: Oxford University Press, 2005).

²⁴ Christopher Roberts, *Creation and Covenant: The Significance of Sexual Difference in the Moral Theology of Marriage* (New York, NY: T&T Clark, 2007), 90.

²⁵ Dennis Rainey and Barbara Rainey, “5 Ways to Keep Your Marriage Covenant,” *FamilyLife*, 2000, <https://www.familylife.com/articles/topics/marriage/staying-married/commitment/5-ways-to-keep-your-marriage-covenant/>.

These covenant pointed to a relationship that is more than a psychological attachment; it is physical because God's people were physically present in the union of Abraham when the covenant was given. Children are considered a physical extension of their parents, but the tie between a husband and wife is indeed stronger than the tie between parents and children.²⁶

Celebration in Marriage

Looking back to the creation of Eve, she first encountered God who formed her from the rib of the man. And before the man had knowledge about her, God brought her to be introduced to him, and he exclaimed, "Wow! At last this is bone from my bones and flesh from my flesh; this one shall be called woman, for out of man this one was taken" (Gen 2: 23). There was celebration mixed with excitement, an emotional and intimate bond with one who looked like him. In like manner, in joining couples in marriage there will be celebration which will supersede every thing else. Right on the first night the couple spends together both experience excitement, celebration, and emotional bonding in love.

Monogamy

Monogamy is "being married to only one person at the particular time."²⁷ God's original plan for marriage was monogamous, so that both couples can enjoy peace in their relationship. It is altogether impossible for a man to share intimacy with two or more women (polygamy) or woman with two or more men at the same time (polyandry). The biblical pattern is for one man and one woman to be married for life

²⁶ Roberts, *Creation and Covenant*, 81–82.

²⁷ Sally Wehmeier, ed., "Monogamy," *Oxford Advanced Learner's Dictionary* (Oxford, England: Oxford University Press, 1997).

which has been widely upheld as the pattern for marriage in many other religions and cultures.

“For instance, even before Christianity both Roman and Greek cultures either disapproved of polygamy or prohibited it.”²⁸ Even societies that have rebelled against Christianity, such as post-revolution France and those under Communism in the twentieth Century have tried to overturn the traditional biblical pattern of marriage. But one man and one woman bonding for life are deeply built into our species.²⁹

Contemporary Views about Marriage

There are two ways in which people view marriage today; marriage is seen as a social custom or contract, and some follow the Biblical way of marriage.

Marriage as a Social Custom or Contract

Marriage in today’s world is viewed in various ways: some view it as merely a societal or secular institution, or one of the optional variables of Western culture. For example, Wright and Thompson stated that: “ Marriage is the state in which men and women can live together in sexual relationship with the approval of their social group”³⁰ which means whatever the form of marriage a society approves, whether monogamous, or polygamous, heterosexual or homosexual, intra-faith, interfaith, must be considered acceptable. These are the root cause of incompatibility of many marriages, for they were taken as social contract or societal institution which has no commitment and love put to it. As such, there is no commitment to such marriage

²⁸ John, *Marriage Works*, 25–26.

²⁹ *Ibid.*, 27.

³⁰ J. S. Wright and J. A. Thompson, *The New Bible Dictionary* (1962), s.v. “marriage”

since it is not intended to last. It centers on self-fulfillment, which are contrary to God's ideal for marriage.

Biblical Example of Marriage

The Biblical marriage in God Covenant includes choosiness, belonging, separateness, knowledge, and faithfulness. Blum, argues that "God has plan for the world and for humankind in particular, and this plan included in its ambit: marriage and family life."³¹ Below is what God expects from us.

Choosiness. God chose us; we need to choose our partner as we respond to his love.

Belonging. In Marriage people seek for company. "It is not good for a man to be alone (Gen 2:18).

Separateness. In marriage couple becomes one, and apart from other people for total commitment to the covenant partner.

Knowledge. In marriage couple expresses freely from each other desire, want, and worry.

Faithfulness. In marriage love inspires loyalty and steadfastness.

Deviations from God's Ideal Marriage

Today's world marriage runs contrary to the Biblical will of God. Thus, it is not fulfilling the purpose for which God established marriage. As such deviations like homosexuality, lesbianism, polygamy, adultery, rape, premarital sex, prostitution, and sex with animals are commonly practice in African society. In the light of the Old

³¹ William G. Blum, *Forms of Marriage: Monogamy Reconsidered* (Nairobi, Kenya: Gaba Publications, AMECEA, 1989), 221.

Testament evidences, these practices are deviations from God's ideal established at the creation.³²

The Bible portrays the fall of man as the first deviation, which altered their relationship with God, as such these brought disconnection, loss of integrity and disruption in their relation with God and one another. This in turn brought in fear, anxiety, neglect, abuse, violence, domination and discrimination, which can be seen even in today marriages.

Dederen states that,

Sin as a rebellion fractured the relationship that existed between God and Adam and Eve. Whenever fractured relationship reigns-be it between parent and child, husband and wife, neighbor and neighbor-there lies sin with its force of egocentrism hoisted high to capture power for oneself, to trample the right of the other, and to defy the righteous plan of God.³³

The distortion which affects human relationship with God and to each other has its cause root from the rebellion which has damaged human relationship. Through this selfish act of deviation brought in untold suffering which can be seen in human relationship right from the Old Testament till now. Lamech, (Gen. 4:19) Abraham, (16:1-6), Solomon (1 Kgs 11:1-4) and David were the first examples of those who have deviated from God's ideal plan for marriage to polygamous life. Even though God had tolerated with them, yet their marriage and families ended up with untold spiritual calamities, moral corruption and family disunity.³⁴

Although Scripture describes plural marriages as a cultural reality since from the time of the patriarchs, these involved factors such as: bareness of the first wife,

³² Roy Gane, "Old Testament Principles Relating to Divorce and Remarriage," *Journal of the Adventist Theological Society* 12, no. 2 (January 1, 2001): 35, <https://digitalcommons.andrews.edu/jats/vol12/iss2/3>.

³³ Dederen, *Handbook of Seventh-day Adventist Theology*, 245.

³⁴ *Ibid.*, 728.

like in the case of Elkana (1 Sam 1:1-2); desire for a son as it was the case of Abraham (Gen 16:1-2), pride, prestige, sexual lust, like Solomon, David and Lamech (Gen 4:19); following custom like in the case of Jacob who was deceived into polygamy (Gen 29:15-30) and political treaties like in the case of Solomon who married Pharaoh's daughters (1 Kgs 3:1).³⁵

The preceding description clearly shows that those marriages involved in power struggles, bitter resentments, and alienation (see Gen 16; Cf. 29 16-30:24 et al.) using the children, as emotional weapons to injure other members of the family are some of the example.³⁶

Furthermore, polygamy today is taking new forms which are really functions which range from socio-economic interest, personal indulges and having wealth. Certainly, this cannot contribute to the strengthening of marriage and family. Polygamy obviously demands more wealth, both for outlay required by multiple bride wealth, and for the upkeep of several wives and their children. However, in a rural area, polygamy becomes more of an asset than a liability. For it increases the labor force, and assists food production. Large family community renders all the operations of rural life more efficient: Clearing of land, building, making artifacts, and utensil, guarding the fields against marauding birds and animals. It also makes co-operation in communal work less demanding. Since more representatives of the family available participate. Polygamy acts as an advantage for pastoralists and cultivators.³⁷

³⁵ Won Young Bong and Han bong John, "Polygamy," *Asia Africa Journal of Mission and Ministry (AAMM)* 2 (February 27, 2015): February 27, 2015.

³⁶ *Ibid.*, 88.

³⁷ Benezere Kisembo, Laurenti Magesa, and Aylward Shorter, *African Christian Marriage* (Nairobi, Kenya: Paulines Publications Africa, 2010), 86, 90.

However, the advantage seen above does not outnumber the challenge faced in polygamous family. Polygamous families are prone to jealousy, opposing motives, conflict, tension, emotional stress, insecurity and anxiety. The jealousy of competing wives could result in serious emotional problems for the children. The father in polygamous family is usually unable to give enough individual attention to all the children. They suffer from lack of emotional satisfaction and physiological security that result from lack of close contact between father and mother. When children emotional needs are not satisfied there is a fertile ground for the development of learning problems.³⁸

Hence, polygamous practice exposes both parents and children to suffer. Parents have no time to meet the emotional need of numerous children. And children suffer from having close contact with their father who has no time to interact and know them personally. In a disturbing data Munroe affirmed this by saying:

Children in father absent home are five times likely to be poor, and experience higher infant mortality rate. Youth, who grow in such family, were exposed to more odds than those who live in a family where both parents attend to their children and interact with them. Being raised by a single mother raises the risk of teen pregnancy. In addition father absent children are twice as likely to drop out from school and suffer with physical emotional and educational neglect.³⁹

The above deviation came as a result of the selfish ambition humans have towards one another. In fulfilling their desire out of the principle God has set for his people to follow. People think of getting what they want in relationship than to give love.

Ellen G. White counsels that:

³⁸ Varghese I. Cherian, "Academic Achievement of Children from Monogamous and Polygynous Families," *The Journal of Social Psychology* 130, no. 1 (February 1, 1990): 117–119, accessed May 18, 2018, <https://doi.org/10.1080/00224545.1990.9922942>.

³⁹ Jason Fields, *Children's Living Arrangements and Characteristics: March 2002. Current Population Reports*. (Washington, DC: Bureau of the Census (DOC), 2003).

Let each give love rather than exact it. Cultivate that which is noblest in you, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims. Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, "What is right?" "What is wrong?" "How may I best fulfill life's purpose?" Let the wealth of your affection flow forth to Him who gave His life for you. Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened. The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." "As the church is subject unto Christ, so let the wives be to their own husbands in everything."⁴⁰

The practice of multiple marriage emerged from the cultural and societal deviation from God's original ideal for marriage. As seen in the life of Lamech who took for himself two wives (Gen 4:19). Solomon, also in a greater magnitude indulged himself and took many foreign women and held fast in love with them to enjoy pleasure and riches (1 Kgs 11:1-3).

However, beyond being simply a sexual relationship, and pleasure approved by the society, marriage in (Gen.1:27) involves a divine dimensions. God created the human male and female and charged them to be fruitful (Gen. 1:18). Clearly, as Geoffrey Brimley states, "God was the author of this union."⁴¹ Ellen G. White observed that, "God celebrated the first marriage."⁴²

Therefore, it is clear that this marriage took place between one man and one woman (Gen.2: 21-24). The repetitive use of singular nouns and pronouns in this

⁴⁰ Ellen G. White, "The Builders of The Home," in *The Ministry Of Healing* (Silver Spring, MD: Ellen G. White Estate, 2007), 356–362.

⁴¹ Geoffrey W. Bromiley, *God and Marriage* (Grand Rapids: William B. Eerdmans, 1980), 3.

⁴² Ellen G. White, *Patriarchs and Prophets*, complete Publish Ellen G. White Writings [CD ROM] (Silver Spring, MD: The Ellen G. White Estate, 2008), 46.

passage is noteworthy. In this distinct way the original form of marriage can be seen to be monogamous.⁴³ Calvin stated that,

But though here no mention is made of two, yet there is no ambiguity in the sense; for Moses had not said that God has assigned many wives, but only *one* to one man; and in the general direction given, he had put the wife in the singular number. It remains, therefore, that the conjugal bond subsists between two persons only, whence it easily appears, that nothing is less accordant with the divine institution than polygamy.⁴⁴

Based on the above fact, God made only one wife for Adam. Had He (God) intended for man to be polygamous, He would have created several wives for him. Thus, Parrinder concludes, “The fact that the first human being is represented as having been one man with one wife clearly sets up monogamy as the original intention of God for human race.”⁴⁵

Ellen G. White also expresses, “This first marriage is an example of what all marriages should be. God gave the man one wife. Had he deemed it best for man to have more than one wife, he could as easily have given him two or more; but he sanctions such a thing.”⁴⁶

It means that the first marriage God instituted in Eden acts as a model for all to follow, one wife and one husband. If one wife would not be enough for Adam God would have created more women for him. Contrary to this He did not.

Consequently, the enemy of truth who attacked Sabbath also attacked marriage. These have resulted to numerous deviations from God’s original plan for

⁴³ Roy Gane, “The Originator of Marriage,” *Journal of the Adventist Theological Society* 10, no. 1 (2000): 23–36.

⁴⁴ John Calvin, *John Calvin’s Commentary on Genesis*, trans. John King, vol. 1 (Grand Rapids, MI: Eerdmans, 1948), 136.

⁴⁵ Edward Geoffrey Parrinder, *The Bible and Polygamy: A Study of Hebrew and Christian Teaching* (London, UK: SPCK, 1950), 30.

⁴⁶ Ellen G. White, “Marriages, Wise and Unwise,” *The Youths Instructor*, August 10, 1899, 13.

marriage. Practices such as, polygamy, polyandry, polygyny, and homosexual are becoming common in today society. Such indulgences bring untold suffering and difficulties in families. Yet, there remains the plain guidance from the Bible to those who would choose to follow God's model of marriage; which is built in love, mutual understanding, commitment, and compromise. And those who will follow God's way of marriage will have happy families, and satisfying relationship, in the midst of this confusion in marriages.

Conclusion

In conclusion, even though sin had affected the way human beings make choices between good and bad, marriage in God's way remains the ideal for husband and wife relationships. A deviation from this principle has resulted into the several types of marriages which are the clear deviations from God's ideal plan for marriage today. Yet the Biblical view on marriage has been clear and plain. It becomes clear that marriage took place between two people of the opposite sex (Male and Female). The repeated use of contrasting gender terms can illustrate this. God creates male and female and charges them to be fruitful (Gen 1:27, 28).

Therefore, those who indulge themselves in having more than one wife or husbands according to their desire are going contrary to Gods principles of marriage. And they may not have fulfilled marriage and family. Such families become center of rivalry, conflict, fighting and corruption in all aspects. God made one wife for Adam, "Had He intended for man to be polygamous He would have created several wives for him, but He did not."⁴⁷ So those who would want to have a fulfilled marriage and happy family, need to follow God's ideal way of marriage that is monogamy.

⁴⁷Du Preez, The originator of Marriage. *Journal of the Adventist Theological Society*, (2015) :26.

CHAPTER 3

DESCRIPTION OF MAGWI COUNTY

This chapter gives information on description of local setting of Magwi County, the tribes, and class of members found in the three local churches. Also, it traces the cultural and religious background of the County, which may have contributed to the practice of polygamy.

Description of the Local Setting

Magwi County is located in the Southern part of South Sudan bordering northern Uganda along river Nile. It has a population of 382,521 according to the census conducted in 2005.¹ The population mainly practices small scale farming to earn living with few who were involved in local businesses, and rearing animals.

The 90% of the occupants of Magwi County are the Madi tribe and the Acholi tribe with 10% internally displaced people (IDP).² Out of which 7% are from Dinka tribe who are predominately cattle keeper and most of them practice polygamy as a life styles. This is according to their tradition and culture. As far as they were concerned, to have more children is a source of wealth. This is especially so in the case of girls whose dowry demand payment of many cows. Boys are used as a source

¹ Amoko Simon, "Pageri Seventh-day Adventist District Secretary (Statistical Report)," interview by Author, Nimule, December 3, 2016.

² Ibid.

of security, protection, and to bring more cattle through raiding.³ And the 3% are other tribes like Moro, Latuka, Kuku, Kakwa, and Lolubo. The table below shows the population of Magwi County, according to the tribes.

Table 1. Population Distribution of Magwi County according to the Tribes

Population of Magwi	Madi/ Acholi Tribe	Dinka Tribe	Other Tribes
382,521	344,269	26,776	11,476
100%	90 %	7%	3%

The Work of the Seventh-day Adventist Church

The work of the Seventh-day Adventist Church in Magwi County is subdivided into two church districts. One is called Magwi District and the other is called Pageri District. This research was conducted in three local churches of Pageri District.

In the subsequent discussions the polygamous tendencies of each of the three major tribes studied in this research are discussed. The study delved into the cultural study of the Madi tribe, the Acholi tribe and the Dinka tribe.

The Practice of Polygamy among the Madi

Traditionally, the practice of polygamy was very limited among the Madi community. It was only the rich men who owned big farms and had large herd who married more than one wife. These were the community members who were believed to be able to support and care for many wives and these men used to give home responsibilities to the first wife who was empowered by her husband to be in charge of the operation of the younger wives. This is contrary to the present practice where

³ Deng Chol Madut, “Elder from Rock City Seventh-day Adventist Company Majorly Attended by Dinka Community,” interview by Author, Nimule, December 4, 2016.

every additional woman fend for herself. Power was invested in the first wife to maintain peace and harmony in the family. The first wife acted as a queen in the family, the other younger wives served her and they worked under her directives. She even decided in whose house the husband could spend the night. The younger women stayed and cooked together till they had children. Then, arrangement was made for them to have room to prepare food, which was shared with the family communally.⁴

This was done to cement unity and cooperation in the family. The wives were loved and supported equally without segregation by their husbands. In similar fashion, their children were reared and trained together to look to each other as brothers and sisters. Though, the children of the first wife were considered to be the heirs of the family and they will be the first to inherit their father's property. They will be the official children to lead the family in the place of their father; in any matter arising in the family. In case of the death of the father, the elder son of the first wife will take responsibility of their late father to administer the affairs of the family.

In addition, the coming of the Catholic missionaries in 1834 to the region has influenced this practice of polygamy in Madi community.⁵ They came via Northern Uganda to Eastern and Southern part of Sudan. (South Sudan got her independent on July 9, 2011). The teachings of the Catholic Church did not change the cultural and traditional practices of the Madi people. This is also based on the researcher's experience whose father was a Catholic yet had two wives. He participated in Mass and Holy Sacrament as others did openly. Such practice gave the Madi people the

⁴ Aliuzi Bruno, "Elder from Nimule Seventh-day Adventist Church," interview by Author, Nimule, February 5, 2017.

⁵ Fuli Boki Tombe Severino, *Shaping Free Southern Sudan: Sudan Memoirs of Our Struggle 1934-1955* (Limuru, Kenya: Paulines, 2012), 31.

freedom to be Christians, and yet practice their tradition along with Catholic beliefs. One can go to the church once in a year during Christmas day, yet he or she can be called a Christian. Even on the dead bed one can be pronounced Christian by the priest. So such practices like poisoning, drinking of alcohol, practice of witchcraft, and marrying many wives remain a great challenge in Madi community till today, since most of the Madi are Catholics.

Practice of Polygamy among the Acholi

The Acholi people have similar traditional practice like the Madi. Nevertheless; those who have special talent attract more women to them as wives. Such men are the great hunters who bring in meat for the family. Also, those who sing traditional songs and perform them well are among those who attract women.

Ominously, in the situation where a brother died and leaves a young wife behind, the brother of the late husband can inherit the widow. Those who happen to be the only male child in the family were encouraged to marry more women as a way of expanding his father's family. For them to have many children is a pride and popularity. Children were treasure as a mean of defense and security when there is a tribal fight. Likewise, boys can be use as source of manpower to do farming work such as digging, weeding, and harvesting.⁶

The Practice of Polygamy among the Dinka

On the other hand, Dinka people have different reason for the practice of polygamous marriage, which was built in their traditional, cultural, and religious life. There were two main outstanding reasons for them to have many children; they serve

⁶ Onen Pangarzio, "Elder from Nimule Seventh-day Adventist Church," interview by Author, February 5, 2017.

as protection in providing security to the family, especially male children. The daughter serves as a source of wealth through the payment of dowry of many cows.

Firstly, the male children protect their herds and the family under the attack of others raiders who will plan to raid their animals. They also help in bringing more cows to the family by raiding other people's cows, since all male were trained to be brave for such activities.

Secondly, in the Dinka community one who has many daughters is a blessed rich man. The payments of girls were so expensive, which require one to pay many cows. There is competition among the boys in marrying a lady who has conducted herself very well. The dowry or bridal price of girls who come from a rich and known family is paid expensively. The one who presents more cows will be the one to be accepted by the clan and the family of the girl.

In addition, aside from inheriting the wife of the dead brothers, the Dinka also practice marrying wives for those who died even at the childhood to keep the family line of the decease. All the children born were named after the name of the dead person. These women will not be counted as the wives of the one who marry them, for they were wives of the dead brothers. Yet, the brother who married them for their dead brothers will marry his own wife; whose children will be named after his own name if he had not married before.⁷

Membership of Seventh-day Adventist Churches in Magwi County

The membership of Pageri District stands at two thousand and eighty six (2,086) baptized members and about two thousand eight hundred and twenty five

⁷ Madut, "Elder from Rock City Seventh-day Adventist Company Majorly Attended by Dinka Community."

(2,825) Sabbath school attendances.⁸ These include youth and children. And eight hundred and five are the member of Nimule Seventh-day Adventist Church, two hundred and seven from Loa Seventh –day Adventist Church, and sixty-eight from Pageri Seventh-day Adventist Church as seen in the table below.

Table 2. Church Membership in the Three Local Churches

Baptized Member in District	Sabbath School Attendance in District	Nimule SDA Church	Loa SDA Church	Kerepi SDA Church
2,086	2,825	1,405	507	174
100%		67.35%	24.3%	8.34%

Pageri District is a growing district; full of youth and children as reflected in the above table. Nimule Seventh-day Adventist Church has more members compared to other two local churches. It is situated at the boarder of Uganda where many members from other places come to do business and stay there. It is has become a business center where even members from Uganda and other countries are found. This is where Dinka who came as internal displaced person (IDP) are mostly found.

Loa is the oldest Seventh-day Adventist Church in Madi area with a membership of 207. It is situated along the high way that is leading to Juba. It is a rural church filled with local famers, old members, most of them were women and occasional by students who are coming from the two institution around, Arapi teacher’s training college, and Loa senior secondary school. On the other hand, Kerepi Seventh-day Adventist Church is newly established church, filled with local famers, women, youth, newly married couples and businessmen.

⁸ Simon, “Pageri Seventh-day Adventist District Secretary (Statistical Report).”

The table below shows members who were involved in the practice of polygamous life in the three local churches of Pageri district.

Table 3. Polygamous Members in the Three Local Churches

Nimule SDA Church	Loa SDA Church	Pageri SDA Church Total
20	12	7 39
51.28%	30.77%	17.95% 100%

Data Collection

The information below shows the data gathered through interview done to seven spouses, (these were married persons interviewed separately without their wife or husband), three elders, membership records collected from Pageri district secretary, who is also Magwi County Health officer, observation, and interaction carried out during Family Life Enrichment Seminar carried out in the three local churches (Nimule, Loa, and Kerepi).The interviews begun with the four ladies and followed by the three men (see Appendix B).

During the Family Enrichment seminar held on 24 December, 2016 at Pagirinya refugee camp a question was given during group discussion which says: What made some spouse to get involved in practicing polygamy?

Reasons for Pervasion of Polygamy

The following reasons were got from group discussions recorded by the researcher (see Appendix C).

Firstly, they said, men who cannot cooperate and work with their wives opt for marrying another one, thinking that the new one can work and cooperate better than the former one. Whereas, poverty in the family also forces some ladies to get married to able men so that they can fulfill their basic need; leave alone having mutual love

and lasting commitment. Also they report that some spouse lack commitment in their marriage life right from the time of initial stage of their relationship, which give room for opting for another spouse.

Secondly, they expressed that barrenness or lack of a child in the family forces men to opt for another wife. Traditionally, the blame of barrenness is put on the wife even without medical proof or support.

Thirdly, prolong sickness in the family open ways for some couple to decide to married other person. This forces couples to forget their marriage commitment, and covenant. One woman from Group B during the discussion time testified that her husband who was an Evangelist married another woman because she cannot read and write (illiterate).

Also on 01 January 2017 a concern was raised by the youth during the time of interaction at discussion on the topic “How to choose life Partner”: They said that all the three primary school in their district were not doing enough to help build them socially and spiritually. Most of the teachers there were not Adventist, as such the teaching were not good, and it made most of the youth to move to others primary schools were they acquaint themselves with girls who do not uphold their Christian values and eventually becomes friends to them.

In addition, the researcher observed that most of the children of the polygamous families’ follow the footstep of their parent in living immoral live having polygamous family; live unhappy life, and miserable life.

Data Analysis

The finding through interview, observation, and interaction during seminar has been shown in the nine tables below.

Table 4. Age of the Spouses at the Time of Marriage

Spouse Age	37-25	25-20	20-18	18-15	Total
Women	–	1	2	1	4
Men	2	1	–	–	3

The above table show that those women who were involved in polygamous marriage entered into their marriage at the tender age of youth with little experience on how to manage family life. For example from the four women interviewed above, only one was twenty years (20) old when she was married, three others women were younger than her with the age ranging from 15-18. This shows how young the women were lacking emotional, mental, and psychological stability in providing the need of their husbands, and proper management of home. The age difference of the men and women interviewed were huge that might affect emotional bonding with each spouse. Like the two men interviewed got married when they were above twenty year old while the three women got married at the age below 20. Such example would likely create problem in the family.

Table 5. Polygamous Marriage Time

Marriage time	Married before Receiving Advent Message	Married After Receiving Advent Message	Total
Women	3	1	4
Men	–	3	3

Table 5 indicates that it were men after receiving the Advent message indulged into polygamous marriage than women who found themselves in these trap of being married to men who have other women even before getting the Advent Message. This reveals how deliberate marriage was distorted by men who have

received the Adventist message yet still follow the traditional and cultural practice of marriage.

These poses a challenge to the church and her surrounding community in sharing the Gospel which is supposed to change people live from bad to good. This anomaly set bad example to the youth in their future marriage in the church.

Table 6. Status and Quality of Life of Women and Men in their Families

Status	Number of children	Husband Education Level	Wife Education Level	Total
Women	First 6	Graduate	Primary Four	4
	Second 10	Primary five	Not attended school	
	Third 6	Graduate	Senior One	
	Fourth 8	Diploma	Senior One	
Men	First 9	Diploma	Primary three	3
	Second. 4	Primary Four	Primary Six	
	Third 6	BA	Senior Six	

The above table indicates that polygamous families have more children from their multiple marriages. But the chances for viable management seem lacking support from both parents as the education differences between each spouse is so vast. There is only one lady who reaches to Senior Six level out of the four women interviewed. These give little opportunity for them to get employment, yet home management and raring of children were entirely left in the hand of these mothers (women). Especially in this situation of polygamous families, where men run here and there for the women they might love to stay with. Therefore, that was a real challenge for the family involved and the church community where these practice were common. That mean they cannot afford paying school fees for their children; leave alone meeting the basic need in the family. These then exposes their children to various weaknesses, such as poor performance in school, premature death, early pregnancy, and drop out from school.

Table 7. State of Relationship and the Specific Challenge Faced in the Family

Status	State of Relationship	Specific Challenge faced	Total
Women	1. It shaky, and no joy	Lack of trust, and moral support,	4
	2. No joy, instead difficulties	Lack of training kids, and backbiting	
	3. Filled with stress, worry and loneliness.	Lack of displine to kids and disunity in the family	
	4. No joy, but quarreling fighting and unhappiness	Lack of cooperation, and Training of kids	
Men	1. No joy instead faced with a numbered problem	Lack of unity instead hatred	3
	2. No joy there is series of conflict, fighting in the family	Lack of spiritual commitment and training of kids	
	3. No joy there is no love in the family	Selfishness and lack of love	

The table above shows that polygamous families were faced with various challenges in maintaining relationship. Their families were filled with quarrels, fighting, lack of happiness, and joy. These affect the foundation of the innocent children who grow and were rear in this environment. Children were the most affected one in this challenge and became to be victim of these anomalies. They lack moral support, training, spiritual commitment, and instead selfishness drag them in the same path where their parent were struggling in. Then from such families many untamed children would be produced and grown without training and care.

Table 8. Spouse Church Attendance and Participation in Service

Service	Church attendance	Role given before	Role given after	Total
Women	1. I attend church with kids	Deaconess	Not given role	4
		Head Deaconess	Not given role	
	2. Kids attend church alone	Assistant Deaconess	Not given role	
		Served as Treasurer	Not given role	
	3. I attend church alone			
	4. I attend church with kids my husband rarely attend church			
Men	1. One kid attend church with me	Served as Secretary	Not given role	3
		Served as superintendent	Not given role	
	2. The First wife attend church with me and the kid not regularly	I served as Translator	Not given role	
	3. Only kid attend when I am around, the kids can attend church			

The above table indicates that most of the spouse who had entered in polygamous live failed to attend church together as a family. Probably few children attend church with their mother or father which likely affects the fabric of family ties. Also, most of the spouses were active in church service before they entered into polygamous life, and were not involved or they were not active in church services afterward. They were face with lack of fellowship due to their moral background which led them to fall low to the church standard. These isolate them from the church family, since they were not involved or participating in any church activity.

Table 9. Family Financial Management

Status	Who works	Who Manages family	Total
Women	1. Husband works	Husband manages the family	4
	2. Husband works	Husband manages the family	
	3. Husband works	Husband manages the family	
	4. Husband works	Husbands manages the family	
Men	1. I do work	I manage the family financially	3
	2. I do the work	I manage the family financially	
	3. I do business	I manage the family financially	

The above table shows that men were the bread winner in the family, as such they were also the manager of their families. These gave them upper hand to decide on what to do most of the time; even if their decision might affect the family in one way or another. They were the bosses of the family than to serve it with love as family head or leader.

Since most of the women were not working due their level of education, that mean they were not earning to contribute to the family management. These crippled them in making decision in family affairs, such as the quality of the family and the standard of the family they envision having. These continually affect their social bonding and intimacy in the family, and it creates in balance in their interaction as husband and wife, directly or indirectly affect the life of children.

Table 10. Advice Given to Youth Intending to Marry More Than One Wife

Advice	To youth intending to marry more than one wife Total
Women	<ol style="list-style-type: none"> 1. Youth need to avoid polygamy life and be careful in choosing life partner 2. Youth need avoid polygamy by all mean, there is no joy, and happiness in it. 4 3. Youth need not to follow human tradition but commit their marriage life to God. 4. Youth need not attempt polygamous life, it eats cancers day and night.
Men	<ol style="list-style-type: none"> 1. Let the youth not follow his foot step, polygamy creates difficulties in the family. 2. Let the youth not follow their own way but be 3 patient even in choosing SDA members for wife. 3. Let the youth be faithful in following God’s principle for marriage.

The advices that were given to the young people by those involved in polygamous practice indicate that there is no happiness, joy, and satisfaction in these unbiblical relationships they were involved. Women who have been engulfed in this situation through their husbands, especially those whose husbands married other women after them were regretting. Even men who got themselves in this situation were lamenting about the family situation they found themselves in. It clearly indicates that no one is happy in polygamous life as such they all advice youth not to follow their example, they need to be faithful, avoid polygamy, and be careful in choosing life partner, which were excellent advice. But young people emulate what they see and adopt it as good practice. As such polygamous practice set bad example to youth, even if some of these victims will repent and order their family again yet the impact and consequence of these deviation will remain, especially in the life of children.

Table 11. Interviews from Elders of Three Tribes

Tribe	Tradition and Practice of Polygamy
Madi	Among the Madi usually the rich men with big farm and many herd of cattle were the one who many wives.
Acholi	Traditionally among the Acholi those who have special talents and skills attract more women.
Dinka	The Dinka practice polygamy to have many children to protect their animals from raiders. Also, for them to have many daughters is blessing of having wealth through the payment of dowry in form of many cows. They also practice marrying wives for their dead brothers.

Through the interview carried out to the three elders from the three tribes by the researcher; it was found out that the practice of polygamous life is rooted in following the cultural and traditional practice. It is noted in these three communities, which were contrarily to Biblical mandate for marriage. Worse still, some Christian involved in this practice cannot afford to provide the basic need of the family and give support to them. The former were able to care and support the family they had created, even though these deviations were all against God’s original plan for marriage.

Table 12. Observation and Interaction during Seminar

Group	Comments or views
Women	Women expressed that one of the cause of polygamy was that men who cannot cooperate and work with their wife opt to marry another one. One woman said that her husband who was the former Evangelist married other wife because she is illiterate.
Men	Men expressed during discussion that barrenness driven some men to the practice of polygamy. Also they said prolong sickness forces some couples to forget their marital commitments.
Youth	The youth expressed the teachers in the three primary school were not SDA members, as such they failed to model good example. These made many pupils to join public school where they socialize and have friends who were non SDA members.

It has been observed during seminar that challenge like lack of cooperation, persistent conflict, sickness, barrenness, illiteracy among some women, drive other

men to the practice of polygamous life. The youth also complained of lacking a healthy platform for them to acquaint with each other, interact and make friends within Adventist circle. Since their three primary schools were managed by those who do not know the Adventist Philosophy of education. For this reason most of them attend public school where they meet and interact with friends who were not converted. These affect them in making choices for life partner.

Conclusion

The practice of polygamy has many challenge ranging from those individual involved in these practice, however children within these families were exposed to various challenge such as poor standard of living, which includes lacking the basic necessity of life, like dress, balance diet, poor performance in school, early pregnancy, school dropout and premature death. Also, these families suffered with lack of trust, genuine love, and peace in the family. The multiple wives were involved in quarrels, fighting and backbiting each other. These make the family life unstable. They have many children rare with little income since most of these women were not educated; which means they were unemployed. These automatically gives home management to their husband who decided what to do for they have money which give them power to control the family.

The selfish human heart blinded even Seventh-day Adventist Church members to enter into these deviations. Some enter in these practice at the tender age unable to manage family, others follow their old tradition and culture which were contrary to their belief. Contrarily, some of these men tried to justify their case with the issue of barrenness, persistent sickness, conflict, and lack of cooperation in the family.

Yet, these deviations from God's ordained plan and purpose for marriage brings untold suffering to the party involves, even the children. As seen in the above

analysis. The chapter that follows will show how plan were made to educate the members from the three local churches about God's original plans and purpose for marriage.

CHAPTER 4

PROGRAM DEVELOPMENT

This chapter gives information on initial stage of material gathered for this research, and correspondence between the researcher and the three local churches. It also shows issues facing polygamous families in the three local churches, the consequences of polygamy towards children, and the strategies for reducing the impact. Furthermore, it shows the goals set for this research and how data have been gathered, implemented, and evaluated.

Seeking Permission

Letters dated 2nd September 2015 were written to Nimule and Loa Seventh-day Adventist Church board to request for approval to conduct weekend and quarterly family life enrichment programs, from the 1st quarter of 2016 to February 2017. Also, a letter dated 19 January 2016 was written to Kerepi Seventh-day Adventist Church board to seek for approval to conduct weekend and quarterly family life seminars. These requests were voted and approved by the three local church boards on the following dates: On 22 November 2015 the local church board of Nimule Central SDA Church voted the request and the approval letter was dated 24 November 2015 signed by the church Clerk (see Appendix A). While Loa Seventh-day Adventist Church board voted the request for conducting family life enrichment seminar on 19 September 2015 and the approval letter dated 28 September signed by the church Clerk was send to the researcher (see Appendix A).

The local church board of Kerepi SDA Church also voted the request on 21 February 2016, and the approval letter was dated March 17, 2016, signed by the church Clerk respectively (see Appendix A).

Goal Setting

After receiving the letters of approval to conduct the research in the three different churches, the researcher had a meeting with the boards of the three churches to clarify the implementation design and the evaluation protocols of the weekend and quarterly program in order to achieve the purpose of this research paper. Clear goals were also set to spell out the expectation at the conclusion of this research project.

The following goals emerged as the result of the meetings:

1. To continue to educate Couples and youth in the three local churches of Pageri district to understand the meaning, and purpose of God's ideal plan for marriage.
2. Couples should be educated to be sensitive and to know the needs of their spouses and encouraged to know the differences with their partners and avoid indulging in to polygamous live.
3. Couples will be able to appreciate and love their partner more.
4. Couples who are involved in polygamous life will be able to know the way they took is not solution to have happy and peaceful family; instead it makes family life difficult, without joy, and with lot of challenges.
5. Youth will be encouraged to choose partners carefully within the church members.
6. Youth who come from polygamous family will be guided to make difference in the choice of their family by avoiding the path their parents have taken.
7. Couples whose families are in problems were encouraged to have hope through following God's principles of marriage; their family will stick together in good and bad time.

Gathering Data

From May 2015, consultation of various books began from Adventist University of Africa (AUA) library. This was to collect information from various books, articles, and journals about marriage. The researcher used qualitative method

in gathering information on the issues discussed. Sevens spouse's from polygamous background were selected and interviewed by the researcher, and he also used observation, discussion with couples, and youth, during the time of week end family life enrichment seminar where couples and youth were able to share challenge and issues that affect them in the family. Also, the researcher met with two elders and the three local church clerks as to have access to information that relates to family and membership records.

Program Design

The Researcher as the key presenter conducted the family life enrichment seminar quarterly, and into two phases. He presented the lecture in notes form. The week end family life enrichment seminar were organized in a way that it begins on Friday and ends on Sunday as to allow the couples who were working class to attend the seminar, even the school going youth. The researcher formed the couples into group of 8-10 for discussion. This was to help them shared their views on the topic discussed. The initial lectures were augmented by the follow-up presentations that address the issues arising from the first presentations. Furthermore, the program design also used questions and answer sessions. The researcher engaged the couples in questions and answers session after the group discussions.

He formulated Modules which contained the following topics: Biblical Understanding of Marriage, Marriage as Gift, God's Ideal Plan for Marriage, Marriage as Covenant, Principles in God's Original Plan for Marriage, Deviations from God's Plan for Marriage, Conflict and its Management in the Family, Enriching relationship, Steps to be taken before Marriage, How to Choose Life Partner, Nurturing Compatibility in Marriage, and Challenges Faced in Polygamous Family.

These Modules are used to carry out weekend seminars on Christian marriage, and family enrichment programs to the three local churches.

Implementation of Program

The implementation of the program design began after the approval of the local church boards. The programs were carried out in two phases—the first phase and the second phase. Bulletins were placed for announcement in each of the local churches. This was done before the commencement of the family life enrichment seminars to create awareness among members on issues related to the ungodly nature of polygamous marriage. Elders of the three local churches made series of promotion. Elders and Deacons visited the families and encouraged them to attend the program.

The first phase of the program dealt with the foundation and principles of marriage, which was carried out in the first quarter of 2016, from February 6-7, at Loa Seventh-day Adventist Church, February 20 at the branch of Nimule SDA Church branch called Rock City Seventh-day Adventist Company, and another one was done in March 12-13 at Nimule- Central Seventh-day Adventist Church (see Appendix C). During the first program conducted at Loa SDA Church on the Sabbath of February 6, the Bible study time, which is also called the Sabbath School Program, began from 9:00 am to 10:40 am. Then the preaching time, which is called the Divine Service, ran from 11:30 to 12:30 pm. The researcher who was the keynote speaker led the divine sermon. The sermon was entitled “God the Originator of Marriage and Family” as it is stated in Gen 2: 18.

It plainly shows that God is concerns with all the aspects of human life these include: physical, mental, social and spiritual life. The idea of polygamy that human beings are practicing today is not part of God’s original plan. The sermon pointed out

that polygamy was actually started by Lamech as recorded in Genesis 4:19. The emphasis was on God's plan for marriage and the family to be monogamous.

Clearly, Lamech's story shows that he was not faithful to God in all aspect. He was a killer (Gen. 4:23), he became his own judge (Gen. 4:24). This demonstrates that his life was out of step with God's plan. Consequently, even though God tolerated polygamous marriage, it was not in His plan and people who have gone out of step with God's plan practice it. However, there is hope of repentance.

From 12:30 pm to 3:00 was given for lunch and rest. From 3:00 pm to 4:00 pm there was a lecture presentation entitled, "The Biblical Understanding of Marriage." The Biblical understanding for marriage was monogamous not polygamous for there is not mentioned found in the Bible that God has changed His plan of monogamous marriage. Instead Gen. 1:28 shows that "God created them male and female" in a singular form, this confirmed that the ideal plan for marriage is one woman to a man, not two or three wives. Those who practice polygamy go contrary to God's ideal plan for marriage. Then was a break from 4:00pm to 4:20 pm. Then the researcher engaged the group into discussion from 4:20- 5:30 pm, in which they had mentioned Biblical example of those who understood God's way of marriage and follow it and the blessings which follow their way. But, those who did not understand God ways of marriage suffered untold conflict and disunity in their families as reflected with their present cotemporary. The attendance was 50 adults, 35 youth and 10 children totaling to 95 in number.

On Sunday the February 7, 2016 the program had begun with the theme song (S.D.A.H) Love at Home from 2:30pm to 3: 30 pm. The researcher presented the lecture entitled "Principles in God's original plan for marriage". Contrary to the present practices of polygamous life; God's original principles for marriage teaches

people to denounce polygamous practices, and commit to accept each other in love relationship in good and bad time. Marriage drives the couples to enter into a legal Covenant which last as lifelong union that is permanent as long as the two shall live, for this principles bind them to become one flesh not two as practice by some (polygamy), the book of Gen. 2:23-24 confirmed this. 3:30p.m.to 3:50p.m.was the break peiod and the second lecture was entitled “Deviation from God’s original plan for Marriage” The entrance of sin in human life has distorted human relationship with God and one another. This has also distorted the mutual relationship with one spouse to another. This deviation is reveals through sinful indulges, such as: homosexuality, lesbianism, polygamy, rape, premarital sex, and prostitution which are prevalent in most of the society. Biblical example like Lamech Gen.4:19, Abraham Gen. 16:1-6, Solomon, 1 Kgs11:1-4, and David were the victim of this deviation. Yet their families suffered moral corruption, conflict, and family disunity.

On March 12, 2016 family life enrichment program was organized at Nimule-Central Seventh-day Adventist Church. The Bible Study begun from 9:00 am to 10:40 am. The main preaching service begun at 11:30am to 12:30 pm; during the main service the researcher being the key note speaker presented a sermon entitled “Family the Foundation of our Origin”. During the sermon the researcher expounded on how a well-managed and orderly home impact lives of the family members, church members, and the community around. From 12:30 pm to 3:00pm was given for lunch and rest. The first lecture entitled “Marriage as Covenant not Contract” runs from 3:00 pm to 4:00pm and from 4:00 pm to 4:30pm was given for break. From 4:30 to 5:30 pm (see Appendix C) Couples were engaged in discussion led by the researcher on the same topic of the seminar, on how a couple can ensure that their marriages are covenant relationship rather than contract relationship. The discussion also covered

the premise of contractual marriages that seem to be so common even amongst church members. Contractual marriage was defined as those marriages that break anytime and the individuals involved in such marriages seemed to be carefree. Many views were given on the cause of contractual marriage such as, lack of love, lack of commitment in both good time and bad time, and lack of accepting each other in love relationship. The general attendant was 156—80 couples, 60 youth, and 16 children.

The political unrest in the country hindered the researcher from conducting the first phase seminar in Kerepi Seventh-day Adventist Church. This was due to security challenges. This period lasted from May to July, 2016, and it led to the whole community where the three local churches were located to move to Uganda to seek for refuge.

In August 2016 the researcher visited the camps in Adjumani district in northern Uganda, and found that most of the people from Pageri district especially the members from the three local churches were settled in Pagirinya refugee camp. They were scattered and living in desperate situation. As such it took three months for them to organize themselves that was from the month of September, October, and November 2016.

The second phase of the program ran from December 4, 2016 to February 04, 2017. It dealt with creating awareness of the issues of polygamy, its consequences, and formulating strategies for reducing the impact.

On Friday 16 December at 5:30 pm to 6:20 pm (see Appendix C) the family enrichment program began at Pagirinya. This program was organized to continue on the foundation of marriage and its principles which were deviated from and it's brought many issues and consequences. The researcher welcomed the members to have Friday evening Bible study with him, and briefed the church about the program.

The researcher shared with his attendant how God gave Marriage as a Gift to the first parent Adam and Eve at Eden their new home. God is concerned with the need of human beings whom He created in His own image. In doing this He fulfilled their physical, social, and the psychological needs.

On Saturday 17 December 2016, the Bible Study program began at 9:00 am and it ran up to 10:30 am, and the main worship service begun at 11:00 am to 12:30pm. During the divine service the researcher as the main speaker preached a sermon entitled “How to have a Happy Home”. Where true happiness is derives from following God’s fundamental principles in marriage, which includes: love, commitment, understanding each other, and accepting each other as fellow sinner who have ability to learn and God can change, to grow in a lasting relationship. From 12:30 pm to 3:00pm was allocated for lunch and rest.

At 3:00pm to 4:000 pm the lecture entitled “God’s Ideal Plan for Marriage”. From 4:20 pm to 5:30 pm. (see Appendix C) God’s ideal plan for marriage was monogamous not polygamous, for there is not mentioned found in the Bible that God has changed His plan of monogamous marriage. Instead Gen.1:28 show that “God created them male and female” in a singular form, this confirmed that the ideal plan for marriage is one woman to a man, not two or three wives. Those who practice polygamy go contrary to God’s ideal plan for marriage. To make sure that the issues of polygamy was clear understood, the discussion then transitioned into practical issues faced by the polygamous families as presented in the next subheading.

Issues of Polygamy

During the discussion time, which ran from 5:30-6:20 pm, the issues of deviation from God’s Ideal plan for marriage that lead to polygamy and other type of marriages that affect many couples was shared. Even those living in polygamous

families and their children were discussed. These issues brought in were parallel to the literature review found in chapter two. Issues such as -lack of love, hatred between wives and their children, unhappy live, lack of cooperation, quarrelling, backbiting, fighting, living with stress, worry, confusion in family, lack of moral support, lack of peace, competition, poor performance in school, school drop out for children, early marriages, premature pregnancy, wrangling for materials and lying were some of the issues found in polygamous families. This challenge is also observed in other families who are not involved in polygamous live, however the degree or the intensity of the suffering in the polygamous family may be worse. The attendant on Sabbath Afternoon was 150 adults.

On Sunday 18 December 2016 the researcher met with the youth group from 2:00pm to 3:00 pm and gave a presentation entitled three steps to follow before marriage. To have a stable marriage, these are the three important steps to follow, it includes finding a savior, attaining maturity in all level of life, and finding a career. The total attendant of the youth was 63. After the meetings with youth the researcher met with married couples and children from 3:00 pm to 4:00 pm (see Appendix C) and presented a lecture entitled “Deviation from God’s original plan for Marriage.”

The entrance of sin in human life has distorted human relationship with God and one another. This has also distorted the mutual relationship with one spouse to another. This deviation is reveals through sinful indulges, such as: homosexuality, lesbianism, polygamy, rape, premarital sex, and prostitution which are prevalent in most of the society. Biblical example like Lamech Gen.4:19, Abraham Gen. 16:1-6, Solomon, 1 Kgs 11:1-4, and David were the victim of this deviation. Yet their families suffered moral corruption, conflict, and family disunity. From 4:00-4:20 pm was given for break (see Appendix C).

Consequences of Polygamy on Children

The program that follows was discussion on “What are the Consequences of these deviations on children?” it ran from 4:20-5:40 pm. (see Appendix C) The discussion touched on polygamous practices, which is creeping into the three local churches as clear indication of deviation from God’s principles. Women, men, and youth who attended the afternoon discussion brought forth the consequences affecting the polygamous families, including children as follows:

Polygamous families are prone to jealousy, opposing motives, conflict, emotional stress, anxiety, and insecurity at home. Children in polygamous families are also affected by the rivalries between competing wives which can result into serious emotional problem on children. In addition, children in polygamous families are liable to be exposed to poverty due to the many number of children raise in the same family who share the limited resources. These will give way to poor living condition, exposing them to the risk of using drugs, and are likely to choose early marriage, early pregnancy, poor performance in schools, difficulties in studies and drop out from school; that leads to high risk of premature death. Munroe affirmed this by saying, “

The foundation of a family, as building is only as secure as its foundation. But if a crack is discovered in the building the foundation of the building doesn’t matter how nice the interior is looking the building will need serious repair and may well be condemned.¹

This exactly portrays the situation in which most of the polygamous families are experiencing. They might have many children, acquire more materials, and riches, but the foundations are not secure. This is reveals through the lives of children in having distortion and moral laxities in their marriage live, lack of direction in live,

¹ Munroe, *Fatherhood Principle*, 46.

and purpose. The literature review in chapter 2 reiterated this cycle of the same practice of polygamy which will be passed on to children with its challenges. The attendance was 120 adult, 50 youth and 20 children.

On Friday December 23, 2016 at 5:00 to 6:30 as part of the Bible study the researcher welcomed the members and gave them information about the Saturday lecture. And presented a seminar entitled “Nurturing Compatibility in Family.” The overall attendance was 70. On Saturday the Bible study program began at 9:00 am to 10:30 am, followed by song service and break of 10 Minutes. After which the main preaching service began at 11:00 am to 12:30 Pm. From 12:30 to 3:00pm is for serving lunch and having break for rest. From 3:00 pm to 4:30 the researcher presented a lecture entitled “What are the Causes of Incompatibility in Family”, from 4:30 to 4: 40 pm was for break. Then the researcher divided the couple into the groups of 8 or 10 and asked them to mention the causes of the incompatibility in family. It was found out through discussion that, the key element which works against compatibility in family life were, age, education level, health challenge, culture, and family values. The discussion ran from 4:40 to 5:40 and the overall attendance was 87 couples (see Appendix C).

On Sunday January 01, 2017 the researcher meet with youth group from 2:00pm to 3:00 pm and the presentation given to them was entitled “How to Choose a Partner following God’s principle for marriage.” The presentation majorly outline the important of considering the spiritual life of the prospective partner maturity, health, commitments, services, and the community for easy acquaintance with each other. There were 56 youth who had attended the presentation.

From 3:00- 3:20 pm was given for break. Then the researcher divided the youth in to group of 8 to discuss challenge facing youth in making choices for

partner?” After the group discussion which ran from 3:20-4:30pm, (see Appendix C) the group came up with real and practical issues that affect youth socially and spiritually. The youth said the foundation of their social life is affected, due to lack of healthy environment to acquaint themselves and know each other in making friendship within the family of Christians. Hence, the three places where every youth can be trained molded and mentored were affected. The three places for growing a whole person are home, church, and school.

First, the youth expressed that their homes which are supposed to be the center for learning, training, and spiritual growth are in problem. There are no devotion done in some homes, instead other garget such as radio, music or TV’s takes the place of devotion for those who have them. Second, the church which is supposed to compliment what is missing at homes have no program for youth. Program such as Adventure club, Pathfinder club, and AY club which are geared to educating the youth spiritually are missing in the three local churches. As such making healthy relationship within youth also has become a challenge. Third, the three primary schools in the district were run by teachers who are mostly none Seventh-day Adventist member, as such spiritual program such as “Week of Spiritual Emphasis” where bible sharing is done for a week. Also, chapel period where pupils are gathered for spiritual instruction for one hour is lacking, and Bible studies are no practice in the school, leave alone beginning each day with prayer during assembly time. Therefore, to minimize this challenge which is facing children in Pageri district; intentional, and well plan strategies need to be lay to save the future.

Strategies Laid Down

To reduce the anomaly facing children and instill purpose in them require deliberate and planned strategies in the three institutions, which are homes, churches,

and schools. Homes, which are the centers of education and passing on values to children, need to be guarded and pay special attention by parents. Therefore, strategies such as educating and training parents in leading devotion in homes in an effective and dynamic manner in every home are very important. Parents need to be trained on telling series of stories about Bible characters, such as Joseph, Daniel, Esther, Mary, David, Samuel, Samson and Moses in a story form. As stated by Solomon “Train a child in the way he should go when he is old he will not turn from it” (Prov. 22:6).

Another strategy to help children, youth and young adults is by organizing quarterly family life enrichment seminars targeting couples in various stages of marriage (newly married, married five years or less, married more than five years), single adults, youth, teens, and children in a separate group. This is to help teach and instruct each group according to their stage, age, and need appropriately.

More so, strategy for making youth ministry in each of the local churches live and active by establishing Adventure club, Pathfinder club, and senior youth. This needs to be done by organizing basic staff training for youth leaders, elders and the church official's quarterly.

Local church leaders, members, and the pastor should run the primary school by using Adventist Philosophy of education by incorporating learning objectives into daily experience. They should strategize in recruiting Adventist teachers whose lives and teachings are in harmony with what they do daily.

Program Evaluation

The purpose of the evaluation was to find out if the objectives of the program designed were achieved. The researcher used the period of January 2017 for evaluation as he visited and counseled with families that were involved in marital

crisis. That was to advise and guides them to improve their relationship by applying the Biblical principles. Through the interview conducted with couples, some confessed that their attitude concerning the meaning and purpose of marriage had changed. 17% of couples involved in polygamous practice said that their exposure to God's ideal plan for marriage help them to have broader understanding about marriage than their traditional way which has created more problems in their families than experiencing peace. Among those who involved in polygamous life 20% spouses are attending church and participate in witnessing by inviting their friends to attend spiritual which is called total member involvement (TMI) and 15% are able to give faithfully return tithes and offerings.

During the visit in some homes, some couples confessed to the researcher that, after prayer and counseling that the program helped them to be sensitive to observes each other natural differences, especially in the area of like and dislike, communication, acceptance of each other, and sexual relationship. 20% of the couple acknowledged the important of experiencing intimacy in their marital life.

In addition, testimonies from couples during the program show that 10% of the spouse affirmed that the seminars helped their families to handle crisis and found amicable solutions to have peace in their families. A man testified that the cooperation being shown by his wife at home has made his family to begun family devotion with children again, after it has been forgotten for long time ago. That has brought great change in the behavior of the children, who were ever fighting, shouting and crying. The confusion in his family has come to an end, "peace and calmness has been be realized by everyone who visit my home" the man exclaimed.

Also, 15% of men who had stopped attending church with their wives due to polygamous practice which has created crisis in their families before the program;

have begun to attend church regularly with their wives and children. When the researcher interviewed them they said, theirs was a bitter life with no joy and direction, but emotional suffering all the time. Family life enrichment program has given them hope to reconsider their family life. Though, they have children born in this unhealthy relationship which have become part of the family, and problem.

More so, the researcher observed that during his visit in the camp the whole month of January 2017. 10% of the couples who used not to sit with their wives or husbands can freely and happily sit together. Even some men were reported by their wives to the researcher that they helped bath kids and dress them as to get ready to come to church early. These invigorate love, and intimacy in their relationship at home. Interview done with elders and women ministry leaders show that about twenty 20% couple who were married in traditional ways wanted their marriage to be confirmed by the pastor as to make it legal through exchange of vow with each other. This is to cement their relationship.

Report from the Superintendent, says that there has been much improvement in Sabbath School attendant after the family life enrichment program was conducted. Most of the couples come to church worship as a family with their children. That helped the church services to begin early, for instance if five families arrived at church at the same time they will make a total of 25 to 30 people in the church.

While visiting the members in the month of January 2017 as part of researchers' follow up with family, it was found that there was a great change which has taken place in maintaining quality of Christian lifestyle of the spouse during the Sabbath worship. Also men who were involved in polygamous practice accept to come back to church and try to reorganize their life again. A couple confessed that they had planned to divorce before the program of family enrichment seminar took

place, but when they began to attend the program, they both agreed on to continue in their marriage.

Finally, a group of girls approached the researcher and expressed their heartfelt appreciation for the family life enrichment program. For them, it was the first of its kind in which they learnt basic principles to follow. They expressed that they were so lucky among all other youth especially girls who had attended the program and know what to do and how to do it as they grow up in their relationship with boyfriends and avoid the pitfall of polygamous life with its consequences in future.

The work is still continuing, plan are made to meet with the in-laws of those couples who wanted their marriage to be confirmed through church marriage with the commitment of entering into covenant with each other. Those who practice polygamous life were encouraged to continue to support their wives and children as God grace allows them to make choices to follow His ways. They were challenge to put especial effort to the need of the innocent children who are born in these unhealthy families, to join pathfinder club in the church, and learn basic principles from the Bible to help them make choices appropriately.

Elders and Pastors were encouraged to form a network of visitation to couples who have conflict in their homes as to help them get out from the pit hole of falling apart from each other or adding more wives which will not solve the problem but instead add to it.

The chapter that follows will give summary of the finding on the subject, conclusion on the issue discovered and discussed, recommendation on how this issues of polygamy and it consequences on children would be minimize.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter dealt with conclusions on the issues discussed and recommendations given to reduce the challenge faced in the polygamous families. It also gives recommendations for further study.

Summary

In the previous chapters, it is discovered that some of the marriages in our world today run contrary to the Biblical will of God. Thus, it is not fulfilling the purpose for which God established marriage. Such deviations like homosexuality, lesbianism, polygamy, adultery, rape, premarital sex, prostitution, and sex with animals are commonly practiced in many societies.

In the light of the Biblical evidences, these practices are deviations from God's ideal established at the creation. The Bible portrays the fall of man as the first deviation, which altered their relationship with God, as such these brought disconnection, loss of integrity and disruption in their relation with God and one another. This in turn brought in fear, neglect, abuse violence, domination and discrimination, which can be seen even in today marriage.

More so, sin as a rebellion is the number one element which acts as a catalyst to fracture the relationship that existed between God, Adam, and Eve. Whenever fractured relationship reigns, whether it is between parent and a child, husband and wife, neighbor and neighbor-there lies sin with its force of egocentrism hoisted high to capture power for one self, to trample the right of the other, and to defy the

righteous plan of God. As such God's plan for marriage is dimmed. Instead, of enjoying marriage as God's blessing to mankind according to His intention. It has turned to be curse and suffering for many.

Though some Patriarchs and some Christian tried to defend their course of deviation as seen in the life of the following Biblical character such as: Elkana who justified his deviation due the barrenness of the first wife; Abraham defended his course for the desire of having a son who will be a heir, and Jacob succumb in following the custom of the culture of his time. Yet the damage and distortion of live affected through these deviations were more than the claims raised above. But, God out of his love tolerated the patriarchs, yet their marriage and families ended up with untold spiritual calamities, moral corruption, and family disunity, which is experience by Christian who practice polygamous live.

In chapter two of this research project, it was stated that those who indulge themselves in practicing polygamous life suffer the same challenge of lack of cooperation, unity, disipline, fighting, quarrelling, rivalry, and competition within the family. These make family life difficult and straining to the members.

Throughout this writing emphasis was put on the effect of sin on human family, which has affected the fabric of their social relationship and family life. Factors such as poverty, poor health, lack of education, lack of compatibility, barrenness, following cultural norms, lustful pleasure, and staying far from each other were the major cause of family break down that lead to polygamous life. The selfish heart which does not accept God's principles looks for its own solutions in life. In poverty it looks for plenty outside God's reveal will. In poor health, it looks for health in a wrong person. In barrenness it looks for heirs with the wrong partners. In fulfilling its desires it looks for cohabitation, and instead of following God's ways it

will goes for culture and custom of the time. These are the major causes of polygamy among the Christian whom the researcher has been finding out.

But, there is only one solution for human kind to restore marriage to God original plan and intentions. Then, Christian must to make effort to overcome the selfish ambition, lack of compatibility, poor health, and economic challenge which tear them apart, by practicing God reveals principles in the Bible. These would guarantees successful Christian marriage. The five principles found in Gen. 2: 23-25, commitment, leaving (severance) cleaving (that is fasten or to hold on to), permanence, and monogamy acts as compass to guide and maintain a successful relationship between husbands and wives.

Finally, the key for husbands and wives to create and maintain peaceful and successful relationship wholly lies in, loving, committing, and accepting each other. The more they will love God they would be closer to each other, for they will be able to forgive and accept each other mistakes. The commitment which comes from both couples can help them to work out their problem with love than blaming each other. Then, they will be able to accept each other differences without making one partners like the other, which is called compromise. Couples need compromise in their marriage for them to grow and have different orientation and experience, so that both can live and share life together. They need to accept each other mistakes as normal without blame and or putting another one down.

Through the application of the above-mentioned principles, couples would be able to appreciate, respect, and give out love and respond to the natural differences of male and female in an intimate relationship. Then, they will realize and remain sensitive to the different basic and emotional needs of each other. Through these, real

happiness, peace, joy and deep fulfillment of a real home like a little heaven down here can be found, where children can grow with love and fear of the Lord.

Recommendations

The scope of the research on this topic is limited to the three local churches of Pageri District of Greater Equatoria Field, South Sudan. For this reason, the below recommendations, which the research is making for implementation may not be applicable in many cultural contexts. Therefore, the reader is requested to be mindful to the different cultural contexts while reading the recommendations. Nevertheless, the followings are the recommendations given by the researcher for implementation:

1. To save the future of the church and her morality, the three local churches need to strengthen the three institutions in Pageri district; that include home, church, and schools. So that youth will be able to create a healthy acquaintance with each other, which will later develop into friendship which will give birth to a Christian marriage, where couple will be compatible.
2. The youth department in the three local churches through their local youth leaders and with the support of the pastor and elders; need to organize pathfinder club as to help teach Biblical principles to the youth as they acquaint themselves in creating a healthy friendship, which will later end up into good marriage in the church.
3. To avoid or minimize the polygamous practice which is creeping into the three local churches of Seventh-day Adventist Church in Pageri District; family life enrichment seminar need to be conducted to different groups or classes in the church at least every quarter.
4. The church pastor should select and train few respectable elders, women leaders, deacons and deaconesses for counseling, and home visiting for prayer.
5. Special attention need to be taken by the three local churches to have family life leaders who are trained and have knowledge on family need, and issue.
6. The family life department of the church should organize family life enrichment seminar and prepared material or use the modules for this research to strengthen relationship between husbands and wives.
7. To show good example, Pastors and Elders who got married before they received Adventist message need to confirm their marriage in the church.
8. Pastors and Elders need to encourage members who married traditionally outside the church to confirm their marriage to make it legal not contract.

9. Pastors and elders need to organize a special session for members who are living in a polygamous life, and give them directive on how they can preserve their personal relationship with God, as they attend church with family.
10. Special session for counseling and seminar need to be organize for children who are born in polygamous family.
11. Pastors and Elders need to plan for quarterly visit at members home, especially those who have crisis in their homes, as to address the issue in time.
12. Women ministry leader and youth leader should incorporate family life enrichment as part of their program.
13. Every youth who anticipate to get marry must have a session for counseling at least 6-9 hours to help them face their new venture in life with hope.
14. The pastors and elders must get involved in encouraging the youth to get married in the church, and to help guide them to have a simple and cheap weeding and remain faithful to their wives.

Recommendation for Further Study

Since this research is not a comprehensive treatment of the subject under study further research could be done in the following areas:

1. The impact of polygamy on the children and the grandchildren.
2. Polygamy and family finance or family economy.
3. The Seventh-day Adventist Church and the growth of polygamy among the members.
4. Church fellowship and polygamy.

Most probably further research on these areas would further stem the tide of polygamous living among Seventh-day Adventists and their neighbors. The church in South Sudan is vibrant and there appears to be hope for the future for young people if the anomalies highlighted in this project are corrected for a better family life.

APPENDICES

APPENDIX A
CORRESPONDENCE



**Seventh - day Adventist Church of Greater Equatoria Field Juba,
South Sudan.**

Date: September 2, 2015

To: **The Local Church Elder of Nimule SDA church**

Dear Elder

Ref: **Requesting your local board to allow me do my research in your church**

Christian greetings to you all

I would like to express my desire and plan to carry my research in your local church from the month of October to December. My research is about "Creating awareness on the Consequences of Polygamy on Children and Modeling an Intervention Strategy in the Seventh-day Adventist church in Magwi district."

Therefore, please after accepting this request, vote it in your local board before October and send me a reply or permission through your church clerk and file this letter in your file.

Also, help me to set your Membership records in order as to help me in getting accurate information, this will in turn helps you in your church and the district. More so, I will be coming for week end Family life seminar as part of my follow up after my survey and interview to some members in the church.

Thank you in advance in accepting this request I put before you and your local board.

Pr. Lagu Charles Darius

Youth, Education and Chaplaincy Director for GEF, South Sudan

Mobile: 0955-802-787.





**Seventh - day Adventist Church of Greater Equatoria Field Juba,
South Sudan.**

Date: September 2, 2015

To: The Elder of Loa Seventh-day Adventist church

Dear Elder

Ref: Seeking Permission to conduct Family Life program at Loa SDA Church

Christian greetings to you in Jesus name.

Hope all is well with you and with the congregation you are guiding at Loa SDA church.

I am writing to seek permission and your acceptances for me to carry a family life seminar for your member as well get some information facing the families in your church. This requirement is part of my research work on the topic:

“CREATING AWARENESS ON THE CONSEQUENCES OF POLYGAMY ON CHILDREN AND MODELING INTERVENTION STRAGIES IN THE SEVENTH-DAY ADVENTIST CHURCH IN MAGWI DISTRICT GREATER EQUATION FIELD OF SOUTH SUDAN”.

Therefore, please share this information to your local church board members after which I will get a respond of your vote through the church clerk of your church.

I am looking forward to hear your kind respond and in sharing with your church some basic principles which govern the families and the church families.

Thank you in advance for your cooperation in this regards.

Pr. Lagu Charles Darius

Education, Health, and Sabbath School Director for GEF.

E-mail: lcd.laguchalee@yahoo.com

Mobile: 0955-802-787.





**Seventh - day Adventist Church of Greater Equatoria Field Juba,
South Sudan.**

Date : 19 January, 2019

To: The Elder of Kerepi Seventh-day Adventist church

Dear Elder

Ref: Seeking Permission to conduct Family Life program at Kerepi SDA Church

Christina greetings to you in Jesus name.

Hope all is well with you and with the congregation you are guiding at Kerepi SDA church.

I am writing to seek permission and your acceptances for me to carry a family life seminar for your member as well get some information facing the families in your church. This requirement is part of my research work on the topic:

“CREATING AWARENESS ON THE CONSEQUENCES OF POLYGAMY ON CHILDREN AND MODELING INTERVENTION STRAGIES IN THE SEVENTH-DAY ADVENTIST CHURCH IN MAGWI DISTRICT GREATER EQUATION FIELD OF SOUTH SUDAN”.

Therefore, please share this information to your local church board members after which I will get a respond of your vote through the church clerk of your church.

I am looking forward to hear your kind respond and in sharing with your church some basic principles which govern the families and the church families.

Thank you in advance for your cooperation in this regards.

Pr. Lagu Charles Darius

Education, Health, and Sabbath School Director for GEF.

E-mail: lcd.laguchalee@yahoo.com

Mobile: 0955-802-787.



NIMULE CENTRAL SEVENTH DAY ADVENTIST CHURCH
PAGERI DISTRICT, GREATER EQUATORIA FIELD
JUBA, SOUTH SUDAN
24th November 2015

TO:
PR. LAGU CHARLES
FIELD YOUTH/EDUCATION/SABBATH SCHOOL AND CHAPLAINCY DIRECTOR
GREATER EQUATORIA FIELD OF SOUTH SUDAN.

DEAR PASTOR,

RE: REQUEST FOR CONDUCTING A RESEARCH ON CREATING AWARENESS ON THE
CONSEQUENCES OF POLYGAMY ON CHILDREN AND MODELING INTERVENTION STRATEGY IN
SDAC IN MAGWI.

In reference to your letter requesting the Seventh Day Adventist Church- Nimule to grant you an approval to conduct a research on creating awareness on the effects of polygamy on our Christian family hence modeling strategy to counteract it.

I here write to respond to your request that the church board have approved your request as per the resolution passed in agendum eight (8) of church executive board meeting – conducted on 22nd of November 2015. You are therefore welcome and mandated to plan for this exercise with effect from the date you receive this letter. Otherwise, we regret for all the inconveniences that led to late reception of this information.

We appreciate your initiative for choosing Pageri District more particular Nimule Central SDA church. Rest assured that the church will cooperate to work together with you for the success of this research and we wait to be informed of the target group and the exact time.

May God bless you as you prepare for the exercise ahead of you.

Thank you.

Yours faithfully,

Miss Inyaa Margret S
Church Clerk
Nimule Central SDA Church



Cc: Pr. Amoli Thomas
District Pastor.-Pageri

Cc: Church Elder
Nimule Central SDA Church

Cc: file

**LOA SEVENTH-DAY ADVENTIST CHURCH
PAGERI DISTRICT, EASTERN EQUATORIA STATE**

28/09/2015

TO: PR. LAGU CHARLES

Dear Pastor,

RE: REPLY TO YOUR REQUEST TO COME TO LOA SDA CHURCH FOR RESEARCH

Greetings to you in the name of our Lord Jesus Christ. I have received your letter dated 02/9/2015 requesting us to allow you to come to Loa SDA church to conduct research entitled "creating awareness on the consequences of polygamy on children and modeling an intervention strategy in Seventh-day Adventist church in Magwi county".

I am pleased to inform you that, the local church board sat for a meeting on 19/09/2015 and accepted your request. You are therefore, very much welcome to Loa SDA church. We are waiting to seeing soon.

May God bless you as you prepare to come.

Thanks

Yours

**BUGA LAWRENCE,
CHURCH ELDER, LOA SDA CHURCH.**

Phone number: 0955729050

Email address: lawrencebuga@yahoo.com



APPENDIX B

SURVEY ANSWERS

Qualitative Survey Questionnaires on Polygamous Marriages

Introduction

Thank you so much for being willing to share your opinions and experiences with me about your married life. Be assured that your thoughts and opinions in this study would be highly protected as no name is required. We will discuss on a number of ideas and your opinions on marriage with regards to polygamy. You are free in this conversation to stop me at any time for clarifications on what I mean in each question. Now let us get started.

When were you married?

What age were you at the time of your marriage?

Were you married before you received the Adventist message or after?

How many children do you have in your marriage?

How would you describe your educational status with that of your wife?

How are you enjoying your marital relationship at present?

What would you say are specific challenges that confront those in polygamous marriages?

Are you attending church with your family, and what role or responsibility has the church given you before, and now?

Are you or your spouse working and who manages the family financially?

What is your advice for young people intending to marry and may be more than one wife?

Responses of the seven spouses to the Interviewer

Interview done to the first woman.

1. Interviewer: When were you married?

Participant: I was married in 1994.

2. Interviewer: What age were you at the time of your marriage?

Participant: I was 16 year old at the time of my marriage.

3. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married before I received Adventist message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have six (6) children in my marriage.

5. Interviewer: How would you describe your educational status with your husband?

Participant: I ended in Primary four (4) and my husband is a graduate.

6. Interviewer: How are you enjoying your relationship at present?

Participant: My relationship is shaky, there is no enjoyment..

7. Interviewer: What would you say are specific challenge that confronts those in polygamous marriage?

Participant: The specific challenges that confront those in polygamous marriages are: lack of cooperation, joy, trust, moral support, rest, and lack of direction in the family.

8. Interviewer: Are you attending church with your family, and what role or responsibility has the church given you before and now?

Participant: I am attending church with my children, sometime my husband go and sometime not, I was serving as a deaconess but now I have not taken any responsibility in the church.

9. Interviewer: Are you or your spouse working and who manages the family financially?

Participant: I am not working and my husband manages the family financially.

10. Interviewer: What is your advice for young people intending to marry and may be more than one wife?

Participant: My advice to young people intending to marry and may be more than one wife, it to avoid going to that direction, even they need to be more careful in choosing the one to marry. Spirituality must be the first characteristic of the one to be married for having a happy family.

Interview done to the second woman.

1. Interviewer: When are you married?

Participant: I was married in 1975.

2. Interviewer: What ages were you at the time of your marriage?

Participant: I was eighteen (18) year old.

3. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married before I received the Adventist message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have ten (10) children in my marriage.

5. Interviewer: How would you describe your educational status with that of your husband?

Participant: I have not gone to school and my husband ended in primary five (5).

6. Interviewer: How are you enjoying your relationship at present?

Participant: I am not enjoying our relationship; it is full of stress, discouragement, and many difficulties.

7. Interviewer: What would you say are specific challenges that confront those in polygamous marriages?

Participant: The specific challenges that confront those in polygamous marriages are, backbiting, lack of trust, envy, lack of sharing and cooperation, especially in educating children morally as a result my first born child already felt in this same pitfall of polygamy.

8. Interviewer: Are you attending church with your family, and what role or responsibility has the church given you before and now?

Participant: I go the church with my children my husband does not attend church I was serving as deaconess and treasures but not now.

9. Interviewer: Are you or your spouse working and who manages the family financially?

Participant: I am not working it is my husband working so he manages the family financially.

10. Interviewer: What is your advice for young people intending to marry and may be more than one wife?

Participant: My advice to young people intending to marry and may be more than one wife, is not even to dream about this, and avoids this pitfall by all means; for the challenge are numerous and there will be no happiness in their family.

Interview done to the third woman.

1. Interviewer: When were you married? I was married in 1989.

Participant: What age were you at the time of your marriage? I am eighteen (18) of age

2. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married after I received the Adventist message.

3. Interviewer: Were you married before you received advent message or after?

Participant: I was married after I received Advent message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have six (6) children in my marriage.

5. Interviewer: How would you describe your educational status with that of your wife?

Participant: I ended up in Junior and my husband is a graduate.

6. Interviewer: How are you enjoying your marital relationship at present?

Participant: There is no joy in my relationship instead my marriage is fill with stress, worry, and I feel alone all the time.

7. Interviewer: What would you say are specific challenges that confront those in polygamy marriages?

Participant: The specific challenges that confront those in polygamy marriages are: Confusion, rivalry, disunity in among children, division and lack of displine and modeling morality to kids.

8. Interviewer: Are you attending church with your family, and what role or responsibility has the church given you before and now?

Participant: I am not attending church with my family sometime the kids go to the church, but I do not. Sometime I go with them to church by their father is no going to church.

9. Interviewer: Are you or your spouse working and who manages the family financially?

Participant: I am not working but my husband is working, and he manages the family financially.

10. Interviewer: What is your advice for young people intending to marry and may be more than on wife?

Participant: My advice for young people intending t marry and may be more than one wife is, that let them be faithful to God, and commit their lives to God and not follow human tradition.

Interview done to the fourth Woman.

1. Interviewer: When were you married?

Participant: I was married in 1992.

2. Interviewer: What age were you at the time of your marriage?

Participant: I was twenty (20) years old.

3. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married after I received Adventist message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have eight (8) children in my marriage.

5. Interviewer: How would you describe your educational status with that of your wife?

Participant: I am ended in senior one and my husband has a Diploma.

6. How are you enjoying your marital relationship at present?

Participant: My marital relationship at present is full of stress, unhappiness, quarrelling, and fighting, are parts of the unrest in my family.

7. Interviewer: What would you say are specific challenges that confront those in polygamous marriage?

Participant: Lack of cooperation and training, fighting, rivalry among the children and quarrelling are the specific challenges that confront those in polygamous marriages.

8. Interviewer: Are you attending church with family, and what role or responsibility has the church given you before, and now?

Participant: I am attending church with my children, my husband rarely attend only during some occasion like thirteen Sabbath and camp meeting. The church has given me a role of being Dorcas leader, Assistant Women Ministry leader before, and deaconess now.

9. Interviewer: Are you or your spouse working and who manages the family financially?

Participant: My husband and I do business, he share ideas to manage family with me and manage family financially together.

10: Interviewer: What is your advice for young people intending to marry and may be more than one wife?

Participant: My advice to young people intending to marry and may be more than one wife, is that they need not to attempt to leap into this challenge of polygamous life, it is like cancer eating people day and night without having rest, peace, and happiness in the families.

Let them faithfully commit themselves to fear God, and be self-control. Never will they attempt to follow our footsteps. Let them cooperate and pray to nurture love in the one God will provides.

Interview done the first Man.

1. Interviewer: When were you married?

Participant: I was married to different women in 1989, 1991, 1995, 1997, and 2005.

2. What age were you at the time of your marriage?

Participant: I was 33 years old when I begun marrying those women.

3. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married after I received the Adventist message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have nine (9) children in my marriage.

5. Interviewer: How many would you describe your educational status with that of your wife?

Participant: I have Diploma, but all my wives ended in primary education

6. Interviewer: How are you enjoying your marital relationship at present?

I am not enjoying my marital relationship to be frank, instead my family is face with a number problem, such as there is no joy in the family, and instead stress is taking lead in my family.

7. Interviewer: What would you say are specific challenges that confront those in polygamous marriages?

Participant: Lack of unity in the family, hating, backbiting, immoral behavior, and lack of witnessing to others are the specific challenge that confronts those in polygamous marriages.

8. Interviewer: Are you attending church with your family, and what role or responsibility has the church given you before, and now?

Participant: I am not attending church with my family only one child attends church with me, and the other children and their mothers are not attending. I was health leader before, but now I am not given responsibility.

9. Interviewer: Are your spouse working and who manages the family financially?

My wives are not working I do work so I am the one working as such I manage the family financially.

10: Interviewer: What is your advice for young people intending to marry and may be more than one wife?

Participant: I will advice them to not to follow my footstep of suffering in polygamous life. Polygamy creates difficulties in the family, such as lack of love, difficulties in bringing up kids, instead its creates poverty and hatred among them. Polygamous life exposes one to infections, for it is difficult to satisfy the need of all the women, which result into persistent conflict in the family.

Interview done the Second Man.

1. Interviewer: When were you married?

Participant: I was married in 1998.

2. Interviewer: What age were you at the time of your marriage?

Participant: I was twenty (20) years old.

3. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married after I received the Adventist message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have six (6) children in my marriage.

5. Interviewer: How would you describe your educational status with that of your wife?

Participant: I ended in primary four (4) and one of wife ended in primary six (6) and the one has not gone to school.

6. Interviewer: How are you enjoying your marital relationship at present?

Participant: I am not enjoying my marital relationship just a year when I decided to married the other wife, there has been series of conflict, fighting, and suffering in the family.

7. Interviewer: What would you say are specific challenges that confront those in polygamous marriages?

Participant: Lack of spiritual commitments, cooperation, and unity is the specific challenges that confront those in polygamous marriages.

8. Interviewer: Are you attending church with your family, and what role or responsibility has the church given you before, and now?

Participant: I am not attending church with my family, my first wife and her kids and are not attending church. The second wife and her kids do, but not regularly. I was given a role of being a youth leader, superintendent, and translator before but not now.

9. Interviewer: Are you spouse working and who manages the family financially?

Participant: My two wives are not working, but I do business, so I manage family financially.

10. Interviewer: What is your advice for young people intended to marry and may be more than one wife?

Participant: My advice to young people intending to marry and may be more than one wife is that let them careful and patient even in choosing the Adventist member for marriage. Also, shun away worldly passion and commit their way to God than admiring the outward appearance.

Interview done to the third Man.

1. Interviewer: When were you married?

Participant: I was married in 2006.

2. Interviewer: What age were you at the time of your marriage?

Participant: I was thirty-six (36) years old at the time of my marriage.

3. Interviewer: Were you married before you received the Adventist message or after?

Participant: I was married after I received the Adventist message.

4. Interviewer: How many children do you have in your marriage?

Participant: I have four (4) children in my marriage.

5. Interviewer: How would you describe your educational status with that of your wife?

Participant: I have BA and my first ended in senior six (6) and the second wife has not gone to school.

6. Interviewer: How are you enjoying your marital relationship at present?

Participant: I am not enjoying my marital relationship at present; there is not love, and cooperation in the family.

7; Interviewer: What are the specific challenges that confront those in polygamous marriages?

Participant: Lack of unity, love, and selfishness, hatred, are the specific challenges that confront those in polygamous marriages.

8. Interviewer: Are you attending church with your family, and what role or responsibility has the church given you before and now?

Participant: I am not attending church with my family; the wives decide not to attend church as such I am also not attending regularly. I was given a role of being superintendent before but, now I am not given any role.

9. Interviewer: Are you spouse working and who manages the family financially?

Participant: My two wives are not working and I do business so I manage the family financially.

10: Interviewer: What is your advice for young people intending to marry and may be more than one wife?

Participant: My advice for young people intending to marry and may be more than one wife is that they need to be faithful in following God's principles for marriage, and commit themselves to God to avoid the stress some of them are going through. Let them guard themselves from pleasure and engage girls who are not Christian.

APPENDIX C

PROGRAM OUTLINE

Outline of Program

Loa Seventh-day Adventist Church

Christian Marriage and Family Enrichment Seminar Program

Date: February 6-7, 2016

Venue: Loa SDA Church

Facilitator: Pr. Lagu Charles Darius

THEME SONG: SDAH 652

Saturday February 6, 7, 2016

9:00- 10:40 Bibles studies time

12:30 am preaching time

12:30-3:00 pm for Lunch/ Rest

3:00 pm- 4:00 pm Lecture 1 .The Biblical Understanding of Marriage.

4:00 pm -4:20 pm Break

4:20 pm -5:30 pm Group Discussion time

Sunday February 7, 2016.

2:00 pm-2:30pm Arrival

2:30 pm-3:30 pm Lecture 1. Principle in God's original plan.

3:30 pm-3:50 pm Break

3:50 pm-4:00 pm Lecture 2. Deviation from God's original plan.

4:00pm- 5:00 pm Group Discussion

Saturday March 12. 2016

9:00 am – 10:40 am for Bible Study time

11:30 – 12:30 am Preaching time

12:30 am -3:00 pm for Lunch

3:00-4:00 pm Marriage as Convent not Contract

4:00-4:40 Break

4:30-5:30 pm for group Discussion

Sunday March 13, 2016 10:00- 1:00 Pm visited the two elders at Nimule SDA Church

Christian Marriage and Family Life Enrichment Seminar

Date: December 16-18, 2016

Venue: Pagirinya refugee camp where the three local churches located

Resource Person: Pastor Lagu Charles Darius

Theme Song: S.D. A. H 652

PROGRAMFRIDAY, DECEMBER 16-18, 2016 SEMINAR CONDUCTED AT PAGIRINYA REFUGEE CAMP WHERE THE THREE LOCAL CHURCHES LOCATED

5:30-6:30 PM Marriage as a gift from God

SATURDAY DECEMBER 17, 2016

9:00-10:40 Bible study time

11:00 -12:30 Lunch/ Rest time
 3:00-4:00 pm God' Ideal Plan for Marriage
 4:00-4:20 pm Break
 4:20-5:30pm Principle in God's plan for Marriage
 5:30-6:20 pm Issues of Deviation from God Ideal plan
 SUNDAY DECEMBER 18,2016
 2:00- 3:00pm Three steps to follow before Marriage
 3:00-4:00pm Deviation from God's original plan for Marriage
 4:00-4:20pm Break
 4:20-5:40pm What are the Consequence of deviation on Children?
 Christian Marriage and Family Life Enrichment Seminar
 Date: FRIDAY 23, 2016
 Venue: Pagirinya Refugee Camp
 Resource person: Pastor Lagu Charles Darius
 Theme Song: S.D.A.H 652
PROGRAM
 5:00: 6:30pm Nurturing Compatibility in Family
 SATURDAY 24, 2016
 9:00-10:30 am Bible study time
 10:30-10:40am Break
 11:00- 12:30 preaching time
 12:30-3:00 pm Time for Rest and Lunch
 3:00-4:30pm Group discussion on what are the causes of
 Incompatibility in family.
 4:30-4:40pm Break
 4:40-5:40 pm Group Discussion
 Nimule Seventh-day Adventist Churches
 Interview Conducted for two Elders
 Date: December 04, 2016
 Venue: Rock City Company
FACILITATOR: Pr. Lagu Charles Darius
 SUNDAY DECEMBER 4, 2016
 9:00- 10:00 am Conducted Interview for two Elders.
 Pagirinya Seventh-day Adventist Church Adjumani, Refugee Settlement.
 Date: December 16, 2016
 Venue: Pagirinya SDA Refugee Settlement
 Resource Person: Pastor Lagu Charles Darius
 Theme Song: S.D.A.H 652
PROGRAM
 Friday December 16, 2016
 4:30-5:00pm Arrival
 5:00 -5:30 Welcoming/ opening song
 5:30-6:20 Lecture 1. God's concerns in Human whole beings.
 Saturday December 17, 2016
 9:00-12:30pm Sabbath Worship
 12:30-3:00pm Break /Lunch
 3:00-4:00pm Lecture 2. Conflict in family
 4:00-4:20pm Break
 4:20-5:30pm Lecture 3. Managing Conflict in Marriage
 Sunday December 18, 2016

2:00-3:00pm Lecture 4. Three steps to be follow before marriage.
 3:00-5:30pm Lecture 5 .Enriching relationships
 Seventh-day Adventist Church Pagirinya, Adjumani Refugee Camp
 Christian Marriage and Family Life Enrichment Seminar
 Date: December 23-24, 2016
 Venue: Pagirinya SDA Church Adjumani District, Uganda
 Resource Person: Pastor Lagu Charles Darius
 Theme Song: S.D.A.H 652
 Program: Friday December 23, 2016
 4:00-500pm Arrival
 5:00-5:30pm Welcome and Key address
 5:30-6:30pm Lecture 1 Nurturing compatibility in the family
 SATURDAY DECEMBER 24, 2016
 9:00-12:30 pm Sabbath Worship
 12:30-3:00pm Lunch/ Rest
 3:00-4:30pm The root cause of Incompatibility in marriage.
 4:30-4:40pm Break
 4:40-5:30 How to manage incompatibility in marriage.
 Seventh-day Adventist Church Pagirinya Refugee Camp, Adjumani
 Marriage and Family Life Enrichment Seminar
 Date: December 31, 2016, January 01, 2017
 Venues: Pagirinya SDA Church camp, Adjumani District, Uganda
 Facilitator: Pastor Lagu Charles Darius
 Theme Song: S.D.A. H 652
 Saturday 31, 2016
 9:00- 12:30 pm Sabbath Worship
 12:30-3:00pm Lunch and Rest
 3:00:4:00pm Lecture 1. Biblical Example of Marriage
 4:00-4:20pm Break
 4:20-5:30 pm Lecture 2.The challenge of polygamy in the family involved.
 Sunday January 01, 2017
 2:00- 3:00pm Lecture 1. How to choose a life partner following
 God's principles
 3:00-3:20pm Break
 3:20- 4:30pm Deviation from God's plan for marriage.
 4:00:4:20pm Break
 4:20-5:40 pm Discussion on challenge facing youth, socially,
 Spiritually in the families
 Seventh-day Adventist Church Pagirinya Refugee Camp, Adjumani.
 Marriage and Family Life Enrichment Seminar
 Date: February, 3-5, 2017
 Venue: Pagirinya SDA refugee camp
 Facilitator: Pastor Lagu Charles Darius
 Friday February 3, 2017
 5:00-600 pm Conducted Interview with one lady (woman)
 Saturday February 4, 2017
 6:00-7:30 pm Conducted interview with three couple from Pagirinaya SDA Church
 Sunday February 5, 2017,
 9:00 -10:30 am Conducted interview with three couples at Pagirinya SDA
 Church.

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