

**PASTORAL COUNSELLING SANDF MEMBERS TO SUSTAIN THEIR MARRIAGE IN A MULTI-
DENOMINATION AND MULTI-CULTURAL CONTEXT**

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REV (Chaplain) V.E. Mtshayisa

ABSTRACT

The SANDF organization is divided into four arms of services i.e. SA Army (South African Army), SAAF (South African Air Force), SAMHS (South African Health Military Services), and the SA NAVY (South African Navy). SANDF soldiers have volunteered to work in these four arms of the services. SANDF soldiers are mandated to deploy (either internally or externally) as part of their professional duty and to attend military courses (short and long courses) for promotional purposes in training units.

Since the duration of deployments are six months or longer, some of the soldiers are unable to cope with separation from their spouses and they decide to have extra-marital affairs. Some of those who attend long courses also end up having extra-marital affairs.

Chaplains who are deployed and those who are working in training units always experience these illicit immoralities that are taking place amongst SANDF soldiers. These illicit immoralities are posing a great challenge and threat to many good marriages of SANDF soldiers. This practice of extra-marital affairs caused some of the soldiers to divorce their spouses. Some of the soldiers' spouses also divorced their husbands because they could not cope with long periods of separations.

The main aim of this study is to equip and guide chaplains to empower SANDF soldiers and their spouses. Chaplains who are equipped will be able to be proficient in their areas of responsibilities to sustain the marriages of the SANDF members.

A soldier who has been empowered spiritually by his chaplain will be able to be resilient to work in diverse conditions and to make a sound ethical moral decision. He/she will also display a high standard of discipline during deployments and courses. He/she will remain a loyal and faithful asset of the SANDF organization as well as his/her family.

Key words:

Pastoral counselling, Multi-denomination, Multi-cultural.

OPSOMMING

Die Suid Afrikaanse Nasionale weermag is verdeel in vier takke van diens naamlik SANW (Suid-Afrikaanse Nasionale Weermag), SALM (Suid-Afrikaanse Lugmag), SAMHS (Suid-Afrikaanse Militêre Gesondheidsdiens), en die SA Vloot (Suid- Afrikaanse seemag). Die SANW soldate onderneem om vrywillig in een van hierdie vier takke te werk. SANW soldate is gemandateer om te ontplooi (binnelands asook buitelands) as deel van hulle professionele werk en ook om militêre kursusse (kort asook lang) by te woon as deel van bevordering in die opleidingseenhede.

Aangesien ontplooiing ses maande of langer kan duur, is sommige van die soldate nie opgewasse om weg te wees van hulle eggenote en dan besluit hulle om buite die huwelik liefdesverhoudings aan te knoop.

Sommige van die soldate wat die langer kursusse by woon raak ook betrokke in buite-egtelijke liefdesverhoudinge.

Die kapelane wat ontplooi word asook die kapelane wat in die opleidingseenhede werksaam is, is bewus van en ervaar hierdie ongeoorloofde onsedelikhede wat plaasvind tussen SANW soldate. Hierdie ongeoorloofde onsedelikhede voorsien groot uitdagings en bedreig die huwelikke van SANW soldate. Hierdie buite-egtelijke liefdesverhoudings veroorsaak dat sommige van die soldate van hulle eggenote skei. Party van die soldate se eggenotes het ook van hulle mans geskei aangesien hulle nie die lang periodes van alleenwees kon hanteer nie.

Die hoofdoel van hierdie studie is om kapelane toe te rus en raad te gee om die SANW soldate en hulle eggenote te bemagtig. Kapelane wat toegegerus is, sal hulle bes probeer om die huwelike van SANW soldate te steun. Die soldaat wat geestelik bekwaam is, sal sy bes probeer wat sy werk aanbetref in verskillende toestande en ook 'n deeglike etiese moraal handhaaf.

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CHAPTER ONE: ACCOUNT OF STUDY

1.1 DEFINITION OF KEY WORDS

Pastoral counselling: According to De Jongh van Arkel (2005:121) pastoral counselling is a caring action directed at individuals, couples, families and groups who are experiencing serious problems in their relationships with themselves, with others and with God – specific problems that threaten their spiritual and emotional resources.

Multi-denomination: Pastoral support for all who seek it, whatever their religion, beliefs or background might be (Anon, 2009).

Multicultural: Containing many cultures, usually a descriptive term (Yang, 2012:vii). According to Deist (1984:63) it includes habits, customs, social organisations, techniques, language, values, norms, ideas, and beliefs.

1.2 DEFINITION OF THE WORD MARRIAGE

In Biblical context marriage comes from the Greek word “γάμος”. The Greek word γάμος (marriage), along with γάμεο or γάμεσκο both mean “I give in marriage”. These words occur in a number of contexts, but one of the most common is the use of the word γάμος to designate a wedding banquet or feast (Ash, 2003:234). The only NT use of the word to designate what we might call the institution of marriage is in Hebrews 13:4. Ash (2003:246) declares that marriage is the voluntary sexual and the public social union of one man and one woman from different families.

Ember & Ember (1988:165) say that marriage merely means a socially approved sexual and economic union between a man and a woman. Amongst the Shona, marriage is a union or allegiance of two families-groups through their representatives, the bride and the bridegroom (Dachs, 1973:135). Giddens (1989:384) define marriage as a socially acknowledged and approved sexual union and a spiritual unity between two adult individuals.

Cargan (1991:121) adds that legally, marriage may be seen as a binding contract specifying the rights and responsibilities each partner has towards the other. In alignment with Cargan, Theron (2004:50) adds that marriage is a divine, permanent institution, legalized by a contract that binds a man and a woman in lifelong, voluntary and exclusive union. From this, union children may be born or children may be adopted.

Rafumbedzani (2001:52) indicates that in the Venda tradition, marriage is considered to be a union between one man and his wife/wives (including the relatives of the different wives, implying that marriage brings families together). The purpose of such a polygamous marriage is the begetting of many children. Hence, in the African society marriage is often called the backbone of the society (Kimathi, 1994:40). Marriage is a ubiquitous institution as it encompasses all cultures, races, ethnic groups or religious groups (Vincent-Osaghae, 2007).

From a Christian and Western perspective Adams (1980:13, also see 1981:64) states that marriage is a form of the covenantal arrangement between two persons to become each other's loving companion for life. Masakona (2000:1), in agreement with Adams, declares that marriage is a covenant companionship in which a man and a woman solemnly promise before God that, for the rest of their lives, they will help each other and will provide fellowship designed to eliminate each other's loneliness (Genesis 2:18).

From the above-mentioned definitions, the researcher proposes the following definition of marriage from a Christian Perspective: Marriage is a monogamous, sacred, and divine union between man and wife in which both parties declare openly and without reservations before the Almighty God that they will faithfully love one another until God separates them with death.

1.3 BACKGROUND

In 1993, a new Defence Act (Act No.44 of 1957) abolished compulsory military training for young white South African men (Harris, 2005). The response to the new system was a stampede in January 1994 of volunteers from a large variety of cultures. This new dispensation was named the South African National Defence Force (SANDF), which became the official name of the armed forces of South Africa. This military dispensation followed South Africa's first post-Apartheid national elections and the adoption of a new constitution (Anon, 2001). After 1994 the South African National Defence Force (SANDF) embarked on a transformation process that included demobilization, integration, rationalization and reorganization of the SANDF's culture, resources, military personnel recruitment, placement and training, as well as post structures and international deployments (Radebe, 2009:1).

According to Burger (2008:444) the SANDF continues to support the concept of participating in peace missions. He bases this remark on the White Paper on South African Participation in International Peace Missions. On any given day, some 2500 SANDF soldiers are deployed in peace support and related operations outside South Africa.

The SANDF is involved in peace support operations under the auspices of the Southern African Development Community (SADC), the African Union (AU) and the United Nations (UN) in support of government's diplomatic initiatives to foster peace and stability in the region and on the African Continent (Sintu, 2006:7). These deployments and operations cause soldiers to be away from their spouses for extended periods of time.

Müller (1991:176) also showed that once service in the operational area has started, it may be months before a soldier will return home. According to Knox and Schacht (2008:238) military families have little control over their lives, as the spectre of deployment has been ever-present.

Van der Walt (1986:205) adds that the military makes great demands on young (and established) marriages, and this was similar in Calvin's time because of many wars. Calvin

states that it is not without reason that the Bible (cf. Deuteronomy 24:5) enjoins that men may not do military service during their first year of marriage. They first have to be granted the opportunity to establish mutual troth properly.

According to Masibambisane (2001:6) military and peacekeeping services often include lengthy periods spent away from home, with the result that personnel are often looking for ways to relieve loneliness, stress and the build-up of sexual tension. Knox and Schacht (2008:238) support Masibambisane (2001:1) when they say that although most spouses are faithful to each other, the context of separation from each other for months at a time increases the vulnerability of both spouses to infidelity. Apart from deployment, members also attend longer courses, such as the junior command and staff course (for three and a half years) and the senior command and staff course (for a year) (Radebe, 2009:11)

Many marriages are threatened, and often broken, by the infidelity of one partner (McDonald, 1975:333). Mashau (2006:32) adds that marriages in Africa also fail because of infidelity. Anderson and Guersey (1985:89) maintain that fidelity is the human source of stability and permanence in marriage.

1.4 PROBLEM STATEMENT

The breakdown of marriage and family structures has resulted in an increased number of people experiencing trauma and brokenness within their own family (Brink, 1997:32). Chaplains, as counsellors, experience this as the main issue in the marriages of soldiers from various denominational affiliations and cultural backgrounds.

Berkley (1994:314) reports that when marital difficulties reach the crisis stage, often that is when the pastor is called. Sometimes it is awfully late in the process, sometimes after the marriage has shattered into tiny pieces. Many times, however, the couple can return to wholeness with some help. Mashau (2005:11) highlights that it is not God's fault that there are so many problems related to marriage, but that it is the results of the fall of man that we now experience all sorts of problems in marriage.

Hodgkison (1988:21) argues that modern marriages are in bad shape due to the fact that people have not discovered the missing dimension that helps them deal with conflicts and incompatibility. There are few couples, if any, who have a marriage completely void of conflict. Hence, as Van Pelt (1980:91) puts it: "Conflicts in marriage are inevitable."

According to Letšosa (2005:7) marriages are from heaven. Contrary to this statement, Hodgkison (1988:9) warns that people who got married in the belief that marriages are made in heaven find themselves living in something that more closely resembles hell. Macleod (1966:78) explains that such marriages are not immune to various forms of earthly attrition that causes one in four of these unions to end in divorce within the short aftermath of three years.

Another reason for marital instability could be differing religious commitments and beliefs, as Theron (2004:2) points out. Nyirongo (1997:115) for instance shows that in the African context, the in-laws will not end their involvement when the marriage is consummated, but will continue to interfere unnecessarily even during marriage.

The African traditional marriage customs do not strictly adhere to the Biblical concept of marriage as an interpersonal union between a man and a woman who each commit to the other to live together and which is then recognized by the society as a lifetime bond (see also Steward, 1994:204).

Dube (2003:26) reports that when two people come together in marriage, the wedding vows are pronounced as a commitment to each other and to God.

Hodgkison (1988:10) shows that although couples may agree to love, honour and share all worldly goods at the outset, few of them stick to these vows for any length of time.

Van Pelt (1980:191) states that almost every couple who ever marries expects to have a supremely happy marriage. Mashau (2005:17), Cargan (1991:130), Kiura (1987:72) and Schreiber (1975:176) all have the same opinion than Van Pelt when they add that marriage

is meant to be the happy union of two people who entered a covenant marriage and who love each other for “better or for worse” until death do them part.

We can agree with Arnold (1982:191) when he states that marriage is intended to be a relationship in which two partners are permanently faithful to each other. Zimbelman (1985:205) adds that the concept of fidelity (faithfulness) in marriage is universal. Once people commit themselves to a marriage contract, sexual loyalty is pledged and expected. Marriage is a mutual, permanent, exclusive, one-flesh union between husband and wife, characterized by truth of fidelity (see De Oliveira, 2001:3).

Marriage is the most intimate of all human relationships. Humphrey (1983:37) describes marriage as a special, complex form of human relationship. When this relationship is good and growing, it provides one of life’s greatest satisfactions (Collins, 1988:421). When it is poor or even static and routine, it can be a source of great frustration and misery.

Many couples end up hating and resenting each other, even resorting, in extreme cases, to violence and murder (Hodgkinson, 1988:21). One reason for such unhappiness in a marriage could be, as Schreiber (1975:60) mentioned more than 30 years ago, that the greatest amount of marital instability exists among couples that married hastily or at an early age.

According to Heineken (2007: 72) the high divorce rate among military personnel can be seen as an indication that not only soldiers, but also their spouses find themselves in a situation that promote the formation of relationships with other (extra-marital) partners during long periods of absence (cf. Masilela, 2002:1).

The divorce rate worldwide is higher than it has been at any time in history (Hodgkinson, 1988:10). According to Cotrill (2009) South Africa recorded 28,924 divorces in 2008, a 2,4% decrease from the 2007 total. About 43% of these cases ended marriages originally solemnized by civil rights, while nearly half of them were marriages based on religious rites.

According to De Oliveira (2001:6) pastors, counsellors, and lay persons ought to be involved in the lives of those struggling with marital problems or divorce. They should help such couples reach reconciliation and build a better and a stronger marriage than before.

1.5 RESEARCH QUESTION

The question is:

- What proper pastoral counselling model may be developed to combat the high rate of divorce and marital unfaithfulness among members of SANDF in a multi-denominational and multi-cultural context during deployment and courses with the purpose to sustain their marriages?

The following perspectives will be investigated:

- 1.5.1. What does the Bible teach regarding marriages, especially soldiers' marriages?
- 1.5.2 What can be learnt from the human sciences with regard to soldiers' marriages in a multi-denominational and multi-cultural context?
- 1.5.3 How do soldiers regard their own marriages and how do they understand their responsibilities within their marriages in a multi-denominational and multi-cultural context?
- 1.5.4 How can proper pastoral guidance be provided for soldiers with regard to their marriages in order to empower them and to minimize the divorce rate within the Southern National Defence Force in a multi-denominational and multi-cultural context?

1.6 THE ACTUALITY OF THIS STUDY

This Study attempts to propose a comprehensive pastoral counselling model in order to combat a high rate of divorce and marital unfaithfulness amongst members of the SANDF and their respective spouses in various units with the sole purpose to sustain their

marriages. In the chaplaincy there are no formal marriage empowerment programs that are designed to deal with marital problems. Chaplains depend on addressing their own themes that they have identified in their chaplains' period during their ministries in their units.

1.7 RESEARCH OBJECTIVES

1.7.1 Aim

The aim of this study is to find and formulate a proper pastoral counselling model to combat the high rate of divorce and marital unfaithfulness among members of SANDF in a multi-denominational and multi-cultural context during deployment and courses with the purpose to sustain their marriages.

1.7.2 Objectives

The specific objectives of the study are the following:

- 1.7.2.1 To determine what the Bible teaches with regard to soldiers' marriages in a multi-denominational and multi-cultural context.
- 1.7.2.2 To see what light other human sciences can cast on soldiers' marriages in a multi-denominational and multi-cultural context.
- 1.7.2.3 To do empirical research on the soldiers' marriages in a multi-denominational and multi-cultural context in order to investigate soldiers' responsibilities within their marriages through interviews.
- 1.7.2.4 To propose a Biblically based model that could be developed for proper pastoral counselling to combat the high rate of divorce and marital unfaithfulness among the members of SANDF in a multi-denominational and multi-cultural context with the purpose to sustain their marriages.

1.8 CENTRAL THEORETICAL ARGUMENT

This study holds that utilization of a well developed pastoral counselling model would be more effective to combat the high rate of divorce and marital unfaithfulness among the

members of the SANDF in various units and would also assist in sustaining their marriages. This model will be developed in respect of the multi-denomination and multi-cultural context.

1.9 METHOD OF RESEARCH

Zerfass' method (cf.. Heitink, 1999:113; Heyns and Pieterse, 1998:34-35) of developing practical theological theory of Basis theory, Meta-theory and Practical theory perspectives will be employed. This process will manifest in the following steps:

1.9.1 An analysis of the literature or sources

1.9.1.1 This Basis-theory will take its point of departure from a historical-grammatical exegesis of marriage (Coetzee, 1999:17). Therefore, the first objective will be reached using the historical-grammatical method of exegesis as applied to the OT and NT texts of Genesis 2:18-25, Song of Songs 8, Proverbs 5; (Van Gemeren, 1997), Matthew 19:3-11, 1 Corinthians 7, and Ephesians 5:21-33; (De Klerk and Van Rensburg, 2005 and Louw and Nida, 1989).

1.9.1.2 The second objective will be reached by doing a Meta-theoretical survey of relevant literature, including books, journal articles and internet articles from various denominations, the field of sociology, African Traditional Religions, and Military acts within the SANDF.

1.9.2. An empirical investigation

The third objective will be reached through an empirical study conducted amongst 100 soldiers. The soldiers represent different ranks (i.e. LT Col 10, Major 10, Captain 10, LT 10, 2LT 10, WO2 10, Ssgt 10, Sgt 10, Cpl 10, LCpl 10) and come from various different units (bases) in the area of Potchefstroom. The empirical research makes use of the form of a questionnaire and interviews in order to determine how the soldiers regard and understand their own marriages.

1.9.3 **Pastoral guidance**

1.9.3.1 In order to reach the fourth objective, namely to establish a practice theory, a synthesis and interpretation of the basis and meta-theory in hermeneutical interaction will be done to develop a proper pastoral model that will be utilized to empower soldiers within their marriages and to minimize the divorce rate in the SANDF.

1.9.4 **The Proposed model**

1.9.4.1 In order to reach the fifth objective, an integrative Biblical model that can be used by pastoral counsellors (chaplains) will be established to combat the high rate of divorce and marital unfaithfulness among the SANDF members and their respective spouses.

CHAPTER 2: BASIC THEORETICAL PERSPECTIVES ON BIBLICAL PRINCIPLES FOR MARRIAGE

2.1 INTRODUCTION

The Bible regards marriage as a sacred institution that should be honoured by all people (cf. Hebrews 13:4). Marriage is a divine institution that requires believers to take heed of divine advice (Gen 2:7, 18, 20b-23; Mal 2:15; Eph 5:21-33). Purity, integrity, loyalty and love are the walls that protect this godly institution against sexual sins (Adeyemo, 2006:1507).

2.2 WORK PLAN

The purpose of this chapter is to derive the Biblical principles from the OT and NT. Then these Biblical principles will be analysed and at the same time interpreted in chapter five.

The approach that is followed in this specific chapter proceeds from the grammatical Historical method defined by the book of Van Gemen (1997), De Klerk, Van Rensburg (2005), Louw and Nida (1989). In addition to this Basic methodology different commentaries and other theological books will be consulted. Further study will be done by identifying certain biblical characters with regard to their marriages. This will also be done by developing themes in respect of the history of revelation in the OT and the NT. The Scriptural portions that will be linked to the historical revelation that will deal with different characters in the Bible is Genesis 2:18-25, Song of Songs 8, Proverbs 5; and NT books such as Matthew 19:3-11, , 1 Corinthians 7, and Ephesians 5:21-33.

2.3 MARRIAGES IN THE OLD TESTAMENT

2.3.1 THE FIRST MARRIAGE IN THE BIBLE

2.3.1.1 Marriage of Adam and Eve

According to Easton (1996) Adam was the first man whom God created. He was formed out of the dust of the earth (and hence his name). The Hebrew word used is not *aphar*, which means dust, but *adamah*, which means ground (Fruchtenbaum, 1996) and God breathed

into his nostrils the breath of life, and gave him dominion over all the lower creatures (Genesis 1:26; 2:7). Pope (1994:28) argues that the name of Adam originated with the Hebrew word *adam*, meaning red, because of the red colour of the clay used to make him. Adam, the first man, is named only in the creation stories of Genesis 2-3 (Hastings, Mason, Pyper, 2000:6). After God created him, then He put him in a beautiful Garden of Eden to till it.

2.3.1.2 Biblical Passage of Genesis 2:18-25:

18 The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him".

19 Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

21 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

22 Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called woman for she was taken out of the man".

24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

25 The man and his wife were both naked, and they felt no shame.(NIV).

2.3.1.3 God observed Adam's urgent condition

18 The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him". When God evaluated His creation, He observed something that was not according to His divine plan about the man. In other words God observed a deficiency in His creation. The

man that He placed in the garden was lonely and that was not a good sight for God about man. This loneliness of the man posed a real challenge and problem to God. That was of course not the intention of God to neglect man. Such a situation was quite urgent to God. Then God came up with a rectification plan in order to remedy the living condition of man. To remedy the situation God came up with the unique idea to make a partner that was suitable to the man (Hamilton, 1990:175). Köstenberger and Jones (2004:25) argue that God is shown to take the initiative in fashioning a compatible human companion for the man. Companion means to accompany, to attend, and even to guide someone (Munroe, 2001:105).

This suitable partner is unique in the sense that she will be able to form an intimate relationship with the man. She was not going to be a passive partner, but a diligent person. This suitable partner is required to aid, assist, support, befriend and comfort the man at all times (Van der Walt, 1998:2).

Amongst the beasts of the field and all the birds of the air (Genesis 19, 20) there were no suitable helper that was found for Adam. This does not mean that God was seeking a suitable partner for Adam amongst the animals and birds. Man is not equal to animals and birds, he is totally different. The Lord God wanted Adam to realize that his suitable partner will not be one of the created animals and birds. In recounting that no suitable partner had been found, the author has assured the reader that man was not like the other creatures (Sailhamer, 1990:47). God created the man in a unique manner that was quite different from all living creatures. The partner of the man would be also totally different from the created animals and birds. According to Munroe (2001:105) God made the female so that the male would have someone to give, someone to share his vision with, and someone to be a part of his life.

21 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. God has designed a strategy that can change the conditions and life of man. The Sovereign God made Adam to experience a deep sleep so that He can perform His divine operation. The fact that God caused the man to sleep is because He did not want him to interfere with His divine

operation. He took one of the special ribs of Adam and He created Eve with it. He then took flesh to close the open place with it. God wanted Adam to know when he wakes up from his deep sleep that his suitable partner comes from Him (cf. Proverbs 18:22; 19:14; 5:15-19; John 2:1-11). Adeyemo (2006:14) adds that God formed her from the man's rib, close to his heart, to establish the intimate link between them in their very creation. When the Lord God completed creating the woman, He brought her to Adam as a special gift (see Genesis 2:22). God wanted Adam to know that He is the source of life.

2.3.1.4 The Lord God established the relationship between Adam and Eve

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called woman for she was taken out of the man". When Adam saw his suitable partner, he was so excited and hysterical that he declared his gratitude to God. He also acknowledged her as part and parcel of his life. Adam also emphasised the exceptional bond that existed between him and Eve. He recognised the intimate relationship between himself and the woman (Adeyemo, 2006:14). Adam was happy that he will no longer be lonely, because he has acquired someone who will always be close to him, and who will be his companion (Chitwood, 2007:39). In this verse, the first marriage was instituted by God. In this marriage there is intimacy, mutual attraction, love, trust, faithfulness, and harmony (Molapo (2004:96). This marriage is based on three key strong pillars (see Genesis 2:24). These strong pillars are the building blocks of a permanent marriage instituted by God.

2.3.1.5 The Three Key strong Pillars of the first marriage

God initiated marriage, and He sets this first marriage as a standard to all future marriages. He makes it clear that this marriage is between one man and one woman (i.e. monogamous). This marriage instituted by God is unique in the sense that it has three substantial dimensions (Jones, 2002:6). The dimensions of "leave", "cleave", and "becoming one flesh" in the marriage. These key principles or dimensions are repeated in the New Testament by Jesus Christ and Apostle Paul (see Matthew 19:5; Mark 10:7; Ephesians 5:31). This first marriage which is monogamous is based on (God, Christ, and Holy Spirit). To understand the real meaning of these three dimensions, it is necessary to elaborate them

further so that we can know precisely what God's intention with marriage was for all human beings who are intending to marry.

2.3.1.5.1 The dimension of "leaving" the parents after marriage

24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. God started precedence in the first marriage. This precedence that is the responsibility of a man will have to be observed by all people who enter into future marriages. The focus is on the man who must take initiatives to be with his wife. God has a good reason for spelling out this aspect of leaving parents just after marriage. This means that both the man and woman should start a new relationship where there is freedom, love, happiness and also to exercise their rights without being interfered by their parents. Hindson & Mitchell (2010:20) say that instead of remaining under the protective custody of his parents, a man leaves them and establishes a new family unit with his wife. In this new family unit the man becomes the leader and a head in which he is independent and now makes decisive decisions (Stevenson, 2008:42). In the Bible we read about many men who made crucial decisions for their families in marriages (see Genesis 35: 2; Joshua 24:15; Job 1:5). Due to the fact that they were away from their parents' home, they could easily exercise their God given authority to rectify certain urgent matters within their marriages.

2.3.1.5.2 The dimension of "cleave to" in marriage

After the leaving part the man would automatically be united to his wife. This unique bond implies that marriage is a permanent institution designed by God for the enjoyment of a man and a woman. In this marriage there is no place for the third party. According to Kelly (2007:41) if a man was to leave his father and mother, he was to cleave to his wife, not to multiple wives. The word cleave has a lot of meanings. The Hebrew word דָּבַק (*dā·bāq*): cling to, i.e., fasten oneself to an object (Ruth 1:14; 2Sa 23:10; Job 29:10); stick to (Ezekiel 3:26; 29:4), joined fast, be stuck together (Job 38:38; 41:9), be made to cleave, stick to (Psalm 22:16), stay close, formally, cling, i.e., be in close proximity to another object (Ruth 2:8), catch up, overtake, engage, i.e., make linear motion to come to the same place as another person or party, for either favourable or hostile intent (Genesis 31:23; Judges 18:22; 20:42, 45; 1Samuel 14:22; 31:2; 2Samuel 1:6; 1Chronicles 10:2), be united, joined, i.e., be in a close

association, implying a normal continuing relationship (Genesis 2:24), be associated, formally, bind, i.e., be in a close association as a figurative extension of a belt fastening objects together (Jeremiah 13:11), happen, formally, overtake, i.e., have an event happen as a figurative extension of meeting or approaching near another in linear movement (Genesis 19:19), plague, i.e., cause a pandemic sickness (Deuteronomy 28:21) (Swanson, 1997).

Jesus used a word in Greek such as *proskollao* in Matthew 19:5; Mark 10:7 which means to glue to, i.e. (figuratively) to adhere:-cleave, join (self) and Apostle Paul use the same word in Ephesians 5:31. *Prosmeno*; to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in:-abide still, be with, cleave unto, continue in (with). *kollao* to glue, i.e. (passively or reflexively) to stick. The word ‘cleave’ means to join together, to keep fast, and to be glued to someone (cf. Wilkinson, 1995:2). It is God who joins two people together in marriage. Jesus Christ proclaims that there is no man who has authority to disconnect the marriage of a particular man and woman (cf. Matthew 19:6). Therefore it is strictly forbidden to separate what God has joint together (cf. Malachi 2:14). According to God’s plan, marriage is a permanent unit glued together, sealed by Himself (cf. Oliveira, 2001:32). It stands to reason that once God joined a man and woman in marriage, no human should put them asunder.

2.3.1.5.3 The dimension of “one flesh” in marriage

God intended marriage to be a “one flesh” relationship. In this one flesh relationship the man and woman will enjoy the act of sexual intercourse. Therefore it goes without saying that the act of sexual intercourse should only be realized in the context of marriage. Bandstra (2009:50) declares that becoming “one flesh” suggests a spiritual, emotional, and sexual union that characterizes the togetherness of marriage. Men in the Bible are commanded to stick to their wives and be faithful to them (see Proverbs 5:15; Hebrews 13:4). God’s plan for marriage consists of one male and one female who become “one flesh” that is united physically and spiritually (Stamps & Adams, 2003:11).

Apostle Paul mentions that the body of a husband belongs to his wife, and the same with the body of the wife belongs to her husband (cf. 1 Corinthians 7:4). Therefore one cannot

share his or her body in an act of sexual intercourse with someone who is not his husband or wife. Both the woman and the man should respect their bodies in their marriage. Apostle Paul says that the body of a believer is the Temple of the Holy Spirit (cf. 1Corinthians 6:19). The Holy Spirit always indwells and sanctifies the body of the believer. To be “one flesh” is to be bonded together in a loving, supportive union that not only lasts but becomes deeper and more significant as the years pass (see also Jeremiah 16-17, Romans 7) (Richards,1991). This implies that there is a tender care between the man and the woman, and everyone is dedicated to build and nurture their relationship. This special relationship comprises the visible signs of love, faithfulness, intimacy, commitment, trust, and peace (see Song of Songs 8: 6-7).

2.3.1.6 The state of marriage before the fall (Genesis 2:25)

The time God united Adam and Eve in marriage, they were without sin. They were pure, perfect, righteous and holy. They enjoyed their state of nakedness. According to Everett (2010:91) the fact that Adam and Eve were not ashamed of their nakedness means that they could clearly see one another’s physical bodies. Van Gemeren (1997:354) says that being naked in the presence of the other was natural, with no embarrassment attached to total bodily exposure. However, because they had never sinned, they felt no guilt, even in their nakedness.

Without the effects of the fall, the man and woman have such a perfect relationship that they have no suspicions about their nakedness (Walker, 2004:11). This nakedness means that no flaws were found in their marriage.

2.3.1.7 What are the principles that one can detect from this pericope regarding marriage?

- The first marriage in the Bible has been instituted by God. It is God who came up with this good idea of marriage. This is a standard and norm for an ideal marriage.
- God provides every man with a suitable woman who will always be willing to aid, assist, befriend, comfort, and encourage her partner.

- A wife should never be regarded as a slave or a servant of a man because she has been created with the rib of the man. The fact that she has been created with the rib of the man means she will always be close to his heart.
- Within the bounds of marriage, a wife should enjoy all the rights that are enjoyed by her husband. No one is expected to dominate the other one.
- Every wife should be respected by her husband, and at the same time her dignity is to be observed at all times.
- A wife should never be regarded as inferior to her husband. Husband and wife are equal before the Lord.
- Every man who has married it is advisable to leave his parents in order to live together with his wife in a neutral place.
- Both husband and wife should start a new family with biblical norms and values that will enhance their relationship.
- In a marriage a husband and wife enjoy a special bond. Nothing should separate them.
- In a marriage a husband and wife are united physically, emotionally and spiritually. God wants man to marry and enjoy life to the fullest.
- God expects a husband and wife to support one another in their marriage without any reservations.
- Husband and wife in a marriage are one, and therefore there is no place for a third person. This means that a man is only allowed to marry one wife, a woman is also allowed to be married to one husband.
- Monogamy is the divine standard marriage that God has ordained for humankind since the beginning of creation. This monogamous marriage excludes all other unnatural proposed marriages such as homosexuality, lesbianism, incest, and polyandry.

2.4 THE POLYGAMOUS MARRIAGES IN THE BIBLE

2.4.1 The definition of the word Polygamy

Massey (2010) defines polygamy as marriage to two or more wives. The first recorded polygamist was Lamech who took unto himself two wives (Genesis 4:19). The Bible does not

specify what influenced Lamech to marry two wives. Since he was a sinful person (cf. Genesis 4:23) it can be attested that he has been influenced by the Devil. After Lamech there are so many men who married a lot of women in the Bible. From a historical revelation point of view it is evident that none of these polygamist marriages were a success. Witte, Jr (2010: 31) states that the Bible does report, sometimes at length, that each of these polygamist had deeply troubled households and that their polygamy often induced or came with other crimes like incest, rape, murder, and adultery.

2.4.2 MARRIAGE OF ABRAHAM AND SARAH

2.4.2.1 Abraham married Sarah his half-sister

The Bible in Genesis 11:29 mentions that Abraham married Sarah. Abraham has chosen Sarah to be his beloved wife. She was also a half-sister of Abraham (cf. Genesis 20:12). Formerly a man could marry his half-sister on his father's side (see Genesis 20:12; Samuel 13:13), though this is forbidden in the book of Leviticus 20:17. One of the traits that has been identified in the Bible is that Sarah was a very beautiful woman (see Genesis 12:11, 14). The only shortcoming that is observed from Sarah was her barrenness (Genesis 11:30; 16:1). There is no specific reason given why Sarah was barren since she was a believer in God. Sarah was not satisfied due to the fact that she has been barren for a long time.

2.4.2.2 Biblical Passage on Genesis 16: 1-10

1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar;

2 so she said to Abram, "The Lord has kept me from having children. Go sleep with my maidservant; perhaps I can build a family through her."

3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife.

4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress.

5 Then Sarai said to Abram, *"You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me."*

6 *"Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar, so she fled from her.*

7 *The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.*

8 *And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?" "I am running away from my mistress Sarai," she answered.*

9 *Then the angel of the Lord told her, "Go back to your mistress and submit to her."*

10 *The angel added, "I will so increase your descendants that they will be too numerous to count."(NIV).*

2.4.2.3 Sarai a miserable barren woman

1 *Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar.* Abram like all men expected to have a son especially someone who will be his heir of his estate. The unfortunate part of it is that Sarai could not meet this requirement because she was a barren woman. This was humanly speaking a devastating issue in the heart of Sarai the wife of Abram. According to Sarai it is God who prohibited her from conceiving children (see Genesis 16:2). The inability of a wife to bear children often made her vulnerable to her husband's whims, for most marriage contracts allowed for her to be divorced on such grounds (Walton, Matthews and Chavalas, 2000:265). Abram, since he was a believer in God, could not desert or divorce his wife. Abram was quite content to accept the barren state of his wife. Though Sarai was barren she had a maidservant, an Egyptian woman who was living with them in the same house. This maidservant was young and could still have children.

2 *so she said to Abram, "The Lord has kept me from having children. Go sleep with my maidservant; perhaps I can build a family through her."* The barrenness of Sarai made her to become impatient, and she hastily came up with a counterfeit idea to save her marriage by

requesting Abram to sleep with Hagar (Strassner, 2009). She did not even ask Hagar how she felt to be used as a mere tool to achieve her own selfish objectives. To use a woman other than one's wife to bear one's children was a custom of the day; it was never God's desire (Constable 2010:140). Sarai depended on the known custom for her advantage to take matters into her own hands. She utilized the womb of a maidservant to save her marriage and at the same time to alleviate herself from the disgrace of her barrenness. This is an indication that Sarai was desperate for a child, and at the same time she was quite impatient to wait for the promises of God to materialize in their lives.

4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. Abram did not object to sleep with Hagar although he knew it was wrong to do so. He slept with Hagar for the sake of covering the shame of his wife. He did not advise Sarai to wait and trust God. God already revealed to him that his heir will be conceived by Sarai (see Genesis 15:4), not by a maidservant. He did not remind his wife about the authentic promises of God.

2.4.2.4 Unplanned Pregnancy of Hagar

5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me." When Hagar realized she was pregnant, she started to become proud and unruly. She acted as if she was superior to Sarai her mistress. Sarai on the other hand started to blame Abram (Walvoord and Zuck, 1983-c1985). She forgot that she was the one who orchestrated the whole process. Now she was reaping her own bitter fruit. The pregnancy of Hagar brought conflicts rather than joy in the household of Abram.

6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar, so she fled from her. Things were not going well in the house of Abram. After Hagar became pregnant her attitude changed drastically. She went as far as despising her own mistress. The fact that made Hagar despise Sarah after becoming pregnant, is that she thought that she was fertile, blessed by God more than Sarah, and that

Abraham would start to love her more than his wife. Furthermore, her son would become the sole inheritor of Abrahams' possessions. Sarai could not withstand the attitude of her servant. She treated her harshly and heartlessly (Pratte, 2011:116). Hagar could not withstand that kind of treatment, and she also could not retaliate; instead she fled to the wilderness.

2.4.2.5 God intervenes and restores human relationships

7 The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. God did not approve the actions of Sarai for mistreating Hagar, because He knew that it was not her fault. God sent the angel to minister to Hagar who was devastated because of the evil actions of Sarai. This is the first appearance in Scripture of the Angel of the Lord, who is generally identified as our Lord Jesus Christ (Wiersbe, 1996). Although Hagar felt miserable and ostracized, God sent his angel to meet her in order to comfort her. God was aware about her predicament, and at the same time God did not forget her (Ellrick, 2008:3).

8 And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?" "I am running away from my mistress Sarai," she answered. When the Angel of the Lord addressed Hagar, he mentioned that she was the servant of Sarai, not the wife of Abram. This clearly indicates that God did not accept her marriage to Abraham (Wiersbe, 1996). God made it clear that He did not approve the relationship of Abram and Hagar, but He still approves the relationship of Sarai and Hagar as a genuine one. Sarai will still remain the mistress of Hagar. In other words God wanted her to return back to the house of Abram so that she can continue with her duties. One of God's attributes is to restore broken relationships.

9 Then the angel of the Lord told her, "Go back to your mistress and submit to her." The angel of the Lord told Hagar to return back to her mistress. God assures her that her troublesome situation will never be the same again as long as she can submit herself under the authority of Sarai. Submission is not subjugation. Submission is recognizing God's order in the home and the church, and joyfully obeying it ((Wiersbe, 1996). God saw that there

was total chaos in the household of Abram, and He wanted to rectify that relationship again. God is a God of order and love. God always intervenes in a divine way and He analyses a situation and rectifies it for the benefit of His children.

10 The angel added, "I will so increase your descendants that they will be too numerous to count." God assures Hagar about his intentions to bless her, although she was a slave girl of Sarai. God shows her that His blessings are not limited to the Hebrew people only, but to all nations. God shows Hagar that just as the descendants of Abram are important to Him, likewise the descendants of Hagar are also important to Him. This is a clear indication that all human beings belong to him.

11 The angel of the LORD also said to her: "You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the LORD has heard of your misery."

The angel of the Lord told Hagar that she was pregnant, and she was going to conceive a boy. God showed Hagar that He cares for her child; He spelled out the name of her child. God informs her to name her son Ishmael (Walvoord and Zuck, 1983). Here God takes initiatives to name the son of a mere slave that was depressed and despondent. He does not wait for Abram or Sarai to name the child of Hagar. This shows that no matter what human error has occurred, God is still sovereign and will always be the author of life.

2.4.2.6 Principles derived from the marriage of Abraham and Sarah (Genesis 16: 1-10)

- Polygamy is an idea that came with human beings due to their sinful inclinations. It is not the standard of the marriage that had been instituted by God during the creation of human beings.
- The divine ratio designed by God in a monogamous marriage (i.e. One man and one woman) should always be maintained, and then the married couple will experience harmony, security, stability, and intimacy in their marriage. If that is not the case, then there will be chaos in that marriage.
- In a marriage where a man marries more than one wife there are always complications, jealousy, squabbles, unnecessary competitions, and animosity.

- It is God who blesses a man and a woman with a child or children. In a marriage where there are no children such couples should accept it as God's will. The fact that there are no children in a marriage does not mean that particular couple has been cursed by God.
- God's promises are reliable and trustworthy. A child of God should adhere to God's will and His word. Once God has promised his children something He will do it at His own timings.
- When married couples are impatient in their marriage, they will resort to cultural means in order to achieve their goals. Once the word of God has been mingled with cultural means such couples would experience hardships, trials, catastrophes, and conflicts.
- The word of God is superior to all the human cultures and customs. The word of God will always teach couples to adhere to the will of God in every situation.
- Believers who are married should endeavour to have an intimate relationship with God. God should be the centre of their marriage so that they can be successful in everything.
- In a marriage whatever decisions that are made by the man and his wife, they should be in line with the word of God. The word of God is the guideline in terms of all decisions taken by married people.
- A woman must never tempt her husband to commit something that is against the will and word of God.

2.5 ELKANAH AND HIS TWO WIVES

2.5.1 The background of Elkanah

1There was a certain man from Ramathaim, a Zuphite from the hill country of Ephraim, whose name was Elkanah son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. Elkanah came from Ramathaim-zophim from the hill country of Ephraim, and he was the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite (Verse 1). Ramathaim is the longer name for Ramah (1 Samuel 1:19), although Elkanah is

called an Ephraimite, and he was a Levite whose family belonged to the Kohathite clans that had been allotted towns in Ephraim (cf. Joshua 21:20-21; 1 Chronicles 6:22-26). According to Hindson and Mitchell (2010:366) he was apparently a man of some distinction. Elkanah's lineage is traced back four generations (Hindson and Mitchell, 2010:366).

2.5.2 Biblical Passage on 1 Samuel 1: 1- 11

2 He had two wives; one was called Hannah and the other Peninnah. Peninnah had children, but Hannah had none. The Bible mentions clearly that Elkanah had two wives (Firth, 2009:54), Hannah and Peninnah. There is no detail given what influenced Elkanah to marry two wives. Hannah was his first wife. Peninnah was blessed with children; while Hannah did not have children. The word of God does not specify how many children Peninnah had and why Hannah was barren. Dawson (2010:1) argues that people believed that if a woman was barren, then she must have done something that offended God.

Mulzac (2002:3) adds that barrenness was considered to be an effect of divine disfavour that placed a woman outside of the covenant community.

Polygamy became the norm amongst the people of God. Although monogamy was more common, wealthier citizens practiced polygamy, and the story indicates that Elkanah was comparatively wealthy (Firth, 2009:54).

3 Year after year this man went up from his town to worship and sacrifice to the Lord Almighty at Shiloh, where Hophni and Phinehas, the two sons of Eli, were priests of the Lord. Elkanah frequented the sanctuary at Shiloh to worship and sacrifice to the Lord, by then the two Sons of Eli, that is Hophni and Phinehas were in charge of the priesthood tasks. Elkanah was ensuring that he interceded for his whole family. Although Elkanah married two wives, he was a godly man. He had an intimate relationship with God. He regarded his religion as a serious matter. He realised that he cannot do anything without the intervention of God in his life. In this course of religion he was constant, for he went up yearly (Henry, 1996). Even if he knew that the two sons of Eli were sinful priests, he did not neglect his religion.

4 Whenever the day came for Elkanah to sacrifice, he would give portions of the meat to his wife Peninnah and to all her sons and daughters. Elkanah was a man who loves his family wholeheartedly without any reservations.

Elkanah knew that he was the head of his family and all responsibilities were upon his shoulders. He tried by all means to make his family happy at all times. He made sure that his whole family enjoys the full portions of the meat (Hindson and Mitchell, 2010:367). Elkanah made sure that everyone in his household was fully catered for according to his or her needs.

5 But to Hannah he gave a double portion because he loved her, and the Lord had closed her womb. Elkanah felt sorry for Hannah. Hannah was a special wife of Elkanah even if she was barren. He knew that it is the Lord who closed the womb of his wife. According to Neufeld (2008:3) Elkanah's love was freely given to Hannah without it being earned. There was nothing that could prevent Elkanah to love Hannah dearly in their marriage.

According to Constable (2010:8) Elkanah loved Hannah dearly and gave her special consideration since she was infertile. He showed his great love to her by the share he gave her of his peace-offerings (Henry, 1996). His love for his wife was so outstanding that he made sure that the portion she received at all time has a great impact in her heart.

6 Because the Lord had closed Hannah's womb, her rival kept provoking her in order to irritate her. Peninnah the second wife of Elkanah was totally different from Hannah. She thought that a woman who has a lot of children makes her husband to love her more than a woman who does not have children. Peninnah relentlessly provoked Hannah just because she did not have children. The conduct of Peninnah was most unbecoming (Jamieson, Fausset, Fausset, Brown, and Brown, 1997). Peninnah has been competing with Hannah by mere virtue that she had a lot of children.

7 This went on year after year. Whenever Hannah went up to the house of the Lord, her rival provoked her till she wept and would not eat. Peninnah was a great enemy of Hannah although they stayed in the same house. She was also arrogant, rude, and egocentric. Every year she would break the heart of Hannah. Schulze (2010:11) argues that this rivalry was not

only limited to the time spent at Shiloh, but that, at home in Ramah, the same kind of jealousy poisoned domestic peace. It was worse at Shiloh because the celebration ought to have been a time of joyous fellowship in the presence of the Lord. Dawson (2010:1) mentions that Hannah's face became cloaked in sadness and she began to weep and lose her desire for food.

8 Her husband Elkanah would say to her, "Hannah, why are you weeping? Why don't you eat? Why are you downhearted? Don't I mean more to you than ten sons?" Elkanah was deeply concerned with his wife. He could not bear it to see his wife crying at all times. The situation of his wife was really devastating to him. He persuaded her many times so that she could realise that he loved her with his whole heart. Elkanah could not understand why his wife did not appreciate all the things he did for her. He expressed his love by giving her material things. Peninnah's provocations brought Hannah the grief of heart that even her husband (v.8) did not understand why she did that (Hindson and Mitchell, 2010:367). Peninnah constantly reminded Hannah about her barrenness.

9 Once when they had finished eating and drinking in Shiloh, Hannah stood up. Now Eli the priest was sitting on his chair by the doorpost of the Lord's house. Hannah was eager to take part in the sacrifices of the family of Elkanah. She loved her husband and God even though He closed her womb. She kept on serving and praying God (Adeyemo, 2006:329). Eli the priest of God would observe the reactions of Hannah at all times. Hannah knew that Eli will intercede for her before God. She did not cease to take her unbearable situation and pain directly to God (Stamps and Adams, 2003:414). She knew that God is the author of life (see 1 Samuel 2:6).

10 In her deep anguish Hannah prayed to the Lord, weeping bitterly. The fact that Hannah prayed to the Lord is because she was aware that it is God himself who caused her to be barren. She knew that God is the source of life and all blessings. God is acknowledged as Creator, Redeemer, and Covenant-giver (Richards, 1991). Hannah knew that God will answer her prayers at His own determined time. She wept before God to show her inner part of her heart, and to show that she desperately needs a child.

11 And she made a vow, saying, "Lord Almighty, if you will only look on your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head." Hannah addressed God as Lord Almighty. The name by which He made Himself known to the patriarchs (Exodus 6:3), designed to convey the sense of "all-sufficient" (Psalm 16:5, 6; 73:25) (Jamieson, Fausset, Fausset, Brown, and Brown, 1997). Smith (1993) says it emphasized the power of God in working out his plan in the lives of his people (17:1).

2.5.3 Principles derived from the marriage of Elkanah and his two wives

- Men who married many women in the Bible were influenced by their wealth. It is not God's norm to marry many wives.
- When a man has married many wives there will always be conflicts in that household. There will be unwarranted competitions in that particular household.
- A man who married many wives will be unable to control them. In such a relationship there will be frustrations, squabbles and animosity.

2.5.4 CONCLUSION

- Marriage is a phenomenon that was designed by God.
- It is God who joins two people in a marriage in order to start their family.
- The fundamental norm for an ideal marriage is monogamy, not polygamy.
- Marriage is sacred because it is based on the Triune God.
- Parents should leave their mature children to start their own families and to enjoy their marriages.
- A marriage will be successful when there is a mutual faithfulness and trust.
- Barrenness must not be seen as something strange in a marriage, but as a part of God's creation.
- In marriage a man and woman should stick to the word of God if they want to enjoy their marriage. They must not allow their traditions to determine their future.
- Man and woman are obliged to reach consensus with regard to important marital issues in their home. No one is expected to dictate to the other.

- It is God who joins two people in a marriage, physically, spiritually, emotionally, and psychologically.

2.6 MARRIAGE IN THE NEW TESTAMENT

In the New Testament there are many scriptural portions that speaks about marriage (see Matthew 5:32; 19:10; Mark 12:25; Romans 7:2; 1 Corinthians 7:9), just to name a few verses. In the NT there are also many couples who were married and some of them were righteous such as Joseph and Mary (cf. Matt 1:24), Zechariah and Elizabeth (cf. Luke 1:6-7), Aquila and Priscilla (cf. Acts 18:2) and others were evil couples such as Pilate and his wife (cf. Matthew 27:19), Ananias and Sapphira (cf. Acts 5:1), Felix and Drusilla (cf. Acts 24:24), Agrippa and Bernice (cf. Acts 25:23).

The New Testament regards marriage as a sacred phenomenon, and also supports the fact that it is God who instituted marriage in the beginning of creation (see Matthew 19:5, Mark 10:7). Jesus Christ also honoured the sacred of marriage by attending the marriage at Cana (see John 2). Only three marriages in the New Testament will be studied, analyzed, principles will be deducted and then there will be a conclusion after the deductions.

2.6.1 MARRIAGE OF ZECHARIAH AND ELIZABETH

2.6.1.1 Origin of Zechariah and Elizabeth

During the reign of Herod king of Judea there was a couple named Zechariah and Elizabeth (cf. Luke 1:5). Zechariah was a priest who lived in a little hillside town in Judea, except for the two weeks a year when his shift was on duty at the Jerusalem temple (Richards and Richards, 1987). Zechariah was a priest and at the same time he belonged to the priestly division of Abijah, and his wife was a descendant of Aaron. Luke pointed out that both of John's parents had a priestly heritage (Constable, 2010:13). Freeman and Chadwick (1998) mention that Zechariah was especially honoured in having for his wife one of the descendants of Aaron (Leviticus, chapters 8 and 9). Zechariah was a priest and therefore served in the Temple (Childress, 2006).

2.6.1.2 Biblical Passage on Luke 1: 57- 66

57 When it was time for Elizabeth to have her baby, she gave birth to a son. Elizabeth was barren for a long time. Elizabeth conceived a baby boy after a time that was determined by God (cf. Ecclesiastes 3:2; Jeremiah 1:5). Utley (2004) adds that Elizabeth had been childless for so long and now had delivered a healthy boy. According to Blight (2007:6) the birth of Elizabeth's son removed the disgrace of her being barren. God remembered her during her old age.

58 Her neighbours and relatives heard that the Lord had shown her great mercy, and they shared her joy. All the neighbours and relatives of Zechariah and Elizabeth heard about the wonderful deeds of God. God remembered the household of Zechariah by blessing him and his wife in their old age. In his mercy, God took away the cause of her grief about her barrenness and allowed her to give birth to a son (Blight, 2007:60). The fact that God blessed them with a son means that He had a divine plan for him. God was preparing for the coming of His son Jesus Christ.

59 On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah.

According to the Bible the circumcision takes place on the eighth day (see Genesis 17:12; Leviticus 12:3). This was of course a joyous ceremony observed by the people of God. No one amongst the Jewish people wanted to miss such a ceremony. The neighbours and relatives came to witness the ceremony of circumcision (Blight, 2007:60). This was practiced by all of Israel's neighbours except the Philistines (Greek Aegean people) (Utley, 2004). The neighbours and relatives of Zechariah intended to give the child the same name as his father without realizing that the angel already came with the name from God.

60 but his mother spoke up and said, "No! He is to be called John." Elizabeth objected when the neighbours and relatives wanted to name her son Zechariah. She emphasized that his name is John. The angel of God gave Zechariah the instruction to call his son John. He shall be called *Johanan—Gracious*, because he shall introduce the gospel of Christ, wherein God's grace shines more brightly than ever (Henry, 1996).

61 They said to her, "There is no one among your relatives who has that name." The neighbours and relatives were astonished to hear the name of John. It is the first time they heard about such a name especially amongst the relatives of Zechariah. They mentioned that in her relatives, there was no one called by that name. They did not know that the name of John came from God who sent His angel Gabriel to Zechariah. Naming has been usually the choice of the father, but for both Jesus (cf. Matthew. 1:21) and John (cf. 1:13) the messenger angel gave their names (Utle, 2004). When God instructed the parents to name a particular child, then it stands to reason that He has a divine plan of salvation for His people.

62 Then they made signs to his father, to find out what he would like to name the child. The neighbours and the relatives were quite adamant to name the child. They gave up when realizing that Elizabeth objected to accept their ideas. They appealed to the father, and would try if they could possibly get to know his mind; for it was his office to name the child (Henry, 1996). Again their proposal could not materialise when they approached Zechariah.

63 He asked for a writing tablet, and to everyone's astonishment he wrote, "His name is John." Though Zechariah was deaf, as well as dumb he could write and read. They marvel at his giving the same name, not knowing of any communication between them on the subject (Jamieson, Fausset, Fausset, Brown, and Brown, 1997). The neighbors and relatives of Zechariah thought that it was a coincidence for him and his wife to come up with the same name.

64 Immediately his mouth was opened and his tongue set free, and he began to speak, praising God. After Zechariah told the neighbours and his relatives the exact name of the child, God restored his tongue. Mills (1999) adds that his power of speech was instantly restored. Zechariah could not be silent after God restored his tongue. He deemed it necessary to glorify and praise God after he received His great mercy (Childress, 2006).

65 All the neighbours were filled with awe, and throughout the hill country of Judea people were talking about all these things. The birth of the child of Zechariah and Elizabeth captivated the hearts of all the neighbours and relatives who visited them. Wherever they went they never stopped talking about the great deeds and the grace of God that they witnessed in the house of Zechariah and Elizabeth.

66 Everyone who heard this wondered about it, asking, "What then is this child going to be?" For the Lord's hand was with him. Everyone concluded that John would be an unusual child because God's hand was with him.

2.6.1.3 Principles derived from the marriage of Zechariah and Elizabeth

- God expects man and wife to be faithful to one another the in marriage. Not only faithful, but to have an intimate fellowship with Him.
- God blesses all men and women who are righteous and love one another in marriage. He always blesses them in a special way according to His divine interventions.
- A man and a woman should collaborate together in marriage to make decisions in all matters that are significant in their household.
- Neighbours and relatives should not dictate to them what to do in their marriage. At all times they need to base their faith in God who will determine what they must do in their marriage.
- Couples ought to love God more than their neighbours and relatives.

2.7 THE MARRIAGE OF AQUILA AND PRISCILLA

2.7.1 Introduction

In the New Testament there are many couples who were successful in their marriages. Some of the married couples had an intimate relationship in their marriages. The marriage of Aquila and Priscilla was a model of a monogamous marriage that God acknowledges between a man and a woman. Aquila and Priscilla were both Jews who originated from

Pontus. After the decree of Claudius, both Aquila and Priscilla went to stay at Corinth where they met Paul.

2.7.2 Biblical Passage on Acts 18:1-3, 24-26; Romans 16:3-5; 1 Corinthians 16:19

1 After this, Paul left Athens and went to Corinth. Apostle Paul moved from Athens to Corinth. The cities of Athens and Corinth, though only 50 miles apart, were quite different. Athens was noted for its culture and learning, Corinth for its commerce and profligacy (Walvoord and Zuck, 1983). Corinth was famous for several things: its bronze and pottery works; its great sporting events that were comparable to the Olympics; and its immorality and wickedness (Wiersbe, 1997).

2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them. Apostle Paul found a certain Jew whose name was Aquila and Priscilla, a native of Pontus, who with his wife Priscilla had recently arrived from Italy because Claudius had issued a decree that all the Jews were to leave Rome.

3 and because he was a tentmaker as they were, he stayed and worked with them. God is with Paul, and he blesses him with two good friends such as Aquila and his wife Priscilla (Knowles, 2001). Paul enjoyed living with Aquila and Priscilla at Corinth. Paul and Aquila were diligent men, for they loved the same trade of tent making (see 1 Thessalonians 2:9; 2 Thessalonians 3:6-8; 1 Corinthians 4:12; 9:6). They made portable tents out of leather or cloth woven out of goats' hair. Veerman, Calvin, Barton, and Lucas, (2008:58) mention that tents were used to house soldiers so the tents they made were sold to the Roman army.

24 Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. When Aquila and Priscilla arrived at Ephesus, they met an intelligent man called Apollos who came from Alexandria in Egypt. Apollos was able to interpret the Scriptures. Apollos was obviously more gifted in public speaking (Greek rhetoric) than Paul (compare I Cor. 1:17; 2:1; II Cor. 10:10; and 11:6). He was a powerful preacher (Utley, 2003). According to the Life Study Bible (2000:1942) Apollos

was a scholar, orator, and debater. Apollos was a man with extraordinary gifts. He used his gifts to preach the word of God.

25 He had been instructed in the way of the Lord, and he spoke with great fervour and taught about Jesus accurately, though he knew only the baptism of John. Although Apollos was an eloquent person with regard to the Scriptures, he did not have sufficient knowledge of the Scriptures. He knew only the baptism of John the Baptist.

26 He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately. Aquila and Priscilla were astonished to hear how Apollos reasoned in the synagogue. He boldly preached the word of God. Aquila and Priscilla noted his serious limitations. Aquila and Priscilla invited Apollos to their home and quietly completed his education (Knowles, 2001). Aquila and Priscilla acted wisely in such a way that they admired the work of Apollos for preaching the word of God.

2.7.3 Warm Greetings of Apostle Paul to the beloved couple (Romans 16:3-5; 1 Corinthians 16:19)

Aquila and Priscilla had a special place in the heart of Apostle Paul. They really enjoyed working and staying together. Apostle Paul sends them warm greetings. Paul could never have done his work if it were not for the assistance of many Christians, and he was glad to acknowledge his indebtedness to them (Wiersbe, 1997). Especially to the fellow members of the church who met at their respective house. Aquila and Priscilla donated their house to God, so that people can gather there to worship God. Aquila and Priscilla was not egocentric couple, they were eager and enthusiastically working together to bring honour and glory to God.

2.7.4 Principles derived from the marriage of Aquila and Priscilla

- It is necessary for a husband and wife to stay together in one place. Through their togetherness they can achieve many things in their marriage.

- It is good when a husband and wife are working so that they can support their family together.
- A husband and wife should support one another in order to strengthen their relationship. They need to support one another spiritually, physically, emotionally, and psychologically.
- Husband and wife ought to be hospitable in their home. They need to love their neighbours, friends and colleagues.
- It is good for a husband and wife to attend places of worship together.
- It is good for a husband and wife to know the scriptures in order to correct other people who do not know the scriptures without offending them publicly.
- A man and woman are expected to be courteous when they come across people who do not have sufficient knowledge of the Scriptures. They are required to criticize such a person constructively in order to enhance his knowledge with regard to the Scriptures.

2.8 MARRIAGE OF PILATE AND HIS WIFE (MATTHEW 27: 19)

2.8.1 Introduction

Pilate was the Roman governor of Judea from AD 26 to 36 (Duffy, 2006:1). Pontius Pilate was the sixth Roman procurator to serve in Judea. The Jews did like him because he did things that deliberately violated their Law and provoked them (Wiersbe, 1996). According to the Life Study Bible (2000:1863) Pilate was unpopular with the Jews because he had raided the temple treasuries for money to build an aqueduct. He has a record of brutality and poor judgment (Knowles, 2001). Both Philo and Josephus, describe him as weak and cruel ((Knowles, 2001).

19 While Pilate was sitting on the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him." Pilate had a wife. A tradition, with but slight support, gives to Pilate's wife the name of Procla, or Claudia Procula (Broadus , 2003:1153).

Though his wife was a heathen, she had a total different opinion than Pilate how one should deal with Jesus Christ. She wanted her husband to handle Jesus Christ differently than

criminals were normally tried by him. Munroe (2001:151) declares that she was trying to appeal to Pilate's sensibilities, warning him that he should use discretion and discernment when making his decision.

Pilate had been warned by his wife to be careful how he dealt with this prisoner, for He was an innocent Man (Matthew. 27:19). She had suffered a great deal through a dream concerning Jesus and shared her experience with her husband (Walvoord and Zuck, 1983-c1985). Carter (2000:526) is of the opinion that she suffered many things because of the dream though the narrative does not specify them.

This was not an ordinary dream that made Pilate's wife to suffer and to experience a nightmare (Murphy, 2005:172).

It is a direct dream that came from God (Carter, 2000:526). She had dreamed about Jesus (John Lemmon (2011:199). The content of the dream is that Jesus Christ is innocent. God used the wife of Pilate to inform her husband to judge justly. This dream had a great impact in the conscience of Pilate. Pilate declared twice that Jesus was innocent (see Mathew 27: 23, 24).

2.8.2 God Used Pilate's Wife To Change His Heart

Pilate wanted to know what crime did Jesus commit (Matthew 27:23) but the mob of people declared that he must crucify him. Pilate is suspicious about the religious elite's motives and he has heard his wife's testimony (Carter, 2000:527). He could not wipe the message that he received from his wife. Her words were haunting his conscience. He also could not ignore what his wife told him especially when she mentioned that Jesus is an innocent man. Pilate knew Jesus was innocent and declared Him so on many occasions (see Matthew 27:18; Luke 23:4, 14; John 19:4, 6).

Pilate resorted to wash his hands (Matthew 27:24). Stamps and Adams (2003:1472) argue that Pilate's greatest sin was compromising what he knew to be true and right for the sake of position, status and personal gain. Pilate was afraid of people not God.

Murphy (2005:172) declares that Pilate perceives the emptiness of the accusations against Jesus, and finally washes his hands (alluding to Deuteronomy 21:6-8) and says, "I am innocent of this man's blood."

2.8.3 Principles derived from the marriage of Pilate and his wife

- God knows the strong points and weak points of a married man and woman.
- God has a purpose with all marriages, and at the same time He directs the thoughts, behaviour, and conscience of a man and woman according to His will.
- It is necessary to listen to the advice of one another in the marriage so that the marriage could be successful.
- It is a blessing to get a woman who is brave to influence her husband spiritually without compromising the truth.
- In order for a marriage to be successful, all married people ought to have a personal intimate relationship with God.
- Married couples should draw their strength and source of inspiration from God alone.

2.8.4 CONCLUSION

- In marriage both husband and wife are expected to have a special personal intimate relationship with God.
- God is the only source of inspiration and numerous blessings in a marriage.
- God has ordained a husband and wife to stay together in order to support one another spiritually, physically, emotionally, and psychologically.
- The thoughts of a husband and wife are controlled by God so that they can make decisive decisions in their marriage.
- It is necessary that the husband and wife should share the same belief so that they can worship together.
- The husband and wife in marriage ought to integrate their talents without being intimidated by the other one.
- It is fundamental that both husband and wife have sufficient knowledge of the Scriptures.

- The husband and wife are fallible human beings and need to complement one another in marriage.
- It is important for the husband and wife to welcome neighbours and relatives in their house, but they should not let them determine the terms and conditions in their marriage.
- Husband and wife need to show love to all people in their community without discrimination.

2.8.5 FINAL CONCLUSION

- Monogamy not polygamy is the standard marriage ordained by God. God forbids all men and women to have extra-marital affairs. Marriage is characterized by mutual faithfulness and trust between husband and wife.
- It is God who joins a husband and wife in a sacred marriage so that they can support one another spiritually, physically, emotionally, and psychologically.
- In every marriage, God expects both husband and wife to be innovative, creative, and procreative.
- Husband and wife should not let their tradition determine their future, but to base their faith in God who is Sovereign. At the same time to adhere to the good principles of the Scriptures.
- Married couples should draw their strength and source of inspiration from God alone.
- In a marriage a husband and wife should enjoy a special bond. Nothing should separate them.
- God wants a husband and wife in a marriage to enjoy life to the fullest.

CHAPTER 3: META-THEORETICAL PERSPECTIVES ON SOLDIER'S MARRIAGES

3.1 INTRODUCTION

Most of the soldiers are married or in a stable relationship. Others are in what we call a trial marriage. According to Ogunsola (2004) it is a situation where unmarried people live together like husband and wife to test their compatibility before the actual marriage. The work of a soldier requires a stable relationship in marriage because of its demands and challenges. Such kinds of marriages keep the moral of a soldier high. In spite of this, soldiers are required to attend developmental courses for promotions. Most of these courses are long. They are also deployed without receiving relevant marital enrichment courses to empower them. Irrespective of the fact that the SANDF as an organization does provide professional pastoral care for its members who are in need, the problem with this is that soldiers do not necessarily come for help until such time that the risk of divorce is inevitable. This chapter attempts to discuss the impact of deployments as well as longer courses and how they are affecting the marriages of SANDF soldiers.

3.2 WORK PLAN

In order to achieve the objective of this chapter it is necessary to utilize other relevant literature sources which deals with this subject of soldier's marriages, including books, journal articles and internet articles from various denominations, African Traditional Religions, and sources within the SANDF. Then there will be a detail summary deducted from this study as well as a conclusion.

3.3 VOCATION OF SOLDIERS IN THE SANDF

Soldiering is a profession like all other professions. Every citizen has the right to choose their trade, occupation or profession freely (Constitution of the Republic of South Africa, 1996 Act No 108 Chapter 2 section 22). Soldiering is a unique profession in the sense that it is deemed as a life and death threatening career. Though it is deemed a threatening career soldiers are proud to belong to the SANDF organization.

The Code of conduct spells it out clearly what soldiers profess: “I pledge to serve and defend my country and its people in accordance with the Constitution and the law and with honour, dignity, courage and integrity” (Mudimu, 2011).

3.4 THE ENLISTMENT OF SOLDIERS IN THE SANDF

In the SANDF there are four arms of service i.e. the SA Army (South African Army), SAAF (South African Air Force), SAHMS (South African Health military Services), and SA NAVY (South African Navy). Today, any young man or woman who meets requirements for being a soldier can choose to work in the SANDF.

The South African National Defense Force (SANDF) is an all-volunteer force consisting of a Regular Force core and a Reserve Force (Anon, 2004:158). A soldier is being appointed by the military as a volunteer. This is clearly defined by the Code of conduct for all uniform members which says: “I serve in the SANDF with loyalty and pride, and as a citizen and a volunteer” (Mudimu, 2011). The men and women who join the Force do so on their own free will (Lekota, 2000).

A code of conduct sets of rules or regulations intended to be followed as a behavioural guide (O’Brien, 2010:80). Those who follow it consider the code when making decisions and taking action in every aspect of their life. It is intended to apply both to working situations and those outside of the work environment, as all behaviour reflects on the person and on the institution (Ibid, 2010:80). It is essentially a “moral” guide for behaviour, but a violation of the code can often result in military discipline. Monaheng (2011:6) is of the opinion that a soldier is a patriotic member of the country who volunteered to stay awake on behalf of the President and the citizens of the country. This means that a soldier must be true and faithful in his or her duty to his or her country and the SANDF (Mudimu 2011) and as a volunteer is obliged to be conversant with the primary role of his or her SANDF organization. S/he must at all times adhere to the rules and regulations of the SANDF organization.

3.5 THE ROLE OF SANDF AND SOLDIERS IN SOUTH AFRICA

According to the Constitution of the Republic of South Africa, “The primary object of the Defence Force is to defend and protect the Republic, its territorial integrity and its people in accordance with the Constitution and the principles of international law regulating the use of force” (Act 108 of 1996: Sec 200 (2)). The SANDF as an organization plays a major role in South Africa as well as in the continent of Africa. The SANDF may be employed for:

- Defending South Africa, and for protecting its sovereignty and territorial integrity.
- Complying with South Africa’s international obligations regarding international bodies and other states.
- Preserving life, health and property.
- Providing and maintaining essential services.
- Upholding law and order in South Africa in co-operation with the SAPS, under circumstances set out in legislation, where the SAPS is unable to maintain law and order on its own.
- Supporting any state department for the purpose of socio-economic upliftment.
- Functioning in support of national interests (Anon, 2009:419).

The SANDF has become a beacon of hope in different parts of turmoil stricken countries in Africa, such as the DRC, Burundi, Sudan, Ethiopia, Eritrea, and the Central African Republic (Rakoma, 2011:20). In order for the SANDF to achieve its mission and mandate, soldiers are tasked by the Joint Operation Higher Quarters to deploy externally or internally.

3.6 DEPLOYMENTS

3.6.1 Deployments and their impact on the marriages of soldiers

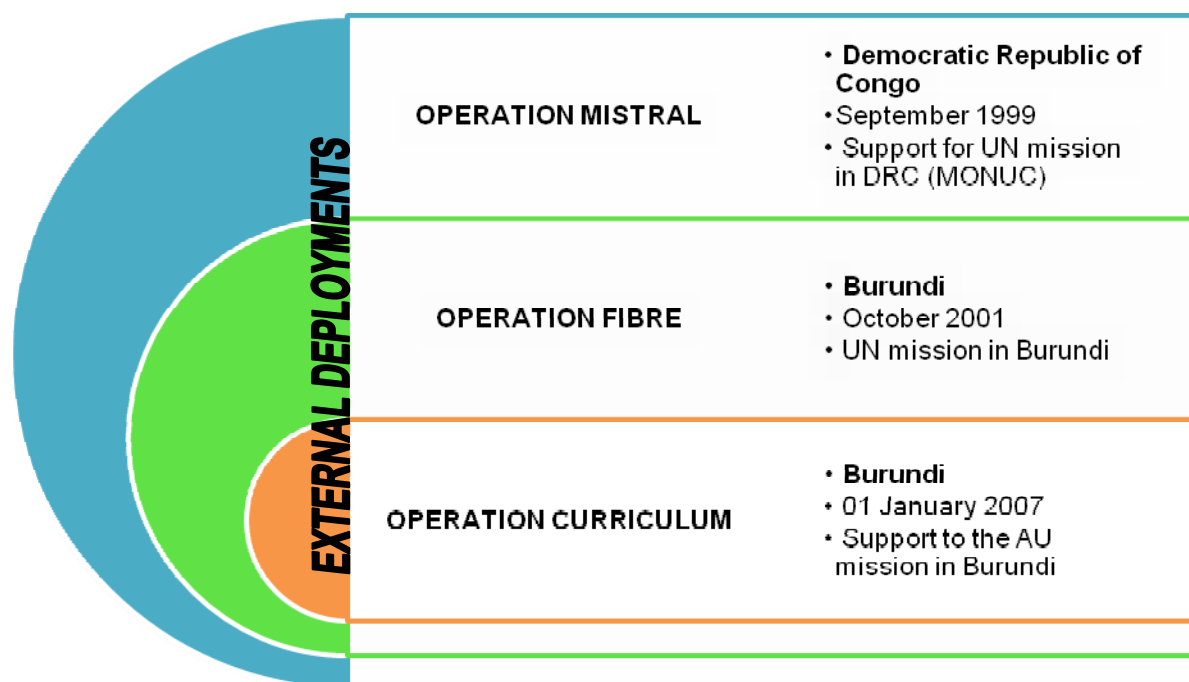
3.6.1.1 Definition of deployment

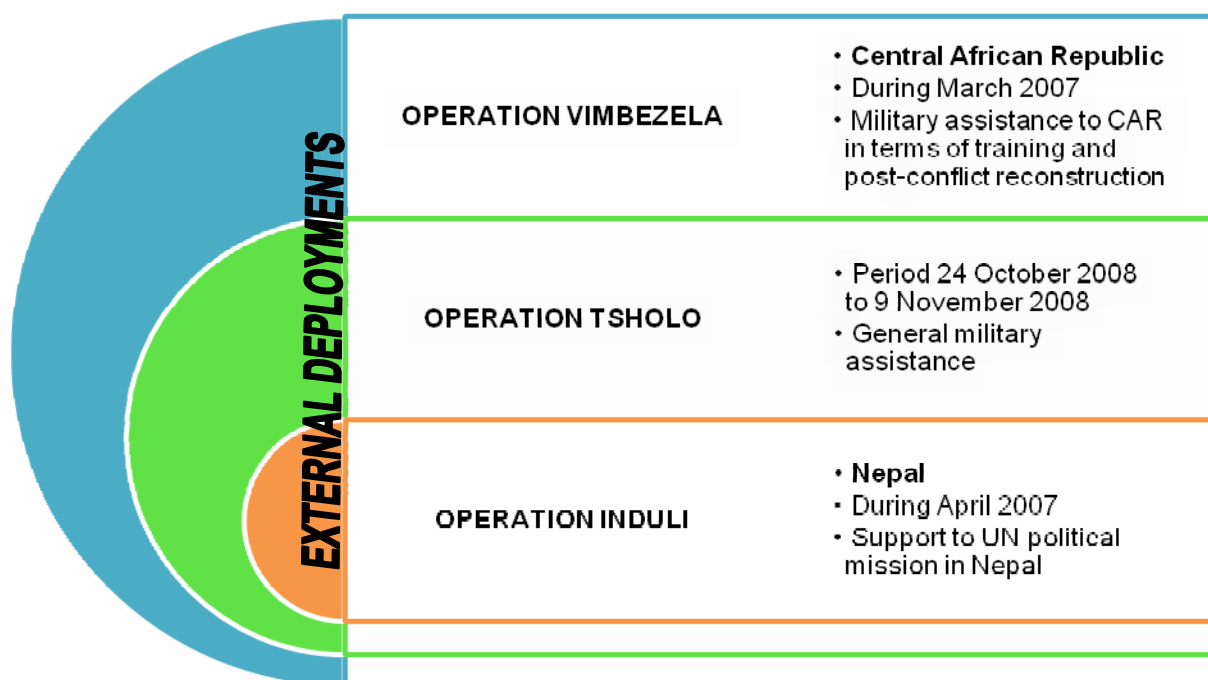
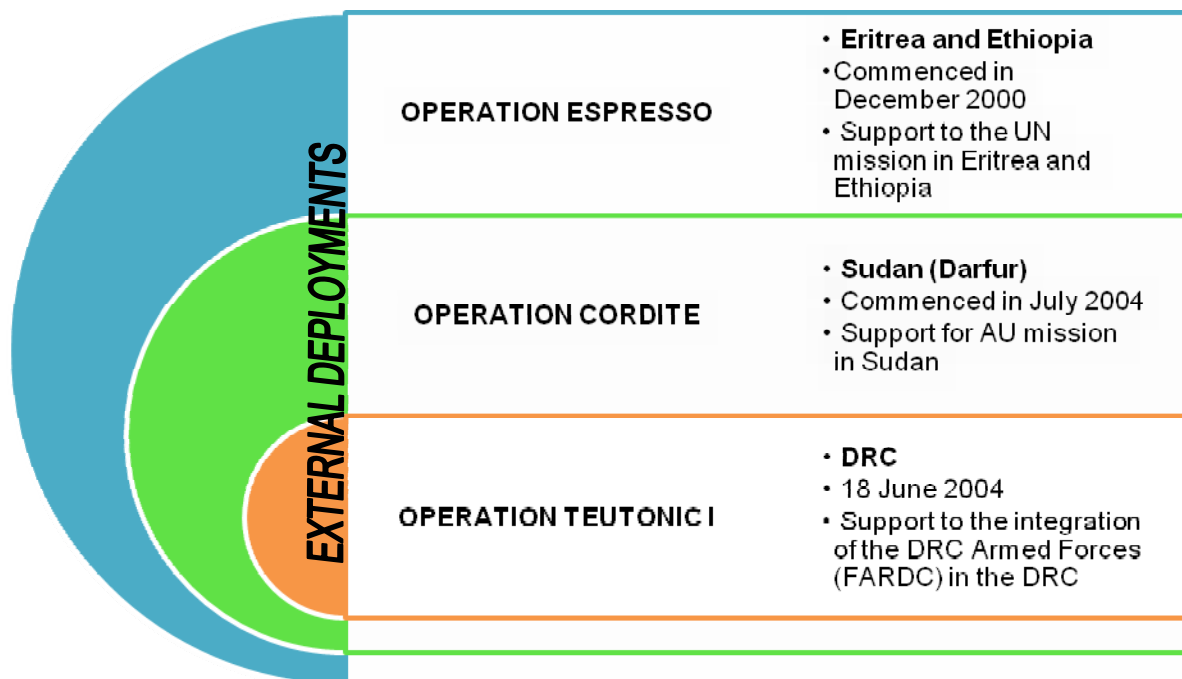
Deployment refers to the separation of an individual from his/her family for military purposes, missions, and exercises such as war or peacekeeping (Van Breda, 2004:20 and Ganyane, 2009). Deployment can be also defined as a temporary absence from a comfort zone. Monetary value is coupled to deployments.

3.6.1.2 External and Internal deployments

The SANDF soldiers are involved in many external and internal deployments. Van Breda (2002:2) argues that prior to 1999, South Africa did not have a history of peace support operations (PSO). After 1994 the SANDF have been requested by the government of South Africa to take part in many peacekeeping missions in Africa. Joint Operations Division is responsible for all “actions associated with executing the Department of Defence’s decisions and orders with regard to the deployment of forces within the context of the Department of Defence’s policy and strategy” (Ross, 2008:9). Joint Operations Division will task a certain unit to deploy either internally or externally. A unit will deploy under the auspice of the UN (United Nations).

Apart from these peacekeeping missions, the SANDF is also playing a major role in the border operations. SANDF soldiers were tasked to take part in among many other the following operations, externally and internally:





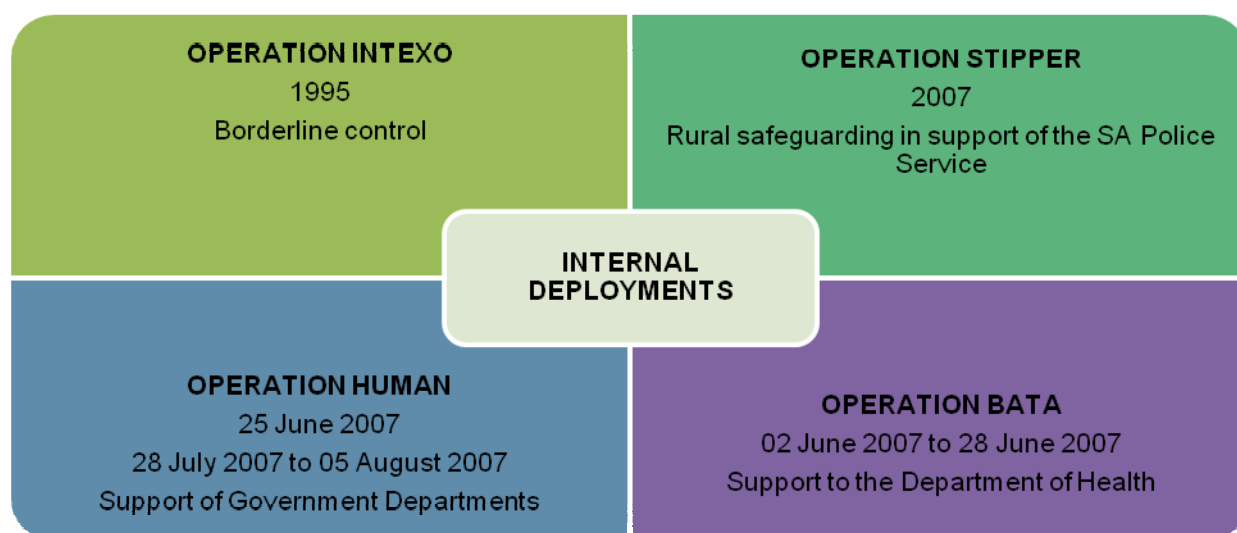
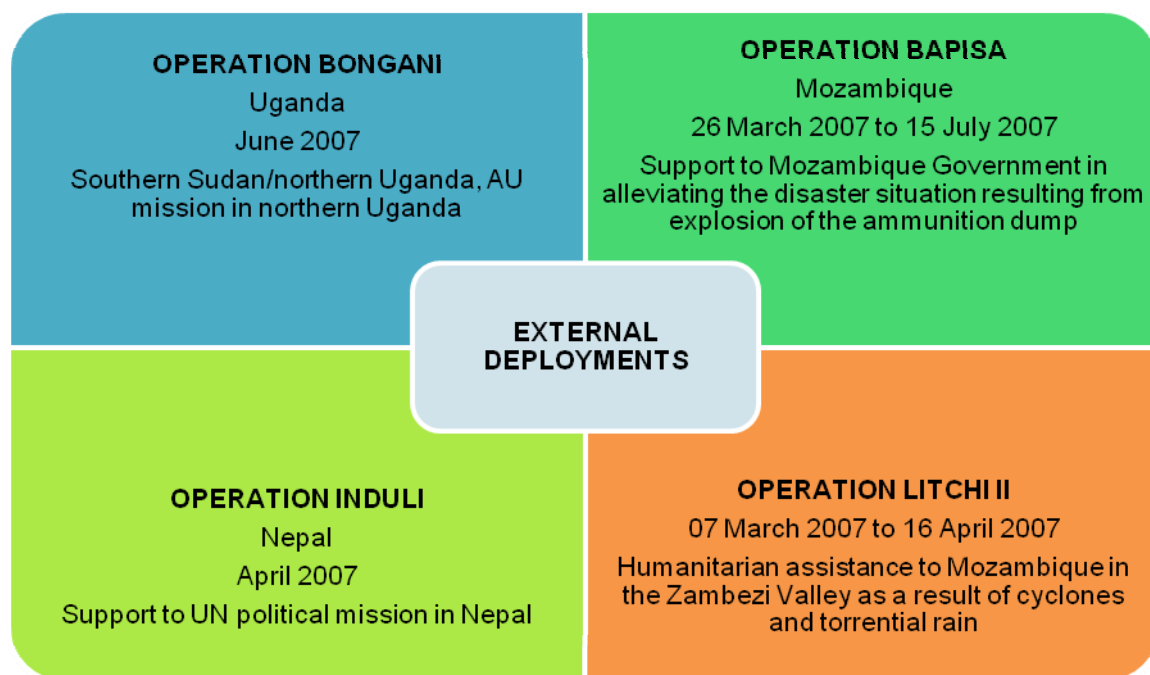


TABLE1: Soldiers have been deployed in these operations, and there are still others who are currently deployed in these above-mentioned operations. SANDF is the leading country in these operations. It has also excelled in all these operations.

3.6.1.3 Periods of Deployments

The periods of deployments with regard to internal or external are not the same. The first deployment of the SANDF in Burundi (2001) was four months. Due to logistical and administrative issues it was extended to six months. The maximum period of external deployments is now six months. It becomes thus evident from this that deployed soldiers usually spend more than five months on deployments separated from their families (Bridger, Kilminster & Slaven, 2007). The main reason that causes soldiers to spend more than six months sometimes in deployments is the rotation system that is not accurate. The next contingent that should take over sometimes is not mobilized on time to deploy. Critical posts are not filled on time, there is a delay, and this will result in some soldiers being tasked at a short notice to fill those specific posts and to deploy.

3.6.1.4 The impact of deployments with regard to the welfare of soldiers

Deployments devastate the lives of soldiers. Ganyane (2009:3) mentions that the SANDF expects soldiers to be combat ready and to deploy where their services are needed nationally and internationally. When soldiers are deployed, they work under extraordinarily unpleasant conditions (Ganyane, 2009:33).

A soldier can expect anything to occur during deployment that can jeopardize his or her precious life. Therefore military members perceive deployment operations as life-threatening, with soldiers repeatedly exposed to gunshots, and experience inner tension or stress, which manifests in a variety of psychological and physiological symptoms (Fontana, Litz & Rosenheck, 2000). Other symptoms that can be identified during deployments are boredom and anxiety. Home sickness is one of the factors that is affecting the life of soldiers during deployments. Normally this happens during the third month of the deployment.

During deployments soldiers sacrifice many privileges. Ganyane (2009:41) declares that during operations soldiers engaged in combat sacrifice their opportunities for advancement, families, freedom of movement and career development as a result of military missions.

Due to these restrictions soldiers become frustrated and upset. Some of the NCC (National Contingent commanders) insists that the soldiers should wear their uniform even if they are going to town during deployments. Soldiers are also required to spend limited time in town, and then they must return to their base. During deployments soldiers are not allowed to break the curfew.

Jørgensen (2004:22) is of the opinion that a career soldier will probably be reluctant to decline a deployment in case this has significant negative repercussions on his or her future career opportunities. Like in any organization soldiers want to progress in life, they do not want to stay in one rank for many years. A soldier is compelled to deploy for the sake of being promoted or to retain his job in the military.

Heitman (2005) observed that the SANDF has been forced to deploy some of its personnel for six months in an eighteen month cycle and some for six months in a twelve month cycle. Soldiers spend six months or more away from home and miss important events like births, marriages and burials (Bazzoli, 2011:226). Some of the soldiers are reluctant to attend funerals and tombstone unveiling of their close families and relatives fearing that their daily allowances will be stopped. Many soldiers will prefer to stay in the deployment areas until the rotation is over.

Once a soldier is working in a deploying unit, and at the same time such a soldier is medically fit, he has no option but to deploy with his or her unit especially when a soldier has been staffed in a critical post. It stands to reason that most of the soldiers who are staffed in the deploying units are the ones who are the targets of deployments.

3.6.1.5 Impact of deployments on the marriages of soldiers

SANDF soldiers are deployed extensively. Kgosana (2010:1) says that today's militaries are faced with an increasing number of mission requirements including combat, peacekeeping missions, humanitarian relief, disaster responses as well as new requirements for domestic defence. Van Breda (2002:7) maintains that many soldiers experience the SANDF as being unaware of or unconcerned about the impact of military operations on the soldier and

family systems. Many family systems and marriages today are dysfunctional because of deployments. Wives are concerned about their husband's sexual behaviour during deployments, particularly homosexual behaviour and the risk of HIV (Van Breda, 2002:9).

Brazzoli (2011:226) declares that the absence from partners causes sexual frustration and leads to the forming of new relationships in the deployment area. Some of the soldiers who are unable to control themselves sexually sleep with the local women in the mission area. For some of the members it would be their first time away from their beloved spouses. A number of them would impregnate women and leave them like that. Some would marry them and the newly attached family wants to come to South Africa (Brazzoli, 2011:227). Not only bachelors are the ones who would marry during deployment but even those who believe in polygamy. What contributes to the issue is also the fact that *lobola* (dowry) is cheap in the deployment areas.

Among many other nitty-gritty's, peacekeeping operations are also remembered for the children conceived and left behind. These babies and mothers are left without support or provision for the future (Netangaheni, 2001:36). Some of the married soldiers who also have babies with foreign women do not tell their wives about their scandals.

Some of the soldiers, when they return from deployments, have contracted some of the diseases that are contagious (Mankayi & Naidoo, 2011:43). Amongst these contagious diseases is HIV/AIDS. Due to these illnesses many wives, husbands, relatives, and colleagues become affected if a soldier is sick. At the end of a tour of duty, an infected member will then return home, where the possibility exists of spreading the virus globally. Due to the fact that some of these soldiers were engaging in sexual relations with multiple partners O'Brien (2010:72) says that they also risk disseminating the virus further amongst the local population, putting more women at risk of contracting HIV. The sad part of this, a soldier who engaged with multiple partners will not go for an HIV test to confirm his or her status, but will continue sleeping with his or her partner at home after deployment.

Those who might be aware of their diseases are hesitant to disclose the status of their sickness to their spouses. Apart from diseases that are contracted by the uniformed

members of the SANDF, there are also many misconduct that is taking place at deployments. Nibishaka (2011:5) says that South African peacekeepers deployed throughout Africa, have been cited for acts of misconduct, including drunkenness, fighting in public places, promoting prostitution, sexual harassment, sexual assault and murder. Sexual harassment and exploitation is also a major problem facing female soldiers in the SANDF (Mankayi, 2006; Maughan, 2006). This is not only a major concern during deployments, but also in the units.

According to Ganyane (2009) one of the major changes in the South African National Defence Force (SANDF) is the deployment of a large number of women. Almost 30% of soldiers deployed are females (ibid, 2009). Most of these female soldiers are married or others have stable relationships. Some of these female soldiers, because they are greedy, have a tendency to “sell their bodies” like sex workers to their own forces and also to the local men in a place of deployment. The main reason is to accumulate some dollars (money) for themselves and to support their families at home (Rezelman, 2003:19). Unfortunately when they are caught in these orgies they are charged by their superiors and they also repatriate them back to their units.

Nowadays the worrying factor is that the SANDF is deploying soldiers who are HIV positive in the mission areas. According to the decision taken in May 2008, the High Court ruled against the South African National Defense Force's discriminatory policy of excluding HIV-positive persons from recruitment, external deployment and promotion in the military. The AIDS Law Project, representing the South African Security Forces Union and HIV-positive soldiers, had taken the SANDF to court because the matter is of national and international significance. The Court's order means that:

- The SANDF can no longer automatically exclude HIV positive people from recruitment, external deployment and promotion;
- That the individual applicants are entitled to immediate relief.
- South Africa eventually amended its policy with regard to people who are positive.

- The problem that was overseen in the process is that Soldiers who are HIV positive during deployments are not easily recognizable. It stands to reason that those who fell in love with them will be a victim of this pandemic.

3.6.1.6 When Soldiers return home after deployments

When members return home after deployment they experience poor communication, emotional distancing and sexual difficulties (Ganyane, 2009:38). The long duration that the soldier is away from his wife or her husband causes a great discomfort during sexual intercourse. This issue will take time before the two people can enjoy one another. In a marriage there must be a dialogical pure communication between the husband and the wife. When marriages lack elements of healthy communication, conflict may arise (Karahan, 2007). Brown, & Hall, 2009:56) indicate that these crucial communication elements include: self-disclosure, problem-solving, and warmth. A healthy marriage must have a two way communication between the husband and the wife so that they can solve all their problems. Self-disclosure involves individuals making themselves known to another person by sharing personal information (Gladding, 2006).

In military couples, self-disclosure can be affected greatly by the stresses of deployment (Brown, & Hall, 2009:57). Gladding (2006) defines warmth as a positive emotion as well as the ability to communicate caring, concern, and acceptance of others.

3.7 SUMMARY ON DEPLOYMENTS

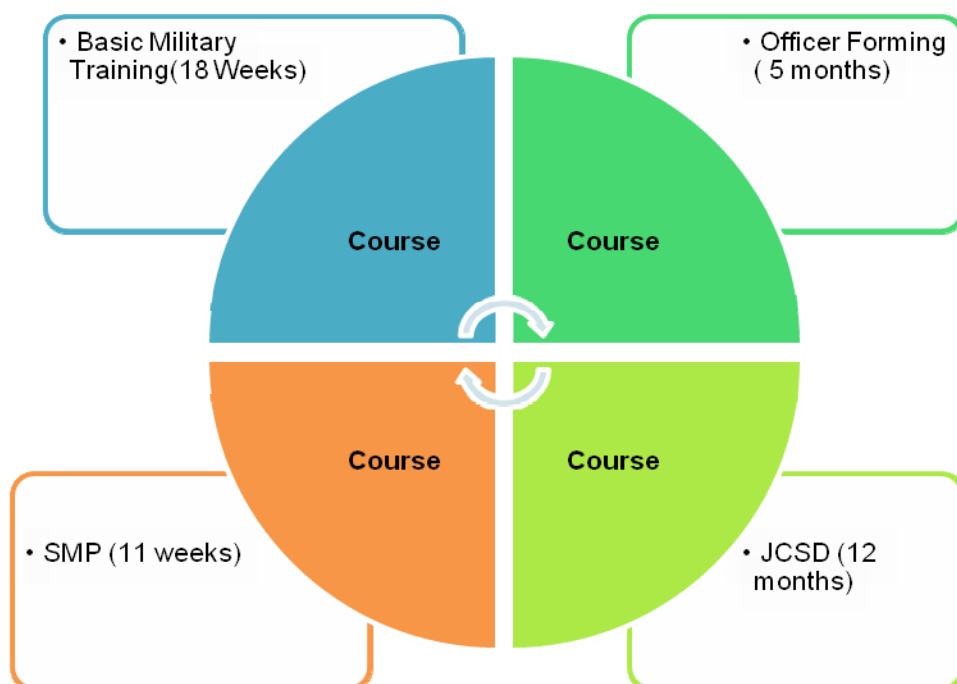
- The main business of the SANDF is deployments. There is no way that deployments can be discontinued by the SANDF.
- Soldiers who are staffed in the deploying units will always deploy internally or externally.
- Soldiers are afraid to decline to deploy since they want to be promoted and to earn extra money.
- Deployments separate soldiers from their beloved husbands, wives, fiancés, and relatives.

- Some of the soldiers, when deployed, are unable to control their sexual desires, and they decide to use the services of sexual workers and prostitutes during deployments in order to sustain them throughout the duration of deployments.
- Deployments expose the SANDF soldiers to the risk of HIV/AIDS and also to STI's. The lives of soldiers are at risk when it comes to deployments.
- Some of the female soldiers become sex workers in deployments because they want to enrich themselves.
- Sexual harassment is a major concern during deployments. Some superiors take advantage of the vulnerable subordinates.
- Children born after deployments become orphans, and they will never experience the care and love of their fathers.

3.8 COURSES IN THE SANDF AND THEIR IMPACT ON THE MARRIAGES OF THE SOLDIERS

3.8.1 Types of Courses in the SANDF and their duration

In the SANDF there are many courses that are intended to develop the soldiers in various units. There are short and long courses. Courses that soldiers are attending in the SANDF are the following:



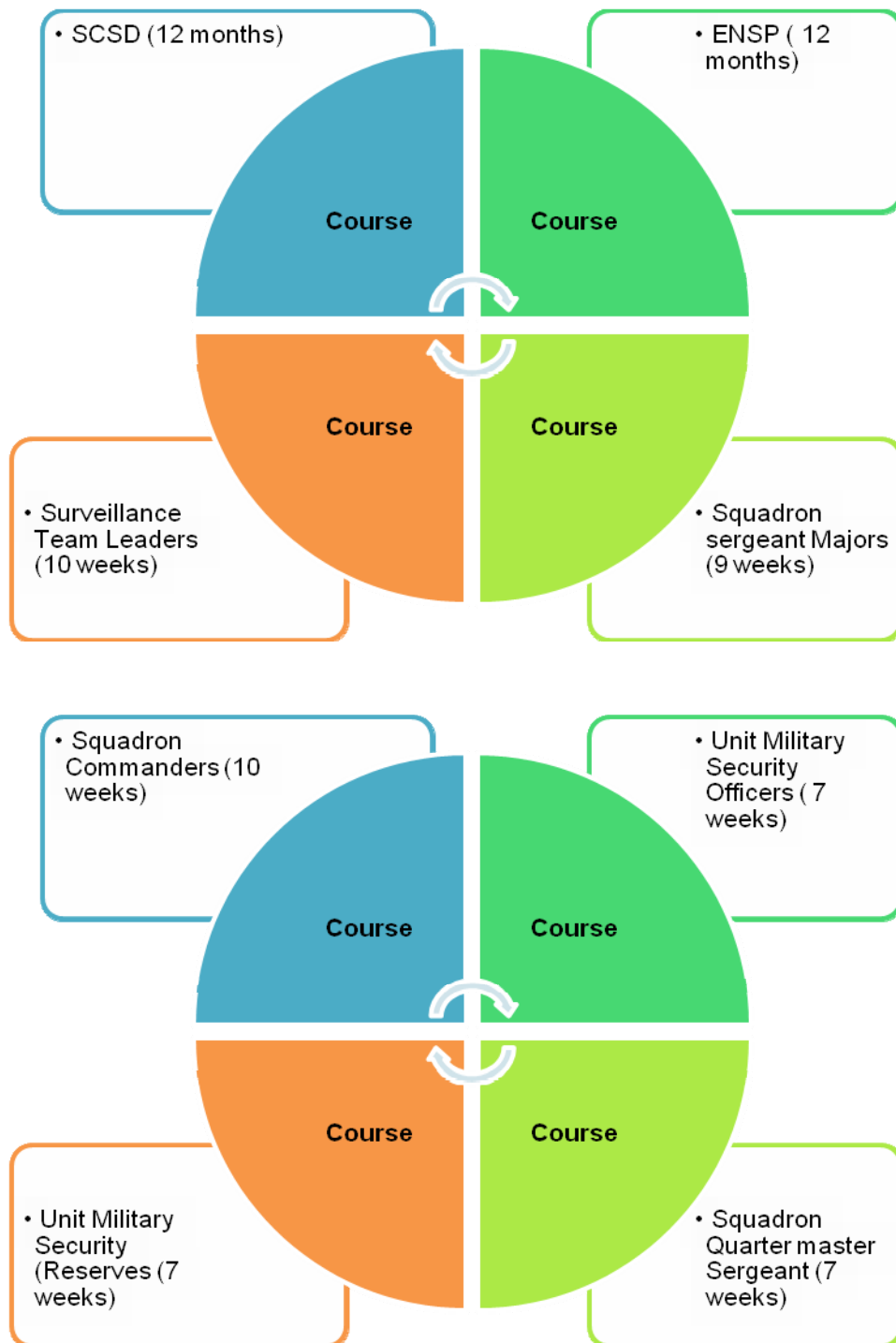


TABLE 2: The above-mentioned courses are the major ones in the SANDF. In this organization there are other courses that are attended by soldiers apart from these ones. Every training unit has its own developmental courses according to its own nature of operation (see SA Navy MTO1 Curriculum, 1996).

3.8.2 Training of the SANDF soldiers

Radebe (2009:1) urges that after 1994 the SANDF embarked on a transformation process that included demobilization, integration, rationalization and reorganization of the SANDF's culture, resources, military personnel recruitment, placement and training, as well as post structures and international deployments. After this transformation processes have taken place all integrated soldiers were expected to attend different courses.

The unique phenomenon with SANDF as a department is that all soldiers that are enlisted attend courses to sharpen their skills. Rezelman (2003:13) mentions that education and training programs within the SANDF are a cardinal means of building and maintaining a high level of professionalism. Every soldier is obliged to maintain a high standard of productivity in the SANDF. All courses are compulsory and every soldier will attend them to empower him or herself.

Cornelissen (2003:13) says one of the most important responsibilities of any organization is to ensure that its members are constantly trained to fulfil both the needs of the organization and the individual. Many of the courses that soldiers are doing in the SANDF are strenuous and long. Soldiers are required to attend courses at the training units and stay there for many months being away from their immediate families. In the military, career development and promotion require the military personnel to undergo training and education relevant to their mastery (Heinecken, 2002).

Themba (2010:7) argues that Military organizations, with their hierarchical structures, usually present clear career paths or upward career progression where their members can advance both in rank and authority. It is quite compulsory for all uniformed members of the SANDF to attend courses.

Similar to deployment, military courses are done over a lengthy period, often away from home (Mankayi & Naidoo, 2011:48). The fact that these courses are done away from home

is to assist the soldier to be able to adapt to strange environments and to inculcate a spirit of resiliency in his entire career.

3.8.3 How courses affect the marriages of soldiers

Every soldier is expected to be faithful to his or her husband, wife, or fiancé in the military environment especially when soldiers are away on the tours of duties or longer courses. Practically this is not the case with certain soldiers in the SANDF.

During the lengthy period in these courses certain male and female soldiers start to get involved in extra-marital affairs. Mankayi & Naidoo (2011:48) advocate that soldiers might actively plan to have a *kursusliefde* (course romance), with a colleague or civilian woman, when they go on a course.

During every course in the SANDF soldiers attend the military functions. The purpose of these functions is to build the *esprit de corps* (is the capacity of a group's members to maintain belief in an institution or goal, particularly in the face of opposition or hardship) amongst soldiers, to boost their morale, cohesion (Von Zeil, 2009:8 and Coetzer, 2009:9) to get to know each other and to enhance military culture.

Most of these military functions are preferably held at night, and liquor is sold to soldiers so that they can socialize with their instructors and other invited guests. One of these functions is known as a dinner function. Fraternization is taking place in these dinner functions of the military.

Meiring (1996:10) is of the opinion that fraternization in the National Defence Force means over-friendliness between members of different ranks, in particular between officers and other ranks. These improper relationships include over-familiarity during social activities and then allowing familiarity in the work place. Sexual relationships are the most serious form of improper relationships, falling in love or a brother-sister type relationship is different. (ibid, 1996:10).

Nondala (2009:2) states that fraternization between trainees, or instructors and trainees, break down team trust and mutual trust. The striking point in these functions is that some soldiers who are involved in sexual relationships are married men and women. Most of

these soldiers are respected by their subordinates in various units and hold high positions in their churches. During these military functions, some of the soldiers grab this opportunity to advance their course romance. Mandrup (2007:198) is of the opinion that a culture of casual sexual behaviour among personnel still exists, especially while on deployment or on military courses.

Mbamalu (2004:70) adds that sexual laxity amongst soldiers is bound to be the norm of life in the barracks. Sexual promiscuity and unsafe sexual practices combined with drug or alcohol impaired decision making can increase the probability of HIV viral transmission for both civilians and military personnel (Ostergard, 2004:16).

In the military this so-called culture of casual sexual behaviour is endangering good marital relationships as well as stable relationship amongst the soldiers. Mbamalu (2004:69) says that it is generally believed that Military service is an obstacle to fidelity in marriages. In some of the marriages, domestic violence and divorce is the result of this culture of sexual behaviour. Once a SANDF member is involved in this culture of sexual behaviour, he or she will start to neglect his or her own family with regard to finances, especially his or her children.

3.8.4 Summary of the impact of SANDF Courses

- Transformation is a process that integrated cultures and formed one standard of training in the SANDF.
- Military courses are deemed compulsory for the promotion and development of the SANDF members.
- Military courses determine the career paths of soldiers, and these courses are long and strenuous.
- During courses certain SANDF members are involved in course romance that impedes the objective and mission of the SANDF.
- Military functions during courses and deployments are used as a place of immoral activities.

- Cash bars are available and liquor plays a major role during courses and deployments especially when there is a function in a unit.
- Certain instructors fraternize with the trainees during military courses.
- Sexual promiscuity during courses is a stumbling block with regard to marital relationships and fidelity.
- The culture of sexual behaviour changes the pattern of cohesion of a family of a soldier.

3.9 FINAL CONCLUSION

- Deployments and course duration is an obstacle to marriages of SANDF members. Some of the SANDF members end up involving themselves in extra-marital affairs.
- Many soldiers do not go to courses to empower or to develop themselves, but they use courses as an opportunity to start new love affairs.
- A soldier, to be proficient, he or she is obliged to attend relevant courses in order to determine his or her career path.
- SANDF is a course and deployment orientated organization.
- Deployments and courses remove members of SANDF members from their comfort zones (i.e., homes, and bungalows) and from their beloved families and relatives.
- Fraternization of superiors and their subordinates is no longer seen as something against military code, since such incidents are very rare and to be reported to the highest authorities of the SANDF.
- Due to alcohol that is easily accessible during deployments and courses, SANDF members utilized it to an extent that they end up involving themselves in promiscuous activities.

CHAPTER 4: EMPIRICAL RESEARCH REGARDING SOLDIER'S MARRIAGES

4.1 INTRODUCTION

In this chapter a scientific questionnaire has been developed to gather more information with regard to the SANDF members' marriages in a multi-denomination and multi-cultural impact of prolonged stay away from home. This questionnaire is also based on a qualitative investigation. According to Beverley (1998:2) qualitative research is concerned with opinions, experiences and feelings of individuals producing subjective data. Heitink (1999:232) adds that if the researcher wants to acquire deeper insight into the unique character of a specific conviction he or she has to make use of a qualitative interview.

The SANDF soldiers that were interviewed and who at the same time filled the questionnaire were all from the bases situated in the area of Potchefstroom. In the questionnaire only their respective ranks were required to be visible. The purpose of the questionnaire was explained in detail to all members. All the members did not have any problem to be interviewed by the researcher, and they gave the researcher their maximum support to complete his studies. I hereby confirm that my research work will follow the ethics of the North-West University. This research will be conducted honestly and with integrity. Wherever someone's ideas or quotations are used, the reference will be given. Confidentiality will be respected and considered. The information will be between the researcher and the supervisor.

4.2 WORK PLAN

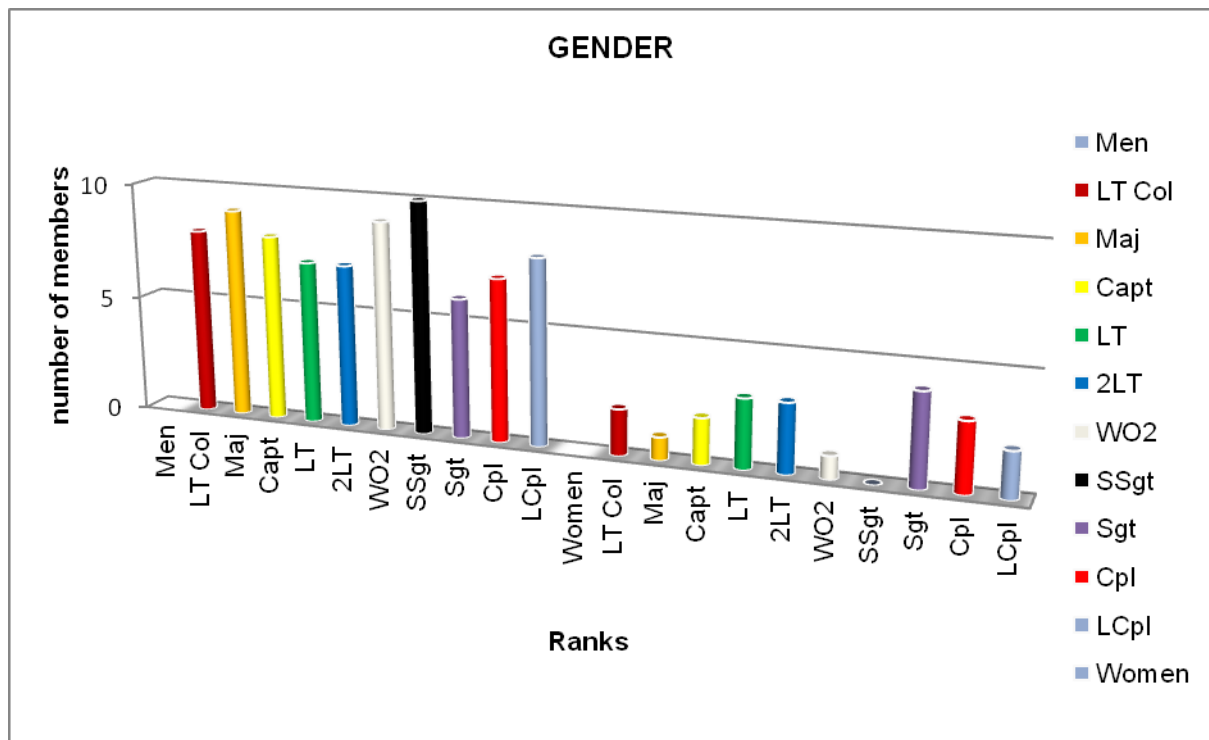
The empirical study was conducted whereby one hundred (100) SANDF soldiers filled out the questionnaire. This started from a rank of a Lieutenant Colonel to a Lance corporal. It means the number of those who were requested to fill the questionnaire is as follows: LTCol (10), Maj (10), Capt (10), LT (10), 2LT (10), WO2 (10), SSgt (10), Sgt (10), Cpl (10), and LCpl (10).

No force numbers, name, surnames, or initials of the members have been used in this questionnaire. The alphabet starting from A to J has been used as to camouflage the identity of the SANDF members so that they cannot be identified whatsoever. Only the capital M/F is used as these alphabets stands for the following: M=male and F= female.

The target group that was expected to fill out this questionnaire comprised all the SANDF members who were working in the units around Potchefstroom at the time of the research. The rank ranges from Lt Col to LCpl. Hundred (**100**) SANDF members that have been requested to fill out this questionnaire are the following according to ranks:



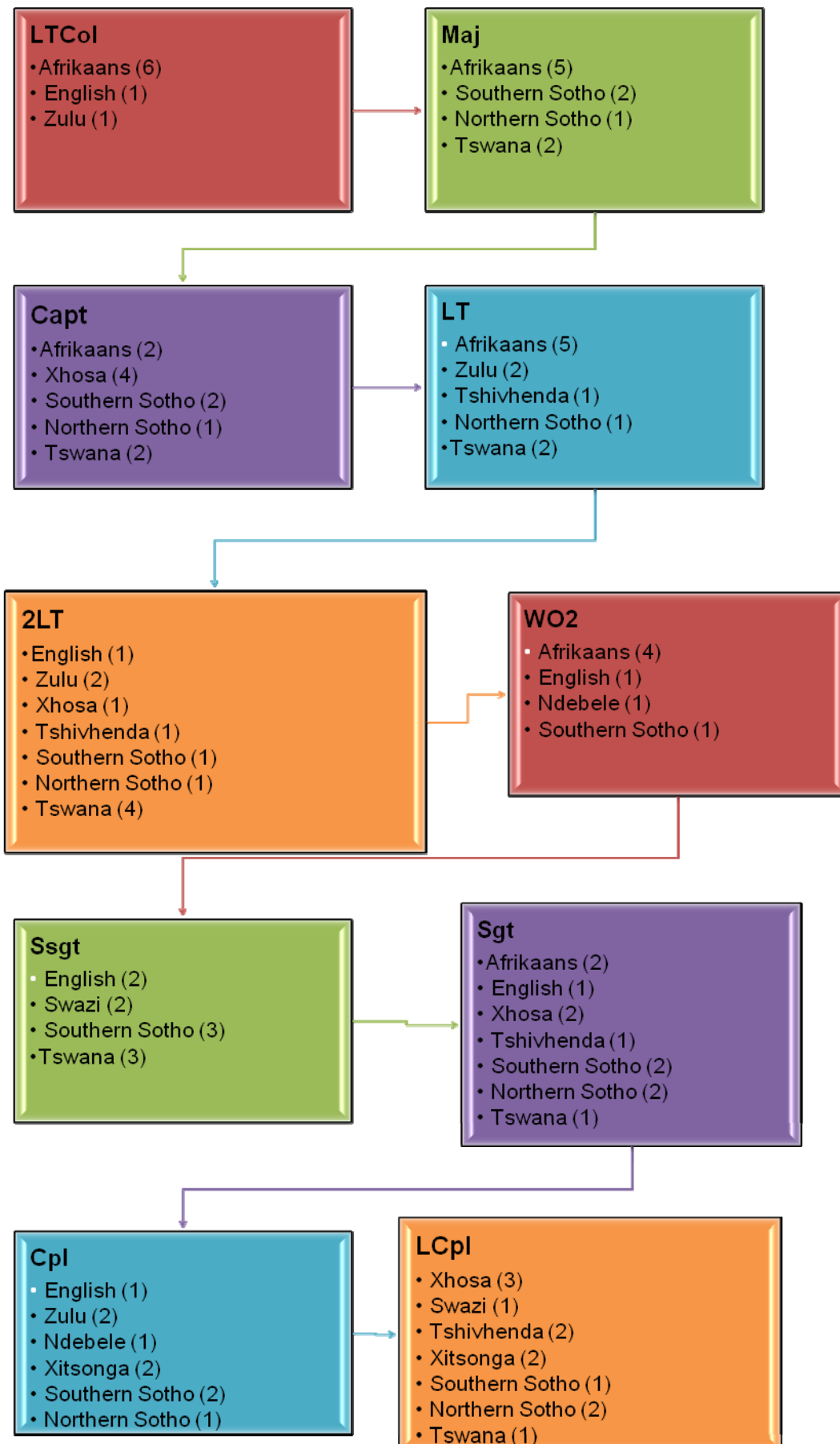
The SANDF members (soldiers) who have been exempted to fill out this questionnaire are the full Colonels and the Regimental sergeant majors due to the fact that they are very few in the area of Potchefstroom. The full Colonels are the Officer Commanding of the units in the Potchefstroom area.

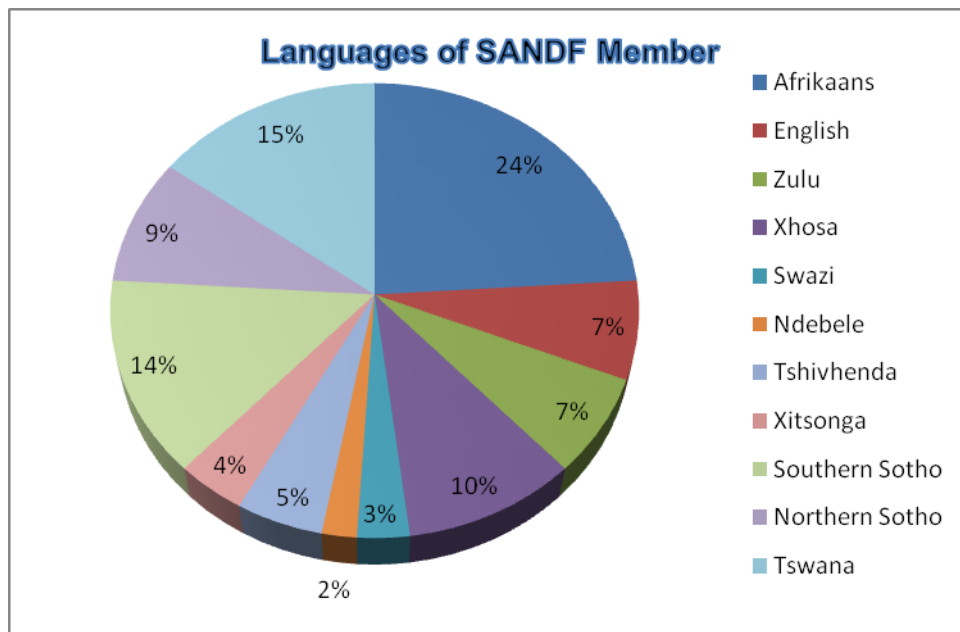


Total Men: LTCOL (8); Maj (9); Capt (8); LT (7); 2LT(7); WO2 (9); Ssgt (10); Sgt (6); Cpl (7); LCpl (8). The total number is 79 men i.e. (79%).

Total Women : LTCOL (2); Maj (1); Capt (2); LT (3); 2LT (3); WO2 (1); Ssgt (0); Sgt (4); Cpl (3); LCpl (2). The total number is 21 women i.e. (21%). 79% men and 21% women had the opportunity to fill out the questionnaire. This implies that there are still many men in the Potchefstroom area.

4.3 LANGUAGES





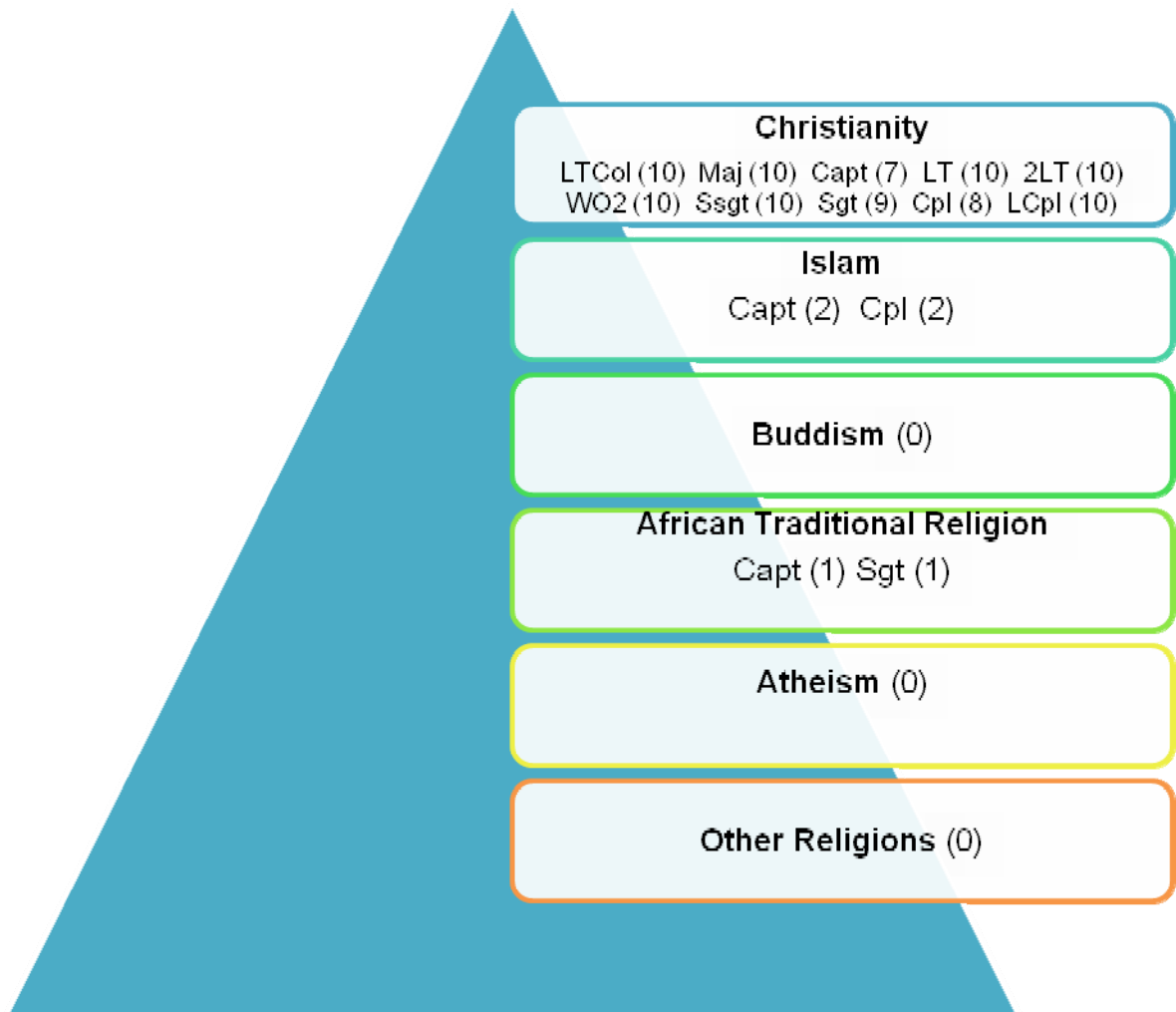
The SANDF as an organization is a multi-racial force. Soldiers who work in Potchefstroom area originate from various provinces in South Africa. It is a norm to recruit soldiers who speak various languages in the SANDF. Therefore, there is no way that in a particular unit one will find only members who are speaking one language.

All the races are represented according to sexual orientation, gender, colour, ethnicity, and religion. The SANDF as an organization represent the demographics of our country.

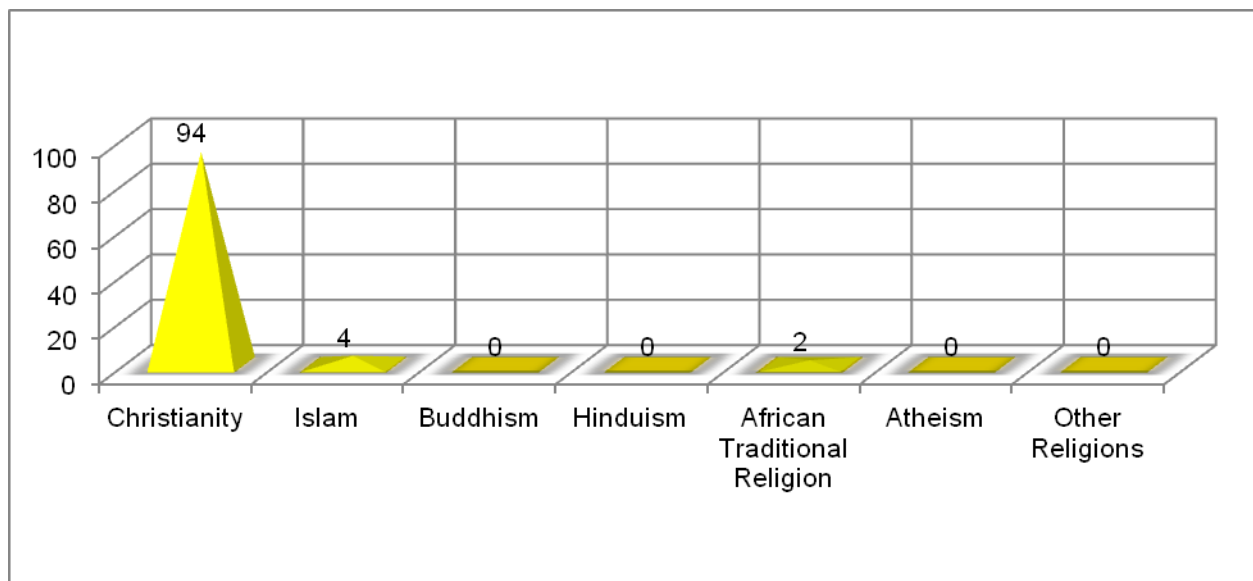
Although eleven official languages are spoken in the various units around Potchefstroom, and in the whole SANDF, English is the medium of communication. Chaplains, social workers, Psychologist, doctors, and nurses utilize the language of English for counselling. Afrikaans in terms of the percentage (24%) is the highest followed by Setswana (15%) and as well as the Southern Sotho (14%). The Afrikaans is highest because it comprises of white and so called coloured people in the units around Potchefstroom. Due to the fact that the SANDF is a multi-lingual organization, English has been chosen to be the medium of communication.

4.4 RELIGION

4.4.1 Types of Religions



4.4.2 The data of Religions



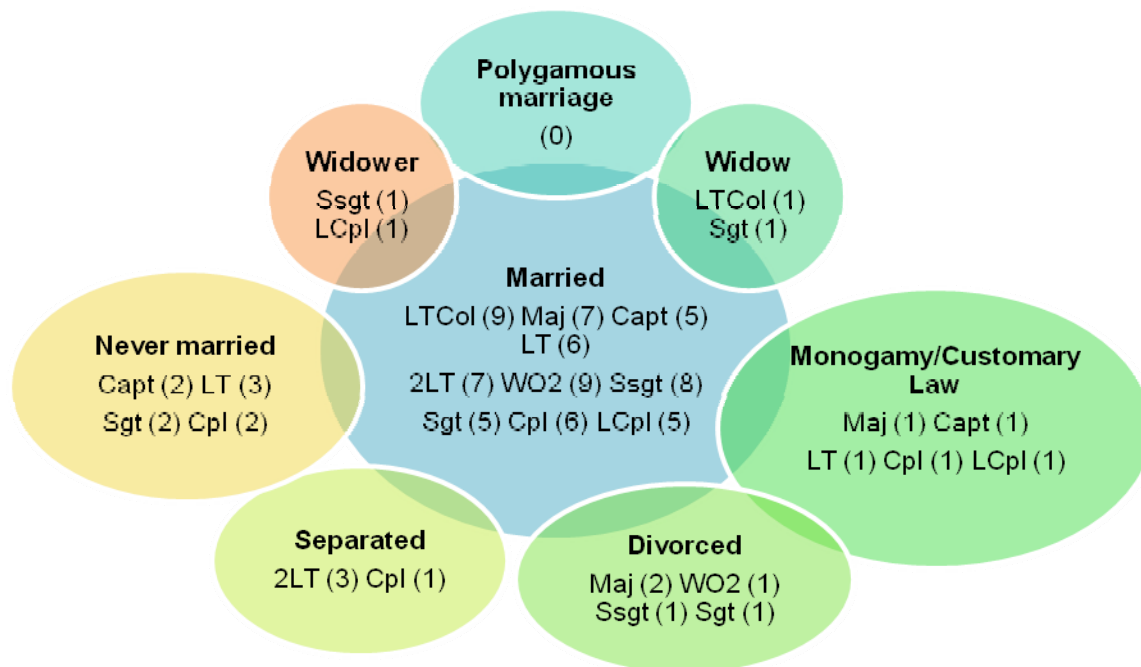
According to the data collected the main religion in the area of Potchefstroom is Christianity. Prior 1994 during the time of conscription in the former SADF (South African Defence Force) Christianity as a religion were dominating other religions. In this new dispensation Christianity (94%) is still dominating other religions in the SANDF. The minority is Islam (4%), followed by the African Traditional Religion (2%).

It is interesting to note that during the collection of data no members are belonging to Atheism and other unknown religions. This stands to reason that soldiers belong to the multi-religions and at the same time SANDF is multi-religious force.

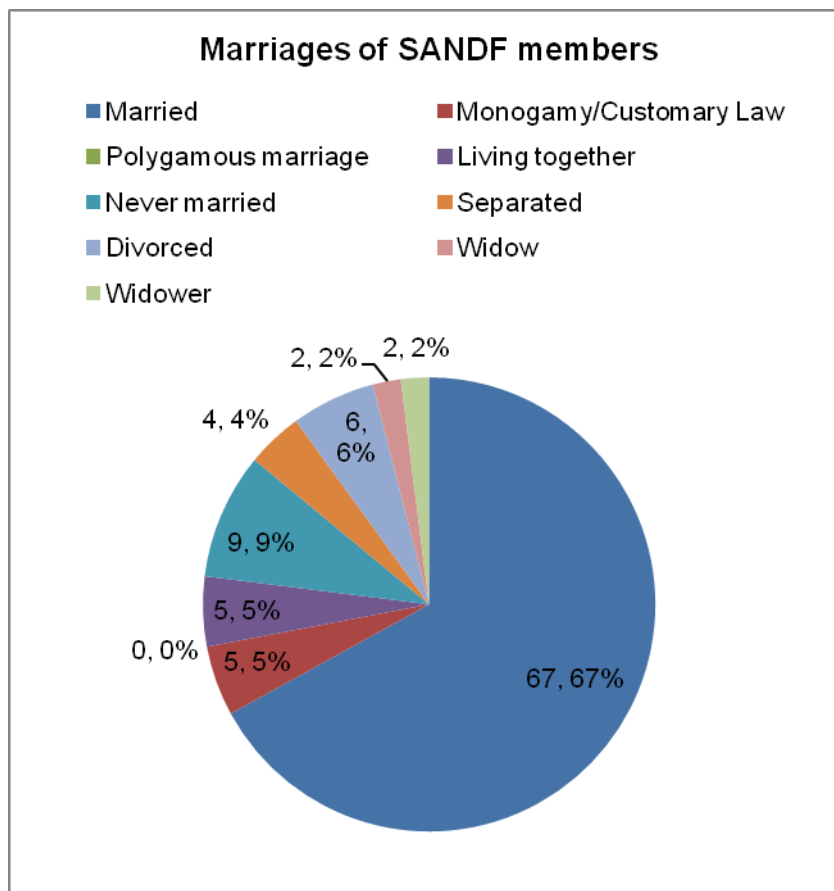
All religions that have been identified in this figure play a major role in the marriages of the SANDF members. Every religion has developed values and norms that are utilized to sustain the marriages. Chaplains ought to be well informed with these values and norms in their units. Chaplains should also identify these good values, norms, and to inculcate them in their pastoral counselling in order to sustain and support soldiers' marriages in their units.

4.5 MARITAL STATUS

4.5.1 Different types of marriages



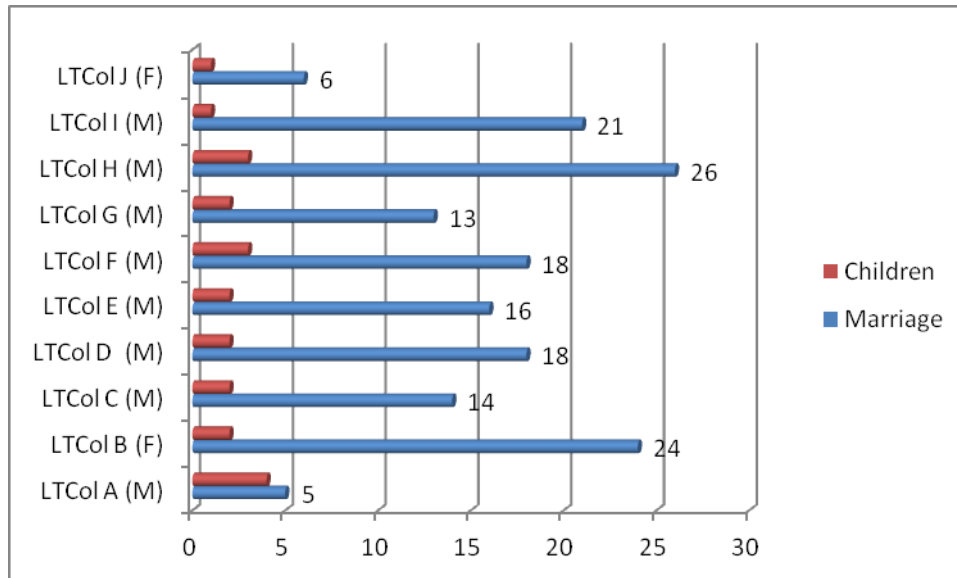
4.5.2 Different types of marriages



In this graph different marriages of SANDF soldiers have been identified. The total of married soldiers is (67%), monogamy/customary law (5%), Polygamous marriage (0%), living together as if married (5%), never married (9%), separated (4%), divorced (6%), widow (2%), and widower (2%). The highest percentage (68%) indicates that soldiers are married men and women. It stands to reason that they are breadwinners in their respective families. According to the six percent (6%) of divorce, it is evident that divorce is still a threatening factor with regard to the marriages of SANDF members around Potchefstroom units. This percentage is higher in the SANDF as a whole.

4.6 NUMBER OF YEARS IN MARRIAGE AND THE NUMBER OF CHILDREN

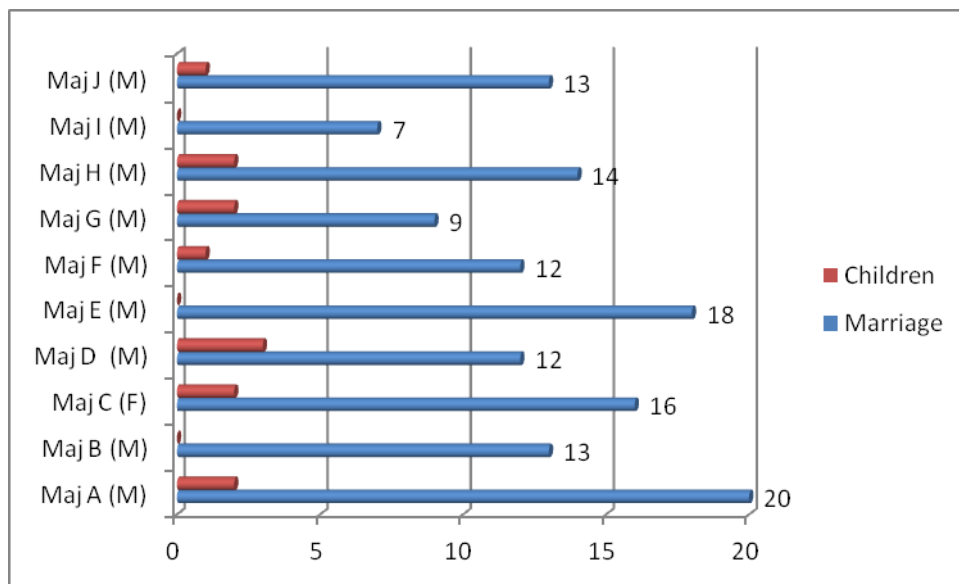
4.6.1 Marriage and Children of Lieutenant Colonels



M = Male and F = Female

LTCol A (M) marriage years (5) children (4), LTCol B (F) marriage years (24)(widow) children (2), LTCol C (M) marriage years (14) children (2), LTCol D (M) marriage years (18) children (2), LTCol E (M) marriage years (16) children (2), LTCol F (M) marriage years (18) children (3), LTCol G (M) marriage years (13) children (2), LTCol H (M) marriage years (26) children (3), LTCol I (M) marriage years (21) child (1), LTCol J (F) marriage years (6) child (1).

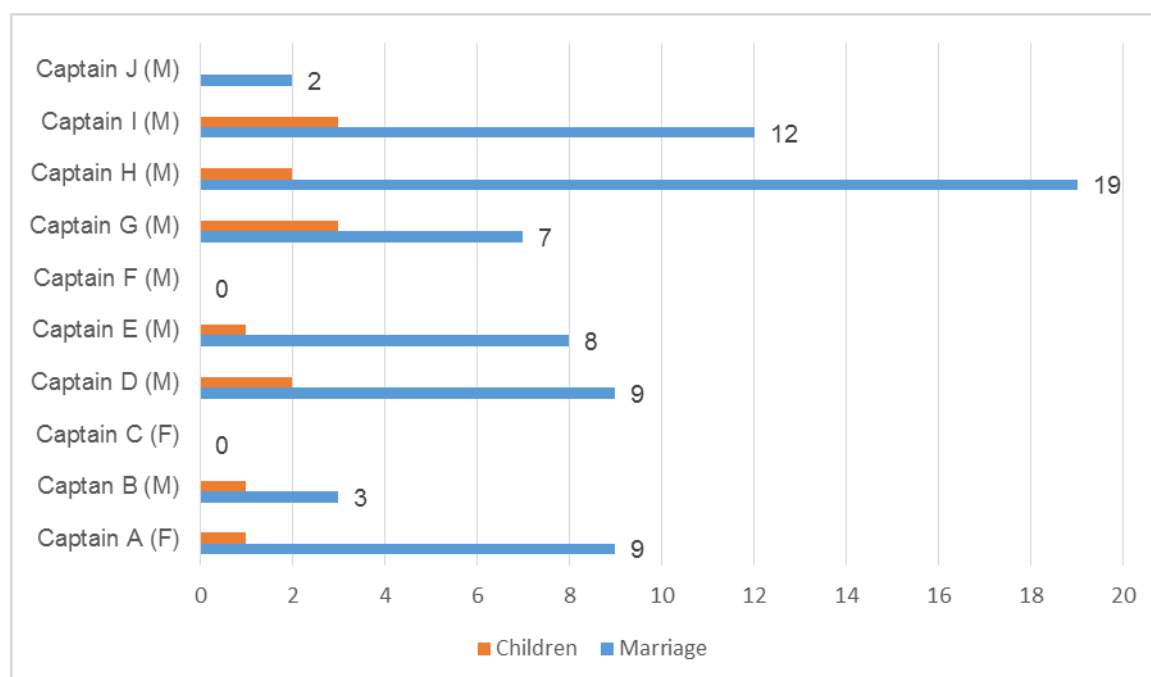
4.6.2 Marriage and Children of Majors



M = Male and F = Female

Maj A (M) marriage years (20) and children (2), Maj B (M) marriage years (13) and children (0), Maj C (F) marriage years (16)(divorced) and children (2), Maj D (M) marriage years (12)(customary law marriage) and children (3), Maj E (M) marriage years (18) and children (0), Maj F (M) marriage years (12) and child (1), Maj G (M) marriage years (9)(divorced) and children (2), Maj H (M) marriage years (14) and children (2), Maj I (M) marriage years (7)(divorced) and children (0), Maj J (M) marriage years (13) and child (1).

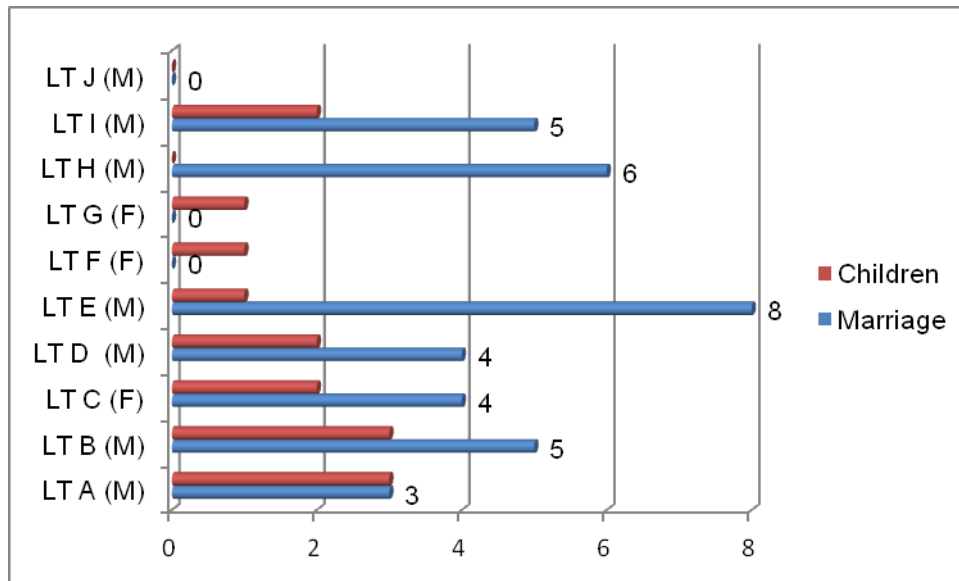
4.6.3 Marriage and Children of Captains



M = Male and F = Female

Captain A (F) marriage years (9) and child (1), Captain B (M) living together (3) and child (1), Captain C (F) never married (0) and children (0), Captain D (M) marriage years (9)(customary marriage) and children (2), Captain E (M) marriage years (8) and child (1), Captain F (M) never married (0) and children (0), Captain G (M) marriage years (7) and children (3), Captain H (M) marriage years (19) and children (2), Captain I (M) marriage years (12) and children (3), Captain J (M) marriage years (2)(living together) and child (0).

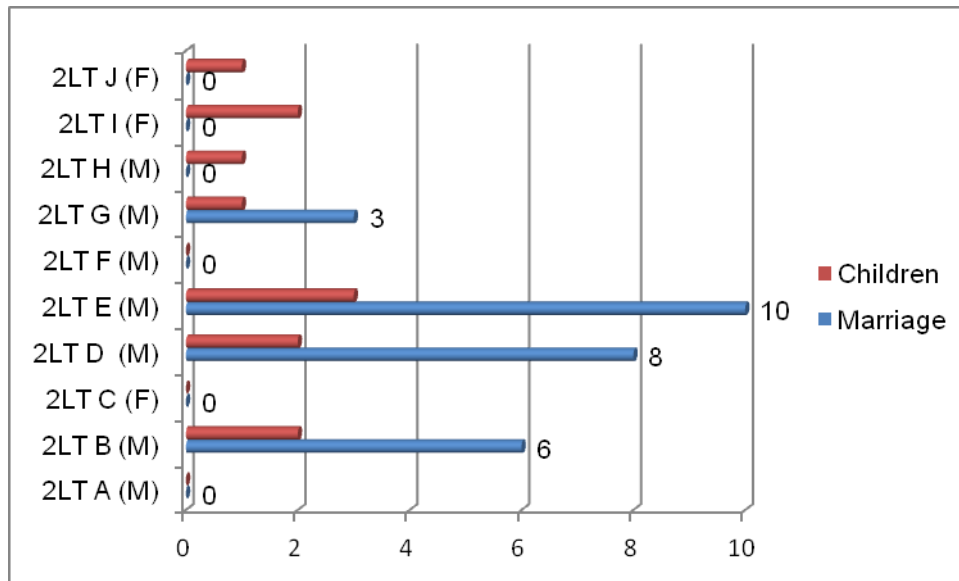
4.6.4 Marriage and Children of Lieutenants



M = Male and F = Female

LT A (M) marriage years (3) and child (3), LT B (M) marriage years (5)(customary law) and children (3), LT C (F) marriage years (4) and children (2), LT D (M) marriage years (4) and children (2), LT E (M) marriage years (8) and child (1), LT F (F) never married (0) and child (1), LT G (F) never married (0) and child (1), LT H (M) marriage years (6) and children (0), LT I (M) marriage years (5) and children (2), LT J (M) never married (0) and children (0).

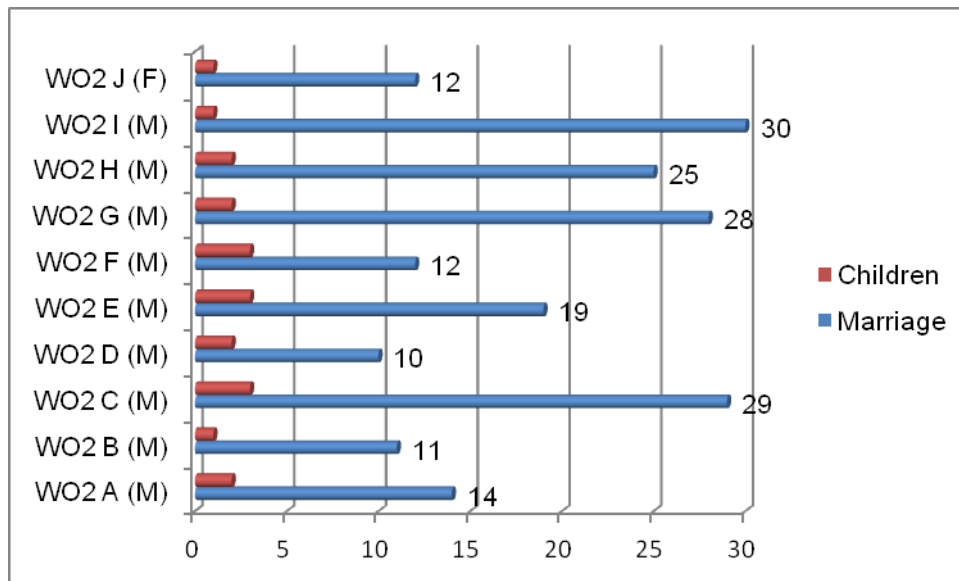
4.6.5 Marriage and Children of Second Lieutenants



M = male and F = Female

2LT A (M) separated, 2LT B (M) marriage years (6)(customary law) and children (2), 2LT C (F) separated, 2LT D (M) marriage years (8) and children (2), 2LT E (M) marriage years (10) and children (3), 2LT F (F) marriage years (16) and children (4), 2LT G (F) marriage years (3) and child (1), 2LT H (M) marriage years (17) and children (2), 2LT I (F) marriage years (11) and children (2), 2LT J (F) separated (0) and child (1).

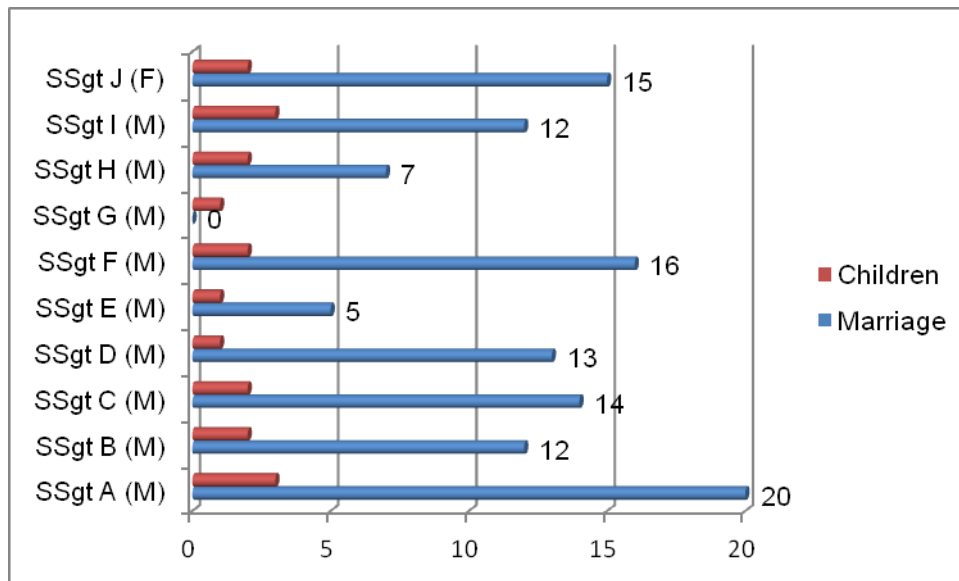
4.6.6 Marriage and Children of Warrant Officers



M = Male and F = Female

WO2 A (M) marriage years (14) and children (2), WO2 B (M) marriage years (11) and children (1), WO2 C (M) marriage years (29) and children (3), WO2 D (M) marriage years (10) and children (2), WO2 E (M) marriage years (19) and children (3), WO2 F (M) marriage years (12) and children (3), WO2 G (M) marriage years (28) and children (1), WO2 H (M) marriage years (25) and children (2), WO2 I (M) marriage years (30) and child (1), WO2 J (F) marriage years (12) and child (1).

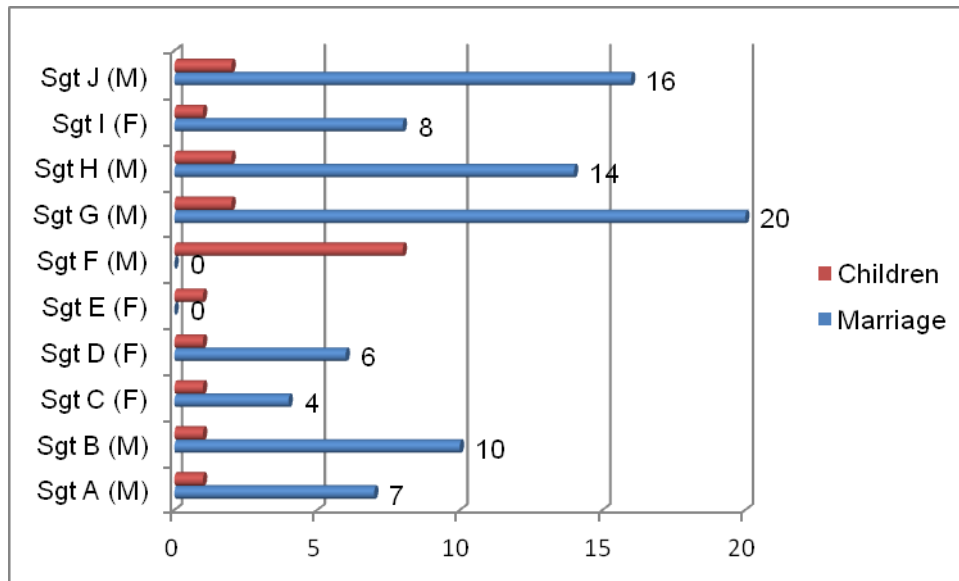
4.6.7 Marriage and Children of Staff-sergeants



M = Male and F = Female

SSgt A (M) marriage years (20) and children (3), SSgt B (M) marriage years (12) and children (2), SSgt C (M) marriage years (14) and children (2), SSgt D (M) marriage years (13) and child (1), SSgt E (M) marriage years (5) and child (1), SSgt F (M) marriage years (16) and children (2), SSgt G (M) never married (0) and child (1), SSgt H (M) divorced (7) and children (2), SSgt I (M) marriage years (12) and children (3), SSgt J (F) marriage years (15) and child (2).

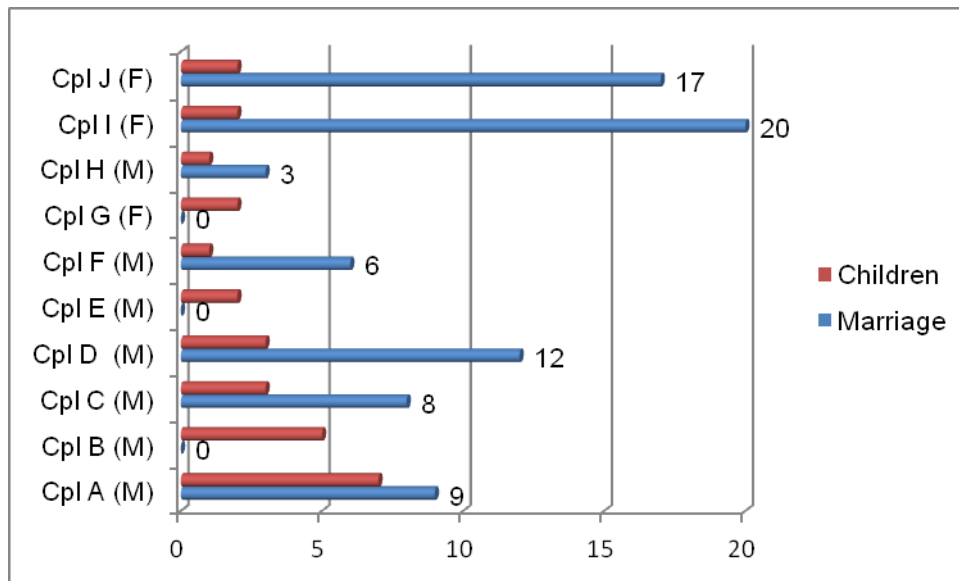
4.6.8 Marriage and Children of Sergeants



M = Male and F = Female

Sgt A (M) living together (7) and child (1), Sgt B (M) marriage years (10) and children (1), Sgt C (F) marriage years (4) and child (1), Sgt D (F) widow (6) and child (1), Sgt E (F) never married (0) and child (1), Sgt F (M) never married (0) and children (8), Sgt G (M) marriage years (20) and children (2), Sgt H (M) marriage years (divorced) (14) and children (2), Sgt I (M) marriage years (8) and child (1), Sgt J (F) marriage years (16) and children (2).

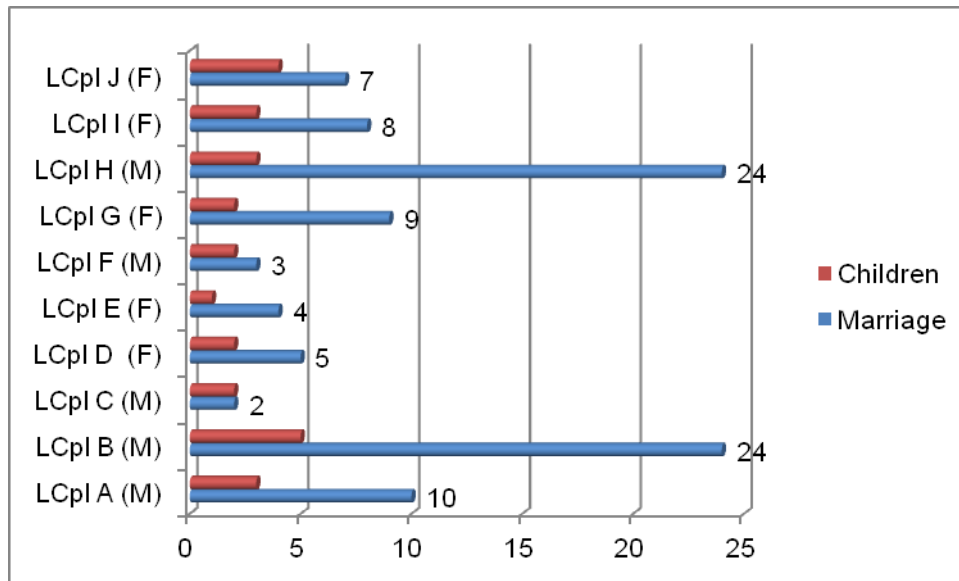
4.6.9 Marriage and Children of Corporals



M = Male and F = Female

Cpl A (M) customary law (9) and children (7), Cpl B (M) never married (0) and children (5), Cpl C (M) marriage years (8) and children (3), Cpl D (M) marriage years (12) and children (3), Cpl E (M) never married (0) and children (2), Cpl F (M) marriage years (6) and child (1), Cpl G (M) separated and child (1), Cpl H (M) marriage years (3) and child (1), Cpl I (F) marriage years (20) and children (2), Cpl J (F) marriage years (17) and children (2).

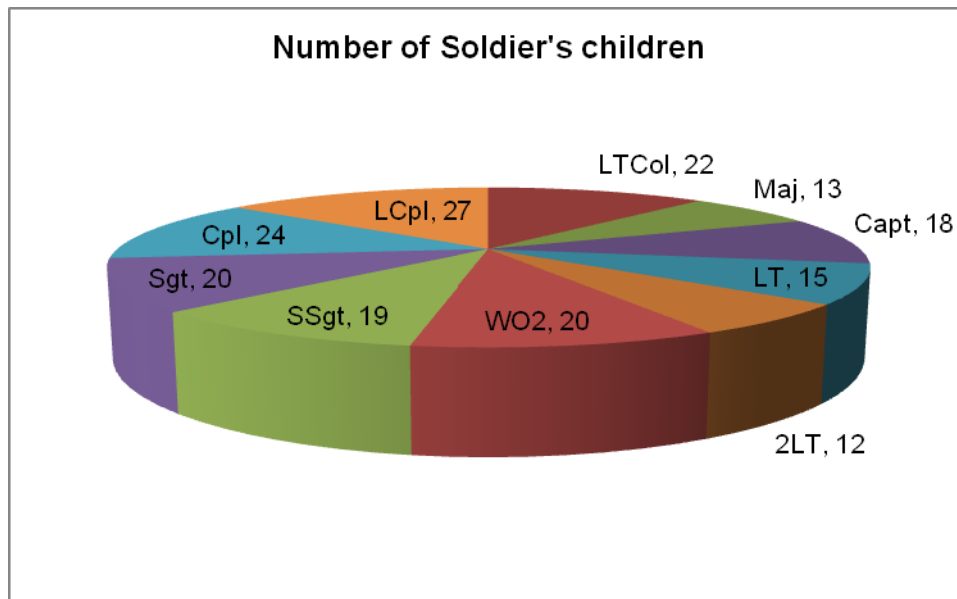
4.6.10 Marriage and Children of Lance Corporals



M = Male and F = Female

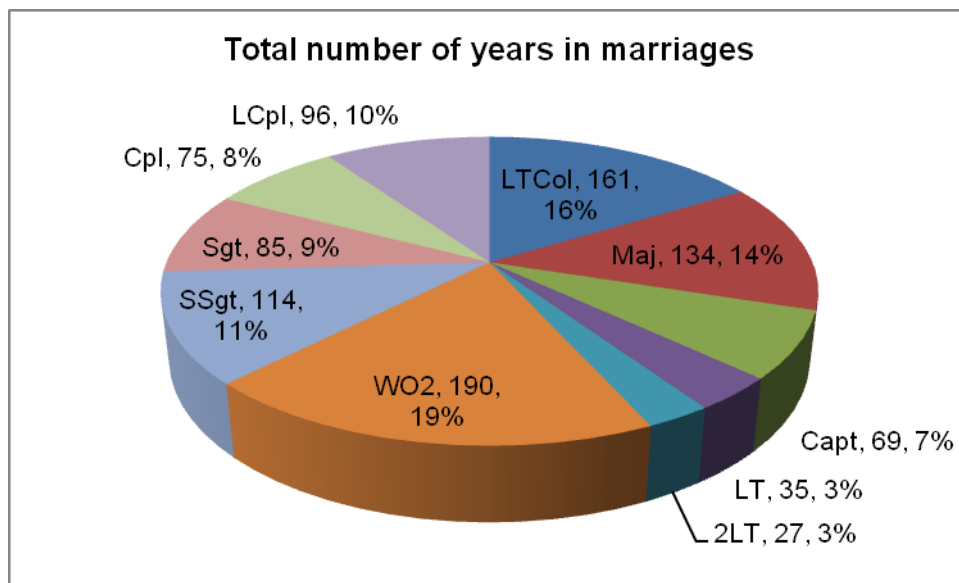
LCpl A (M) marriage years (10) and children (3), LCpl B (M) marriage years (24) and children (5), LCpl C (M) marriage years (2) and children (2), LCpl D (F) marriage years (5) and children (2), LCpl E (F) marriage years (4) and child (1), LCpl F (M) living together (3) and children (2), LCpl G (M) living together (9) and children (2), LCpl H (M) customary law (24) and children (3), LCpl I (M) divorced (8) and children (3), LCpl J (M) widower (7) and children (4).

4.6.11 Total number of Soldiers' children



The children of the Non-commissioned officers are more than the children of the officers. The children of the non-commissioned officers are (110) whilst the children of the officers are (80). The children of the Lance Corporals are more than other ranks.

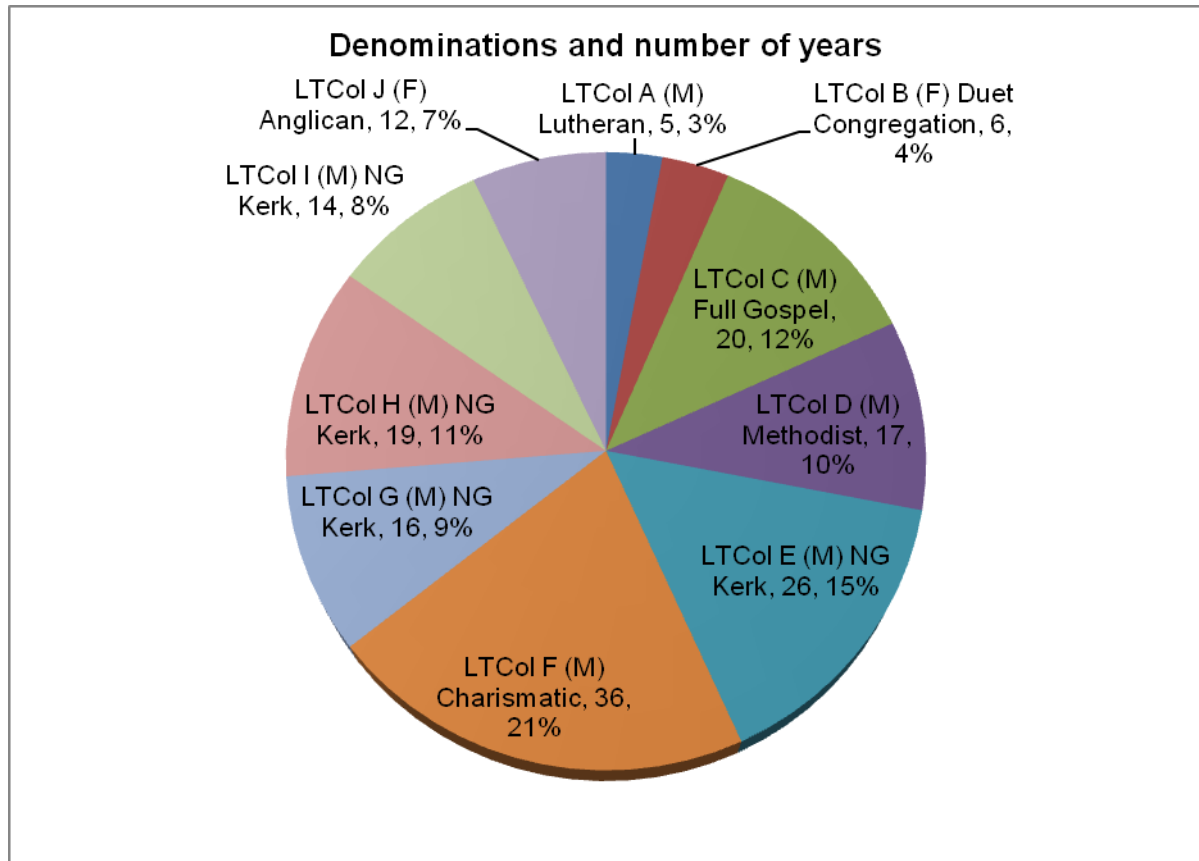
4.6.12 Duration of Soldiers' marriages



The non-commission officers have more years in marriages (560) compared to the officers (426).

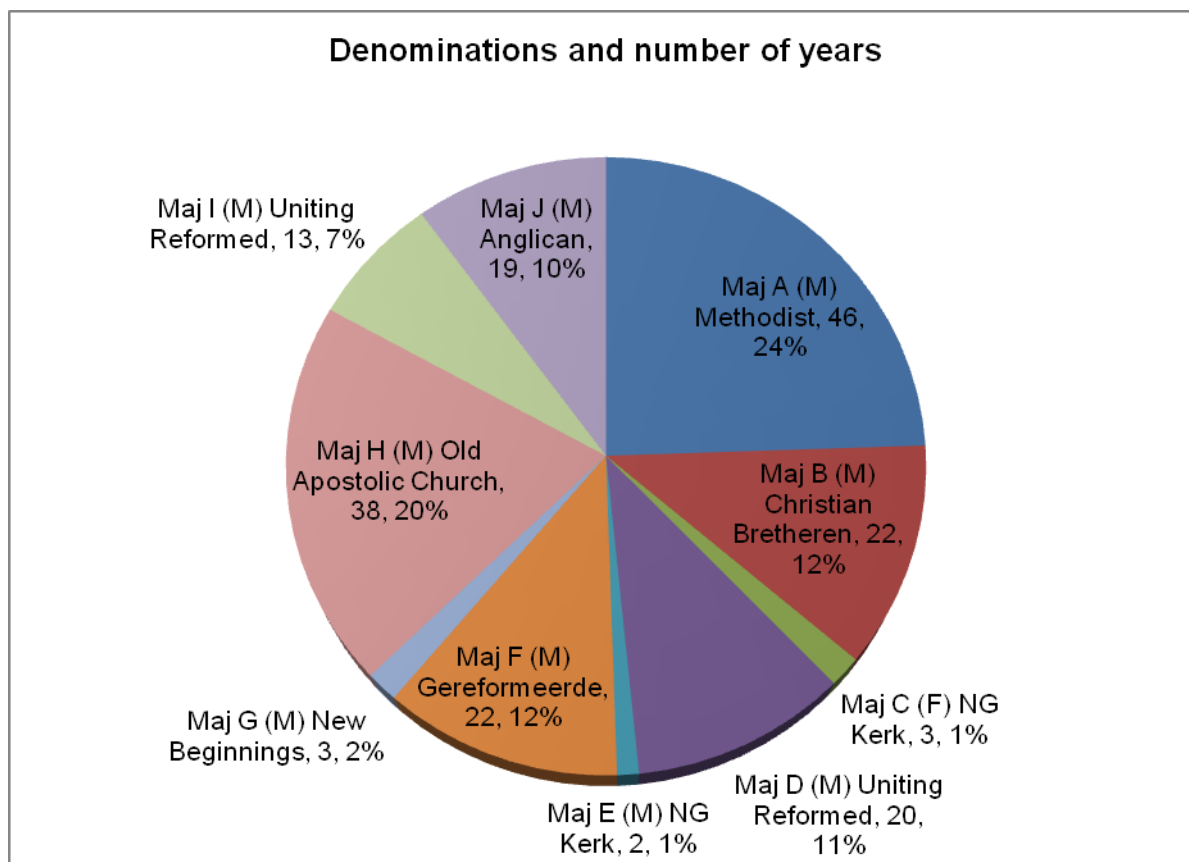
4.7 DENOMINATIONS

4.7.1. Denominations of Lieutenant Colonels and numbers of years in the denomination



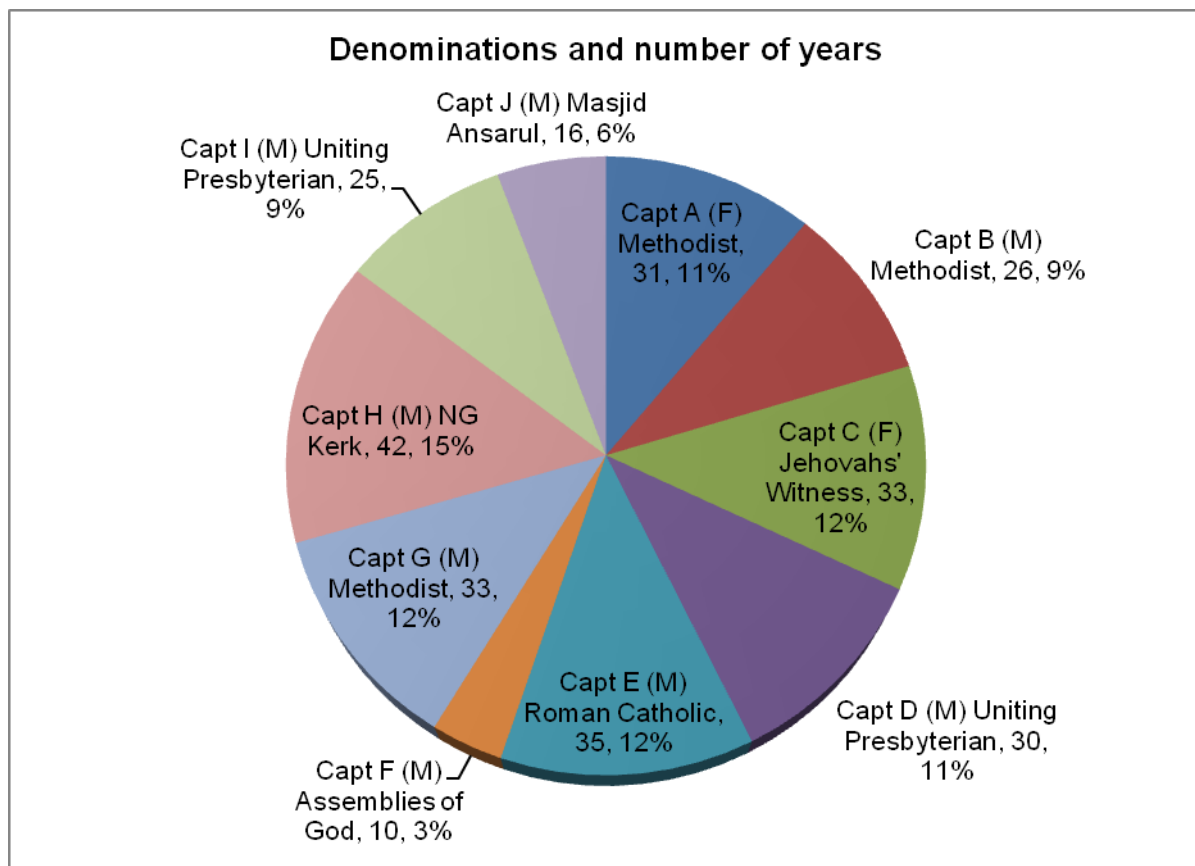
LTCol A (M) Lutheran (5), LTCol B (F) Duet Congregation (6), LTCol C (M) Full Gospel (20), LTCol D (M) Methodist (17), LTCol E (M) NG Kerk (26), LTCol F (M) Charismatic Church (36), LTCol G NG Kerk (16), LTCol H NG Kerk (19), LTCol I NG Kerk (14), LTCol J (F) Anglican (12).

4.7.2 Denominations of Majors and numbers of years in the denomination



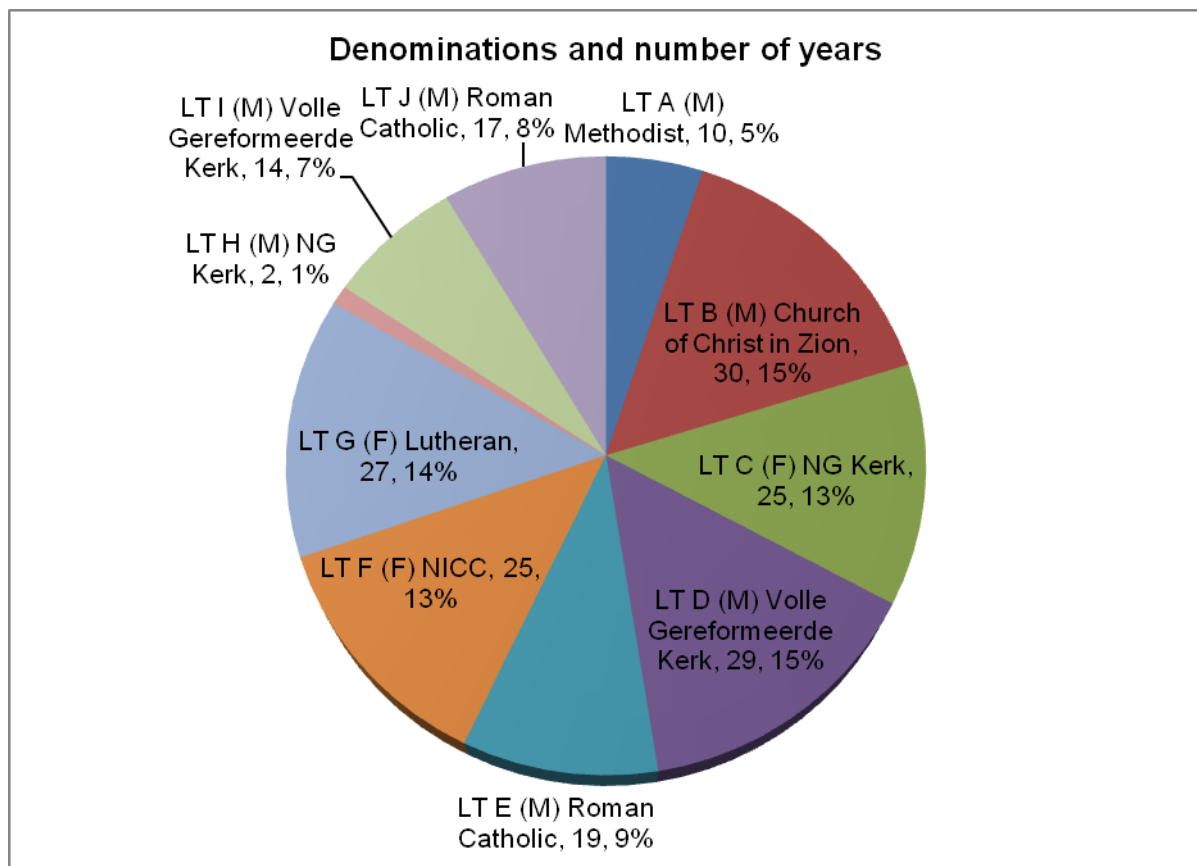
Major A (M) Methodist (46), Major B (M) Christian Bretheren (22), Major C (F) NG Kerk (3) , Major D (M) Uniting Reformed (20), Major E (M) NG Kerk (2), Major F (M) Gereformeerde (22), Major G New Beginnings (3), Major H (M) Old Apostolic (38), Major I (M) Uniting Reformed (13), Major J (M) Anglican (19).

4.7.3 Denominations of Captains and numbers of years in the denomination



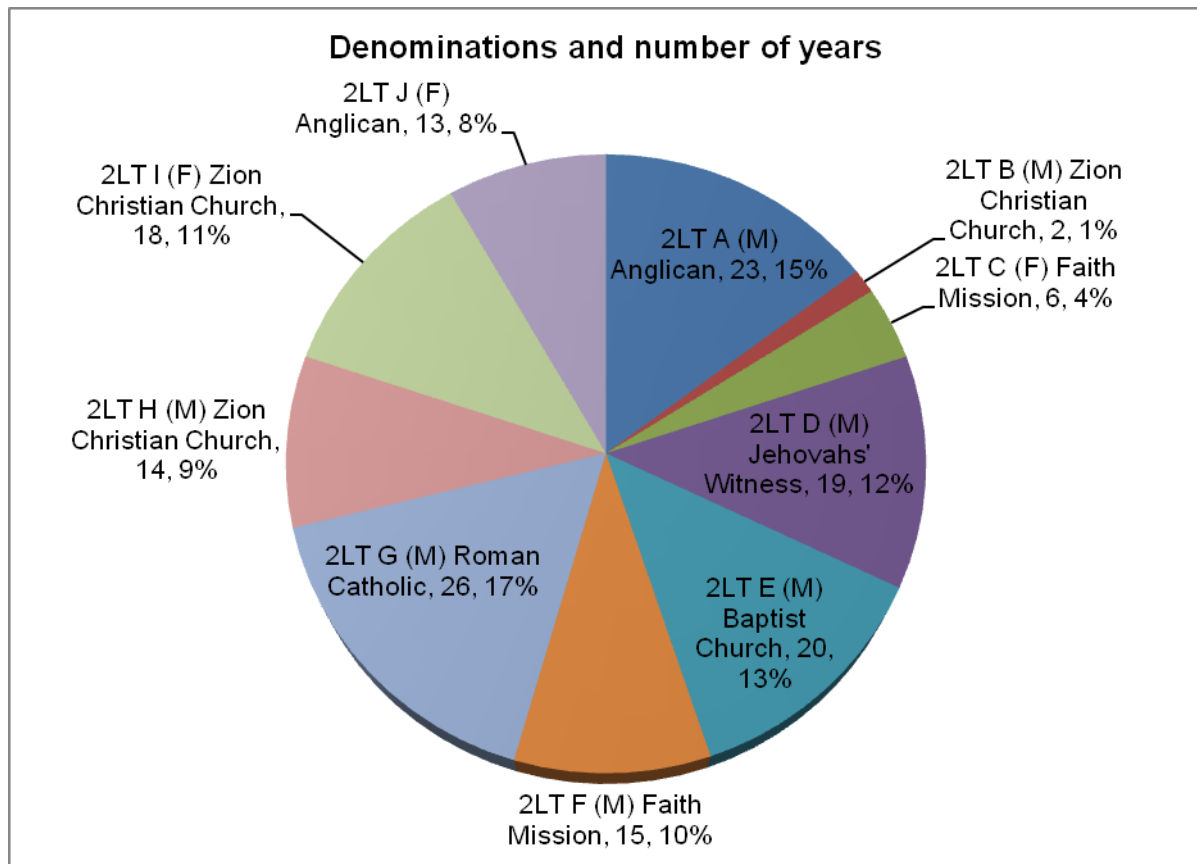
Captain A (F) Methodist (31), Captain B (M) Methodist (26), Captain C (F) Jehovah's Witness (33), Captain D (M) Uniting Presbyterian (30), Captain E (M) Roman Catholic (35), Captain F (M) Assemblies of God (10), Captain G (M) Methodist (33), Captain H (M) NG Kerk (42), Captain I (M) Uniting Presbyterian (25), Captain J (M) Masjid Ansarul (16).

4.7.4 Denominations of Lieutenants and numbers of years in the denomination



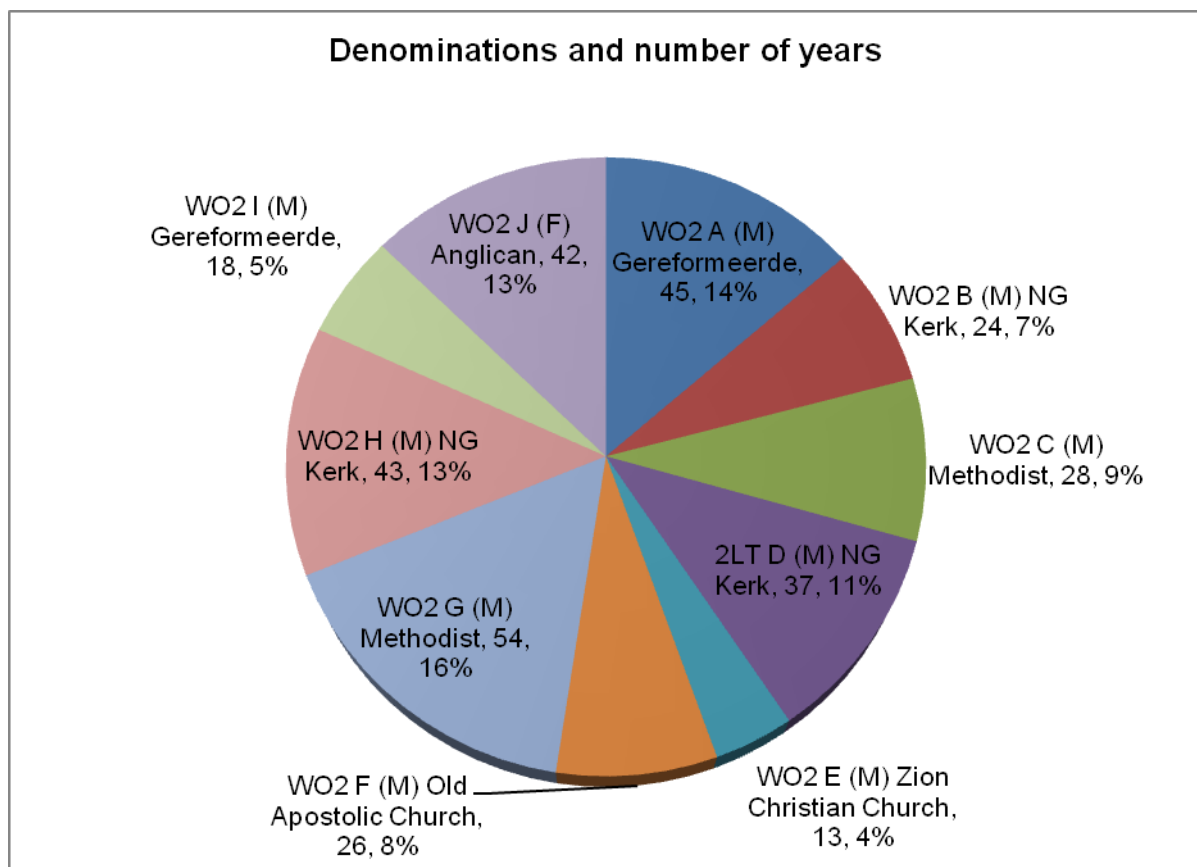
LT A (M) Methodist (10), LT B (M) Church of Christ in Zion (30), LT C (F) NG Kerk (25) , LT D (M) Gereformeerde Kerk (29), LT E (M) Roman Catholic (25), LT F (F) NICC (25), G (F) Lutheran (27),LT H (M) NG Kerk (2), LT I (M) Gereformeerde Kerk (14), LT J (M) Roman Catholic (17).

4.7.5 Denominations of Second Lieutenants and numbers of years in the denomination



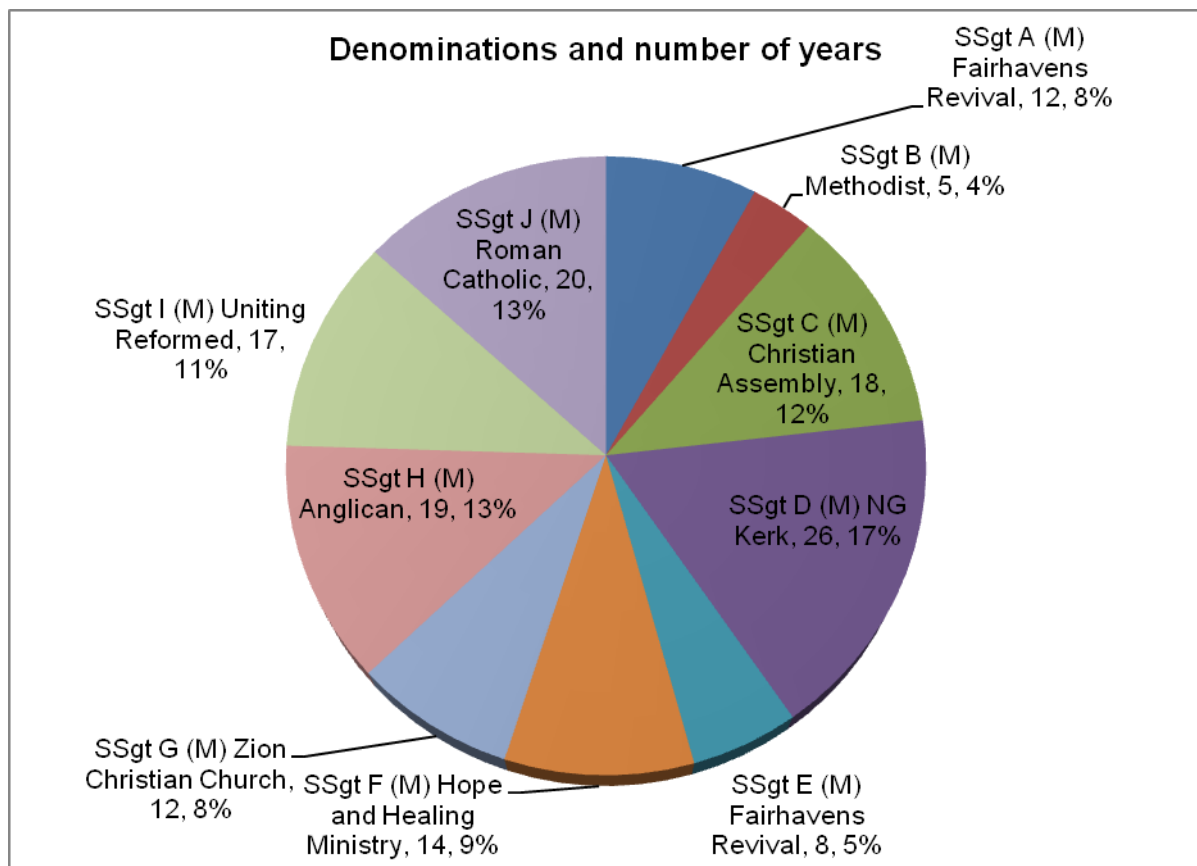
2LT A (M) Anglican (23), 2LT B (M) Zion Christian Church (2), 2LT C (F) Faith Mission (6) , 2LT D (M) Jehovah's' Witness (19), 2LT E (M) Baptist Church (20), 2LT F (F) Faith Mission (15), 2LT G (M) Roman Catholic (26), 2LT H (M) Christian Church (14), 2LT I (F) Zion Christian Church (18), 2LT J (F) Anglican Church (13).

4.7.6 Denominations of Warrant sergeant majors and numbers of years in the denomination



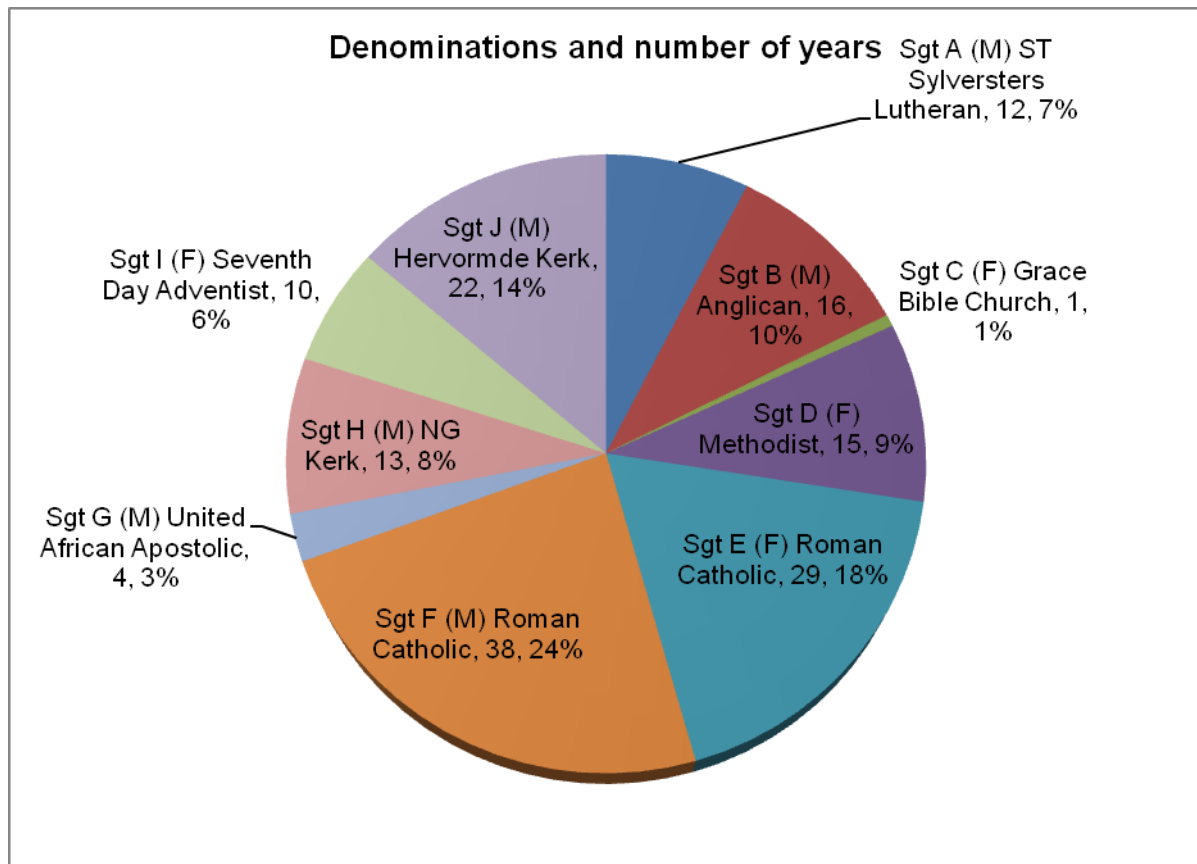
WO2 A (M) Gereformeerde Kerk (45), WO2 B (M) NG Kerk (24), WO2 C (M) Methodist (28) , WO2 D (M) NG Kerk (37), WO2 E (M) Zion Christian Church (13), WO2 F (M) Apostolic Church (26), WO2 G (M) Methodist (54), WO2 H (M) NG Kerk (43), WO2 I (M) Gereformeerde Kerk (18), WO2 J (F) Anglican Church (42).

4.7.7 Denominations of Staff-sergeants and numbers of years in the denomination



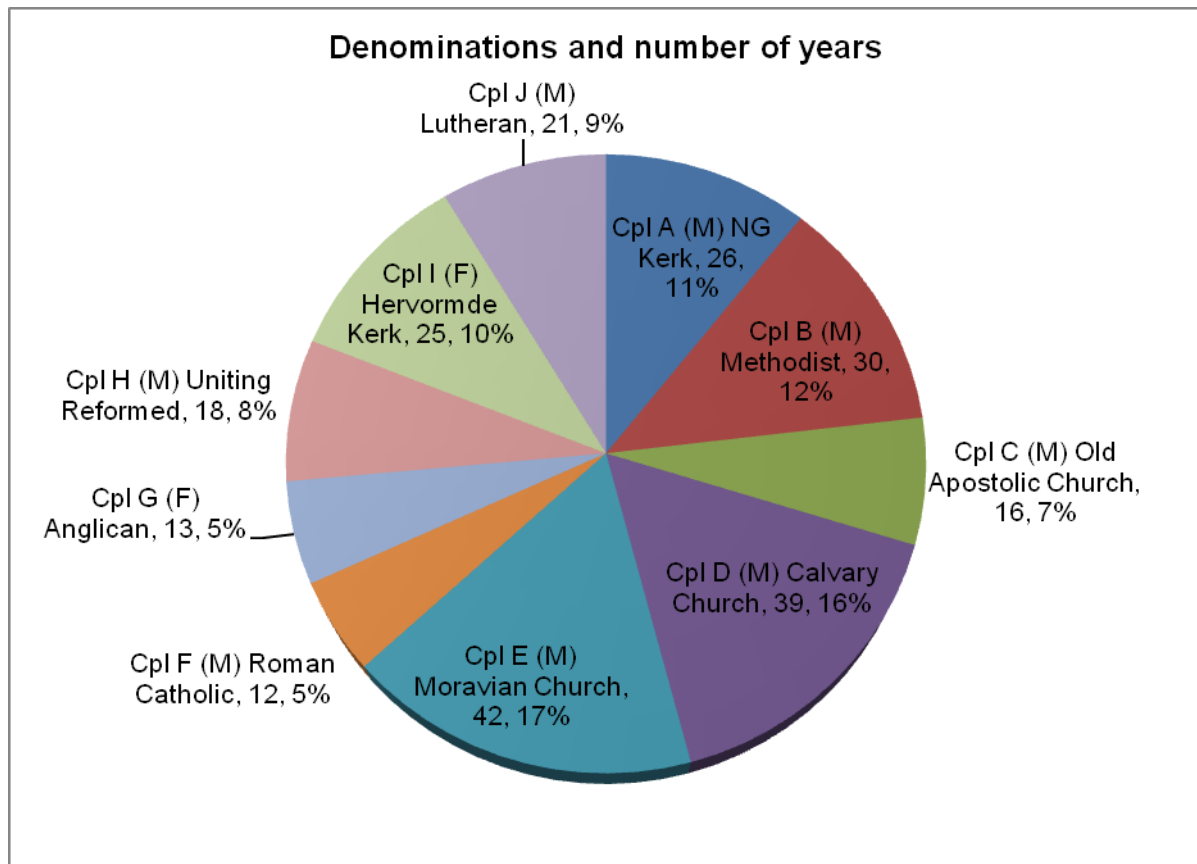
SSgt A (M) Fairhaven's Revival Church (12), SSgt B (M) Methodist (5), SSgt C (M) Christian Assembly (18) , SSgt D (M) NG Kerk (26), SSgt E (M) Fairhaven's Revival Church (8), SSgt F (M) Hope and Healing Ministry (14), SSgt G (M) Zion Christian Church (12), SSgt H (M) Anglican Church (19), SSgt I (M) Uniting Reformed Church (17), SSgt J (M) Roman Catholic Church (42).

4.7.8 Denominations of Sergeants and numbers of years in the denomination



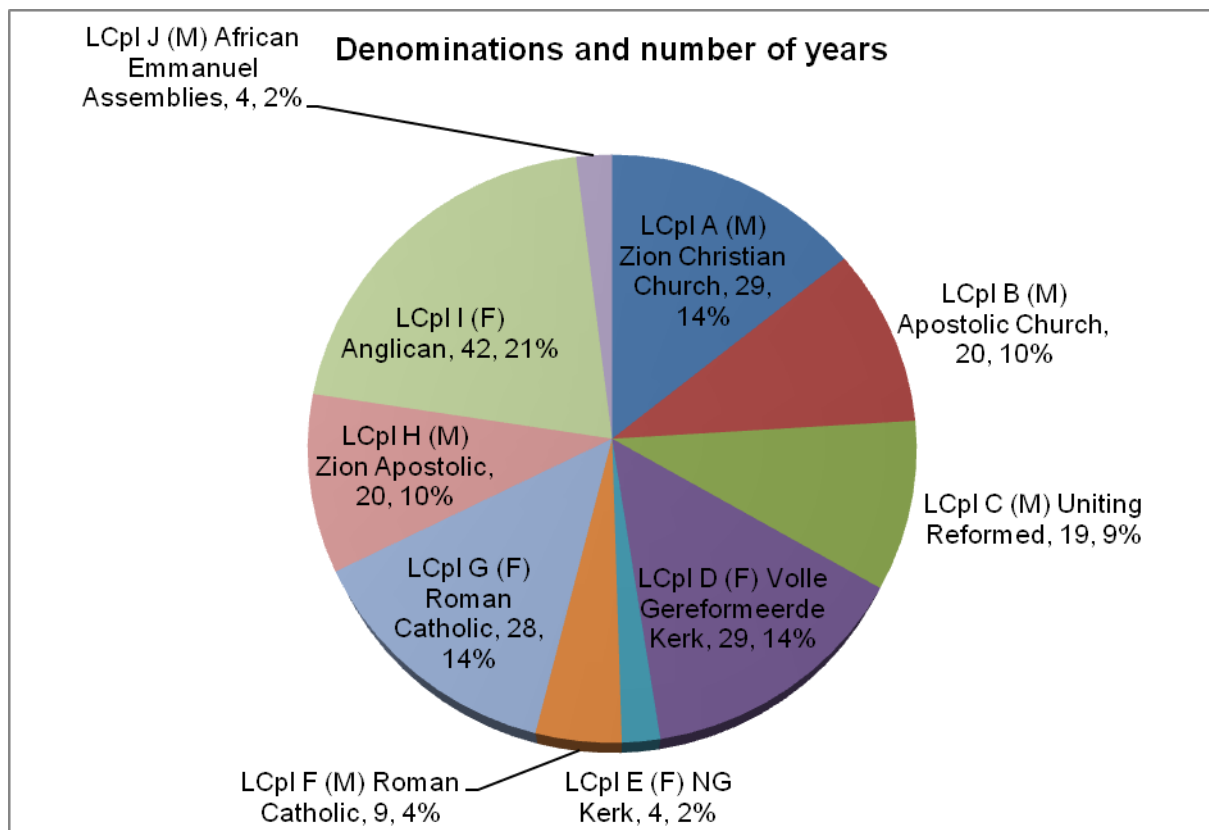
Sgt A (M) ST Sylvester's Lutheran (12), Sgt B (M) Anglican Church (16), Sgt C (F) Grace Bible Church (1), Sgt D (F) Methodist (15), Sgt E (F) Roman Catholic (29), Sgt F (M) Roman Catholic (38), Sgt G (M) United African Apostolic (4), Sgt H (M) NG Kerk (13), Sgt I (F) Seventh Day Adventist (10), Sgt J (M) Hervormde Kerk (22).

4.7.9 Denominations of Corporals and numbers of years in the denomination



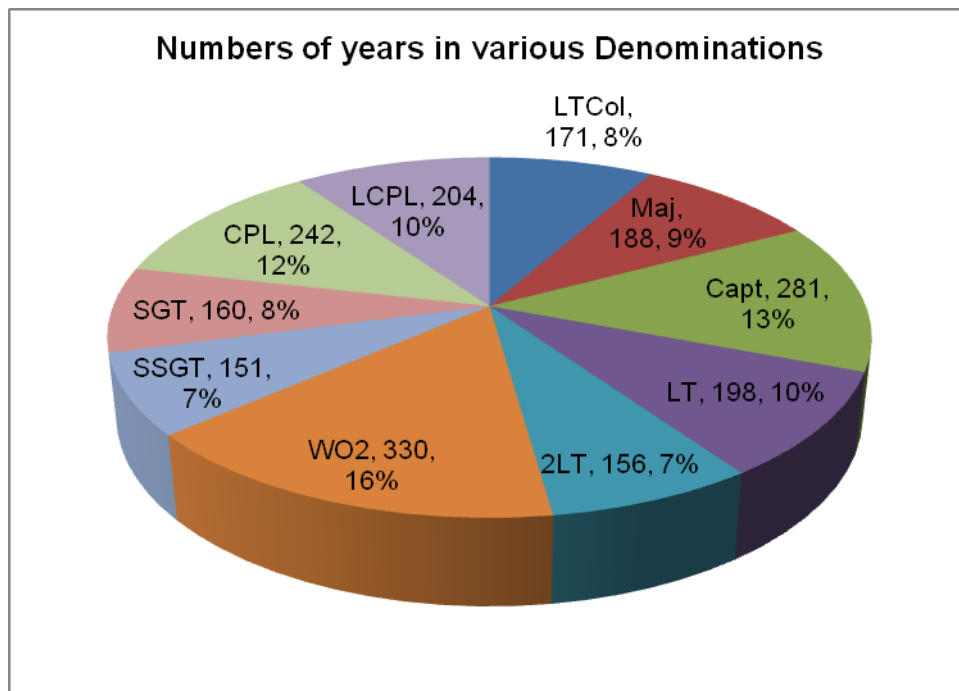
Cpl A (M) NG Kerk (26), Cpl B (M) Methodist (30), Cpl C (M) Apostolic Church (16) , Cpl D (M) Calvary Church (39), Cpl E (M) Moravian Church (42), Cpl F (M) Roman Catholic (12), Cpl G (F) Anglican Church (13), Cpl H (M) Uniting Reformed (18), Cpl I (F) Hervormde Kerk (25), Cpl J (M) Lutheran Church (21).

4.7.10 Denominations of Lance Corporals and numbers of years in the denomination



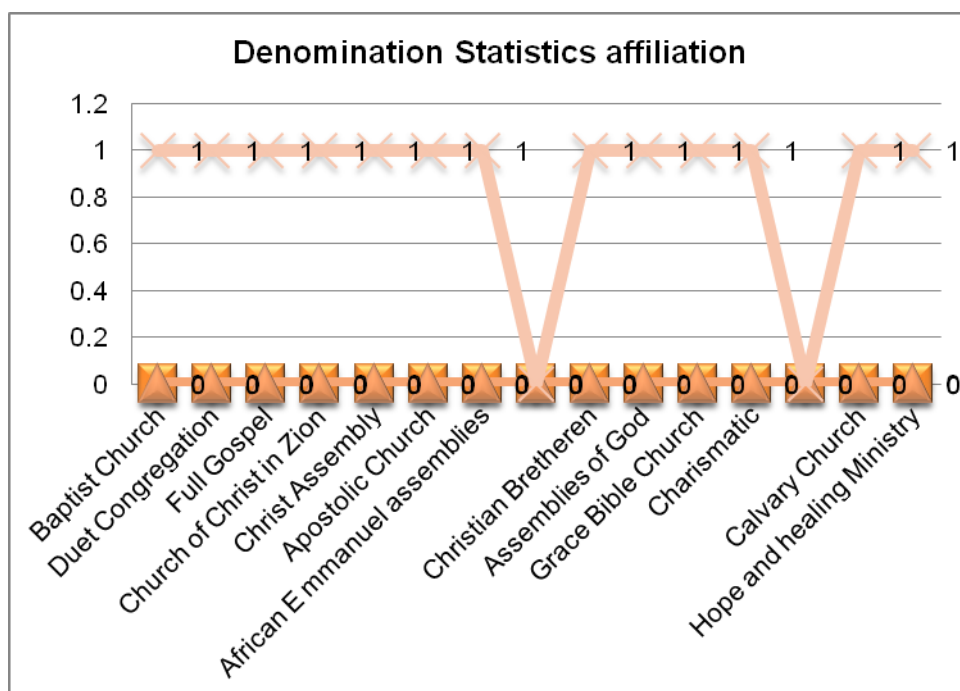
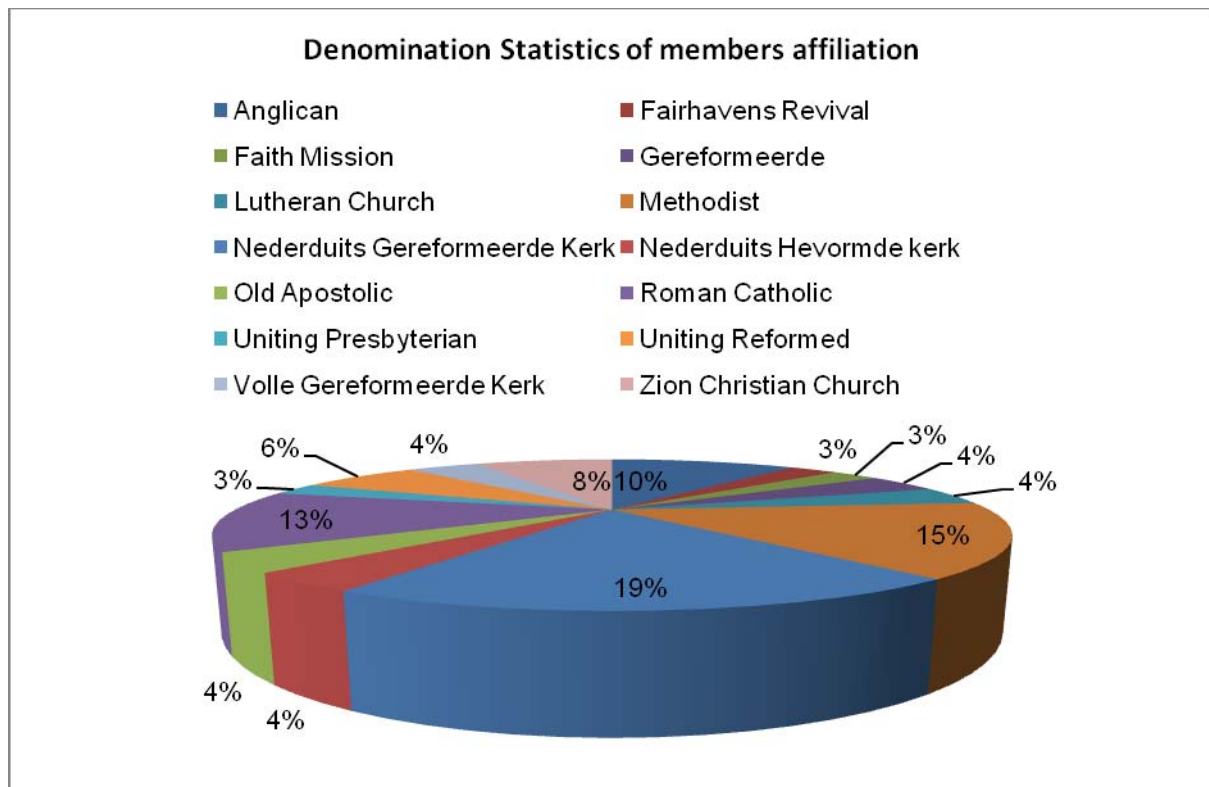
LCpl A (M) Zion Christian Church (29), Cpl B (M) Apostolic Church (20), LCpl C (M) Uniting Reformed Church (19) , LCpl D (F) Volle Gereformeerde Kerk (29), LCpl E (F) NG Kerk (4), LCpl F (M) Roman Catholic (9), LCpl G (F) Roman Catholic (28), LCpl H (M) Zion Apostolic (20), LCpl I (F) Anglican Church (42), LCpl J (M) African Emmanuel Assemblies (4).

4.7.11 Denominations and numbers of years in various denominations



The Non-Commission Officers have more years (1087) than officers (994) with regard to the higher terms of churches affiliations. The Warrant officers who are the custodians of discipline in the military have the highest percentage (cf 16%).

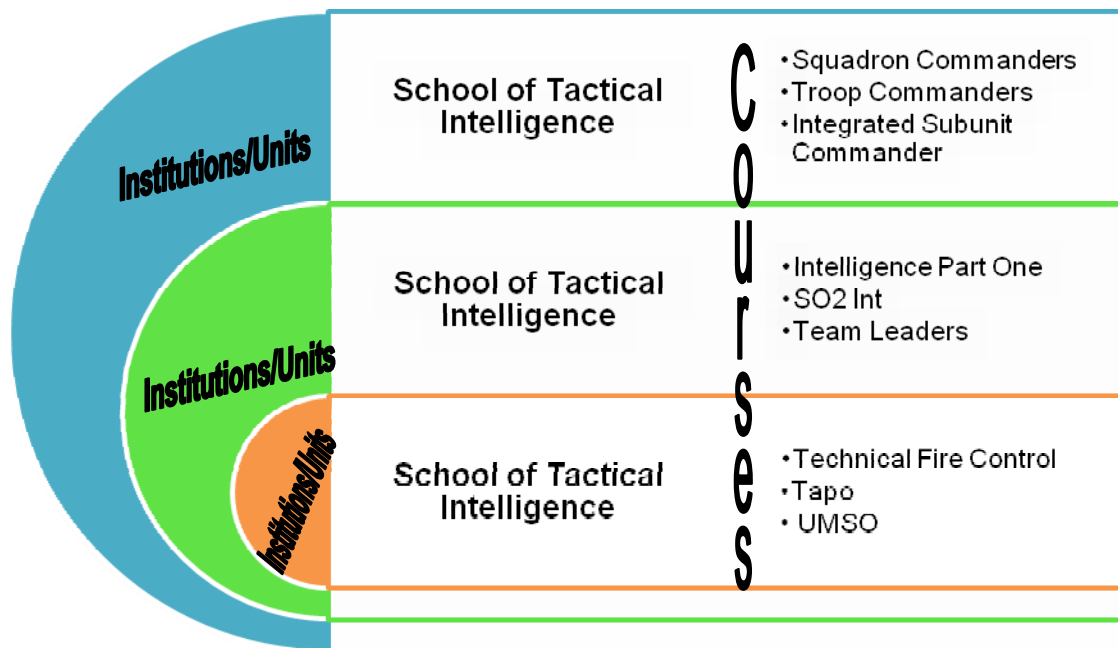
4.7.12 Denominations statistics in terms of affiliations

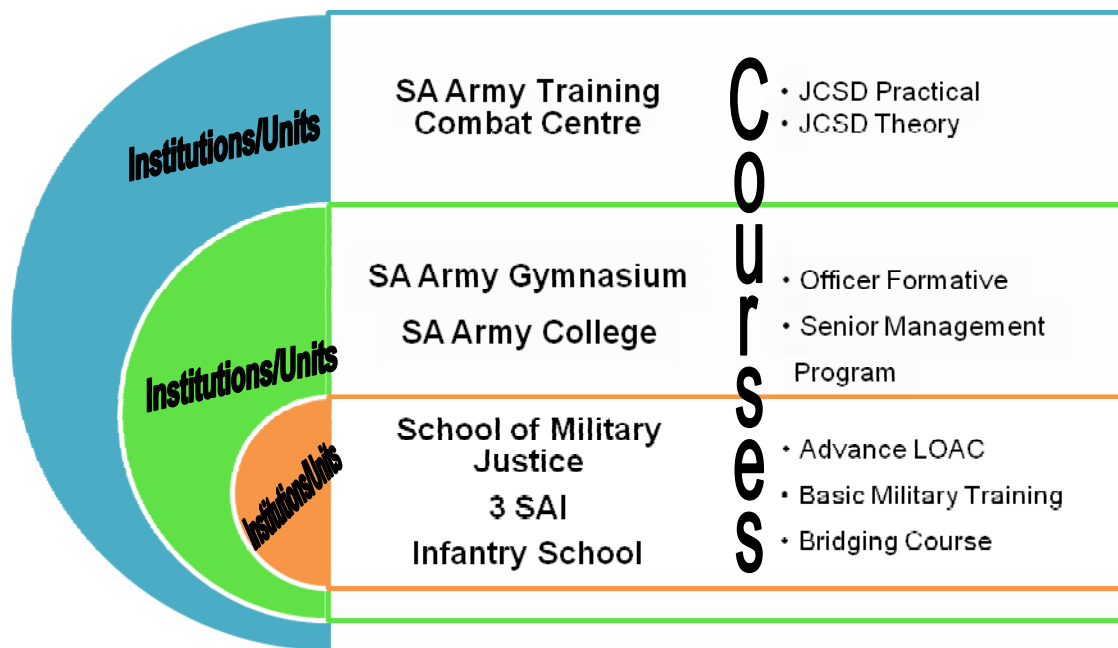


The church that is still dominating in the SANDF around Potchefstroom area is the Nederduits Gereformeerde kerk (19%) followed by the Methodist (15%), Roman Catholic Church (13%) and other churches.

4.8 MILITARY COURSES

4.8.1 Officers Courses





Integrated Subunit Commanders

Years

1995
1999
2001
2003
2004
2008
2009
2011

Intelligence Part One

Years

2005
2008

JCSD Practical

Years

2000
2002
2003
2006
2007
2008
2010
2011

JCSD Theory

Years

1991
1999
2000
2002
2006
2007
2008
2009
2011

Officer Formative

Years

1992
1998
2001
2006
2007
2008
2009

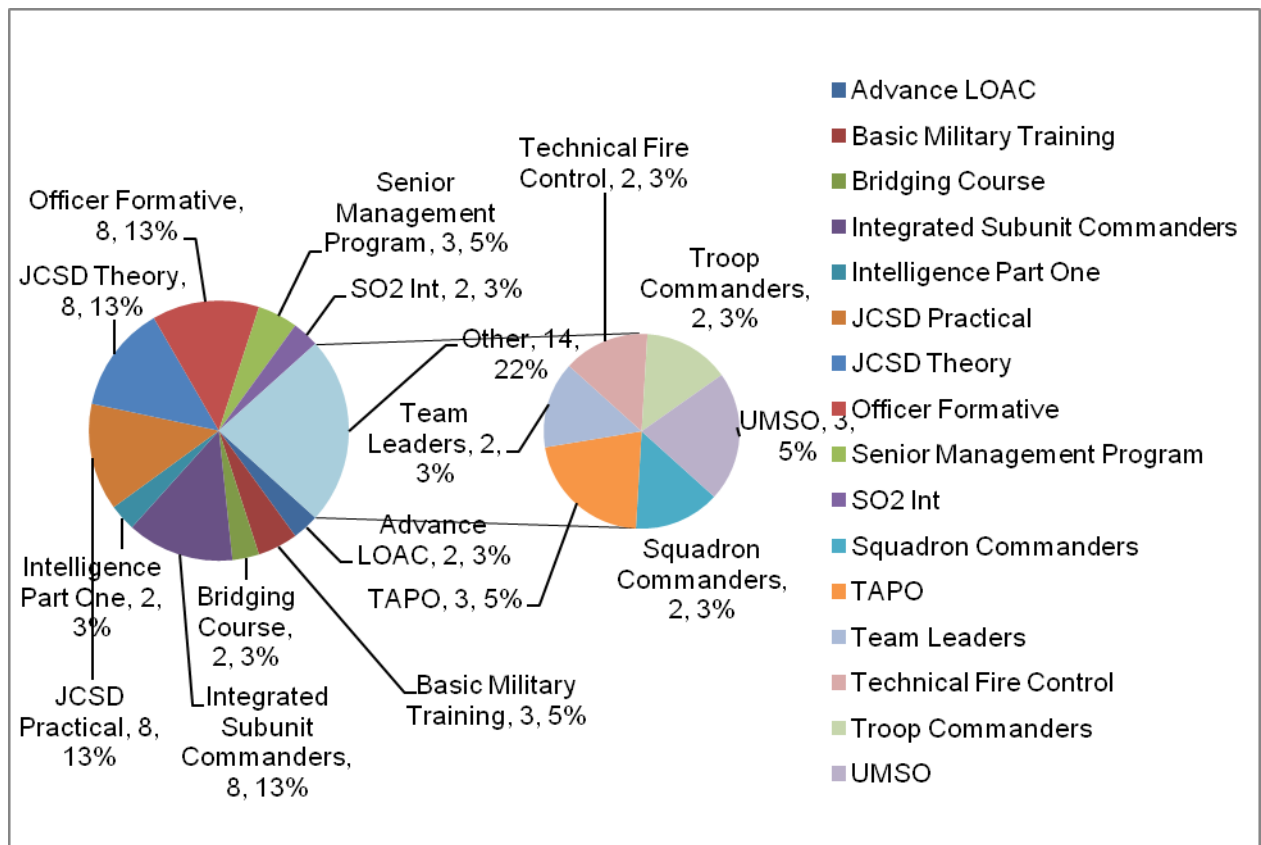
Senior Management Program

Years

2009
2010
2012

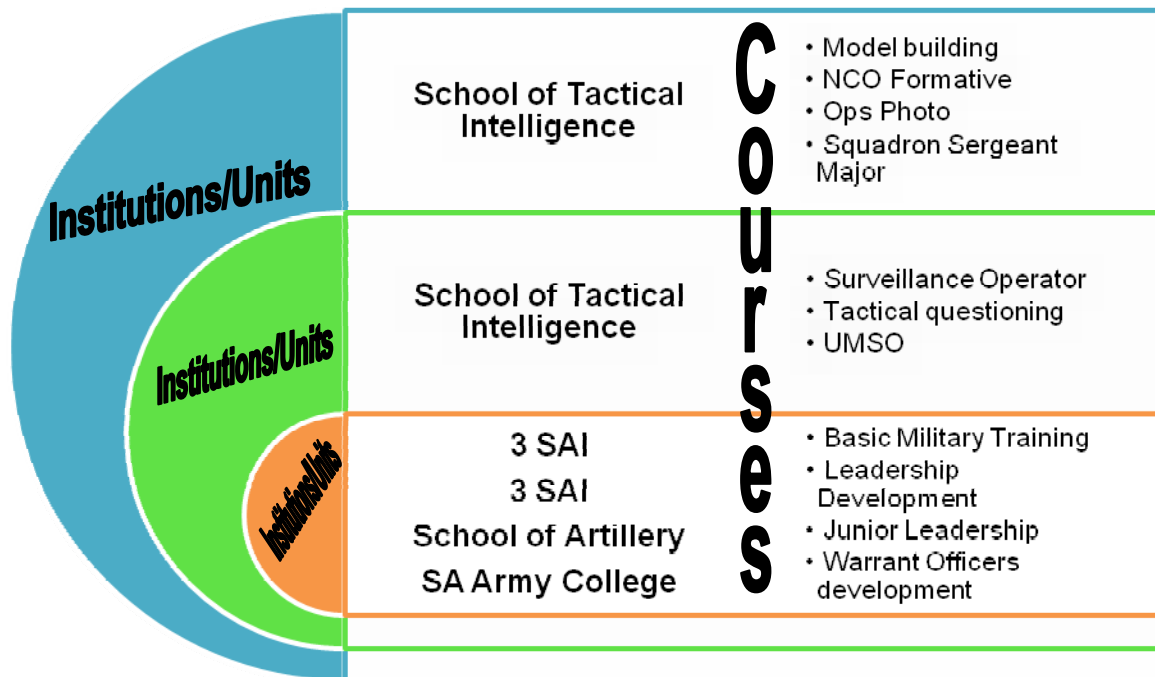


Courses done from 1991 to 2012



Courses done by the Officers that have been identified are sixteen. These courses were done by officers starting from 1991 to 2012. Major courses of the officers are Officer Formative (13%), JCSD Theory (13%), JCSD Practical (13%), and Integrated Subunit Commanders (13%), Advance LOAC (3%), Basic Military Training (5%), Bridging course (3%), Intelligence Part One (3%), Senior Management Program (5%), SO2 Int (3%), Squadron Commanders (3%), Team Leaders (3%), Technical Fire Control (3%), Troop Commanders (3%), and UMSO (5%).

4.8.2 Non Commissioned Officers Courses



Basic Military Training

Years

1985
1989
1990
1995

Junior Leadership

Years

1994
1995
2002

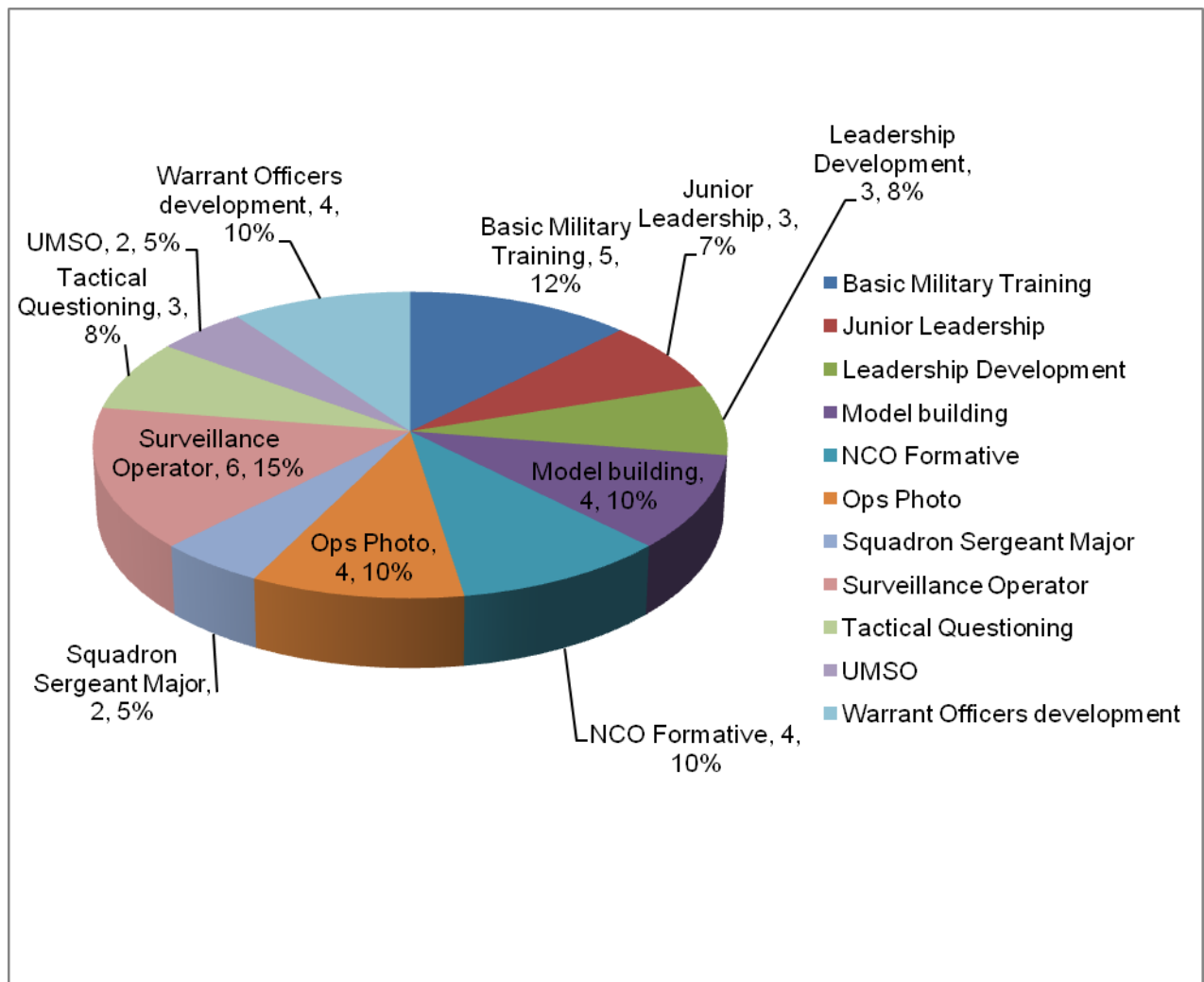
Leadership Development

Years

2008
2009
2010



Courses done from 1985 to 2011



Courses done by the Non-Commissioned Officers that have been identified are eleven. These courses were done by Non-Commissioned officers starting from 1985 to 2011. Major courses of the Non-Commissioned officers are Surveillance Operators (15%), Basic Military Training (12%), Warrant Officer Development (10%), NCO Formative (10%), Model Building (10%) courses, Junior Leadership (7%), Ops Photo (10%), Squadron Sergeant Major (5%), Tactical questioning (8%) and UMSO (5%).

4.9 DEPLOYMENTS

4.9.1 Officers

EXTERNAL DEPLOYMENTS		
Places of deployments	Ranks	Months/Years
Angola	LTCol	March 1985
Burundi	LTCol	2004
DRC	LTCol	October 2003
DRC	LTCol	April 2005
DRC	LTCol	February 2012
Burundi	Maj	2005
Burundi	Maj	January 2003
Burundi	Maj	June 2004
Burundi	Maj	August 2006
Burundi	Maj	February 2008
Sudan	Maj	2004

EXTERNAL DEPLOYMENTS

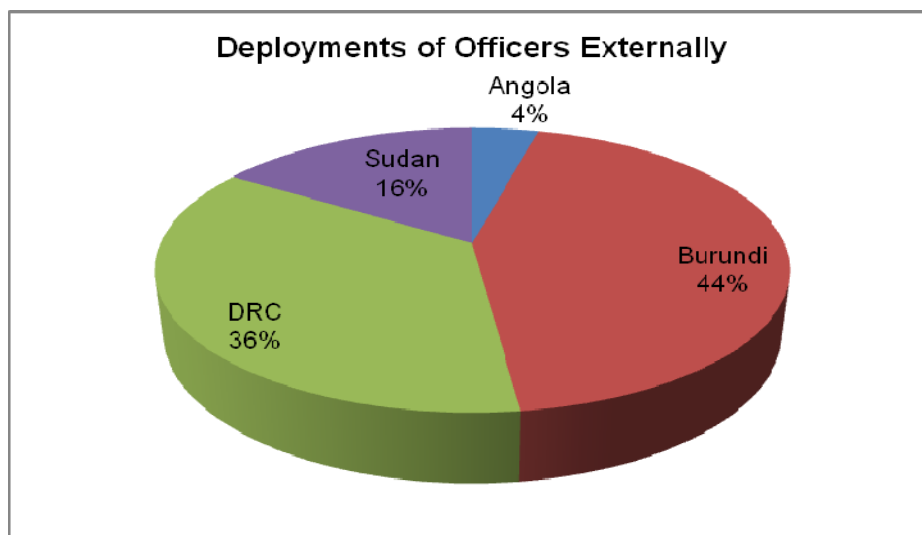
Places of employments	Ranks	Months/Years
Burundi	Capt	January 2006
Burundi	Capt	2004
DRC	Capt	2008
DRC	Capt	2010
Sudan	Capt	2009
Burundi	LT	August 2003
Burundi	LT	January 2005
DRC	LT	April 2009
Burundi	2LT	2003
DRC	2LT	June 2009
DRC	2LT	April 2008
Sudan	2LT	April 2006
Sudan	2LT	March 2011

INTERNAL DEPLOYMENTS

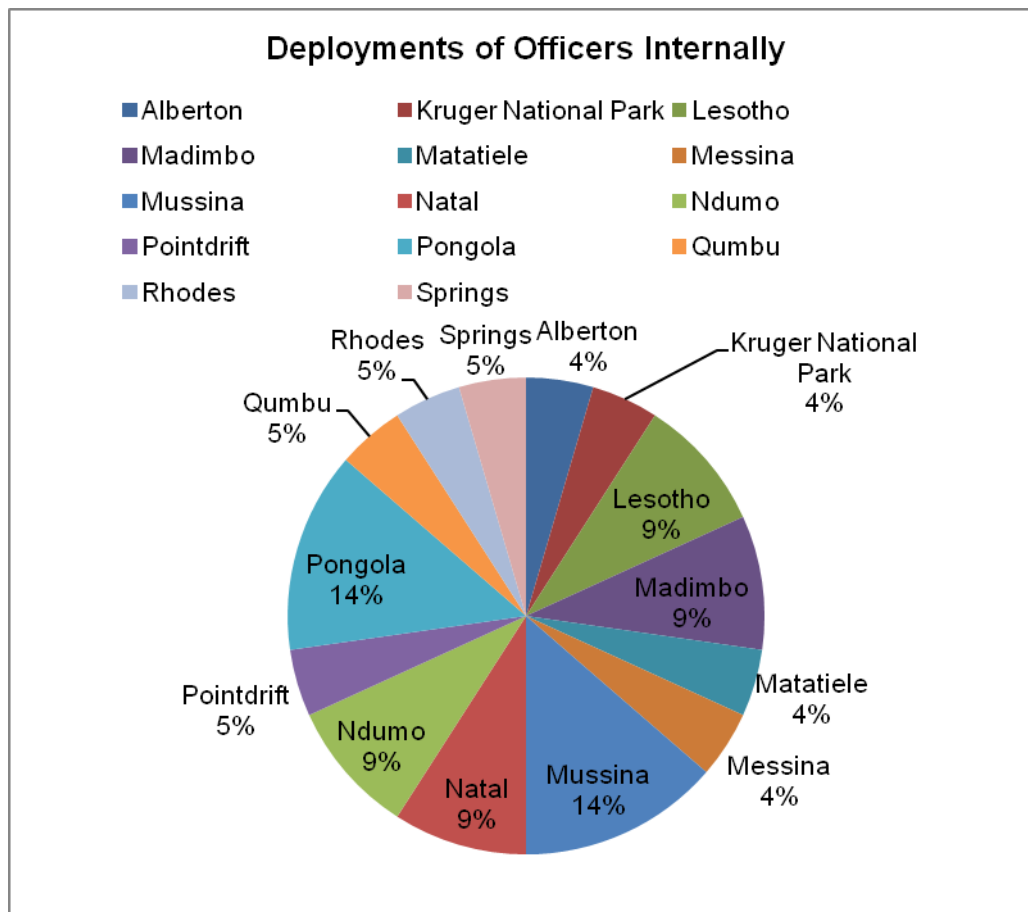
Places of employments	Ranks	Months/Years
Lesotho	LTCol	1998
Lesotho	LTCol	2003
Lesotho	Maj	2000
Matatiele	Maj	1998
Messina	Maj	2006
Qumbu	Maj	2001
Rhodes	Maj	1999
Alberton	Capt	September 1998
Madimbo	Capt	May 2004
Ndumo	Capt	September 2011
Pointdrift	Capt	January 2005
Pongola	Capt	September 2006
Springs	Capt	March 1997

INTERNAL DEPLOYMENTS

Places of employments	Ranks	Months/Years
Ndumo	LT	April 2007
Pongola	LT	June 2007
Kruger National Park	2LT	2011
Madimbo	2LT	2003
Mussina	2LT	June 2010
Mussina	2LT	January 2008
Mussina	2LT	2004
Natal	2LT	2004
Natal	2LT	2001
Pongola	2LT	July 2007



Since the days of conscription the SADF/ SANDF has deployed soldiers in places such as Angola, Burundi, DRC, and Sudan. The SANDF deployed its members mostly at Burundi (cf. 44%) followed by DRC (cf. 36%). Since the closure of the Burundi mission, the SANDF now continues to send its members into the DRC and Sudan.



Internal deployments are still taking place. Soldiers are sent to different places to safeguard the borders and to capture poachers etc. The SANDF tasks various companies of certain operational units to these internal deployments. The duration of these deployments is six months.

4.9.2 Non Commission Officers

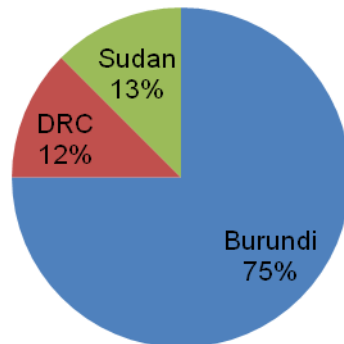
EXTERNAL DEPLOYMENTS		
Places of emplacements	Ranks	Months/Years
Burundi	WO2	2004
Burundi	WO2	2003
DRC	WO2	2011
Burundi	Ssgt	2003
Burundi	Ssgt	2010
Burundi	Ssgt	2007
Burundi	Ssgt	2008
Burundi	Ssgt	2009
Burundi	Ssgt	2010
Burundi	Ssgt	2011
Burundi	Ssgt	2002
DRC	Ssgt	2009
Sudan	Ssgt	2008
Sudan	Ssgt	2006

INTERNAL DEPLOYMENTS

Places of emplacements	Ranks	Months/Years
Ndumo	WO2	2003
Messina	WO2	August 2000
Mpumalanga	WO2	2001
Madimbo	Ssgt	2004
Madimbo	Ssgt	2004
Mussina	Ssgt	July 2006
Kruger National Park	Sgt	March 2000
Lesotho	Sgt	June 1997
Messina	Sgt	September 2007
Lesotho	Cpl	August 2001
Madimbo	Cpl	April 2004
Madimbo	Cpl	2003
Messina	Cpl	2006
Musina	Cpl	February 2004
Musina	Cpl	July 2006
Lesotho	LCpl	1998
Mpumalanga	LCpl	March 2008
Natal	LCpl	1999

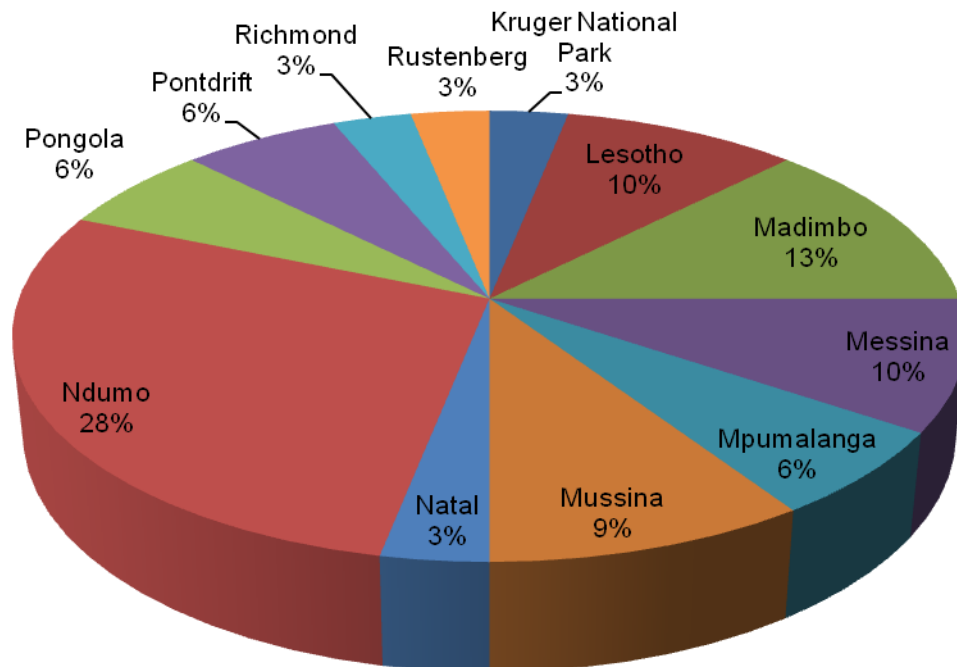
Deployments of Non-Commissioned Officers Externally

■ Burundi ■ DRC ■ Sudan



Deployments of Non-Commissioned officers internally

■ Kruger National Park ■ Lesotho ■ Madimbo
 ■ Messina ■ Mpumalanga ■ Mussina
 ■ Natal ■ Ndumo ■ Pongola
 ■ Pontdrift ■ Richmond ■ Rustenberg



4.10 THE IMPACT THAT COURSES HAVE ON SANDF MEMBERS' MARRIAGES

LTCol B (F) states that she did not experience much impact except that she saw her family for two days every eight weeks. This created a gap between her and her family, and also it was quite difficult for her to resume her parental responsibilities again at home after returning from a long course. This matter also made it difficult for her to adapt to routine at home. LTCol D (M) mentions that he had a strong support system, but his children experienced emotional distress during his absence from home. Major E (M) says that to be away from home for a long period being on course has a direct bearing on a marriage. Captain A (F) reasons that her husband is not a soldier and does not understand a wife who is always away from home for long periods. Captain D (M) mentions boredom and loneliness. Captain F (M) indicates that courses causes lack of trust and security in his marriage. LT C (M) says that he experienced financial constraints due to the fact the family was divided and therefore he had to support two different families. LT H (M) argues that some of the courses are very long and the result is that a person will be away from his/her family for a long time. 2LT B (M) states that he could not attend to challenges experienced by his wife at home which needed his intervention.

SSgt A (M) explains that during one of the courses he was doing, his wife was pregnant, and that disturbed him a lot. Cpl C (M) mentions that he was only longing to go home and to be with his family. Cpl E (M) just mentioned that he experienced a lot of stress during long courses. LCpl A (M) was divorced whilst doing a course. Cpl F (M) had a stress related illness during a certain course. LCpl G (M) says that during one of the courses he was urgently needed at home because his child was sick and he could go home.

4.10.1 Positive result of the empirical research with regard to the role that courses should play to uphold SANDF members' marriages

- A strong support system.

4.10.2 Negative results of the empirical research on the impact that courses do have on SANDF members' marriages

- Emotional distress.
- Boredom.
- Loneliness.
- Lack of Trust.
- Lack of security.
- Financial constraints.
- Stress.
- Divorce.

4.11 WHAT MEMBERS CAN DO TO SUSTAIN THEIR MARRIAGES DURING LONG COURSES

LTCol A (M) mentions that communication (verbal and written) should play a vital role in marriage. He also says that there must be regular visits if it is possible and if it is a long weekend one should go home and see his/her family. LTCol B (F) says that open, clear and true communication as often as possible needs to be maintained by a husband and wife to share their experiences in detail with husband/wife. LTCol C (M) mentions aspects such as loyalty, communication, consulting the course leader when there is a problem at home, and to go home during course breaks. LTCol D (M) declares that a member of SANDF ought to maintain his/her vows, must not go to strip clubs, and when there is an opportunity available to go home to see his/her spouse.

Major A (M) mentions that the military member needs to be in contact with his/her family regularly, go home during spare time, and to pray regularly. Major B (M) cites that opportunities should be made available for military members to go home to see their respective families especially for courses that are far away, and also a member should use an easy means of communication, e.g. Skype. A psychological preparation before long course should be in place for the whole family.

Captain A (M) identifies aspects that can be utilized to sustain a marriage such as trust, understanding, faith, love, and respect. Captain B (M) says that aspects which are necessary to sustain a marriage are prayers, constant telephone communications, going home during course breaks or long weekends, and to ensure that the family is financially looked after. Captain C (F) indicates that it is essential that a husband/wife should be honest, faithful, loving, and trust each other.

Captain D (M) proposes that there must be constant communication. Captain E (M) suggests that a military member going on course needs to be informed in time, to discuss the importance of attending the course with his/her husband/wife, children also to be included in the discussion, and if the course is more than six months a Social Worker have to be informed for counselling.

Captain F (M) and Captain J (M) assert that there must be enough course breaks in order for the member to visit his/her spouse. Captain H (M) says that both husband and wife need to have regular communication through phone, stay faithful to one another, be honest, and to assure that they love one another.

LT A (M) maintains that to sustain a marriage there is a need for communication through phones, visits the family on weekends, and to write letters to the family. LT C (M) suggests that the SANDF should increase the sustenance and transport money so that a military member can go home whenever there is an open weekend. LT G (F) suggests that both parties should keep contact by means of cell phones, visiting one another if it is possible, and the military member ought to refrain from fraternization, do some sports or attend the gym places in the unit.

LT H (M) mentions that there must be support groups in various units that men or women can come together and support one another, to allow men or women to visit their members on course, transport to be provided by the SANDF for visitors. LT I (M) relates that there is a need for honesty, communication, longer course breaks, trust, and fairness in marriage.

2LT A (M) thinks that communication, faithfulness, religion, and support from relatives will help to sustain the marriage. 2LT B (M) recommends that spouses need to bring parcels when visiting members who are on courses, and to encourage communication through military channels.

WO2 A (M) alludes that a letter of motivation should be written by the members' unit to the current unit. WO2 D (M) advises that faithfulness, financial support, unit support, and personal discipline can help to sustain the marriage during courses. WO2 E (M) points out that it is essential for the military member who is on course to receive a leave of four days after two months and that there is a need for regular visits by the family of the member. All members are expected to do resilience programs, and Chaplains' periods should address the theme of marriage. WO2 F (M) cites that the military member is obliged to talk to his bosom friend to support his wife during his absence when there is a serious problem at home that cannot be handled by his wife, to draft a feasible budget with his wife, and to make frequent calls to avoid boredom during courses. WO2 G (M) reports that it is necessary that husband and wife communicate together, trust each other and to ask God's guidance during prayer groups during courses.

WO2 H (M) is of the opinion that communication, resilience programs, visits, understanding of military life (culture) is necessary to uphold a marriage. WO2 I (M) suggest that a military member attending a course should stay away from places that can lead him/her to temptations, to surround him/her with people/colleagues who are spiritually matured, and to avoid excessive consumption of alcohol.

Ssgt A (M) explains that the aspect of faithfulness, fearing God attitude, contacting the family regularly, and prayer can sustain marriages of SANDF members. Ssgt B (M) advises

that the military members should take part in extramural activities (sports), and chaplains should present courses during course openings to prevent instructors and students to be involved in extra-marital affairs. Ssgt F (M) mentions that the military member ought to inform his/her spouse about the current news in the course.

Sgt A (M) suggests that faithfulness, trust, endurance, inspiration, and communication keep the marriage intact. Sgt B (M) indicates that the Chaplain should be a mediator between the military member and his/her spouse in handling urgent matters that are arising during courses, and the military member needs to send his wife some money to sustain the family.

Cpl A (M) proposes that a soldier needs to update his/her spouse about what is happening in the military courses. Cpl B (F) says that there must be trust and love in marriage. Cpl C (M) states that honesty, love, mutual understanding, constant communication, and proper financial arrangement sustain a marriage. Cpl E (M) thinks that members are obliged to receive a long weekend, and to take part in different sports during the course.

LCpl B (M) urges that members need to receive a break after a month (at least a week will suffice). LCpl F (M) proposes a long weekend, enough sports activities during courses, motivational speeches from various speakers need to be organized for the military members on courses.

4.11.1 Positive results of the empirical research on what members can do to sustain their marriages during long courses

- Communication.
- Regular visits to home.
- Loyalty.
- Consulting course leaders when problems are experienced by members.
- Stick to marital vows.
- Praying regularly.
- To prepare members psychologically before courses.

- Trust.
- Honesty.
- Faithfulness.
- Love.
- To write letters to spouses.
- Taking part in sports.
- Support groups during courses.
- Fairness in marriage.
- Religion.
- Support from relatives.
- Financial support.
- Personal Discipline.
- Resilience Programs.
- Drafting of a budget.
- Asking for guidance from God.
- Understanding military life and culture.
- Arrangement of motivational speakers.

4.11.2 Negative results of the empirical research on what members can do to sustain their marriages during long courses

- Refraining from fraternization.
- Avoiding temptations.
- Avoiding excessive consumption of alcohol.

4.12 IMMORAL ACTIVITIES THAT OCCUR DURING DEPLOYMENTS

LTCol D (M) states that certain soldiers used to jump fences in order to frequent places that were out of bounds and at the same time places infested with ladies of the night. Major E

(M) cites that there are extra-marital affairs, fighting over women, and women being harassed by men. Captain F (M) mentions that the certain military members have relationships with the local population's women for the duration of the deployment, and they also indulge themselves in excessive drinking of alcohol.

Captain J (M) asserts that certain military members end up having affairs because they spend a lot of time away from home. 2LT B (M) says certain men are involved in extra-marital affairs with colleagues (women soldiers) and the women of the local population. Others have used their powers to force themselves on the vulnerable women of the local population, again engaging in disapproval sex between senior ranks and juniors, and raping the local women at the same time blaming alcohol. According to WO2 A (M) an attempted rape in the place of deployment had been reported to the seniors. WO2 E (M) argues that extra-marital affairs are a common factor on deployments.

Ssgt B (M) declares that extra-marital affairs develop during deployments, and during his deployment there was an incident of sexual harassment that took place in the deployment area. Cpl B (F) saw certain military members who were involved in extra-marital affairs and some of them were in her section, and she further indicated that in every deployment incidents of extra-marital affairs occur because of stress.

Cpl C (M) has witnessed immoral activities in deployments such as adultery, abuse of alcohol, paying for sexual activities, child labour, bribery, and corruption. LCpl C (M) has witness the infidelity that is taking place in deployments.

4.12.1 Negative results of the empirical research on immoral activities that occur during deployments

- Prostitution (ladies of the night).
- Fighting for women in deployments.
- Excessive drinking of alcohol.
- Senior soldiers having sexual intercourse with junior soldiers.

- Rape.
- Sexual harassment.
- Stress.
- Adultery.
- Paying for sexual favours.
- Giving birth to children.
- Infidelity.

4.13 NEGATIVE IMPACTS THAT DEPLOYMENTS HAVE ON SANDF MEMBER'S MARRIAGES

Major E (M) mentions that his wife had to cope with problems on her own. Captain D (M) emphatically states that his fiancé separated from him, there was always arguments between him and his fiancé because he was not there to assist her with children. LT D (M) says that his wife was pregnant at the time of his deployment, and she was of course not happy that he was not at home to support her. LT H (M) indicates that some of the deployments are long and thus cause a lot of friction on his marriage. There is only limited number of communication resources (telephones) in place for members to contact their spouses, and things occur at home and the member is not informed about them.

2LT B (M) complains that he could not attend to family problems because of long channels of command that have to be followed when he was expected to attend funerals and important family gatherings. Ssgt A (M) experienced loneliness during his deployments. Cpl C (M) only mentions home sickness during his deployment. LCpl G (M) stresses that his wife misused his money, and he also experienced home sickness.

4.13.1 Negative results of the empirical research on impacts that deployments have on SANDF member's marriages

- Separation.

- Lack of support.
- Insufficient communication resources.
- Long channels of command.
- Loneliness.
- Home sickness.
- Misappropriation of finances by spouses.

4.14 WHAT CAN BE DONE BY MILITARY MEMBERS TO SUSTAIN THEIR MARRIAGES DURING DEPLOYMENTS?

LTCol A (M) says the military members' spouses should not listen to rumours (rumours are to be verified before an action is taken), the one who remain behind needs to encourage the children and inform them that their father or mother will be back one day at the same time tell them the reason why their father or mother is deploying.

LTCol C (M) implies that there ought to be proper arrangements for deployments, in other words those who remain behind are to be catered for financially. Trust must be visible between the deployed member and his/her partner/spouse. LTCol D (M) mentions that a military member is obliged to uphold his/her integrity during deployment, respect oneself and his/her spouse, and also to remind himself/herself about his/her moral values by constantly reading the Bible. LTCol E (M) says that a military member ought to drink alcohol responsibly due to the fact that alcohol is the root of all evil in the deployments.

Major A (M) says that there must be regular communication with the family back home. Major B (M) implies that a husband/wife should go and visit his/her spouse in the deployment area if possible. According to Major C (M) it is necessary that there ought to be marriage counselling during pre-deployments. Major D (M) declares that there is a need for faith, discipline, trust, honesty, and perseverance in order to sustain marriages. Major E (M) suggests that breaks and leave be accorded to soldiers every three months in the deployment areas.

Captain A (F) indicates that there must be respect, hope, love, faith, and loyalty to sustain a marriage. Captain B (M) says that prayer, constant telephonic communication is important, and to ensure the family does not suffer financially. Captain C (M) spells out that the aspects of faithfulness, communication, honesty, love, and trust is very important.

Captain D (M) advocates that there ought to be constant communication throughout, open an extra bank account for the spouse. Captain F (M) emphasizes that during external deployments soldiers need to communicate with phones provided by the SANDF. Captain G (M) says a partner should be informed who he/she must approach in the unit during the absence of the soldier.

LT A (M) mentions that communication, visits, and to write letters to the spouse will contribute to sustain a marriage. LT D (M) asserts that both partners are expected to be committed to one another in love. LT H (M) suggests that good communication systems should be developed for better communication for soldiers by SANDF. LT I (M) says that there is a need for trust, honesty, fairness, communication, and to believe in each other.

WO2 A (M) proposes that the Chaplain of the deploying soldier needs to talk with him/her and his/her spouse about the deployments. WO2 D (M) indicates that financial support, communication, and emotional support will sustain a marriage during deployments.

WO2 F (M) mentions that it is necessary to inform husband/wife about the importance of deployment, to set goals of what one is going to do when coming back. WO2 G (M) says there is a need for trust, prayer, and never allow people to monitor the movements of one's husband/wife. WO2 H (M) spells out that it is crucial to have ample communication, visits by chaplains to deployment areas, and to plan sports activities that can keep soldiers busy throughout deployments. WO2 J (M) indicates that there is a great need for exercises during deployments.

Sgt F (M) says that a soldier has to show interest in the wellbeing of his/her family by constantly telling his/her spouse that he/she loves him or her, and to keep in touch with the family by communicating with them telephonically. Sgt G (M) mentions that both husband and wife must be loyal to one another, trust each other, and support each other.

Cpl B (F) thinks that the duration of the deployments needs to be shortened from six to three months. Cpl C (M) mentions that it is necessary that there be mutual trust, consistency, faith, and self control. Cpl D (M) indicates that a soldier has to contact his/her family every second day via telephones. He also suggests that both husband and wife should practice self control. Cpl E (M) says that soldiers, during deployments, must attend church services and take part in sport activities.

LCpl A (M) indicates that soldiers are required to attend the church services. LCpl D (M) implies that the SANDF need to open more opportunities for members to utilize their leisure time. LCpl G (M) says it is essential to take part in sports, to write letters to the family, and to communicate to superiors when there is a problem at home.

4.14.1 Positive results of the empirical research on what can be done by military members to sustain their marriages during deployments

- Financial Support.
- Upholding integrity.
- Respect.
- Adhering to moral values.
- Reading the Bible.
- Regular Communication
- Faith.
- Discipline.
- Trust.
- Honesty.
- Perseverance.
- Hope.
- Love.
- Loyalty.
- Prayer.

- Faithfulness.
- Open an extra bank account.
- Enough Telephones in deployments for communication.
- Writing letters.
- Fairness.
- Emotional Support.
- Setting goals.
- Visits by chaplains in deployments.
- Sports activities and exercises in deployments.
- Taking care of the wellbeing of the family.
- Consistency.
- Self control.
- Attending church services.
- More opportunities for leisure time in deployments.

4.14.2 Negative results of the empirical research on what can be done by military members to sustain their marriages during deployments

- Not listening to rumours.
- Misuse of alcohol.

4.15 FINAL CONCLUSION

- SANDF members need to maintain their marital vows during courses for the stabilization of their marriages.
- A SANDF soldier is expected to be a man or woman of integrity and be above reproach.
- It is evident that the most soldiers are in a relationship whether it is marriage or living together.
- The SANDF soldiers belong to the multi-cultural religions and multi-denominations.

- Divorce is still a worrying factor that threatens the good marriages of the SANDF members.
- The SANDF is a course-orientated organization. All soldiers are expected to attend courses, whether is a short or long course.
- In all courses SANDF members experience a combination of negative emotions that threaten their moral.
- It has been identified that in deployments and courses alcohol is a worrying factor that needs control measures put there by the commanders.

CHAPTER 5 HERMENEUTICAL CRITICAL INTEGRATION OF THE BASIS AND META-THEORIES TO INFER PRACTICAL THEORETICAL GUIDELINES

5.1 INTRODUCTION

Chapter two have dealt with the basic theoretical perspectives with regard to different types of Biblical characters of marriages in the Old Testament as well as in the New Testament. Chapter three have dealt with the meta-theoretical perspectives with regard to marriages of soldiers looking specifically at courses and deployments. Chapter four has dealt with the empirical theory, which gathered the information from SANDF members based on courses and deployments. In Chapter four, positive and negative empirical factors have been identified from all the empirical data gathered from the interviews.

In chapter 4 it has been identified that 94% of the SANDF members who filled out the questionnaire were Christians. The other 6% were members who belong to other religions. What is striking in the SANDF is that all soldiers, irrespective of any religion, are obliged to attend the parades. In other words parades in the SANDF are compulsory. During the parades the Christian chaplain will be reading from the Bible, and after reading he/she will pray. During prayer all soldiers who are standing in the parade ground will bow their heads to listen to the chaplain while praying.

Soldier when they are in a unit, deployed, or attending a course, will approach a chaplain for counselling. The chaplain accommodates all soldiers irrespective of their religion, background, gender, ethnicity, culture, race, or sexual orientation.

5.2 METHOD

Zerfass (1974:166) method as is being specified by Heyns and Pieterse (1998:35-36) will be used in this chapter. This model helps to lead one from a particular praxis to a new theory. In this regard the hermeneutical interaction takes place between the basis and meta-theories. The aim of this part is to produce a theory that is based on the Scripture and that will assist the SANDF members to sustain their marriages, which are threatened by divorce.

The logic is that divorce is prevalent in all spheres of life and societies. The only way to deal with it in the SANDF units is to develop a new model that can assist all those who are counsellors (chaplains) to combat it.

5.3 WORK PLAN

The most important thing that this chapter will attempt to do is to analyze the principles and data that have been gathered from chapter two, three, and four. Furthermore the basic and meta-theories will be linked together in order for a hermeneutical interaction to take place so that a praxis theory can be formulated and then a new praxis.

5.4 DATA ANALYSIS AND INTERPRETATION FROM THE BASIC PRINCIPLES

5.4.1 In chapter two the Biblical principles that were derived from the OT and NT are as follows:

5.4.1.1 Monogamy not polygamy is the standard marriage ordained by God. God forbids all men and women to have extra-marital affairs. Marriage is characterized by mutual faithfulness and trust between husband and wife.

5.4.1.2 It is God who joins a husband and wife in a sacred marriage so that they can support one another spiritually, physically, emotionally, and psychologically.

5.4.1.3 In every marriage, God expects both husband and wife to be innovative, creative, and procreative.

5.4.1.4 Husband and wife should not let their tradition determine their future, but to base their faith in God who is Sovereign and at the same time to adhere to the good principles of the Scriptures. Married couples should draw their strength and source of inspiration from God alone.

5.4.1.5 In a marriage a husband and wife should enjoy a special bond. Nothing should separate them.

5.4.1.6 God wants a husband and wife in a marriage to enjoy life to the fullest. In a marriage a husband and wife should work together to enhance the wealth of the family.

5.4.2 The above-mentioned principles will be related first to the other principles that gave rise to them.

5.4.2.1 Monogamy not polygamy is the standard marriage ordained by God. God forbids all men and women to have extra-marital affairs. Marriage is characterized by mutual faithfulness and trust between husband and wife.

Monogamy has been ordained by God (see 2.8.5 and 2.3.1.7). The ratio designed by God in a monogamous marriage is one man and one woman (see 2.4.2.6). In a monogamous marriage there is harmony; security, stability, and intimacy that are experienced by both the man and woman (see 2.4.2.6). Polygamy is an idea that came from human beings (see 2.4.2.6). It is not the norm of God that a man should marry many wives (see 2.5.3). Polygamous marriages breed frustrations, squabbles, and animosity (see 2.4.2.6). In a marriage there is no place whatsoever for a third person (see 2.3.1.7). God does not expect a husband and wife to be engaged in extra-marital affairs (see 2.8.5). God wants a husband and wife who have an intimate relationship with Him to be faithful to one another (see 2.6.1.3). A successful marriage is based on a mutual faithfulness (see 2.5.3) and also trust.

5.4.2.2 It is God who joins a husband and wife in a sacred marriage so that they can support one another spiritually, physically, emotionally, and psychologically.

Marriage is Trinitarian based (see 2.5.4). God joins man and woman in marriage (see 2.5.4). Husband and wife should support one another in order to strengthen their marriage relationship (see 2.7.4)

5.4.2.3 In every marriage, God expects both husband and wife to be innovative, creative, and procreative.

It is God who directs the thoughts of a husband and wife in a marriage (see 2.8.4). He directs their thoughts so that they can make good decisions (see 2.8.4) in their respective marriage.

It is Gods' will that the husband and wife should integrate their God-given talents (see 2.8.4).

5.4.2.4 Husband and wife should not let their tradition determine their future, but to base their faith in God who is Sovereign. At the same time to adhere to the good principles of the Scriptures. Married couples should draw their strength and source of inspiration from God alone.

In all things the husband and wife should make sure that they base their faith in God alone (see 2.6.1.3). Both of them ought to rely on God who is their only source of inspiration in their marriage (see 2.8.3). They are required to have an intimate relationship with God (see 2.8.4). In a marriage a husband and wife ought to dedicate their lives to God and to attend worship services (see 2.7.4) together.

5.4.2.5 In a marriage a husband and wife should enjoy a special bond. Nothing should separate them.

It is God who started the institution of marriage (see 2.3.1.7 and 2.5.4) and not man. He is also the centre (see 2.4.2.6) of every marriage. In other words there is no marriage that stands on its own.

5.4.2.6 God wants a husband and wife in a marriage to enjoy life to the fullest. In a marriage a husband and wife should work together to enhance the wealth of the family.

The husband and wife are required at all times to adhere to the good principles of God's word (see 2.4.2.6). It is required that the husband and wife ought to support their family (see 2.7.4).

5.5 IN CHAPTER THREE THE META-THEORETICAL PERSPECTIVES THAT WERE DERIVED

5.5.1 Deployments and course duration is an obstacle to the marriages of SANDF members. Some of the SANDF members end up involving themselves in extra-marital affairs.

5.5.2 Many soldiers do not go to courses to empower or to develop themselves, but they use courses as an opportunity to start new love affairs.

5.5.3 A soldier to be proficient he or she is obliged to attend relevant courses in order to determine his or her career path.

5.5.4 SANDF is a course and deployment orientated organization.

5.5.5 Due to the extra-marital affairs that are taking place during the deployments and courses, some of the SANDF members are divorced by their spouses.

5.5.6 Deployments and courses remove members of SANDF from their comfort zones (i.e., homes, and bungalows) and from their beloved families and relatives.

5.6 THE ABOVE-MENTIONED META-THEORETICAL PERSPECTIVES WILL BE RELATED FIRST TO THE OTHER PERSPECTIVES THAT GAVE RISE TO THEM

5.6.1 Deployments and course duration is an obstacle to the marriages of SANDF members. Some of the SANDF members end up involving themselves in extra-marital affairs.

Some of the soldiers, when attending courses, take part in course romances (see 3.8.4) especially females would prefer to become sex workers so that they can accumulate a lot of money. Some of the soldiers make use of the services of the prostitutes (see 3.7) or vulnerable local women.

5.6.2 Many soldiers do not go to courses to empower or to develop themselves, but they use courses as an opportunity to start new love affairs.

Many training units that offer courses, have become a lovers' nest (see 3.8.4), and places of immoralities.

5.6.3 A soldier to be proficient he or she is obliged to attend relevant courses in order to determine his or her career path.

Every soldier is expected by the SANDF organisation to attend courses (see 3.8.4) so that he/she can be utilised in a vacant higher post.

5.6.4 SANDF is a course and deployment orientated organization.

Soldiers in the SANDF are obliged to deploy (see 3.7) internally or externally and to attend different courses (see 3.8.4).

5.6.5 Due to the extra-marital affairs that are taking place during the deployments and courses, some of the SANDF members are divorced by their spouses.

The good cohesion of SANDF soldiers' families is compromised by illicit extra-marital affairs (see 3.8.4).

5.6.6 Deployments and courses remove members of SANDF from their comfort zones (i.e., homes, and bungalows) and from their beloved families and relatives.

The life of a soldier is characterized by separation (see 3.7) from the loved ones that is caused by internal and external deployments.

5.7 IN CHAPTER FOUR THE EMPIRICAL PERSPECTIVES THAT WERE DERIVED

5.7.1 SANDF members need to maintain their marital vows during courses for the stabilization of their marriages.

5.7.2 A SANDF soldier is expected to be a man or woman of integrity and be above reproach.

5.7.3 It is evident that the most soldiers are in a relationship whether it is marriage or living together.

5.7.4 The SANDF soldiers belong to the multi-cultural religions and multi-denominations.

5.7.5 The SANDF is a course-orientated organization. All soldiers are expected to attend courses, whether it is a short or long course.

5.8 THE ABOVE-MENTIONED EMPIRICAL PERSPECTIVES WILL BE RELATED FIRST TO THE OTHER PERSPECTIVES THAT GAVE RISE TO THEM

5.8.1 SANDF members need to maintain their marital vows during courses for the stabilization of their marriages.

The positive findings that have been identified to sustain the SANDF members during long courses is that a soldier should stick to marital vows (see 4.11.1), trust (see 4.11.1), to be faithful to ones' spouse (see 4.11.1), to show love (see 4.11.1), and to practice fairness in marriage (see 4.11.1).

5.8.2 A SANDF soldier is expected to be a man or woman of integrity and be above reproach.

Positive findings on what military members can do to sustain their marriages during deployments is to keep on upholding their integrity (see 4.14.1), to respect (see 4.14.1) their marriages, to be honest (see 4.14.1) to their spouses, to be loyal (see 4.14.1), and to practice self-control (4.14.1) during deployments and courses.

5.8.3 It is evident that the most soldiers are in a relationship whether it is marriage or living together.

Courses separate soldiers from their beloved husbands, wives, fiancés, and relatives (see 3.7.4)

5.8.4 The SANDF soldiers belong to the multi-cultural religions and multi-denominations.

The positive findings from the interviews indicate that soldiers belong to various religions (see 4.11.1) and at the same time it is necessary to use their religious principles to sustain their marriages during courses. The interviews also identified a whole spectrum of religious aspects that should be observed during courses such as praying regularly (see 4.11.1), asking guidance from God (see 4.11.1), reading the Bible (see 4.11.1), attending church services (see 4.11.1) and to be steadfast in one's faith (see 4.11.1). The other aspect that should be observed by all members of the SANDF irrespective of their religion and culture is adhering to moral values (see 4.14.1).

5.8.5 The SANDF is a course-orientated organization. All soldiers are expected to attend courses, whether it is a short or long course.

According to positive findings with regard to courses there is a suggestion that SANDF members who attend courses are expected to have a strong support system (see 4.10.1) and to have personal discipline (see 4.11.1) to maintain their marriages.

5.9 CRITICAL HERMENEUTICAL INTERACTION

5.9.1 Monogamy not polygamy is the standard marriage ordained by God. God forbids all men and women to have extra-marital affairs. Marriage is characterized by mutual faithfulness and trust between husband and wife.

5.9.1.1 Negative corresponding meta-theoretical perspectives

Some of the soldiers, when attending courses, take part in course romances (see 3.8.4) especially females would prefer to become sex workers so that they can accumulate a lot of

money. Some of the soldiers make use of the services of the prostitutes (see 3.7) or vulnerable local women. Many training units that offer courses, have become a lovers' nest (see 3.8.4), and places of immoralities.

5.9.1.2 Corresponding empirical perspectives

The positive findings that have been identified to sustain the SANDF members during long courses is that a soldier should stick to marital vows (see 4.11.1), trust (see 4.11.1), to be faithful to one's spouse (see 4.11.1), to show love (see 4.11.1), and to practice fairness in marriage (see 4.11.1).

5.9.1.3 Interaction

Hebrews 13:4 states: "Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral". Marriage is a gift from God and the norm for all human beings (cf. Genesis 1:28; 9:1, 7). God does not want any man or woman to undermine the relationship of marriage. He is expecting marital purity to be observed by those who are married. In 1 Corinthians 7:2 Apostle Paul strongly admonishes the Corinthians that marriage is a stronghold against immoralities. To remain sexually pure each man and woman should have his or her own husband or wife.

Proverbs 5:15 states: "Be faithful to your own wife and give your love to her alone" (Good News Bible). Every man is expected to have a close relationship with his wife. He is also required to love her at all times without conditions attached to his love. In other words he must value his wife more than other women. Nothing whatsoever should separate him from his wife. The husband ought to be content with his wife and treat her as a special gift from God (see Proverbs 19:14). Proverbs 3:3 declares that: "Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart." Love and faithfulness must be visible in the life of every Christian.

It is really a challenge for every soldier to let love and faithfulness not leave him/her. He or she must bind them around his/her neck and write them on the tablet of his/her heart. It stands to reason that love and faithfulness should control and influence a soldier physically and emotionally.

Infidelity is forbidden in the Bible and fidelity is being emphasized in a marriage. In

Romans 7:2 Apostle Paul argues: “By law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage.” It stands to reason that there is no man or woman who is allowed to leave his wife or her husband while they are still married. In other words both of them should remain faithful to one another.

In a marriage relationship love must be visible (cf. Ephesians 5:25; Colossians 3:19).

The husband is obliged to love his wife without conditions. Love is one component that makes marriage to be intact. In 1Corinthians 13:6-7 Apostle Paul states: “Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres”. In a marriage relationship love influences man and woman to trust one another. During deployment when the soldier is far away from his/her husband or wife trust is necessary to keep the relationship intact.

A soldier must not fiddle with other men or women in a deployment area.

5.9.1.4 Praxis-theoretical guidelines

Faithfulness binds the husband and wife in marriage. Apostle Paul maintains that faithfulness is one of the fruits of the Spirit (cf. Galatians 5:22). In other words a partner, who is faithful to the other partner, is been influenced by the Holy Spirit.

It is imperative for a man to be faithful to his wife. A faithful man will always keep the promises he made to his wife (cf. Malachi 2:15). He will also keep his heart from wondering after other women. He will never disappoint his wife. The Holy Spirit will guide his conscience, thoughts, and mind (cf. John 16:8). The faithful husband considers the affection of his wife as the highest priority in his marital life. He will never fiddle with other women (cf. Job 31:1).

5.9.1.5 Application

It is necessary that the two people who are getting married should listen to the Word of God (Scripture). In other words, they must hear what God (the originator of marriage) says in His Word about marriage, what God expects from them as a couple. It is also vital that they should know that God does not expect them to take marriage lightly and end up divorcing one another (cf. Malachi 2:16; Matthew 5:32) when conflicts start to emerge in their life.

God does not expect marriage to be dissolved by human efforts (see Matthew 19:6; Mark 10:9) or adultery (cf. Exodus 20:14). God is present during the marriage ceremony (see Malachi 2:14; John 2) through the power of the Holy Spirit to bless the marriage so that it can last long.

5.9.2 It is God who joins a husband and wife in a sacred marriage so that they can support one another spiritually, physically, emotionally, and psychologically.

5.9.2.1 Corresponding meta-theoretical perspectives

The good cohesion of SANDF soldiers' families is compromised by illicit extra-marital affairs (see 3.8.4).

5.9.2.2 Corresponding empirical perspectives

Positive findings on what military members can do to sustain their marriages during deployments is to keep on upholding their integrity (see 4.14.1), respect (see 4.14.1) their marriages, to be honest (see 4.14.1) to their spouses, to be loyal (see 4.14.1), and to practice self-control (4.14.1) during deployments and courses.

5.9.2.3 Interaction

It is essential for a soldier to be a person of integrity. Integrity entails elements of honesty and honour. A soldier who is a person of integrity will never jeopardize his status or reputation by compromising his values and principles (see Proverbs 10:9). A SANDF soldier who does not compromise his values and principles tries by all means to respect himself, his marriage partner, civilians and the SANDF organization he is serving currently. A soldier who respects himself will never do something that can end up distorting the good image of the organization. He always makes sure that he upholds his integrity, and draws his strength from faith (see Hebrews 11:1) so that he remains faithful to his spouse.

Proverbs 10:9 states: “Whoever lives honestly will live securely, but whoever lives dishonestly will be found out.” A soldier who is deployed and at the same time is honest to his/her spouse will be able to sustain his marriage. Honesty is the best policy to secure marriage relationship. The one who is cheating his/her spouse will surely experience many miseries in his life and he or she will not be able to enjoy a healthy status (see Proverbs 28:18). During deployments, a soldier should exercise the aspect of self-control, and this will influence him to be loyal to his spouse and to the SANDF organization. Loyalty entails reliability, trustworthiness, and devotion (cf. Matthew 26:35) in a marriage. A loyal soldier is able to support his/her partner emotionally (cf. Ecclesiastes 4:9-10). This is because the husband/wife of a deployed soldier experiences anxiety, nervousness, and depression. In this regard, he/she will need the support from his/her spouse so that he/she can experience peace of mind.

5.9.2.4 Praxis-theoretical guidelines

SANDF members should treat their bodies with respect because their bodies are sacred (see 1 Corinthians 6:19). This means that the body of a child of God is the dwelling place of the Holy Spirit. Once one indulges in sexual immoralities, he/she will experience the withdrawal of the Holy Spirit in his/her life. The sexual immoralities are the acts of the sinful nature (see Galatians 5:19). SANDF members when deployed need to exercise self-control and to abstain from sexual immoralities. Self-control is the fruit of the Spirit (see Galatians 5:23). In

other words if a soldier exercises self-control, it goes without saying that such a soldier is been controlled by the Holy Spirit.

5.9.2.5 Conclusion

Integrity helps a soldier to maintain the standard of his/her status in life and to walk the talk. Loyalty helps a soldier to value his/her marriage and to take it seriously and not just as an ordinary contract.

5.9.3 In every marriage, God expects both husband and wife to be innovative, creative, and procreative.

5.9.3.1 Corresponding meta-theoretical perspectives

Every soldier is expected by the SANDF organisation to attend courses (see 3.8.4) so that he/she can be utilised in a vacant higher post.

5.9.3.2 Corresponding empirical perspectives

Courses separate soldiers from their beloved husbands, wives, fiancés, and relatives (see 3.7.4)

5.9.3.3 Interaction

One of the detrimental parts of a course is that they separate soldiers from their respective spouses, children, and relatives (see Luke 9:61). It is not easy for the soldiers to leave their comfort zones (homes) and to go and do courses, especially those who are married or have stable relationships.

Soldiers during courses should pray regularly for (see James 1:5) wisdom, insight, and knowledge so that they can be able to be procreative and creative during their respective courses.

5.9.3.4 Praxis-theoretical guidelines

In order for a soldiers to feel at home, it is a necessity that opportunities (see Ephesians 5:16; Colossians 4:5) should be created for them so that they can enjoy their courses. More opportunities for time to relax help the soldiers to recuperate and to resume their training with diligence and zealousness.

5.9.3.5 Conclusion

A soldier who loves and is faithful to his/her spouse will always use his/her spare time to communicate with her husband or his wife. No course whether short or long will change his/her attitude or mindset. A soldier on course has to maintain discipline so that he/she can discern between what is good and evil. In the book of Proverbs 13:18 Solomon says: “He who ignores discipline comes to poverty and shame, but whoever heeds correction is honoured.” Superiors or subordinates will always honour a soldier who maintains discipline during courses.

5.9.4 Husband and wife should not let their tradition determine their future, but to base their faith in God who is Sovereign. At the same time to adhere to the good principles of the Scriptures. Married couples should draw their strength and source of inspiration from God alone.

5.9.4.1 Corresponding meta-theoretical perspectives

Soldiers in the SANDF are obliged to deploy (see 3.7) internally or externally and to attend different courses (see 3.8.4).

5.9.4.2 Corresponding empirical perspectives

The positive findings from the interviews indicate that soldiers belong to various religions (see 4.11.1) and at the same time it is necessary to use their religious principles to sustain their marriages during courses. The interviews also identified a whole spectrum of religious aspects that should be observed during courses such as praying regularly (see 4.11.1), asking guidance from God (see 4.11.1), reading the Bible (see 4.11.1), attending church services (see 4.11.1) and to be steadfast in one's faith (see 4.11.1). The other aspect that should be observed by all members of the SANDF irrespective of their religion and culture is adhering to moral values (see 4.14.1).

5.9.4.3 Interaction

In the military context soldiers belong to many religions. The military does not restrict a soldier to practice his/her religion. During deployments and courses soldiers openly practices their religions so that they can maintain their relationships with their supreme God or their different object of worship. Soldiers who are Christians are allowed to take their Bibles to the place of deployments and courses.

A soldier is expected to read the Bible (see 2 Timothy 3:16) during deployment to empower him/her spiritually to be reliable and trustworthy to his/her partner. Reading the scripture is fundamental to the soldier when deployed because it will influence him/her to pray regularly (see Colossians 3:2; 1Thessalonians 5:17).

Scripture reading and prayer make a tremendous change in the heart of a soldier whereby he/she will put his/her hope in God (see Psalm 62:5). Non-Christians are allowed to bring along their literature books during deployments and courses.

Psalm 27:4 states: "I have asked the LORD for one thing; one thing only do I want: to live in the LORD's house all my life, to marvel there at his goodness, and to ask for his guidance" (GNB). The only way to find the divine guidance from God is through prayer and fasting (see 2 Chronicles 20:3 GNB). The importance of asking for guidance from God is to make decisive

decisions, to be creative, to get insight, and to be procreative during courses. God's guidance is needed in order to help believers to adapt and be flexible in every situation.

The Bible is the truthful and reliable word of God (see John 8: 31-32) and therefore it is significant that soldiers are encouraged to read it. The Bible teaches the ultimate truth that will guide a soldier every day during deployment. Reading a passage from the Bible helps a soldier to be able to pray according to the contents of that particular scriptural passage. During prayer a soldier will be in a position to express his/her gratitude and needs to God (see 1 Timothy 2: 1-2); James 5:13-15). Prayer have to be the essential part of a soldier's life. He/she has to pray often without ceasing (see 1Thessalonians 5:17). Prayer helps the soldier to remain spiritually empowered at all times so that he/she can face different types of adversities. Non-Christians are encouraged by chaplains to listen to good music from their radios and laptops. Chaplains urge them not to disturb their colleagues with loud music. It is advisable that they should make use of earphones so thay they cannot disturb one another. A soldier has to attend a church services (see Hebrews 10:24-25) in the deployment area. Non-Christians are exempted from attending church services and are free to do whatever they want to do as long as they do not disturb those who are attending the worship services.

5.9.4.4 Praxis-theoretical guidelines

Officer commanding are to support chaplains by encouraging their unit members to attend these church services. Officer commanding can also make transport to be available to transport unit members who want to attend the local churches with their chaplains.

A soldier should listen attentively to the reading of Scripture during parades, church services and other religious ceremonies during deployments. Chaplains ought to assist the soldiers to understand Scriptural portions that are quite difficult. Chaplains should also motivate soldiers to pray regularly and to sing hymns in deployments.

Soldiers can be motivated to form a choir to sing religious songs and cultural songs.

It is the task of chaplains to always encourage soldiers to read their Bibles, to pray often for themselves, and their loved ones. Chaplains should also encourage the soldiers to attend church services in the deployment areas. Many soldiers in the deployment areas are not willing to attend church services because of many reasons pertaining to their cultural beliefs. Church services that are conducted by chaplain are required to be interdenominational.

5.9.4.5 Conclusion

It is the duty of the chaplain to supervise the ministry activities in the deployments and courses. The aim of these ministry activities is to empower all soldiers so that they can focus on their deployments and courses.

A one to one ministry by chaplains should be conducted by chaplain with the intent to identify their needs and to support them.

5.9.5 In a marriage a husband and wife should enjoy a special bond. Nothing should separate them.

5.9.5.1 Corresponding meta-theoretical perspectives

The life of a soldier is characterized by separation (see 3.7) from the loved ones that is caused by courses, internal and external deployments.

5.9.5.2 Corresponding empirical perspectives

According to positive findings with regard to courses there is a suggestion that SANDF members who attend courses are expected to have a strong support system (see 4.10.1) and to have a personal discipline (see 4.11.1) to maintain their marriages.

5.9.5.3 Interaction

In every course there is a need for a support group to be established which comprises of soldiers who have different gifts. It is stated in 1 Peter 4:10 that: “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” Soldiers ought to intergrate their different gifts in order to assist one another with difficult subject matters in their studies and to solve general challenges that others are experiencing in a course. The other important part of the support group is to encourage one another (see 1 Thessalonians 5:11) to do more and to persevere. Support groups can encourage soldiers to take part in playing sports (see 2 Timothy 2:5). In each sport there are rules and regulations to be observed by all participants. Taking part in a sport is a great privilege, and SANDF soldiers should use these privileges to participate and to enjoy themselves.

The Word of God engenders discipline in the life of a soldier (c.f. Psalm 119:9). It stands to reason that the Word of God is the source of discipline (see Daniel 1:8). Once a soldier deviates from the Word of God, he will lack discipline. He will do things that will surprise his/her superiors or fellow colleagues.

5.9.5.4 Praxis-theoretical guidelines

In every course instructors may identify the gifts of their members and to divide them accordingly so that they can be leaders of different committees such as sports, social, discipline, and study. The main aim of these committees is to identify challenges or obstacles and to rectify them.

5.9.5.5 Conclusion

A disciplined soldier is trustworthy, reliable, and faithful to his wife. His faith in God guides him to make sound ethical moral decisions.

5.9.6 God wants a husband and wife in a marriage to enjoy life to the fullest. In a marriage a husband and wife should work together to enhance the wealth of the family.

5.9.6.1 Corresponding meta-theoretical perspectives

SANDF members, who are earmarked for deployments, are afraid to decline to deploy since they want to be promoted and to gain extra money in their banks (see 3.7).

5.9.6.2 Corresponding empirical perspectives

The positive findings from the interviews indicate that when military members are deployed, they should take care of their spouses by doing the following things: financial support (see 4.14.1.1), open an extra bank account (see 4.14.1.17), and taking care of the wellbeing of their families (see 4.14.1.25). The negative findings from the interviews state that other soldiers when deployed do not support their families (see 4.13.1.2) and there are also soldiers' husband/wives who misuse finances at home (see 4.13.1.7)

5.9.6.3 Interaction

In 1Timothy 5:8 Apostle Paul states that: "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever." Every man is compelled to support his family financially.

Therefore it is compulsory for a soldier who is a believer in God to take care of his spouse and relatives. A soldier who does not take care of his wife is worse than a non-believer. In other words such a soldier has deviated from the faith (he is faithless).

5.9.6.4 Praxis-theoretical guidelines

It is necessary when a soldier deploys that he should make proper arrangements in terms of finances for his wife. If it is possible he needs to open an extra bank card for his wife so that she can be able to withdraw money when there is a need to do so to pay for children's school fees, taxi fares, lunch box, electricity bills, to buy groceries, clothes, fill up petrol, and to service the cars.

A soldier can also make certain arrangements with the bank if his wife cannot use finances profitably. He can also involve the social worker in the unit to help his wife with the handling of the finances because social workers are well equipped to deal with social as well as financial matters.

5.9.6.5 Conclusion

In every marriage or stable relationship money is one of the most important commodities. When a SANDF soldier is deployed, he/she is obliged to support his/her spouse financially. The finances can cause conflict if they are not managed properly and sparingly within the marriage. Money should be used economically and profitably in order to improve the living conditions of the whole family.

Proper management of finances sustains the marriage. It also brings peace, harmony, and stability in a marriage. Finances in the marriage should be utilised in such a way that all the members in the family should be able to benefit.

5.9.7. Summary

- Marriage is a divine institution and a special blessed relationship established by God between man and woman. God is expecting a married man and woman to honour and respect their marriage.
- The building blocks of a good marriage are love, fidelity, honesty, and loyalty.
- Man and woman are expected by God to be good companions and take care of one another in marriage.

- In a marriage relationship a man and woman are not allowed to commit adultery because it is a dreadful sin before the eyes of God.
- Soldiers are to be encouraged to use their hard earned finances to support their families and relatives.

5.10 FINAL CONCLUSION

In this chapter different principles and data have been gathered from chapters two, three, and four. Furthermore, the basic meta-theories were gathered and linked together to reach a hermeneutical interaction in order to formulate a new praxis theory. Therefore the following chapter will form a new model for SANDF members to sustain their marriages in a context of being away from home for prolonged periods.

CHAPTER 6: A PROPOSED MODEL FOR THE SANDF SOLDIERS WITH REGARD TO THE IMPACT OF PROLONGED PERIODS AWAY FROM HOME ON MARRIAGES

6.1 INTRODUCTION

This chapter comprises of a proposed model that can serve as a guideline for the SANDF soldiers' marriages during deployments and long courses. This model will help the SANDF soldiers to sustain their marriage and to combat the divorce which is so rife in the military units. The same model will help the chaplains as pastoral counsellors to deal with many challenges during courses and deployments.

6.2 WORK PLAN

In the previous chapter aspects of critical hermeneutical interaction and praxis-theoretical guidelines were identified and dealt with. To put this chapter into broad perspective, the outlined significant aspects will be integrated and will form a new model, and furthermore they will be discussed and be interpreted in detail.

6.3 METHOD

The method that will be followed is to outline three phases of deployments and courses. Therefore, these three main phases of deployments and courses will also be summarised at the end. Furthermore, these summarised phases will form a summarised model that will be utilised by any SANDF chaplain in his/her respective unit or base

6.4 THE THREE PHASES OF DEPLOYMENTS AND COURSES

The deployments and courses undergo three substantial phases such as: the mobilization, which is a pre-deployment or course phase, the deployment or course phase, and the demobilization phase (after or end deployment or course phase).

6.4.1 Mobilization Phase (Pre-deployment/course phase).

The mobilization phase is known as the preparatory stage. The announcement about the deployment has some different reactions among the soldiers:

6.4.1.1 To some it is good news of excitement. They see it as a new challenge.

6.4.1.2 To others it becomes an opportunity to go and accumulate a lot of money.

It is a known fact that monetary value has been coupled to deployments (see 3.6.1.1)

6.4.1.3 To others it becomes bad news in the sense that they might have had other arrangements and plans with their families.

6.4.1.4 To some it becomes a challenge because it can clash with the soldiers' dates of marriage, unveiling of the tombstone, going to circumcision school, child's marriage, and other own Church activities (see 3.6.1.4). Hence, the mobilization phase is a stage whereby a SANDF member should make sure that his/her family is also informed and prepared to deal with the absence of the member.

6.4.2 Deployment and course Phase (during deployment/course phase).

Deployment or course is a stage of execution and training. During this phase the SANDF members are facing many challenges and will also experience adverse working conditions (see 3.6.1.4). During this phase again they know that death threats are the order of the day. This is also a time to stick to their daily route and to attend classes during courses. SANDF members will spend sleepless nights especially those who are attending courses.

6.4.3 Demobilization phase (after deployment and course phase).

This is the period when the deployment or course is over. The SANDF member is preparing himself/herself to go back home to meet the family, relatives, Church members, and to his/her home unit. Amongst the SANDF members this is a moment of mixed feelings, those who misused their finances, and committed adultery during deployments or courses (see 3.6.1.5) are experiencing anxiety and depression.

6.4.4 Phases of deployments

The different phases can be categorised in the following manner: see diagram below: In the diagram each category has its own elements which would receive further attention in this discussion. Some of the aspects may interlink, and they are only categorized under one specific phases where they appear to be more relevant.

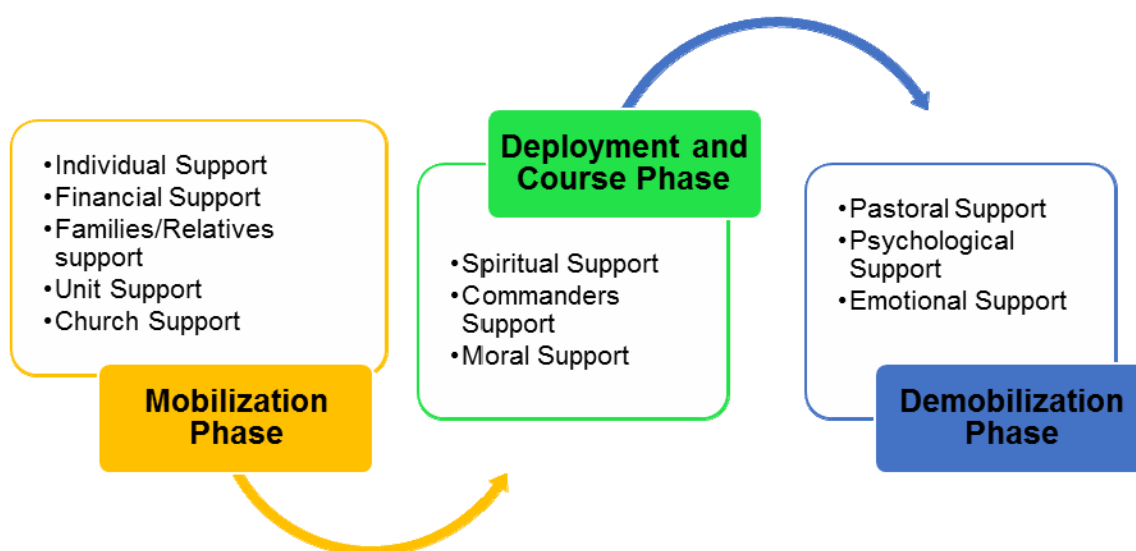


Table 1 Elements of deployment and Course Phases

6.4.4.1 Mobilization Phase (Pre-deployment/course phase).

6.4.4.1.1 Individual support

Problem

The first problem that is encountered during this phase is the issue of separation due to courses and deployments. In chapter 3 (see 3.7) deployments separates soldiers from their respective wives, husbands, fiances, children, and relatives. Separation from the family and relatives causes many negative factors for the SANDF members such as frustrations, loneliness, anxiety, and hypertensions. Furthermore deployments are the main causes of marriages that are dysfunctional (see chapter 3: 3.6.1.5). Soldiers who know that they are going to be away from home for many months must be informed about all these aspects that are above, and at the same time they will experience them. Since others it will be their first time deploying and experience being away from their beloved spouses (see 3.6.1.5)

A proposed model

1. It is the task of the chaplain to make sure that before a member can deploy should get the consensus of his/her wife or husband or partner. The aim of the deployment or course should be made visible to the partner.
2. The member should also set realistic goals together with his/her partner so that when he/she come back they can together fulfil those goals.
3. Chaplains and the commanders to empower and brief the SANDF soldiers about the nature of the deployments and courses
4. The above-mentioned suggestions, three significant factors are been derived as follows: **spouse/partner's meeting, Prioritization of household goals, and individual empowerment.**

6.4.4.1.1.1 Spouse-partner meeting

The SANDF soldiers who are earmarked to deploy and attend the course are married and single. It is necessary that the member to inform his/her spouse or partner about the main reason for him/her to deploy or attend a course (see 4.11). The member needs to inform his/her partner about the duration of the deployment or course.

6.4.4.1.1.2 Prioritization of household goals

SANDF soldiers who are deploying will receive a lot of money (see 3.6.1.1), therefore it is necessary that they should make an agreement from the onset with their spouses and partners what they are going to do or buy with the deployment money (see 4.14). SANDF soldiers should make it clear to his/her spouse or partner that he/she must not deviate from that initial agreement until the deployment is over. It is advisable to spend the money together in order to prevent conflicts and dissatisfactions in their marriage or relationship.

6.4.4.1.1.3 Individual empowerment

Many SANDF soldiers deploy with the sole intentions to gain money. Chaplains and Commanders are obliged to inform the SANDF soldiers that deployment is not only about gaining money, it also entails gaining exposure, serving ones country, protecting civilians,

and preventing illegal immigrants from getting in the country (see 3.6.1.2). Chaplains need to tell the SANDF soldiers that deployments are not comfort zones (see 3.6.1.11). In the mission areas SANDF soldiers are experiencing diseases (see 3.6.1.5), crime, murder, influx of prostitutes (see 4.12), and disasters (see 3.6.1.5). Chaplains and commanders should also notify soldiers who are going to attend courses the nature and the impact of these courses and deployments on their marriages and relationships (see 3.8.3). It is quite significant that these aspects should be recognized and serve as guidelines for all soldiers who are deploying and attending courses.

6.4.4.1.2 Financial Support

Problem

The problem that is encountered during this phase is of financial support. The soldier needs to do prior arrangements with the bank to open an extra bank account for his/her spouse, in case this is not in order yet. This is especially because some of the women who are staying in rural areas do not have bank accounts.

A proposed model

1. In every family situation there is a need for financial support. It is quite essential before a soldier leaves his/her country to implement proper financial support for the entire family.
2. Soldiers who trust their spouses can leave their bank card and pin numbers with them. In cases where soldiers do not have adequate financial skills or management Chaplains may then ask the social workers to deal with this part of financial arrangements because they have been trained to sort out such matters, once more, in case this is not yet in order.
3. The advantage of proper financial support helps a soldier and his/her family to have peace of mind.
4. The SANDF soldiers ought to ensure before going to a course or deploying the following items are in place and a proper arrangement have been made to support their

immediate families: **Proper financial arrangement, proper usage of bank cards, and credit cards.**

6.4.4.1.2.1 Proper financial arrangement

In many marriages and relationships money, if it is not properly managed, can cause conflicts and pandemonium (see 5.9.6.5). It is the duty of the soldier to sit down with his/her spouse or partner to draft a proper budget (see 4.14). The person who is remaining behind must receive proper guidelines how he/she should utilize the income of the person who have deployed or is attending the course (see 4.11).

6.4.4.1.2.2 Bank cards and credit cards

Both the soldier and the spouse or partner are compelled to make an agreement who must possess the bank cards and credit cards. Both of them must reach an agreement how much one should cash per day and at the end of every month. The money that have been cashed have to be used sparingly and appopriately to buy household goods that can sustain the entire family (see 4.11).

6.4.4.1.3 Families/relatives/support

Problem

The problem that is encountered is that the SANDF soldier who is deploying or going to attend a course, needs emotional support. During the absence of a soldier who is also a parent, children will feel it. Children will really miss their parent. Partners will also miss each other. Once one of the family members is absent, there is that feeling of tenseness that surfaces in the family. In most families, the father, mother, and children enjoy each others' company. This is because everyone enjoys the emotional support he/she gets from other members of the family. There is also that bond, warmth, and love that everyone is experiencing in that particular family.

The proposed model

1. Chaplains together with Social workers and parents should prepare children to deal with the absence of the soldier that is deploying .
2. A soldier who will deploy or attend a course should be encouraged by the chaplain to support his/her family emotionally. One can do this by reassuring the partner and the children of one's love. Extra appreciation of their patience, support, and unity would also be recommended in this regard.
3. It is not only the chaplains who must support soldiers who will be deploying and attending courses. It is also the duty of their relatives and families to motivate and support the soldiers to reassure them that they will support one another, and they will be there for one another.
4. Chaplains should encourage the relatives to send messages to soldiers to wish them success and good health.
5. Due to the fact that the relatives of soldiers who are deploying and attending courses are so scattered, and that there is no way the chaplan might reach all of them, it would be recommended that the chaplain compile a news letter with all their information and also some inspirational texts for the family etc.
6. Chaplains can also enquire from the soldiers whether it would be feasible from them to write such letters or inspirational messages to their partners, spouses, or next of kins.
7. The above-mentioned proposed model gives rise to the following support groups that has determined to support SANDF soldiers who are deploying and going to a courses : **Children emotional support** , and **Next of kin support group**.

6.4.4.1.4 Children emotional support

Many children when they hear that one of their parent is deploying and attending courses have a tendency to show their emotions by crying (see 4.10). It is vital that during the preparations for deployments and courses, children of the soldier receive counselling from the Social Worker. This is because Social Workers are proficient to guide children. The purpose of this counselling is to defuse the emotions of the children. Chaplains and Social

Workers in every unit are working together as a team to support unit members and their families.

6.4.4.1.5 Next of kin support group

It is important for the soldier to maintain a relationship with his/her family and relatives (see 4.11). He/she must inform the family and relatives about his/her deployment or course. Chaplains are to encourage the relatives of the soldier to commit themselves in order to support his/her family during his/her absence. The relatives will also form a special bond with the family to send the soldier goodwill parcels during the deployment. The relatives will keep on visiting the home of the soldier to see that everything is safe and the children are in good health. Both the family and relatives of the soldier will be able to give him/her feedback about all the activities done by them.

6.4.4.1.6 Unit support

Moral values: In the SANDF all arms of service (South African Army, South African Airforce, South African Health military Services, and South African Navy) have moral values that have been established to guide the soldiers. Chaplains could use these moral values to empower soldiers before their departure during chaplains' periods. It is also essential to couple them with Scriptural verses from the Bible. In the SA Army there are only three moral values and they are the following:

6.4.4.1.6.1 SA Army: Military Professionalism, Honour, and Patriotism.

- **Military Professionalism:** is based on the conduct, skills, standard or qualities displayed by a soldier in a working environment. A soldier who is deployed is expected to excel in his/her area of responsibility. He/she has to be innovative at all time. In the book of Daniel 1:17 it is stated that: "To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds." Professional soldiers must never do something that will embarrass them, or put the good image of the organisation at stake.
- **Honour:** simply means that doing what you believe to be right and being confident that you have done what is right.

- **Patriotism**: means to love a country and to be prepared to sacrifice one's life for it. Chaplains should impart knowledge to soldiers so that they can uphold the good name of the SANDF, their country (RSA) high in a foreign country. In other words soldiers should not deploy merely for acquiring a lot of money but the priority must be based on their country.

6.4.4.1.6.2 SA Airforce: Integrity, Human dignity, Excellence, and Service before self.

- **Integrity**: is basically to follow ethical principles, to be honourable, faithful to one's convictions, and practice what one preaches. In other words; to walk the talk. In the Bible Job was a man of integrity. He was blameless, upright, feared God, and shunned evil (see Job 1:1; 1:8). It is necessary that chaplains must lead soldiers with the word so that they will ultimately fear God. In order for the chaplains to win the soul of soldiers, they are to act and lead by example themselves. Soldiers are to emulate the conduct of their chaplains in the mission areas.
- **Human dignity**: is to respect the worth of all individuals. To treat them the same way you would like to be treated. Soldiers are to be constantly reminded in the deployments and courses to treat every person fairly, respecting their rights, upholding their good dignity at all times. Chaplains are to remind the soldiers to be aware of xenophobia, tribalism, and racism. Currently they are not being prepared to deal with these issues because some of them do not have knowledge of these aspects.
- **Excellence**: is when valuing continuous learning and to improve an individual performance for the benefit of the organisation.
- **Service before self**: entails self-sacrifice, commitment, devotion, faithfulness, pride, courage, and military discipline.

6.4.4.1.6.3 South African Health military Services: have eighteen moral values, but only five will be considered which are relevant for the study.

- **No compromise on discipline**: is when taking discipline seriously and adhering to the military standards.
- **Forward to basic in all we do**: to do everything that one has learned from Basic Military training and to apply it in a working environment.

- **Ubuntu, our humanity**: meaning to display a feeling that humanity matters most in every situation. To do something that promotes human interrelations.
- **Anti-corruption, relevant transparency and full accountability**: soldiers should ensure that they safeguard equipments in their working environments and they are expected to be accountable for their actions.
- **A focus on results or outcomes**: whatever the soldier is doing whether in deployments or while on courses or in their units, there must be production at the end of the day.

6.4.4.1.6.4 South African Navy: have seven moral values, but only three has been considered such as quality, will, and respect.

- **Quality**: the soldiers who are deployed are required to be as fit as possible so that they can be able to perform their duties diligently and optimally.
- **Will**: it is the willingness to complete whatever task given with the sole purpose to succeed.
- **Respect**: it is the yardstick of measurement for soldiers to judge themselves whether they respect all human beings.

All the above-mentioned moral values are contracted to form the following important aspects during the preparation of deployment and course: **Ensuring Patriotism, Upholding Integrity, Upholding human dignity.**

6.4.4.1.6.4.1 Ensuring Patriotism

Patriotism basically mean the love of a country. Soldiers, though they have volunteered (see 3.4) to be in the SANDF organisation, are expected at all times to display their allegiance to their country. When deploying, a soldier must not base his/her heart on the material gain, but to die for his/her respective country. A soldier as a patriot has to support and defend the civilians. A soldier must also sacrifice his time, privileges, and rights for the success of the mission.

6.4.4.1.6.4.2 Upholding integrity

A soldier is a professional, disciplined (see 5.9.5.4), dedicated person who does not compromise his/her principles, and does not suppress his/her conscience. Such a soldier will always maintain his/her status and dignity (see 5.9.2.2). As a man or woman of integrity, he/she will do nothing that will disgrace the image of the SANDF organisation (see 5.9.2.2), and degrade the prominence of his family.

6.4.4.1.6.4.3 Upholding human dignity

The main task of the soldiers during missions is to treat all human beings fairly, regardless of religion, sexual orientation, culture, and ethnicity. Soldiers should be men and women who are *anthropists*. Soldiers are to love, care, support, and restore the dignity of all civilians (see 3.6.1.5). In every situation they should cultivated the spirit of *ubuntu*. In every mission there are refugees and local population who are vulnerable. It is their task to defend them.

6.4.4.1.7 Church support

Problem

Many soldiers are members of different denominations. Some of the denominations do not know that their members (soldiers) are going to deploy or attend a specific course. Others, due to transfers and other working related reasons, are working very far from their homestead, local churches, and home towns. In this regard, such soldiers do not receive support from their churches. Civilian ministers rely on the military chaplains to support their members who are soldiers.

A proposed model

1. Chaplains in the SANDF have a relationship with their churches. This means that chaplains are also ministers in their local churches. It is advisable that all the chaplains should mention the names of the soldiers who are deploying to their local church councils and to the congregation. It is necessary that the names can be read during the time of the announcements.
2. The unit chaplain may get the names of all soldiers who are deploying and attending courses, only those who are attending churches, to furnish him/her together with the contact numbers i.e addresses, telephone numbers, cell phone numbers, and an e-mail addresses of their ministers or church councils those soldiers who are staying away and belong to other churches.
3. The chaplain in order to add value has to inform the local ministers, church councils, and church board that their soldiers who are members are going to deploy or attend courses as well as the date of when they are leaving.
4. Chaplains should play a liaising role between the soldiers and their denominations. Chaplains should also inform the local ministers fraternals about the need and necessity to support soldiers who are going to deploy and attend courses.
5. The local ministers and their congregants will then know what type of support they may render to their soldiers who are members according to their doctrines and their local arrangements.
6. The above-mentioned points give rise to the following aspects that need further explanation: **Church Minister support and the Fraternal support.**

6.4.4.1.7.1 The Church Minister support

Many church ministers or pastors do not have a clue how the military is operating. Many ministers do not know their members, who are soldiers, and in which units are they working. Others do not know that soldiers are appointed to deploy and to attend a course, and others do not know how long the duration of the deployment and the courses durations is. The chaplain's major task is to form camaraderie with the soldiers' ministers so that he/she can be able to give him the full information about the needs of the soldier. It is the

task of the chaplain and the local minister to support soldiers before they deploy. The major role of the local minister is to give the chaplain guidelines in terms of the doctrine of the soldiers' church (see 5.9.4.3). With regard to the spiritual empowerment of the soldier, there must be a joint effort between the chaplain and the local minister or pastor. It has been noted by chaplains that amongst the ZCC church members (who are soldiers) before they deploy or go to a course will first go to his/her church to receive *ditaela* (rituals) so that he/she can overcome bad luck and to defend himself/herself against all evil powers or spirits. It is interesting to note that these *ditaela* (rituals) are being administered only by their pastor. Some of these rituals will be taken to the mission areas or courses (see 5.9.4.3). Soldiers will use them during the entire duration of the course and deployment.

6.4.4.1.7.2 The Fraternal support

The fraternal is a body or association of ministers and pastors from various denominations. The purpose of the fraternal is to meet regularly to discuss church matters, coordinating special events, and to pray together. A committee is chosen where one of the minister will be a chairperson. Chaplains can form part of the fraternal in their regions, towns, and places. Chaplains can also use this platform to brief the ministers and pastors about the need to support their soldiers when they are deploying and going to courses. The fraternal, since it is a big body, may also determine from their congregations means and ways to support their soldiers before they deploy and after deployment.

6.5 DEPLOYMENTS AND COURSES PHASE

6.5.1 Spiritual Support

The Problem

The problem that has been encountered is that some of the commanders who are deploying with SANDF soldiers and some of the instructors who are giving courses are not Christians. It stands to reason that these commanders have a tendency to determine the ministry activities of Chaplains. During their communication periods they will inform the SANDF

soldiers that the worship services on Sundays are not compulsory. Therefore on Sundays only a few SANDF soldiers would attend the Church services that have been scheduled by the Chaplain. The same commanders are expecting the chaplain to support all members of the unit whether they are Christians or non-believers.

The proposed model

1. Chaplains should hold weekly conferences with all commanders to inform them that religious activity in the unit is their responsibility. No one should announce anything regarding the ministry activities without the knowledge of the chaplain. Chaplains should be regarded as custodians of all ministry activities in the unit.
2. In order for the chaplains to support members spiritually, they must establish coffee and tea bars where they meet the unit members regularly to discuss all spiritual matters. Chaplains need to have a one-to-one session with unit members to discuss marital issues, social issues, and relationship issues during courses and deployments.
3. Based on the above ideals the chaplains should establish these pastoral activities in their routines to support soldiers who are deployed and are in the training units doing courses: **Chaplains' weekly conferences** and **Chaplains spiritual Guidance**.

6.5.1.1 Chaplains' weekly conference

In the military bases the commanders have their own weekly coordinating conferences or meeting where they meet all section heads from all sections in the unit. Chaplains also attend these weekly coordinating conferences. The purpose of these weekly coordinating conferences is to discuss the weekly unit routine and all operational activities. The chaplains are tasked to open these meetings with Scripture reading and prayer. The same procedure is being followed throughout the deployments and courses.

Chaplains need to have their own weekly conferences with commanders and section heads of various sections to discuss ministry activities (see 5.9.4.5) and to ask for their inputs. In these chaplains should coordinate special ministry events that will take place in that week.

6.5.1.2 Chaplains spiritual Guidance

SANDF soldiers, when they are deployed and are doing courses, need spiritual guidance. It is not all soldiers who attend the chaplain's periods and church services. Chaplains tend to neglect the soldiers who are non-believers (see 5.9.4.3). Chaplains should identify the needs of the SANDF soldiers who are non-believers, and come up with a weekly spiritual guidance program for them. In these spiritual guidance program chaplains should discuss themes such as their rituals, customs, religions, and beliefs. In the mission areas there will also be soldiers who wants to form their own choir.

The chaplain has to ensure that he gives guidance in terms of the songs and hymns that should be sung by the soldiers. The task of the chaplain is to guide the soldiers if they want to form prayer cells in the mission areas. He/she must make sure that these prayer cells are not executed to promote the liturgy or doctrine of a specific denomination. In other words they must be interdenominational in their formations. Chaplains are obliged to give guidance to commanders and section heads with regard to special events of soldiers that they must attend in RSA (i.e, of course those who are willing) such as the unveiling of the tombstone, cleansing ceremonies, children confirmations and baptisms. Other cases that needs the spiritual guidance of the chaplains which do occur in the mission places are marriages of soldiers with the local women, birth of babies in deployments (see 3.7), rape (see 4.12), sexual harassments (see 3.6.1.5), SANDF female soldiers who sell their bodies (see 3.6.1.5), extra-marital affairs (see 4.12) in deployments/courses, and fraternization (see 3.8.3).

6.5.2 Commanders Support

Problem

The problem that has been identified is that SANDF soldiers in all deployments work very hard, sometimes they work until late at night, and during courses they are expected to write many assignments, to work together as a syndicate preparing for presentations, and

preparing for examinations. SANDF soldiers spent weeks of sleepless nights. Commanders who are expected to support the SANDF members during deployments are not supporting them satisfactorily, and those who are working in the training units are only visible when the SANDF soldier has failed his/her exam, and ultimately when there is a progress board for such a member.

A proposed model

1. Chaplains should persistently advise commanders that it is significant to give their members time to rest, to recuperate, and to socialize.
2. Chaplains need to advise the commanders that in the mission area SANDF soldiers must participate in different sporting events.
3. Bar hours should be scheduled and SANDF soldiers must also drink responsibly not abusing alcohol.
4. Chaplains should work together with commanders to ensure that there are enough telephones in the mission area for SANDF soldiers to communicate with their families. Telephone registers should be visible at the operation rooms where these telephones are installed.
5. The chaplain needs to advise the commanders especially during deployments to establish a communication center at the operation room where the chaplain can sit during the day reading from Scripture/praying and also doing important announcements.
6. Group discussions where the SANDF soldiers will debate out a specific theme have to be established by the commanders and the chaplains. Members may be divided into groups and to compete with one another. It is necessary at the end of these discussions that all members of these groups receive certificates for participating.
7. The abovementioned proposed model give rise to these significant ideals that need further explanations: **indoor & outdoor sports, bar refreshment hours, communication resources, and Chaplains inspiration Centre.**

6.5.2.1 Indoor & outdoor Sports

Many SANDF soldiers participate in various sporting activities (see 4.11) such as athletics, soccer, table tennis, netball, pool table, darts, chess, golf, angling, cycling etc. Commanders are obliged to give their subordinates ample time to relax so that they can participate in the above-mentioned sporting codes. It should be the prerogative of the sport officer to arrange inter sports competitions or to play with other teams in the mission areas and training units. The aim of these sporting codes is to ensure that soldiers enjoy themselves and so that they can feel at home in a foreign country. The other reason is to enhance cohesion and esprit de corps amongst SANDF soldiers.

6.5.2.2 Bar refreshment hours

In the military every unit has a bar (see 3.8.4). Other units have two bars, one for the officers and one for the non-officers. In the mission areas there are bars that have been established for the soldiers. It is advisable that commanders let soldiers use the bars not to drink excessively (see 4.14), but to refresh themselves. Commanders should ensure that there are bar refreshment hours. Soldiers should buy biltong, chips, cakes, peanuts and cold drinks. The amount of liquor that has been bought should be equal to the amount of cold drinks.

6.5.2.3 Communication resources

In the mission area there must be enough telephones (see 4.13) installed so that all the SANDF soldiers can utilize them to communicate (see 4.14) with their spouses, relatives, and children. Internet facilities should also be installed in the operation rooms so that soldiers can download materials for their assignments and send messages to their families.

6.5.2.4 Chaplains inspiration Centre

The chaplains have to ensure that soldiers are inspired throughout the day with messages of encouragement. A radio should be installed in this centre where the chaplains can sit during the day to announce urgent messages and to read from the Bible and pray for the SANDF members. In this inspirational centre the chaplain may also interview soldiers who have excelled in the mission and courses. During the interviews the chaplain may open the lines for other soldiers who will be listening to ask questions and to give remarks.

6.5.3 Moral Support

Problem

The problem that has been encountered is that in some of the deployments and courses, SANDF soldier's morale is deteriorating due to the fact that there is a lack of support from their commanders and instructors. Most of the commanders and instructors are not easily approachable because of their ranks and personalities.

The proposed model

1. Chaplains are expected to be mediators between commanders and soldiers to establish a relationship of confidence amongst them. Furthermore the chaplain has to identify all the factors that are contributing to the low morale of SANDF members in deployments and courses.
2. Chaplains needs to keep records of morale of members so that during rotation he/she must inform the next chaplain who will take over. The chaplain needs to inform the next chaplain about the mechanisms he/she used to boost the morale of the unit members.
3. Weekly feedback should be given by the chaplain to the commander about the morale of the unit members.
4. The following aspects are have been deducted from the above-mentioned proposed model: **weekly morale feedback and updating the incoming chaplain.**

6.5.3.1 Weekly Morale feedback

In every deployment and course, chaplains are required by the commanders to uplift the morale of soldiers. A soldier whose morale is low cannot execute his/her duties to satisfy his/her superiors. Chaplains must always be accessible and approachable. The chaplains need to scan the environment where the soldiers are working, and be able to pick up all the negative factors that contribute to the soldiers' low morale. It is also their duty to give their commanders feedback with regard to the morale of the members. The chaplains can then advise the commanders of what needs to be done to sustain the morale of the soldiers.

6.5.3.2 Updating the incoming chaplain.

Chaplains who are on deployments have to keep the record of the soldiers' morale so that they can inform the incoming chaplains during the rotation of the contingent.

Chaplains may also do presentations to the higher chaplains who are visiting them and the soldiers.

6.6 DEMOBILIZATION PHASE

6.6.1 Pastoral Support

Problem

The problem that has been encountered is that at the end of the course and deployment the SANDF soldiers are now expected to be on their own. Chaplains and Social Workers do not make a follow up of all the outstanding cases and issues. The SANDF soldiers are expected to return to their mother units, homes, and Churches. The only proper support that they receive is the medical one before leaving to ensure whether they have contracted foreign diseases especially during deployments.

The proposed model

1. The chaplains must record all the cases of pastoral support that was needed during deployment so that at the end of deployment they ask the unit chaplain to continue with further pastoral support. In case the unit does not have a chaplain, then a local pastor can be requested to give pastoral support to the member.
2. In case where the chaplain and the SANDF soldier are in the same Unit, the chaplain is obliged to call the member to his/her office for further discussions and pastoral counselling.
3. Chaplains ought to ensure that during courses all learners that are struggling with their studies receive pastoral support. At the end of the course those who have failed need to go to the office of the chaplain for support, encouragement, and spiritual empowerment.
4. Based on these proposed model aspects, the following two perspectives have been derived: **continuation of pastoral care** and **spiritual motivation**.

6.6.1.1 Continuation of Pastoral care

SANDF soldiers are counselled by the chaplains especially in a deployment place (see 5.1). Some of the cases chaplains are able to resolve amicably, others need to be referred to other military professionals. The problem is that some of the cases cannot be resolved in a short space of time, they need many interventions. During the end of the deployment or course there will be outstanding cases that need to be resolved by chaplains. Unfortunately SANDF soldiers, after the tour of their duties, have to return to their respective units.

In this regard chaplains may not ignore or just send members to their unit with outstanding welfare problems. The chaplain may inform the members' unit chaplain about his/her problem with the consent of the member to continue with it.

6.6.1.2 Spiritual Motivation

Most of the military courses are quite difficult because learners do not get sufficient time to study for their exams. The pass-mark of all the military courses is sixty percent (60%). Most of the learners find it difficult to obtain this pass-mark. Those who failed will appear before a progress board. A learner will be told to return to his/her unit without the knowledge of the unit chaplain. It is vital that instructors and commanders in all training units should be informed by the General officer commanding that chaplains are available and prepared to be part of the progress boards to give their inputs and to motivate a soldier who has failed drastically not to lose hope and despair.

6.6.2 Psychological Support

Problem

Whenever the deployments or courses are over, certain soldiers who have indulged in many immoral activities are quite worried about their health status. Others who are not shy will approach the chaplain to seek advice so that they can overcome their predicaments.

A proposed model

1. The chaplain should use this opportunity to empower the member psychologically and spiritually. The chaplain, social worker, doctors, nurses, and psychologist in the military form a multi-professional team. Since chaplains are not jack-of-all-trades they need to refer the member if he/she is willing to visit the psychologist for further counselling. Chaplains should first get the consent of the member before sending him/her to other relevant professional counsellors. A member needs to receive assistance to deal with his/her predicament from other military professionals before he/she reach home. In other words there must be a **professional team** to help and individual soldier.

6.6.3 Emotional Support

Problem

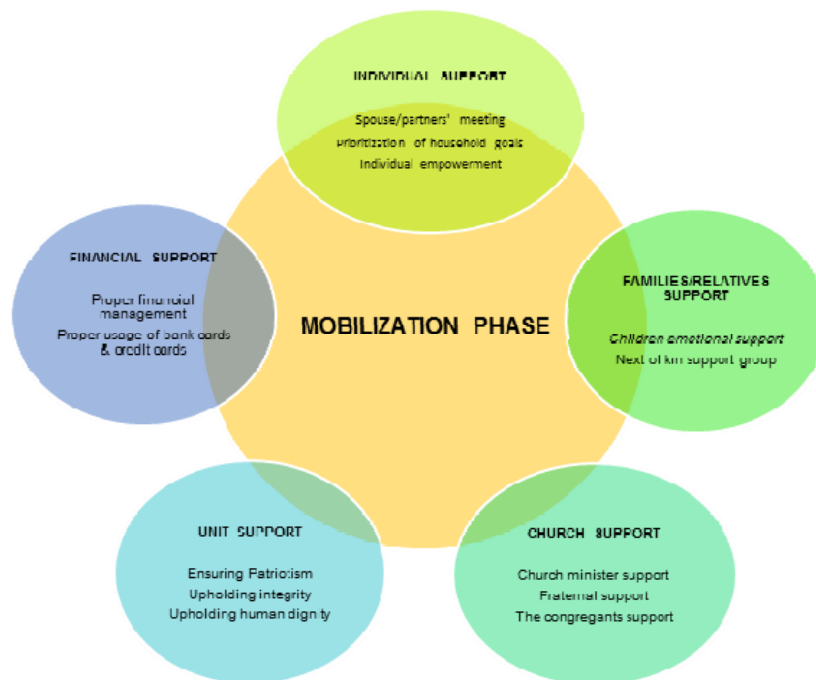
When the deployment or course is over the soldiers have developed positive or negative emotions (see 3.6.1.6). Others are asking themselves what will happen when they reach home. Others, because they are scared to face their spouses, ultimately will ask the commanders to extend their tour of duty in the deployments. Others are bitter because they have squandered their money during deployments and now they have to explain to their spouses where the rest of the money is. Others ask themselves many questions whether they will still work in the same unit, or will they be transferred to other units. Others ask themselves a question whether they will be promoted or be transferred to other units since they have failed their course.

A proposed model

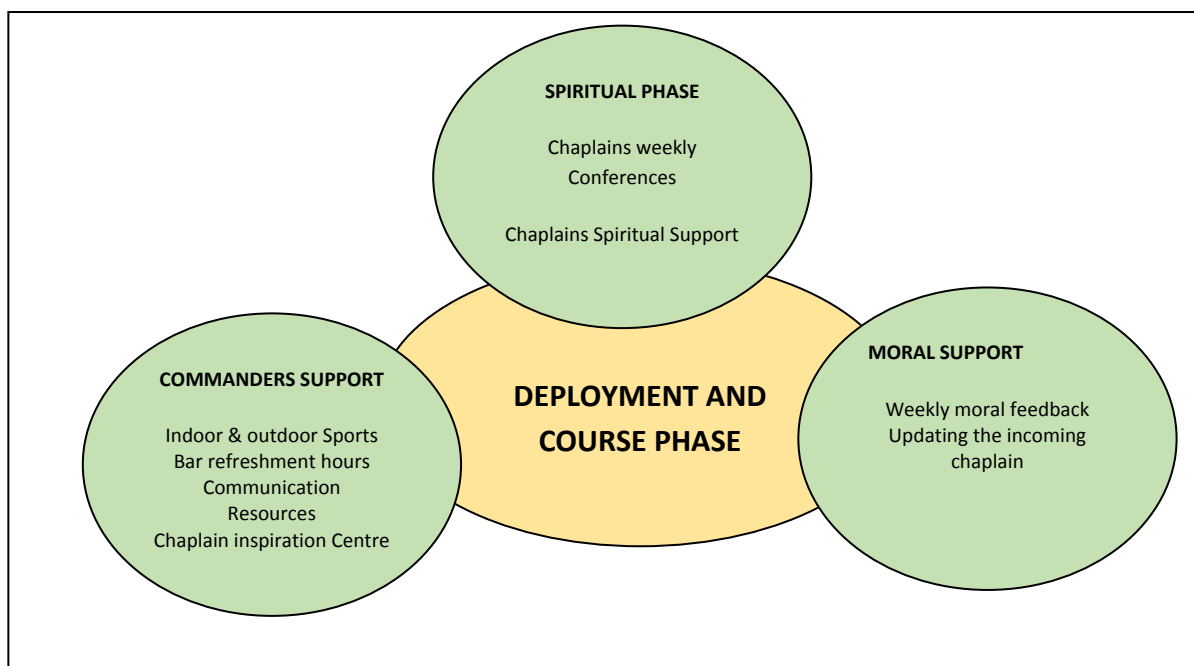
1. In this demobilization final stage chaplains cannot do much for the SANDF soldiers due to the fact that every soldier is in a hurry to go home and be with his/her family. The only thing that chaplains can do is to anticipate the mixed feelings that are experienced by the SANDF soldiers. In this regard chaplains may gather all the SANDF soldiers before their departure to do a presentation based specifically on the aspect of emotions during his/her chaplains' period.
2. During the demobilization stage chaplain should insist on a debrief with regard to deployment and courses. SANDF soldiers need to attend this debrief and be motivated to spell out all the good and bad experiences they observed during their deployments and courses. Many times members will spell out that they will never deploy again or attend a course in a certain unit. Chaplains need to unpack those emotions and give guidance for the future on how they will assist the next group or contingent.
3. Once the SANDF soldiers have been emotionally empowered by chaplains and they arrive home they will be able to face all their uncertainties head on by making decisive decisions and mechanisms. Furthermore, they will be able to empower their own spouses and partners.

4. At the end of the deployment there must be a **mollification of emotions**.

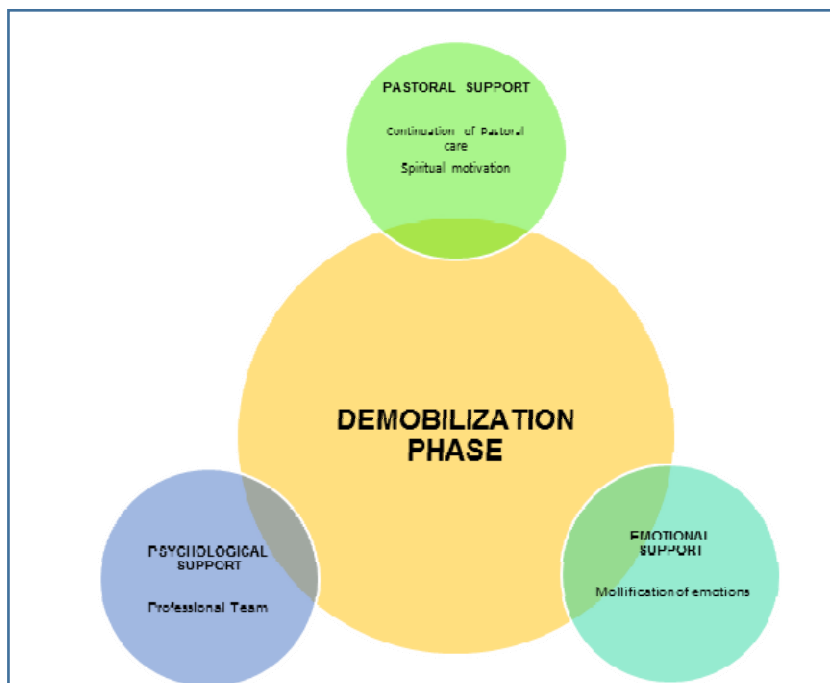
MOBILIZATION PHASE



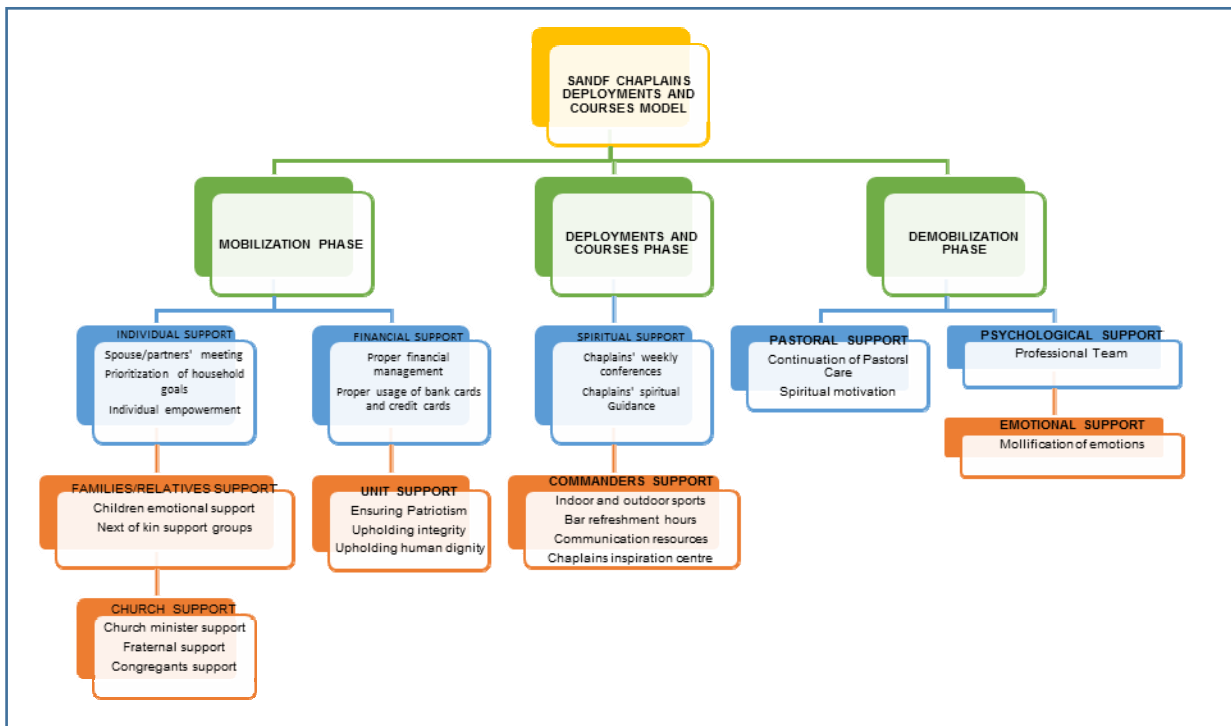
DEPLOYMENT PHASE



DEMOBILIZATION PHASE



6.7 SANDF CHAPLAINS DEPLOYMENTS AND COURSES MODEL



6.8 CONCLUSION

- This pastoral counseling model that has been developed is suitable to be utilized by chaplains to support and sustain the marriages of SANDF soldiers in order to combat divorce.
- Chaplains can also use it to develop themes for church parades, parades, chaplains periods, and for spiritual empowerment of the soldiers during deployments and courses.
- Chaplains can use this model to advice commanders during the mobilization, deployment or course, and demobilization phases what to do to support their soldiers since they will experience challenges in their working environments.
- It is not the chaplain who must support the soldiers during deployments and courses but the Church, the home unit, and families should join hands with the chaplain to support the soldiers who are attending courses and are deployed in other countries.

CHAPTER 7: FINDINGS

7.1 CONCLUSION

7.1.1 Introduction

The main focus of chapter one was to give ample definitions of marriage, and at the same time to find out how marriage is being perceived by various authors. Marriage should be an enjoyable relationship whereby a husband and wife are expected to be faithful to one another. Due to the fact that SANDF soldiers are subjected to lengthy periods of deployments and long courses, many marriages have been tremendously affected by these two official work related arrangements.

The intention with Chapter 1 was to give a detailed background to the problem statement and to pose a problem for the research study. A few questions came to the fore:

The main question:

What proper pastoral counselling model may be developed to combat the high rate of divorce and marital unfaithfulness among members of the SANDF in a multi-denominational and multi-cultural context during deployment and courses with the purpose to sustain their marriages?

This main question was divided into main sub questions:

- What does the Bible teach regarding marriages, especially soldiers' marriages?
- What can be learnt from the human sciences with regard to soldiers' marriages in a multi-denomination and multi-cultural context?

- How do soldiers regard their own marriages and how do they understand their responsibilities within their marriages in a multi-denominational and multi-cultural context?
- How can proper pastoral guidance be provided for soldiers with regard to their marriages in order to empower them and to minimize the divorce rate within the South African National Defense Force in a multi-denominational and multi-cultural context?

These questions gave rise to the following aim and objectives:

The aim of this study was to find and formulate a proper pastoral counselling model to combat the high rate of divorce and marital unfaithfulness among members of the SANDF in a multi-denominational and multi-cultural context during deployment and courses with the purpose to sustain their marriages.

In order for this to make a contribution, the following objectives were focused on:

1. An analysis of the basic theoretical aspects in order to determine what does the Bible teach regarding marriages successful marriages in general and answers to the following questions given:
 - What does the Bible teaches with regard to soldiers' marriages in a multi-denominational and multi-cultural context?
 - What possible light do other human sciences cast on soldiers' marriages in a multi-denominational and multi-cultural context?
2. To determine the meta-theoretical aspects of the SANDF marriages the following questions had to be considered:
 - What are the impacts of deployments as well as long courses and how are it affecting the marriages of the SANDF soldiers.
 - Under the empirical part of this study the qualitative interviews were done in order to give many SANDF soldiers opportunity to share a light in terms of their marriages in a multi-denominational and multi-cultural context.

3. In developing a practical theory for SANDF soldiers' marriages the following question was answered:

From the guidelines of Scripture, SANDF meta-theoretical perspectives, and the information gathered through interviews, what integrative Biblical model can be developed that can be used by pastoral counsellors (chaplains) to combat the high rate of divorce and marital unfaithfulness among the SANDF members and their respective spouses?

7.2 BASIS-THEORETICAL FINDINGS

7.2.1 Summary of chapter 2: Basis-theoretical Findings

Chapter two dealt with the history of revelation in terms of the origin of marriage from the OT and NT. In the OT some of the prominent Biblical marriages (see Adam and Eve; Abraham and Sarah; Elkanah and his two wives) were chosen for this study. There after these successful marriages were intensively analysed by the researcher. In the NT some of the Biblical marriages were chosen (see Zechariah and Elizabeth; Aquila and Priscilla with the exception of a heathen marriage of a man known as Pilate and his wife) were chosen for this study and also these marriages were intensively analysed by the researcher.

7.2.1.1 Findings from the Old Testament

In the OT the three Biblical marriages that have been identified by the researcher are not the same. The first marriage (see Adam and Eve) God is the initiator or originator of it, the second marriage (see Abraham and Sarah) and (Elkanah and his two wives) took place after the fall of man. The second last marriages had their own challenges. The researcher has intensively exegeted each marriage, and principles were drawn from them that serves as a basis for the future marriages.

The findings from the OT are that through these three different marriages normative principles that should serve as guidelines to all marriages were identified and established.

The normative principles of marriage that were derived are the following:

- Marriage is a phenomenon that was designed by God.
- It is God who joins two people in a marriage in order to start their family.

- The fundamental norm for an ideal marriage is monogamy, not polygamy.
- Marriage is sacred because it is based on the Triune God.
- Parents should leave their mature children to start their own families and to enjoy their marriages.
- A marriage will be successful when there is a mutual faithfulness and trust.
- Barrenness must not be seen as something strange in a marriage, but as a part of God's creation.
- In marriage a man and woman should stick to the word of God if they want to enjoy their marriage. They must not allow their traditions to determine their future.
- Man and woman are obliged to reach consensus with regard to important marital issues in their home. No one is expected to dictate to the other.
- It is God who joins two people in marriage that is physically, spiritually, emotionally, and psychologically.

7.2.1.2 Findings from the New Testament

The New Testament also dealt with the history of revelation in terms of marriage. Prominent Biblical marriages (see Zechariah and Elizabeth; Aquila and Priscilla with the exception of a heathen marriage of a man known as Pilate and his wife) were chosen. There after these successful marriages were intensively analysed by the researcher. The findings from the NT are that through these three different marriages normative principles that should serve as guidelines to all marriages were identified and established.

The normative principles of marriage that were derived are the following:

- God forbids all men and women to have extra-marital affairs.
- In order for a marriage to be successful, all married people ought to have a personal intimate relationship with God.
- Married couples should draw their strength and source of inspiration from God alone.
- It is necessary for a man and woman to stay together in one place in order to overcome immoralities.
- It is quite necessary for a man and woman in a marriage to profess the same faith.
- A man and woman in a marriage need to base their beliefs in the Holy Scriptures.

7.3 META-THEORETICAL FINDINGS

7.3.1 Summary on chapter 3: Meta-theoretical Findings

Chapter three is a literature study that is intended to look at the major impacts caused by deployments and the long courses on the marriages of SANDF soldiers and their spouses. Main operations and their durations have been spelled out as well as the main courses done by soldiers and their durations.

7.3.1.1 Findings from the meta-theory study

The researcher in the literature study found that the SANDF is an organisation that tasks soldiers to deploy officially internally and externally. Apart from deployments, the soldiers' career paths is streamlined by scheduling development courses for them.

The main principles that were identified in terms of courses and deployments were derived as follows:

- Transformation is a process that integrated cultures and formed one standard of training in the SANDF.
- Military courses are deemed compulsory for the promotion and development of the SANDF members.
- Military courses determine the career paths of soldiers, and these courses are long and strenuous.
- During courses certain SANDF members are involved in course romance that impedes the objective and mission of the SANDF.
- Military functions during courses and deployments are used as a place for immoral activities.
- Cash bars are available and liquor plays a major role during courses especially when there is a function in a unit.
- Certain instructors fraternize with the trainees during military courses and during deployments.

- Sexual promiscuity during courses is a stumbling block with regard to marital relationships and fidelity.
- The culture of sexual behaviour changes the pattern of cohesion of a family of a soldier.

7.4 FINDINGS FROM THE EMPIRICAL STUDY

7.4.1 Summary on chapter 4: Findings from the Empirical study

The researcher approached the soldiers who are based in the area of Potchefstroom according to their levels of ranks or hierarchy and interviewed them individually. All the soldiers who were interviewed gave their cooperation and their views.

7.4.1.1 Findings from the Empirical study

In this chapter four a scientific questionnaire has been developed to gather more information with regard to the SANDF members' marriages. This questionnaire was also based on a qualitative investigation. The empirical study was conducted whereby one hundred (100) SANDF soldiers were interviewed. The information that was gathered was analysed and interpreted by the researcher. The researcher, after analysing all the information gathered, and after a process of interpretation, came up with the following results:

- The SANDF soldiers belong to the multi-cultural religions and multi-denominations.
- It is evident that the most soldiers are in a relationship whether it is marriage or living together.
- Divorce is still a worrying factor that threatens the good marriages of the SANDF members.
- Polygamy has not been identified in the units in the area of Potchefstroom.
- The SANDF is a course-orientated organization. All soldiers are expected to attend courses, whether it is a short or long course.
- The main mission of the SANDF is deployments.

7.5 PRACTICE-THEORETICAL FINDINGS

7.5.1 Summary of chapter 5: Practice-theoretical Findings

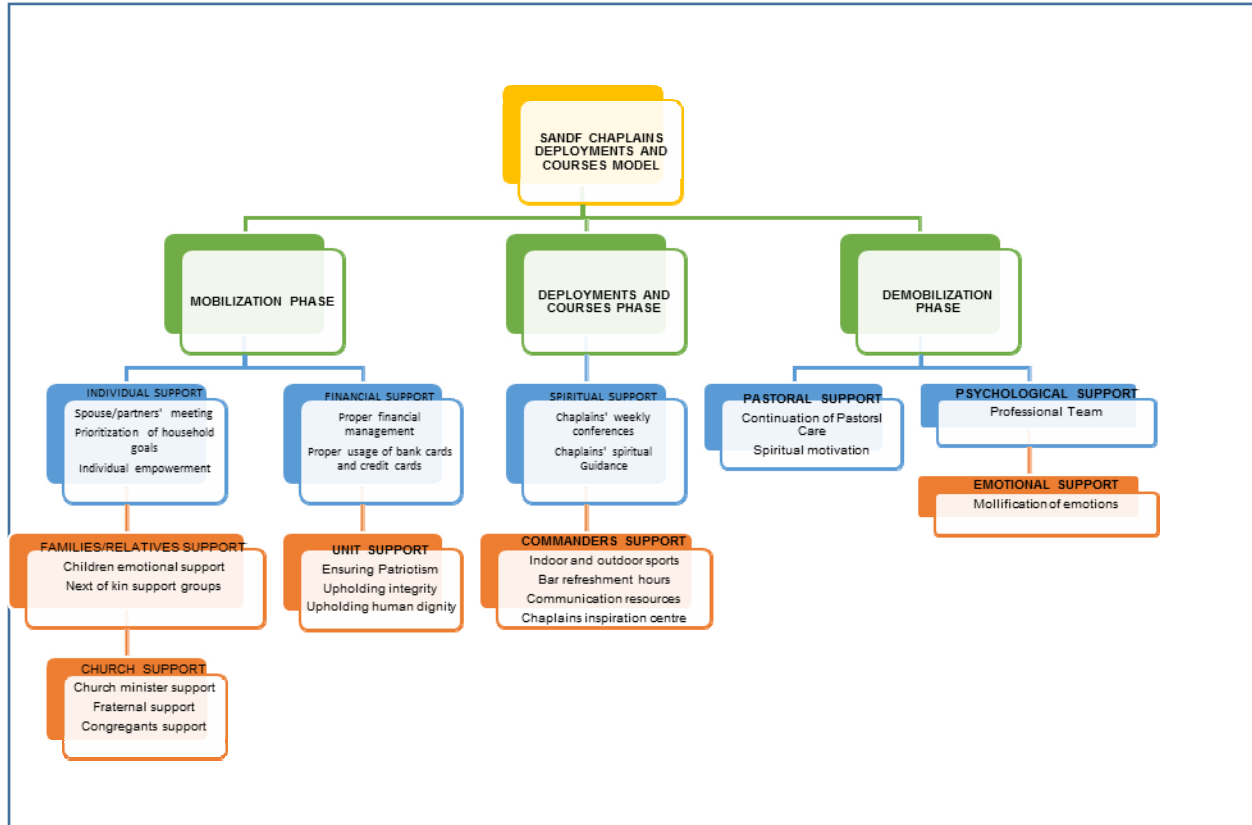
In chapter five the previous chapters (two, three, and four) were integrated in order to formulate a new theory with regard to SANDF soldiers' marriages. Therefore after integrating the three chapters and principles were derived by the researcher.

7.5.1.1 Findings on a new theory for SANDF soldiers' marriages

- Marriage is a divine institution and a special blessed relationship established by God between man and woman. God is expecting a married man and woman to honour and respect their marriage.
- The building blocks of a good marriage are love, fidelity, honesty, and loyalty.
- Man and woman are expected by God to be good companions and to take care of one another in marriage.
- In a marriage relationship a man and woman are not allowed to commit adultery because it is a dreadful sin before the eyes of God.
- A married man and woman should guard against fraternization since it is an entry point for sexual harassment and adultery.
- Communication plays a vital role in marriage especially when a soldier is deployed or attending a military course.
- Married soldiers should be encouraged by their instructors and chaplains to visit their spouses and children often.
- It is the task of all military professionals to constantly advise soldiers to stay away from local women and prostitutes during deployments and courses.
- Soldiers are to be encouraged to use their hard earned finances to support their families and relatives and to drink alcohol in a responsible manner.
- Many opportunities of leisure time utilities must be accorded to soldiers so that they can participate in different sports activities so that they cannot experience boredom, home sickness, and to indulge themselves in many sexual immoralities.

7.5.1.2 Findings on a new model for the SANDF soldiers' marriages

Chapter six proposed a new model that may be utilised for the SANDF soldiers' marriages.



This model can be implemented by chaplains as pastoral councillors during their chaplain's periods, ordinary church services, thanksgiving services, dedication service, memorial services; Christmas carols services, church parades, sports parades, course openings ceremonies, and students end functions. This model can be used during deployments and courses to empower the members spiritually. Articles will be written and then be distributed for the soldiers to read them at their leisure time. Chaplains will also use this model to develop newsletters in the deployment areas and in the unit, especially training units.

7.6 FINAL CONCLUSION

Marriage is a divine institution ordained by God. A strong marriage is a stronghold against divorce. The visible marks of a successful marriage are constant communication, fidelity, loyalty, and love. A soldier who wants to enjoy tranquillity in his/her marriage must always

take initiatives to meet the needs of his/her family while on courses and deployments. Chaplains as councillors should work together with other professional councillors as a team to sustain the SANDF soldiers' marriages. Chaplains are spiritual specialists to empower soldiers so that they can be innovative to support their spouses and children.

A. The field of further Study

1. Lack of intimacy amongst SANDF soldiers' marriages is the result of adultery.
2. Fraternization is a moral degeneration.
3. Polygamy in the military is it justified?
4. The impact of transfers on military marriages.
5. The Scriptural principles to assist soldiers to manage their finances.

B. Keywords / sleutelwoorde

Pastoral counselling, Multi-denomination, Multi-cultural.

C. Questionnaire as addendum

1. QUESTIONS

1.1 GENDER

Male	Female
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1.2 MILITARY INFORMATION

Rank	
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1.3 LANGUAGES

1.3.1 (Tick the appropriate box for your home language)

Afrikaans		01
English		02
Zulu		03
Xhosa		04
Swazi		05
Ndebele		06
Northern Sotho		07
Tshivhenda		08
Xitsonga		09
Southern Sotho		10
Setswana		11
Other		12

1.4 RELIGION

1.4.1 (Tick the appropriate box for your religion)

Christianity		01
Islam		02
Buddhism		03
Hinduism		04
African Traditional Religion		05
Atheist		06
Specify other religion		07

1.5 MARITAL STATUS

1.5.1 (Tick the appropriate box for types of marriages)

Married in a civil or religious ceremony		01
Monogamously married under customary law		02
Polygamous marriage		03

Living together as if married		04
Never married		05
Separated		06
Divorced		07
Other specify		08

1.5.2 How many years are you staying with your husband/wife/fiancé?

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1.6 CHILDREN

1.6.1 Do you have children?

Yes		1
No		2

1.6.2. If yes, how many children?

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1.7 DENOMINATION

1.7.1 What is the name of your denomination/church?	
1.7.2 How many years are you a member of that church?	

1.8 MILITARY COURSES

1.8.1 Courses attended by the member:

Name of Courses	Name of Institution/Training/unit	Year attended

1.8.2 What negative impact did that course(s) do to your marriage?

1.8.3 Please name maximum of five aspects according to your opinion that can help military members to sustain their marriages during long courses.

1.9 DEPLOYMENTS

1.9.1 Internal deployments

1.9.1.1 Where did you deploy internally?		Month	Year

1.9.1.2 Where did you deploy externally?		Month	Year
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1.9.1.3 Can you state any immoral activity (ies) that took place such as extra-marital affairs or sexual harassment during deployments?

1.9.1.4 What negative impact did your deployments have on your marriage?

1.10 Name maximum of five aspects according to your opinion that can help military members to sustain their marriages during deployments.

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