



COLLEGE OF HUMANITIES

PIETERMARITZBURG CAMPUS

“Marital Sexual Infidelity as a Risk factor for HIV Infection: The Role of the Anglican Church in Malawi in modelling mutual relationships in Christian Marriages”

By

Auster Mc Ally Kalilombe (Rev. Fr.)

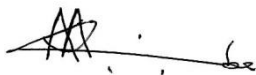
Submitted in partial fulfilment for the MTh degree in theology (coursework) in the School of Religion, Philosophy and Classics, University of KwaZulu-Natal, Pietermaritzburg

Supervisor: Prof. Susan Rakoczy

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## DECLARATION

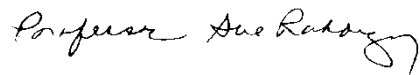
I declare that, unless otherwise specifically indicated through the references, this dissertation is entirely my original work. All citations, references and borrowed ideas have been duly acknowledged. This dissertation is being submitted for the degree of Masters of Theology in the College of Humanities in the School of Religion Philosophy and Classics in the University of KwaZulu-Natal, Pietermaritzburg Campus, South Africa. None of the present work has been submitted previously for any degree or examination in any other University.



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November, 2014



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## **ABSTRACT**

This textual study has found that marital sexual infidelity behaviour (MSI) is a risk factor for the spread of HIV. The study has showed that the Anglican Church in Malawi (ACM) stresses morality to build strong marriages and enhance fidelity; however this study has revealed that the ACM has not yet developed teaching materials on pre-marital counselling and programmes that can enhance mutual relationships and just sex in marriages. This study confirmed that dependence on morality alone cannot be a solution to reduce MSI. Therefore it proposed the use of alternative means of engaging married partners in order to assist them to enhance mutual relationships and just sex for the purpose of decreasing MSI which in turn may lower HIV infection in marriages. Using the theoretical framework of justice in sexuality proposed by Margaret Farley (2008), the study proposes that the ACM should development faith based pre-marital counselling teachings and programmes that can enhance mutual relationships and just sex in marriages in the hope of building strong marriages. The study uses the methodological framework of context, text and appropriation. The context is MSI and the aim is to invent alternative methods of enhancing mutual relationships and just sex which can then be appropriated in the ACM.

### **Key Words:**

Marital Sexual Infidelity, Marriage, Mutual Relationships, just sex, Holy Matrimony, Fidelity, Extramarital sex, HIV and AIDS, Risk behaviour, Sacrament, Couples, Married Partners and Pre-marital Counselling.

## **DEDICATION**

My work is dedicated to my beloved daughter, Akuzike Reen, last born who since her birth stayed for two years without her dad's presence. I remember when she refused me during one of my visits to Malawi because she did not know dad. I also dedicate this study to Juliet my wife. Thank you for looking after our children: Mphatso, Priscilla, Promise and Akuzike for two years without my moral support and guidance. I thank you for being courageous as well as dedicating your life and time to our kids. I also dedicate this work to our beloved girls: Mphatso Susan, Priscilla Josephine, Promise and Akuzike Reen, that despite missing the love and guidance of the father for the two years (2013-2014), you continued to shine at your different schools. I am proud of you. I wish you all the best in your studies at Daeyang Nursing College as you pursue a degree in nursing, Trinity Anglican Secondary School as you pursue form three and Sparrow's Nest Pvt. Primary School for your grade seven respectively. To my Bishop, The Rt. Rev. Alinafe Kalemba, I say thank to you for according me this opportunity to travel to South Africa for studies. To St. Paul's Cathedral members, I salute you for your understanding during the time I was not there for you.

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## ABBREVIATIONS/ACRONYMS

AC	Anglican Communion
AoD	Acts of Diocese
ACM	Anglican Church in Malawi
AIDS	Acquired Immune Deficiency Syndrome
ADNM	Anglican Diocese of Northern Malawi
ADSM	Anglican Diocese of Southern Malawi
ADUS	Anglican Diocese of Upper Shire
Anglican Council in Malawi	means the body incorporated and registered on 29 September 1974 under the Trustees Incorporation Act. Cap. 5:03. An umbrella of four dioceses
BCC	Book of Constitution and Canons
CPCA	Church of the Province of Central Africa
EAM	Evangelical Association in Malawi
HIV	Human Immunodeficiency Virus
IALC	International Anglican Liturgical Committee
MSI	Marital Sexual Infidelity
NAC	National Aids Commission of Malawi
NRSV	New Revised Standard Version
OVC	Orphaned and Vulnerable Children
UMCA	Universities Mission to Central Africa
UNAIDS	Joint United Nations programme on HIV/AIDS

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Introduction**

This non-empirical study is an enquiry into how the Anglican Church in Malawi (ACM) engages married partners to promote mutual relationships and just sex for the purpose of reducing marital sexual infidelity (MSI). The study is also an investigation into whether MSI behaviour exacerbates HIV infections in marriages. In exploring ACM's documents on marriage, the study establishes that the ACM has important documents that guide the clergy on matters of marriage. Using the literature on infidelity, the study found that MSI is a risk factor for HIV infection. The study suggests that the ACM should develop pre-marital counselling materials that would be used to instruct engaged couples in preparation for marriage. The study also suggests that the ACM should develop marriage programmes that can be used to promote mutual relationships and just sex in marriages. The study suggests that the promotion of mutual relationships may decrease MSI behaviour which may decrease the spread of HIV infections in marriages. This chapter presents the foundation to this study beginning with a discussion on the background to the study.

### **1.2 Background to the Research Problem**

This study is located in the Anglican Church in Malawi (ACM). The ACM which is part of the Church of the Province of Central Africa (CPCA) has four dioceses, namely: Northern Malawi (ADNM), Lake Malawi (ADLM), Upper Shire (ADUS) and Southern Malawi (ADSM). These four dioceses are coordinated under the umbrella of the Anglican Council in Malawi. The ACM was founded in 1861 by the Universities Mission to Central Africa (UMCA), a missionary society established by members of the Church of England within the Universities of Oxford, Cambridge, Durham, and Dublin in response to a plea by David Livingstone to spread the good news and abolish the slave trade in Central Africa (Goodwin 1864:281). The ACM has grown from one diocese to four dioceses since its inception.

“Marital Sexual Infidelity as a Risk factor for HIV Infection: The Role of the Anglican Church in Malawi in modelling mutual relationships in Christian Marriages” is an attempt to explore the methods through which the ACM promotes mutual relationships and just sex in

marriages with the aim of building healthy marriages, in order to mitigate MSI which is a risk for HIV infections. The ACM emphasizes exclusiveness of married partners in heterosexual monogamous marriage (Canon 19.1); therefore the ACM emphasizes fidelity.

The death of my two sisters in 1991 and 1995 together with other relatives all of whom were married due to AIDS related illnesses, particularly TB, lays the basis for this study. Likewise the experience of deaths due to AIDS related illnesses of married members in the parishes where I have served as a priest in the Anglican Diocese of Southern Malawi has also become a motivating factor for this study. These deaths may be attributed to extramarital sex. Against this background I am undertaking this study to first understand MSI as a risk factor for HIV infection and second to enquire whether the ACM has programmes and resources that can help married partners promote mutual relationships and just sex in the ACM.

Recent studies have established that married partners have a great risk of contracting HIV infections due to unprotected extramarital sex (Parikh 2007:1198). Therefore discussions on HIV and AIDS have focused on the association between marriage, sex and AIDS. Scholars such as (Bracher, Santow, Cotts and Watkins 2003:208) have considered extramarital sex as a problem in sub-Saharan Africa, where most cases of HIV are recorded. Rob Stephenson (2010) confirms that a substantial body of evidence suggests that for many women in Africa, the greatest risk of HIV infection lies in marriage, and that the greatest source of HIV infection is unprotected sex with their husbands. He observes that studies' estimates suggest that nearly 80% of new HIV infections among heterosexual urban residents in Africa occur within marital or cohabiting unions.

Statistics show that more than half the people living with HIV in sub-Saharan African countries are women from the age of 15 and up (UNAIDS 2012:1-4). Basis Zaba (2013) points out that model-based estimate on the global proportions of maternal deaths indicate that maternal deaths among HIV-infected women range from 7% to 21%. He further confirms that in sub-Saharan Africa, the high prevalence of HIV infection in pregnant women makes the interaction between HIV and maternal mortality an important public health issue (:1763) which may be as a result of MSI. Aranka Anena et al (2011) note that an estimated 11.6 million children (aged 0 to 17 years) in sub-Saharan Africa have lost one or both parents due to AIDS related diseases since the beginning of the epidemic. Therefore the above statistics reveal the extent to which the African population is infected or affected by HIV.

Malawi in this case is not an exception. Findings of the National Aids Commission of Malawi (NAC) indicate that the HIV prevalence rate in Malawi is currently at 10.6% (NAC 2013). The NAC source explains that over 1.6 million people out of 14 million are living with HIV. The NAC source further states that an estimated 250,000 children are living with HIV and that over 1.3 million are orphans and vulnerable children (OVC). The NAC confirms that Malawi is experiencing over 50,000 new infections every year. Equally UNAIDS (2012:2) states that HIV statistics for Malawi have shown that half the people living with HIV are women. That is 920,000 (830,000–1,000,000) people living with HIV, approximately half 470,000 (410,000–530,000), are women. Although research has revealed that religious affiliation or participation and biblical beliefs may lower opportunities for extramarital sex (Burdette et al 2007:1553, 1555), and although Malawi is considered as a religious nation – 82.6% Christians; 13% Muslims and 1.9% other – HIV infections are still on the rise as the statistics show. A baseline study conducted by the Evangelical Association of Malawi (EAM), an ecumenical organization, reveals that unprotected sexual practices were still taking place in areas with more than 84% Christians and where the mainline churches were well established (2012:12). The statistics above on women and children living with HIV and OVC reveal the extent of the problem of HIV which may be attributed to extramarital sex, though it cannot be concluded that they are all attributed to sexual infidelity for there are also other means of contracting the virus.

Despite the advent of condom use as a means of safer sex, married partners are still vulnerable to HIV infection. In most cases this is due to a gendered approach to sexuality in most African cultures where women are subordinate to men. Due to a gendered approach to sexuality, women find it difficult to negotiate safer sex with men. Reports by Averting HIV (2012) and UNAIDS (2012), observe that the increase in condom supply does not guarantee an increase in the use of condoms. This is due to poverty, relationships with parents, peers and partners, limited HIV information and education. The two documents further state that the gender dynamics, beliefs and attitudes about HIV have all been found to work against condom use across sub-Saharan Africa. Similarly Togarasei (2012:239) notes that the United Nations Task Force on women, girls and HIV and AIDS in Southern Africa established that girls and women do not have the right to negotiate safer sex.

Van Schalkwyk (2002:138) also argues that some men control the sexuality of women for the purpose of demonstrating their power over the bodies of women. Additionally, Ruether

(1993: 79, 83) observes that due to patriarchal systems in most African cultures, men exercise powers over the bodies of women, therefore they abuse women's bodies which becomes a risk for HIV infections. Van Schalkwyk (2002:155) further argues that "bodies of women are like sites of oppression, cultural, economic and social-political struggle." In the same manner, Isherwood (2000:28) indicates that sometimes women assent to sex to avoid violence. Likewise Djamba (1997:76) observes that in most African cultures female sexual activity is associated with gender inequality. Against this background it is not only physical pleasure that women have trouble negotiating within hetero-patriarchy; it includes their health (Isherwood 2000:29). Despite measures that have been devised to curb the spread of HIV infections, the above discussion has shown that the spread of HIV can be reduced through negotiated sex in marriages.

Several studies quoted by Togarasei (2012:231) show that most people suggest that religiosity may influence behavioural change. Therefore religiosity may decrease the chances of MSI. Such a belief may be challenged however by the hierarchical nature of many churches. Church hierarchy may also influence the hierarchical nature of Christian marriages. One may argue that because of gender disparities within the churches' hierarchy, it may be difficult to ensure mutual relationships and just sex in marriages (Abeya et al 2012, Chirongoma and Chitando 2012, Leshota 2012, Oduyoye 1995b, Rakoczy 2004 and Ruether 1993). Therefore, men may be justified to engage in MSI because of their superiority over women, and this may become a risk factor for HIV infection despite the Church's insistence on faithfulness and exclusiveness.

### **1.3 Review of the Literature**

Having knowledge of the existing corpus of literature in and around infidelity, marriage, HIV and AIDS, there is still a need to have a theological approach in dealing with the problem of MSI. The literature at hand has identified MSI as a risk factor for HIV infections, but has not given full attention to how the problem is to be addressed, hence the need for the present study. The literature used in the study was divided into the following thematic areas: marriage, understanding the term infidelity, factors contributing to MSI and its effects.

### 1.3.1 Marriage

The study begins with a discussion on the understanding, theology and the sacramentality of marriage in the Anglican Communion<sup>1</sup> (AC), Church of the Province of Central Africa (CPCA) and the Anglican Church in Malawi (ACM). The literature used in this discussion was sourced from the following sources: The Book of Constitution and Canons (1996), Acts of the Diocese of ACM (2010), Lambeth Conference resolutions on Marriage (1988, 1998), The Book of Common Prayers (1662), General Convention (2006), The Anglican Prayer Book (1989), The Church of England Canons, *Mapemphero ndi Nyimbo Za Eklezia Book* (1996) and a document released by the International Anglican Liturgical Committee (2009). Apart from Anglican literature this study also uses literature on the theology and sacramentality of marriage by Gondreau (2012), Kwasnewski (2012), Kaler (2001), Thatcher (1998 and 2003), Buss (2000), Leek and Al Garlozzi (2012) and Zimmermann (2011).

### 1.3.2 Understanding Infidelity

The phenomenon of infidelity cannot be discussed at a deeper level without first understanding the term ‘infidelity.’ For this reason literature written by the following scholars: Stephenson (2010), Hackathorn et al (2011), Taylor (1997), Leeker and Carlozzi (2012), Blow and Hartnett (2005) and Wilson et al (2011), is used to discuss infidelity.

After dealing with the terminology, the study proceeds to discuss two types of infidelity- emotional and sexual. Work by the following scholars is used: Seal et al (1994), Harris (2003), Edlund et al, (2006), Sagarin et al (2003), Buss et al (1992), Shield (2014), Fisher et al (2008), Taylor (1997), Melby (2010), Rosewarne (2009), Daly et al (1982), Harris and Christenfield (1996) and Andrew et al (2008). The study then goes further to show that marital sexual infidelity (MSI) is the area of concentration.

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<sup>1</sup> Comprises the Church of England and churches that are in communion with it and each other and that essentially share its doctrines and order, as the Church of Ireland, the Episcopal Church of Scotland, the Church of Wales, the Episcopal Church in the U.S., Anglican Churches in Africa and Asia and all other around the globe (Anglican Communion Service Centre web)

### **1.3.3 Factors Contributing to Marital Sexual Infidelity**

The study then proceeds to discuss the factors that contribute to MSI. The study presents each factor as shown below: patriarchy (Abeya et al 2012, Adeokun 1996, Boroffice 1995, Parikh 2007, Roberts and Flaskerud 2008 and Walford and Gillies 1908). Under patriarchy are gender inequalities (Balderrama and Durbin 2011, Hirsch 2012, Klinken 2013, Smith 2010 and Stephenson 2010) and cultural and societal influences (Smith 2010, Boroffice 1995, Hirsch 2012, Karanja 1987, Lawani and Larsen 2008, Mitsunaga et al 2005, Smith 2010, Stephenson 2010 and Tawfika 2007). Prescribed roles in marriage (Boroffice 1995, Hirsch 2007, Parikh 2001 and Tawfika 2007), sour marital relationships, sexual dissatisfactions and lack of experience (Allen et al 2008, Balderrama and Durbin 2011, Mavha et al 2011, Shackelford 2008, Smith 2010 and Robert 2008), lack of sexual communication (Hirsch et al. 2007), men's proof of their masculinity (Klinken 2013, Chitando and Chirongoma 2012, Hirsch et al 2012, Hlatywayo 2012, Simpson 2007, Leshota 2012 and Stephenson 2010), economic disparities (Dlala 2001, Hirsch 2007 and Roberts 2008), social construction (Hirsch et al. 2007), geographical separation/migration (Adeokum 1996, Dlala 2001 and Hirsch et al 2012) revenge due to a partner's infidelity (Tawfika and Watkins 2007), men's sexual appetite, postpartum period and peer pressure (Boroffice 1995), hierarchy, unhappy family lives, absence of religiosity, disorganized or troubled personal lives (Greeley 1994) and addictive behaviour and alcohol abuse (Dlala et al 2001 and Kongnyuy and Wiysonge 2007).

This study goes further to discuss the hierarchical nature of the Church and how it influences the hierarchical nature of marriages. The church in most cases has used sacred texts to promote its hierarchy; for this reason the study uses literature by the following scholars: Abeya et al 2012, Chitando and Chirongoma 2012, Leshota 2012, Rakoczy 2004, Klinken 2013 and Ruether 1993).

## **1.4 Research Question or Problems**

### **1.4.1 Research Problem**

In order to fulfil the aim of this study, the following critical question was asked: In the light of marital sexual infidelity as a risk factor for HIV infection, what appropriate methods could the ACM use to engage with married partners in building mutual relationships and just sexual behaviour? In order to answer this critical question the following sub-questions were asked,

a) what is the understanding of marriage/holy matrimony in the Anglican Communion and Anglican Church in Malawi? b) What are the factors that drive married partners to engage in extra-marital sex which may become a risk factor for HIV infection among heterosexual couples within the Anglican Community? c) What methods do the Anglican Church in Malawi use to promote mutual relationships? d) How can the Anglican Church in Malawi create a favourable environment that can promote mutual relationships and just sex in marriages?

#### **1.4.2 Aim of the Study**

The general aim of this study was to understand MSI as a driving factor in the spread of HIV infection and to determine what could be the role of the ACM in enhancing mutual relationships and just sexual behaviour in marriages for the purpose of reducing extra-marital sex behaviour which may become a means of spreading HIV infections.

#### **1.4.3 The Significance of the Study**

The significance of the study was to contribute to the reduction of marital sexual infidelity (MSI) in marriages in the ACM. The ACM and other churches in Malawi are to benefit from the knowledge engendered in this work. The intention of the study is to show that there is a need for the ACM to develop teaching resources or marriage instruction materials that would assist the ACM to improve the life of married partners through building mutual relationships and promoting just sexuality. This in turn may decrease MSI and lessen the spread of HIV infections in marriages.

#### **1.4.4 The Study's Specific Objectives**

The study aims to achieve the following objectives:

- a) To explore the understanding of marriage in the Anglican Communion and the Anglican Church in Malawi.



- b) To explore factors that drive married partners to engage in extra-marital affairs, an activity that becomes a risk factor for HIV infections among heterosexual couples within the Anglican community in Malawi.
- c) To assess methods used by the Anglican Church in Malawi to encourage married partners engage in mutual relationships.
- d) To suggest methods which the Anglican Church in Malawi can use to create a favourable environment that would promote mutual relationships and just sexuality in marriages.

### **1.5 Theoretical Framework**

The theoretical framework used in this study is the framework of justice in the sexual relationship as proposed by Margaret Farley (2008). Farley argues that justice should be the criterion for all loving, including sexual partnerships and relationships. Farley's ethic is informed by reflection on particular aspects in the realm of sexuality and how these influence human relationships, particularly matters of the body/personhood, matters of culture, matters of gender and matters of love and desire (Farley 2008:241-244). However, Farley notes that the most difficult question to be asked in developing a sexual ethic is not whether this or that sexual act in the abstract is morally good, but rather, when is sexual expression appropriate, morally good and just, in a relationship of any kind. Farley (:207) also poses a question on the kinds of motives, types of circumstances, and forms of relationships, in which people render their sexual selves to one another in ways that are good, true, right, and just. Using Farley's argument, the study explores appropriate relationships in marriage which could bring about mutual relationships that may in turn enhance sexual justice in heterosexual monogamous marriages in the ACM. According to Farley (2008:209, 211-212), justice can be translated into rendering to each other what is due depending on the circumstances and the nature of the relationships for every person is unique as well as a common sharer in humanity. She further observes that persons are of unconditional value, for they are created so and loved so by God, who revealed to people a command and a call to treat one another as ends, and not as means. Farley (2008:214) goes further to argue that autonomy or freedom and relationality also provide the content for the most of the basic norms for right loving and

the basic moral norms for sexual ethics since the aims of sexuality ought to accord with, or at the very least, not violate the concrete reality of human persons.

## **1.6 Research Methodology**

The study was designed along the tri-polar approach of context, text and appropriation. The context of the study was thus MSI as a HIV risk factor in marriage and the focus is to explore a just sexuality for married partners which can then be appropriated in the Anglican Church in Malawi (ACM). The context in this case is discussed using the existing literature and pastoral experience. Literature used was sourced from numerous empirical studies on infidelity, HIV and AIDS. The text in this case emanated from literature on infidelity and Anglican documents on marriage. The study begins by defining and describing the meaning of marriage, marriage as a sacrament in the AC and ACM and then it proceeds to define and describe MSI as a risk factor for HIV infections using a gendered lens. This is appropriated through using a gendered sexual narrative which guides in analysing the causes of MSI. The findings of the study are then to be appropriated in the ACM.

This is a literature based study using documents from the AC; at provincial, national and diocesan levels, in discussing Christian marriage. Infidelity is discussed using data sourced from the University of KwaZulu-Natal library. This includes booklets, documents, manuals, journals, books and thesis work and class work. Further sources include internet websites, newspaper articles and other useful publications. Various Cluster libraries within Pietermaritzburg were also used too.

## **1.7 Anticipated Problems or Limitations**

The main limitation of this study is the fact that there is limited literature or resources on the role of the Anglican Church in Malawi in promoting mutual relationships and just sex among married partners. The second limitation is to situate the study into the perspective of pastoral experience. The third is that the study is interdisciplinary, so discussing the interface between gender, religion and health is somehow complex. The fourth is the time factor since the study was to be completed within a period of less than a year.

## 1.8 Structure of the Study

The study on MSI as a risk factor for HIV infection covers five chapters. The current chapter presents an introduction that covers background to the study which includes the historical location of the study and the historical background to the research problem, a review of the literature, the research problem and aim of the study, the significance of the study, objectives to be achieved, the theoretical framework, research methodology and research structure. An outline of all chapters and their contents are summarized.

Since MSI cannot be discussed without first understanding marriage, chapter two discusses types of marriages, the understanding of marriage in both the AC and the ACM, the theology and sacramentality of marriage in the AC and the ACM. It concludes by discussing the challenges married partners experience in marriage. Here the issue of MSI is brought to light, to be fully discussed in chapter three.

Chapter three, entitled ‘Understanding infidelity as an HIV risk factor’ discusses infidelity as a risk factor for HIV infection, its causes and its negative effects. Discusses the definition of the term infidelity, types of infidelity, and factors that influence marital sexual infidelity. It concludes by looking at the negative effects of MSI. The chapter discusses eight main factors that contribute to MSI.

Chapter four, entitled ‘A survey on documents on marriage of the Anglican Church in Malaw’ explores Acts of the Diocese (AoD) and The Book of Constitution and Canons (BCC). The aim is to understand the teachings of the ACM on marriage and to enquire whether they promote mutual relationships and just sex in marriages. The chapter concludes by looking at what the ACM is currently doing to promote mutual relationships and just sex in marriage.

Chapter five is titled ‘summary, theological conclusion, recommendations and areas for further research,’ offers a summary of all the chapters and presents the theological conclusion of the study. It also presents recommendations for action, concluding with suggested areas for further research.

## **1.9 Conclusion**

This chapter has presented the foundation of this study. It has discussed the background to the research problem, the sources of data used, the objectives that the study aims to achieve, the theoretical framework and also the methods used to achieve the purpose of the study. The chapter has also outlined the structure of the study during which chapters were briefly discussed. In the next chapter I will discuss the beliefs and understanding of marriage in the AC and the ACM. The chapter will also look at the challenges of marriage.

## CHAPTER TWO

### THE THEOLOGY AND SACRAMENTALITY OF HOLY MATRIMONY/MARRIAGE IN THE ANGLICAN CHURCH

#### 2.1 Introduction

This chapter aims to discuss the importance of marriage in the life of the Anglican Communion (AC), as the Anglican Church is known worldwide and the Anglican Church in Malawi (ACM) in particular. The AC, Church of the Province of Central Africa (CPCA) and the ACM are to be used interchangeably since the beliefs and understanding of marriage in the Anglican Church are universally accepted as clearly stated in chapter four of this study. The chapter begins with a brief discussion of selected types of marriages practised around the world with a focus on the types that are practised in Malawi as well as the type accepted by the ACM. The chapter then goes further to discuss the understanding of marriage in the AC and narrows it down to the understanding of marriage in the ACM. The chapter then explores the theology of marriage in the Anglican Church, and then it proceeds to argue that marriage is considered as a sacrament in the Anglican Communion and the ACM. It concludes by looking at the challenges married partners experience in their marriage. It shows that marriage challenges may lead to MSI which may become a risk factor for HIV infection, as discussed in chapter three. Therefore this chapter begins with a discussion on the types of marriages.

#### 2.2 Types of Marriages

It is a known fact that there are different types of marriage, but most people have knowledge of three types, namely: heterosexual monogamous, which many consider as a standard type of marriage; same sex marriage; which is becoming more common in most parts of the world; and polygamous marriage which is common in African and Islamic countries. Marriages vary from religion to religion or within the same religion, culture to culture, and tradition to tradition, thus the understanding and legality of marriage varies in religions, societies and cultures. Supriya Jha (2013) in her article *Top Ten Different Types of Marriages* notes that the types of marriages practised around the globe vary from place to place. She argues that different societies believe in different practices of marriages due to the construction of their societies. She further states that different types of marriages are legal in their context; therefore people practice them with complete freedom and liberty. Marriage is a diverse

phenomenon and therefore one cannot conclude that one type of marriage is universally or legally accepted globally. According to Jha, some of the marriages<sup>2</sup> that are practised in different parts of the world are: common law, Boston,<sup>3</sup> hypogyny,<sup>4</sup> levirate and sororate, polygamy, polyandry,<sup>5</sup> same sex, monogamy, posthumous<sup>6</sup> and others. On the other hand, Penn (2011:637) argues that there are broadly two main types of marriage systems around the world, which are, first, the love marriages that dominate Western nations such as the United States and those in Europe. The second involves arranged marriages which are dominant in many parts of Asia and Africa. The next section briefly discusses a few of the above listed types of marriages.

### 2.2.1 Common Law

According to Jha (2013), this is an informal kind of marriage where two people are married to each other on a personal contract basis. She states that this type of marriage is legal in some places. For example in some states in the United States, if a couple lives together for seven years it is considered as a legal marriage. In countries where it is illegal it is known as cohabitation. Similarly, Poortman et al (2012:357) observe that this type of marriage is common in Western societies and is one of the oldest forms of marriage which is still in practice. This type of marriage according to (Jha 2013) is generally monogamous in nature. Malawi recognizes this type of marriage (Malawi Constitution, Chapter IV. Sec. 22:5), but it is discouraged in the ACM (Acts of the Diocese 25:3).

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<sup>2</sup> “The source of marriage must probably be looked for in the utter helplessness of the new-born offspring and the need of both mother and the young for protection and food during a varrying period. Thus it appears that marriage has its source in the family, rather than the family in marriage. But before that there was sex communism during which sexual intercourse was not restricted. Children were under the charge of the group” (Goodsell 1934:3-4).

It is believed that human marriage practices for ancestral humans (hunter-gatherer phylogenies) involved some level of arrangement, regulation, and reciprocal relationships from the very earliest inception of marriage-like cultural institutions (Walker, Hill, Flinn and Ellsworth (2011: 5).

“Earliest Christians inherited from Judaism a rich tradition of marriage, other currents of thought, such as apocalypticism, tended to counter to the tradition as seen in Jesus’ teachings on marriage. Where as in the Greco-Roman era, marriage was a private act that took place between free persons. There was no formal contract, except when the transfer of dowry was involved, nor was it necessary for a ceremony to be held, although ceremonies of betrothal and marriage were certainly performed. Dowry was passed from wife to husband. Later legislation of marriage was reinforced to institutionalize legitimate marriage and to encourage the bearing of children” (Hunter 1992:2-7).

<sup>3</sup> The same as lesbian marriage (Faderman 1999:99-114).

<sup>4</sup> Hypogyny is when a woman is married to a husband of lower social status, rank or age (Kalafut 2008).

<sup>5</sup> Polyandry is a form of marriage whereby a woman is married to several husbands either brothers or from different families. The practice is confined at present time to a very few groups, notably to the Todas of India and the inhabitants of portions of Ceylon and Tibet (Goodsell 1934:22 and Kalafut 2008).

<sup>6</sup> Marriage of living partner to a dead partner mostly practiced in France, Sudan and China (Davies 2009).

### **2.2.2 Levirate and Sororate**

Jha (2013) observes that levirate marriage which originated from the ancient Hebrews is basically a specialized kind of polygamy in which the husband marries the widow of his dead brother. Jha states that this type of marriage is practiced in many countries in Africa and that in some parts it is known as ‘ghost marriage’. This type of marriage is also practised in certain sections of the Malawian cultures and it is known as *kulowa kufa* (MHRC 2005:21) which literally translates ‘inheriting a deceased brother’s wife’. On the other hand, sororate is the forced marriage of the sister of a deceased or infertile wife, where the woman is compelled to marry or have sex with her brother-in-law, the widower/husband (The Advocates for Human Rights 2010). It is practised in few societies such as the Maricopa Indians of Arizona for the reason of bearing children for the husband (Jha 2013).

### **2.2.3 Same Sex**

Jha (2013) indicates that same sex marriages have been in the limelight because of the increasing number of gay and lesbian couples. She observes that this type of marriage which is monogamous in nature is between people of the same sex, and is gradually being legalized in some parts of the world. However, as Jha states, couples in this kind of marriage are unable to produce children according to natural biological patterns if they are male, thus they opt for adoption. Some females use surrogate parenthood methods to have children through the use of donated sperm. This type of marriage is illegal in Malawi and it attracts a penalty of fourteen years imprisonment with hard labour if persons are found guilty of practising it (Malawi Penal Code [Ch0701s153]153). The ACM does not recognize same sex marriages since Canon 19 on holy matrimony stipulates that the church shall recognize heterosexual monogamous marriage (Book of Constitution and Canons 1996:46).

### **2.2.4 Polygamy**

Kalafut (2008) notes that polygamy is the type of marriage where a man has more than one wife at the same time. She further observes that a variety of biological, economic and sociological reasons explain why polygamy has been accepted in more than 80% of cultures around the world. Jha (2013) states that this type of marriage is widely practiced in Islamic countries of the Middle East and its aim is to discourage prostitution. In Malawi the law on

polygamy is ambivalent (Malawi Constitution IV: 22); therefore polygamy is practised mostly among Moslems as it is legally accepted in their sacred texts (Quran 30:21). Likewise, a study conducted by the Malawi Human Rights Commission (MHRC) revealed that some cultures in Malawi do practice polygamy regardless of their religious affiliation (MHRC 2005:19).

### **2.2.5 Monogamy**

Goodsell (1934:20) observes that the union of one man and one woman has been a persistent type of marriage for a varying period of time. He indicates that the primary reason for the prevalence of monogamy is a biological rather than a social or psychological one. In the same manner, Jha (2013) observes that monogamy is a very popular and general type of marriage practice which is widely practised and accepted around the world, since many consider it to be the natural way both socially and biologically. She argues that monogamy is a very wide term which includes several sub components since this type of marriage can be either due to love or in some cultures can be an arranged marriage by the parents or the extended family. Osmond (1965:16) states that this type of marriage is highly specified by the particular pattern of socioeconomic organization. Monogamy is the most accepted type of marriage in Malawi both by the state and the Christian religion, as well as by most cultures. Malawi as a state do recognize this type of marriage (Malawi Constitution IV: 22). The ACM also recognizes this type of marriage with some exceptions (Acts of the Diocese 2010 chapter 25).

In conclusion, the above discussion has shown that there are different types of marriages around the world and that each marriage is legal or accepted in its context. After discussing different types of marriages, this study now focuses on the heterosexual monogamous type of marriage for the reason that the study is located in the Anglican Church in Malawi which believes in such kind of marriage.

### **2.3 Marriage in the Anglican Communion**

The Anglican Communion (AC) universally accepts heterosexual monogamous marriage as previously discussed. Nevertheless some dioceses of the AC, for example the Episcopal Church of America (as the Anglican Church is identified in United States), and the Anglican Church in Canada and England have an open policy on Lesbian Gay Bisexual Transgender



and Intersex (LGBTI) persons which welcomes members whose sexual orientation falls under the above (Integrity 2012). The Episcopal Church policy states:

No one shall be denied access to the selection process for ordination in this church because of race, colour, ethnic origin, age, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these canons. Particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal may provide generous pastoral response to meet the needs of members of this Church (Integrity 2012).

Despite the above policy the American Episcopal Church recognizes the heterosexual monogamous type of marriage as the accepted rite (General Convention 2006:18: 2b) since it is the accepted type of marriage in the AC. The Lambeth Conference<sup>7</sup> met in 1998 maintained that heterosexual monogamous marriage is the accepted marriage in the AC (Lambeth Conference 1998, resolution 1.10 (b)). This means that all documents on marriage in the Anglican dioceses around the world have to reflect this belief. Just to sample a few: - the Anglican Church in Southern Africa believes that, “marriage is a gift from God and a means of grace, in which man and woman become one flesh” (Anglican Prayer Book 1989:461). The Church of England also affirms that “according to Jesus’ teaching Christian marriage is in its nature a union permanent lifelong for better or worse, till death do part, of one man with one woman, to the exclusion of all others on either side” (Canon B30). In the same manner, the Episcopal Church of America believes that “Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it will be lifelong” (General Convention 2006:18: 2b). Similarly, Garrett (2008:446) argues that what has become known as the traditional account, marriage is a lifelong, multi-purpose association between two persons—one male and one female. Against this reality the AC believes in a heterosexual monogamous marriage.

## **2.4 Understanding of Marriage in the ACM**

The ACM as part of the AC also believes in the heterosexual monogamous type of marriage. For this reason the Acts of the Diocese (AoD) (2010:25.1) states that “Marriage, by divine institution, is a lifelong and exclusive union and partnership between one man and one

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<sup>7</sup> An assembly of bishops from the Anglican Communion usually held every ten years (since 1867) at Lambeth Palace and presided over by the Archbishop of Canterbury.

woman. Its laws and regulations are based upon this belief". This means that marriage was intended by the Creator for one man and one woman. The theology of marriage in the Anglican Communion and the ACM is based upon this belief which is to be discussed in the next section.

The ACM *Chichewa* prayer and hymn book (*Mapemphero ndi Nyimbo Za Eklezia* 1996:160) states: "a wife and a husband shall become one flesh through their union in marriage." This belief originates from Mark 10:6 which states: "But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate" (NRSV). The church also believes that the presence of Jesus at the wedding in Cana in Galilee shows the presence of Christ in the Holy Spirit at each and every holy matrimony ceremony in the ACM (:160). In the same manner, Kwasniewski (2012:418) argues:

Hence, the Lord, in order to show that the marital act is good, worked His first sign during a wedding and ennobled marriage by His bodily presence [there], and [moreover] willed to be born of a married woman.

This argument confirms the ACM's belief on marriage as an institution established by God therefore there is the need for the church to nurture it.

Apart from believing in monogamous heterosexual Christian marriage, the ACM also recognizes couples who have been married through the traditional form of marriage of one man and one woman (Acts of the Diocese :25.3) either by traditional law or under the *Boma Marriage*<sup>8</sup> Act - Chapter 102 of the Malawi government (Acts of the Diocese: 25.3.1). Thus, the ACM understands marriage as that of one man and one woman legally married in church or through a traditional ceremony or according to the Malawi Government Act.

## **2.5 Theology of Marriage in the Anglican Church**

As was resolved by the International Anglican Liturgical Committee (IALC 2009:5), the theology of marriage in the Anglican Communion of which the ACM is a part originates from inborn patterns of human behaviour and that amongst those patterns is the tendency for

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<sup>8</sup> In other countries it is known as civil marriage.

partnership and pair bonding of women and men. The document states that such pair bonding appears to be for a variety of reasons, including procreation, mutual support, creation of community and mutual love between partners. The document further indicates that such a pattern of human relationship appears to be common throughout most cultures, both contemporary and historical, and that it is clearly observed within the traditions of Judaism and Christianity, where it is witnessed in Holy Scripture. According to the IALC (2009:5), the traditions of Judaism and Christianity demonstrate trends toward monotheism and monogamy, especially the prophetic tradition. The document gives as examples the Book of Hosea which begins with the theology of marriage as an allegory of divine love, the Book of Proverbs (31:10-31) which refers to the virtues of a good wife, and finally the book of Song of Songs (1:1-17 and 8:6-7) in which human erotic love is greatly celebrated. The IALC (:5) further states that in the wisdom and prophetic traditions marriage becomes an allegory of God's love for God's people.

As indicated in the document (IALC 2009:8), the AC believes that the concept of marriage as a God-given gift has to be received joyfully and that it should be reflected throughout the rite. It further illustrates that both man and woman should regard each other as God's unique gift to each other throughout their marriage since man and woman are created with and for each other - Genesis 1:27, 2:20b-23, John 13:34 (:6) just as God is trinity, three persons in a community of love.

The document (IALC 2009:8) further indicates that the Anglican Church believes that sexual desire and love are God-given gifts; as is witnessed in the book of the Song of Songs where the desire of a man for a woman and a woman for a man is clearly narrated in a poetic way. Therefore the church expects that those who enter into marriage are to show mutual partnership, which translates into just sexuality, whereby each partner is expected to practice such sex within the confines of their marriage. Through the document the church also believes that the book of the Song of Songs speaks eloquently of sexual, emotional and spiritual love and longing, discerned, deferred and fulfilled, affirming that sexual desire and love are part of God's good creation. The Lambeth Conference (1988:34, 2b) reaffirmed that the traditional biblical teaching that sexual intercourse is an act of total commitment, should be properly practised within a permanent married relationship. Therefore, marriage becomes the primary context for intimate human community because women and men are created for mutuality a God-given grace in which love and faithfulness are to be fulfilled (IALC 2009:8).

The Church believes that the commitments and joys of marriage are of the order of creation, a gift given by God to all of the human family, regardless of cultures, times and traditions. It states that marriage in the Anglican Church context is marked by Christ-like sacrificial generosity and forgiveness, by radical hospitality and by love that is faithful to the end.

The church in the aforementioned document also believes that the union of husband and wife is "a mystery" as Saint Paul affirms in his letter to the Ephesians. Paul likens marriage to the relationship between Christ and his church – Eph. 5:32 (IALC 2009:7). Therefore the Anglican Church understands that the longing that a couple experience for one another is a deeper longing for union with God in Christ and that the fulfilment of that longing in the union of husband and wife offers a participation in the promised restoration of creation to the Creator in the marriage supper of the Lamb (:8). Thus the theology of marriage in the Anglican Church is based upon this belief. Since the above discussion has shown that marriage was instituted by God, the AC believes that marriage is a sacrament that bestows God's grace upon the couple. Taking this up, the next section discusses marriage as a sacrament in the AC.

## **2.6 The Sacramentality of Marriage in the Anglican Communion and the Anglican Church in Malawi**

The AC believes that marriage is a sacrament which brings God's grace upon a man and woman joined together in Holy Matrimony. As defined by the Anglican Church of Southern Africa (Anglican Prayer Book 1989:438), a sacrament is "an outward and visible sign of inward and spiritual grace, given by Christ as sure and certain means by which we receive the grace of God". It further states that "grace is God's favour towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills". Similarly, the opening Exhortation of the marriage rite of the *Book of Common Prayer* (1662:171) describes marriage as "signifying unto us the mystical union between Christ and his Church". The sacramental nature of marriage in the Anglican Church is based upon Ephesians 5:32 (IALC 2009:9) which states, "This is a great mystery, and I am applying it to Christ and the church" (NRSV).

The IALC (:9) also states that the Anglican Church grounds the sacramentality of marriage in a doctrine of creation as in the Genesis creation story (Gen. 1 and 2). It is by virtue of the

baptismal status of the couple and their participation in the mystery of love that exists between Christ and the church as St. Paul writes to the Ephesians.

In the same manner, various scholars have discussed the sacramentality of marriage. Adrian Thatcher (1998:84) in his work *Crying Out for Discernment – Pre-modern Marriage in Postmodern Times*, and Paul Gondreau (2012:388-390) in his study *The Redemption and Divinization of Human Sexuality through the Sacrament of Marriage: A Thomistic Approach*, argue that through the Genesis creation story and other related biblical texts, churches (Anglican and Catholic) believe that God instituted marriage to become a sacrament. Gondreau (:386-388) further observes that since sacraments produce God's grace, it is also accepted that the sacrament of marriage brings the grace of God upon those who enter into it and that the sexuality practiced within it helps the partners to share in the economy of salvation of humans through Jesus.

If sacraments are channels of God's grace upon his people then one may argue that this belief has a bearing on how a Christian marriage is to be professed. As previously discussed, this would mean that sexuality in marriage would be an act blessed by God which has to be kept holy. Gondreau (2012:390) adds that the "body that was hung upon the Cross and which rose from the dead was a sexed body of Jesus; therefore sex marks an essential property of the human nature wedded to the Godhead in the Incarnation of Jesus". Gondreau (:396) further states that through the offering of his body to the Father, "Christ redeemed our sexed human bodies, he redeemed our male and female bodies". For this reason Christ thus redeems not only human souls but also our bodies and our sexual desires. In other words, Gondreau (:398) asserts that the sacrament of holy matrimony gives husbands a share in Christ's perfect self-emptying love and wives a share in the Church's perfect reciprocal love. Against this reality partners in marriage are to express mutual relationship to one another which may promote fidelity.

Despite sharing in the divine nature of God through God's grace and the relationship between the partners ideally reflect the communion of love in the Trinity; couples do face numerous challenges (Thatcher 1998, Buss 2000 and Leeker and Al Carlozzi 2012). For this reason the Lambeth Conference (1988) resolved;

Reaffirming the 1978 Lambeth statement on marriage and the family, calls the Churches of the Anglican Communion to ministries that prepare couples for marriage, sustain them throughout their lives together with the spiritual, pastoral, and community life of the Church and, in the face of increasing stresses, encourage and support them with the resources of the Church as an extended family (1988:34.2b).

The challenges married partners experience do affect marriages to the point of weakening mutual relationships, and such challenges may cause marriages to collapse. Therefore in the next section I will briefly put into perspective why married partners experience such challenges.

## **2.7 Challenges Affecting Marriages**

Kaler (2001:547, 553) in his article *Many Divorces and Many Spinsters: Marriage as an Invented Tradition in Southern Malawi*, argues, “marriage has become permanently a beleaguered and a shaky institution, at once a semi sacred institution, now a site of bitter conflict, and a lode of rhetorical and symbolic resources”. Against this reality AILC (2009:7) understands that “Marriage is vulnerable to human frailty and sin”. The Anglican Church believes that human frailty and sin are very present realities in marriage for there are dark times and failures in marriage. AILC (2009:7) further notes, “renewal of life is a divine gift always being offered, but human brokenness may create situations where a marriage itself is in fact altogether broken”. In the same manner, Pembroke (2011:156), in his study on *Sacred Love Negotiations: A Qualitative Approach to Equality and Mutuality*, argues: “a realistic theological anthropology holds that due to the inherently sinful nature of the human person perfect mutuality will never be realized. There will always be a tendency to imbalance, inequality, and injustice in marital and family relations”.

Similarly, Farley (2008:259) argues that there is no doubt that in modern times as in the past, some marriages are happy and some have problems. The challenges that married partners experience in marriage are numerous and such challenges (Zimmermann 2011:368, 369) may be socio-economic, cultural or gendered, one of which is marital infidelity which shakes the foundation of marriage (Gondreau 2012:399). These challenges bring divisions in marriage and if they are left unresolved may bring dissolution, if not in divorce; the partners may opt for alternatives, which may include looking for relationships and extramarital affairs outside

their troubled marriages - which may become MSI. Such behaviour may also become unjust sexuality in the perspective of the AC.

Zimmermann (2011:376), in his article *Marriage, Sexuality, and Holiness: Aspects of Marital Ethics in the Corpus Paulinum*<sup>1</sup>, observes that challenges in marriage may originate from the failure of the churches to critically interpret biblical texts; that is, interpreting the biblical texts using a hierarchical/patriarchal lens. One example of such texts is from Saint Paul's Letter to the Ephesians (5:22-23) as discussed above. Through using such texts, a husband may be justified in oppressing his wife. The use of biblical texts as oppressive tools is discussed in the next chapter. Although there are numerous challenges affecting marriages, this study focuses on MSI as the main challenge. For this reason the next chapter discusses the understanding of MSI and will show that MSI is a challenge to married couples. It will further show that MSI is a risk factor for HIV infection.

### **3.8 Conclusion**

This chapter has argued that marriage is an important institution around the globe and in the AC. It has also briefly discussed different types of marriages, and how they are accepted within their legal, cultural, social and economic contexts. It has also discussed the understanding and theology of marriage in the Anglican Church as well as the ACM, establishing that the Anglican Church considers marriage as a sacrament which brings God's grace upon the partners. To the ACM marriage is considered as a divine institution between one man and one woman. Finally, the chapter has shown that although marriage was meant to be a joyous institution, it faces challenges because of the sinful nature of human beings. Since the focus of this study is MSI, the next chapter focuses on MSI as a risk factor for HIV infections.

## CHAPTER THREE

### UNDERSTANDING INFIDELITY AS AN HIV RISK FACTOR

#### 3.1 Introduction

The preceding chapter argued that married partners experience challenges because of the sinful nature of humans. Due to such challenges, the partners may opt for alternatives, which may include looking for extramarital love affairs if the challenges remain unresolved, ultimately leading to marital sexual infidelity (MSI). Some scholars have argued that MSI is a health risk factor to married partners. The objective of this chapter then is to define infidelity, and analyse how it becomes a risk factor for HIV infection. It proceeds to discuss factors that influence MSI and it concludes by discussing the effects of MSI on partners and children. The chapter begins by defining the term infidelity.

#### 3.2 Definition of the Term

Rob Stephenson (2010:178), in his research article *Gender Equity and Extramarital Sexual Risk*, has established that a pronounced double standard regarding extramarital sexual behaviour exists in much of Africa and that married men are more likely than married women to engage in extramarital sex, and among males such activity is often socially and culturally condoned. Jana Hackathorn et al (2011:300) writing on *infidelity attitudes*, define marital infidelity as “any sexual act performed outside of one’s committed relationship in which both partners have vowed to remain sexually exclusive”. However, Richard Taylor (1997:10) argues that infidelity is not only sexual in nature, but can also mean any betrayal such as withholding knowledge of finances, of how one spends time away from home or anything whatever that would be of interest to the other. Echoing the same argument, Leeker and Carlozzi (2012:69) hold the position that although some people believe that infidelity should only be defined as sexual acts with another person outside the primary relationship; many believe that the definition should incorporate emotional intimacies with others as well. Equally, Blow and Hartnett (2005:220) argue that research that limits the definition of infidelity to sexual intercourse minimizes the devastating effects that other types of sexual involvement and emotional connections can have on relationships. This shows that the term infidelity has a multi-layered meaning.



To understand infidelity one has to acknowledge that there are other terms that are associated with the word. According to Karen Wilson et al (2011:64), these terms include cheating, unfaithfulness, sexual betrayal, extradyadic involvement and others. However they argue that the definition of what constitutes infidelity in a romantic relationship varies. Therefore Hackathorn et al (2011:300) claim that most modern assessments of infidelity assume that the key to defining infidelity lies in the '*eye of the beholder*', for they argue that what one partner considers as cheating, the other partner may consider to be an acceptable behaviour.

Hackathorn et al (2011:300) in their research reveal that there are three types of infidelity behaviours. These are *explicit*, *deceptive*, and *ambiguous*. They argue that *explicit* behaviours are behaviours typically perceived as infidelity in the more basic models, such as oral sex or sexual intercourse with an extradyadic partner. *Deceptive* behaviours are aimed at actively *deceiving* one's partner, such as lying to or withholding information from one's partner. And *ambiguous* behaviours represent contextual factors that might predict one's intent to cheat, such as dancing with or hugging an extradyadic partner. The above descriptions show that infidelity cannot only be regarded as sexual intercourse with another partner other than one's committed partner, but rather infidelity goes beyond extramarital sex. Apart from describing infidelity using the above three terms, some scholars have also argued that infidelity can be narrowed down to two terms: *emotional* and *sexual*. Therefore the next section defines and discusses these two types of infidelity.

### **3.3 Types of Infidelity**

Recognizing that researchers have classified infidelity into many types, this study confines itself to discuss two main types, i.e. *emotional* and *sexual*. In the article on *Extradyadic Romantic Involvement*, D. W. Seal et al (1994) argue that emotional infidelity involves motivations that include dissatisfaction, neglect, and anger while sexual motivations involve wanting a greater variety of sex partners, wanting more frequent sex, and having a partner with different sexual interests. They found that females were more likely to be affected by emotional forms of infidelity, while males' motivations tended to be more sexual in nature. In the same manner, Christine Harris (2003) observes that females have stronger negative emotions in response to a mate's emotional infidelity whereas males generate stronger negative emotions in response to a partner's sexual infidelity. In their research, (Edlund et al 2006:462) revealed that men experienced more jealousy in response to sexual aspects of an

actual infidelity, whereas women experienced more jealousy in response to the emotional aspects of the infidelity. Similarly, D. M. Buss et al (1992) argue that men and women do differ in their responses to emotional and sexual infidelity, with women being relatively responsive to the former and men to the latter. Men are more likely to be jealous if they discover that their female partners are engaging in sexual relationships with other men while women become jealous when they discover that their male partners are engaged in emotional relationships with other female partners (Buss et al 1992). In the next sections I will briefly discuss these two types of infidelity.

### **3.3.1 Emotional Infidelity**

Lisa Shield (2014) defines emotional infidelity as fulfilling one's emotional needs outside a committed relationship. Maryanne Fisher et al (2008:436) also confirm that emotional infidelity occurs when an individual who is in a committed relationship becomes emotionally involved with feelings of romantic love towards a person other than his or her mate. Scholars such as Taylor (1997), Melby (2010), Rosewarne (2009) and Fisher et al (2008) have argued that non-sexual activities, such as withholding knowledge from a spouse, the use of modern technology for example the use of the internet for such purposes and others - would be classified as infidelity. This type of infidelity according to Shield (2014) is more common and more harmful than the other type. Daly et al (1982) argue that emotional infidelity increases the probability that a partner's time, attention and resources would be redirected to a rival woman or man and the other person's children. They further argue that women long to see such emotional connection to be directed to them rather than to other women because such actions would help to build a long lasting intimate relationship between the partners. According to Maryanne Fisher et al (2008:437) and Daly et al (1882), women partners are found to be more jealous when it comes to emotional infidelity because their mating strategy involves finding and retaining a mate who may give care to the children.

### **3.3.2 Sexual Infidelity**

Scholars have revealed that male partners are seen to be more jealous when they discover that their female partners are involved in sexual infidelity. Fisher et al (2008:436), in their research on *Sex Differences in Feelings of Guilt Arising from Infidelity*, assert that sexual infidelity is sexual involvement with a third party. For them, sexual infidelity involves

wanting a greater variety of sex partners, wanting more frequent sex, and having a partner with different sexual interests. Therefore if a male partner suspects or discovers that his female partner is involved in a sexual relationship with another partner, he becomes jealous. Harris and Christenfeld (1996:364) affirm that men are especially bothered by the evidence of their partner's sexual infidelity. Research studies (Andrews et al 2008:348 and Sagarin et al 2003:17) have established that men become more jealous of their female partner's sexual infidelity because they are afraid of investing resources unknowingly in the offspring' of their rivals. Having discussed infidelity, the next section will discuss factors that influence partners to indulge in MSI.

### **3.4 Factors Contributing to MSI**

Research on MSI has shown that there are a number of factors that influence extramarital sex in married partners; but this section discusses only a few of them. Some factors that promote MSI are: patriarchy, gender inequality, cultural and societal constructs, prescribed roles in marriage, sexual/relationship dissatisfaction and experience, men's proof of masculinity, economic disparities, migration, church and biblical texts, social construction, societal influences and miscommunication; geographical separation (migration), revenge due to a partner's sexual infidelity; men's sexual appetite, postpartum period and peer pressure, unhappy family lives, absence of religiosity, disorganized or troubled personal lives, addictive behaviours, alcohol abuse, troubled marriages. Therefore in the next sections I will discuss in details some of the above mentioned factors using a gendered lens.

#### **3.4.1 Patriarchy**

Over the years, patriarchy has been used to discriminate and oppress women in most societies. The Greek philosopher Aristotle as quoted by Edward Walford and Gillies (1908) describes patriarchy as the natural organization of society as a hierarchy of subordination. Parroted by Walford and Gillies, Aristotle argues, "It is fitting for the soul to govern the body, the master to govern the slave, and the male to govern the female." Aristotle's definition of patriarchy as quoted by Walford and Gillies, shows how the hierarchical orders of societies influence men's way of thinking not only in Africa, but across the globe. In the same way, Abeya et al (2012:2) argue that in patriarchal societies the force used by a man to control his wife is legitimized. Studies have also established that males within patriarchal

societies are more violent towards their wives and children than are males in egalitarian societies. Due to patriarchy (Boroffice 1995:67), a woman could be an object of enjoyment as discussed in section 3.4.2; thus women are prone to sex-related diseases because their ability to protect themselves from sexually transmitted diseases is restricted. Lawrence Adekun (1996:155) states that in patriarchal societies, where men enjoy total dominance, women may be considered to have only duties and responsibilities (roles) but no freedom to exercise their rights. On the other hand, the subordination of women to men in sexual and social relationships in patriarchal settings is a major obstacle to women's ability to negotiate condom use. Thus there are possibilities of health risks (Roberts and Flaskerud 2008:913). On a different note Shanti Parikh (2007:1199) argues that in patriarchal structures, the exchange of bride wealth customarily transfers the rights of a wife's sexuality and labour from her father to her husband and thus women have less control over their bodies. For this reason most patriarchal societies do deprive women of their right to freedoms both in society as well as in marriage. Therefore patriarchal systems can be seen as one of the factors that influence MSI because men seem to be more powerful than women. Under patriarchy, there are also some factors that influence MSI. Such factors are: gender inequalities, cultural and societal constructs. These factors are to be discussed below.

#### **3.4.2.1 Gender Inequality**

Gender inequality is one of the common problems in African cultures due to patriarchal systems of societies which also affect women's sexuality. Substantiating this argument, Adrian van Klinken (2013:3) argues that in view of the sexual transmission of HIV in Africa which is predominantly heterosexual, much attention is paid to how gender inequalities impact on sexual relations. Research has revealed that men take leading roles in all circles of life and women are pushed to the periphery. This can be experienced both in the secular and religious circles, and women become disadvantaged. Daniel Smith (2010:126), writing on *Cheating Husbands and Gender Inequality* affirms that a system of gender inequality that allows men much more autonomy after marriage gives men a powerful double standard regarding sexual infidelity. Likewise, Junnifer Hirsch et al (2012:361) indicate that various scholars show men's extramarital sex to be an essential aspect of gendered social organisation which is constructed from gender inequality. Smith (2010:145) further argues that powerful gender dynamics enforce a code that the man is to be the one who should be the sexual initiator and innovator. Gender inequality may be seen (Balderrama-Durbin et al

2011:11) as gender differences in which one partner in marriage has to withdraw from ensuing conflict. For example, dissatisfied wives may withdraw from conflict with their husbands for the purpose of generating peace. This may bring negative consequences to married partners. Stephenson (2010:182) reports that African men have the final say in all decision making in marriages which creates inequality between men and women in African cultures. Stephenson's opinion can be contested because not all men have the final say, but as the above arguments show, gender inequality is a common problem in African cultures. Therefore gender inequality may fuel extramarital sexual behaviour especially in men. Because of their socially conferred superiority, men feel that they are justified in seeking extramarital sex. This may become a HIV risk factor if such sex is unprotected.

#### **3.4.5.2 Cultural and Societal Constructs**

African cultures and societies are known by their gender disparities as discussed above; because of this fact, almost all norms of society favour men. For this reason, Smith (2010:146) argues that in some African cultures, extramarital sex is socially tolerated and rewarded for married men. Similarly, Stephenson (2010:178) states that married men are more likely than married women to engage in extramarital sex and that such activity is often socially and culturally condoned. Stephenson (:179) further remarks that culture gives men power to perpetrate violence toward women and that this may create a dilemma on the use of condoms within unions. He adds that participation in extramarital sex would be a sign of social status and prowess for men since African cultures emphasise male domination in relationships. On the other hand, Smith (2010:146) observes that in all African cultures a wife is expected to be faithful to her husband and devoted to her children even if the husband engages in extramarital sex. Research by Linda Tawfika (2007:1099) established that rural Malawian culture places men as the rightful owners of women; therefore women may not protest if their husbands are seen engaging in MSI. Equally, Boroffice (1995:67) argues that African women have had a subordinate status in the family and the society throughout history. A woman becomes an object of enjoyment, given out as a gift to seal friendship or forced into a man's house even without her consent. Boroffice further notes that although times have changed, the status of most women still remains the same and therefore African cultures and societies have made women prone to sex-related diseases. Hirsch et al (2012:363) assert that some African cultures are tolerant about men's extramarital sex as long as it is conducted within acceptable cultural norms and in ways that their economic and

emotional bonds with their wives are not threatened. This discussion demonstrates that there are certain cultural and societal constructs that fuel MSI which in turn promotes HIV infection in marriages. The levels of cultural or societal constructs that may influence MSI vary from culture to culture. Despite the varying, men are still dominant in most cultures and that their behaviour is unquestioned by culture and society. Such conduct is condoned by culture and society and is risky in the age of HIV and AIDS.

#### 3.4.2 Prescribed Roles in Marriage

African cultures are known by prescription of roles in both society and marriages whereby men and women are assigned to different roles. Linda Tawfika (2007:1092) in her research on sexuality conducted in Malawi argues that in most African cultures there are prescribed roles assigned to a husband and a wife. Such roles could be a threat to the relationship of the partners. In most cases a husband's role to be the head of the family as well as a provider. Tawfika (:1092) further asserts that the role of a husband in exchange for sexual intercourse is to provide money for necessities and, if possible, luxuries such as shoes and new clothing. She therefore argues that in such cases a wife is justified to seek a new sexual partnership if a man squanders his earnings on beer or sexual partners. This means that a wife may seek a sexual partner outside marriage in search of necessities.

In most African cultures, married women have the role of providing sexual satisfaction to their husbands. If the woman fails to fulfil her role as a sex provider, the man would look for alternative means to fulfil the aforementioned role, and this becomes a risk factor for HIV infections. Hirsch (2007:990), in his article on the *Inevitability of Infidelity*, states that the explanation for infidelity given by men is, "if wives don't provide sexual intercourse in the home, they would get it in the street". In such cases Hirsch states that women cease to be mutual lovers; instead they become sexual objects and mothers who look after children. Furthermore, Hirsch (:990) observes that using concurrent marital and extramarital relationships, a man can have one woman to look after his children and provide him with hot food and clean clothes and another (or several others) to provide sex for enjoyment.

Hirsch (2007:990) further argues that the responsibility of looking after children, particularly young children, falls on women; and that they also invest much time in washing, ironing, bathing, and grooming their children. Because of this women become tired and so they do not

enjoy sex. In the same manner, O. B. Boroffice (1995:70) observes that because of these domestic roles a small percentage of women never achieve orgasm during sexual encounters. He further argues that if this is the case then these women would have the tendency to see marital sex as a matrimonial duty for procreation rather than for pleasure. Parikh (2007:1200) argues that this difference between the roles of men and women is an important historical trajectory from which to understand sexual infidelity of men today. In this we see that prescribed roles may promote extramarital sex in marriages because the roles prescribed in marriages give higher status to males than females; thus women hold inferior roles in marriages as well as in society. Because of the superiority of men in marriage and society, men consider themselves as mandated to engage in extramarital sex for it cannot be questioned by society. Therefore men may infect their spouses with HIV.

### **3.4.3 Sexual/Relationship Dissatisfaction and Experience**

Research conducted by (Mavhua et al 2011:56) revealed that sexual dissatisfaction was a justifiable reason for women to have concurrent relationships. Similarly, studies conducted by Allen (2008), Allen et al (2005), Blow and Hartnett (2005), Shackelford (2008) and Balderrama-Durbin (2011) revealed that lower marital quality by married partners is related to increased incidences of MSI. In her literature review, Allen (2008) observed that some authors suggest that women's MSI is typically tied more closely to relationships dissatisfaction whereas men's MSI is tied more closely to sexual dissatisfaction.

It is also understood that lack of varied sexual styles in marriage may influence MSI, especially on the part of the husband. Men would prefer to have a variety of sexual styles in order to have sexual pleasure while women would want the missionary sexual positioning. Smith (2010:144) argues that men expect much from their wives when it comes to the enhancement of sexual pleasure; however there are certain things that a man would unlikely do with his wife during sexual intercourse for fear of being suspected of infidelity. For this reason, Smith argues that sexual pleasure influences men's extramarital sexual behaviour since men seek novel sexual experiences from extramarital lovers which they think are inappropriate to request from faithful wives. Smith further observes that even if men were tempted to introduce a variety of sexual positions, their wives may conclude that their husbands have learned them from other women. Similarly Hirsch (2007:991) indicates that women's sexual respectability in marriage may contribute to men's quest for sexual variety

outside of marriage, for many men have believed that to stray too far from the missionary sexual position insults their wives. He also asserts that women have feared that a willingness to engage in more varied sexual play risks their status as respectable women of the home as opposed to shameless women of the street. Because of this propensity men have relied on other women other than their wives for sexual variety-which becomes MSI and may enhance possibilities of HIV infection.

Susan Roberts et al (2008:914) argue that the difficulty in finding the best means of having sexual satisfaction in marriage is contributed to by the partners' lacking the ability to communicate openly about their sexuality. Therefore, lack of communication in marriage may hinder partners' openness to discuss matters of sex in marriage. Because of breakdown in sexual communication, partners may search for satisfaction outside marriage. Therefore marital dissatisfaction may become a factor that may influence married partners to engage in MSI.

#### **3.4.4 Men's Proof of Masculinity**

Adrian van Klinken (2013) defines masculinit(ies) as historical and culturally specific constructions of men's gender identities and men's position in gender relations. In the same way, Ezra Chitando and Chirongoma (2012:6) argue that in most societies of sub-Saharan Africa, hegemonic masculinities have projected men as having power over women and children. They further explain that sexual potency is often associated with masculinity across various cultures in Africa, for men have been socialized to associate the state of manhood with competence in sexual matters (:6). For men the link between masculinities and (hetero) sexual performance is deep-seated. Stephenson (2010:179) also indicates that traditional ideals of masculinity often depict male sexual needs as uncontrollable, having multiple partners as evidence of sexual prowess, and dominance over women as natural. Stephenson (:82) further explains that men's extramarital sexual behaviour is often socially condoned and therefore this behaviour encourages men to engage in extramarital sex to prove their masculinity. Likewise Hirsch et al (2012:362) argue that the commercialization and sexualisation of men's leisure, and societal pressure to demonstrate extramarital virility as a masculine attribute, place men at risk of contracting HIV from sex workers and other young women who attract men to commercial establishments. Such conduct places men at risk for transmitting HIV to their wives. Jairus Hlatywayo (2012:116) and Anthony Simpson



(2007:178) note that women are expected to accede to men's demands; abstinence is seen as harmful; and condoms are seen as unmasculine and as restricting a man's pleasure. Hlatywayo (:116) and Simpson (:177) further argue that another school of thought is that masculinity is linked to penetration; that is to be male is to penetrate, and penetration serves to reinforce and stabilize one's sense of masculinity regardless of who to be penetrated. Masculine men (Leshota 2012:161) see women as objects of sexual pleasure, weak, unreliable and passive and that unprotected sex which in sexual language is said to be '*flesh to flesh*' is usually practiced to demonstrate ideal masculinity. Hegemonic masculinities could drive men into MSI, resulting in harm to women because they become a risk factor for HIV infections in marriages, if unprotected.

#### **3.4.5 Economic Disparities**

Research has shown that in most African countries, women are less privileged than men in terms of the economy. In many cases (Hirsch 2007:992) married women are forced to stay with their husbands regardless of their status in the family, due to economic security. Roberts et al (9008:915) in their research work on *women and distress over infidelity* indicates that women become powerless in controlling their husbands who engage in extramarital sex because they depend on them for all their day to day needs. Roberts et al (:915) go further to argue that poverty and economic dependence entrap women in relationships where they become reluctant to discuss condom use with their partners out of fear of withdrawal of financial support. However A. N. Dlala et al (2001:81) state that women may occasionally engage in extramarital sex with other men in search of financial support. Thus women are at risk because of economic dependence on men (husbands). Because of this dependency, women do not have power to negotiate sex with their partners or leave a marriage when they are in difficult situations due to economic dependency. Because of their economic dependency on their partners, their health is compromised through MSI.

#### **3.4.6 Migration**

Migration is one of the factors that enhance MSI because in many cases those who migrate in search of employment leave their spouses behind; and there is a possibility that they may engage in extramarital sex. Dlala et al (2001:80) in their study on migration revealed that migrant labour has become a way of life for hundreds of thousands of men throughout

Southern Africa. The HIV and AIDS epidemic in Southern Africa is exacerbated by migrant labour systems that separate married partners for long periods. Dlala et al (:80) further argue that these people, who are mainly men, are likely to have additional sexual partners which put them and their partners at high risk for HIV infection. Likewise, Hirsch (2012:361) confirms that increasing need for cash forces husbands to migrate in search of jobs, which exposes them to available sexual services while wives are confined at home to take care of the family. Such circumstances (Hirsch: 361) may bring terrible challenges like women's exposure to HIV through their husbands' extramarital affairs. Likewise women may also engage in extramarital sex because they are deprived of sexual intercourse with their husbands for longer periods.

Peacekeeping has also posed as a threat for HIV infections. Soldiers who are sent on peacekeeping missions are prone to HIV infections as they leave their spouses behind, male or female. Adeokun (1996:162) in his research study on *social and cultural factors affecting the HIV epidemic* carried out in Nigeria revealed that Nigeria had been affected by the transfer of HIV infections from other countries on the return of its soldiers from peacekeeping missions. Adeokun further states that the lifestyle of peacekeeping officers was mostly characterized by high levels of multiple sexual partners with low condom use while on duty abroad which became a risk factor for HIV infections. Thus, migration either as a result of search for labour or peacekeeping missions encourages extramarital sex and increases the risk for HIV infection.

#### **3.4.7 Church and Biblical Texts**

Some feminist scholars such as Ruether (1993), Rakoczy (2004) and Oduyoye (1995b) have argued that the Church is an institution that oppresses women instead of being an institution of liberation. Similarly, Chitando and Chirongoma (2012:17) explain how religion is a double-edged sword in the face of gender-based violence and HIV and AIDS. In the same manner, Paul Leshota (2012:160) states that although the Church may not be positively preaching and increasing patriarchy and male dominance, its silence on issues of violence against women fuels this violence. In most churches; (Abeya 2012:4), church leaders use biblical texts to justify male oppressive behaviour. Most church leaders do quote violent biblical texts, for example Ephesians 5:21-24 which states that wives have to be subject to their husbands. Sileshi Abeya further notes that husbands use such texts if they want to

oppress their wives in all circumstances. Through this discussion, it is noted that some church leaders and some Christians use literal interpretation of some biblical texts in order to create disparities in marriages and in the church for the purpose of subordinating women. Men appear to have unlimited powers just because the bible says so, and such conduct does perpetrate violence against women.

### **3.4.8 Other Factors**

This section cites other factors that may perpetrate MSI. Tawfika and Watkins (2007:1090-1092) established that some women engage in extramarital sex as a form of revenge of their husbands' sexual behaviour. Additionally they found that women engage in extramarital sex because they cannot rely on one man (husband) only.

Peer pressure may also force one to engage in sexual behaviour; that is, to be seen to be doing the same thing as one's peers for the sake of friendship (Boroffice 1995:70-73). A study carried out by Dlala et al (2001:80-81) established that drug and alcohol abuse also promotes MSI. Kongnyuy and Wiysonge (2007), Zablotska et al (2006), Weiser et al (2006), Fritz et al (2002), Abbey et al (2002) and Ostermann et al (2005) also found that there is an association between alcohol abuse and addiction and unsafe sexual behaviour, such as multiple concurrent sexual partnerships and inconsistent condom use in sex with non-spousal or non-cohabiting partners. For Kongnyuy and Wiysonge (2007:1-2) alcohol leads to unsafe sex since people, mostly men, have the perception that alcohol enhances sexual desire or gives them courage to approach sex partners.

In conclusion, the above discussion has established that there are factors that influence partners' decisions to engage in extramarital sex. The factors discussed have shown that married men are more likely to engage in extramarital sex than women due to their perceived superiority in all aspects of life. For this reason men are more likely to be infected with HIV because they engage in extramarital sex more frequently than women. In turn they infect their wives. It is understood that male's decision-making authority, habits of frequent marital conflict and significant interpersonal disparities in economy, education and employment place men at an advantage (Abeya 2012:2). Kaler (2001: 547) argues that these factors result in increased risk for HIV infection. In the next section, I will discuss what could be the probable effects of MSI.

### 3.5 Negative Effects of MSI

The preceding discussion has shown that MSI may probably lead to health implications if sex is unprotected. Karen Wilson et al (2011:64) in their study on *The Gray Area: Exploring Attitudes Toward Infidelity* argue that the occurrences of infidelity in romantic relationships is quite prevalent and has devastating consequences for the individuals in marriage relationships as well as third parties-for example children and society. It is also one of the most frequently cited reasons for divorce. The health problems that are caused by MSI can be categorized into physical and mental health. On physical health, the notable illnesses are AIDS related diseases and STIs (Smith 2010:149, Stephenson 2010:178) and Doyal 2001:1061), reproductive health problems, tuberculosis (Perisse et al 2013, Shrivastava et al 2013 and Sileshi 2013), heart disease, hypertension, stroke and others.

On the other hand, mental health illnesses are depression, stress, anger, anxiety and poor psychological health (Leeker and Carlozzi 2012:87 and Atkins and Kessel 2008:408). According to the Centre for Disease Control and Prevention (CDCP), mental illness is defined as “collectively all diagnosable mental disorders” or “health conditions that are characterized by alterations in thinking, mood, or behavior associated with distress and/or impaired functioning” (CDCP 2014). The CDCP article states that depression is the most common type of mental illness.

Health experts have found that there is a connection between HIV and maternal health. In their study on the effects of HIV infection on pregnancy-related mortality in sub-Saharan Africa, Basia Zaba et al (2013:1763) reveal that maternal deaths in HIV-infected women range from 7% to 21%. In sub-Saharan Africa, the high prevalence of HIV infection in pregnant women makes the interaction between HIV and maternal mortality an important public health issue (Zaba et al: 1763). The effects of HIV on pregnant mothers cannot be underestimated. Apart from other methods of contracting HIV infection, it is here observed that MSI as HIV risk factor has also harmful effects on the partner’s health as well as maternal health.

One of the common effects of MSI is divorce (Leeker and Carlozzi 2012:68, Michalski et al 2007:81-83 and Mbuy Beya 2006:161-162) which affects not only the partners, but also the children. The children may also be affected emotionally resulting in psychological

disturbances; this may lead to juvenile delinquency and also domestic violence (Hellmut et al 2012).

To the partners, MSI brings marital conflict and spousal dissatisfaction (Sherkat and Gore 2007:1554), high tensions, pain and hurt (Ebony Magazine 2005:105) and sexual jealousy (Michalski et al 2007:81-83, Sherkat and Gore 2007:1554, Treger and Sprecher 2011:413-415 and Leeker and Carlozzi :69).

Leeker and Carlozzi (2011:69) argue that one of the most frequently experienced emotions when faced with a partner's MSI is the universal feeling of jealousy. According to Leeker and Carlozzi "jealousy is an innate, protective mechanism acquired over thousands of years to identify and eliminate reproductive threats" (69). Likewise, Buss (2000) argues that although jealousy can be a sign of love and commitment to one's relationship, it is still a negative emotion that brings with it symptoms such as anger, insecurity, rejection, fear, betrayal, suspicion, depression, loneliness, confusion, envy, and resentment. Pine (1998) also illustrates that MSI brings symptoms such as intrusive memories, avoidance behaviours, and hyper-vigilance. Jealousy can also amplify aggressive feelings (DeSteno et al 2006) which may trigger acts of violence. More seriously jealousy sparked from MSI may lead to acts of homicide (Barash and Lipton 2001 and Pines 1998). If MSI is uncontrolled, it may result in the dissolution of marriages (Sherkat and Gore 2007) which could be devastating to the couple, the children as well as the extended families. For this reason, MSI brings negative health effects to marriages, both physical and mental, which may distort the life course of the partners and children in the family.

### **3.6 Conclusion**

This chapter has shown MSI as a risk factor for HIV infection in marriage. Factors that influence MSI have been outlined and are mostly gendered in nature. It has been noted that because of the hierarchical nature of African cultures, men have an upper hand in society; thus they are more likely to engage in extramarital sex than women. The chapter has also shown that the miss interpretation of biblical texts by some church leaders and members may contribute to men's MSI behaviour because of patriarchal/hierarchical nature and the doctrinal teachings on marriage. The chapter observed that MSI brings health hazards which

may affect both partners and the children. Through this discussion, it is evident that MSI has devastating health effects on married partners.

## CHAPTER FOUR

### A SURVEY ON DOCUMENTS ON MARRIAGE OF THE ANGLICAN CHURCH IN MALAWI

#### 4.1 Introduction

The objective of this chapter is to explore the Anglican Church in Malawi's (ACM) documents on marriage with the aim of enquiring whether they embrace areas that promote mutual relationships and just sex in marriages. The chapter surveys two documents, namely: Chapter 25 of the Acts of the Diocese (AoD) and Canon 19 on holy matrimony from the Book of Constitution and Canons (BCC). The analysis involved a discussion on the background of the documents, the content of the documents, and identification of the gap. The chapter establishes that the ACM has important documents on marriage but there is the absence of important areas which may assist the ACM to enhance mutual relationships and just sex in marriages. The chapter commences with a discussion on the background of the documents.

#### 4.2 Anglican Documents

The Anglican Communion (AC) has different documents pertaining to law, administration, procedures, liturgy and pastoral matters. The documents were developed at all levels of the AC, for example at global, provincial and national or diocesan levels. The aim of developing such documents was to guide the church in its day-to-day life. On the global level the notable documents are the resolutions that are passed at Lambeth Conferences. These resolutions are passed for the purpose of unifying all Anglican dioceses under the AC. The second document is the one produced by the International Anglican Liturgical Committee (IALC) which has been methodically discussed in chapter two. This Committee comprises members from around the world. The document(s) released by the Committee discusses a number of issues, for example, theology, liturgies, sacraments, marriage and others. Another document is The Windsor Report.<sup>9</sup>

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<sup>9</sup> In 2003, the Lambeth Commission was appointed by the Anglican Communion to study problems stemming from the consecration of Gene Robinson, the first noncelibate self-identified gay priest to be ordained as an Anglican bishop, in the Episcopal Church in the United States and the blessing of same-sex unions in the Anglican Diocese of New Westminster. The Commission, chaired by Archbishop Robin Eames, published its findings as the Windsor Report.

On the Provincial level, there are documents produced by the provincial synods. For example the Province<sup>10</sup> of Central Africa which covers Botswana, Zimbabwe, Zambia and Malawi has such a document as the ‘Book of Constitution and Canons’ (BCC) which contains matters of the law of the province. The provincial documents are designed in consideration of the geographical and socio-cultural settings of a particular province. There are also documents produced by an umbrella body of the Anglican Church in any particular country. For example Malawi has four dioceses that use the Acts of the Diocese document. This document is under the custody of Anglican Council in Malawi which holds the four dioceses together. Thus all dioceses in Malawi are to adhere to matters contained in this document. Against this background, it is clear that the Anglican Church around the world does use the global level documents; however each province or country or diocese is at liberty to amend the documents to suit their own contexts without diverting from the core beliefs and faith of the AC. The Windsor Report (2013) states:

each province or church contributes through its own legal system to the principles of canon law common within the Communion; these principles have a strong persuasive authority and are fundamental to the self-understanding of each of the churches of the Communion; these principles have a living force, and contain in themselves the possibility of further development; and the existence of these principles both demonstrates unity and promotes unity within the Anglican Communion.

My exploration of the ACM’s documents begins with the Acts of the Diocese document.

#### **4.2.1 Acts of the Diocese (AoD) of the Anglican Church in Malawi**

##### **4.2.1.1 Historical Background**

Acts of the Diocese<sup>11</sup> is the Anglican Church in Malawi’s (ACM) document that contains 25 chapters discussing issues ranging from administration to pastoral matters. The document was published in 1979 by the Anglican Council in Malawi to bring uniformity between the then two dioceses - Lake Malawi and Southern Malawi (AoD 1979:1). The ACM made some

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<sup>10</sup> An Anglican ecclesiastical area comprising of not less than four dioceses headed by an Archbishop. For example, the Church of the Province of Central Africa has 15 dioceses with 15 bishops headed by an Archbishop chosen among the bishops.

<sup>11</sup> Any decision of a Synod which is intended to have a binding effect and to be part of the permanent body of the law of the Diocese.



minor amendments in 1980 (AoD 1979:1). Since that time the ACM has grown from two dioceses to four dioceses. This meant that there was need to amend the 1979 document in order to accommodate the two additional dioceses. In 2006 a decision was made at an Anglican Council in Malawi meeting to amend the document. A special committee known as the Liturgical Committee (LC) comprising members from the four dioceses was constituted to work on the amendments (Liturgical Committee 05/01/2006). The document was revised and approved in 2010 by the Bishops of the four dioceses. The revision came about for two reasons; first was to accommodate the two additional dioceses and second was to improve some chapters and sections of the document in order to embrace contemporary issues (:05/01/2006).

As a church document, it was written to guide bishops, the clergy, diocesan staff and ordinary members of the ACM on matters of law, pastoral, liturgy and administration. The analysis concentrates on chapter 25 on marriage which is the focus of this study. The main objective of the analysis of the chapter is to establish whether the chapter contains areas that discuss the ACM's role in enhancing mutual relationships in marriages, and also to encourage pre-marital counselling which may become a basis for strong marriage.

#### **4.2.1.2 Chapter 25 on Marriage**

Chapter 25 of the AoD document of the ACM discusses beliefs and pastoral matters pertaining to marriage. The chapter clearly shows how marriage issues can be handled pastorally by the bishops and the clergy on diocesan and parish levels. The chapter contains eight sections which address issues of belief on marriage, marriage with a non-Christian, traditional marriage, polygamists, matters of divorce, admission to Communion after divorce, baptism of children of parents under discipline and unmarried parents. The chapter is of great significance to the bishops and the clergy of the ACM for it facilitates the settlement of matters or cases pertaining to marriage; thus it helps them make informed decisions when dealing with conjugal matters. Therefore the next section analyses chapter 25 of the AoD.

#### 4.2.1.3 Analysis

The Anglican Communion believes that, “Marriage, by divine institution, is a lifelong and exclusive union and partnership between one man and one woman. Its laws and regulations are based upon this belief” (AoD 2010:25.1). This statement is fundamental as it presents the foundation of the ACM’s belief and understanding of marriage. Therefore it helps members of the church to understand the church’s view on marriage.

The second issue addressed in the chapter is concerning *marriage of an Anglican member and a non-Christian*. The chapter states: “The full Marriage Service may be used when both man and woman are baptized or at least catechumens”<sup>12</sup> (AoD:25.2). The section further states that such a marriage may need permission from the bishop (1.B) on the understanding that the Christian partner would be free to practice his or her own religion (B.iii) and that the children would be free to become Christians (B.iv).

Section 3 addresses the issue of *traditional marriage only*. The section states, “When two people are living together as man and wife, and one or both of them are baptized, the bishop may give permission for one or both to be confirmed and to receive Communion if all the following are met.” These are: as long as they have been married either by traditional law or under the Boma Marriage Act, Chapter 102 of the Malawi Constitution and that they remain to be one wife and one husband and that the local parish believes them to be serious in wanting to build a marriage that follows the will of Christ (AoD 25.3).

Section 4 addresses the issue of *admission of a polygamist* into the ACM (AoD 25.4). It states that if a non-Christian polygamist (a polygamist who is not a Christian) wants to join the ACM, he can be admitted into the church with his wives and that they can all be baptised as full members of the church (:25:5a) provided they understand the church’s teaching on marriage. The section also discusses the ACM’s stand on matters of divorce (:25.5a and b), and the process to be taken by a priest when matters of divorce occur. Therefore the section guides the bishops and the clergy on the procedures to be followed in dealing with cases of admission of polygamists and divorce.

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<sup>12</sup> The name applied to one who had not yet been initiated into the sacred mysteries, but was undergoing a course of preparation for that purpose. These are candidates for baptism (Catholic Encyclopedia, <http://www.newadvent.org/cathen/03430b.htm>, accessed on 7/10/14).

Section 5 discusses reasons why a priest can conduct holy matrimony with a member *previously married in church*. One of the reasons a second marriage can be administered in church is the death of one partner and if the survivor takes another wife or husband, then the church can admit the second marriage into holy matrimony. Other reasons include if one of the partners was under age; lack of free consent through mental illness, moral or physical force; impotence; hidden pregnancy by another man; the unwillingness of a non-Christian husband or wife to regard marriage as binding; lack of intention to fulfil the obligations of marriage.

Section 6 discusses *admission to Communion after divorce*. The section states that couples who have been divorced and remarried by traditional or *Boma* law, may, after lapse of time, be admitted to confirmation and communion by the Bishop in consultation with the local church.

Sections 7 and 8 address the issues of *baptism of children of parents under discipline* and pastoral care to *unmarried parents*. This section states that children of parents under discipline may be baptised only if the parish is convinced that the children can be brought up in a Christian way of life.

The analysis of the chapter 25 on marriage has shown that it is a fundamental chapter that guides the ACM on matters of marriage. Another important factor is that it helps the church to regulate the sacrament of marriage so that marriage issues may be handled within the jurisdiction of the church as contained in this document.

#### **4.2.1.4 The Gap**

The preceding discussion has established that the ACM has a very important document which deals with marriage matters. However the chapter fails to address issues of how the ACM can assist partners to nurture their marriages in order to maintain mutual relationships despite marriage challenges. From section 4 to 8, the chapter deals with issues of pastoral care to troubled marriages. Nothing mentioned on how to give pastoral support to marriages in a good state so that mutuality may continue to flourish.

Another area which is not covered in the chapter is pre-marital counselling. I argue that pre-marital counselling is a very important component of Christian marriage, for through proper counselling; the couples are equipped with issues of marriage and on how they can cope up when they are faced with challenges of married life. Pre-marital counselling lays the foundation for good Christian marriage. I am of the opinion that pre-marital counselling if not coordinated at the ACM or diocesan levels cannot be effective because priests would be conducting pre-marital counselling without proper teaching materials which might not be effective or of help to the engaged couples. Another reason why both pre-marital counselling and pastoral care to married couples are important is that they can be appropriate forums to address issues of HIV and AIDS before the couple is married in church and the entire married life. I therefore argue that these two important components could have been included in the chapter. Or the chapter could have included instructions on pastoral care to both stable and troubled marriages and pre-marital counselling. Or else the ACM has to develop marriage instruction materials that can assist couples to enhance mutual relationships in marriages and just sex. The next section discusses the Book of Constitution and Canons.

#### **4.2.2 The Book of Constitution and Canons (BCC) of the ACM**

##### **4.2.2.1 Historical Background**

According to Boudinhon (2010) the term ‘Canon’ is derived from the Greek *kanon*, which means a rule or practical direction which later acquired an exclusively ecclesiastical signification. Therefore ‘canon law’ is the body of laws and regulations made by or adopted by an ecclesiastical authority, for the government of the Christian organization and its members. Boudinhon further states that there are certain elements in canon law that are borrowed by the Church from civil law or from the writings of private individuals. On the other hand, the Church of the Province of Central African (CPCA) of which the ACM is a part, defines the term canon as “any measure passed by Synod which is intended to have a mandatory effect and to be part of the permanent corpus of Ecclesiastical Law of this Province” (BCC 1996:4).

The BCC was published in 1955 and revised in 1996. Some of the liturgical sections found in the Book were borrowed from the *South African Prayer Book* in 1975 with the authority of the Church of the Province of Southern Africa (1996:92). The main objective for publishing

the BCC was to create uniformity among not only the ACM dioceses, but also among the 15 dioceses of the CPCA. The BCC (1996:1) states that its purpose is:

..... to the Glory of God, and for the furtherance of fellowship, comity and mutual support among them and for the strengthening of the Church in its work of witnessing the redemption wrought for all humanity in Christ.

The book contains 31 canons which guide the CPCA and ACM in matters of law, liturgy, pastoral and procedures. Apart from bringing uniformity, the BCC also holds together the faith and the beliefs of the CPCA dioceses, as described in the following statement:

The Faith of Christ as taught in the Holy Scriptures, preached by the Apostles, summed up in the Creeds and confirmed by the undisputed General Councils of the Holy Catholic Church. Which Faith as embodied in the Doctrines, Sacraments, and Discipline of the Church we maintain according as the Church of England has received and taught the same in the Book of Common Prayer, and the Ordering of Bishops, Priests and Deacons (BCC 19:3).

Thus the canons were produced in order to guide the CPCA and the ACM in matters of law, faith and beliefs which all dioceses of the ACM are to adhere to. In the next section I will analyse Canon 19 on holy matrimony.

#### **4.2.2.2 Canon 19 on Holy Matrimony**

Canon 19 of the BCC (1996:46) discusses the law and pastoral matters pertaining to holy matrimony. Such matters can be interpreted by the diocesan chancellor and registrar, the bishops and the clergy of the CPCA and the ACM when dealing with issues of marriage in the dioceses or parishes. The canon contains five sections, namely: *Marriage with Non-Christians Forbidden*, *Prohibited Marriages*, *Marriage after Divorce*, *Hours and Place of Marriage* and *Conduct during the Lent Season*. In my analysis I will briefly discuss each section.

#### 4.2.2.3 Analysis of Canon 19

Canon 19 (BCC 1996:46) discusses the ACM's stand on matters of law, faith and beliefs concerning holy matrimony. It begins by stating the ACM's belief on marriage: 'The Church of this Province believes that marriage, by divine institution, is a lifelong and exclusive union and partnership between one man and one woman. Its Law and regulations are based upon this belief' (BBC 1996:1). This statement was agreed upon at a sixth Synod of the CPCA in 1969. First this statement is essential as it lays the basis for the ACM's belief and understanding of holy matrimony. The canon is also of vital importance to the bishops and the clergy of the ACM for it is a tool that guides them in all matters pertaining to holy matrimony. The canon discusses five issues which were listed above and are to be discussed below.

Section 1 of the Canon discusses the issue of *marriage with non-Christians* which is forbidden in the ACM unless prior special consideration is sought from the diocesan bishop. Such persons need to be baptised before they are brought for holy matrimony. The second section discusses the *prohibited marriage*. The section argues, "No Priest shall join in matrimony persons who are within the forbidden degrees as set forth in the Table of Kindred and Affinity" (:19.2). Thus the canon has an appendix with a list of kindred prohibited by the ACM to marry each other; for example, a man may not marry his mother or daughter or father's mother. In the same way a woman may not marry her father or son. The list goes on.

The third section addresses the issue of *Marriage after Divorce*. This section forbids priests to solemnise the marriage of any person whose marriage has been dissolved through proper procedures which are recognised by civil law. This means that if partners have divorced and the other re-marries while the previous partner lives, the new marriage cannot be admitted to holy matrimony unless the marriage was declared null and void by the bishop as provided in the Canons or if the priest has obtained the prior authority of the diocesan bishop to solemnise such a marriage in a suitable manner. It should also be confirmed that there is no hope of establishing or re-establishing a true marriage relationship between the former marriage partners.

Section 4 deals with *Hours and Place of Marriage*. This section states that marriage may only be celebrated at those times prescribed-by civil law, and only in a church or chapel or other

place approved by the Bishop and allowed by civil law (:19.4). The last section guides the bishops and the clergy on the forbidden season during which marriage cannot be solemnized in the ACM. This season of the Christian calendar is known as the Lent season<sup>13</sup> (:46.5).

#### 4.2.2.4 The Gap

This analysis of Canon 19 shows the Canon as an important document which regulates the sacrament of holy matrimony so that matters of marriage are to be handled within the parameters of the Canon. Furthermore, the Canon is a tool of reference when matters concerning holy matrimony arise. Nevertheless the document has failed to address two important matters as discussed in the analysis of Chapter 25 of the AoD. These are instructions to engaged couples and areas that would enhance mutual relationships and just sexuality in marriages. The Canon fails to illustrate how the ACM could sustain and promote mutual relationships in Christian marriages. I argue that, being a binding law of the Church, the Canon could have included a section on the ACM's responsibility to promote mutual relationships and just sex in marriages. Similarly, the Canon does not address the issue of pre-marital counselling which in my opinion may provide the foundation for strong marriages. In contrast, the Canon, as is the case with Chapter 25 of the AoD above, discusses methods of dealing with marriage problems; in other words, the Canon is reactive. The two factors raised in this section are of great significance.

### 4.3 Anglican Ethos of Marriage

The preceding sections have established that the ACM has very important documents that deal with marriage. However, as noted above, the documents have failed to address areas that could assist in promoting mutual partnerships and just sexuality. Although the Lambeth Conference (1988:34.1) resolved, "to call the Churches of the Anglican Communion to ministries that prepare couples for marriage, sustain them throughout their lives together with the spiritual, pastoral, and community life of the Church and, in the face of increasing

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<sup>13</sup>Lent is a time when many Christians prepare for Easter by observing a period of fasting, repentance, moderation and spiritual discipline. The purpose is to set aside time for reflection on Jesus Christ - his suffering and his sacrifice, his life, death, burial and resurrection (Fairchild 2014).

Lent is defined as simply love and logic, as a period for a faithful to personally and truthfully examine the meaning of love for the Lord, to work for its perfection and purification, and to fully realize this love. Together with its practices and spiritual opportunities, Lent draws into itself the peace and power of life with Jesus. The period likewise announces that life with Christ is more than just a general attitude (Campion 2012:18).

stresses, encourage and support them with the resources of the Church as an extended family”, the ACM in this case has not yet framed a policy or teachings to facilitate the creation of a favourable environment in marriages.

Research conducted in Malawi by Mbano-Moyo (2009), revealed that most church traditions, the ACM included, do not have education programmes designed to equip couples for a life-long relationship based on mutuality and companionship. She poses a question whether the churches in Malawi have the resources to produce a sexual socialisation that helps women reclaim their dignity and facilitate for these women a praxis for a more sexually just environment in marriage (Mbano-Moyo 2009:5). She wonders if the churches can formulate faith-based resources that facilitate the enhancement of heterosexual relationships that can enhance mutuality and companionship among married partners (:5). The findings by Mbano-Moyo’s study substantiate a claim made in this chapter that the ACM has no policies or resources or teachings that can facilitate the promotion of mutuality and just sexuality in marriages.

In 2002, James Tengatenga, former bishop of the Anglican Diocese Southern Malawi (1998-2013), conducted a seminar on pre-marital counselling for his clergy. The aim of the seminar was to train the clergy on pre-marital counselling. The seminar which I was part of covered a number of topics which included sexuality in marriage. Unfortunately there was no documentation of the training. My view is that this was not helpful to the clergy. Lack of documentation of the discussions at this training failed to bring uniformity in conducting pre-marital counselling in the diocese. I contend that if such discussions were documented this could help the priests to communicate the same materials to engaged couples. It has to be acknowledged that since 2002, the ACM has been ordaining new clergy who have not been exposed to such training; hence the new clergy do lack resources to help them conduct proper pre-marital counselling for engaged couples. I argue that such teachings and resources are of great importance if the ACM is to build mutual relationships in marriages and decrease MSI and the risk of HIV infection.

Mbano-Moyo (2009:11) also discussed the traditional marriage teachings which are given to girls only. She describes such teachings as one-sided. Mbano-Moyo observes that such counselling is one-sided because in most Malawian cultures, girls go through traditional counselling on matters of sex and mutuality in marriages while boys are denied of such



opportunities. If there is no proper pre-marital counselling initiated by the church when preparing engaged couples for holy matrimony, it would mean that boys may enter into marriage without any instruction on marriage. This may have repercussions on their married life. Lack of teaching on mutual relationships and sexual relationships may bring challenges that may become a threat to Christian marriages. Similarly, Simpson (2007:176) in his study on *Learning Sex and Gender* echoes the findings by Mbanjo-Moyo as discussed above. Mbanjo-Moyo (2009:11) argues that the development of teachings on marriage by churches could facilitate a move from a one-sided to a more authentic Christ-centred Christian teaching that emphasizes mutuality, love, respect and decision making as a basis for Christian marriage. She (:2) further maintains that just sex is sex which brings satisfaction to both partners which results in mutuality in marriage. Knowledge on just sex could be acquired if proper pre-marital counselling is given to engaged couples. For this reason the preceding discussion affirms that documented teachings or a policy are of great importance if the ACM is to enhance mutuality and sexual satisfaction in marriages and have strong marriages. Consequently this may lessen relationship and marital challenges which in turn may reduce incidences of extramarital sex. In turn there may be a reduction in the possibility of HIV infections between married partners.

At the establishment of the Health Department of the ACM in 2000, the ACM planned to hold one family life seminar each year for clergy and their spouses in each of the four dioceses. Among other things, the clergy and their spouses were exposed to issues of mutuality, sexuality and HIV and AIDS. Such a programme was not extended to the ordinary members of the ACM. While one could argue that the clergy would have then implemented the same programme in their parishes using the knowledge gained from the seminar, I contend that such a programme required expertise; hence the Health Departments of the four dioceses engaged experts to facilitate the seminars which could be expensive to some parishes. I assert that the dioceses through Health Departments should have extended such a programme to the members of the church.

As observed in the analysis, the ACM is lacking teaching materials on pre-marital counselling and on enhancing mutuality and just sexuality in marriages. As an insider (a priest in the ACM), I have knowledge that such materials or resources or teachings are unavailable. I therefore argue that the development of such materials and programmes is very important if the ACM is to build strong marriages. Such programmes would be important in

the time of HIV and AIDS because they could help to reduce incidences of MSI which may also reduce HIV infections.

Although studies have revealed that being religious is an assurance of fidelity (Stephenson 2010; Boroffice 1995 and Bracher et al 2003), I contend that dependence on religiosity alone cannot be a solution to mutuality and just sex and a solution to control MSI. As mentioned in chapter one, a survey conducted by the Evangelical Association of Malawi (2012) revealed that MSI behaviour was common in areas where the population was mostly Christians. The survey established that HIV infections were also common among religious people including Muslims and African Traditional believers. I therefore maintain that the ACM should develop teachings and programmes that can promote mutual relationships, just sexuality and gender equality, which in turn may decrease incidences of MSI and possibilities of HIV infection in marriages.

#### **4.4 Conclusion**

This chapter showed that the Anglican Church in Malawi has important documents (AoD and BCC) which deal with matters of faith, law, beliefs, liturgy, procedures and administration. The chapter analysed chapter 25 of the AoD and Canon 19 of the BCC which deal with issues of marriages in the ACM. However, the exploration has revealed that the two documents have failed to address two important issues-first pre-marital counselling and second programmes that may promote mutual relationships and just sexuality in marriages. I have also argued that the two documents discuss procedures of marriage without discussing ways of fortifying the marriages. I have further observed that dealing with matters of belief; marriage law and procedures do not necessarily build healthy marriages. I have contended that production of teaching materials on pre-marital counselling and programmes that may enhance mutuality and satisfactory sex can guide the bishops and the clergy of the ACM to engage on these issues with married couples. It is through such forums that matters of sexuality can be thoroughly discussed. Therefore this study insists that marriage teachings are important if the ACM is to build strong marriages, which may curb MSI behaviour the risk factor for HIV infection.

## **CHAPTER FIVE**

### **SUMMARY, THEOLOGICAL CONCLUSION, RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH**

#### **5.1 Introduction**

The purpose of this chapter is to present a theological conclusion of this study. It will include the two main themes that emerged strongly in this study; mutual relationships and just sexuality. The chapter also includes brief summaries of each chapter. Recommendations are made to the Anglican Church in Malawi (ACM) on the possibility of formulating resources or teachings on pre-marital counselling, to assist the clergy to instruct engaged couples and develop programmes that can help couples sustain mutual relationships and promote just sex. The chapter concludes by suggesting two areas for further research.

#### **5.2 Summary of the Chapters**

Chapter one was a general introduction in which background to the study was discussed as well as the theoretical framework of justice in sexual relationship, using the work of Margaret Farley. The chapter outlined the methodology of the study, which is the tri-polar approach of context, text and appropriation. The literature used was reviewed and divided into three themes, followed by a presentation of the objectives of the study. The chapter concluded by discussing the study's structure, during which an outline of the chapters was presented.

Chapter two examined the understanding, the theology, and the sacramentality of marriage in the AC, the CPCA and the ACM. The chapter showed that the Anglican Church believes in heterosexual monogamous marriage of one man and one woman, grounded in the Genesis 1 and 2 creation accounts as well as teachings of Jesus and Saint Paul. The theology and sacramentality of marriage was discussed along with the challenges that married partners experience. Marriage is described as vulnerable to human frailty and sin with the result that married partners face many challenges in their married life. It was also showed that there are times when such challenges are created by the hierarchical nature of the church and how biblical texts are interpreted. The chapter concluded by stating that the most notable challenge married partners experience is marital sexual infidelity which then becomes a health risk.

Chapter three confirmed that MSI is a risk factor for HIV infections. Through the discussion on the factors contributing to MSI, the chapter demonstrated that MSI does happen in marriages and it is one of the major challenges married partners experience in their married life. The understanding of the term infidelity was discussed as well as the factors that exacerbate MSI. These were approached using gender lens. The chapter concluded by looking at the effects of MSI, related to, both physical and mental health. The notable health effects of MSI are HIV and STI if sex is unprotected.

The fourth chapter looked at Anglican Church documents that deal with law, beliefs, procedures, administration, liturgy and pastoral matters of the church. The chapter explored chapter 25 on marriage from the Acts of the Diocese (AoD) and Canon 19 on holy matrimony from the Book of Constitution and Canons (BBC). The findings were that the ACM has not yet developed teaching materials on pre-marital counselling and church programmes that can enhance mutual relationships and just sexuality. Finally the chapter proposed the development of teaching materials for pre-marital counselling and the development of programmes that may promote mutual relationships and just sexuality. This would reduce MSI and thus decrease the spread of HIV infections.

### **5.3 Concluding Theological Discussion**

This study has found that the topic of marital sexual infidelity (MSI) is very important, because it is a risk factor for HIV infections. Yet the ACM does not have robust programmes that can contribute to enhancing mutual relationships in marriages. The exploration of the ACM's documents has shown that the ACM is yet to develop teaching materials for engaged couples and programmes that can enhance mutual relationships in marriages. These findings have shown that the absence of marriage teaching materials and programmes may affect the relationships of partners in marriages.

This study has also established that the absence of mutual relationships in marriages fuels MSI and unjust sex because the partners may seek sexual intercourse outside their committed relationship. Therefore MSI becomes unjust sex at the same time it may create health repercussions to the partners. For this reason MSI and unjust sex are inseparable.

Chapters 2 and 4 of this study have argued that the ACM believes that marriage, by divine institution, is a lifelong and exclusive union and partnership between one man and one woman. This can be described as the ACM's statement of faith on marriage. If one may critically analyse this statement of faith, the divine would mean that marriage was instituted by God who is a spiritual being. It means that God is the one who created marriage at the beginning of creation according to the Genesis creation stories of chapters 1 and 2. Being created in the likeness and image of God, those who enter into marriage share in God's life. In other words, divine means that marriage as an institution is sacred because it came from the hand of God.

Lifelong means permanency, that is, the couple ought to live together until death separates them as indicated in the Acts of the Diocese chapter 25 on marriage. It means that the man and the woman have to spend their lives together despite the challenges of marriage created by human frailty. Lifelong is theologically drawn from Jesus' claim in Mark 10:6 where Jesus stated that those whom God has joined together, no one can separate them, as discussed in chapter two. Exclusiveness means that the two shall become faithful to one another. It may also mean that the two shall enjoy satisfactory sacrificial sexual intercourse which becomes a mutual act. Partnership means of the same accord, equal, fair, sound, in other words it means that they become one body.

The divine nature, the permanency, the exclusivity, the partnership can be well connected to the two themes that have come out strongly in this study; these are mutual relationships and just sexuality. Mutual relationship is closely linked to partnership in which the two are to give the whole selves to each other. The two will have the same accord and same understanding. This notion of mutuality has its roots in Genesis 2.24 which says: "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh". Again, Paul in his First Letter to the Corinthians 7:3 discusses the concept of mutuality in marriage. Paul argues that the couple has to consider each other as equal partners who have responsibility and authority to each other. This means that they should understand each other as equals. The egalitarian approach to mutuality in marriage means that husband and wife are complete in each other, without which the creation theology of Genesis 2 would be incomplete. A mutual relationship in marriage can be described as a give and take relationship which needs sacrificial love. In partnership the two have to do justice to one another. I therefore state that mutuality or partnership is an important component in the lives of married partners.

The ACM's belief in the exclusiveness of the two is closely linked to just sex. In Christian marriage, just sex can be described as having sexual intercourse exclusively with one's partner, which carries with it many benefits - one of which is a healthy marriage. Exclusiveness means that sexual intercourse practised within the marriage has to be exclusively applied to the two because it is a blessed act. Just sex in this context would mean leaving all others and being committed to one partner according to biblical teaching as discussed in the previous section. Second, just sex would mean satisfying each other during sexual intercourse.

On the other hand, just sex goes hand in hand with gender justice. As discussed in chapter three, gender disparities drive partners into breaking exclusiveness in marriage; that is, seeking a third partner outside marriage. Therefore one cannot discuss just sex without addressing issues of gender. In most cases, gender disparity is a factor behind unjust sex practises and plays an important role in influencing partners-mostly men to-indulge in MSI, behaviour which becomes a health risk. Sexual justice and gender relations in marriage are inseparable, thus the promotion of gender equality in marriages is of great importance.

After linking mutual relationships and partnership on one hand and just sex and exclusiveness on the other hand, one may ask what could be the responsibility of the ACM in promoting mutual relationships and just sex in marriages, and what would be the way forward? I would like to argue that the ACM has an important task in safeguarding mutual relationships and just sex among couples. As it has been noted in this study, religiosity and faithfulness are not enough in dealing with the challenges married partners experience in their married life. I maintain that the ACM has the responsibility of creating new ways of dealing with such challenges. In an analysis of the ACM's documents on marriage, this study has revealed that the documents do not address issues of enhancing mutual relationships and just sex. Therefore, the ACM is somehow failing to do justice to married partners. The study proposes that the ACM should develop faith based teaching materials for engaged couples that can provide a basis for strong marriages, and programmes for married couples that can support them in enhancing mutuality and just sexuality. I contend that the lack of such materials and programmes is hazardous to the partners in this time of HIV and AIDS. For this study has observed that the absence of mutual relationships in marriages may drive married partners to MSI, behaviour that is a risk factor for the spread of HIV infection and harmful to both

partners and children. I therefore argue that the ACM should develop such materials and programmes in order to build healthy families among other factors.

#### **5.4 Recommendations or the Way Forward**

First, I suggest that the ACM should develop pre-marital counselling teaching materials that would assist priests to instruct or counsel engaged couples. Such materials should cover such themes as mutual partnerships, just sexuality and HIV and AIDS among others. I propose that such materials or resources should be coordinated at the ACM or diocesan levels to encourage uniformity in dealing with matters of marriage.

Second, I recommend that the ACM should develop programmes that would assist married partners to sustain mutual relationships and just sexuality. This can be done through learning from other churches' programmes. I suggest that one of the programmes could be family life seminars for couples as discussed in chapter four of this study. During such seminars, themes of HIV and AIDS, mutuality and just sexuality would be discussed in depth. Other programmes could be as suggested by Allen et al (2008:225), good communication which is essential in resolving marital problems. It would also be imperative to target men on AIDS education, including condom use for prevention purposes as it has been revealed that men are more likely to engage in MSI (Boroffice (1995:73-74) than women. More programmes would centre on mutual love, care, affection and the need to strengthen family ties (:73-74).

#### **5.5 Areas for Further Research**

First, I suggest that a further study be conducted on how to reach boys before and after the adolescent stages in order to sensitize them on issues of sexuality and marriage. Studies conducted by Simpson (2007) in Zambia and Mbano-Moyo (2009) in Malawi revealed that culturally girls are given instructions at puberty and during marriage preparations while boys are left to discover matters of sexuality on their own. Since Mbano-Moyo's study focused on girls, the anticipated study could focus on boys. It would be vitally important to undertake such a study, in order to recommend to the church to develop sexual instructional materials and programmes for boys when they reach adolescence and as they prepare for marriage. This would also help to protect them from the possibilities of being infected with HIV before

marriage. Such a study may also help to solve the problem of one-sided instruction given to girls as discussed in Mbano-Moyo's study.

Second, I propose that a further study on teenage pregnancies is to be carried out in order to establish factors that are influencing teenage girls' pregnancies at the age 14 and below. A survey conducted by Ministry of Health (MoH) in Malawi in 2013 revealed the extent of the problem (The Nation 2015:1). The MoH in conjunction with Health Policy Project (HPP) is developing a five-year Youth Friendly Health Services (YFHS). The two organizations would want to find the best ways of making contraceptives available to teenagers in health facilities and schools. I suggest that a further study can be conducted on what could be the contribution of the religious community in reducing teenage pregnancies for the sake complementing to the efforts made by the government and other non-religious organizations. The study can further find out if the religious community is already undertaking such programmes on teenage pregnancies and if any, how effective they have become. Despite Mbano-Moyo's study findings that girls are given instructions which may include ways of avoiding teenage pregnancies, the survey by MoH has revealed that teenage pregnancies are still on the increase. Therefore the study of this kind may be important.

## **5.6 Conclusion**

Issues of mutual relationships and just sex are central to healthy marriages and the health of both partners. In Malawi however, where gender disparities characterise relationships, marital sexual infidelity often undermines healthy marriages, and exposes partners to risk in this time of HIV and AIDS. Clearly, the AC and the ACM have an essential role to play in addressing this; and can do so by developing effective marriage teaching materials for engaged couples, together with programmes to assist married partners to enhance mutual relationships and just sex.



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