

**COMMUNITY PERCEPTIONS OF TRADITIONAL MARRIAGE
COUNSELLING IN LUSAKA DISTRICT**

BY

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**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN PARTIAL
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DEDICATION

This dissertation is dedicated to the following members of my family: my mother Mrs. Fridah Kaoma Simbotwe and my late father Mr. Danston Simbotwe; my late brother Dennis Mwenya Simbotwe, my brothers Ivor Simbotwe and Kaoma Simbotwe ,my sister Mutuna Betty Simbotwe and my nephew Dennis Mwenya Simbotwe for their encouragements both financially and emotionally.

This piece of work is also dedicated to my baby Siyabonga Sibanda who I carried everywhere I went and for making me strong to the point of not giving up but forging ahead.

I want to thank the Almighty God for the opportunity he gave me to advance in my career.

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AUTHORS DECLARATION

I, **Victoria Mwaka Simbotwe**, do declare that this dissertation represents my own work and that it has not in part or in whole been presented as material for the award of any degree at this or any other University. Where other people's work has been used, acknowledgement has been made.

Signature of candidate:

Date:

APPROVAL

This dissertation of Victoria Mwaka Simbotwe is approved as fulfilling part of the requirements for the award of the degree of Master of Education in Adult Education of the University of Zambia.

EXAMINERS' SIGNATURES

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Abstract

In Zambia today, marriage can be perceived to be a union of man and woman and this means the two families unite to become one bigger family. However, despite traditional marriage counselling taking a leading role in resolving marital problems in marriages, most communities have a different perception of the counselling services that are being offered.

The purpose of this study was to determine community perceptions of traditional marriage counselling in Lusaka District. The study was guided by the following objectives, to: determine community perceptions of traditional marriage counselling; establish approaches used by community members to access traditional marriage counsellors; determine challenges faced by traditional marriage counsellors; and identify possible solutions to challenges faced by traditional marriage counsellors.

The study adopted a case study design which used a qualitative approach in data collection. The target population comprised thirty (30) traditional marriage counsellors, twenty (20) women and men (couples) and ten (10) court clerks, bringing the total to sixty (60). Traditional marriage counsellors were selected using a snow ball sampling procedure while purposive sampling was used to sample court clerks, men and women (couples). Interview guides were used to collect data from traditional marriage counsellors, court clerks, men and women (couples). The research study gathered qualitative data only which was analyzed thematically by organizing common themes or patterns that emerged from the responses from the participants so that appropriate conclusions could be made. The study found out that couple's understanding of each other, openness and ownership of the marriage through knowledge gained by way of traditional marriage counselling assisted in preventing divorce intentions. It was found that traditional marriage counsellors were accessed through individuals found within the community, family set up, members of the clergy and elderly members of the family who had experience regarding marriage. The study established that traditional marriage counselling services would not be accessed by couples due to distance, family interference, Western Education and Western Culture and negative attitudes by members of the public. The study noted that most churches perceived traditional marriage counselling as being demonic. Financial challenges faced by couples also hindered them from accessing traditional marriage counselling, since these counselling services were chargeable. The study recommended that : i) government through the Ministry of Community Development and Social Welfare should create public awareness to sensitize couples on the importance of undergoing traditional marriage counselling ; (ii) government should make amendments to the Zambian Matrimonial Act to include a clause that protects traditional marriage counsellors; (iii) there should be creation of partnerships between Government through the Ministry of Chiefs and Traditional Affairs and the Alangizi National Association of Zambia to ensure that all traditional marriage counsellors are registered with the association so that couples in remote areas acquire marriage counselling services as well.

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LIST OF ACRONYMS AND ABBREVIATIONS

AIDS : Acquired Immune Deficiency Syndrome

ANAZ : Alangizi National Association of Zambia

DRGS : Directorate of Research and Graduate Studies

HIV : Human Immunodeficiency Virus

PMC : Pre-Marital Counseling

UNZA : University of Zambia

CHAPTER 1

Introduction

1.0 Overview

This chapter provides the background of the study, statement of the problem, purpose of the study, research objectives, research questions, significance of the study, delimitation of the study, theoretical framework, operational definition of terms, ethical considerations and organization of the study. A summary of the chapter is given at the end.

1.1 Background

Chondoka (1988) states that in Zambia today, there are principally two ways by which marriage can be contracted. The first is marriage under the Act and the second one is marriage under Zambian traditions and customs. Marriage under the Act is primarily modeled after European system (sometimes misusing the Bible as justification). In this marriage, two people can contract a marriage and have it solemnized by the Registrar of marriage or a gazetted Minister of Religion. Marriages contracted under Zambian laws and traditions are valid only after definite steps are taken. Legal jurisprudence in the Supreme Court precedence is that a marriage under customary law can only be valid if the man has paid some form of dowry to the family of the woman.

Mapala (2004) states that communities in Zambia were held together by a common culture and such culture had distinct practices which were observed by the community thus giving the community an identity. One such important cultural practice was premarital counselling by traditional marriage counsellors. Marriages increase family kinship ties and are the foundation of a nation. Such relationships are considered a great asset to the family, community and the nation. Although marriage is viewed as important in family formation, it is essential to point out that in reality marriage binds women into unequal relationships with men. This inequality is linked to the social and economic structures (Mapala, 2004).

Schapp (1988) states that in early civilizations, marriage and marriage dissolution were considered private matters. However, Don (2007:174-176) states that during the 1500s, the Protestant Reformation movement in Europe rejected religious control over marriage and helped to move the matter of divorce from the church to the state.

It is suffice to state that traditional marriage counsellors are an institution that is socially accepted in Zambian societies who are commonly known as “*Alangizi or Banachimbusa*”. Mapala (2004) states that some traditional marriage counsellors formed an association called Alangizi National Association of Zambia (ANAZ) whose services are required at the first day of menstruation for the girl, during premarital counselling and if required in initiating a married man or woman with the aim of reconciling the couple. It was however noted that most traditional marriage counsellors operated outside the association possibly because they were not aware of the existence of the association or they chose to operate independently. Ngulube (1989) indicates that the respect for marriage is one single phenomenon which cuts across the whole spectrum of matrilineal or patrilineal societies in Zambia. Chondoka (1988) points out that traditional society looked at the meaning of marriage as a union of a man and woman forever but it also meant that the two extended families were coming together as one huge family.

However, in an ideal situation, traditional marriage counselling takes place when two people are in agreement about being in the relationship and engage a counsellor to counsel them on the relevance of marriage. The goal is for both individuals to take an honest and humble look at their role in the relationship, identify each other's concerns and show a willingness to improve upon undesirable/dysfunctional issues in their own behavior (Sondashi, 1977). Sometimes when couples decide that they want to work on the marriage, they are then referred to traditional marriage counsellors. But only, after the couple agrees that they really want to work on the marriage, without any hidden agendas. Central Statistical Office (2000:40) indicated that the 2000 census of population and housing viewed that 21% of females were divorced while 1.9% of males were divorced. The dynamics of customary marriage in Zambia set up in a country which has more than 73 ethnic groupings is not only fascinating but, is also challenging to regulate. The continuous social changes in the country have really put pressure on customary marriage and inter-marriages.

The fact that the cultural practices and norms are not written as law has created both advantages and disadvantages in respect of rights and duties of parties involved under customary marriage.

Raising (2001) states that in Zambia, different ethnic groups have different types of initiation schools, which include Mukanda for boys among the Luvale, Lunda and Chokwe; Sikenge for girls among the Lozi; Cisungu for girls among the Bemba and Nkolola among the Tonga.

Despite the difference in names, the initiation schools' methods of teaching and subject content followed similar lines. Collins (2007) states that divorce can still sometimes be necessary, however dysfunctional characteristics in marriages, such as domestic violence or substance abuse necessitate putting the safety and well being of the parties involved first, often leaving divorce as the only option. Still, many divorces might be prevented through traditional marriage counselling or communication training.

Schapp (1988) states that communication problems are one of the sources of highest conflict for couples, making it the most commonly reported problem by couples seeking professional help. The abilities to resolve conflict and communicate effectively are critical to marital success.

Therefore, this study aims at determining community perceptions of traditional marriage counselling in Lusaka District.

1.2 Statement of the Problem

Mapala (2004) states that Chisungu in Bemba or Chinamwali in Chewa is the name given to rites performed for an individual or a small number of girls prior to marriage. A brief ritual is performed at the onset of menstruation but the main ritual awaits the girl at the time of marriage. A crucial function of this ceremony is reinforcing the community of women and initiating young women into a group of women beyond their immediate family. Many of the elements of the ritual express the hierarchy of relationships among female groups which emphasizes the importance of this ceremony for adult female participants. It also emphasizes the new role in the community and wider society, that of a potential wife and mother. Sondashi (1977) states that marriage is not for weaklings and this seems to be true, considering the hardships and problems encountered by married couples.

Mapala (2004) states that as a result of westernization and especially urbanization, traditional institutions have broken down, initiation schools have been undermined by modern life. Singani (2012) states that the exclusion of lessons of human values and relationships in modern education has led to superficially educated young ones with questionable morals and attitudes. Strobel (1984) indicates that marriage rites vary widely across Zambia and these rites have changed overtime with the introduction of other practices, the coming of Christianity and changing attitudes on the part of urban or educated Zambians.

Sullivan et al (2004) postulate that the recommendations for counselling by couples or for a spouse to be, are most likely to seek counselling before marriage and even after being married. In most cases, modern methods of marriage counselling are applied. However, it is not known how communities perceive traditional marriage counselling in Lusaka District, hence the need to conduct this study.

1.3 Purpose of the Study

The purpose of this study was to determine community perceptions of traditional marriage counselling in Lusaka District.

1.4 Research Objectives

This study had the following objectives:

1. To determine community perceptions of traditional marriage counselling
2. To establish approaches used by community members to access traditional marriage counsellors
3. To determine challenges faced by traditional marriage counsellors
4. To identify possible solutions to challenges faced by traditional marriage counsellors.

1.5 Research Questions

This research sought to answer the following questions:

- a) How do communities perceive traditional marriage counselling?
- b) What approaches do community members use to access traditional marriage counsellors?
- c) What challenges do traditional marriage counsellors face?
- d) What are the possible solutions to challenges faced by traditional marriage counsellors?

1.6 Significance of the Study

The findings of the study may be useful in trying to determine community perceptions of traditional marriage counselling in Lusaka District. The findings of this study may also assist traditional marriage counsellors how best couples can be counseled to avoid divorce intentions. Additionally, findings of the study may prove useful to the courts of law in handling marital cases in communities; that is besides the fact that the study may add to the already existing body of knowledge.

1.7 Delimitation of the Study

The delimitation for this study was confinement to Chelstone and Chilenje communities in Lusaka District, therefore, the results would have to be generalized with caution.

1.8 Theoretical Framework

This study was guided by the Rogerian theory of person centered counselling approach.

Prochaska (2007:142) states that the person-centered approach to counselling belongs to the humanistic school of therapy and was devised by Carl Rogers, an American Psychologist, who in the 1950s proposed a form of therapy which focused on the clients experience of themselves, as opposed to the counsellor being an expert and telling them what to do, or what was wrong with them. The therapy relied on the quality of the relationship between the counsellor and the client. This is sometimes called a way of being with the counsellor, demonstrating what is known as the core conditions which form the basis of the relationship. Person centered therapy harnesses the client's natural self-healing process, and given the right relationship with the therapist, clients can decide what they want to do with their lives. To this end, person centered therapy is a personal growth model also known as non-directive therapy (Rogers,1951).

Bruno (1977:363) indicates that, Rogers asserted that the most important factor in successful therapy is the relational climate created by the therapist's attitude to their client. He specified three interrelated core conditions:

1. congruence- the willingness to transparently relate to clients without hiding behind a professional or personal façade;
2. unconditional positive regard - the therapist offers an acceptance and prizing for their client for who he or she is without conveying disapproving feelings, actions or characteristics and demonstrating a willingness to attentively listen without interruption, judgment or giving advice; and

3. empathy - the therapist communicates their desire to understand and appreciate their client's perspective.

Rogers believed that a therapist who embodies these three critical and reflexive attitudes will help liberate their client to more confidently express their true feelings without fear of judgment. To achieve this, the client-centered therapist carefully avoids directly challenging their client's way of communicating to themselves in the session in order to enable a deeper exploration of the issues most intimate to them and free from external referencing. Rogers was not prescriptive in telling his clients what to do, but believed that the answers to the patients' questions were within the patient and not the therapist. Accordingly, the therapists' role was to create a facilitative, empathic environment wherein the patient could discover the answers for him or herself. In this study, this theory was viewed to be relevant as it enables the counsellor to provide the growth-promoting climate where the client is free to express marriage counselling interventions he/she wants. This counselling theory is a set of hypotheses about what makes marriages tick and how that might help counsellors counsel broken down marriages which would help in the reduction of divorce cases (Prochaska, 2007:142).

Bruno (1977:363) argues that although Rogers's theory states that if a person undergoes damaging experiences such as divorce he/she has lost or not developed a sense of self worth, counselling may be necessary to generate or regain the sense of self worth. Rogers' client centered therapy aims at facilitating the client in understanding their situation by allowing them to talk and reflect back. This theory focuses on how a counsellor or advisor can enhance another person's growth or development and this can be done by creating a non threatening environment. The theory was specifically chosen due to the fact that it uses the client centered approach in assisting couples or clients to have an enabling environment for counselling to take place and there is rapport between the counsellor and the client. In this regard the client centered approach would be ideal to analyze community perceptions of traditional marriage counselling in Lusaka District.

1.9. Operational Definition of Terms

Terms used for definitions which are based on observable characteristics and how they will be used in a particular study (Calmorin and Calmorin, 2007).

Therefore, the following terms have been defined in this study.

Alangizi – a local language (Nyanja) word for traditional marriage counsellors.

Banachimbusa – a local language (Bemba) word for a female traditional marriage counsellor.

Bashichimbusa – a local language (Bemba) word for a male traditional marriage counsellor.

Marriage – it is the joining together of man and woman in holy matrimony.

Pre-marital Counselling - is counselling that seeks to help individuals, couples or groups of couples to prepare for and build happy, fulfilling and successful marriages.

Traditional Counselling- it is an African psychotherapy, also referred to as “African indigenous counselling” or “African traditional counselling; ” can be defined as a sub discipline within the currently more inclusive field of psychotherapy in Africa.

Traditional Marriage Counselling- it is a service that instructs a boy or girl in acceptable behavior for a married person in and outside marriage.

1.10 Ethical considerations

Hesse-Bieber and leavy (2006) cited in Cresswell (2009) state that it is imperative for a researcher to anticipate the ethical issues that may arise during research. Research involves the collection of data from people and about people. In conducting the research among the participants permission was sought from them who included traditional marriage counsellors, men and women (couples) and court clerks from Chilenje and Chelstone communities before administering the various research instruments. Assurance was given that no harm either emotional or physical would be inflicted on the respondents.

Further, an assurance was given that the findings of research were to be used for academic purposes only and that confidentiality was going to be observed and names of subjects withheld. In order to show compliance to participating in the research, the selected respondents signed a consent form. Respondents also had the option to terminating their participation if they so wished.

1.11 Organization of the Study

Chapter one provides the background of marriage and divorce, it gives a statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, delimitation of the study, theoretical framework, operational definitions, ethical considerations, organization of the study and lastly summary of the chapter.

However, chapter two provides a review of literature that is not only relevant to the study but also provides in depth knowledge of the topic under study.

Furthermore, chapter three highlights the methodology used in data collection and analysis of research findings. It further outlines the research design, target population, sample and sampling procedure and research instruments to be used in order to capture the necessary data. Thereafter, chapter four provides research findings which emanate from the research questions. Chapter five presents the discussion of research findings which make certain the extent to which the research objectives have been met. Lastly, chapter six provides a conclusion of the study that has been undertaken after which recommendations to various stakeholders in traditional marriage counselling are made based on the major findings of the study.

1.12 Summary

This chapter focused on the background information on the rate of divorce cases and role of traditional marriage counselling. The section has also endeavored to highlight the statement of the problem, purpose of the study, research objectives, research questions, significance of the study, delimitation of the study, theoretical framework, operational definition of terms, ethical considerations and organization of the study. Finally, it was crucial to realize that no counselling can take place until a counsellor develops a friendly relationship and ease of communication with the client. The next chapter presents the relevant literature in relation to the current study.

CHAPTER 2

LITERATURE REVIEW

2.0 Overview

Literature review enables the researcher to identify the gaps in research that need to be attended to; it also allows for the identification of strengths and weaknesses in the other studies that have been conducted before.

According to Boswell and Cannon (2009), literature review attempts to analyze the area of the research, which has been resolved in the study, it is the outline of the research and shows the gap between the researcher's curiosity and the knowledge of the subject area.

In this study, the researcher was interested in determining community perceptions of traditional marriage counselling in Lusaka District. The literature review was guided by the following objectives:

- a) to determine community perceptions of traditional marriage counselling;
- b) to establish approaches used by community members to access traditional marriage counsellors;
- c) to determine challenges faced by traditional marriage counsellors; and
- d) to identify possible solutions to challenges faced by traditional marriage counsellors.

Studies on traditional marriage counselling have been conducted; however, research on community perceptions of traditional marriage counselling in Lusaka District have not yet been established, hence the need for the researcher to conduct this study.

2.1 Perceptions of Traditional Marriage Counselling

When two people exchange lifelong vows and promise to be there for one another providing support in times of bliss and troubles, they promise each other total commitment regardless of the situations that may unfold in the future.

In the perception of Cherlin (2009:851), marriage is a status one builds up to, often by living with a partner beforehand, by attaining steady employment or starting a career, by putting away some savings, and even by having children, it is used to be the foundation of adult personal life; now it is sometimes the capstone. Couples choose marriage for themselves hoping to build a future with one special person.

Chondoka (1988) states that marriage has such a central role to play in the propagation of the human race that one would expect that children would be exposed to the collective memory of their ancestors. Instead, couples are pushed into a life-long commitment without a user manual and then get blamed when they don't get it right. In the Zambian culture, we have some marriage values that we cannot do without. There are values and beliefs that have been there for generations and these are rituals that prepare one for a good and long lasting marriage.

Some of the steps followed in the process of marriage preparation in the Zambian culture are as follows:

- 1) **insalamu** – where when two young people fall in love, the man takes the first step and takes the insalamu (token) which shows the commitment he has towards a woman he intends to marry. The two families then accept and acknowledge the intention of their children:
- 2) **nkobekela**– which is the period that goes from the time that the insalamu is accepted by the woman's side up to marriage or wedding day. During this time the two partners get to know each other and their families better; and
- 3) **amatebeto** - the woman's family responds to the man's side with amatebeto. It is a ritual practice for social and union between the two families. The woman's family prepares a feast for the man's family to show appreciation for the years they have spent together as a married couple.

Wanjohi (1999) extrapolates that some parents have argued that, initiation schools could be avenues through which traditional instructors and marriage counsellors could teach the initiates about the dangers of pre-marital sex. In contrast, Benetta (1976) indicates that initiation schools mainly focus on marriage matters, which result in stable marriages.

Additionally, Walle and Franklin (1996) state that through initiation ceremonies, women who are taught about; future duties, about the obligation of fidelity and their partners (husbands), the rules of etiquette regulating relations with their in-laws and that the proper place is one of subordination and to obey their husbands.

Benneta (1976) attributes increase in unhappy marriages, adultery and the apparent rise in divorce rates due to the failure to initiate women in initiation schools or ceremonies like Nkolola. Maambo (2015) states that the Tonga people urge young girls and women to attend initiation schools because it is a cultural norm. The initiation schools are perceived as an informal school that educate girls about cultural values and help them to acquire knowledge that should be passed from one generation to another. If the individual does not comply with the norm, she would not be accepted by the community and would be reminded by others that she is not a woman.

The initiated would make life difficult for the uninitiated in understanding the conversation. Women who are not initiated are not considered as part of the community. The community would not listen or accept any advice from them because the person is considered to be still a child and cannot make informed decisions. The uninitiated also suffer isolation, rejection and stigmatization by their peers and community, they are not accepted and respected by initiated women.

Richards (1956) explains that the Bemba women describe the function of the Cisungu as teaching the girl what she should know. Cisungu is supposed to impress on the girls marriage and civic morals rather than technical skills. Most important they are taught to respect their seniors by means of constant singing of songs in their honor, offering them ritual objects in order of precedence and suffering all sorts of teasing penalties abuse without murmuring. Marriage morality is further impressed on the initiates at the time of teasing.

Kuefler (2007: 32) argues that marriage in society was so important that it was not left to chances or experimentation by the young people and also when young men and women had intentions to marry they were counseled by aunts and uncles about married life. This was to ensure that the couple lived a happy life, a factor which was extended to the family as a whole.

Ngundu (2010) states that in Africa currently, the role of aunts and uncles of advising newly wedded couples seems to have diminished. Firstly, many families no longer consider a family in the extended but instead place more attention on the nuclear family. Secondly, immigration and migration have led to less contact between traditional marriage counsellors (aunts and uncles) and their charges. Thirdly, globalization has also led to acquisition of new cultural practices and beliefs which are divorced from the African traditional culture.

Mapala (2004) conducted a study on traditional marriage counsellors and HIV and AIDS: A study of Alangizi National Association of Zambia in Lusaka. This study revealed that premarital counselling for Christian marriage reinforces superiority of male over female, making a woman a passive dependant in marriage. The emphasis of submission of wives to their husbands is a code of conduct that has extended to submissive behavior of women in the presence of all men.

This also portrays traditionally accepted model of a good woman and wife in Zambia. But one may find that traditional belief systems and other traditional structural alignments have remained relatively untouched by Christians, for example, the institution of ‘Alangizi’ who teach traditional norms and values about marriage during premarital counselling has remained unscathed by modernization. In the same vein, Raising (2001:126) added that girls’ initiation rites are dominant kinship rites concerned with socialization and gender identity. They mark the transition from childhood to womanhood. The transition comprises a variety of rituals accompanying the crossing of boundaries, changes in time and social status. It is during the initiation ceremonies that African females are introduced to adult life and it is a public announcement to the community that a woman is ready to take up responsibilities as an adult African woman.

However, this study was not a replica of the forgoing study. For example, the general aim of a study by Mapala (2004) was to determine the role played by traditional marriage counsellors in relation to the marriage institution. Unlike Mapala’s study, this study did not assume that traditional marriage counsellors played a role in relation to the marriage institution. However, on the contrary this study aimed at determining community perceptions of traditional marriage counselling. However, this study was not a duplication of the studies above. For example, the general aim of a study by Maambo (2015) conducted a study on perceptions of selected married men and women on *Nkolola* initiation ceremony in Mazabuka and Monze Districts of Southern Province, Zambia.

The study revealed that many women and their husbands agreed to the fact that initiation ceremonies did have a positive impact on initiates' behavior as they made the women mature, a good wife and perfect home maker. The study further ascertained that the *Nkolola* initiation ceremony should continue but be restricted to women about to enter marriage.

A study by Maambo (2015) did not correspond with what this study intended to investigate. For instance, Maambo's study aimed at examining the perceived effects of *Nkolola* initiation ceremony on behavior of initiated women as perceived by women and their husbands.

Of equal significance is to mention that the study conducted by Maambo (2015) was conducted in Mazabuka and Monze Districts of Southern Province, Zambia. Therefore, the findings could not be generalized to Lusaka District.

It also needs mentioning the study conducted by Chondoka (1988) which was basically focusing on marriage counselling as a tool for imparting traditional culture and beliefs which would assist couples not to depart from their ancestral inclinations, whereas in this study the researcher was trying to determine community perceptions of traditional marriage counselling, hence the need to conduct this study.

Based on the above literature review, it is clear that this study was worthy undertaking.

2.2 Approaches used by Community Members to Access Traditional Marriage Counsellors

Traditional marriage counsellors who are called teachers are sought after by many Zambian families who offer progressive messages to young people during premarital counselling as they instruct a boy or girl in acceptable behavior for a married person in and outside marriage.

Reed (1975) states that youth were instructed by older men and initiated into manhood.

Mapala (2004) argues that counsellors outside the Alangizi association rarely counseled men and women together, only the counsellors within the association counseled couples together and more time is allocated to the woman. The male counsellors outside the association also advised the boy only at the invitation of the family. This is varied as some male counsellors only advised the boy on the night of the marriage while others had longer sessions with the male initiates. Advice of religious marriage counsellors is not very different from that of traditional marriage counsellors, the main departure being that churches tend to counsel couples as a rule.

The period for premarital counselling varies from three weeks in the United Church of Zambia to three months in the Catholic Church and six months in the Assemblies of God Church. Some church counsellors are not paid anything as this is a voluntary activity and the advice includes the traditional messages but they leave out the bad traditional messages such as *ukupyanika*, a local term meaning widow inheritance (Mapala, 2004). Some advice from church counsellors given to initiates include sharing of secrets between the couple and defending the partner in public, matters to do with sex and shaving of the partner's pubic hair as part of romance.

Further, Mapala (2004) reports that families have evaded the churches directives against traditionally preparing a girl for marriage by making the girl or boy undergo both traditional and Christian premarital counselling sessions. Chondoka (1988) states that pre-marital rites in patrilineal Ngoni society intensify before the day of departure to her new home; the bride goes through a number of training sessions in her village to make sure that they are taking a well instructed girl who is taught by experienced women.

Additionally, Strobel (1984) says in Bemba the coming of age rites are led by *banachimusa*, a woman of talent and reputation, preferably married or widowed. During the month-long ritual a relationship is established with the premarital counselling period through to the birth of her first born child. Strobel (1984) states that before the Zambian converts were married according to Christian practices, they were counseled by the clergy on Christian marriage principles, such as women's sexuality posited on Victorian principles and the relationship between marriage and conception. Some Christian beliefs in Zambian churches instructed their congregants as part of premarital counselling to stay within a marriage and adhere to the biblical vows of 'for better or worse' and couples were counseled that marriage is forever.

Mertens and Schoeman (1975:12) state that different ethnic groups prepare their youth for marriage in different ways according to their cultures. Richards (1956) states that initiation ceremonies play an important role in imparting knowledge to the young girls and women of their future roles as wives and mothers and issues of sex and sexuality are prominent in the messages that they are given during this period. Every woman getting into marriage is counseled by traditional counsellors who are found in the community or church.

Raising (2001:136) states that the *Nachimbusa* had a high status and authority; they belonged to the original inhabitants of the land and were knowledgeable concerning territorial rites.

Wina (2013) conducted a study on parental attitude towards initiation schools: the case study of *Nkolola* in Choma District of Southern Zambia. Here it was discovered that parents contended that alternative methods have to be found to teach the positive values of *Nkolola*. Alternatively, the current one should either be modified or should be integrated on the modern school system. The study revealed that one modification of the *Nkolola* School would involve holding sessions for *Nkolola*, during the school holidays when pupils were not very busy with school work. Additionally, lessons on marriage and sex skills and techniques should be reserved for girls who had completed school, whose need of knowledge of marriage issues had grown and were ready and about to get married. Wina's study differed with the current study in the sense that it focused only on *Nkolola* School being modified and integrated to suit the modern school curriculum. However, the objective of the current study was to determine approaches used to access traditional marriage counsellors by community members.

In the same vein, the study by Mertens and Schoeman (1975) which investigated how different ethnic groups prepared their young for marriage according to their culture, differed from this study in that here the researcher was interested in finding out the approaches used to access traditional marriage counsellors by community members regardless of their ethnic group or cultural background.

2.3 Challenges Faced by Traditional Marriage Counsellors

Giddens (2009:350) states that for many centuries in the West and other parts of the world, marriage was regarded as virtually indissoluble. A divorce was granted only in very limited cases such as non consummation of marriage. The rising trends of divorce rates in most parts of the world may be partly because problematic marriages can be ended with much ease and divorce is no longer the social stigma as it was in the olden days, it is more or less socially acceptable now. Wanjohi (1999) states that people who have adopted Western ways of life have rubbished initiation schools as old fashioned, outdated and conservative institutions which should be done away with completely. Similarly, Wallis (1984) argues that most parents who are advocates of human rights view the practices of confining or keeping initiates indoors against their will, as a form of slavery that should be done away with.

Loretta (2001) explains that some parents, who are Christians, have labeled initiation schools as pagan institutions that perpetrate harmful traditional practices and horrors to the young ones which go against Christian teachings.

Abanyam (2012:90) observed that “financial issues were the most common stressors couples and families faced, regardless of how much money they made”. Economic distress and unemployment were detrimental to family relationships. When bread winners could not satisfy the need of their families, they in most cases lost their respect and authority.

The prime contributing factors to divorce are that most husbands never disclosed their income to their wives and were in the habit of hiding their pay slips, a trend that caused friction in most homes. Mobile phones had also contributed to most marriage dissolutions as either woman or man would receive phone calls from their girl friends or boyfriends in the middle of the night.

Mapala (2004) reports that the issue of traditional marriage counsellors and methods used to instill cultural values into young women within marriage have attracted a lot of attention in Zambia especially with an incident which recently occurred where traditional marriage counsellors went out of their control, using cruel and inhuman methods to teach a woman how to be a submissive wife and daughter in law. Government through the Victim Support Unit of the Police Service responded by bringing these women before the courts of law and convicted them of assault. Palka (1992) postulates that most Zambian parents shun discussing sex matters with their children, this implies that the socially and culturally approved source of information about sex matters for the girl will be from women who conduct initiation ceremonies, mainly in initiation rites and also from grandmothers, aunts and teachers.

Maambo (2007) conducted a study on the effects of Nkolola initiation ceremony on women in Southern Province: A case study of Monze District. This study revealed that some parents think that sexuality values inculcated into girl initiates during initiation ceremonies prompt them to experiment what they had learnt and then go on rampage having sex before marriage, resulting in unwanted pregnancies, early marriages, prostitution and sexually transmitted diseases including HIV and AIDS. On the contrary, Singani (2012) objects to the proposition that once girls undergo initiation they go on a rampage to have sex before marriage but instead initiated girls have been taught self control and restraint in sexual matters, are better placed than the uninitiated girls to restrain themselves from indulging in casual sex.

Maambo's study differed with the current study in the sense that it focused on the effects of Nkolola initiation ceremony on women in Southern Province and it had a case study of Monze District. However, the current study was determining the challenges faced by traditional marriage counsellors.

Mapala (2002) reports that the Catholic Church in Zambia has realized the futility of banning the so called 'heathen' traditional practices of initiating young people for marriage by consulting local people in the church on premarital counselling. This has culminated into the adoption of some aspects of the traditional messages into their Christian teachings about marriage and coming up with a mutually accepted premarital counselling curricula- especially now that this function is performed by church elders rather than priests. Nevertheless, such conflicts between traditional practices and church teachings on marriages are continuing in some Pentecostal churches.

Okolo (2002) states that whatever maybe, the nature of the problems married couples were facing, certain specific services exist which counsellors make available to ensure that couples overcome their difficulties and this is achieved primarily through marriage counselling. Marriage counselling is a corner stone through which some one receives assistance from counsellors. It is the type of counselling that deals essentially with plans and problems associated with husband – wife relationship.

The current study differed with the one above in that the researcher sought to determine challenges faced by traditional marriage counsellors.

2.4 Possible Solutions to Challenges Faced by Traditional Marriage Counsellors

Corney (1993:18) states that counselling is the skilled and principled use of relationship to develop self- knowledge, emotional acceptance and growth and personal resources.

Counselling is a skilled and purposeful conversation between a practitioner and a client, within a relationship which permits and encourages the maximum expression of feelings and concerns. It is a range of activities in which an attempt is made to understand some events or state of being to an individual, and to plan with the person or people concerned, how to manage emotional or practical realities that face them.

One way to combat rising divorce rates and negative effects of divorce on future relationships is to teach engaged couples marriage skills through premarital counselling (PMC) and marriage education. Premarital counselling programs offer an alternative and preventative approach for couples to help anticipate the risk factors that come with marital distress and dissolution (Valiente, Belanger and Estrada, 2002).

Additionally, Collins (1980:158 - 161) states that Pre - marital counselling is important for prospective couples to assume that their relationship is unique and invulnerable to the threats that destroy so many other relationships.

Pre - marital counselling lets couples express, discuss and realistically modify their expectations for marriage. Conflicting expectations can be diagnosed and resolved. Pre - marital counselling seeks to help the individuals, couples and groups of couples to prepare to build happy, fulfilling and successful marriages.

According to Lamama and Riedman (1990:253), “pre-marital counselling has the goal to assess couples readiness for marriage, get guided, self- evaluation and if necessary learn biblical teachings about marriage”. In the same vein, Collins (1980:161) added that “pre - marital counselling does improve marriages and reduces the incidence of family disintegration and divorce. In counselling, many engaged couples are confronted with problems that they had not noticed previously”. Such knowledge leads some to work on the problem issues or to get further counselling. Others are encouraged either to break the engagement or to delay marriages until the difficulties are solved. Pre - marital counselling’s major emphasis is the prevention of marital problems and difficulties which could make life miserable, difficult, unfulfilled and unproductive after marriage. Wina (2013) states that healthier communities, improved relations among members of the community , respect of authority , being hospitable and generous members of the community, uprightness of conduct as benefits that communities would have if girls underwent Nkolola initiation school.

Munachonga (2011) explains that historically, in most areas in Zambia, domestic violence was handled within the family. This consisted of mediation and counselling of the couple and there was a sort of peace bond under which a man was warned not to use violence against his wife or her family would take her from him.

Mapala (2004) reports that the fragmented nature of the Alangizi National Association of Zambia and why it does not attract other traditional marriage counsellors who are working outside the organization needs to be investigated, with a view to encouraging all institutions and individuals involved in premarital counselling to coordinate their activities and harmonize their messages of HIV and AIDS and human rights.

Phiri (2014) conducted a study on the role of the community in preventing domestic violence: A case study of Chaisa Township in Lusaka Urban. Here, it was discovered that the court system aimed at punishing the offender and in the process leading to divorce; thus courts have generally not been efficient in preventing domestic violence. The researcher discovered that Ward Development Committees needed to play a role in the community but they complained that they lacked sufficient knowledge on domestic violence prevention initiatives.

Furthermore, traditional marriage counsellors revealed that their role was to counsel couples on good marriage values which included, respect for one another and women submitting to their spouses.

The study conducted by Phiri (2014) revealed that counsellors attended to couples experiencing domestic violence and if it was a woman, she was told to submit as most men complained that women had become insubordinate. Additionally, the study revealed that there was no umbrella body for traditional marriage counsellors in Chaisa and were all working in isolation. The study also revealed that it would be important to have traditional marriage counsellors standardize their teachings and counsellors need sensitization on domestic violence prevention methods which do not hinder on either men or the women's rights. In essence, the prevention methods should be gender mainstreamed. In this regard, traditional marriage counsellors need to come together in the community and have one united voice. Phiri's study differed with the current study in the sense that it focused on perceptions regarding domestic violence as a serious problem in Chaisa. However, the fourth objective of the current study was to identify possible solutions to challenges faced by traditional marriage counsellors.

The study conducted by Collins (1980) indicates that pre-marital counselling would help to improve marriages and thus marriage counsellors would help to prevent marital problems.

2.6 Summary

This chapter presented literature on marriage and the role of traditional marriage counsellors in various townships and provinces. Marriage in Zambia is considered as a very serious stage in human development. It is a period when a young man or woman can now share in the life of adulthood. Most people are not psychologically prepared for marriage and only expect the good side of it, while overlooking the harsh reality that comes with the life-time commitment. It had been noticed that most couples fail to accept their spouse's weaknesses and strengths, thus ending up separating or divorcing, which is not acceptable in African societies. The study also highlighted the importance of pre-marital counselling to future couples and the counsellors being engaged in counselling married couples. It can be conclusively stated that there are numerous challenges that traditional marriage counsellors face and alternatively, solutions can be found to the challenges that they face. The next chapter presents the methodology which was employed in this study.

CHAPTER 3

METHODOLOGY

3.0 Overview

This chapter presents the methodology that was used in this study and this includes the following: research design, universe population, sample size and sampling procedure, data collection instruments, data collection procedure, data analysis, limitations of the study and a summary at the end.

Methodology is defined “as the activity or business of choosing, reflecting upon, evaluating and justifying the methods you use in data collection” (Wellington 2000:22).

3.1. Research Design

Ghosh (2004) cited by Kasonde - Ng’andu (2013) states that research design is the arrangement of conditions for collection and analyzing of data in a manner that requires combining importance with the research purpose; it is the conceptual structure within which research is conducted. Kombo (2006:72) states that “a case seeks to describe a unit in detail, in context and holistically”. This study adopted a case study design as it enabled the researcher to take into consideration how a phenomenon is influenced by the context within which it is situated.

Orodho and Kombo (2002) state that qualitative research relies on research strategy that is flexible and interactive and it includes interviews and questionnaires, feelings and insights are considered important.

Therefore, a case study was selected for the study because it involved asking the respondents for information using interviews. This study used qualitative approach which seeks to describe and analyze the culture and behavior of humans and their groups and those being studied.

3.2 Universe Population

Hair et al (2011: 165) define a population as “... the complete group of objects or elements that are relevant to the research project”.

They are relevant because they possess the information the research project is designed to collect. The population includes all elements that meet a certain criteria for inclusion in a study (Burns and Grove 2003:43).

Kombo (2006) states that population refers to the larger group from which the sample is taken. Population comprises the entire group of persons or elements that have at least one thing in common. Therefore the elements that comprised the population were: all traditional marriage counsellors, all court clerks and all men and women (couples) in Lusaka District.

3.3 Sample Size and Sampling Procedure

Kasonde - Ng'andu (2013) defines a study sample as a number of participants selected from the universe population to constitute a desired number of participants needed for the study. Thus, in determining community perceptions of traditional marriage counselling in Lusaka District, the study sampled a total of sixty (60) respondents from the universe population. The sample was distributed as follows: thirty (30) traditional marriage counsellors, twenty (20) women and men (couples) and ten (10) court clerks, bringing the total to sixty (60).

However, it is imperative to note that the purpose of a sampling procedure is ...to produce a group that is representative of the population in order to be able to make accurate generalizations about the population (Cargan, 2007: 236). Therefore, two sampling procedures were used in this study. These included purposive sampling and snowball sampling procedures. Purposive sampling enables the researcher to use his/her judgment to select cases that will best enable the researcher to answer the research questions and to meet the objectives of the study (Saunders, 2003).

Biernacki and Waldorf (1981:141) state that “snowball or chain referral sampling is a sampling procedure that . . . yields a study sample through referrals made among people who share or know of others who possess some characteristics that are of research interests...”

Thus, forty (30) traditional marriage counsellors were selected using snow ball sampling procedure, thirty (20) court clerks and thirty (10) men and women (couples) were selected purposefully because the researcher wanted subjects who were reliable and likely to reveal an in-depth analysis related to the focal issue being studied.

The subjects selected had rich information in relation to community perceptions of traditional marriage counselling in the following areas: Chelstone and Chilenje in Lusaka District.

3.4 Data Collection Instruments

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes. It also enables the researcher to have a clear vision of the instruments to be used, the respondents and the selected study area.

Kasonde - Ng'andu (2013:44) states that “data collection is the gathering of information to answer research questions”. In research, the term data collection refers to gathering of specific information aimed at providing or refuting some facts. Kumar (1999:148) refers to data collection as “the process of finding information for the research problems”. It may involve administering a questionnaire, conducting an interview or a focus group discussion or observing what’s going on among the subjects of the study.

In this study the researcher captured qualitative data through administration of interviews. Thus, to collect data for this study, interviews were conducted on traditional marriage counsellors, court clerks and women and men (couples).

3.4.1 Interview Guide

Interviews are a widely used tool to access people’s experiences and their inner perceptions, attitudes, and feelings of reality. Based on the degree of structuring, interviews can be divided into three categories: structured interviews, semi-structured interviews and unstructured interviews (Fontana and Frey, 2005).

Minichiello et al. (1990) defined unstructured interviews as interviews in which neither the question nor the answer categories are predetermined. Instead, they rely on social interaction between the researcher and the informant.

Therefore, for this study the researcher adopted an interview as a method of data collection because it gave respondents a great deal of leeway in how to reply. This also allowed the researcher to ask pick up questions or probes on issues raised by the respondent where there was need to find out more.

3.5 Data Collection Procedure

Kombo (2006) states that a researcher requires a research permit before embarking on the study. The researcher will then administer research instruments to the respondents.

Burns and Grove (2003:373) state that data collection procedure is the precise, systematic gathering of information relevant to the research sub-problems, using methods such as interviews, participant observation, focus group discussion, narratives and case histories.

An introductory letter from the Postgraduate Studies at the University of Zambia was sought in order for the researcher to collect data. This letter was presented to relevant authorities and permission was granted to conduct the study. Therefore, to collect data for this study interviews were administered to traditional marriage counsellors, court clerks and women and men (couples). The researcher conducted unstructured interviews with respondents among them thirty (30) traditional marriage counsellors, twenty (20) court clerks and ten (10) men and women (couples). This mode of interaction enabled the researcher to clarify certain aspects that needed to be addressed to the respondents. The information was recorded using a tape recorder as well as note taking by the researcher.

3.6 Data Analysis

Data analysis refers to examining what has been collected in a surveying experiment and making deductions and inference. It is a manipulation of the collected data for the purpose of drawing conclusions that reflect on the interests, ideas and theories that initiated the study, it involves uncovering underlying structures, extracting important variables, detecting any variance and testing any underlying assumptions (Kasonde - Ng'andu , 2013:46).

Burns and Grove (2003:479) state that data analysis is a mechanism for reducing and organizing data to produce findings that require interpretation by the researcher. Data analysis is the process of computing various summaries and derived values from the given data by studying and examining data in order to generate conclusions about the phenomenon under study using some analytic techniques (Andrienko and Andrienko, 2006). This research study gathered qualitative data only which was analyzed thematically by organizing common themes or patterns that emerged from the responses from the participants so that appropriate conclusions could be made.

Kombo (2006) states that qualitative research involves data collection (of several variables), over an extended period of time in a natural setting (variables are studied when and where they naturally occur). The analysis of qualitative data varies from simple descriptive analysis to more elaborate reduction and multivariate associate techniques.

Lungwangwa et al. (1995:153) also indicated that “qualitative raw data from interviews, field notes or focused discussions and content analysis should be subjected to the constant comparative analysis technique in order to reach the most significant themes of the topic under study”. Burns and Grove (2003:19) describe a qualitative approach as “a systematic subjective approach used to describe life experiences and situations to give them meaning”.

3.7 Limitations of the Study

Some of the respondents were not sincere in the way they responded to the interview guides despite assuring them that the information gotten was to be treated confidentially. This problem was mainly with traditional marriage counsellors whose information is mostly withheld and treated as a taboo if disclosed in Zambian traditional society. Therefore, it took time to acquire in-depth information from the respondents. Another limitation was that most of the respondents did not have the ability to read and write in English. As a result of this, the researcher had to translate from English to a Zambian language and vice versa.

3.8 Summary

This Chapter discussed the research methodology that was used to conduct the study.

A case study design was used to make intensive investigation on the complex factors that contribute to the individuality of a social unit of an institution or a person. Qualitative approaches were used to collect and analyze data. A sample of 100 people was selected. The sample consisted of thirty (30) traditional marriage counsellors, twenty (20) men / women (couples) and ten (10) court clerks in Lusaka District. Purposive sampling was used to select the court clerks and women / men (couples) and snowball sampling was used to select the traditional marriage counsellors. The next Chapter presents the findings for this study.

CHAPTER 4

PRESENTATION OF FINDINGS

4.1. Overview

This chapter presents findings and these will be presented based on the research questions that were raised. The findings of the research will be presented starting with those from the traditional marriage counsellors and then court clerks and finally women and men (couples).

4.2. Research Question 1: *How do communities perceive traditional marriage counselling?*

To answer this question, responses were obtained from thirty (30) traditional marriage counsellors, twenty (20) men and women were interviewed and ten (10) court clerks also responded through interviews and their responses were analyzed qualitatively.

4.2.1 Findings from traditional marriage counsellors, court clerks and men and women

Qualitative data from interviews with traditional marriage counsellors, court clerks and men and women were analyzed with regard to research question number 1: *How do communities perceive traditional marriage counselling?*

The following themes emerged:

a) Traditional Marriage Counselling Promotes Understanding Amongst Couples

From the responses from the respondents there was a view that in the process of developing the art of becoming a healthy couple, couples gained an understanding of how they can develop their own healthy marriages through learning about themselves, their spouses, and how they each contribute to the marriage both positively and negatively. During the interviews, couples made references to traditional marriage counselling as a best way of learning about each other through interaction with the marriage counsellors.

One interviewee (a traditional marriage counsellor) reported that:

The aspect of couples learning each other in their relationships has helped in building a sound marriage even from the time I started counselling married couples, most of the traditional values that I have infused in most couples has helped them to realize the importance of knowing and understanding each other.

Similarly, one woman remarked that:

Through traditional marriage counselling I have learnt how to love and understand my partner and this has helped us to live happy together. Whenever we have some differences in our relationship I know how to overcome them and encourage my spouse to uphold the teachings we received from the traditional marriage counsellor.

One court clerk reported that :

Traditional marriage counselling has helped most of the couples to understand each other and this has assisted couples to manage possible conflicts in marriages .

b) Traditional Marriage Counselling Promotes Openness Amongst Couples

Another theme that emerged was the aspect of openness. During traditional marriage counselling most couples would feel free to ask questions pertaining to marriage if there were any clarifications needed which would assist to improve their communication and create a sound financial situation. Further, openness contributed to the understanding of the role, influence, root cause of anger, resolving conflict in a healthy manner and fostering commitment through living daily life in a manner which enhances their marriage relationship.

One interviewee (a court clerk) reported that:

Most incidents of divorce in this court are as a result of couples failing to be open up to each other and as such end up divorcing and blame each other for lack of commitment between the two of them. Positive communication has been seen as a way of fostering prosperous marriages as it reduces chances of couples dragging each other to this court claiming their partners are not open to them.

Similarly, one interviewee (traditional marriage counsellor) reported the following in a Zambian Bemba language which was later translated:

Ifyupo pakwebati filondoloke, chifwaikwa bashi bantu nabanamayo baba aba kakulwa pakwebati babe abakunfwana muchupo chabo.

Translated in English as:

For marriages to succeed a man and woman should open up to each other so that they live in harmony.

c) Traditional Marriage Counselling Promotes Ownership of Marriages Between Husband and Wife

The other theme that emerged was the aspect that traditional marriage counselling promotes ownership of the marriage by couples through interacting in a manner that develops their friendships and this reduces on unnecessary conflicts and stress.

One interviewee (a man) reported the following:

Through traditional marriage counselling I have learnt to claim ownership of my marriage because me and my partner interact as friends, even when there is a problem I would rather we sit down and discuss, as opposed to keeping quiet and expect my partner to guess my status. For instance, I reside in a community and at times there are instances where certain rumors may pass around regarding infidelity by my partner, I would rather confront and approach her on the matter through discussions and this helps me not to relay on false stories.

Similarly, one interviewee (traditional marriage counsellor) reported the following in a Zambian Nyanja language which was later translated:

Upunzisi watu ulengesa kuti azimai nabazibambo kunkala bogwililila ukwatiwao, chomwe ichi chitantauzakuti muukwati uyu kunkala kulibe mabvuto chifukwa aba bantu bankalangati niabwenzi.

Translated in English as:

Our teachings make women and men have ownership of their marriages and this means that these marriages have a less possibility of conflicts since the couple will live as friends.

One interviewee (court clerk) remarked that:

Traditional marriage counselling has proved to be a dependable way of creating ownership of marriages between couples as it reduces chances of separations and divorce, this can be possible by way of communicating well within the marriage.

d) Traditional Marriage Counselling Strengthens Family Ties

The theme that emerged was that traditional marriage counselling strengthens family ties, when a man and woman are about to get married both families sit together and plan how the couple will live.

During this period traditional marriage counsellors seclude the woman to prepare her for marriage and when she is about to be handed over to the man's family her relatives and the man's relative are called in by the traditional marriage counsellors to confirm that she is ready to take up her role as a wife. This process enables both families to interact and they tend to know each other even before the man and woman are formally joined together.

One interviewee (a woman) reported the following:

Through the marriage counselling process I knew how to take care of my in-laws and other members of my husband's family because they used to come and hear what I was being taught by the counsellors together with my family members.

I learnt that for as long as am married to my husband his relatives are also part of my family and this has helped us to live in harmony with them without any misunderstandings.

Similarly, one interviewee (traditional marriage counsellor) reported the following in a Nyanja language which was later translated:

Kupitila mumapunzisiyatu azimai alipafupinakukwatiliwa timabapunzisa monkalila nabakuchimuna, pamene tilipafupinakusiliza nchitoyatu tiyitana bakuchimuna nakuchikazi kubwelakunvela mau yatupamodzi ngati banja.

Translated in English as:

Through traditional marriage counselling , we counsel women that are about to get married in the presence of their relatives and the man's relatives so that they know that they are now going to be one big family.

One interviewee (court clerk) remarked that:

We have noticed that most women have embraced the idea of being counselled by traditional marriage counsellors in the presence of family members from both sides. This practice has reduced on the number of cases regarding family problems

4.2.2 Summary of the findings on question one (1)

Question one sought to determine community perceptions towards traditional marriage counselling.

All the categories of respondents indicated that couple's understanding of each other, openness, strengthened family ties, ownership of the marriage through knowledge gained by way of traditional marriage counselling assist in preventing divorce intentions in marriages.

4.3 Research Question 2: *What approaches do community members use to access traditional marriage counsellors?*

To answer this question, responses were obtained from thirty (30) traditional marriage counsellors, twenty (20) men and women were interviewed and ten (10) court clerks also responded through interviews and their findings were analyzed qualitatively.

4.3.1 Findings from traditional marriage counsellors, court clerks and men and women

Qualitative data from interviews with traditional marriage counsellors, court clerks and men and women was analyzed with regard to research question number 2: *What approaches do community members use to access traditional marriage counsellors?*

The following themes emerged:

a) **Community Interactions**

Responses indicated that community interactions amongst individuals helped them to have access to traditional marriage counselling services offered by traditional marriage counsellors or instructors who are commonly known as **Alangizi**. Responses also indicated that community members viewed traditional marriage counselling as a tool for healthy marriages and the instructors were viewed as experienced individuals who gave them relevant information for them to enjoy their marriages.

One interviewee (traditional marriage counsellor) reported the following in Zambian Nyanja language which was later translated:

Mongaise alangizi timapokelela bazimai nabazi bamboo kuchokela muma komboni yopusanapusana bofuna kupunzisiwa kulinganana monkalila muchikwati mukupitila mubanzabo bameneti napunzisapo. Komachimankala chokondwelesa ngati taona kutinchito yatu iyendapasogolo makamaka monga inontawi yakuti banabang'ono bambili nibopunzila kuchila ise apunzisi.

Translated in English as:

As traditional marriage counsellors, we receive women and men from different compounds who come to access our services regarding traditional marriage counselling through their colleagues who have been here before. We feel delighted to see that our services are being appreciated especially with this generation of young men and women who are educated more than us traditional marriage counsellors.

One interviewee (woman) reported the following in a Zambian Nyanja language which was later translated:

Tikwanisa kupeza alangizi amene apunzisa nkaniyaukwati kupitila mubanzatu bamukomboni banapitako kumapunziloyao.

Translated in English as:

We manage to access traditional marriage counsellors who teach on marriage issues through our friends and colleagues within our compound who have been mentored by them before.

Similarly, one interviewee (court clerk) reported that:

In our communities that we reside in, traditional marriage counsellors are accessed through linkages amongst individuals.

b) Elders of the Family

Responses from the interviewees indicated that traditional marriage counselling can also be accessed through elderly members of the family who have experience and exposure to matters of marriage and this would assist in the reduction of divorce.

One interviewee (traditional marriage counsellor) reported the following:

During our times elderly members of the family especially those in rural areas could be organized to offer marriage counselling to men and women who had intentions of getting married and through this process most of us were able to sustain our marriages.

As a marriage counsellor, I feel proud to be a product of traditional marriage counselling which was offered to me by elderly women in my family and this has also helped me uphold my traditions and values, which I have managed to transmit to the current generation.

Similarly, one interviewee (man) remarked that:

At the time when I was about to marry I accessed traditional marriage counselling services through my uncle who was old and he organized his fellow elderly men within the family who prepared me for marriage.

One interviewee (court clerk) reported that:

Most elderly members of the family assist men and women to access traditional marriage counselling as it reduces on the stress of spending too much time on looking around for a suitable counsellor for the couple.

c) Members of the Clergy

Respondents also indicated that members of the clergy would be willing to offer traditional marriage counselling to couples who are in need so that there is a reduction in the number of divorce cases in society. Most couples would request members of the clergy to offer traditional marriage counselling to them before they formally join together as husband and wife.

One interviewee (man) reported the following:

When we were about to get married, at the time we were still dating , we approached elders of the church on our intentions to get married and they advised us to undergo traditional marriage counselling just from within the church. Senior members of the church were contacted by elders our families to ensure that we were counseled and they had to approve the right time for us to get married after we finished all the planned counselling sessions.

Similarly, one traditional marriage counsellor remarked that:

Members of the clergy have been instrumental in ensuring that couples accessed our counselling services by encouraging them to pay a courtesy call on us during marriage. when couples were about to marry they confronted their church mates who have been counseled by us before.

One of the interviewee (court clerk) reported that:

Traditional marriage counsellors are accessed through elderly members of the church that direct couples to seek traditional marriage counselling services before they get married.

4.3.2 Summary of the findings on question two (2)

Question two sought to establish approaches used by community members to access traditional marriage counsellors. The findings revealed that traditional marriage counsellors indicated that couples accessed them through individuals who have been counseled by traditional marriage counsellors before. Some traditional marriage counsellors can be accessed through family interactions, especially elderly members of the family who have experience regarding marriage. It was also revealed that it was appropriate to engage members of the clergy who advise couples on the importance of traditional marriage counselling.

4.4 Research Question 3: *What challenges do traditional marriage counsellors face?*

To answer this question, responses were obtained from thirty (30) traditional marriage counsellors and twenty (20) court clerks who responded through interviews and their responses were analyzed qualitatively.

4.4.1 Findings from traditional marriage counsellors and court clerks

Qualitative data from interviews with traditional marriage counsellors and court clerks was analyzed with regard to research question number 3: *what challenges are faced by traditional marriage counsellors?*

The following themes emerged:

a) Distance

Responses indicated that distance covered by couples to access traditional marriage counsellors prevented them from acquiring knowledge that they required for them to live a happy married life. Traditional marriage counsellors also face transport logistical problems to travel from one community to another to offer their services, hence most couples miss out on relevant information regarding marriage.

One interviewee (traditional marriage counsellor) reported the following in a Zambian Nyanja language which was later translated:

*Ise monga apunzisi timayembekezela bantu bofuna kupunzisiwa bochokela kumakomboni yakutalitali, so ichichi tantauzakuti ngankale bajabantu ngatibabwela mochedwa ,
kwaise apunzisi tichedwela kusiliza kupunzisa chifukwa bankala bambili boyembeke zakupunzisiwa.*

Translated in English as:

As traditional marriage counsellors we wait for our clients who cover long distances just to come for counselling and at times these individuals would arrive late for the counselling session and in the end as counsellors, we end up with a queue of clients waiting to be attended to.

One interviewee (court clerk) reported that:

Most couples were disadvantaged in terms of accessing traditional marriage counsellors because they are meant to cover long distances just to locate counsellors and this makes them to loss interest in acquiring this form of counselling.

b) Family Interference

Responses from interviewees indicated that some family members discouraged their children from accessing traditional marriage counselling, stating that the counsellors would inculcate bad morals in them. Some respondents indicated that some families would disown their children if they underwent some form of traditional marriage counselling.

One interviewee (traditional marriage counsellor) reported the following in Zambian Nyanja language which was later translated:

Taona kuti azimai nabazibambo bamalesewa nababanjalo kutibasapite mumapunziloau kwati kuli alangizi nakunena kuti tipunzisa banabao nzeluzoipa. Elo tapeza kutimabanja enagubakana banabao nga bapunzisiwa naise.

Translated in English as:

As traditional marriage counsellors, we have witnessed a situation where women and men are stopped by their family members from accessing our marriage counselling services as we are perceived to inculcate bad morals into their children. We have also discovered that some families disown their children when they discover that we have counseled them.

One interviewee (court clerk) remarked that:

There is always a tendency by most families stopping their children from accessing traditional marriage counselling services and this has been seen by most couples that

launch their complaints in courts indicting that they are disowned by their families once they engage marriage counsellors in their marriage preparation.

c) Western Culture

Responses from the interviewees indicated that, Western Culture had penetrated into African society thereby rendering African culture irrelevant and old fashion. It was also revealed that most couples had fallen into the trap of following the so called “English manners,” a factor which has eroded the way of living in African tradition.

One interviewee (traditional marriage counsellor) reported the following in Zambian Nyanja language which was later translated:

Mankalidwe yachizungu yalengesakuti benangu azimai ndi azibambo kukonkeleza mankalidwe yomwe aya nakulekelela mankalidwe yatu mu Africa.

Translated in English as:

Western culture has made most women and men to forsake their African culture and way of living and adopted the western values.

One interviewee (court clerk) reported that:

I have noted that most of the traditional marriage counsellors are teaching couples old ways of living like making women think that they are only supposed to be in the kitchen and not participate in developmental activities which is old fashioned compared to the modern life nowadays.

d) Western Education

Respondents indicated that Western Education has contributed to high levels of divorce as most couples end up in courts of law filing for divorce stating that they knew their rights when there is a minor misunderstanding in the house.

Most couples would rather seek legal advice than traditional marriage counsellors who they perceive to be uneducated. It was also revealed that Western Education had made most couples to shun traditional marriage counselling on account that the counsellors were illiterate and lacked formal education that could much up to their level of education.

One interviewee (traditional marriage counsellor) reported the following in Zambian Nyanja language which was later translated:

Zintu zamene zilengesa kuti upunzisi watu usakonkelezewe ninkani yamapunzilo yatu, bazimai nabazibambo bofuna ukwati sibabwelakwaise chifukwa baziba ati nibopunzila kuchila ise benangu alangizi.

Translated in English as:

It has been noticed that most couples fail to access our counselling services because they think they are more educated than us.

Similarly, one interviewee (court clerk) remarked that:

Couples would rather seek marital counselling from their fellow educated men and women unlike confronting traditional marriage counsellors who are regarded as being illiterate.

e) Church Influence

Responses from interviewees indicated that some churches had opposed traditional marriage counselling and had labeled it as being demonic.

Most churches were of the view that traditional marriage counsellors imparted demonic powers on couples which contributed to high levels of divorce. Responses also indicated that whenever couples had intentions of getting married and informed elders of the church, they discouraged them from accessing traditional marriage counsellors who were regarded as being demon possessed.

One interviewee (traditional marriage counsellor) reported the following in Zambian Nyanja language which was later translated:

Tapezapovuto kulingana namachalichi yenengu yamene yanena kuti mapunzilo ya alangizi yapunzinsa mauy yamunjelekezi elo ayamau futiy achosa bantu pamenso yamulungu.

Translated in English as:

We have faced a challenge when it comes to some churches which allege that our teachings are demonic and they make couples to depart from the face of God.

One interviewee (court clerk) reported that:

I would like to inform you that we have received cases of couples that are told to stay away from traditional marriage counsellors who are regarded to be spiritualists and once they access their services and when news reaches elders of the clergy they are expelled from their churches.

f) Counselling Fees

Responses from interviewees indicated that most couples were in need of traditional marriage counselling but they lack finances to pay the counsellors upon completion of the counselling sessions. Since these services are offered in stages most couples would not complete the course as financial challenges would not allow and when couples begin to experience problems in their relationships this could also be a contributing factor for non completion of the course.

One interviewee (traditional marriage counsellor) remarked that:

In executing our role as traditional marriage counsellors we experience challenges with regard to counselling charges as most couples don't complete the course since its done in series, we rely on these fees since this is our source of income. Non completion of the counselling sessions contributes to marital problems that may occur in future.

Similarly, one interviewee (court clerk) reported that:

There is a tendency by most traditional marriage counsellors dragging their clients who are couples to court for non completion of payment for the services that they offered them. However, most couples state that the fees are too high and hence they would rather pay installments once they discover the funds would not be enough.

g) Negative Perception

Responses from the respondents indicated that traditional marriage counsellors popularly known as Alangizi are perceived to be hard hearted and abusive to girls who had just become of age that are secluded from society. It was common practice that when a girl used to be naughty the mother would pay the Alangizi a certain amount of money so that they pinch her thighs, at times certain women were too harsh and in the process there were reports of death and illness due to bleeding.

With the foregoing information, it was revealed that very few couples would approach them for marriage counselling and hence these women were declared not fit to teach couples who had intentions of getting married.

One interviewee (traditional marriage counsellor) reported the following in Zambian Bemba language which was later translated:

Twalisanga ukwebati abantu balatumwenamo ngabanachimbusa ukwebati twalikwata imitima iyibi nokulingana nabanensu ngabale funda bafuma pamalile pakupokempiya kubafwashi bamwana umwanakashi ushaleumfwa pakwebati afundwe umwakwikalila nomwaume wakwe muchupo. Chalisangwa ati bambi banachimbusa balashina amatanta yamukashana efilenga ati bambi bafwa pamulandu wakupwa umulopa mumibili yabo, ichichalilenga ukutilati bambi fimbusa baleke ukufunda aba abana.

Translated in English as:

Society has a negative perception about us as traditional marriage counsellors we are cited to be cruel and hard hearted. One of the contributing factor is that some of our colleagues are paid a sum of money by parents who want to punish their daughter that was naughty during childhood so that she can be taught a lesson and acquire some good manners and how she can handle her marriage. It was also discovered that most traditional marriage counsellors pinch the thighs of girls so that they are disciplined and the end results are that most girls die due to bleeding and this factor has led some of these marriage counsellors being banned from carryout their duties.

One interviewee (court clerk) remarked that:

Cases of abuse by traditional marriage counsellors have been recorded before with reasons such as parents of a female client pay a small amount of money so that the counsellors can torture her and in future she behaves.

There are instances of sickness due to such torture and this has resulted in some traditional marriage counsellors being jailed for such acts. Members of the public have opted to shun there services because of such conducts by traditional marriage counsellors.

4.4.2 Summary of the findings on question three (3)

Question three sought to determine challenges faced by traditional marriage counsellors. Traditional marriage counsellors indicated that counselling services would not be accessed by couples due to the fact that most counsellors lived far away from people in need of their services. Besides, counsellors lacked transport, a factor which restricted their mobility. Family interference was another factor that posed as a challenge to traditional marriage counsellors. Some families believed that traditional marriage counsellors would inculcate bad morals into their children. Western Education and Western Culture had penetrated into our African society thereby barring the upcoming generation from accessing information on their traditional values that they needed to uphold even in their marriages.

Negative attitudes by members of the public contributed to non participation to traditional marriage counselling by couples. Most churches perceived traditional marriage counselling as being demonic since most of the counsellors were from the communities. Financial challenges faced by couples would also hinder them from accessing traditional marriage counselling since these counselling services were offered at a fee.

4.5 Research Question 4: *What are the possible solutions to challenges faced by traditional marriage counsellors?*

To answer this question, responses were obtained from thirty (30) traditional marriage counsellors and twenty (20) court clerks also responded through interviews and their response were analyzed qualitatively.

4.5.1 Findings from traditional marriage counsellors and court clerks

Qualitative data from interviews with traditional marriage counsellors and court clerks was analyzed with regard to research question number 4: *what are the possible solutions to challenges faced by traditional marriage counsellors?*

The following themes emerged:

a) Public awareness

Government should create public awareness to sensitize couples on the importance of undergoing traditional marriage counselling.

One interviewee (traditional marriage counsellor) reported the following in Zambian Nyanja language which was later translated:

*Tipempa boma itiyanganepo kupyolela kuleta chiziwiso chaulangizi kubantu bonse ,
chomwe ichichitantaucha kuti ofunaukwati angazibe kuwama kwake kwaupunzisiwatu.*

Translated in English as:

We are requesting Government to consider assisting us in sensitizing the public on the services that we offer and the importance of couples undergoing traditional marriage counselling.

Similarly, one interviewee (court clerk) remarked that:

We are looking forward to the Government to sensitize the general public importance of traditional marriage counselling in our Zambian society.

b) Creation of partnerships

There should be creation of partnerships between traditional marriage counsellors and Government through the Ministry of Chiefs and Traditional Affairs so that couples in remote areas acquire marriage counselling services as well.

One interviewee (traditional marriage counsellor) reported that:

It would be ideal that Government through the Ministry of Chiefs and Traditions works hand in hand with traditional marriage counsellors as most of us are not even members of the Alangizi National Association of Zambia (ANAZ) because we don't even know where it is located.

One interviewee (court clerk) remarked that:

Traditional marriage counsellors should be seen to be active by involving themselves with other relevant stakeholders who deliver the same services so that they work in line with their associations teachings.

c) Amendments of the Zambian Matrimonial Act

Government should make amendments to the Zambian Matrimonial Act to include a clause that protects traditional marriage counsellors.

One interviewee (traditional marriage counsellor) remarked that:

As traditional marriage counsellors we feel victimized by some sections of society hence there is need for us to be fully protected by the Zambian Matrimonial Act so that we can conduct our services freely.

One interviewee (court clerk) reported that

At times traditional marriage counsellors are implicated in issues to do with abuse of their clients and once brought before the courts of law they feel unprotected especially with those who don't belong to the Alangizi National Association of Zambian (ANAZ).

4.5.2 Summary of the findings on question four (4)

Question 4 sought to determine possible solutions to challenges faced by traditional marriage counsellors. It was revealed that Government should create public awareness to sensitize couples on the importance of undergoing traditional marriage counselling. It was also suggested that the Zambian Matrimonial Act should be amended to include a clause that protects traditional marriage counsellors. Equally important was the proposition that there should be a creation of partnerships between traditional marriage counsellors and Government through the Ministry of Chiefs and Traditional Affairs so that couples in remote areas acquire marriage counselling services as well.

4.6 Summary

Chapter 4 reported on the findings pertaining to *community perceptions towards traditional marriage counselling in Lusaka District*. These were presented based on the research questions and the findings were gathered through qualitative responses. Summaries were provided at the end of each research question.

The succeeding Chapter (Chapter 5) discusses the key findings for the study.

CHAPTER 5

DISCUSSION OF RESEARCH FINDINGS

5.0 Overview

This Chapter discusses the findings of the study pertaining to community perceptions of traditional marriage counselling in Lusaka District. The purpose of the discussion is to state the interpretations, opinions and explain the implications of the findings and make suggestions for future research. The discussion is arranged according to themes that emerged from the data presented from the preceding chapter based on the research questions of the study and the major results are summarized in each sub - section and discussed in relation to the reviewed literature and the assumptions in the theoretical framework utilized.

5.1 Research Objective 1: To determine community perceptions of traditional marriage counselling

Objective one (1) sought to determine how communities perceive traditional marriage counselling. The findings of the study revealed that couples interacted with traditional marriage counsellors, a factor that helped them to know each other as this approach enabled couples to be free to pose questions that needed clarity. It was revealed that traditional marriage counsellors created an enabling environment for clients to express themselves. It was also discovered that through traditional marriage counselling, most couples were able to learn how to love and understand each other and later on live happily together.

The findings are in liaison with Prochaska (2007) who states that Carl Rogers's assumption of client-centered therapy carefully avoids directly challenging their client's way of communicating amongst themselves in the session in order to enable a deeper exploration of the issues most intimate to them and free from external referencing. The client-centered approach to counselling is a therapy that relies on the equality of relationship between the counsellor and the client and it is non directive and identifies that each person has the capacity and desire for personal growth and change. Through this approach the therapist offers support, guidance and structure so that the client can discover personalized solutions within themselves.

The findings revealed that openness was an aspect that would be ideal during traditional marriage counselling since, most couples would feel free to ask questions pertaining to marriage and if there were any clarifications needed and these would assist to improve their communication. The findings revealed that through traditional marriage counselling, there was promotion of ownership of the marriage by couples by way of interacting in a manner that develops their friendships, thereby reducing possibilities of conflict and stress.

It was also revealed that traditional marriage counselling lessons enabled families from both the wife and husband to know each other better during the female counselling session since both families were in attendance. Further, traditional marriage counselling strengthened family ties, when a man and woman are about to get married both families sat together and planned how the couple would live.

Contrary to these findings, Mapala (2004) discovered that premarital counselling for Christian marriages reinforces superiority of male over female, making a woman a passive dependant in marriage. The researcher reported that submission of wives to their husbands is a code of conduct that has extended to submissive behavior of women in the presence of all men.

This confirms what Walle and Franklin (1996) meant when they argued that through initiation ceremonies women were taught about future duties , about the obligation of fidelity and their partners (husbands), the rule of etiquette regulating relations with their in-laws, and that the proper place is one of subordination and to obey their husbands.

5.2 Research objective 2: To establish approaches used by community members to access traditional marriage counsellors

The second objective sought to establish approaches used to access traditional marriage counsellors. It was revealed that traditional marriage counsellors were accessed through individuals within the community. It was also revealed that members of the clergy would be available to advise couples on the importance of traditional marriage counselling. Additionally, it was indicated that traditional marriage counsellors can be accessed through family interactions, especially elderly members of the family who have experience regarding marriage.

In line with these findings, Richards (1956) revealed that initiation ceremonies play an important role in imparting knowledge to the young girls and women regarding their future roles as wives and mothers and issues of sex and sexuality are prominent in the messages that they are given during this period; every woman getting into marriage is counseled by traditional counsellors who are found in the community or church. Similarly, Raising (2001:136) indicates that the 'nachimbusa' had a high status and authority; they belonged to the original inhabitants of the land and are knowledgeable concerning territorial rites.

Studies conducted by Mertens and Schoeman (1975:12) state that "different ethnic groups prepare their youth for marriage in different ways according to their cultures". The findings revealed that couples accessed traditional marriage counsellors from different residential areas regarding marriage counselling through their fellow community members who had been offered the services before.

5.3 Research objective 3: To determine challenges faced by traditional marriage counsellors

The third objective sought to determine the challenges faced by traditional marriage counsellors. The findings indicated that traditional marriage counselling services would not be accessed by couples due to the fact that most counsellors were based in far off residential areas. This is in agreement with what Olson and Defrain (2002:74) who stated that some causes of divorce rates were associated with social factors such as population, age, education, religious beliefs and intergenerational patterns and distance to where counsellors are based.

The findings also revealed that family interference was another factor that posed as a challenge to traditional marriage counsellors because some families believed that counsellors would inculcate bad morals into their children. Additionally, the above assertion indicates that a counsellor's role would be necessary if couples who are going through a damaging process in their marriage would regain their self worth and their marriage would tick again. The findings also revealed that Western Education and Western Culture had penetrated into the African society thereby barring the upcoming generation from accessing information on their traditional values necessary to preserve traditional marriages.

Most churches perceived traditional marriage counselling as being demonic since most of the counsellors were from the communities. Financial challenges faced by couples would also hinder them from accessing traditional marriage counselling since these counselling services were offered at a fee.

In conformity with the findings, Wanjohi (1999) states that people have adopted Western ways of life and have rubbished initiation schools as old fashioned, outdated and conservative institutions which should be done away with completely. Additionally, Loretta (2001) explains that some parents, who are Christians, have labeled initiation schools as pagan institutions that perpetuate harmful traditional practices and horrors to the young ones which go against Christian teachings. Similarly, Maambo (2007) reported that some parents think that sexuality values inculcated into girl initiates during initiation ceremonies prompt them to experiment what they have learnt and they go on rampage having sex before marriage resulting in unwanted pregnancies, early marriages, prostitution and sexuality transmitted diseases such as HIV and AIDS.

On the contrary, Singani (2012) reports that initiated girls have been taught self control and restraint in sexual matters and are better placed than the uninitiated girls who fail to restrain themselves from indulging in casual sex.

5.4 Research objective 4: To identify possible solutions to challenges faced by traditional marriage counsellors

Question 4 sought to identify possible solutions to challenges faced by traditional marriage counsellors.

The findings revealed that Government should create public awareness to sensitize couples on the importance of undergoing traditional marriage counselling. This is what Collins (1980) meant when he indicated that pre-marital counselling would help to improve marriages and thus marriage counsellors would help to prevent marital problems.

It was revealed that Government should make amendments to the Zambian Matrimonial Act to include a clause that protects traditional marriage counsellors. It was also proposed that there should be creation of partnerships between traditional marriage counsellors and Government through the Ministry of Chiefs and Traditional Affairs, so that couples in remote areas acquire marriage counselling services as well.

It was further suggested that Government, through the Ministry of Chiefs and Traditional Affairs, should work hand in hand with the Alangizi National Association of Zambia (ANAZ) so that traditional marriage counsellors are aware of its existence.

The study confirms what Mapala (2004) reported when he stated that the fragmented nature of the Alangizi National Association of Zambia and why it does not attract other traditional marriage counsellors who are working outside the organization need to be investigated, with a view to encouraging all institutions and individuals involved in premarital counselling to coordinate their activities and harmonize messages of HIV and AIDS and human rights.

5.5 Summary

This chapter discussed the findings pertaining to *perceptions of traditional marriage counselling in Lusaka District*. The findings were discussed in line with the research objectives and were linked to the theoretical framework and literature review presented in Chapter 2. The chapter has also provided the implications of the results. The next Chapter provides a conclusion for this study. It will also make recommendations which need to be implemented.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.0 Overview

The previous chapter discussed findings of the study on *community perceptions of traditional marriage counselling in Lusaka District*. This was done with the help of the four objectives, related studies and literature reviewed pertaining to traditional marriage counselling. The present chapter will therefore provide a conclusion of the study based on the objectives and will also provide recommendations based on the findings of the study.

6.1 Conclusions

This study employed four objectives in order to accomplish its purpose which was to determine *community perceptions of traditional marriage counselling in Lusaka District*. The objectives of this study were to: i) determine community perceptions towards traditional marriage counselling; ii) establish approaches used by community members to access traditional marriage counsellors; iii) determine challenges faced by traditional marriage counsellors; and iv) identify possible solutions to challenges faced by traditional marriage counsellors.

As stated in the foregoing paragraph, both research question number one and research objective number one were answered. The first objective of the study was to determine community perceptions of traditional marriage counselling. The findings established that through traditional marriage counselling most couples were able to learn how to love and understand each other and later on live happily together. Furthermore, findings revealed that community members perceived traditional marriage counselling as a way of promoting ownership of marriages by couples, by way of interacting in a manner that develops their friendships and hence minimizing chances of unnecessary conflicts and stress.

Additionally, findings established that despite traditional marriage counselling being offered in Lusaka District, community members perceived it as one way of couples opening up to each other during traditional marriage counselling sessions since most couples would feel free to ask questions pertaining to marriage and if there were any clarifications needed which would assist to improve their communication.

The second research objective and second research question were answered. The second objective sought to establish approaches used to access traditional marriage counsellors during marriage. The findings established that traditional marriage counsellors were accessed through individuals found within a community. Based on the second objective, it can be concluded that couples accessed traditional marriage counsellors from different compounds regarding marriage counselling through their fellow community members who had been offered the services before. This study also concludes that members of the clergy would be available to advise couples on the importance of traditional marriage counselling. Additionally, traditional marriage counsellors can be accessed through family interactions, especially elderly members of the family who have experience regarding marriage.

The third research objective and third research question were answered. The third objective sought to determine the challenges faced by traditional marriage counsellors. The findings established that counselling services would not be accessed by couples due to the fact that most counsellors were based in communities and that distance was a challenge. Findings further established that family interference was a factor that posed as a challenge to traditional marriage counsellors because most families believed that counsellors would inculcate bad morals into their children. This study also concludes that Western Education and Western Culture had penetrated into the African society thereby barring the upcoming generation from accessing information on their traditional values that they needed to uphold even in their marriages. It was revealed that financial challenges faced by couples would also hinder them from accessing traditional marriage counselling since these counselling services were offered at a fee. This study also concludes that challenges faced by traditional marriage counsellors were that most churches perceived traditional marriage counselling as being demonic since most of the counsellors were from the traditional communities.

Research objective four and research question four were answered. Objective number four sought to identify possible solutions to the challenges faced by traditional marriage counsellors.

It was revealed that government through the Ministry of Community Development and Social Welfare should create public awareness to sensitize couples on the importance of undergoing traditional marriage counselling.

Findings further established that Government should make amendment to the Zambian Matrimonial Act to include a clause that protects traditional marriage counsellors.

This study also concludes that there should be creation of partnerships between Government through the Ministry of Chiefs and Traditional Affairs and the Alangizi National Association of Zambia to ensure that all traditional marriage counsellors are registered with the association so that couples in remote areas acquire marriage counselling services as well.

6.2 Recommendations

Based on the findings, discussions and conclusion, the study makes the following recommendations:

- a) government through the Ministry of Community Development and Social Welfare should create public awareness to sensitize couples on the importance of undergoing traditional marriage counselling;
- b) there should be creation of partnerships between Government through the Ministry of Chiefs and Traditional Affairs and the Alangizi National Association of Zambia to ensure that all traditional marriage counsellors are registered with the association so that couples in remote areas acquire marriage counselling services as well; and
- c) government should make amendments to the Zambian Matrimonial Act to include a clause that protects traditional marriage counsellors.

6.3 Summary

This chapter provided a conclusion for this study in relation to its purpose, objectives and theoretical framework. It has also presented recommendations based on the findings.

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APPENDICES

Appendix 1: Interview guide for traditional marriage counsellors

Introduction

Dear Respondents,

I am a postgraduate student at the University of Zambia conducting a research on Community Perceptions of Traditional Marriage Counselling in Lusaka District. I wish to humbly request you to participate in this research by answering this interview.

This study is purely for academic purposes only, therefore, all responses will be treated as confidential as possible.

1. What is your name?
2. Are you married?
3. How do communities perceive traditional marriage counseling?
4. What is the impact of traditional marriage counselling on couples?
5. How does traditional marriage counseling help married couples?
6. What approaches are used to access traditional marriage counsellors?
7. From your experience as a traditional marriage counsellor, what are some of the challenges / problems that you face?
8. What are the possible solutions to challenges that you face as traditional marriage counsellors?

We have now come to the end of our interview. I wish to thank you very much for participating in this exercise.

Should you wish to contact me, the following are my contact details.

Email: victoriasimbotwe@yahoo.com; Mobile: 0977132854

Appendix 2: Interview guide for women and men (couples)

Introduction

Dear Respondent,

I am a postgraduate student at the University of Zambia conducting a research on Community Perceptions of Traditional Marriage Counselling in Lusaka District. I wish to humbly request you to participate in this research by answering this interview.

This study is purely for academic purposes only, therefore, all responses will be treated as confidential as possible.

1. What is your name?
2. What is your marital status?
3. How do you perceive traditional marriage counselling?
4. How does traditional marriage counselling assist couples in their marriage preparation?
5. What approaches are used to access traditional marriage counsellors in your community?
6. What type of advice do traditional marriage counsellors give to couples?

We have now come to the end of our interview. I wish to thank you very much for participating in this exercise.

Should you wish to contact me, the following are my contact details.

Email: victoriasimbotwe@yahoo.com; Mobile: 0977132854

Appendix 3: Interview guide for court clerks

Introduction

Dear Respondent,

I am a postgraduate student at the University of Zambia conducting a research on Community Perceptions of Traditional Marriage Counselling in Lusaka District. I wish to humbly request you to participate in this research by answering this interview.

This study is purely for academic purposes only, therefore, all responses will be treated as confidential as possible.

1. How does your institution perceive traditional marriage counselling?
2. How do communities perceive traditional marriage counsellors?
3. How does traditional marriage counselling assist couples?
4. What are some of the approaches used to access traditional marriage counsellors?
5. How effective are traditional marriage counselling services to couples?
6. In your views, what are some of the challenges faced by traditional marriage counsellors in provision of traditional marriage counselling services?
7. What are some of the possible solutions to challenges faced by traditional marriage counsellors?

We have now come to the end of our interview. I wish to thank you very much for participating in this exercise.

Should you wish to contact me, the following are my contact details.

Email: victoriasimbotwe@yahoo.com; Mobile: 0977132854

Appendix 4: Budget

| | DETAILS | QUANTITY | COST | TOTAL COST |
|-------------------------|---|----------|------|---------------|
| Stationary | Reams of Paper | 06 | 120 | 720 |
| | Ball Point Pens | 10 | 2 | 20 |
| | Box File | 02 | 25 | 50 |
| | Note Pad | 04 | 15 | 60 |
| Transport | Within Lusaka (Chilenje and Chelstone Townships) | | 1000 | 1000 |
| Allowances | Lunch During Data Collection | | 1000 | 1000 |
| Secretarial Services | Printing Drafts and Final Copies of Proposal and Reports | | 2500 | 2500 |
| Miscellaneous | | | 1000 | 1000 |
| GRAND TOTAL | | | | K6,350 |

Appendix 5: Research Schedule

| CORE ACTIVITIES | DETAILS OF ACTIVITIES | DURATION | PERIOD |
|------------------------|---|-----------------|-------------------------------|
| Proposal Writing | a). Problem Formulation b). Literature Review c). Designing of the Research | 6 months | May 2015 to September 2015 |
| Data Collection | a). Interviews | 2 months | October 2015 to November 2015 |
| Data Analysis | Preparation, Presentation, Organization and Analysis | 2 months | December 2015 to January 2016 |
| Report Preparation | Reporting Writing, Typing and Editing | 4 months | February 2016 to May 2016 |
| Report Production | Proof Reading, Production and Submission of Final Draft | 3 months | June 2016 to August 2016 |