

**A study to assess the effects of the struggle for gender equality on
Catholic Christian marriages**

**'a case study'; of Matero and St Ignatius Catholic Parishes,
archdiocese of Lusaka**

**By
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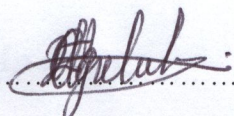


DECLARATION

I, the undersigned declare that this dissertation (thesis) is my original work achieved through my personal reading, research and critical academic reflection. It is submitted in partial fulfillment of the requirement for the Masters of Arts Degree in gender studies. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

Examiners' Signature

Signature of the Author:



Date:

11/07/07

DEDICATION

This dissertation is dedicated to my **APPROVAL** parents Mr. and Mrs George Ngulube

This dissertation by Ngulube Emmanuel George is approved as fulfilling part of the requirement for the award of the masters of Arts Degree in gender Studies of the University of Zambia.

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3. Date:

DEDICATION

This dissertation is dedicated to my beloved late parents Mr. and Mrs George Ngulube for being an exemplary Christian couple in their time. May their souls rest in peace and may perpetual light shine upon them.

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TABLE OF CONTENTS

CONTENTS	PAGE
Declaration-----	i
Approval-----	ii
Dedication-----	iii
Acknowledgement -----	iv
Table of contents-----	v
List of tables-----	viii
Acronyms-----	x
Abstract -----	xi
CHAPTER ONE: INTRODUCTION-----	1
1.1 Attitudes of the Christian Church to women in marriage-----	1
1.1.1 Marriage in Zambia-----	4
1.1.2 Women movements-----	6
1.2 Statement of the problem-----	7
1.3 Aim and objective of the study-----	7
1.3.1 Specific objectives-----	8
1.4 Research questions-----	8
1.5 Significance of the study-----	8
1.6 Operational definition-----	9
1.7 The structure of the dissertation-----	10

CHAPTER TWO: LITERATURE REVIEW-----	11
2.1 Introduction-----	11
2.2 Feminists’ view of Marriage institution-----	11
2.3 International support for women’s rights-----	13
2.4 Anthropological studies on marriage in Zambia-----	14
2.5 Gender Violence-----	15
2.6 Christian understanding of marriage-----	16
2.7 Christianity and the call for gender equality-----	19
2.8 Conclusion-----	23
CHAPTER THREE: METHODOLOGY-----	24
3.1 Introduction-----	24
3.2 Study design-----	24
3.3 Data collection-----	25
3.4 Sampling and sample size-----	25
3.5 Data analysis-----	28
3.6 Problems encountered during data collection-----	28
3.7 Ethical consideration -----	29
CHAPTER FOUR: DATA ANALYSIS, PRESENTATION -----	30
AND INTERPRETATION	
4.1 Introduction-----	30
4.2 Marital status of the respondents who answered the questionnaire-----	30
4.3 Catholic marriage preparations-----	31

4.4 Period in marriage experience for all respondents by sex-----	32
4.5 Occupation of the male and female respondents-----	34
4.6 Location of respondents-----	36
4.7 respondent's education levels-----	37
4.8 preferred sex as head of the family?-----	39
4.9 Who makes decisions in marriage -----	41
4.10 Usual factors that cause marriage problems -----	46
4.11 Catholic teaching as the cause of women submission in marriage-----	48
4.12 Awareness of the Struggle for gender equality among the respondents--	51
4.13 What happens when wives claim equality in marriage?-----	52
4.14 Opinions over gender roles-----	53
4.15 Question 10, section B on preferred way of socializing children-----	58
4.16 Responses to question 9, section B: suggestions for marriage preparation-----	59

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS-----62

5.1 Introduction-----	62
5.2 Conclusion-----	62
5.3 Recommendation-----	66

BIBLIOGRAPHY-----68

Appendix 1-----	73
Appendix 2-----	79
Appendix 3-----	80

LIST OF TABLES

Table 4.2.1 respondent’s marital status-----30

Pie chart 4.3.1 underwent Catholic Marriage Preparation (male)-----31

Pie chart 4.3.2 underwent Catholic Marriage Preparation (female)-----32

Table 4.4.1 period in marriage-----32

Pie chart 4.4.2 male period in marriage-----33

Pie chart 4.4.3 female period in marriage -----34

Pie chart 4.5.1 male respondents’ occupation categories-----35

Pie chart 4.5.2 female respondents’ occupation categories -----36

Pie chart 4.6.1 location of respondents -----36

Table 4.7.2 education levels by sex -----37

Pie chart 4.7.3 male respondents’ education levels -----38

Pie chart 4.7.4 female respondents’ education levels -----38

Table 4.8.1 preferred head of family -----39

Pie chart 4.8.2 preferred head by male respondents -----40

Pie chart 4.8.3 preferred head by female respondents -----40

Pie chart 4.9.1 male responses to decision making in marriage -----42

Pie chart 4.9.2 female responses to decision making in marriage -----42

Bar chart 4.9.3 combined male and female responses-----43

Pie chart 4.9.4 decision making responses by location (Matero)-----44

Pie chart 4.9.5 decision making responses by location (St Ignatius)-----45

Table 4.10.1 factors causing marriage problems-----46

Table 4.11.1 catholic teaching as cause of submission in marriage-----48

Table 4.13.1 what happens when wife claims equality in marriage-----52

Table 4.14.1 question 20, opinion on gender roles in marriage-----53

Bar chart 4.14.2 opinion on gender roles by location combined----- --54

Pie chart 4.14.3 male opinion on gender roles-----56

Pie chart 4.14.4 female opinion on gender roles-----57

Table 4.15.1 the preferred way to socialize children by parents-----59

Table 4.16.1 respondents' suggestions for marriage preparation -----60

ACRONYMS

BBC	British Broadcasting Cooperation
BPFA	Beijing Platform for Action
CEDAW	Convention for the Elimination of all Forms of Discrimination Against Women.
CSO	Central Statistics Office
FDG	Focus Group Discussion
NGOCC	Non Governmental Organizations Coordinating Council
RESP	Respondent
UN	United Nation
YWCA	Young women Christian Association
WILSA	Women in Law of southern Africa
WID	Women in Development
ZARD	Zambia Association for Research and Development

ABSTRACT

The study investigates whether the struggle for gender equality has in any way affected Christian marriage. Marriage in our society today is facing a lot of challenges despite being a very important social institution upholding family life. Catholic Christian marriage emphasizes submission of the woman to her husband and the husbands to love their wives just as Christ loves the church. Unfortunately some men have used scripture to suppress their wives taking them as mere helpmates without rights. Women's movements call for gender equality seems a challenge to the Catholic Christian patriarchal traditions which are evident in Christian marriage. The question is whether this call for gender equality does affect Christian marriage relations contributing to separations and divorce.

The objective of the study was to assess whether the struggle for gender equality does contribute to the escalating marriage problems leading to separations and divorce through exploring relations of dominance in Catholic marriages. The study was undertaken between March and December 2006. The data was collected using both qualitative and quantitative methods from a total sample of 112 people from Matero Parish and St Ignatius Catholic Parishes. Primary data was collected using questionnaire, interview methods and focus group discussions; while secondary data was collected by reviewing books, articles and internet sources. The samples were selected using the simple random sampling methods for questionnaire and purposeful sampling for interview and focus group discussions. Quantifiable data from the questionnaire was analyzed using SPSS while qualitative data was interpreted through descriptive and deductive methods.

The study demonstrated that many respondents think that the struggle for gender equality in marriage is unchristian because it challenges the traditional Christian patriarchal attitudes rooted in the scriptures. The awareness for gender equality in many marriages has definitely affected the spousal relations causing power struggle. The majority of the respondents also confirmed that men have self belief, that by nature they have to be heads of the family since the scriptures (Ephesians 5:22-30) support their position to be decision makers. Men tend to quote scripture that back their patriarchal dominant attitude whenever they want to justify their suppressive behaviour. The study

revealed that the majority of the respondents passed through catholic marriage preparations which were based on scripture message of submission and love of Christ. Women in single sex FGDs revealed that some men usually quote scripture especially Ephesians in order to dominate. The study also revealed that currently women have started challenging their husbands fighting for equality after realizing the true meaning of Gods will in marriage i.e. equality.

However, the research showed that some husbands were willing to make decisions in conjunction with their wives after being challenged. Those who are aware of the true meaning of mutual love in marriage and gender equality expressed the need for all relations to be equal/neutral in a family. They counter-reacted to the literal understanding of the scriptures which promote blind submission in marriage calling for clear interpretation of the core of marriage as a union of two people wife and husband in love, with justice rendered to each other in respect of human rights.

The study revealed that the Catholic Church in Zambia has a patriarchal Christian culture which is yet to be interpreted in a gender balanced view despite Vatican council II message and John XXIII and John Paul II's call for priests and church leaders to read signs of the times by recognizing women's rights. Marriage instability has arisen due to sensitization campaign for women's rights calling for equal rights with their husbands. Finally the study called for an urgent need for awareness programs/workshops for church leaders and priests first and then the rest of the people to consider the relationship between gender equality and interpretation of the scriptures.

CHAPTER ONE

1.0 Introduction

This chapter will look at what the church teaches about women and marriage, the statement of the problem, the aims and objectives of the study, its significance and the definition of terms.

1.1 Attitudes of the Christian Church to Women in Marriage

Christianity promotes and respects marriage as a vital bonding of woman and man instituted by God. In this matrimonial ceremony, it is believed that the two become one body. But unfortunately women have been oppressed and trampled on under the umbrella of scriptural message. According to the interview with Fr Mkunta, we find that there is an increase of marriage cases seeking divorce because of domination and injustices by men (July 10th 2006). Thus we shall discuss and assess the effect of the struggle for gender equality on Christian marriages.

It is important to discuss the theological views about marriage so as to have a clear background of Christian views towards women and their position in marriage. Theologians belonging to the Ontario consultants on religious tolerance, explain the role of women in Christianity that,

“Women in the Bible were considered as property particularly in the Hebrew Scriptures (Old Testament). They emphasize women’s second class position thus they could not be allowed to enter the Holy of Holies during worship and other religious ceremonies. Jesus later preached a revolutionary message: the equal status and worth of women. He demonstrated this concept throughout his ministry. Paul continued this tradition in the very early days of Christianity. But sections of the Christian scriptures (New Testament), that are believed by many to have been written in Paul’s name long after his death, show that later church leaders gradually lowered the status of women towards its level before Christ’s ministry”(Robinson, www.religiousTolerance.org /1999).

One of the religious leaders who was very influential was Tertullian (about 155-225 CE) who said to women,

Do you not know that you are each an evil? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devils' gateway: you are the unsealer of the forbidden tree: you are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert even the son of God has to die (Tertullian 155-225). (Robinson, www.religioustolerance.org /1999 p2).

The theologian and philosopher Thomas Aquinas (1225-1274) also further commented in the 13th century that,

As regard the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from a defect in active force or from some material indisposition, or even from some external influence. (Robinson, www.religioustolerance.org /1999 p2).

Thus we can see that traditional religious custom of marriage in the era of Christianity is based on the Jewish tradition with a strong negative attitude about the dignity of a woman. A woman was nobody and had to be controlled and led by man. She was nothing and worse still if she could not bear children (St Augustine of Hippo 354-430).

The Catholic Church is actually male dominated and hierarchical in its organization even after Vatican II. Flannery points out the need for collaborative ministry of women and men. Vatican II did acknowledge the lower position of women and tried to correct the subordination and lower attitude to women by the church though till now it has not been implemented. (Flannery, 1982). *Christifideles Luici* 49-52, reads,

Making reference to Pope John XXIII, who saw women's greater consciousness of their proper dignity and their entrance into public life as signs of our times, (176) the Synod Fathers, when confronted with the various forms of discrimination and marginalization to which women are subjected simply because they are women, time and time again strongly affirmed the urgency to defend and to promote the personal dignity of women, and consequently her equality with man (John XXIII, 1963).

John Paul II wrote a letter addressed to women emphasizing the fact that,

Womanhood and manhood are complementary not only from the physical and psychological point of view, but also from the ontological. Womanhood expresses the 'human' as much as manhood does. It is only through the duality of the 'masculine' and the 'feminine' that the 'human' finds full realization" (Letter of Pope John Paul II to women, 29th June 1995).

This confirms the realization of the church that it oppressed women and discriminated against them for a long time just because of them being women, and because Christian culture and some scripture passages positioned them as second class human beings.

However the Council of Biblical Manhood and Womanhood held in 1997 decreed that,

God, by creating Adam first (Gen. 2:18; 1 Cor.11:8) and also by creating woman for man (Gen. 2:18, 20, 22; Cor. 11:9), has set the gender base/role and responsibility of males in the most basic unit of society (the family) to be that of leader, provider and self sacrificial as protector. And has set the role of woman as that of help and nurture (Gen 2:18) and life giving under male leadership and protection ([http:// www.cbmw.org/html/combat.html](http://www.cbmw.org/html/combat.html)).

Thus even the Council maintained the position of women as helpmates and childbearing machines. It emphasized the gender roles as inscribed in Genesis 2: 18 and Cor 11: 8. These roles had to be followed literally as said in the Bible. This was very surprising because it tries to maintain male dominance despite what Vatican II Council and the two quoted Popes said. Vatican II expressed the realization about the suppression of women in church affairs and that women should be recognized as human beings with full rights (Flannery, 1982).

The reluctance in adopting a new approach to the position of women in marriage is also observed even in the current catholic teaching about marriage. The majority of priests still teach obedience and submission by the wife and love of the husband despite the fact that husbands have taken advantage and have abused women instead of loving them (Fr Nyirenda interview, July 17th 2006). Moreover the church's leaders have failed to disseminate the correct meaning of love and equal relationship in marriage due to its conservatism.

The Catholic Church in Zambia is experiencing an increasing number of couples requesting for divorce. For instance a research by Evaristo Chungu done in Zambia in 2004, revealed that 800 Catholic Christian marriages break up each year. Chungu gives a number of reasons among them being the struggle for power within marriage. For instance the Archdiocese of Lusaka since 2000 has been sending such cases qualified for annulment to the Central Statistic Office in Rome, ranging from 15, 21, 22, and 27 per year from 2000 to 2005 consecutively. These are cases which have been discussed and reached a deadlock and are then sent to Central Statistic Office of the church in Rome requesting divorce. The marriage tribunal office confirmed to the researcher discussing *marriage problems of people on separation seeking divorce almost every week. The main problems usually encountered are situations of inequality, male dominance, women fighting for fairness and respect and the uncertainties leading to separations or marriage instabilities.* (Fr Mkunta, interview July 13th 2006). Our research will focus on finding out what impact the struggle for gender equality had on Catholic Christian marriages in two parishes in Lusaka.

1.1.1 Marriage in Zambia

Marriage in Zambia is not that different from most neighboring African countries where male dominant, patriarchal attitudes prevail (Chuulu, 2001). Marriage is considered as a respectable status and desired by almost all women. Behind this desire lies the unjust social status of women who are mostly victims of poverty leaving many of them with no choice but to become dependants on their husbands. Okun (1986) confirms the argument that women are mostly dependants and thus fail to practice their rights for fear of losing economic support despite the abuse and oppression they may be

experiencing (Okun, 1986). Mercy Siame and others commented in 1998 that the status of women, relative to men, has not changed very much since independence (Siame, 1998). Siame herself goes on to explain how women are still ignorant of their rights and even those sensitized are still afraid to report battery and oppression even in the last four years. Married women are seen to have a high status and respect in the Zambian society. Therefore a lot of young girls always look forward to getting married and having a family. To be divorced presents a woman as a failure. Thus most women tend to sacrifice their rights in order to maintain marriage. Currently women's movements like YWCA are engaged in sensitizing women about their rights in marriage and society, and empowering women in order to combat domestic violence and attain equality between spouses. Siame confirms in her research that there are currently signs of a few male elite who support the increasing mobilization of women's rights groups (Siame, 1998).

Zambia remains a patriarchal society where men dominate the higher political and administrative levels of government as well as in marriage. Generally women in Zambia are discriminated against in social, economic, political and decision making roles from family to national level of social organization. Discriminatory treatment of women is not a cultural accident; it is in itself a means for the oppression of women. Discrimination is a means by which men maintain domination over women. The YWCA evaluation study (1994) revealed that violence against women in Zambia is a serious problem, and there were a lot of heart breaking stories from abused wives. Women felt that the institution of marriage was like a torture chamber for them (YWCA, 1994).

The inequality between men and women in Zambia has for a long time been tolerated as a cultural and a private issue (Daka, 2004). The issue of violence against women in Zambia is closely linked to the socio-economic status of women and the

strong patriarchal beliefs, which reinforce men's dominance over women and girls (Musukuma, 2005). While it may be said that the patriarchal beliefs tend to predispose women and girls to various forms of violence, attitudes of some women themselves and of the society tend to perpetuate this scenario. Zambia's Demographic Health Survey (2001-2002) reports that 80% of Zambian wives find it acceptable to be battered by their husbands as a form of chastisement. 79% said they should be beaten if they went out without their husband's permission (Musukuma, 2005).

Over the years, Zambian women have been discriminated against and their rights violated because of some cultural traditional customs like *lobola* (bride price) and Christian/ religious beliefs. In Zambia five women are murdered each week by a family member or partner (Seager, 2003) and 48% of the reported victims of domestic violence have been abused, battered physically and emotionally by their husbands (Amnesty International Report 2003).

1.1.2 Women's movements

Women's movements got organized only in the 1970s to fight for equal rights politically and also by 1975, elimination of all forms of discrimination and domestic violence based on the universal declaration of human rights. Today we have a number of women's groups among them being the following: The National Women's Lobby (NWLG), Non Governmental Coordinating Committee (NGOCC), Young Women's Christian Association (YWCA), Women for Change (WFC), Women in Law for Southern Africa (WILSA), Women in Law and Development in Africa (WILDAF), Forum for African Women Education in Zambia (FAWEZA).

The women's movements promoting gender equality have begun challenging Christian marriage with its traditional bias based on male supremacy that perpetuates the idea that females are helpmates. They do this through sensitization of women to fight for equality and equity. They claim that injustice and oppression of women is a result of male dominance which society/traditional practices and the church promote.

1.2 Statement of the Problem

It has been argued that Christian Catholic marriages are collapsing as a result of the growing sensitization programmes about gender equality being promoted by women's movements. Sr Hildegardis Chimhanda CJ in her article on women in Africa attributes marriage collapse to the growing sensitization programmes on gender equality. She points out that a lot of marriage problems have been labelled to be as a result of the challenge to traditional gender roles and responsibilities, from the call for equality between men and women (Sr Hildegardis, Mukui/Vukai Issue No 30, 2004). The campaign for gender equality has also challenged the catholic Christian teaching on marriage. This research is to assess if the struggle for gender equality has really affected catholic marriages.

1.3 The Aim and Objective of the Study

The study investigates the effects of sensitization about the struggle for gender equality on Catholic marriage and evaluates marriage guidelines and their contribution to the success of Christian marriage.

1.3.1 Specific Objectives

- To explore relations of dominance and equality in Christian marriage.
- To investigate how Christians' marriages have been affected by the struggle for gender equality.
- To investigate the causes of conflicts in marriage in Zambian Christian society.
- To examine catholic Christian pre-marital preparation training sessions and see how open they are to women's claims and demands for equality.
- To explore and present alternative measures that could be integrated in the training sessions in order to strengthen marriage bonds and family life.

1.4 Research Questions

1. How does the Catholic Church view spousal relations within a catholic marriage?
2. In what ways does sensitization for gender equality, promoted by women's movements in Zambian Christian society, contribute to marriage break ups, separation and divorce?
3. To what extent does Christianity and its scripture teaching contribute to continuous male dominance over women in marriage?
4. To what extent does the catholic teaching on marriage embrace gender equality?

1.5 Significance of the Study

There have been no academically researched studies on the effects of the struggle for gender equality on Christian marriage. The absence of information on this area of concern is part of my motivation to do the research. It is generally agreed that Christianity has played a big role in shaping the modes of marriage rites in most societies (Hastings, 1974). The need for an assessment on how the call for gender equality has been understood by the Catholic Church demands for such research.

John Paul II (1999) commented that, “the family is the first place where lay people exercise their call to service and mission. Christian laity must do everything in their power to strengthen and defend family life”. There is need to have a lot of literature on the effects of the struggle for gender equality on Christian marriage to unveil better understanding on gender equality and marriage.

We hope that this study will not only benefit pastoral marriage councillors but the whole Zambian community and society as a whole. It will contribute to the pool of knowledge in the field of gender and religion.

1.6 Operational definition of Terms

Marriage: the union of two people with an aim of staying together bringing up children together for life.

Christian marriage: is a permanent union between a man and woman, willed by God based on the mystical union of Christ and the church.

Customary marriage: marriage according to the traditional custom of a particular ethnic group usually dependent on the payment of *lobola* / token of appreciation, to the parents of the bride or groom.

Family: a basic social component in society where husband and wife, children and close relatives stay together.

Gender: socially constructed behaviour of men and women.

Gender Equality: situations where men and women are viewed to be equal partners in all relations as human beings with equal human rights.

Gender Equity: ensuring equal opportunities in sharing resources, facilities, e.g. education.

Sex: the biological human make up and is universal.

Priest: an ordained catholic minister.

Lobola: is the price paid usually to the girl's family as demanded under customary marriage.

Catechesis: lessons about catholic teaching and beliefs.

1.7 The structure of the dissertation

This dissertation is divided into five chapters. Chapter one introduces the study background, the statement of the problem, objectives and significance of the research. Chapter two reviews literature related to the study. Chapter three outlines the methodology indicating the study design, sampling procedures, sample size and characteristics of the respondents involved in the study. Chapter four presents the findings, interpretation, analysis and discussions of the results. Chapter five contains the possible conclusions and recommendations.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

The chapter shall review both materials published and non-published on marriage covering what Christianity emphasizes and what global modern society promotes. We will see the feminist, anthropological and theological concepts on marriage. The theology of marriage will be restricted to Christian teaching advocated by the Catholic Church.

2.2 Feminists' view of *Marriage Institution*

The research is based on the institution of marriage between man and woman, where children are born and are socialized. *Feminists generally looked at marriage as a social contract, which empowers men advocating for a hierarchical authority over women, an aspect which perpetuates oppression of women.* Marry Wollstonecraft questioned women's dependency on men, their capabilities, capacities and their rights. (Wollstonecraft 1994). John Stuart Mill comments that to be a wife is to be the actual bond servant of one's husband just as slaves could legally be. He goes on to say that, "a wife vows a lifelong obedience to her husband at the altar, and is held to it all through her life by law" (Mill 1986).

Mutema, a doctoral student at the University of Bergen, Norway, explains that Marxist feminism aims at advocating for women's economic autonomy as a way of liberation from oppression from men. (Mutema, 2004). This Marxist view justifies the need for women to be empowered economically so that they don't go into marriage as dependants but equal partners in love.

20th century Marxist feminists saw the relevance of marriage for an organized and well-behaved labour force. They debated the relevance of domestic work as part of the productive work though not recognized by most men; it was then that the debate about the value of women's domestic work began because their double contribution in society (reproduction and production) got public attention. It was realized that actually women's domestic work did contribute a lot to the economic development. They even argued that if domestic work could be valued and paid for, it would bring equal relations in marriages.

The radical feminists like Robin Morgan (1970: p532), looked at marriage as a strong tool of oppression which has to be abandoned. She quotes Levi Strauss who said "marriage was a most basic form of exchange in which women were valued as mere gifts". He understood kinship, which is mostly passed on through marriage, as an organization structure that gives power to men to organize and control women. Women being mere gifts are for men to dispose of; they are in no position to give themselves away (Morgan 1970). Robin Morgan has been a leading feminist author who referred to institution of marriage as "A slavery-like practice." She insisted that "we cannot destroy the inequalities between men and women until we destroy marriage".

At the heart of radical feminism was Shulamith Firestone who wrote a famous book entitled, "The Dialectic of Sex" where she argues against the roles of biological family, where she argued, a father is the owner, the wife the means of reproduction of children and the laborer. For her, marriage was to be discouraged because it makes women dependent on men. She went on to say that liberation of women is actually a struggle to break free from the oppressive power structures- the biological family- set up by nature and reinforced by men (Firestone, 1970).

The liberal Betty Friedan in her book, *Feminist Mystique*, describes homes where wives were not employed as comfortable concentration camps. She fought for the empowerment of wives and mothers rather than against the institution of marriage itself. (www.heretage.org 2003). Liberal feminism which is supported by the feminist theologians is mostly concerned with the equality and civil rights of women, access to educational and professional opportunities, freedom to make decisions about their reproductive health and equal pay for comparable work. (Mutema, 2004)

2.3 International support for women's rights

The United Nations call for the elimination of all forms of discrimination against women (1948), and the call for equality and fair treatment for all people is one of the millennium development goals which all governments have been mandated to accomplish before the year 2015. Recalling article 16 of the Universal Declaration of Human Rights; which states that, "men and women of full age, without any limitation due to race nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution." (Universal Declaration of human rights, p16-1, 1948). And the Convention on Consent to Marriage; held by the office of the High Commission for Human Rights (1964), affirmed that, 'certain customs, ancient laws and practices relating to marriage and family were inconsistent with the principles set forth in the charter of the United Nations and in the Universal Declaration of human rights'. This was to ensure equality and recognition of human rights within marriage and elimination of all kinds of oppressions, even acts done in the name of religious faiths. Actually, it was at this

convention that the struggle for gender equality, advocated by the women's movement in Zambian society today was acknowledged and affirmed by many governments.

2.4 Anthropological studies on marriage in Zambia.

Some anthropologists have written on marriage and its relations in Zambia. White (1962) wrote on the traditional practices and change in *Luvale* marriages. He drew a comparison on traditional practices and modern changing demands. He explained how young girls were taught to be obedient to their husbands in all matters including sexual issues. He outlined how traditional *Luvale* marriage is closely related to female puberty rituals where girls are taught to be in total obedience to their husbands (White 1962).

Marriage was and still is one of the basic social institutions in most ethnic groups. Most ethnic groups in Zambia, focus the training of girls on the preparation for marriage. For instance Elizabeth Colson, who wrote on the Plateau *Tonga*, describes kinship ties, household economics, marriage etiquette, divorce procedures, and training for marriage found that in the 1950s, parents preferred girls to do their education at home rather than in schools (Colson 1958: p527-8,260). Mwansa (1995) mentions these findings when he affirmed that actually girls start thinking about marriage as part of the maturation process because early marriage is desired and is a form of socialized behaviour in most cultures in Africa.

Another scholar Barnes, (1951) wrote in his book entitled, *Marriage in a Changing Society*, on the *Ngoni* people found in eastern Zambia and Malawi. He contrasted the institution of marriage as seen at two stages in *Ngoni* history and related it

to the general plan of social life at these periods, 1898 after the *Ngoni* war against British invasion and 1949. He goes on to describe the process of change in the institution of marriage, punishment of adultery, cooperation between husband and wife and the moral significance of sexual activity (Barnes 1951) He describes marriage in the first period as more based on obedience of a woman and focused on child bearing which later changed to some form of a social contract.

Yizenge A. Chondoka (1988) outlines the change in gender roles in the late twentieth century based on the economic empowerment of women. He comments with sympathy:

In traditional society, man contributed substantially to the well being of a family. He was the 'manufacture' (sic) and provider of most things in the family. For this reason among other reasons, a husband was greatly respected in the traditional society. In our modern society, a wife can be a bread winner. She can in fact earn more than a husband. Hence, a husband's position in the family is greatly undermined. He has lost that respect due to him in traditional society. Some working wives have become too powerful and proud, and have lost respect for their working husbands. They say they both earn money and so why should the man be the head of the family? It is much more than money that decides the headship of a family (p 165).

Chondoka (1988) also argues that gender roles of a woman and man in traditional customary marriage are the same as what Christianity promotes basing its authority in scripture.

1.5 Gender Violence

Joseph Daka, (2004) a Zambian gender activist, writes about gender violence experienced by married women in his book entitled, *Sexual Offences in Zambia and how the Police deal with them*. He explains all kinds of domestic violence experienced by women from dominant males. He describes sexual offences as a weapon men use to oppress women. Marital rape in Zambia is still not accepted by many people as an

offence including the legal system (Daka 2004). Lina M. Musukuma's research (2005) on the battered women seeking shelter at YWCA since its inception in 1993 to 2003 reveals that wife battering is very rampant in Zambia but at the same time it is much underreported and documented because of the widely held ideology that marital violence is not a problem. She quotes the Zambian Demographic Health Survey report of 2001-2002 which revealed that fifty five percent of women report physical violence by spouse, fifteen percent by former spouse, twenty percent by parents and nine percent by siblings. This shows how sad the spousal relations can be.

2.6 Christian understanding of marriage

Christianity believes that marriage is an institution, which is traced from the beginning of creation. Peter J Elliot (1990) states:

After affirming man's likeness to God in having dominion over all other creatures, the first account of creation continues: So God created man in his own image, in the image of God he created him, males and female he created them. And God blessed them and God said to them, Be fruitful and multiply, and fill the earth and subdue it. (Genesis 1:27-28) (p 6).

Therefore, already in the first account of creation story, marriage is found within the divine act of creation, as the specific human way of more truly being the divine 'likeness and image' (Elliott 1990). The same understanding is backed by Adrian Hastings in his book entitled, *Christian Marriage in Africa*. He argues that marriage is a union, permanent at least by intention of a man and woman for the purpose of the procreation and rearing of children and mutual companionship and assistance. There is inevitably within it an enduring tension between the purpose of relating two people through love and mutual help and purpose of producing and educating children (Hastings 1974).

Elliot also comments on the second account of the creation story in Genesis (2:7-9, 15-25) where God reveals the gender and responsibilities of all creatures. The creation of woman as sourced from Adam thus introduces the male headship in marriage (Cor 11:2:16), and if we read Genesis 2:24 it says, “that is why a man leaves his father and mother and clings to his wife, and the two of them become one body and one flesh,” thus they become husband and wife. Literally we see Eve’s equality with Adam in creation. Adam’s completeness and delight in her, in this second creation account: the likeness and image of God in male and female and God’s nuptial blessing.

Thus, Elliott (1990) argues that, “we can affirm within the Christian view of marriage that the nuptial meaning of Genesis is the basis for the sacramentality of marriage institution and that equality is scripturally based other than emphasizing the message of St Paul in Ephesians 5:22-33. In other ways, Elliott argues that equality is also scripturally based, thus not in opposition with what women’s movement are advocating for. He supports his point by quoting the second creation story in Gen 2:24ff and later the leadership roles of women in Romans 16:1-2 and what Jesus preached and experienced in the gospels. Jesus is quoted in the synoptic gospels of Mark and Luke condemning divorce and adultery. And he affirms marriage as an institution from the very beginning of creation, recommending, “A man must leave his father and mother, and the two become one body. So what God has united, man must not divide” (Elliot, 1990 p33). In most of these scriptures, Jesus argues against the traditional cultural aspects of the Jewish religious acceptance of divorce and male oppression of women (Elliott, 1990 p34).

Kieran Scott (1993) talks about how the Christian church through the Church fathers assumed responsibility over marriage institution and modified it. He points out that,

In the first three centuries of Christianity, nothing much was said about marriage by the fathers of the church apart from stating that marriage was an important part of Christian life, though not yet an ecclesial institution. Marriage institution by then was more of a civil law guided process. It was after the fall of the Roman Empire that churchmen were called upon more and more to decide on marriage cases (p 45).

It was in the 11th century that bishops under Popes Evaristus and Calixtus had the marriage institution legalized evoking the text in the false decrees to demand that all weddings be solemnly blessed by a priest. And the change was reviewed by Vatican Council II, reflecting on marriage in the constitution, *The Church in the Modern World*, as a response to problems of marriage and family. The Council spoke even in a broader way saying that Christian couples should be signs to each other, their children and the world of the mystery of Christ and the church by testimony of their love for each other and their concern for those in need. (Scott, 1993: p64)

Church documents, like *Gaudium et Spes* 47-52 emphasize on the description of marriage and the biblical and theological meaning of Christian marriage, beginning with the creation account of Genesis 2:24. Canon 1055 outlines marriage as a matrimonial covenant by which a man and woman establish between themselves a partnership of the whole of life. It is by its nature ordered towards the good of the spouses and the procreation and education of offspring. This covenant between the baptized persons has been raised by Christ the Lord to the dignity of the sacrament. Therefore it has two essential properties, which are unity and indissolubility (Canon 1055). This simply means a perpetual and unbroken union between a husband and a wife in love.

2.7 Christianity and the call for gender equality

Christianity is accused of perpetuating male dominance which is in conflict with the call for gender equality. Kapur, a Christian theologian, comes out clearly when he talks about gender inequality as something which most conservative males in both Christian and non Christian societies usually fail to comprehend. Women tend to show obedience to their husbands as due respect but husbands tend to take advantage of this and turn out to be kings or tyrannical (Kapur, 1970). Ephesians 5: 22-25 says, “wives should be subordinate to their husbands as to the Lord, for the husband is head of his wife just as Christ is head of the church, he himself the Saviour of the body. As the church is subordinate to Christ so wives should be subordinate to their husbands in everything”. This has led some biblical interpreters to misunderstand the words used by St Paul, to promote male dominance.

Ronald (2004) had pointed out that, for nearly two thousand years, most Christians found support in scripture for the belief that God ordained men to be leaders of women in the church and in the home. According to this view, God established a hierarchy with himself on the top, men in the middle and women underneath. This way of orderly life was taken for granted by medieval Catholics as well as reformation Protestants (Pierce, Groothuis, 2004). Despite the protesting voices, this was the teaching of both established churches and the majority of sects and this has continued to date. Lerner emphasized in the seventh chapter of her book entitled, *The Creation of Feminist Consciousness from the Middle Ages to Eighteen-seventy*, the above point saying, “Whatever route women took to self-authorization and whether they were religiously inspired or not, they were confronted by the core texts of the Bible, which

were used for centuries by patriarchal authorities to define the prescribed roles of women” (Lerner, 1993: p 143). This biblical authority has been under criticism by feminists.

Moreover today a good number of scholars have critiqued this biblical interpretation as a strategy for men to maintain domination over women. Such scholars include David Blankenhorn, Ronald W Pierce, John Paul II, Dennis McCallum and Peter J Elliott. David Blankenhorn opens up the whole debate with questions like, “does Christianity teach male headship?” This is well outlined in his book entitled *Equal Regard of Marriage* where he argues that, “the biblical interpretation which promotes patriarchal dominant attitudes towards women is not the right perspective of what Christ wanted but a bias based on Jewish culture”, (Blankenhorn as quoted in McCallum,2005,p.4).

Dennis McCallum and Gary Delashmutt talk about marriage roles and gender, based on the mystical action of Jesus Christ’s relationship with the church. In his article entitled ‘Marital Closeness under God’s Authority’, McCallum points out that the paradigm of Christian couples living under God’s authority includes benefits and sacrifices for both partners. Most of the sacrifices are in the area of ego and selfishness, while the benefits are in the area of closeness, the gratification of being used by God and the joy of loving deeply (McCallum 2005, p.3). McCallum is interested to justify the fact that messages from the scriptures about the position of women have been misinterpreted by depicting women as inferior to male partners. For McCallum, the two are equal in reality and have to respect each other and not suppress one another. He believes the

scriptural contextual meaning has been ignored by church leaders just to maintain the patriarchal dominant attitudes.

Jesus challenged the Jewish position of women by bringing a new interpretation and understanding of the scriptures. Dennis McCallum (2005) says:

Being head in the view of Christ means the husband is responsible to initiate Love and self sacrifice for the well being of his wife (Eph 5: 22-29). Here it does not mean that a husband must be spiritually older than his wife, nor does it give the husband a license to insist on his own will. He is only to call for God's will (www. *Marital Closeness under Gods Authority*, File// Men Women and Gender Roles.htm. p4)

McCallum further comments:

Faithful exegesis of relevant passages has shown that scripture affirms male leadership in a home. But this has to be understood in line with Jesus Christ's meaning of servant leadership as St Paul said, "husbands love your wives just as Christ loved the church and gave himself up for her" (Eph5: 25).

McCallum insists that women's submission means respect for their husbands and a wife who submits to her husband is free to suggest directions or to question and challenge his direction. She is obligated to point out when she believes he is violating God's will, but she should turn away from self willed resistance or manipulation (McCallum 2005,p.4). Peter J Elliott acknowledges the misinterpretation by pointing out that, "The proper interpretation of the word submission is divine respect for each other and not in a slavery sense. Scholars have demonstrated that exploitation of women is a dominant theme in church history". (Elliott, 1990 p.49).

Anderson and Young also points out in their book entitled *Women and Religious Traditions*, that "biblical texts should always be read in light of their historical patriarchal contexts and not with mere belief in that they are said to be divinely inspired" (Anderson & Young, 2004 p.103). A very influential New Testament scripture scholar,

Howard Marshall, focuses his discussion on mutual love and submission in marriage. He argues that, 'the scripture passages, especially Colossians 3 and Ephesians 5, were contextual messages for Paul's' audience, which was so hierarchically minded in all its structure, attitude and practices'. Marshall tries to explain that it was not God's will that women should be placed in a lower position to men but the society and culture of that particular place and time perpetuated the dominant attitude in men (Marshall, 2004 p201).

Therefore, the call for wives to submit was merely a plea for women to do what is expected of them by society. And the call for husbands to love their wives is where the text moves away from social conventions. This was simply because St Paul knew that if a husband acts in love, this will automatically change the way he expresses his authority. Instead of making demands of his wife, he will be willing to sacrifice for her good. Marshall argues that, "patriarchal authority of the husband is so transformed by the command to love his wife that it ceases to be exercised in the old way (Marshall, 2004 p.202). Lydia Huffman Hoyle, in her article on the Biblical support for equality in marriage institution, quotes the contribution of Judith and Jack Balswick, who believe that the language couples use to describe their relationships (e.g. 'male leadership' or equal regard'), may not actually describe the realities of marriage. For Balswick, equality is demonstrated by the distribution of power in a relationship. They strongly recommended that Christian couples should not seek to gain personal power over the other but rather work to empower each other (Hoyle, 2006).

The very foundation of marriage, David Thomas insists, is supposed to be power neutral in order to transform and sanctify lives, and thus has to be preserved. He talks

about how marriage based on values of respect, equality and pure love can be the best place to socialize morally upright and respectful children. (Thomas, 2004)

2.8 Conclusion

Having looked at different literature, we can see that there is a relationship between traditional Zambian understanding of marriage and the Christian understanding of marriage. In most Zambian customary practices women are seen to be inferior to men especially in most patriarchal system of kinship. Secondly we can also see that Christianity, coming with the Jewish background, fosters the patriarchal attitudes which eventually lead to inequalities in the relationship between a man and woman in marriage. The patriarchal attitudes which have been justified by misinterpreted biblical passages that support male dominance are currently being questioned by women's movements when it comes to gender equality. We shall investigate how far liberal theology has influenced Catholic Christian marriage in Zambia in view of the increasing marriage problems. The next chapter will expose the methodological process and techniques used during the research.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This chapter presents the study design. It presents the sources of data and how it was collected, sampling and sample size and how it was analyzed. The chapter ends with the limitations and constraints encountered during the process of data collection.

3.2 Study Design

The research focused on people with marriage experience. These comprised of those in marriage, or separation/ divorced and those widowed. In order to maximize data validity, data collection followed both qualitative and quantitative methods. The study took the form of an assessment, investigating how the current struggle for gender equality by women's movements has affected Christian marriages and its marriage training sessions. The research was undertaken between June and December 2006. The research took place in two catholic parishes of Matero and St Ignatius, both located in Lusaka urban district, which were used as the suitable sites because of their faster adaptation to modern culture and fast growing awareness for women's rights (cf. geographical location Appendix 4).

The research was a case study of two chosen parishes which are well known and led by Jesuit priests. The two parishes were chosen because of their effective organization and commitment in marriage programmes at archdiocese level and were recommended by Pastoral Coordinator, Fr Everisto Chungu, during an interview, February 2006. Respondents were expected to provide reliable data for the researcher to analyze and come up with reliable findings and helpful recommendations.

3.3 Data Collection

The data for the whole study was based on both primary and secondary sources. Primary data was the main source and was collected through questionnaires, structured in-depth interviews and Focus Group Discussions (FGDs). The objective of this arrangement was to capture as much information from couples and those involved with marriage preparation sessions as possible. Secondary data was collected through the review of both published and unpublished materials such as books, articles from journals, presentation papers, radio programmes, newspapers and Internet sources. This provided a baseline data, directing the perspective of the study, assessing how gender campaigns for equality have developed and affected marriages.

Initially the researcher tried to comprehend the situation on the ground through personal contact with Christian married couples, through newspapers, internet and radio programs (for instance, BBC debates on marriage) in order to assess the depth of the problem in question. It was only then that a pilot testing was conducted involving ten randomly sampled Catholic married people through a questionnaire. This confirmed the viability of the study and helped the researcher to rephrase some questions that were irrelevant to the data needed.

3.4 Sampling and sample size

The total number of respondents was one hundred and twelve (112) people. Sixty people received a questionnaire (appendix 1), thirty from each parish. The respondents were selected using a simple random method by selecting every third person among fifty married or at least once married (either on separation or widowed). This was done by asking all the people with marriage experience to remain in church after church service.

Then the exercise was explained by the parish priest who afterwards asked those who were not willing to take part to leave the room as well. Then the researcher did the sampling by standing at the door, selecting every third person. It was noticed that there were more married men than women respondents in both parishes simply because men tend to remarry as soon as their wives die. However only 23 men and 21 women (44) completed the questionnaire and returned to the researcher.

Four people were interviewed (Appendix Two). These were: the parish priest of Matero, Fr B Nyirenda and Fr Joe Keaney, who is in charge of St Ignatius Parish. There were other people working at the parish, like the assistant Parish priest and the lay catechist but the researcher chose these two because they are the main authority in the parishes and also receive marital problems. Moreover until recently, it was entirely parish priests who were marriage counselors but of late the practice is changing after the church has slowly identified marriage encounter members and counselors to give marriage instruction and resolve marital instabilities. Despite the practice, most couples still seek for a priest when they are in trouble with their spouses.

The interviews were successfully done through appointment starting with Fr. Nyirenda in Matero catholic parish and then Fr Keaney in St Ignatius. The researcher decided to interview two other key persons. One of the parish priests suggested the need to interview the chairman of the marriage tribunal office in order to get detailed statistics at diocesan level about how many catholic-celebrated marriages break up in a year and the usual causes for this. Then the catechist for Matero Parish was also added on the list of interviewees because he was identified to be in charge of marriage training sessions in the parish.

Focus Group Discussions (Appendix three) involved twelve marriage encounter couples from Matero and St Ignatius Catholic Parishes respectively making a total of forty eight people (48). The sample was drawn using the purposeful sampling method to come up with twelve couples willing to participate in the Focus Group Discussions. The researcher made sure that these participants did not take part in answering the questionnaire. These couples were split according to sex. Women were on their own and men also formed their own group in order to allow free, open participation and discussions. After the first discussion, the researcher asked the two groups to combine, i.e., husbands and wives together. The purpose of this was to observe their reaction and what each would say before people.

The researcher chose the marriage encounter group for focus group discussions because they are supposed to be well informed on issues concerning Christian marriage. They meet once every month to reflect and strengthen each other in faith and marriage. In most catholic parishes today, they have been entrusted to give guidance and counseling in marriage and marriage preparation programmes. Three Focus Group Discussions took place in each parish. The FGDs comprised of a wives' group and a husbands' group and then a combined group of both husbands and their wives.

These FGDs were conducted in order to get more information to supplement data collected through a questionnaire. The focus group discussion was used because it prompts people to participate and give information freely. They give information without hesitation since they discuss the issues in a general way without personalizing them. Participants could even narrate facts in an imagined story telling way, and this helps to raise points which they may have forgotten.

3.5 Data Analysis

The data analysis commenced at the very onset of data collection and was arranged according to the three categories of groups in relation to the objectives. *Quantifiable data from the questionnaires was analyzed using the statistical package for social sciences (SPSS).* Qualitative data involved tally sheet creation and coding of responses and was interpreted through the descriptive and deductive method (Feuerstein 1988). Lastly all the information from the three categories was well scrutinized and is presented in the form of percentages and tables in the next chapter.

3.6 Problems encountered during data collection

It was difficult for some respondents to return the questionnaire to the parishes, so the researcher had to phone them up since he had their contact numbers. Despite this effort, only 44 questionnaires were collected which comprised of 23 male and 21 female respondents. This is why the researcher compared the results in percentages by sex in each location independently showing 29 percent in Matero and 71 percent in St Ignatius.

Since marriage is a sensitive issue which concerns canon law, there was hesitation by most participants in the FGDs to open up fully till the researcher explained that he was actually a student priest who wanted information for a better exegesis and meaning of marriage for future generations, and then they cooperated. The researcher would have loved to do the study in more than two parishes but due to limited time and financial resources he restricted the sample size to two parishes.

3.7 Ethical Consideration

Permission to conduct the research among the lay faithful Christians was sought in writing from the two parish priests in charge of the parishes accompanied by the letter from the head of department of Gender Studies. The researcher assured the participants that all the information would be treated with high confidentiality and that individual names would never be mentioned anywhere in the report unless with permission from the person concerned.

CHAPTER FOUR

4.0 DATA PRESENTATION, INTERPRETATION & ANALYSIS

4.1 Introduction

Having outlined the methodology, we shall now turn to data presentation, interpretation and analysis. The chapter will present, interpret and analyze the findings based on the questionnaire for married or once in marriage respondents, focus group discussions and interviews from the parish priests, Lusaka archdiocese chairman for the marriage tribunal and the catechist of Matero Parish.

4.2 Marital status of the respondents who answered the questionnaire

From the questionnaire, it was established that a large number of respondents were married, and only a few females were widowed, two were on separation and three who happened to be women were divorcees. The table below summarizes the variables as presented according to percentages.

Table: 4.2.1

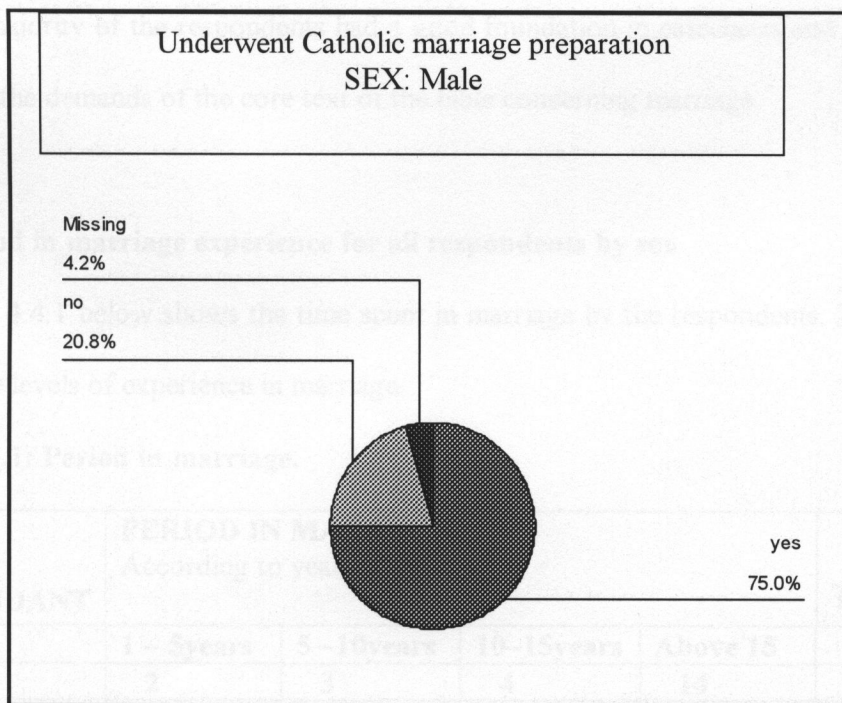
VARIABLES	FREQUENCY		PERCENTAGE
	MALE	FEMALE	
A- Married	22	11	75%
B- Divorced	00	04	9%
C- widowed	00	05	11%
D- Separation	01	01	5%
TOTAL	23	21	100%

The table shows that 75 percent of those who answered the questionnaire were married; 22 men and eleven women, nine percent were divorced, four women, 11 percent were widows and 5 percent were on separation, one man and one woman. Only women were divorcees and widowed most probably because men tend to remarry as soon as they divorce or when a wife dies.

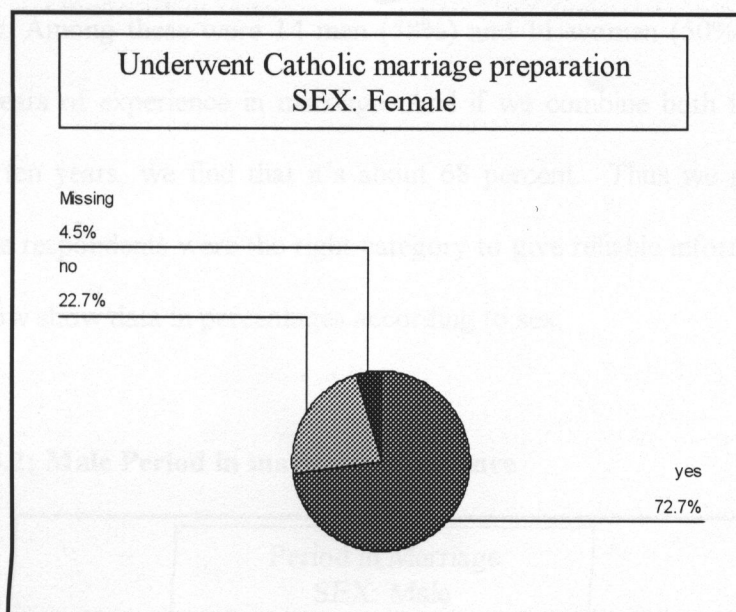
4.3 Catholic marriage preparations

Respondents were asked if at all they passed through catholic marriage preparation session before they got married. The pie charts below present's percentages showing how many of these respondents went through catholic marriage sessions according to sex.

Pie Chart 4.3.1



Pie Chart 4.3.2: Passed through catholic marriage preparation



The two pie charts above confirm that 75 percent of the male respondents and 72 percent of the female respondents did pass through catholic marriage preparation. This means that the majority of the respondents had a good foundation in catechesis and understood very well the demands of the core text of the bible concerning marriage

4.4: Period in marriage experience for all respondents by sex

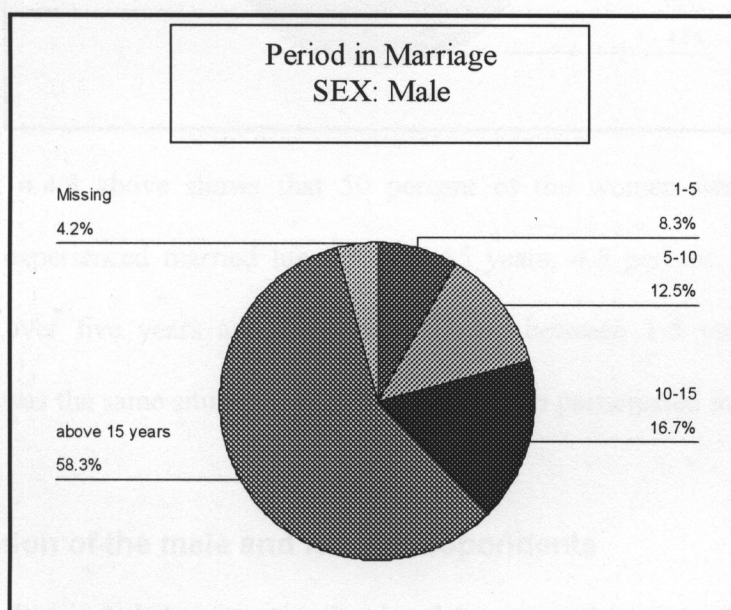
The table 4.4.1 below shows the time spent in marriage by the respondents. This was to access the levels of experience in marriage.

Table 4.4.1: Period in marriage.

SEX OF RESPONDANT	PERIOD IN MARRIAGE According to years				TOTAL
	1 – 5years	5 –10years	10–15years	Above 15	
MALE	2	3	4	14	23
FEMALE	3	6	1	11	21
TOTAL	5	9	5	25	44

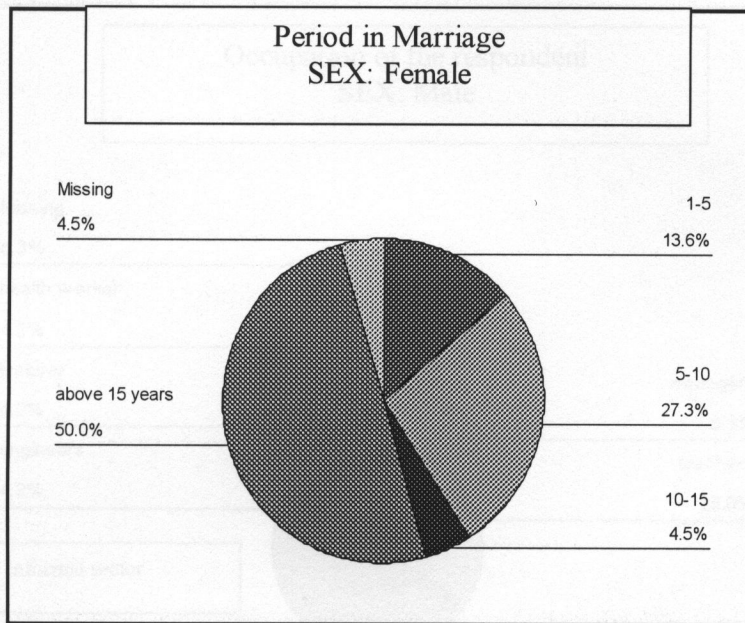
The table above shows that the majority of the respondents experienced married life for over 15 years. Among these were 14 men (58%) and 11 women (50%). Only five fall between 1-5years of experience in marriage. And if we combine both female and male married over ten years, we find that it's about 68 percent. Thus we can see that the majority of the respondents were the right category to give reliable information. The two pie charts below show data in percentages according to sex.

Pie Chart 4.4.2: Male Period in marriage experience



From the pie chart above we can deduce that 58.3 percent of males had experienced marriage for over 15 years, 16 percent over 10 years, 12 percent above 5 years and 8.3 percent falling between 1-5 years in marriage experience. If we add 58.3 and 16.7 percent, 65 percent of the respondents had marriage experience of over 10 years in marriage.

Pie Chart 4.4.3: Female respondent's period in marriage

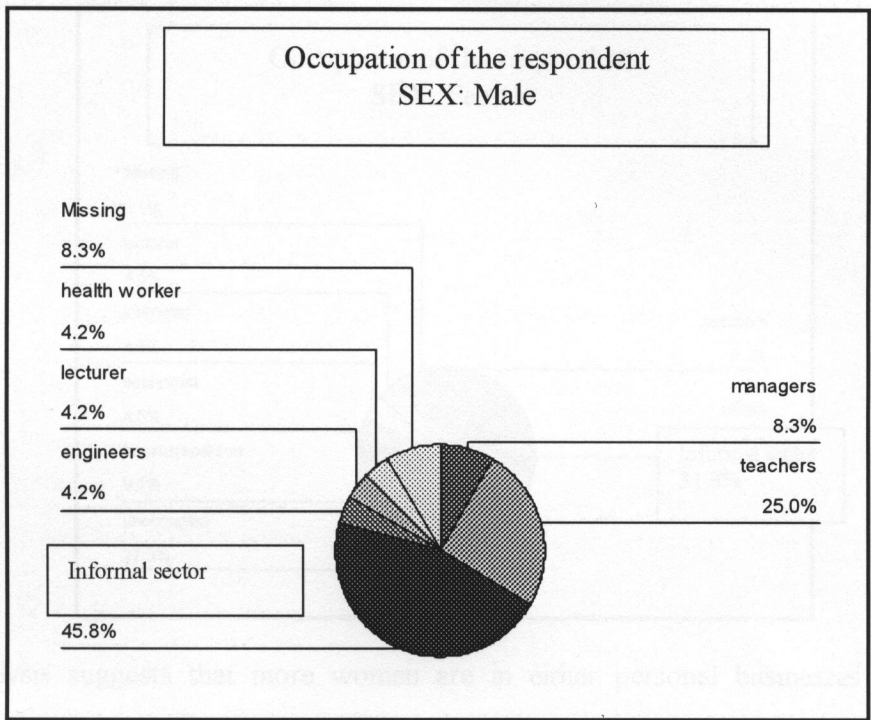


The pie chart 4.4.3 above shows that 50 percent of the women who answered the questionnaire experienced married life for over 15 years, 4.5 percent above 10 years, 27.3 percent over five years and 13 percent falling between 1-5 years of marriage experience. It was the same situation with the couples who participated in FGDs.

4.5: Occupation of the male and female respondents

The author included occupation levels of the respondents in order to assess the relationship between economic status and vulnerability to submissive and dependant behaviours to the spouse.

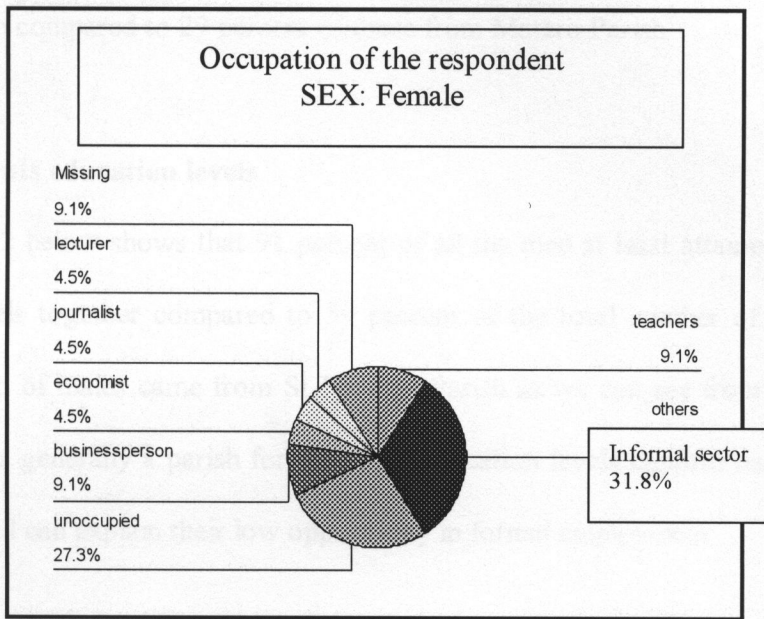
Pie Chart: 4.5.1: Male respondents occupation categories



The pie chart above shows that 25 percent of males were in teaching services, 8.3 percent managers, 4.2 percent engineers, 4.2 percent lecturers, 4.2 percent health workers. Others covered 45 percent representing informal sector.

The female pie chart 4.5.2 below shows that, there is only 9.1 percent in the teaching service, 27.3 percent are unoccupied, 4.5 percent lecturers, 4.5 percent journalists, 4.5 percent economists, 9.1 percent business persons and 9.1 percent were either missing or ignored the question. 31.8 percent covered others. If we critically observe the pie chart for females, we find that almost 68 percent women are not in formal employment. (If we add 27 for those in the informal sector, 31 percent others, and 9.1 percent businesspersons). Only about 22 percent of women are in the formal occupation compared to 42 percent of men in the formal occupations above.

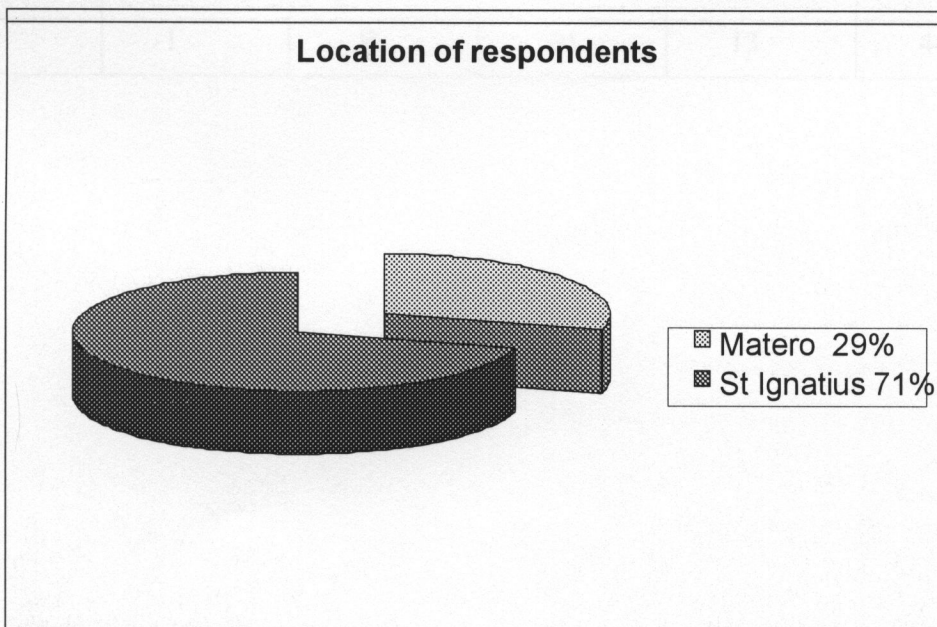
Pie Chart 4.5.2: Female respondents' occupation categories



The analysis suggests that more women are in either personal businesses or in the informal sector.

4.6 Location of the respondents

Pie chart 4.6.1 location of respondents



The pie chart above shows that almost 71 percent of the respondents were from St Ignatius Parish compared to 29 percent of those from Matero Parish.

4.7 Respondents education levels

The table 4.7.2 below shows that 91 percent of all the men at least attained college and university levels together compared to 59 percent of the total number of women. The majority group of males came from St Ignatius Parish as we can see from the pie chart above which is generally a parish for the elite. Education levels confirm that women are behind men and can explain their low opportunity in formal employment.

Table 4.7.2: respondent's education levels by sex

SEX	RESPONDENTS EDUCATION LEVELS				TOTAL
	Primary	Secondary	College	University	
MALE		2	11	10	23
FEMALE	1	7	10	3	21
	1	9	21	13	44

Pie Chart 4.7.3: Male respondents' education levels

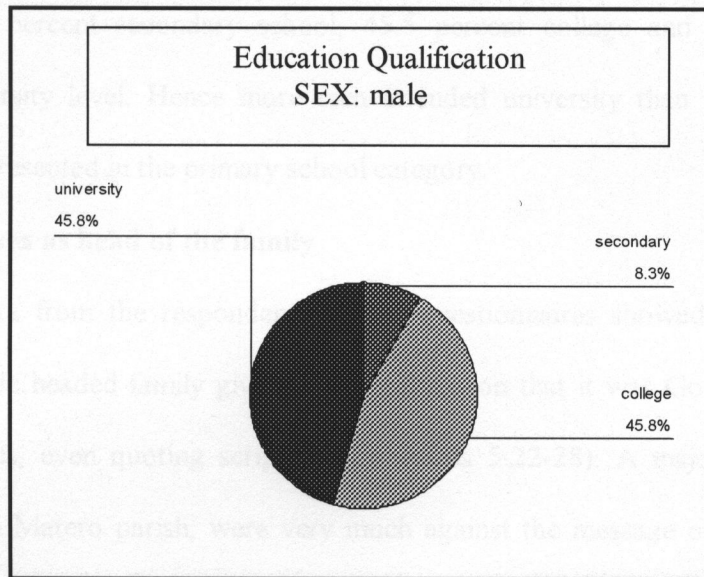
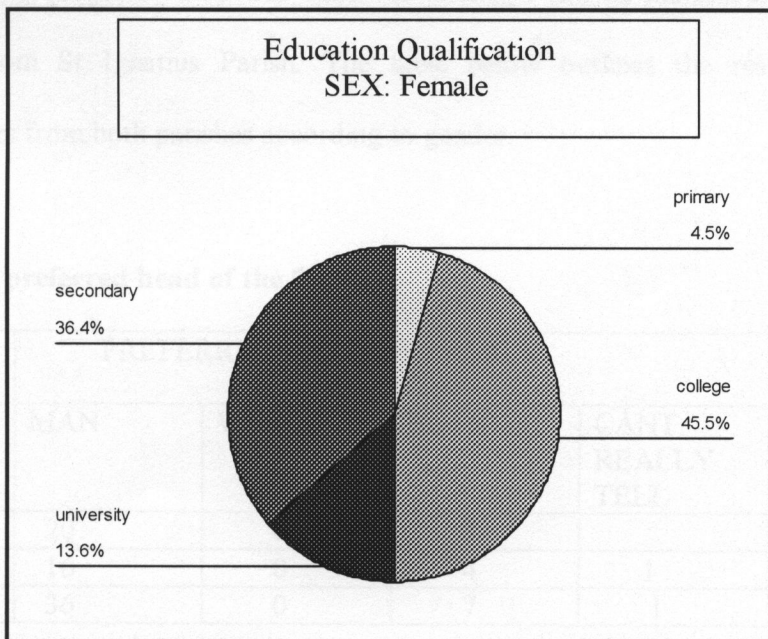


Table 4.7.1 and pie chart 4.7.3 above, demonstrate that 46 percent had attended university, 46 percent college and 8 percent of the men had attended secondary school. None of the men's education was below secondary school level.

Pie Chart 4.7.4: female respondents' education levels



The pie chart above shows that 4.5 percent of women had only achieved primary education, 36 percent secondary school, 45.5 percent college and only 13 percent attended university level. Hence more men attended university than women and only women are represented in the primary school category.

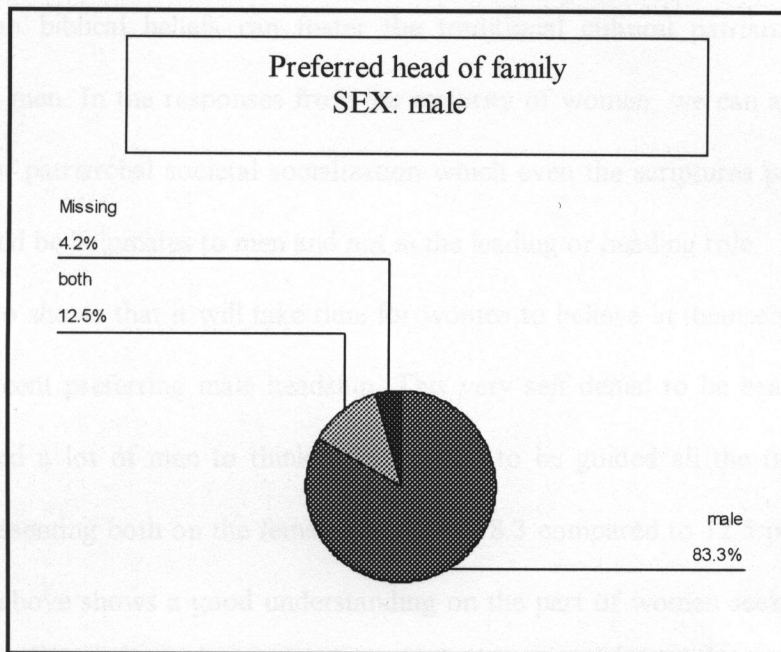
4.8 Preferred sex as head of the family

The data from the respondents on the questionnaires showed that 81 percent preferred a male headed family giving a general reason that it was God's will that men should be heads, even quoting scripture (Ephesians 5:22-28). A majority of the men, especially from Matero parish, were very much against the message of gender equality in that it would be contradictory to their understanding of scripture and God's plan. This suggested that the Christian scripture message about women submitting to men was still strong among the respondents. 18 percent of the respondents expressed the need for both parents to be the head basing their argument on the meaning of marriage as a union of the two becoming one body, respecting each other and taking each other as equals since both can make decisions. This was observed among a few of the university graduates especially from St Ignatius Parish. The table below outlines the results from the questionnaires from both parishes according to gender.

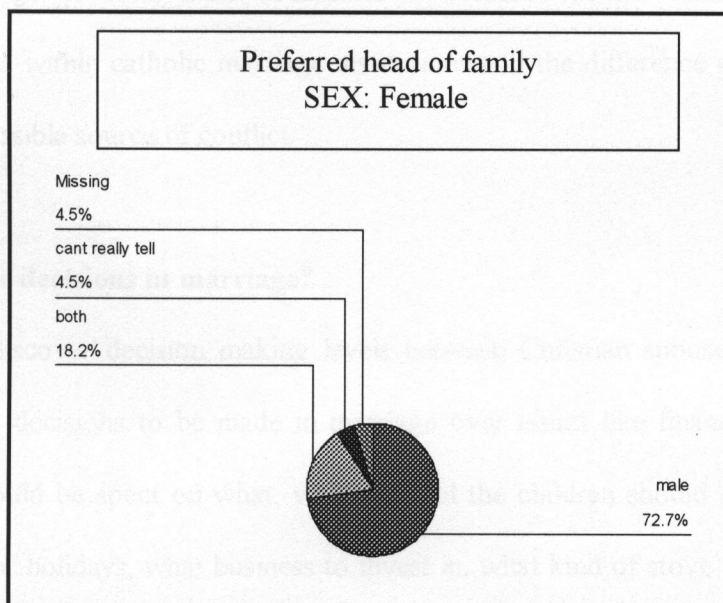
Table: 4.8.1 preferred head of the family.

SEX	PREFERRED HEAD OF FAMILY				TOTAL
	MAN	WOMAN	BOTH	CANT REALLY TELL	
MALE	20	0	3		23
FEMALE	16	0	4	1	21
TOTAL	36	0	7	1	44

Pie Chart 4.8.2: preferred head of the family by male respondents



Pie Chart 4.8.3: Preferred head of family by female respondents



The information in the table is presented graphically in the pie charts 4.8.2 and 4.8.3 above showing that 83.3 percent of the total number of men preferred to head the family and 72.7% of the total number of women also preferred men to be heads of the family.

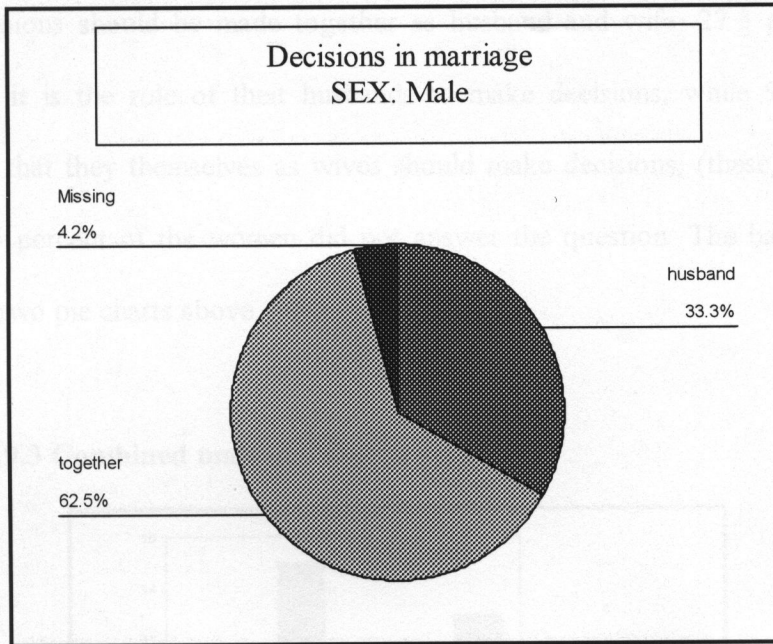
This suggests that men accept that God gave them a role to be head of the family and that Christian biblical beliefs can foster the traditional cultural patriarchal dominant syndrome in men. In the responses from the majority of women, we can as well deduce the effects of patriarchal societal socialization which even the scriptures perpetuate that women should be helpmates to men and not in the leading or heading role.

It also shows that it will take time for women to believe in themselves looking at the 72.7 percent preferring male headship. This very self denial to be heads by women has influenced a lot of men to think women need to be guided all the time. The 18.2 percent representing both on the female pie chart 4.8.3 compared to 12.5 percent of men in pie 4.8.2 above shows a good understanding on the part of women seeking equal and corroborative participation within marriage affairs. This 18.2 percent of women who pose a challenge to total male dominance is evidence of the rising awareness of women's rights within catholic marriage institutions and the difference which is about 6 percent is a possible source of conflict.

4.9 Who make decisions in marriage?

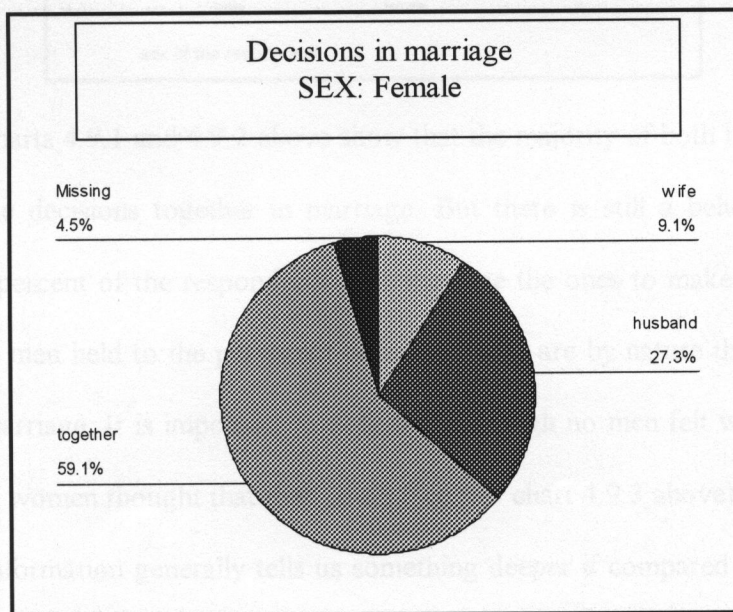
This was to discover decision making levels between Christian spouses. The question involved basic decisions to be made in marriage over issues like financial expenditure, how much should be spent on what, which school the children should go to, when and where to go for holidays, what business to invest in, what kind of stove or fridge to buy, etc. The responses were different compared to that of headship in question 4.8 above. Though the majority of both women and men did believe that a man was to be head of the family, a majority preferred decision making to be consultative as can be seen from the pie charts below.

Pie Chart: 4.9.1 Male responses to decision making in marriage.



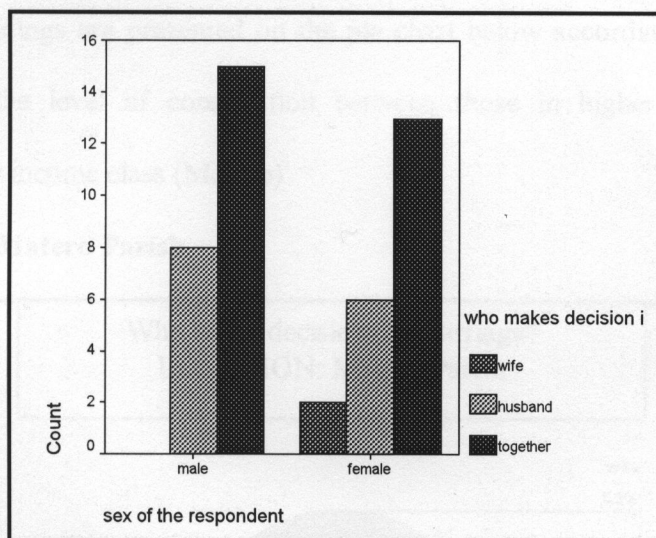
Pie chart 4.9.1 above shows that of the total number of the men who answered the questionnaire, 62.5 percent preferred to make decisions together with their wives, 33.3 percent said it was their role as husbands and 4.2 percent didn't answer the question.

Pie Chart 4.9.2 Female respondents decision making in marriage



Pie chart 4.9.2 above presents responses from the female respondents. 59.1 percent thought decisions should be made together as husband and wife. 27.3 percent of the women said it is the role of their husbands to make decisions, while 9.1 percent of women said that they themselves as wives should make decisions, (these were married women). 4.5 percent of the women did not answer the question. The bar chart below sums up the two pie charts above.

Bar chart 4.9.3 Combined male and female responses



The two pie charts 4.9.1 and 4.9.2 above show that the majority of both men and women prefer to make decisions together in marriage. But there is still a belief among some women, 27.3 percent of the respondents, that men are the ones to make decisions. 33.3 percent of the men held to the persistent belief that they are by nature the ones to make decisions in marriage. It is important to note that although no men felt wives could take decisions, two women thought that they could (see Bar chart 4.9.3 above).

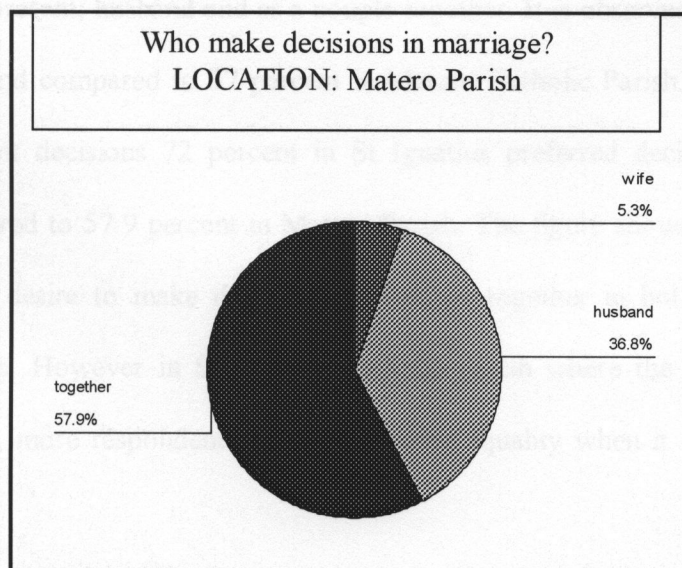
This information generally tells us something deeper if compared to the headship of the family in question 4.8 above. We can note that the patriarchal cultural attitudes

that support male dominance are reinforced by the church teaching on who should be head of the family. The respondents believe that men should be heads, though the majority responded that in practice decisions are to be made together.

4.9.4 Who makes decisions in marriage? Responses by location (Matero Parish)

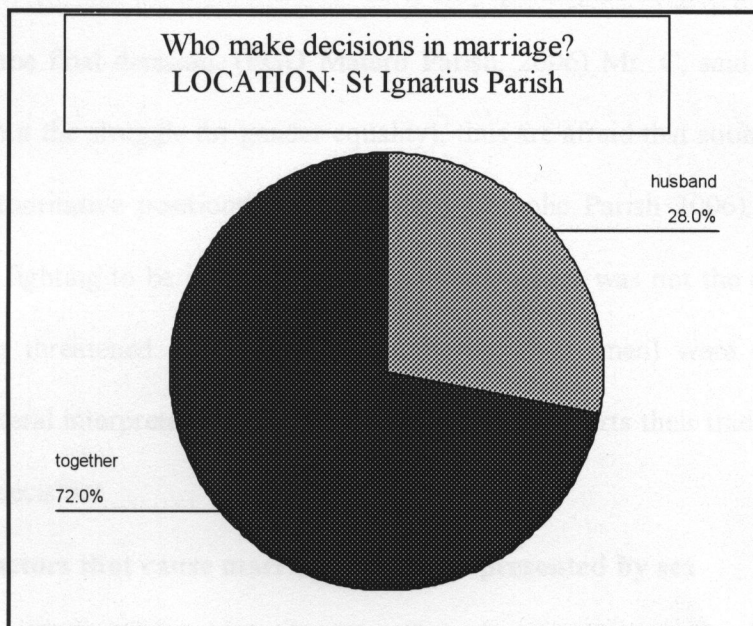
Doing a cross tabulation by location we found that in Matero catholic parish, 57 percent of the respondents said decisions should be made together by both husband and wife, 36 percent said husband, 5 percent said wife while 2 percent didn't answer the question. The findings are presented on the pie chart below according to location. This was to access the level of consultation between those in higher income class (St Ignatius) and low income class (Matero)

Pie chart: 4.9.4 Matero Parish



The presentation above was compared with that from St Ignatius Parish below.

Pie Chart 4.9.5: who makes decisions in marriage (St Ignatius Parish)



The pie chart 4.9.5 above shows that for those in St Ignatius Parish only two variables were present, husband and as a couple together. It is observed that 26.3 percent only said husband compared to 37 percent in Matero Catholic Parish, and on the other category of joint decisions 72 percent in St Ignatius preferred decisions to be made together compared to 57.9 percent in Matero Parish. The figure shows that the majority of respondents desire to make decision in marriage together in both St Ignatius and Matero Parishes. However in St Ignatius catholic parish where the respondents were better educated, more respondents accepted gender equality when it comes to decision making.

However, despite the claim from the majority of women and men that they make decisions together with their husbands as expressed by those who answered the questionnaire (cf Bar chart 4.9.3), it was different during single sex discussion. Women said that actually men do suppress them. Mrs. B, in Matero said, “the men usually

comply when the decision is in line with their will, and otherwise they make sure a woman fails”. Women confirmed that even if they participate in the discussions, men usually take the final decision. (FGD Matero Parish, 2006) Mr. C, said that, “men are not clear (about the struggle for gender equality), thus are afraid that soon women would be in the authoritative positions” (FDG Matero Catholic Parish 2006). They thought women were fighting to be in authoritative positions, which was not the case. Since this understanding threatened their patriarchal authority, they (men) were comfortable to stick to the literal interpretation of the Scripture which supports their traditional customs when taking decisions.

4.10 Usual factors that cause marriage problems presented by sex

Respondents were asked what they thought was the most important cause of marriage disputes based on personal experiences. The table below shows us what men said and what women said, each respondent having one choice.

Table 4.10.1: with six common variables

	MEN		WOMEN		TOTAL %	
Unfaithfulness	09	40%	07	33%	16	36%
Husband imposing his will all the time	01	4%	04	19%	05	11%
Lack of submission by wives	06	26%	02	10%	08	18%
Violent behaviour by husbands	01	4%	03	14%	04	09%
Over drinking of beer	00	00	03	14%	03	07%
Poor communication	06	26%	02	10%	08	18%
	23	100%	21	100%	44	100%

The Table 4.10.1 above shows that 40 percent of men said marriage problems usually come because of unfaithfulness. 4 percent said husband imposing his will all the time i.e. dominance, 26 percent said lack of submission by the wife, 04 percent said it is because of violent behaviour and 26 percent claimed it was poor communication.

On the other hand 33 percent of the total number of women also indicated unfaithfulness by the husbands as the main cause of marriage problems. 19 percent said husbands imposing their will, 10 percent represented lack of submission by wives themselves, 14 percent said violent behaviour from the husbands, 14 percent mentioned over drinking of alcohol and 10 percent of the women blamed poor communication as one of the main cause.

Looking at the data from the table 4.10.1 we can see that 26 percent representing lack of submission is something claimed by the men and 10 percent of women who enjoy submissive behaviours. Men still long for women who wouldn't challenge them.

The findings in the table above indicate that women are questioning the patriarchal tendencies when we look at the following: husband imposing his will, violent behaviour and lack of submission totaling 43 percent. These responses suggest evidence of women's resistance against the traditional socialized submissive nature promoted by patriarchal society. It is within the circle of this resistance or resentment against dominant attitudes by women that marital frictions/problems begin. The majority of women in the FGDs mentioned that men usually forget that women are their partners and that besides being wives, they need to be loved and consulted and not just informed. They said usually they make decisions and then inform the wives for awareness sake.

Thus women feel as if they have no control and are not partners but just wives to support this man's goals.

However some participants in the focus group discussions said the other causes were just symptoms but the main real cause is poor communication skills. Poor communication includes dominant oppressive language and not listening to your spouses' point of view. Good communication include listening to each others' views with loving and gentle hearts, and respecting each other as human beings prone to failure and thus being ready to forgive.

4.11 Catholic Teaching as the cause of women's submission in marriage. Summary of the responses for question 16 on the questionnaire

The respondents were asked to comment on the statement: Catholicism has caused a lot of women to submit, for fear to go against marriage vows. Their responses were first recorded and presented in the table below stating either they agreed (Yes) or not (No). Then their reasoning why they said yes or no are presented below the table.

Table 4.11.1: Catholic Teaching as the cause of submission in marriage

VARIABLES	MEN	WOMEN	TOTAL	PERCENTATGE
YES	19 = 83%	13 = 62%	32	73%
NO	04 = 17%	8 = 38%	12	27%
TOTAL	23 = 100%	21 = 100%	44	100%

The table above shows that 83 percent of the total number of men and 62 percent of the total number of women agreed that Catholicism has caused a lot of women to submit for fear to go against marriage vows. This gives us 72 percent of the total number of the

respondents agreeing with the statement. However 17 percent of the total number of men and 38 percent of the total number of women disagreed with the statement. The total percentage of those who disagreed adds up to 27 percent. Here we have to note that men were the majority among those who agreed, probably because the situation favours their authoritative position. The common reasons given were that that's how it has to be because the Bible says so, and that's what is taught during marriage preparation. Those who disagreed did acknowledge that to some extent the Catholic Church has caused submission and this has caused a lot of suppression in marriage life. They disagreed because they don't really think that's what the bible says but that's what men/ church leaders have preached for a long time, misinterpreting the scriptures to suppress the women. Scripture can be used to manipulate women to accept a message of male dominance. The scriptures tend to recognize the different roles of women but unfortunately these roles have been considered inferior. It is from this misunderstanding of the core text of love and marriage found in the bible that a lot of problems about domination and suppression have arisen (FGD St Ignatius Parish, 2006).

The point that the majority of women from the catholic background believe that it is God's arrangement that men are their leaders and decision makers, could be drawn from the analysis in the table above. The tendency to submit to their husbands is based on the same strong Christian belief as taught by the church leaders. The researcher was able to note from the information from the focus group discussion and questionnaire that many Christian women could not understand God's will and the rights of women were compatible. They believed in submission, looking up to their male colleague as decision makers and leaders.

The focus group discussion showed that women felt that they were oppressed and they don't argue or question their husbands because of their position in marriage according to the scriptures. Anger was observed as women tried to express their struggle to understand scripture and the unity of love. They mentioned that they could be faithful and committed just as the Bible obligation says but their husbands were not appreciative and instead took advantage of them and abused them. (FGD, Matero Parish)

The Matero parish priest confirmed during interview when he explained that it is usually women who report or seek help when marital problems arise (Nyirenda, interview, 2006). He confirmed that when women today argue or fight for their rights, they are battered and cannot do anything because they interpret the bible literally which shouldn't be the case. Eight of the ten women in the focus group discussion in Matero Parish confirmed that once a wife stands strong in her decision or her rights, her husband becomes aggressive and feels inferior if he follow his wife's decision.

Meanwhile men in the focus group discussion clearly showed happiness with their position as described in the letter of St Paul to the Ephesians. They even complained that problems arise in families because of the struggle for gender equality which is being advocated by women's movements. They sympathized with women whom they claimed go against what the bible teaches and that which they were taught during pre-marriage counseling sessions by the priest. It was unanimously agreed that the struggle for gender equality advocated by women's movements has really influenced marriage instability and the rise in divorce rates. When challenged if, as husbands, they do love their wives as Christ loves the church, they appear to have mixed feelings and there was some laughter. Then two elderly men came out strongly that actually they do love their wives but problems are with young couples who do not understand the real

meaning of marriage due to new influences. One participant talked of the desire to change gender roles as a work of frustrated women who have failed to maintain their marriages and are out to influence others. He even went on to recite a *Bemba* proverb saying, “*Abanakashi mafi yampombo*” meaning women are like dung of a duiker. This saying is unjust and gender insensitive in that it encourages oppression of women knowing that if they leave, another one can be acquired as a replacement since they are many. The marital status of the respondents supports this point in that there were no single men compared to nine women out of 21 who were either widowed or on separation.

4.12 Question 8; Awareness of the struggle for gender equality among the respondents.

79 percent of the respondents confirmed awareness about the campaign for gender equality in our society and 21 percent were still not sure what it was all about. They ranked the following strategies as the sources of awareness information: YWCA women forum, NGOCC social forums, and Gender Focal Point desks in all Government Departments, TV and radio programmes. These sources showed that the women’s movements campaigns strategies were active and progressing in the country. And those who were not very sure about gender equality campaigns were ordinary housewives. They have seen advertisements on television but it remained something theoretical and foreign in their world. During focus group discussion, some women among those who were aware about gender equality said they were afraid their marriages would break up if they don’t submit to their husbands. Moreover being married was valued and each woman desires to get married for the sake of love, prestige, and economic security.

A lot of respondents were hesitant to support the struggle for gender equality advocated by women's movement thinking it is not in line with scripture and God's will. This was noticed from both groups and came out very clearly during a focus group discussion in Matero when some participants started asking the researcher how gender equality is compatible with Christian teaching concerning the position of women and men according to scripture? It was clear at this point that it was not only the scriptures which needed clarification on the true meaning of submission and love in marriage but also what the struggle for gender equality involves and how it can be implemented.

4.13 What happens when wives claim equality in marriage? (Question 9)

Table 4.13.1

REASON/ CAUSE	WOMEN/%		MEN/%		TOTAL%	
A- Resistance from the husband	08	38%	04	17%	14	32%
B- She can not make such a claim	05	24%	06	26%	12	27%
C- expect respect	01	5%	02	9%	03	7%
D- Divorced or forced to submit to husband.	07	33%	11	48%	15	34%
TOTAL	21	100%	23	100%	44	100%

The table above shows that despite being aware of their rights, women cannot exercise them due to fear of their husbands. Out of 21 women who answered the questionnaire, seven (33%) were afraid to be divorced thus preferred to submit and keep peace and preserve their marriage. 48 percent of men were in agreement with the idea to divorce or force their women to submit outright. Only one woman (5%) and two men

(9%) expected respect when women claim equality. 12 respondents, 24 percent women and 26 percent men confirmed that such a claim cannot just be done and 38 percent of the total number of women confirmed resistance from their husbands whenever they claim equality.

The table shows that if a wife claims equality in marriage, she is at high risk to face resistance from the husband, be divorced or forced to submit. This suggests that women's rights have not been well communicated among *Zambian Catholics*, depriving chances for open dialogue between spouses. Men are afraid to submit in love to their wives because of the patriarchal attitudes they have acquired.

4.14: Opinion on gender roles

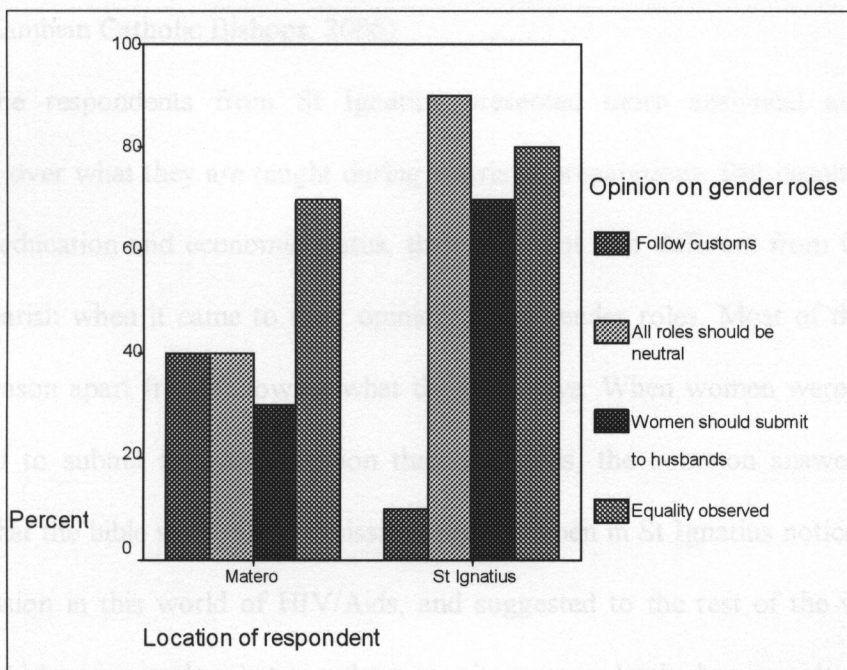
It was also important to find out the opinion of the respondents where gender roles were concerned. Who does what in the family according to what traditional society has prescribed and what Christian biblical belief emphasizes compared to what the women's movements are calling for in the struggle for gender equality. The table below shows responses by location. It has to be noted that some respondents did not answer this question for whatever reasons though the researcher thought it was because they did not yet understand what gender is all about.

Table 4.14.1 Question 20; the opinion on gender roles in marriage

	ST IGNATIUS	MATERO	TOTAL
Follow customs	1	4	5
All roles should be neutral	10	4	14
Women should submit to husbands	7	3	10
Equality observed	8	7	15
TOTAL	25	18	44

The table 4.14.1 shows that four from Matero Catholic Parish and one from St Ignatius believe that men and women have to follow traditional customary marriage roles. Those who believed that all roles should be neutral were four from Matero and ten from St Ignatius. Surprisingly seven respondents from St Ignatius out of 25 and only three from Matero were very strong that women should submit to their husbands. This once more suggests that some men, though educated to a college level, still insist that women should submit to their husbands. Those who advocated for equality in all relations were eight out of 26 (30 percent) in St Ignatius and seven out of 18 from Matero catholic parish making 38 percent representation. The bar chart below illustrates this information more clearly.

Bar Chart: 4.14.2: Opinion on gender roles by location

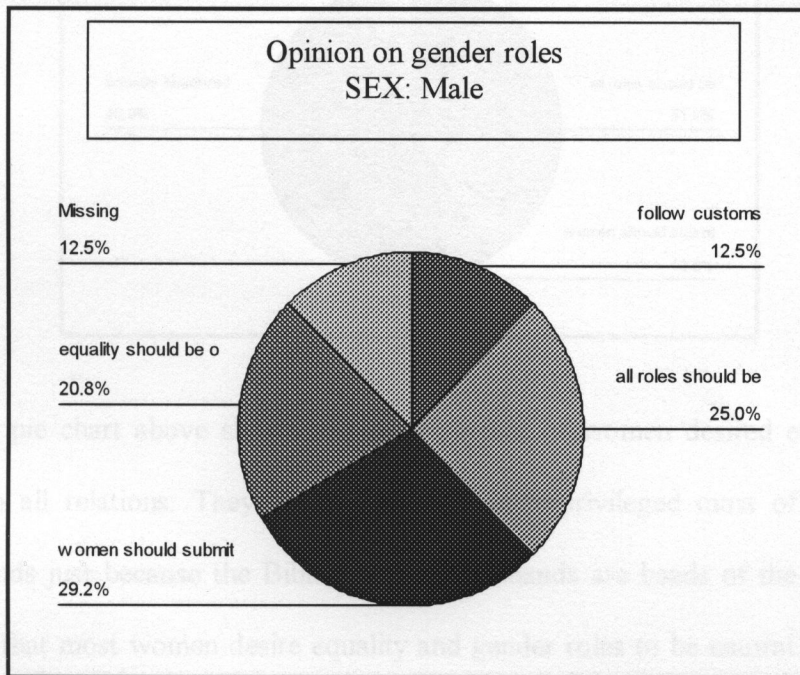


The above bar chart shows that people in St Ignatius have more desire for neutral gender roles and this may be because of their high levels of education though at the same time we observe a high percentage of those who advocate that women should submit to their husbands. This suggests literal understanding of scripture confirming the point that Christianity both directly and indirectly perpetuates male dominance through scripture. Fr Joe Keaney (interview July 10th, 2006) parish priest of St Ignatius concurred with the above point during the interview when he stated that he tries to avoid Pauline literature during marriage preparation sessions or wedding days because most men do not understand what Paul meant, thus the best would be to use alternative passages from the bible. Meanwhile, the Catholic Church in Zambia has currently become aware that religion and culture have contributed to the inequalities and suppression of women, something which the patriarchal attitude has for a long time perpetuated in the church. (Zambian Catholic Bishops, 2006)

The respondents from St Ignatius presented more analytical answers and questions over what they are taught during marriage preparations. But despite their high levels in education and economic status, they were not that different from Catholics in Matero parish when it came to their opinion about gender roles. Most of them had no special reason apart from following what the bible says. When women were asked why they need to submit and not question their husbands, the common answer was that, 'that's what the bible says'. On submission, some women in St Ignatius noticed a danger in submission in this world of HIV/Aids, and suggested to the rest of the women that they should know exactly what to submit to, since some deaths have resulted from fear to go against marriage vows.

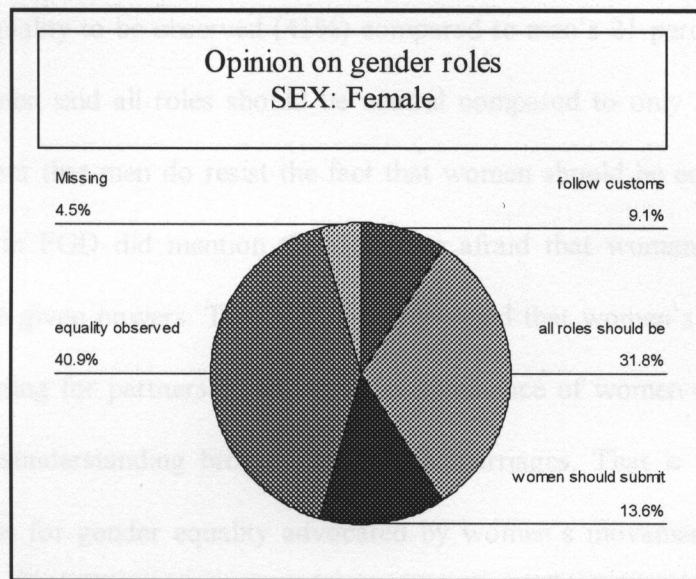
Pie Chart 4.14.3 The researcher then looked at opinion over gender roles by sex as shown in the charts below to find out the views of men and women independent of each other.

Pie Chart 4.14.3 male opinion over gender roles



The pie chart above shows that 29.2 percent of men said women should submit to them, 20.8 percent of men said equality should be observed, 12.5 percent of men said men and women should stick to traditional customs of marriage roles and 25 percent preferred that roles should be neutral. 29.2 percent of the men want women to submit to them as husbands. Scripture interpreters emphasize passages that support them keeping their authority. A good number of men do quote the scriptures to justify their roles as leaders and thus have the final say over the life of a woman, forgetting the contextual message of those scriptures.

Pie Chart 4.14.4 Female opinion over gender roles



The pie chart above shows that 40.9 percent of women desired equality to be observed in all relations. They confirmed being underprivileged most of the time by their husbands just because the Bible said their husbands are heads of the family. Here we can tell that most women desire equality and gender roles to be neutral (FGD report also confirmed this point). However, 9.1 percent preferred traditional customs of marriage to be upheld 13.6 percent of women said they should submit to their husbands. The researcher found that they were ignorant of their rights and in such situations if sensitized, women tend to react very harshly to their husbands causing marital power struggle. They feel they have been oppressed for so long and that it's their time to claim their rights and also experience autonomy (Fr Nyirenda interview 2005).

The realization of women's rights and the feeling that they have been oppressed for a long time has caused a lot of anxiety and reactive attitudes within marriages by some women. Meanwhile, most men feel insecure and afraid to lose their authoritative position and have usually presented a barrier to women's rights. If we compare pie

charts 4.14.3 and 4.14.4, we will see that there is a higher percentage of women who advocate for equality to be observed (41%) compared to men's 21 percent. Similarly, 32 percent of women said all roles should be neutral compared to only 25 percent of the men. It is evident that men do resist the fact that women should be equal partners with them. Women in FGD did mention that men are afraid that women would dominate them if they are given powers. They did not understand that women's movements were actually advocating for partnership and not the dominance of women (FGD St Ignatius 2006). This misunderstanding brought tension in marriages. That is why Fr Nyirenda said; "awareness for gender equality advocated by women's movements contributes to the rising marital disputes among Christian couples and the rise to divorce and separations in marriages indirectly" (Nyirenda interview, 2005).

4.15: Question 10; Section B; on preferred way of socializing children (Appendix A)

According to the responses, the researcher sorted the responses into the four categories as shown in the table below according to gender.

Table: 4.15.1: the preferred way of socializing children by parents

VARIABLES	FREQUENCY		TOTAL	TOTAL %
	MALE	FEMALE		
A-Gender equality and Christian beliefs	4 = 17%	8 = 38%	12	27%
B- Christian beliefs only	17 =74%	12 = 57%	29	66%
C- Gender equality only	00 =00%	01 = 5%	01	02%
D- Traditional custom/practice	02 =09%	00 = 00%	02	05%
TOTAL	23 =100%	21= 100%	44	100%

The table above shows that 38 percent of the total number of women preferred their children to be socialized in the atmosphere where there is both gender equality and Christian beliefs compared to 17 percent of the total number of men in the same category. Then 57 percent of the total number of women preferred their children to be socialized in a Christian faith only and 74 percent of the men emphasizing the same category. 5 percent of the women chose gender equality as a way to socialize their children. Lastly we had two men representing 8 percent of the total number of men preferring children to be brought up in the old traditional customary practices. The information from table 4.15.1 shows that men prefer Christian belief or atmosphere to socialize their children because it favours perpetuation of their authoritative positions.

The total percentages in table 4.15.1 show a desire of parents to socialize their children in Christian belief at 67 percent. Secondly it showed that they did not understand women's rights as God's will. Children should be socialized in a gender balanced home as otherwise they may be perpetuators of unequal relationships.

4.16: Responses for question 9 (Section B): suggestions for marriage preparation sessions in terms of the position of women and men in marriage.

The respondents mentioned that marriage preparations were scriptural based and helpful though needing modifications. The table below presents respondents suggestions according to sex to be included in marriage preparations to avoid divorces and separations or marital disputes so that family life could be preserved.

Table 4.16.1 respondents suggestions for marriage preparation

	MEN		WOMEN		TOTAL %	
Submission	4	18%	2	10%	06	14%
Scripture and Equality	7	30%	6	28%	13	26%
Gender roles as neutral	4	18%	2	10%	06	14%
Qualified Counselors in scripture and gender studies.	2	8%	3	14%	05	13%
Marriage preparation for both partners	4	18%	5	24%	09	21%
Women Empowerment	2	8%	3	14%	05	12%
TOTAL	23	100%	21	100	44	100%

The table above shows that 18 percent of the men insisted that submission should be emphasized during marriage preparations while 10 percent of women also agreed that submission should be part of preparations. 39 percent and 28 percent of men and women respectively feel the understanding of Scripture in relation to the struggle for gender equality should be taught during marriage preparation clarifying how gender roles outlined in scripture could result into suppression of women. Interestingly, 18 percent of men said gender roles should be taught as neutral compared to 10 percent of women in the same category. 14 percent of women and 8 percent of men felt marriage counselors should be trained in both scripture and gender studies. 24 percent of women indicated the need for both partners to be committed to marriage preparation session while only 18 percent of the men said so. 14 percent of women as well felt women should be empowered while only 8 percent of men saw the need for women empowerment.

We can see that the biggest percentage (26%) of the respondents preferred both scripture and gender equality during marriage preparations. This shows the need to

emphasize what scripture really says concerning marriage and particularly love and submission and equal relationships.

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The chapter presents the conclusions and recommendations derived from the findings of the study. The conclusions are presented first then the recommendations.

5.2 General Conclusion

The aim of the study was to assess the effects of the struggle for gender equality on Catholic Christian marriages. Other specific objectives included exploration of relations of dominance and equality in Christian marriages, investigation of some of the causes of conflicts in marriages and examination of the process of marriage preparation with an aim of finding alternatives.

In the sample chosen, 75 percent of the respondents were married with 9 percent divorced women and 11 percent widows. 75 percent of the men and 72 percent of women had gone through catholic marriage preparation sessions leaving only 21 percent of men and 23 percent of women respectively who did not. The study revealed that 68 percent had experienced married life for over 10 years comprising 58 percent of the men and 50 percent women. The study confirmed awareness for the struggle for gender equality by 79 percent of the total number of the respondents. We also observed that the majority of the men were well educated. Most of them went above college levels ranging up to 91 percent of the total number of men with the majority from St Ignatius, whereas the majority of women only reached secondary school and college level at most. The study revealed that because of high levels in education, men had an advantage of taking up better occupations especially in managerial decision making levels. We notice that because of their opportunities in education and better occupations, men are usually

economically stronger than women. This makes women economically dependent on men, something which might reduce their decision making in marriage. They become more submissive to their husbands for fear of losing economic security.

The study further showed that 83 percent of the men preferred to head the family and 12.5 percent said both (meaning heading in collaboration with the wife). 72 percent of women also preferred male headship though 18 percent of them claimed equal participation (both) in heading the family. This suggests strong patriarchal attitudes in both men and women. It was noticed also that none of the men or women felt women should head the family. The fact that none of the women claim to head the family suggests that women want equality and not dominance.

However, ideas about headship of the family are not entirely supported by evidence on decision making, suggesting that male headship is more theoretical than real. The study showed that 62.5 percent of the men preferred to make decisions together with their wives. 59 percent of women also preferred collective decision making processes, while 27 percent still believe husbands are the ones to make decisions. The response by men to make decisions together with their wives was, however, challenged by women participants in the single sex FGDs who said that the husband's wishes were usually followed. The difference between men and women over headship and their responses over decision making suggests possible conflicts in the family.

The discussion with respondents on conflict in marriage suggested that patriarchal attitudes are a major cause of conflicts in marriage. It was observed that 26 percent of men revealed that lack of submission by women caused conflicts in marriage. This suggested that men are still resistant to change their patriarchal dominant attitude. It was also observed that 10 percent of women believed that if they don't submit to their

husbands this would cause problems. The majority of women also confirmed resistance from their husbands whenever they claim equality and said that they usually submit in fear of losing their marriage. Respondents' opinions over gender roles in decision making showed that 29 percent of men preferred women to submit to their authority. Only 25 percent of men said all roles should be equal. This shows how much men are resistant to change compared to women who are campaigning for equality. Many of the male respondents are against the campaigns for the struggle for gender equality. This could be because they think women are out to take control, and yet that is not the goal of women as we can see from the findings.

Meanwhile, the study revealed that 40 percent of men and 33 percent women pointed out that unfaithfulness was one of the main contributing factors to marriage instability. The women in the FGD showed concerns based on poor communication especially from men who want to be right all the time.

Moreover, the study revealed that 70 percent of the respondents agreed that Catholicism has caused a lot of women to submit to their husbands just because the bible says so and that men justify their authority by quoting scriptures.

The study showed that 67 percent of the respondents preferred their children to be socialized in a Christian way only rather than Christian beliefs with gender equality. This implies that the majority of respondents somehow could not see the relationship between the struggle for gender equality and Catholic Christian biblical teaching in marriage. The misinterpretation of biblical texts to portray that men are superior to women, something which has led to lack of equality and suppression of women in Christian marriage, is very vivid in the majority of Catholics.

The majority of highly educated respondents came from St Ignatius compared to only 29 percent from Matero. The study indicated that there was a bigger percentage of respondents from St Ignatius who took decisions together with their wives compared to Matero. This suggests that education does contribute to how men understand and relate with women. Educated respondents tend to have accepted women as partners in marriage with full human rights.

The study showed evidence of the presence of dominant attitudes which are perpetuated by some scripture messages. These attitudes have been observed from male resistance to acknowledge women's position as equal partners in heading the family and women's role in decision making. Scripture, especially Pauline literature to the Ephesians, has been used by men to suppress women. The majority of men in the FGDs who expressed fear or resistance against campaigns for gender equality are evidence of men's wish to dominate women. They are against gender equality awareness programmes for fear that women would know and claim for their rights. These patriarchal attitudes cause resistance to equality between husband and wife which can cause marital problems.

The Catholic Christian marriage teaching is very slow in adapting to the call for gender equality which is being promoted by women's movements. The Catholic Church in Zambia has recognized inequalities of gender as the cause for women's sufferings at the hands of men in the name of culture and religion (*The Church as a Caring Family*, 2006). This is an encouraging sign of hope for women. Finally we can observe that the struggle for gender equality does have an impact on Catholic teaching about marriage. The following recommendations are made on the basis of the findings and conclusion above.

5.3 Recommendations

- 1) Women's movements should clearly sensitize people, especially men, on the differences between gender roles and responsibilities, and sexual roles and responsibilities because the two seem to be confused in meaning by most people.
- 2) Women's movements should stage campaigns to strengthen women's bargaining power in households, sexual relations and social relations by encouraging women's rights awareness in workplaces and church gatherings.
- 3) There is need for marriage counselors to be qualified in scripture and gender studies so that they are able to understand social needs, biological needs and spiritual needs.
- 4) Priests/Pastors need to go through gender training workshops/training, so that they are enlightened on the true meaning of gender equality. This will help them integrate the scripture and gender equality message collectively.
- 5) Since there is a misunderstanding both in the meaning of some scripture passages (e.g. Eph 5:22-23) and the call for gender equality, awareness in scripture interpretation and gender training is recommended for families.
- 6) Good exegesis should help to preach the message of Christ to all people with an aim of respecting all human beings whether male or female.
- 7) Equality should be emphasized in marriage through marriage renewal seminars at which mutual love and family/marital relations shall be deepened.
- 8) Marriage preparation manuals should emphasize scriptural passages that encourage equality than those that support traditional patriarchal attitudes.

- 9) National guidelines for marriage preparation should be developed by the Zambian Council of Churches in conjunction with organizations preaching gender equality (e.g. YWCA, NGOCC etc).
- 10) Marriage instructions should be attended by both partners, so that they understand each others position in their relationship.
- 11) Christian couples should be encouraged to seek advice and counseling from experienced couples when marital problems arise rather than rush to a priest.
- 12) The church should advise parents to socialize their children in an environment where equality is observed so that as they grow up, they are aware about gender equality and fair relations as willed by God in the bible

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APPENDIX 1: QUESTIONNAIRE SET A.

Questionnaire for Couples and Those Once In Marriages.

I am a student at the University of Zambia, School of Humanities and Social Sciences. I am conducting an assessment on the effects of the struggle for gender equality on Christian marriages. It will be conducted in two places within Lusaka; St Ignatius Catholic Parish and Matero Parish. I will appreciate if you could kindly answer the questions with a sincere heart in this document. I am particularly interested in your experiences in marriage. Be rest assured of confidentiality on whatever you respond. In this discussion, respondents will be referred to as A B C other than their names.

Thanks in anticipation,

Ngulube Emmanuel George.

INSTRUCTIONS: tick in the box or fill the gaps where applicable.

Name _____ (optional) Occupation _____

Sex _____ Male Female

Marital status _____ married Separated/divorced

SECTION A

1 – What is your highest level in education?

- a) Primary level
- b) Secondary level
- c) College level
- d) University level

2- Between what ages were you married?

- a) 13 -18 years old
- b) 19 – 23 years old
- c) 24 – 28 years old
- d) 29 and above yrs old

3- For how long have been married?

- a) 1—5yeas
- b) 6—10years
- c) 11—15 years
- d) 16 years and above

4- Should a family have a head? If yes should the head be:

- a) male
- b) Female
- c) Both
- d) Cannot really tell

5-If no, explain.....
.....
.....
.....

6- Who makes decisions in your marriage most of the time?

a) wife
Why?.....
.....

b) husband
why?.....
.....

c) outside
consult why?.....
.....

d) together
why?.....
.....
.....

7- What do you think about marriage experience?

- a) Is it a good experience?
- b) An oppressive experience
- c) Subjection to masculine authority
-

d) Subjection to female authority

e) Any other comment based on your marriage experience?.....
.....
.....

8 – Are you aware about the struggle for gender equality which is being promoted by women movements? Yes No

If yes, how does it influence your behaviour in your marriage especially when it comes to responsibilities and duties?.....

9 – What happens when one claims for equality in a Christian marriage?

- a) Expect resistance from husband
- b) Can't just claim
- c) Expect respect
- d) Divorced or submit to the husband

10 – If no, how do you share responsibilities and roles?

- a) He makes all the decisions
- b) We consult each other
- c) I obey what my husband wants
- d) I obey what my wife wants

11- Did you go through catholic marriage preparation?

Yes No

12 – If yes for how long?

- a) 1-----3 weeks
- b) 4-----6 weeks
- c) 7-----9 weeks
- d) 10---12weeks

13- How did you find these marriage instructions?

- a) Interesting
- b) Scriptural based (bible teaching)
- c) Helpful
- d) Emphasized on male supremacy

e)

Others.....
.....
.....

14 – What do you think usually brings problems in marriage?

- a) Unfaithfulness
- b) Lack of submission by the wife
- c) Husband imposing his will
- d) Wife imposing her will
- e) Other.....

15 – As a well married Christian couple, what would you say about today’s call for gender equality in marriage bond?.....
.....
.....

16 – Catholic Teaching on marriage has caused a lot of women to submit to their husband in fear of going against marriage vows as taught by scripture. What is your comment?.....
.....
.....

17 – “Christianity does not allow women to be equal with men” what is your opinion over such a statement?.....
.....
.....

18 – How could Christian marriage preparation sessions be made more useful?.....
.....
.....

19 is the catholic teaching rigid and conservative towards the women movement call for gender equality at all levels of life? How and why?.....

20 – What is your opinion on gender roles in marriage?

- a) Men and women have to stick to traditional taught roles
- b) All roles should be gender neutral
- c) Women should submit to their husbands
- d) Equality should be observed in all relations.

SECTION B

1 – In which category are you?

- a) On separation
- b) Divorced
- c) Married
- d) Widowed

2 – For how long were you married?

- a) 0 ----- 12 months
- b) 1-----5 years
- c) 6-----10years
- d) 11 and above years.

3 – What is your level of education?

- a) Primary level.....
- b) Secondary level
- c) College level
- d) University level
- e) Non of the above.

4 –What was the main problem for your marriage to be in this circumstance?.....

.....
.....
.....
5 -What do you understand by sacrament of marriage?.....

.....
.....
.....
6 - What does the bible teach about marriage?.....

.....
.....
.....
7- what do you think are the causes of separations and divorces among the Christians couples?.....

.....
.....
.....
8 –Do you think women should be equal to men in marriage?.....

.....
.....
.....
9- What would you suggest should be taught during marriage preparation sessions in terms of the position of women and men in marriage?.....

.....
.....
.....
10 - How should catholic couples integrate the call for gender equality and Christian traditional beliefs in the socialization of their children?.....

.....
.....
.....
THE END.

THANKS FOR YOUR COOPERATION AND GOD BLESS YOU.

A PPENDIX 2: INTERVIEW GUIDE FOR PARISH PRIEST (SET B)

Good morning / afternoon

My name is Ngulube Emmanuel George, a Masters Degree student in gender studies at the University of Zambia, school of humanities and social sciences. I am conducting an assessment on the effects of the struggle for gender equality on Christian marriages. I will appreciate if you could kindly answer the questions with a sincere heart and thanks once more for your time. Be rest assured of confidentiality on whatever you respond.

- 1) For how long have you been ordained and how many years have you been in this parish?
- 2) Are you a marriage counselor?
- 3) What procedure does your parish follow when it come to marriage preparation?
- 4) Since you came here, have you ever come across couples almost divorcing due to marriage problems?
- 5) How many couples do you talk to on average per month trying to settle differences?
- 6) Are those problems any near to power struggle leading to oppression?
- 7) What is your comment over a claim that Christianity is somehow to a greater extent to blame for perpetuating patriarchal dominant behaviours in marriages resulting into oppression of women, e.g. by emphasizing the teaching of St Paul to the Ephesians.
- 8) Who does marriage counselling in your parish and how has it been?
- 9) Could marriage preparations be improved any better from the way things are at the moment.
- 10) Do you have any advice to married couples on the teaching of gender equality in marriage in relation to the teaching of the church?

END OF INTERVIEW

THANKS.

APPENDIX 3 FOCUS GROUP DISCUSSION GUIDE FOR COUPLES (marriage encounter group)

DATE:.....

TIME:

NUMBER OF PARTICIPANTS.....

CATEGORY OR CHARACTERISTICS OF PARTICIPANTS.....

.....

Introduction/

Introduction by the researcher

Introducing the topic and the aim of the FGD

House keeping/rules

- Assurance to keep confidentiality
- Respect each others point of view
- Openness in order to build and come up with alternatives
- Speak through the chairperson
- Cell phones on vibration/silent or off.

1) Each participant introduced her/himself touching on

- Duration in marriage
- Occupation and how they feel to be part of the discussion

2) What do you understand about Christian marriage?

3) What do you understand about submission as preached by leaders of the church quoting St Paul the Apostle in Ephesians 5 and also in Genesis creation story?

4) How do you understand the sacrament of Christian marriage?

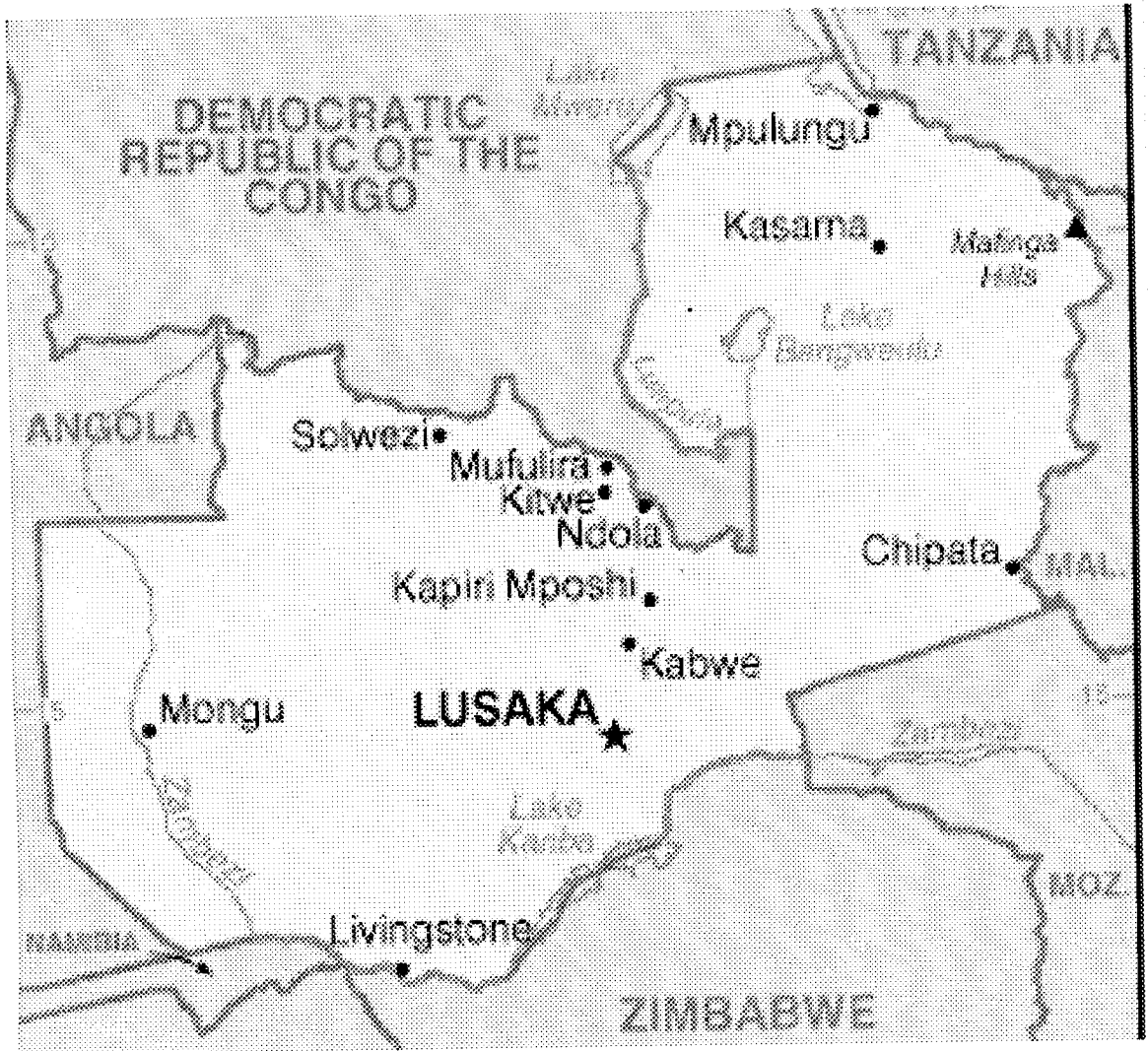
- What makes it different from customary or statutory marriage Acts
- How have you understood the catholic teaching on marriage compared to customary traditional marriages in other ways your own tribal practice of marriage ritual?
- Is catholic teaching on marriage fair or somehow it encourages male dominance?

- What do you understand by Gods Love and justice within marriage?
- 5) Is marriage the same as it was few years ago?
 - 6) Why marriage problem, divorces or separations in our midst have increased?
 - 7) Do you know anything about gender equality and how do you relate it to your marriage experience as Catholics? And these days there are a lot of gender debates and fights over roles in marriages have brought a lot of confusion in families! What is your comment?
 - 8) Why do we experience marriage abuse and yet we are Christians and what is your comment on women who feel oppressed by their spouses and can not report?
 - 9) How do you share responsibilities in your home, for instance, who decides what to spend the income on?
 - 10) What can we do to prepare young people to attain a happy marriage bond?
 - 11) Why is it that men tend to dominate in decision making either in a home or at church organizations?
 - 12) Why do women tend to keep quiet or hesitant to make decisions in the homes and even at Church?
 - 13) Any other contribution about marriage in the midst of the call for gender equality.

THE END

THANKS VERY MUCH AND GOD BLESS

APPENDIX 4. THE MAP OF ZAMBIA (Lusaka town spotted with an X)



Source: www.infohub.com/maps/zambia-map_70.html