

Factors influencing Sexuality and Child Marriage among adolescents in Chadiza District, Eastern Province of Zambia

BY

CHARITY DAKA

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN GENDER STUDIES.

THE UNIVERSITY OF ZAMBIA

LUSAKA

© 2022

DECLARATION

I, Charity Daka, do hereby declare that this study report is original and is an outcome of my own effort and that the content has not been presented before to the University of Zambia or elsewhere for academic qualification. I generated the figures, graphs, and statistics contained in the report except for those whose origin has been acknowledged. The views and opinions expressed in this report do not in any way represent those of the University of Zambia.

Signed _____ Date _____

CERTIFICATE OF APPROVAL

This dissertation by Charity Daka has been approved as partial fulfilment of the requirements for the award of the Degree of Master of Arts in Gender Studies by the University of Zambia.

Examiner 1

Name:.....

Signature:..... Date.....

Examiner 2

Name:.....

Signature:..... Date.....

Examiner 3

Name:.....

Signature:..... Date.....

Chairperson

Board of Examiners

Name:.....

Signature:..... Date.....

Supervisor

Name:.....

Signature:..... Date.....

ABSTRACT

Child marriage is a global, continental and national problem. Typically, it cuts short or ends a girl's education, compromises her reproductive rights, sexual health, future employment and earnings as well as perpetuates personal and community poverty. Zambia has one of the highest child marriage rates in the world with 42% of women aged between 20-24 years married by the age of 18 with 60% of the cases of child marriages coming from Eastern Province. Zambia is ranked 16th amongst countries with the highest rate of child marriage in the world (CSO,2010). It is from the above scenario that this study was carried out to establish factors affecting sexuality and child marriages in Chadiza district of Eastern province.

A mixed method approach was applied. A sample size of 150 adolescents comprising 100 females and 50 males was determined. The study was conducted in Chadiza Rural District of Eastern Zambia. Data was collected using a structured interview questionnaire for quantitative data and a follow-up focus group discussion for validation of data. Participants were selected by using Simple random sampling in the purposively selected villages. Quantitative data was analysed using SPSS v 23.

The study established various factors influencing sexuality and child marriages in Chadiza District. According to the findings, the level of education, employment status of both parents/guardians and children, level of knowledge about legal age of marriage, age at first sexual intercourse, age at first marriage and cultural practices such as initiation ceremonies affected the sexuality and child marriages of adolescents in Chadiza. The study further revealed that there were a number of gender norms that were socialized by the adolescents as they grew up. Although 90% of respondents felt that both girls and boys were considered as important, there was an indication that the majority (53%) felt that boys and girls should not take equal responsibility for household chores, but girls should take more chores than boys.

Therefore, the government, cooperating partners and other stakeholders need to enhance the provision of reproductive health services to include through other forms of informal institution of socialization. While appreciating the role played by initiation ceremonies in preparing the adolescents for adult responsibilities, there is need to restructure the curriculum for initiation to include sexual reproductive health rights. This will help equip adolescents with age appropriate messages that will help them refrain from high risk behavior.

DEDICATION

This dissertation is dedicated to my husband Tobias Phiri, who has been a pillar. My Children Charles Phiri, Gloria Phiri, Tobias Phiri Jnr and Severiano Phiri for the time they endured my absence. My sister Rosaria Daka for the continued encouragement and support.

ACKNOWLEDGEMENTS

I would like to thank my supervisor Dr. T. Kusanthan for the supervision and valuable support throughout the journey of my study. I will be failing in my duties if I do not acknowledge all the Lecturers from Gender Studies, for their encouragement during the course of my study, I also wish to extend thanks to the people of Mwangala chieftdom for allowing me to conduct this study.

Furthermore, I wish to offer thanks to my friends and families whose names are too numerous to mention for supporting me when I was pursuing my studies.

Above all I would love to thank my God Jehovah to whom I owe my very existence.

TABLE OF CONTENTS

| | |
|--|----|
| LIST OF TABLES | ix |
| CHAPTER ONE | 1 |
| INTRODUCTION | 1 |
| 1.0 Background to the study | 1 |
| 1.2. Statement of the Problem | 5 |
| 1.3 General Objective | 6 |
| 1.4 Research Questions | 6 |
| 1.8 Significance of the study | 6 |
| CHAPTER TWO | 9 |
| LITERATURE REVIEW | 9 |
| 2.1 Introduction | 9 |
| 2.2 Empirical Literature | 9 |
| 2.2.1 Gender norms and Socialization about sexuality and child marriage | 9 |
| 2.2.2 The Influence of cultural practices on sexuality and Child Marriage | 14 |
| 2.3Theoretical Framework | 19 |
| 2.3.1The Implicit Theory | 19 |
| 2.3.2 Cognitive Process Theory | 21 |
| RESEARCH METHODOLOGY | 23 |
| 3.1 Introduction | 23 |
| 3.9 Data analysis | 26 |
| PRESENTATION OF FINDINGS | 29 |
| 4.1 Introduction | 29 |
| 4.2. Background Information of the Respondents | 29 |
| 4.2.2 Equality in Male and Female Gender Roles | 34 |
| 4.3 Factors influencing Sexual behaviors among adolescents | 35 |
| 4.3.6 Reasons for getting married by Gender | 38 |

| | |
|--|----|
| 4.5. Knowledge and Attitude towards Child Marriage | 49 |
| CHAPTER 5 | 53 |
| DISCUSSION OF RESEARCH FINDINGS | 53 |
| 5.0 Introduction | 53 |
| 5.1 Background Information | 53 |
| 5.2 Factors influencing child marriages in Chadiza | 54 |
| 5.2.1 Gender norms associated with child marriages | 54 |
| 5.2.2. Age at first intercourse and age at first sexual marriage | 55 |
| 5.2.3. Level of education | 55 |
| 5.2.4. Employment Status | 56 |
| 5.3. Cultural sexual practices and child marriage | 57 |
| 5.3.1 Initiation Ceremonies. | 58 |
| 5.3.2 Knowledge about legal age of marriage | 58 |
| 5.3.3 Coerced sex | 59 |
| 5.4 Influence of Perceptions and attitudes on sexuality and child pregnancies among adolescents | 60 |
| CHAPTER 6 | 61 |
| CONCLUSION AND RECOMMENDATIONS | 61 |
| 5.0 introduction | 61 |
| 5.1 Conclusion | 61 |
| 5.2 Recommendations | 62 |
| BACKGROUND CHARACTERISTICS | 61 |
| Appendix 2 | 73 |
| In-depth Interview Guide | 73 |
| Appendix III: LETTER OF CONSENT TO RESPONDENT | 75 |

LIST OF TABLES

| | |
|--|----|
| Table 1: Percentage of gender of respondents..... | 23 |
| Table 2: Percentage of age descriptive statistics of respondents by gender..... | 24 |
| Table 3: Percentage of Employment by gender of respondents..... | 25 |
| Table4: Percentage of Marital status of parents/guardian to respondents by gender..... | 25 |
| Table 5: Percentage of Religious denominations of respondents by gender..... | 26 |
| Table 6: Percentage of ethnicity of the respondents by sex..... | 26 |
| Table7: Percentage of perception of equality between boys and girls by gender..... | 26 |
| Table 8: Percentage of age at first intercourse by gender..... | 28 |
| Table 9: Percentage of reasons for engaging in sexual intercourse by sex..... | 28 |
| Table 10: Percentage of reasons for having unprotected sex by gender..... | 29 |
| Table 11: Percentage of persuaded to have sex gender..... | 29 |
| Table 12: Percentage of respondents being coerced to have sex by gender..... | 30 |
| Table 13: Percentage of reasons for getting married by gender..... | 30 |
| Table 14: Percentage of preferred age of marriage of respondents by gender..... | 31 |
| Table 15: Percentage of choice of marriage partner by gender..... | 32 |
| Table 16: Percentage of respondent's number of children..... | 32 |
| Table 17: Percentage of reasons for engaging in child marriage by sex..... | 33 |
| Table 18: Percentage of preferred age of marriage by gender..... | 34 |
| Table 19: Percentage of prevalence of child marriage in the community by sex..... | 38 |

LIST OF FIGURES

| | |
|---|----|
| Figure 1: Level of Education of respondents by Gender..... | 24 |
| Figure2: Percentage of the Community about Girls who become pregnant before marriage..... | 33 |
| Figure 3: Cultural sexual practices and child marriage..... | 34 |
| Figure 4: Age of the respondents at initiation..... | 35 |
| Figure5: Reasons for undergoing initiation ceremony..... | 36 |
| Figure 6: Understanding of the term child..... | 38 |
| Figure 7: Knowledge of legal age of Marriage..... | 39 |
| Figure 8: Expectation and Motivation for getting before legal age..... | 40 |
| Figure 9: Attitude of the respondents towards Child Marriage..... | 41 |

ACRONYMS

| | |
|--------|--|
| CSAC | Child Sexual Abuse Clinic |
| CSAAS | Child Sexual Abuse Accommodation Syndrome |
| CSA | Child Sexual Abuse |
| ILO | International Labour Organisation |
| LAZ | Law Association of Zambia |
| SECASA | South Eastern Centre against Sexual Assault |
| UTH | University Teaching Hospital |
| UNICEF | United Nations International Children's Emergency Fund |
| VSU | Victim Support Unit |
| YWCA | Young Women Christian Association |
| ZCEA | Zambia Civic Education Association |

CHAPTER ONE

INTRODUCTION

1.0 Background to the study

Child marriage is a global, continental and national problem. Child marriage can have devastating consequences for individual girls and their future children. Typically, it cuts short or ends a girl's education, compromises her reproductive rights, sexual health, future employment and earnings and perpetuates personal and community poverty. Globally, more than one in four girls is married as a child before the age of 18. In East and Southern Africa, the share is 36 per cent, and 10 per cent of girls in the region are married by age 15. The Covid 19 pandemic has also compounded this problem, further by relegating up to 10 million more girls to being child brides (United Nations Children's Funds, 2021).

Child marriage is often the result of entrenched gender inequality, making girls disproportionately affected by the practice. Globally, the prevalence of child marriage among boys is just one sixth of that among girls. Suffice to say Child marriage robs girls of their childhood and threatens their lives and health. Girls who marry before attaining the age of 18 years are more likely to experience domestic violence and less likely to remain in school. It has also been noted that married girls often have worse economic and health outcomes relative to their unmarried peers. This is eventually passed down to their own children, further straining a country's capacity to provide quality health and education services (United Nation Fund for Population, 2016).

In Western and Central Africa, about 42 percent of women are married as children. Further, it is reported that Africa is home to 15 of the 20 countries with the highest rates of child marriage in the World. It is argued that all African countries are faced with the challenges of child marriage, whether they experience high child marriage prevalence, such as Niger (76%) or lower rates like Algeria (2%) (United Nations Children's Funds, 2014).

The prevalence of child marriage in East and Southern Africa is at 36 percent, higher than the global average, and 10 percent of girls in the region were married before age 15. However, the prevalence varies within and among countries from 52 percent in South Sudan to 6 percent in South Africa. In 12 countries in the region the prevalence of child marriage is greater than 30 percent. In all other regions of the world, current rates of progress mean that the number of child brides is declining each year. This is not the case in Africa. In fact, even doubling the rate of reduction in child marriage would not be enough to reduce the number of child brides.

A growing population combined with a slow decline in the practice of child marriage in Africa will put millions of girls at risk. If current trends continue, almost half of the world's child brides in 2050 will be African.

The devastating effects of Child marriage on individual girls and their (future) children cannot be understated, typically, it brings an end to the prospects of good life for those involved. According to the Central Statistics Authority of Ethiopia (2000) a lack of education is just one of the many results of child marriage. The opportunity to attend school is limited. In fact, seventy-nine percent of girls under the age of fifteen do not have an opportunity to go to school, International Center for Research on Women (2005).

Early marriage compromises her reproductive rights, sexual health, future employment and earnings, and perpetuates personal and community poverty. While gender inequality, poverty, tradition and lack of education are acknowledged as root causes of child marriage, UNICEF (2021) report showed a rich diversity in how child marriage is interconnected with local traditions and rites. These include female genital mutilation, notions of family honor, puberty (menarche), virginity, parental concerns surrounding premarital sex and pregnancy, dowry pressures, the perception that marriage provides protection from Human Immunodeficiency Virus (HIV) and other sexually transmitted infections, and the desire to secure social, economic or political alliances.

In some contexts, particularly where Women have low status, child marriage is seen as an effective way to reduce household poverty and relieve the financial burden that girls place on their families. Child marriage tends to increase in humanitarian emergencies and conflict settings. Economic shocks, such as natural disasters and protracted crises, have a direct impact on girls.

Even though statistics are known, and effects are every one's guess, the causes of child marriage are not clear. It is quite difficult to isolate a particular cause for each case of child marriage. It is not clear why child marriage is so common in rural areas than in urban areas. It is also not clearly explained why girls and women suffer the most consequences of child marriage than boys and men. It seems there are factors that act simultaneously on the victim of child marriage. However, according to Montazeri et al, (2016) these factors could be sociological; norms, beliefs, gender, cultural practices and religion on one side and economic

difficulties (poverty) on the other side. Montarezi pointed out that these factors operate simultaneously on adolescents and forces them to go into early marriage.

Child marriage has far reaching negative impacts on the prosperity of society. The scourge has life-threatening health consequences for girls such as complications in pregnancies, injury during delivery, maternal death, obstetric fistula in young women and deaths resulting from gender-based violence. Child marriage has socio economic consequences; child marriage denies girls their right to education, miss the skills, knowledge and employment prospects that would enable them to lift their family out of poverty and contribute to their country's economic development and prosperity. Child marriage promotes gender inequalities in society; child brides are unable to assert their wishes especially in family planning and safe sex relations and consequently more vulnerable to Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome and other sexually transmitted diseases (Montazerietal,2016).

Furthermore, statistics show that although child marriage affects all girls, those with less education, living in rural areas, and in the lower wealth quintiles are more susceptible than those with higher education, living in urban areas, and in the higher wealth quintiles (GirlsnotBride,2014).

However, according to a study on early marriage conducted by UNICEF in Jordan, Palestine and Syria in (2014), it is reported that there were a number of what the researcher called "compelling circumstances" that cause early marriages. Some women who got married before the age of 18 indicated that they were forced into early marriage when they fell pregnant and that they felt there would be no one to marry a girl who fell pregnant before. As a result, young girls are forced into early marriage for fear of remaining unmarried for life after falling pregnant in their teens. Another reason considered as compelling circumstance is abuse in homes where girls live or by the extended families they live with. Some girls indicated that they got into early marriage to escape from the abuse from their families and extended families (UNICEF, 2014).

Another related study on married girls' perspective about child marriage from the Focus Group Discussions in Iran revealed that some factors such as cultural family structure, low authority, and response to needs (poverty) influenced the participants' decision-making and propelled them to marry. Indeed, these factors exerted the hidden forces that persuaded the participants of early marriage (Montazeri et al, 2016). Early marriage was a norm transmitted to the

participants as the next generation. Moreover, religious beliefs and socio-economic difficulties led the participants' families to prefer that their daughters should marry early. In poor families, girls also preferred to marry as an escape from socio economic difficulties.

Sociologically Marcus and Harper (2015) identify some gender norms as greatly contributing to child marriage. They however argue that norms in themselves do not bring about child marriage but their manifestations. One such norm is social expectations (norms) concerning the appropriate age of marriage. These expectations often reflect by observation of what the majority of others do (a descriptive norm) and fear that girls who marry 'late' may not find a husband. Others include cultural and/or religious values emphasizing virginity, which encourages marriage in adolescence or before, and girls' future roles as wives and mothers, which can limit girls' aspirations and parents' aspirations for the daughters. Son bias, is yet another norm that manifest child marriage which as well affect their resources invested in girls' education and can lead to families viewing girls and their marriage ability as an 'asset' to be traded at the appropriate time, and boys as worth investing in as they will stay in the parental home.

Zambia has not been spared from the scourge of child marriage. It has one of the highest child marriage rates in the world with 42 percent of women aged 20-24 years married by the age of 18 (CSO,2010). Zambia is ranked 16th amongst countries with the highest rate of child marriage in the World (UNICEF, 2016). Although the Marriage Act establishes a legal age for marriage, and the Penal Code considers sex with a girl under 16 years an offence in Zambia, these provisions have not been effective, especially in rural areas where customary law seem to be over riding the Constitutional Law (UNICEF, (2015).

The Demographic Health Survey (DHS 2002, 2007) reports that an estimated 42 percent of 20-24-year-old females were married by age 18 in Zambia. The report shows that among those aged between 15–19 years adolescents, 16.5 percent of girls are married compared with 1 percent of boys. Among 20–24 year – olds who are already married, 31.4 percent of females were married before age 18 as compared with only 2.2 percent of males (ZDHS 2014, CSO, MOH, and ICF International 2014).

It is also reported that the prevalence rate in Zambia is highest in Eastern province (60%) followed by Luapula (50%), Northern (48%), North Western (47%), Southern (38%) and Western (48%). The two urban Provinces with the least prevalence rates are Copperbelt (32%)

and Lusaka (28%). Although the national prevalence now stands at 31%, (ZDHS,2014) it is reported that the Eastern Province of the country still has the highest rate of child marriages. Therefore, this paper endeavored to explore and explain factors associated with sexuality and child marriages in Chadiza of Eastern Province in Zambia.

1.2. Statement of the Problem

It is a dream of most parents that children complete school and marry at an age where they can be self-sustaining in an event of any unforeseen circumstance befalling the marriage union they may enter (UNICEF,2015). However, child marriage is a growing social problem and a menace to the development aspirations parents hold. That is, children are married off at a very young age, forfeiting all their future aspirations and dreams of being independent.

This is despite the availability of laws such as the Marriage Act of Zambia that prescribe the minimum age of couples entering marriage, the Penal Code Amendment Act of 2003 that prohibits anyone to have sex with a person younger than 16 years, and the vigorous campaigns against the scourge being conducted by the government and other stakeholders, the prevalence of child marriage is still alarming in Zambia. According to Ministry of Chiefs and Traditional Affairs, (2013), the scourge has therefore been referred to as a ‘crisis’ of the nation.

The increased number of cases of child marriages coupled with non-examination of gender norms, attitudes cultural beliefs on sexuality continues to pose a danger to our adolescents. This is because they would drop out of school and have their dreams shuttered (World Vision,2015). In the long term, child marriage is a wide spread violation of human rights. It is an impediment to social and economic development (Jenniferetal.,2015). Depriving a girl child of the opportunity to learn, limiting her prospects for employment and her capability to gain useful skills (Khanna, Verma, & Weiss 2013) or vocational training (UNESCO 2012) for the formal labor sector, for sure impacting her life-long earning potential.

Additionally, potential shifts in household consumption away from economically beneficial investments tend to be prevalent among those with lower levels of education. Not only does lack of education attainment deprive individual girls of voice and agency, and reduce their learning and earning potential in the long term, but lack of formal education also has intergenerational effects affecting her children's educational attainment, nutritional status, and physical health. Therefore, this study endeavors to examine factors influencing sexuality and child Marriage in Eastern Province. There has been no other similar studies conducted in Chief Mwangala area in Chadiza district. To achieve this aim, the study was guided by the following objectives:

1.3 General Objective

The main objective of the study was to examine factors influencing sexuality and child marriage among adolescents in Eastern Province.

1.3.0 Specific Objective

The study sought to meet the following specific objectives;

1.3.1 To explore factors associated with sexuality and child marriage among adolescents in Chadiza.

1.3.2 To establish the perception, attitudes of adolescents towards sexuality and teenage pregnancy.

1.3.3 To explore social cultural norms associated with sexuality and child marriage among adolescents.

1.4 Research Questions

1.4.1 What factors influence the sexuality and child marriages of adolescents in Chadiza?

1.4.2 How do perception and attitudes of young people influence child marriage and teenager pregnancy in Chadiza?

1.4.3 What cultural practices on sexuality are associated with child marriage?

1.8 Significance of the study

The study provided some insights in to factors influencing sexuality and Child marriage. This study also served as a basis for coming up with interventions, raising awareness, and sharing policy implications or perhaps favoring policies that are in tandem with the objectives of the study. That is, the study may help to come up with evidence around the practice, which will in turn inform policy dialogue and help in raising awareness of the scourge of early marriages. These include gender-transformative interventions and advocacy, as well as potential community-based campaigns.

Further, the study shall also make a great contribution to the literature on factors influencing sexuality and child marriages in Zambia. This will fill the gap which has existed on the issue of child marriage. The research will also provide appropriate information to stakeholders on how best to address the problem, and serve as a source of guidance to researchers attempting to engage in similar studies.

1.8 Operational Definition

In academia, it is prudent that the key words, that form the building blocks of the subject matter are identified and clearly defined in clear and simple language. Doing so is well thought-out to be of assistance as it essentially makes the readers appreciate concepts when they keep re-appearing in the text later. Moreover, it gives room for the writer to posit a synthesis and if possible, provide a unitary position on what could be the best meaning from a sea of definitions if at all they exist. In this study, the key definitions of concepts used are given here under.

1.10 Attitude

This is the predisposition or tendency to respond positively or negatively towards a certain idea, object, person, or situation. Attitude influences an individual's choice of action, and responses to challenges, incentives and rewards. Attitude can be in the form of emotions and feelings, belief or opinions held consciously, inclination for action and positive or negative response to stimuli. Social Psychologists argue that attitude is largely influenced by social structure and social environment (Bohneretal, 2011).

1.10.1. Gender

It refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and many other aspects modify gender roles. The concept of gender is vital because, applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever (Ferrante, 2008, Giddens,2009).

1.10.2. Child Marriage

In the context of this study, Child Marriage was defined and guided by the international instrument Article1 of the Convention of the Rights of the Child (CRC), which defines a Child as any human being below the age of 18 years. In addition, Article 16(2) of the Convention of the Elimination of Discrimination against Women (CEDAW defines Child marriage as those

marriages constituted couples below the age of 18. Child marriage in this study was defined as any marriage where at least one of the parties is under 18 years of age.

1.10.3 Culture

Culture is the whole set of things, ideas and beliefs that are passed from generation to generation and is changed overtime.

1.10.4 Norms

According to Young (2014) norms are informal rules resulting from a pattern of behaviour or standard behaviour that people do not necessarily meet. Young argues that norms come with social sanctions or social rewards or indeed social approvals. For example, early marriage and initiations are considered as normal experience, such that those who may fail to undergo initiations are gossiped and considered as misfits in society. Norms have social functions in society such as upholding social order. For instance, gender norms which preach that the practice that men and women are different from boys and girls hence, should be treated differently in society, creating gender inequality.

1.10.5 Social Norms

Social norms, or mores, are the unwritten rules of behavior that are considered acceptable in a group or society. Norms function to provide order and predictability in society. On the whole, people want approval, they want to belong, and those who do not follow the norms may suffer disapproval or may even be deemed out casts from the group and the community. Social norms help to keep society functioning, not just with direct rules but also expectations. When people know what is expected of them, they tend to comply. While some people seek to be different, most just want to be part of the group. Norms can change according to the environment, situation, and culture in which they are found, and people's behavior will also change accordingly. Social norms may also change or be modified overtime.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter discusses literature relating to sexuality and Child Marriages. The literatures presented are theoretical literature, related literature and empirical literature. This is useful in identifying the methodology to adopt and helps the current study to be placed in broad literature thereby contributing to the body of knowledge. The theoretical literature will be presented first, before presenting related and empirical literature.

2.2 Empirical Literature

The literature revealed has been presented in terms of themes to give the reader guidance on the various factors associated with sexuality and child marriages.

2.2.1 Gender norms and Socialization about sexuality and child marriage

It is generally argued that gender norms in society may help maintain inequalities in accessing resources and power. Many people have vested interest in upholding discriminatory gender norms. Adult men for instance may benefit most, but adolescent boys also have a stake in norms that deal with them better than girls. They have more power, more freedom, better access to resources, and a promise of substantially more power in adulthood. Older women can also have a stake in upholding discriminatory gender norms if they have benefited from the social prestige (Kandiyoti, 1988). People often misperceive how far they benefit from existing gender norms, and/or see these inequalities as natural and not open to change. Marcus and Harper, (2014) argues that, those discriminatory gender norms are not only upheld through the rules of behavior in everyday life that children quickly internalize at home, school, in workplaces, at markets, and in other public places but also by wider social institutions.

These include organized religion, traditional social structures (e.g. chiefs' courts), education systems and the media. Efforts to replace discriminatory gender norms with more equitable attitudes and practices therefore, need to change how the norm is promoted and reinforced across all these institutions and settings.

Across the four (4) countries, ICRW's research echoes the above existing literature by affirming that child marriage is rooted in inequitable gender norms that prioritize women's roles as wives, mothers, and household care takers, resulting in inadequate investments by families in girls' education. It is argued that these discriminatory norms interact closely with poverty and a lack of employment opportunities for girls and young women to perpetuate

marriage as a seemingly viable alternative for girls. It is also reported that in the African study sites (Kenya, Senegal, Uganda, and Zambia) that sexual relations, unplanned pregnancy, and school dropout often precede child marriage, which differs from much of the existing evidence on child marriage from South Asia. The study further explains that, unlike South Asia, where family members typically determine the spouse a girl will marry, most girls in the Africa study settings have greater autonomy in partner choice selection. In Senegal, increasing educational attainment and labor migration, particularly by young women, has contributed to reduced rates of child marriage for girls (Petronietal2017).

In many African societies, child marriage serves to cement family, clan and tribal connections. For example, Telefa is a traditional Ethiopian practice by which a man kidnaps hides and rapes a girl and then, as the father of her unborn child, can claim marriage usually at young ages of 13 years. In South Africa, especially the Eastern Cape and Kwa Zulu-Natal ukuthwala is the practice of abducting young girls and forcing them into marriage, often with the consent of their parents. Trokosi is another traditional practice in rural Ghana, Benin and Togo that involves sending a young virgin girl to a shrine as atonement or apology for a crime committed by a family member, often a man. Since the early 1990s these practices have been under intense debate and have reduced though there are still on the rise especially in rural areas (UNICEFetal,2015).

Marcus and Harper (2015) affirms that three main clusters of gender ideologies and values underpin norms and practices concerning child marriage and education. These are son bias, Ideologies of femininity and Ideologies of masculinity.

Son bias is traditional belief and practice of valuing the boys more than girls. According to Marcus and Harper (2015) son bias reflects deep-rooted perceptions (rooted in culture and religion) of the relative roles and values of boys and girls and or men and women. Among Hmong communities in Northern Vietnam, for example, having a son to perform funeral rites and lead ancestor worship is perceived as essential to ensure the well-being in the afterlife. Son bias is often exacerbated in communities where daughters are perceived as an economic drain on the family, because they will join another house hold upon marriage, or where it is not acceptable for parents to accept financial support from their daughters.

Marcus and Harper (2015) posit that son bias can also be compounded by the fact that economic opportunities are often gendered, so parents perceive that it is more worthwhile to invest in boys as they will bring better financial returns to the family. This also contribute to parents regarding daughters as assets who can provide labour or bring in resources upon marriage, rather than as individuals with equal rights as their sons.

It is further narrated that son bias manifests itself in a range of norms and practices that lead to negative outcomes for girls. These include: unequal access to education (because parents regard boys' education as a better investment or boys as more deserving of education); a greater burden of household duties (with girls typically working longer hours and having less leisure time than boys); lower aspirations for girls' futures on the part of parents, and where girls have assimilated this bias, leads to accepting the norm as a normal situation.

The relationship between Son bias and child marriage, according to Marcus and Harpers is that when society views boys as more valuable than girls more resources are invested in boys than girls, subjecting girls to less opportunities in life hence getting married even at young age.

A second cluster of highly influential gender ideologies, values and norms are those related to girl hood and the transition to womanhood. Marcus and Harper (2015) states that value translate into commonly accepted roles and standards of behaviour for people of different ages and genders. During transition from girlhood to womanhood, girls are expected to be hard workers and learn all skills needed in womanhood life as mother and wife. Working hard is a defining feature of what it is to be a 'good' girl or woman, to the extent that it becomes the most important consideration for boys in choosing a wife.

In addition, sexual maturity (the onset of menstruation and developing breasts) signals the end of a girl's childhood and the start of womanhood, and therefore, her readiness to assume adult responsibilities and behave as an adult woman. For instance, if a girl starts having menstrual periods around nine or ten years, she stops being a child, she becomes a woman. Worse still, if she has a child even if she is only 13 years old, she is automatically considered a woman' (Kyomuhendo Bantebya et al.,2013). Suffice to say, there seems to be no recognized time of adolescence for girls in terms of the transition between childhood and adulthood, whereas for boys, there appears to be a gradual change where they are less subject to parental authority. As more and more girls who have reached puberty stage are attending school, sexual maturity is no longer such an abrupt marker of readiness for marriage or as an indicator of adult life. But in many communities, these traditions continue to influence norms about the appropriate age for marriage. According to this study these norms and values influence child marriage.

In addition, in some cases chastity and virginity at marriage are considered important elements in a girl's personal and family honor. These norms severely limit girls 'freedom of movement outside the home, girls feel they must avoid being seen in situations where they could be accused of unchaste behaviour, or where they would be at risk of sexual harassment. Limits on girls' mobility and the high value placed on virginity before marriage contributes to the

persistence of child marriage and abrogation of such norms and values come with family dishonor from society.

Birech, (2013) found that, a girl's virginity is highly valued in India, and as such, girls are often pushed into marriage at young age to ensure that their virginity remains intact; the younger the girl, the more likely she is to be a virgin. In the Indian culture, girls who break their virginity before marriage are often a laughing stock, and it is normally considered that shame would be cast on a family if it is found that the girl is not a virgin when she marries. This entails that a girl should not have casual sex until she marries.

Having children is also another aspect of a norm that is highly treasured and associated with high rates of child marriages which also increase coital frequency.

It is believed that if you marry early you are likely to have more children, and children are believed to be assets that can be used for economic benefit especially in old age, and commands some social recognition in society (Clark, 2004).

Traditional or idealised norms of masculinity are often defined in opposition to norms of femininity. As much as boys are taught to be hard workers, in some societies may condone sexual harassment as boys prove themselves to their peers and can reinforce a vicious cycle of girls' limited mobility as they seek to avoid places where boys congregate and where they might be harassed.

Norms of masculinity include being virile (interpreted in different contexts as freedom to have more than one sexual partner, and fathering many children, particularly sons). Norms of masculinity sometimes condone physical violence against women and girls in certain circumstances, and particularly once a girl is married. This norm of masculinity may entail men (owing to their physical built) force girls to marry them even in their young age (Jonesetal, 2014)

Socialization plays a very important role in transmitting values and beliefs from one generation to another in every society. Socialization entails the process of internalizing the norms and values of society by a member of that particular society (Giddens, 2009). This process starts from birth to death of a person. It is a social process that involves learning and unlearning of values, beliefs, norms and practices of society. One social value a person learns in life is gender. Gender simply means the expectations of a particular sex by a particular sex.

In a study to investigate the effect of childhood on adults' opinions of gender roles, it was found that gender and gender roles was a prescribed status internalised by an individual from the time one is born to death. The opinions of gender roles are and behaviour in one's adulthood is merely a reflection of what one learnt in his childhood. It was also found that the socialisation

of gender roles, opinion about gender and behaviour portrayed by an individual are not only reinforced by family but also other social institutions such as media and education system (Chartschlaa, 2004).

Similarly, sexuality and sex roles are social elements of society which are internalised by individuals. Child marriage as a social issue is also thought to be learnt by members of society in the same manner as other social issues.

Child Marriage can also be understood from the perspective of a social norm. According to Marcus and Harper (2014), social norms are difficult to change because they are held by complex social structural arrangements and several factors acting at the same time. They argue that changing social norms requires action on more than one factor that perpetuate a particular social norm simultaneously. They further, contend that, through a social process of socialization, a social norm is internalized from childhood to adulthood. Therefore, child marriage like any other social norm could be addressed by acting on more than one underpinning factor simultaneously. They identified factors such as customs, perception of what is held as true based on religious, traditions, political and economic factors that maintain such social norms (Marcus and Harper,2014).

In an article to understand the gender socialization process in early adolescence in Shanghai China, it was found that parents teach their children to adhere to gender norms. This was also true even to those gender norms that perpetuate inequality in society and this reflected a patriarchal nature of Chinese society. It was found that even though gender norms may vary from society to society there was social construction of gender norms. It was revealed that through interaction with social ecological process such which included political and economic systems, children learn and internalize unconsciously so many gender norms. The article suggests that since parents are principal transmitters of gender norms, interventions against these norms should not only target children but must be brutal to parents as well. (Basuet'al2017).

It is generally agreed that adolescence is a critical period in the development of gender attitudes and behaviours which have life-long effects. Neetuet'al (2017) explain that rapid changes that take place during adolescents provide opportunities for the development and implementation of policies and programmes which can influence the gender socialisation process in order to maximise positive outcomes. Therefore, it is suggested that empowering young people (especially girls) with information, skills and social support to challenge negative norms, and fostering an enabling environment in which to challenge gender norms as well as, working

with men and boys directly can help change attitudes and beliefs. It recommends for holistic policy and programmes approach around inappropriate gender socialisation in adolescence.

2.2.2 The Influence of cultural practices on sexuality and Child Marriage

Initiation rite consists of one or more prescribed ceremonial events, mandatory for all girls of a given society, and celebrated between their eighth and twentieth years (Richards1956).

Historically, initiation ceremonies that entail these rites of passage of girls into womanhood were largely associated with marriage. For most traditions in Zambia, this usually happened when a girl came of age, usually during her adolescent years. The girl would be handed over to a traditional counselor in order to be initiated into womanhood.

Traditional rites of passage, Female genital mutilation or cutting (FGM/C), also known as female circumcision, and similar rites of passage are linked to early marriage in some traditional African contexts, such as the Masai communities of Kenya and Tanzania. FGM refers to the cutting and partial removal of a girl's genitalia. It is compulsory for social inclusion in some ethnic groups. In Kenyan tradition, a Masai girl is considered mature only after FGM has been performed, usually between the age of 7 and 14 years. After this rite, the girl is quickly married off in order to fetch a dowry (UNCEF, etal2015)

According to a research conducted in Chiradzulu in Malawi, initiation ceremony marks a passage from childhood to adulthood. In Malawi, female initiation involves young girls of age between 10 and 15. The ceremony takes a period of about two weeks in a hut away from their homes during which period they are not allowed to go out of that hut. Young girls are taught how to appease a man sexually without using a condom and that they should practice what they are taught immediately upon concluding with initiation or else their bodies will be dry and brittle for life. In most cases young girls become pregnant and because of fear of bringing dishonour to their families they are forced to marry (Ahmed 2014).

Initiation ceremonies reinforce gender and sexual identity in young girls. The stage of initiation represents the ultimate step to adulthood and loss of child innocence. In a study on female initiation rituals and sexuality in Northern Mozambique it was found that during initiation ceremony girls were taught about sex and how to appease a man during sexual act. They were taught that failure to do so would attract a social disapproval. Young girls were taught about the complementarities between man and woman and this conveyed the reproductive role of sexual act. They had to keep what they learnt as a secret to themselves (Bagnol 2011).

Nangoma, (2013) also adds that initiation ceremonies in Zambia such as ‘Chinamwali and Nyau of Eastern Province have a strong influence on child marriages. These practices tend to influence the young people to desiring marriage as they feel ready for marriage after the rites. In support of this, Gillianetal. (2015) also established that initiation ceremonies involving preparation of children for marriage influence child marriages. Children are often initiated into such practices as early as 12 years and the training creates an attitude that such children are ready for marriage.

Similarly, in Chibombo District, particularly in Chamuka, Chisungu (an initiation rite) is highly practiced among the Lenje ethnic grouping. Chisungu is Lenje name that refer to an initiation ceremony that prepares young girls into adult life particularly marriages. Young girls are initiated into Chisungu when they reach puberty. During this ritual passage, girls are kept indoors and taught how to sexually satisfy a man and also how to observe certain traditional customs and beliefs in marriage amongst other things. The information given to the young girls make them feel they are ready to go into marriage, thus, these thoughts are given to them at young age (Yowela 2016).

Mutale (2017) in a study to explore the significance and resilience of *Chinamwali* initiation ceremony of the Chewa people of Katete found that initiation ceremony plays a major role in the Chewa tradition. Mutale argues that in addition to sexual lessons to the young girls, the ceremony also helped to transmit values and traditions of culture from generation to generation. She further explains that *Chinamwali* also help to regulate girls in their morals in the sense that they learn to respect elders and how to behave in the community. Despite few bad practices in initiation ceremony Mutale recommends that *Chinamwali* Ceremony could be a platform for change of bad practices.

Richards (1956) supports that *Chisungu* initiation ceremony of the Bemba girl is practiced because it prepares the girl for marriage and changing her status from a girl to a woman. Here ports that sexuality is taught in-line with reproductive role in a girl’s womanhood stage. He adds that the ceremony is done to ensure that a girl is safe during marriage and child delivery. Therefore, in a way, he argues, *Chisungu* Ceremony is conducted to prepare young girls for marriage roles.

Zimba (2016) also adds that for most traditions in Zambia, initiation meant a girl has come of age, which usually happened during her adolescent years, she would be handed over to the Traditional Counsellors in order to be initiated into womanhood. This is characterized by teachings which are done in seclusion and could last a few days to about a month depending on the cultural inclination of the girl. It is during these secluded teachings that the young girl

is taught among other teachings, hygiene, respect for elders, lady like behavior and many other aspects related to her gender and age. In some cultures, the girl is taught marriage etiquette as well as how to sexually appease the husband.

Although his study did not dwell on the relationship between Initiation and child marriage, Kangwa (2011) agrees with other scholars that initiation ceremonies in Zambia mainly prepare young girls for sex and marriage. Through female initiation rites, positions of power and social relations within the society are demonstrated. He reports that the Bemba people of Zambia perform the *Chisungu* female initiation rites in which young women are initiated into adulthood through the ritual process. *Chisungu* female initiation rites remain an important source of traditional education on sex and the social and religious leadership roles of women in Zambia, although they are now being modified and performed in a shortened form and this traditional practice usually happens during adolescence age. The above assertion is asserted by the 2013–2014 ZDHS which reports that child marriage is inextricably linked with understanding of sexuality and in particular the age of sexual debut. The 2013–2014 ZDHS found that 13% of women aged 25–49 had their first sexual intercourse by the age of 15, with 58% by the age of 18, and 75% by the age of 20. It is reported that the median age of reported first sexual intercourse among women aged 25–49 was 17.3 years, almost one year younger than the median age at first marriage (18.4 years). This finding suggests that Zambian women initiate sexual intercourse a year before their first marriage.

On the contrary, it is reported that median age at reported first sexual intercourse among men aged 25–49 was one year later, at 18.3 years, and indicates that men engage in sexual relations up to five years before their first marriage.

Van Binsbergen's (2003) also gives a detailed account of the initiation ceremony by stating that, in Zambia as many other societies, girls' initiation takes place just after a girl starts menstruating for the first time, and usually this is during adolescence stage. He reports that the novice moves from the passive to active state. This also concerns sexual life, although young girls are taught not to indulge in sexual activities before marriage. They learn that adulthood includes the joy of sexuality and that they can take the initiative in sexual relations with their husband and participate actively during intercourse. The rites include practical and religious or supernatural aspects as well. Spirits also provide the novice with menarche, a sign that she is fertile.

Mayaka (2011) in her study to determine the possibility of using initiation ceremonies as a strategy points in the fight against HIV and AIDS agrees with many findings above that initiation ceremonies are widely practiced in Zambia and they are used predominantly to teach about sex

and sexuality to girls attaining puberty and young women about to enter marriage. Although the objective of the study was different the study was able to link initiation ceremony to sexuality and marriage.

Rasing (2001:128) states that ‘the rite of passage’ consists of three parts: the first takes place in the bush; the second is performed in the house; and the third part is in the yard near the house...’ These stages show the structure of initiation rites and the educational value attached to them. Rasing (ibid:136) further refers to these stages as seclusion, segregation or coming out, signifying the importance of the rites. Analysing the meaning of initiation rites and ceremonies is not easy because they have various representations; however, for the purpose of this study, emphasis is placed on the role initiation ceremonies plays in influencing the adolescents into child marriage.

2.3 Knowledge and Attitudes about Child Marriage among Adolescents and Adult women

Although traditional leaders may in the past been the primary instigators and defenders of harmful practices for child marriage, it is encouraging that traditional leaders recognized as custodians of societal norms, beliefs and various practices have become key instruments and in fact leaders of the movement to end such practices.

However, there have been mixed perceptions and attitudes about child marriage. According to Nasrullah et al (2014) in the study to find out the knowledge and attitude towards child marriage practice among women who got married as children, the majority of the respondents felt that girls should be allowed to express their choice of Shareeq e Hayat [life partner] and if that proposal seems good, she should be married but preferably not before the age of 16. [Participant were in early forties, uneducated, married at the age of 13 years]. It was found that those women who favoured the idea of child marriage condemned banning child marriages in the country. A vast majority of women viewed it purely as a family matter in which the state should not interfere, where as the other few believed that the state should make and implement strict laws to prohibit child marriages.

It was also found that more than half of the participants (10 of 19) narrated that they would marry their daughters before the age of 18 years subject to the availability of a good marriage proposal. Moreover, participants provided religious justification in favour of their view-point. They believed that according to the teaching of Islam it was parents’ duty to marry their daughters as soon as they reach puberty. The participants mentioned a greater success and better adjustment with the extended family members if women are married before the age of 18 years. Nasrullah explains that those that favoured child marriage justified the practice by

narrating reasons such as better adjustment of younger girls to in-laws, avoiding social evils, delinquency, and immorality (adultery). According to the participants, not marrying the children before 18 years could result in situations which can cause social evils, sins, and social problems. In a related study in Rural Rajasthan, India it was also found that the adolescents under study did not know the legal age of marriage and the law prescribing legal age of marriage.

In a study conducted by Restless Development (2014) about the Baseline Survey Report of Knowledge, attitude and Practices related to Child Marriage in selected districts of Bihar, Jharkhand and Odisha, in India, it was found that even though they were aware of the right age of marriage (above 18 years of age), the majority of the adolescents preferred to get married before the age of 18. This was more likely in the case of female adolescents than their male counterpart. It was found that the parents to the adolescents were crucial people in making decision on their children's marriage age. It was reported that more girls (51.7%) compared to boys (41.9%) seem to agree to marriage if their parents want them to get married. Nearly half (40.7%) of the respondents between the age group of 10 to 14 and more than half (57.8%) of the respondents between the age group of 15 to 19 expressed that they would agree to the invitation to get married.

Sumalatha et al, (2016) in a study to assess women's knowledge and attitude towards child marriage practice that married before 18 years and associated consequences among women residing in Nandyal found that the majority in the study (57%) were not aware about the right age of marriage and the majority (73%) were not even aware about the consequences of child marriage. The study reports that the majority (73%) were opposed to child marriage compared to (27%) that supported it. Even though there was generally a negative attitude towards child marriage, the majority (60%) expressed satisfaction in their marital relations compared to 40% who reported some conflicts.

In a similar study by Babiker (2016) to assess knowledge, attitude and practice of early marriage in elttondoub area, Aljazeera state, respondents were asked if they had any ideas about the age at which girls or boys are considered ready for marriage, their opinion on child marriage, and if the girls take all their rights by the early marriage. Finally, respondents were asked whether they agree and support child marriage or not, and their suggestion stop this phenomenon. Majority (77.4%) had excellent knowledge about negative consequences of child marriage, aware of appropriate age for marriage (75%). The majority (86.9) believed that the main causes are the traditions. Majority (67.4%) of cases got married in a nearly age. Some of them had experienced major health complications of the early marriage.

In Zambia, the Ministry of Chiefs and Traditional Affairs is spear heading a three -year national campaign to end child marriage. The campaign aims at empowering traditional leaders to become champions and agents of change in their chiefdoms and to amend relevant laws and policies to ensure that girls are legally protected from child marriage. The traditional chiefs in Southern Province have engaged with the Government and Campaign to End Child Marriage in Africa and NGOs to become ambassadors in ending child marriages as well as other related gender-based violence (GBV) cases in their chiefdoms (Silumesi2018).

Even though adequate literature on the knowledge and attitude of the adolescents towards child marriage could be scattered, there is evidence that the adolescence and the general population of Zambia are aware about child marriage. This is attested to by the Zambia Demographic Health Survey (ZDHS) (2013-2014) which reports that the practice, seems to be on the decline, as older generations are more likely to report a younger age of first marriage: 13.2% of women aged 45-49 were married before age 15 and (53.7% before age 18) compared to 5.9% and (31.4%) of women aged 20-24. It further reports that overall, there has been a 25% decline in the percentage of women 20-24 who reportedly being married before the age of 18 since 2007, highlighting significant progress nationally in changing the prevailing practice.

Chief Chinyama and chief Madzimawe of Mwinilunga and Chipata Districts of Zambia are respectively among

the many chiefs that doubled their efforts in the fight against Child marriage. Through their influence and authority, the chiefs are trying to make people stop harmful traditional practices that perpetuate child marriage. Chief Chinyama has been on record of punishing parents who marry their children when there are still young and make involved parent paying ten thousand kwacha (K10,000.00), goats or chicken and withdraw those children from marriage and send them back to school. The fines paid those parents are used to pay school fees for the children withdrawn from marriage (Mwenya,2017; Ng'uni, 2017).

2.3Theoretical Framework

2.3.1The Implicit Theory

According to the implicit theory, people have long been characterized as “naïve scientists” (Heider, 1958), having or holding implicit theories that help in their desire and quest to understand themselves and their social world (Dweck, Chiu, & Hong, 1995; Dweck & Leggett, 1988; Elliott & Dweck, 1988). Although generally not explicitly referenced or articulated, these hidden theories influence the processing of social information in a number of ways. A main assumption is if a given trait or domain is fixed (entity theory) or malleable (incremental theory). Applied to gender

roles, individuals who subscribe to a fixed theory believe certain attributes or works are intrinsically and inextricably linked to gender. That is to say, the role of caretaker cannot be dissociated from the female gender. Men might take on this role, but at its essence it will forever be a woman's role. Those who have a more incremental theory of gender roles in contrast, see them as pliable: these roles and behaviors are connected to specific actions and circumstances than to a fixed relationship with gender.

The breadth of domains in which implicit theories take root and affect cognition and motivation is broad, including individual intelligence, moral character, personality, will power (Job, Walton, Bernecker, & Dweck, 2013), and attitudes about groups (Halperin et al., 2011). Implicit theories greatly influence social perception. For example, individuals who have entity theories of personality tend to see more consistency in people's personal attributes in the long run than those with more incremental theories of personality. By viewing attributes as fixed, entity theorists see that traits are highly predictive of behavior and that, in turn, small samples of behavior permit them to infer underlying traits. As such, Levy and colleagues found that entity theorists depend more on stereotypes to understand information about social groups than incremental theorists do. When faced with belief-inconsistent information, entity theorists try to discredit the information to sustain their most basic beliefs that people cannot change, while incremental theorists maintain the view that people can evolve (Plaks, Grant, & Dweck, 2005).

Implicit gender role theories speak to the unchangeability or immutability aspect of psychological essentialism (Brescoll, Uhlman, & Newman, 2013). This naïve ontology supposes that there are unchanging essences that make up the core of what it implies to belong to a given category and means two sets of beliefs: differences are both biological and immutable or unchangeable. Prior research has contrasted belief in a biologically "hard-wired" perspective of gender with socio cultural explanations of gender differences (Coleman & Hong, 2008). Relative to exposure to socio-cultural accounts, exposure to biological explanations furthers the endorsement of gender stereotypes and causes people to see themselves in ways consistent within group characteristics (Hogg & Turner, 1987). We propose that holding the belief that social roles are forever fixed to gender shall have predictable results on gender-relevant attitudes and beliefs over and above beliefs about biological origins of gender differences or variations.

This theory will help in understanding why gender norms, attitudes and beliefs are associated with the practice of child marriages. It will also help in seeing that the beliefs and attitudes are

strongly linked to behaviors and practices of certain genders in society.

2.3.2 Cognitive Process Theory

According to this theory, children internalize the culture's beliefs of gender once they get a symbolic capacity (Bussey & Bandura, 1999). As children form or acquire cognitive representations of gender, or gender schemas, they start to filter the world via a gender lens. This is a fundamental base of cognitive developmental theory, gender schema theory, social cognitive theory and social identity theory (Martin et al., 2002). As each of these theories' stresses, children play an important and active role in their gender development and a process of self-socialization starts. Girls and boys make conclusions about the meaning and the outcomes of gender-related behaviors from their observations and social interactions. Also, children's gender schemas and attitudes affect the type of information they notice and recall. Consequently, girls and boys tend to go for gender-typed environments that strengthen their gender-typed expectations and interests. In these ways, children's behavior becomes increasingly controlled by internal standards, values, and perceived consequences or outcomes (Bussey & Bandura, 1999).

With the acquiring of a gender self-concept, children come up with a social identity of themselves as member of a particular gender group (Turner, 2000). As emphasized in social identity or self-categorization theories, being a member of a group typically causes to an in-group bias. Accordingly, several experimental studies have documented that children are more probable to give attention to objects, activities, behaviors, and social roles associated with their own gender. Conversely, children avoid and do not value what is specifically linked with the other gender. Children's in group biases or impartialities are further shown in their preferences for same-gender peers and avoidance of other-gender peers (Martin et al., 2002).

As children respect their in-group membership, they become sensitive to how others perceive them. For instance, Banerjee and Lintern (2000) observed that children were more probable to act in gender-typed ways when peers were around. In this manner, same-gender peer groups tend to encourage within-group assimilation. Although children typically internalize most group norms, girls and boys may discover that some of their personal interests and values differ with prevalent peer group's norms. For instance, an adolescent girl can enjoy playing basketball despite her friends considering it unfeminine. In such an instance, she may decide to play down her athletic accomplishment or otherwise risk being mocked or ostracized (Guillet, Sarrazin, & Fontayne, 2000).

Group socialization processes can have diverse degrees of impact on individuals' motives depending on the status and power of one group compared to the other group (or groups). Two

corollaries of social identity theory are important and relevant. First, members of high-status groups are mostly more invested in keeping group boundaries than members of low-status groups (Bigler, Brown, & Markell, 2001). Consistent with the greater status and power traditionally given to males in society, boys are more probable to initiate and maintain role and group boundaries (Leaper, 1994). Partly for this cause, gender-typing pressures tend to be more fixed for boys than for girls. A second important corollary is that the characteristics connected with a high-status group are typically valued more than those of a low-status group. With regard to gender, masculine-stereotyped attributes (e.g., independence and assertiveness) tend to be respected more than feminine stereotyped attributes (e.g., nurturance and compassion) in society (see Hofstede, 2000). Although cross-gender-typed behavior may at times enhance a girl's status, it typically reduces a boy's status (Leaper, 1994).

This theory will help in understanding the findings that attest to the impact of socialization. For example, understanding situations such as, one led into early marriage because they have been indoctrinated into believing that to be how the society they live in should be.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This Chapter elaborates the methodologies used to guide the whole research processes in collecting the required data for the study. This chapter contains the study design, study site (target area), study population, sample size, sampling technique, and data collection instruments and data analysis. The data has been presented in tables and figure for easy visualization and interpretation.

3.2 Study Design

The study design is a plan used to generate answers to a research problem aimed at resolving the problem (Bless and Achola, 2001) This was a case study aimed at investigating factors influencing sexuality and child Married among adolescents in Chadiza district of Zambia. To establish the factors required in this research, therefore called for an all-encompassing strategy which necessitated the use of both qualitative and quantitative research method, commonly referred to as mixed methods designs. Mixed methods research is a research where both qualitative and quantitative methods are used in one study for purposes of enhancing the weakness of either of them with the intention of enriching the study (Teddlie and Tashakkori,2009). This study employed a mixed method design, but qualitative approach was the primary one.

3.3 Methods of Research

Both quantitative and qualitative information was collected in this study in order to have a holistic approach and to compensate for the inadequacies and maximize the benefits from the advantages of both of them.

3.3.1. Quantitative Method

Aliaga and Gunderson (2000), defines quantitative research as explaining phenomena by collecting numerical data that are analyzed using mathematically based methods (in particular statistics). In this study quantitative methods were used to answer questions dealing with the nature and experiences of sexual abuse, to identify factors influencing sexuality and Child

marriage. The use of quantitative method in this case made it easy to have a numeric picture of the situation.

3.3.2. Qualitative Method

In-depth interviews were used to collect information from open ended questions. Research indicates that children's accounts of their own experiences of sexual abuse are more detailed and more accurate if they are given in response to open-ended questions (Sternberg et al., 1997). In addition, Hogan (2005), argues that the recognition of children as active agents in their own development, as meaning-makers of their own unique experiences cannot be acknowledged by children's interviews through adults or through structured questions only. A qualitative research approach was important therefore as it "aims to capture children's lived experiences of the world and the meanings they attach to those experiences from their own perspectives" (Hogan, 1998). The use of in-depth interviews in this case helped to bring out children's experiences together with feelings and emotions that are attached to child sexual abuse disclosures.

3.4 Study site

The research site is an area a research is earmarked to be conducted (Kombo and Tromp,2006).This study was conducted in Chadiza District; in the Chiefdom of Mwangala of the Chewa people. The District is one the fifteen (15) Districts in the Eastern province of Zambia. The District borders Malawi on the East and Mozambique on the South. It is located about 72 kilometres South of Chipata City, the Provincial headquarters of Eastern Province. Chadiza District has one constituency with 19 wards. The District is predominantly rural with approximately 95 percent of its population located in rural areas.

The major economic activity in Mwangala chiefdom of Chadiza is Agriculture. The common crops grown include; maize and groundnuts for consumption and some cash crops such as cotton and tobacco. The district's annual rainfall is relatively fair, with the rainy season usually starting from early November to March.

Communication is bad with the roads connecting Chadiza and Chipata largely in a deplorable state. The main source of transport is road by motor vehicles, bicycles and motor bikes. Most marriages in this chiefdom are customary, organized on the basis of the rich Chewa traditions. *Chinamwali* and *Nyau* are common traditional initiation rites practiced in the chiefdom (Weston,

2013). The researcher decided to select the area because of its accessibility and rich cultural heritage; the '*Chinamwali* and *Nyau* initiation ceremony which has been practiced from the time the tribe moved to settle in that area in the 17th century. The District is one of those with high prevalence rates of child marriage in the province with limited interventions. It was worthy conducting a study there to appreciate how factors that influenced child marriage and influence policy makers to implement more interventions to curb the problem.

3.5 Study Population

Data for this research was solicited from young boys and girls who are 15-24 years from Chadiza District; in the Chiefdom of Mwangala of the Chewa people. The researcher chose this categorization because of the expected differences in experiences, opinions and views in those falling in the selected age group. Also, these participants were chosen because they come from a district with high prevalence rates of child marriage in the Province.

3.6 Sample size

Given that the sample size was unknown, a statistical formula was used to compute the sample size. The results found that the ideal sample size was 150. The study used 150 respondents, 100 girls, and 50 boys, this is because it is most girls who are involved in Child marriage either with their fellow children or adults. The thumb rule utilized to come up with the sample size is one that states that, there should be at least 50 participants for a study involving association with the number increasing with larger numbers of independent variables (Carman & Betsy, 2007). Considering this rule of thumb, it is justifiable to use 150 as the sample size for this study.

3.7 Sampling Technique/Frame

This study used systematic sampling technique to select the required sample. Systematic sampling was used where every third household was selected for inclusion in the study, 150 respondents (100 girls and 50 boys) were selected using systematic selection method by applying a fixed interval. Selection of the respondents was done first by listing eligible males and females in each sampled household and subsequently selecting the sex of the respondent randomly. If there were two or more eligible respondents in a household, one of them was selected randomly. A selection table was designed to facilitate this operation.

3.8 Study Tools

To collect data from the participants, semi-structured questionnaires and interviews were used. The questionnaire that was used had questions such as: how are the girls who do not undergo such cultural practice viewed by this community? And, of what importance is the cultural practice to the girls/ boys and the community at large? Among the questions on the in-depth interview guide are: what do most people think is the appropriate age for girls to marry in this community and why? Is it different for boys and why?

Do you know what the legal age for marriage is (for girls/boys)? What do you think about this? Do some girls marry later or before the legal age of marriage? Who/which girls (individuals or groups)? Why? And how do people here think about this?

Are there some ideas/customs/attitudes that promote or discourage girls' marriage at an early or late age?

3.9 Data analysis

Qualitative Data Analysis

Interviews were digitally recorded, transcribed (and, where applicable, at the same time translated into English and independently checked by someone not involved in transcribing). To analyze qualitative data from interviews, Content Analysis of the data were carried out using a comprehensive thematic matrix, based on the (country specific), facilitated the identification of common trends arising from the narratives. Emerging themes were added to this matrix and the matrix was used to code the transcripts.

3.10 Quantitative Data Analysis.

Quantitative data was analyzed with the help of the Statistical Package for Social Sciences, version 23 (SPSS). To analyze the results, the findings of the study were presented by using contingency tables which contain frequencies of actual observations, percentages. Descriptive part was added to introduce and elaborate contents of table, especially when presenting demographics.

3.11 Ethical Considerations

The study was carried out in a way that does not breach the ethics of research. To conduct the study, the researcher obtained prior permission from the Ethical Research Committee at the University of Zambia. It was also ensured that no participant took part of the study without

having been thoroughly explained to them what the study was about and them been given a platform where they would query on anything concerning what the study was about. Participants were told that they were at liberty to withdraw from the research at any time and for whatever reason they had. The research also ensured that responses from respondents were not traced to them, this necessitated anonymity. Participation in the study was strictly voluntary. Furthermore, the researcher had to ensure that participants felt a sense of privacy during the study.

3.11.1. Informed Consent

For each of the participants recruited in the study written consent was sought from the parent for children under 16 years before commencement of the study. Respondents were informed that participation in this study was voluntary and should they decide to discontinue the study at any point, they were free to do so. The researcher avoided causing undue stress to the respondents as much as possible and if the respondent appeared to be too uncomfortable, the interview was discontinued. The researcher explained in simple terms so that the participants were fully able to understand the voluntary decisions about their participation. For this reason, the researcher intended to use both verbal and written documents to convey this message. The researcher used the languages which the children were able to understand.

3.11.2. Deception of the Participants

Much as participation of the respondents was critical to the study, the researcher did not intend to withhold any information nor give incorrect information just to ensure participation of the children in this study.

3.11.3. Violation of Privacy

All the interviews were done in privacy and anonymity was guaranteed. No names have been published or quoted in any of the materials published or unpublished. Anonymity has been maintained by providing each participant with a code name. The list of the participant's names were kept on a separate sheet and were destroyed upon completion of the study. The researcher informed the participants that she wished to publish the findings of the study.

3.12. Limitations of the Study

This study had several limitations. Translation of some questions from English to a local language understood by the participant may have affected the meaning of the questions. With limited time available to conduct the research, there were difficulties which were experienced in the recruitment of the participants in the study due to the sensitive nature of the topic under investigation. In addition, since the study targeted only children associated with child marriage and sexuality, this study has limitations on how much this information can be generalized to the wider population.

However, the researcher made sure that only people who were very conversant and understood the meaning of the questions participated in this research and also did the best to research the targeted number of respondents by emphasizing the significance of the study to the community

CHAPTER 4

PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents the findings of the study. The findings are presented in line with the objectives with both qualitative and quantitative findings being presented side by side. The first part gives the background characteristics of the sample; the second part shows various factors influencing sexuality and child marriages; while the third part identifies cultural norms that contribute to child marriages and sexuality, and the last part looks at the knowledge and attitudes of adolescents regarding sexuality and child marriage.

4.2. Background Information of the Respondents

All the participants from the quantitative and qualitative study were asked for personal information concerning their sex, age, school attendance, employment status of their parents and residential area. In this section, the background characteristics are presented one by one with most of them presented by gender. The demographic characteristics of respondents are important in understanding the social and economic aspects of the population as well as bringing out the picture of relationship they may have on the variables under study. In addition, a demographic characteristic gives background information and serves as a platform for understanding other unknown socio-economic elements of the population of interest. This information becomes more informative when disaggregated by demographic characteristics such as gender age, level of education, occupation, marital status etc.

Table 4.2.1 Gender of the Respondents

| Gender | Frequency | Percent | Valid Percent |
|--------|-----------|---------|---------------|
| Male | 50 | 33.0 | 33.0 |
| Female | 100 | 67.0 | 67.0 |
| Total | 150 | 100.0 | 100.0 |

(Source: Primary Data, 2021)

In total, there were 150 respondents. Of these the majority (100) representing 67% were female and (50) representing 33% were male.

Table 4.2.2 Age Descriptive Statistics of Respondents by Gender

| Age Groups of Respondents | Sex of the Respondent | | Total |
|---------------------------|-----------------------|--------|--------|
| | Male | Female | |
| 15-17 YRS | 11 | 29 | 40 |
| | 22.2% | 29.2% | 26.7% |
| 18-20 YRS | 7 | 36 | 43 |
| | 14.8% | 36.5% | 28.7% |
| 21-23 YRS | 30 | 23 | 53 |
| | 57.4% | 22.9% | 35.3% |
| 24 YRS AND ABOVE | 2 | 12 | 14 |
| | 5.6% | 11.5% | 9.3% |
| Total | 50 | 100 | 150 |
| | 100.0% | 100.0% | 100.0% |

(Source: Primary Data, 2021)

Analyzed by age distribution, the sample had the age range of 10, the youngest respondent being 15 years and the oldest was 25 years. The mean age of the respondents was 19.91 years with standard deviation of 2.785. The mean value in Table 4.2.2 shows that most respondents were aged 20 years old.

Figure 4.2.3: Level of Education of Respondents by Gender

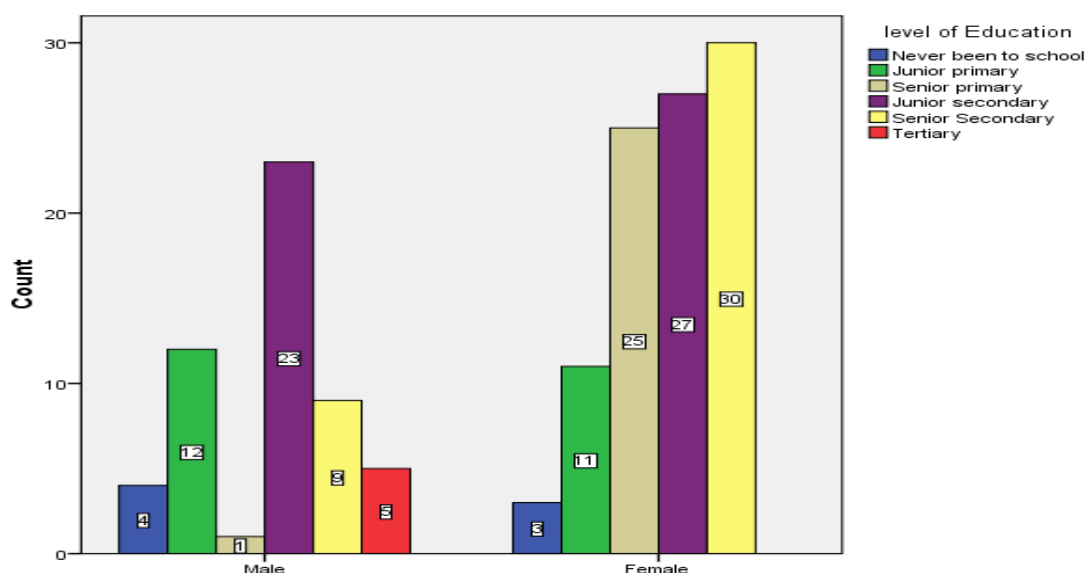


Figure 4.2.3: Gender of respondents

Figure 4.2.3 above shows the level of education of respondents. The level of education of respondents was considered due to its potential to influencing child Marriage. Results shows

that most of the respondents engaged in child marriage have either never been to school or dropped out of school. Overall results show that (50) respondents attained junior level of Education representing the highest percentage (33.3%) followed by (39) respondents who attained senior secondary level of education. Seven (7) respondents indicated they had never been to school while (5) respondents representing 3.3 percent had attained at least tertiary level of education. Analyze by gender, the (5) respondents who indicated had attained tertiary level of education were male while none were female.

4.2.4 Employment by Gender of Respondents

| Employment status of Respondent | Sex of the Respondent | | Total |
|---------------------------------|-----------------------|--------|--------|
| | Male | Female | |
| Currently working | 11.1% | 6.2% | 8.0% |
| | 6 | 6 | 12 |
| Not working | 88.9% | 93.8% | 92.0% |
| | 44 | 94 | 135 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

The figure above shows employment status of respondents by sex. It was necessary to look at the employment status of respondent in response to objective one and the possibility of it being an influencing factor of sexuality and child marriage. The overall results show that 12 respondents indicated that they were employed. Analyzed by sex the results show that an equal number of respondents (6) male and females were employed. Further, results show that only (15) representing 10% respondents parents/guardians were employed while (135) representing 90% were not employed.

4.2.5 Marital status of Parents/guardian to Respondents by Gender

| What is your marital status | Sex of the Respondent | | Total |
|-----------------------------|-----------------------|--------|--------|
| | Male | Female | |
| Married | 27.8% | 24.0% | 25.3% |
| | 15 | 23 | 38 |
| Divorced | 0% | 3.1% | 2.0% |
| | 0 | 3 | 3 |
| Single | 64.8% | 70.8% | 68.7% |
| | 35 | 68 | 103 |
| Separated | 7.4% | 2.1% | 4.0% |
| | 4 | 2 | 6 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

The table above shows distribution of respondents by marital status. Marital status was considered because of its potential in influencing resource access in Child marriages. The results show that the majority (103) representing 68.7% were not married, followed by married (38) representing 25.3%. Six respondents representing 4% were separated while the least (3) respondents representing 2% were divorced. Analyzed by gender of the (38) respondents that were married, (15) were male and (23) were female. Of the (103) respondents that were single, (35) were male and (68) were female.

Table 4.2.6 Religious denomination of respondents by Gender

| Religious denomination | Sex of the Respondent | | Total |
|------------------------|-----------------------|--------|--------|
| | Male | Female | |
| Catholic | 31.5% | 25.0% | 27.3% |
| | 17 | 24 | 41 |
| Anglican | 22.2% | 6.2% | 12.0% |
| | 12 | 6 | 18 |
| SDA | 3.7% | 4.2% | 4.0% |
| | 2 | 4 | 6 |
| Pentecostal | 5.6% | 14.6% | 11.3% |
| | 3 | 14 | 17 |
| Other | 37.0% | 50.0% | 45.3% |
| | 20 | 48 | 68 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

The table above shows that out of the (150) respondents most respondents (68) representing the highest percentage 45% belonged to other religious denominations other than the options provided. This was followed by Catholics with 41 respondents representing 27% and the least was SDA with six respondents representing 4%.

4.2.7 Ethnicity of the respondents by sex

| Respondents' Ethnic Groups | Sex of the Respondent | | Total |
|----------------------------|-----------------------|--------|--------|
| | Male | Female | |
| Ngoni | 18.5% | 24.0% | 22.0% |
| | 10 | 23 | 33 |
| Chewa | 74.1% | 59.4% | 64.7% |
| | 40 | 57 | 97 |
| Other | 7.4% | 16.7% | 13.3% |
| | 4 | 16 | 20 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Ethnicity was critical factor in this research to respond to objective number 3 that explore the social cultural norms associated with sexuality and child marriage. On the distribution of respondents by ethnicity results show that out of the 150 respondents most (97) representing the highest percentage, 64.7% were Chewas. This was not surprising since the area where research was done was a Chewa chiefdom. This was followed by the Ngonis that had a proportion of (33) respondents representing 22%. Other ethnic groupings constituted 13.3% of the respondents.

4.2.1 Perception of Equality between Boys and Girls by gender

| Girls are as important as boys in the family | Sex of the Respondent | | Total |
|--|-----------------------|--------|--------|
| | Male | Female | |
| Yes | 79.6% | 95.8% | 90.0% |
| | 43 | 92 | 135 |
| No | 20.4% | 4.2% | 10.0% |
| | 11 | 4 | 15 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

When asked to give an opinion whether girls were as important as boys in their families most of the respondents (135) representing 90% indicated that girls were as important as boys in their

families while (15) respondents representing 10% indicated that they did not think that girls were as important as boys. However, on whether men and women should take equal responsibility for household chores and child care, most of the respondents (80) representing 53.3% indicated that they did not think boys and girls should take equal responsibility for household chores and child care, but girls should. Sixty-one (61) respondents representing 40.7% indicated that men and women should take equal responsibility for household chores and child care. Other respondents (9) representing 6% were not decided. About decision making, the results show that the majority of the respondents (127) representing 84.7% indicated that both boys and girls participated in making important decisions about their own life in their communities followed by (16) respondents who indicated that boys participated in making important decisions while (7) respondents indicated that girls participated in making important decision decisions.

4.2.2 Equality in Male and Female Gender Roles

When asked if there was more equality in male and female gender roles nowadays than it was before, the results show that the majority of the respondents (101) representing 67.3% felt females are suppressed by males followed by (29) respondents representing 19.3% felt that there was more equality in gender roles between males and females. Sixteen (16) representing 10.7% of the respondents felt that males were suppressed by females in gender roles while (4) respondents were undecided on the matter. On whether they believed in the traditional gender roles that men are bread winners and women are housewives and no other way around, results show that the majority of the respondents (136) representing 90.7% believe so. Twelve (12) of the respondents representing 8% believed that men were not bread winners and women were not housewives and not vice-versa. Two (2) of the respondents representing 1.3% were undecided on the subject.

When asked if children are raised upon gender roles in the communities, the study revealed that most respondents (81) representing 54% agreed while 69 representing 46% denied the view that children are raised based on gender roles in the communities. When further asked to give their opinion whether men were afraid to act effeminate in public it was found that most of the respondents (98) representing 65.3% were in agreement while (46) respondents denied. A small proportion of the respondents (6) representing 4% were undecided. Although this was so, results show that many of the respondents (112) representing 74.7% still felt there should be absolute gender equality while (38) respondents representing 25.3% had a view that there shouldn't be absolute gender equality.

Regarding the relationship between societal gender norms and child marriage results show that

most of the respondents (99) representing 66% agreed that societal gender norms influenced child marriages while (49) representing 32.7% did not agree.

Two respondents representing 1.3% were undecided. On sexual behavior and societal gender norms most of the respondents (119) representing 79.3% indicated that societal gender norms influenced sexual behavior while (31) respondents representing 20.7% denied linking societal gender norms to influencing child marriages.

4.3 Factors influencing Sexual behaviors among adolescents

Table 4.3.1 Age at First Intercourse by Gender

| Age of Respondent at First Intercourse | Sex of the Respondent | | Total |
|--|-----------------------|--------|--------|
| | Male | Female | |
| 12-14 YRS | 83.3% | 85.4% | 84.7% |
| | 42 | 85 | 127 |
| 15-16 YRS | 16.7% | 14.6% | 15.3% |
| | 8 | 15 | 23 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

The study discovered that the respondents engage in sex early and it was one of the factors influencing child marriage, result show that the minimum age to engage in sexual intercourse by the respondents was 12 years while the maximum age was 22 years for both genders. The average age to engage sexual intercourse for each gender was 15.61 years with standard deviation of 1.948. Half of the respondents had first sexual intercourse by the age 15.5 years. When disaggregating the data by gender, results show that men engaged in sex more (30) than women (27) below the age of 15 years. Further, the majority of the males (18) Engaged into sexual intercourse at least at 15th birthday while the majority of females (24) engaged in sexual intercourse at least at 16th birthday. Of the five (5) respondents who engaged in sexual intercourse at 12 years, (3) were male and (2) were female.

Further, results show that most of the respondents (71) representing 47% indicated that they engaged in sexual intercourse with a regular and steady partner, (69) respondents representing 46% with casual partner and (6) representing 4% said the sexual partner was husband/wife. Three (3) respondents said the sexual partner was a sex worker and one (1) respondent indicated that the sexual intercourse was a rape.

Table 4.3.2 Asked if they used condom when engaging in Sexual intercourse by Sex

| Reasons | Sex of the Respondent | | Total |
|--------------|-----------------------|--------|--------|
| | Male | Female | |
| Yes | 18.5% | 13.5% | 15.3% |
| | 9 | 14 | 23 |
| No | 81.5% | 86.5% | 84.7% |
| | 41 | 86 | 127 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Asked whether they used protection (condom) during their sexual intercourse, results show that most of the respondents (127) representing 84.7% indicated that they did not use any protection (condom) while (23) respondents representing 15.3% indicated that they used a protection (condom).

Further, Respondents were asked to indicate the reasons for engaging in sexual intercourse. Results show that most of the respondents (101) representing 67.3% indicated that they engaged in sex due to Influence from same gender friends, (29) respondents representing 19.3% indicated that it was an expression of love, (16) respondents representing 10.7% indicated expectation of gifts, money, fun or enjoyment and (4) respondents representing 2.7% indicated that their partners insisted to have sex.

Table 4.3.3 Reasons for having unprotected Sex by Gender

| Reasons for not using a condom | Sex of the Respondent | | Total |
|----------------------------------|-----------------------|--------|--------|
| | Male | Female | |
| Partner refused | 24.1% | 11.5% | 16.0% |
| | 13 | 11 | 24 |
| Not availability | 20.4% | 17.7% | 18.7% |
| | 11 | 17 | 28 |
| Didn't know about condoms | 14.8% | 16.7% | 16.0% |
| | 8 | 16 | 24 |
| Other | 3.7% | 3.1% | 3.3% |
| | 2 | 3 | 5 |
| N/A | 37.0% | 51.0% | 46.0% |
| | 20 | 49 | 69 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

The (100) respondents who did not use protection cited various reasons for not using any protection during their sexual intercourse. Results show that most respondents (43) indicated that protection (condom) was not available at the time of sexual intercourse, followed by (28) respondents who did not know about condom. Twenty-four (24) respondents indicated that their sexual partners refused to use a condom while the five (5) respondents indicated other reasons.

Table 4.3.4 Asked if they willingly have sex by Gender

| | Sex of the Respondent | | Total |
|---------------------------------|-----------------------|---------------|---------------|
| | Male | Female | |
| Willingly engaged in sex | | | |
| No | 24.1% | 61.5% | 48.0% |
| | 12 | 62 | 74 |
| Yes | 75.9% | 38.5% | 52.0% |
| | 38 | 38 | 76 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Respondents were asked if there was a time when they were unwilling to have sex but were persuaded by their sexual partner. Results show that most of the respondents (85) were at some point not willing to have sex but were persuaded by their sexual partner while (65) indicated otherwise. Out of the (85) respondents who were persuaded to have sex by their sexual partner the majority (70) were female while (5) were male. Of the (65) respondents who were not persuaded to have sex by their sexual partner the majority (39) were male and (26) were female.

4.3.5 Respondent being coerced to have Sex by Gender

| | Sex of the Respondent | | Total |
|----------------------------|-----------------------|---------------|---------------|
| | Male | Female | |
| Coerced to have sex | | | |
| Yes | 13.0% | 5.2% | 8.0% |
| | 6 | 6 | 12 |
| No | 87.0% | 86.5% | 86.7% |
| | 44 | 86 | 130 |
| NA | 0% | 8.3% | 5.3% |
| | 0 | 8 | 8 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Respondents were asked if at some point they had refused to have sex but were forced by their sexual partners. Results show that most of the respondents (130) were not forced to have sex at any time while (12) indicated that they refused to have sex but were forced to have sex by their sexual partners. Out of the (12) respondents that were forced most (6) were female while (6) were male. Out of the (130) that were not forced (86) were female and (44) were male.

4.2.3.4 Age at first marriage

Out of the (41) respondents who were either married or divorced, (30) were female and (11) were male. Results show that the youngest age at first marriage for each gender was 14 years while oldest age at first marriage of the respondents was 24 years and the average age at first marriage was 16.5 years. Most of the respondents married at 18 years. Analysed by gender out of the 30 female respondents who got married, the youngest age at first marriage was at 14 years and the oldest age was 19 years with average age of 15.3 years. For male respondents the youngest age at first marriage was 16 years while the oldest age was 24 years. The average age at first marriage for the male was 17.9 years. Further, the average age differences between partners of the (41) respondents who were married was (4) years, male.

4.3.6 Reasons for getting married by Gender

| Reasons for getting married | Sex of the Respondent | | Total |
|-----------------------------|-----------------------|---------------|---------------|
| | Male | Female | |
| Family pressure | 5.6% | 2.1% | 3.3% |
| | 2 | 3 | 5 |
| I wanted | 37.0% | 39.6% | 38.7% |
| | 19 | 39 | 58 |
| Was forced | 0% | 1.0% | .7% |
| | 0 | 1 | 1 |
| Others | 1.9% | 0% | .7% |
| | 1 | 0 | 1 |
| Not Married | 55.6% | 57.3% | 56.7% |
| | 28 | 57 | 85 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Results show that out of the (41) respondents that were married, most of them (34) representing 83% were married by their own choices while (5) respondents married as a result of family

pressure. Two (2) respondents, one each were either forced or had other reasons to get married. Analysed by gender, the (34) respondents who got married by their own choices, most of them (23) were female and (11) were male. All those who got married as a result of family pressure were female. The only respondent who was forced into marriage was female. Results further show that all the (41) who were married were in a monogamy type of marriage.

4.3.7 Preferred age of marriage

When respondents were asked to state the preferred age at which boys and girls get married in their communities it was found that the majority of the respondents indicated that boys married at least by the age of 18 while girls married by the age of 16. However, results indicated that the preferred age of marriage ranged from 15 to 30 years with many of them marrying by 18th birthday for male and 15 to 25 years for female with many of them tending to marry by 16th birthday. Table 4.3.8; below shows the preferred age of marriage by gender of respondents.

Table 4.3.7: Preferred age of marriage of respondent by Gender

| Preferred Age of Marriage of Respondent | Sex of the Respondent | | Total |
|---|-----------------------|--------|--------|
| | Male | Female | |
| 13-15 YRS | 83.3% | 85.4% | 84.7% |
| | 42 | 86 | 128 |
| 16-18 YRS | 9.3% | 10.4% | 10.0% |
| | 4 | 10 | 14 |
| 19-21 YRS | 7.4% | 4.2% | 5.3% |
| | 4 | 4 | 8 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

4.3.8 Choice of Marriage partner

About the choice of marriage partner, out of the (41) respondents who were married, the majority of them (26) indicated that they chose marriage partners on their own while (10) respondents indicated their marriage partners were chosen by their closely related family members. Five (5) respondents indicated that the choice of their marriage partners was aided by their friends. Further analysis shows that out of the (10) respondents who indicated that their marriage partners were chosen by their close family members, most of them (8) were female and (2) were male. Table 4.3.8 below shows the distribution of choice of partners by genders.

Table 4.3.8 Choice of marriage partner by gender

| Who chose your marriage partner when you got married? | Sex of the Respondent | | Total |
|---|-----------------------|---------------|---------------|
| | Male | Female | |
| Parents/Family | 5.6% | 2.1% | 3.3% |
| | 3 | 2 | 5 |
| Friends | 1.9% | 2.1% | 2.0% |
| | 1 | 2 | 3 |
| Church | 3.7% | 0% | 1.3% |
| | 2 | 0 | 2 |
| Myself | 13.0% | 19.8% | 17.3% |
| | 6 | 20 | 26 |
| Other | 20.4% | 18.8% | 19.3% |
| | 10 | 19 | 29 |
| Not Married | 55.6% | 57.3% | 56.7% |
| | 28 | 57 | 85 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

4.3.9 Age at First Birth Given

Results show that out of the (150) respondents most of them (80) indicated that they had a child while (70) respondents indicated they did not have a child. By gender, (60) out of (80) respondents who had children (61) were female and (19) were male and out of the (70) who did not have children, each gender had (35) respondents. Further analysis show that female respondents had their first child at 15 years earlier than their male counterparts who had their first child at the 17th year. Although that was the case, the majority of all respondents (those that had children) had their first child at 19 years. The results further show that those with higher level of education tended to have their first child at later ages than those with lower level of education.

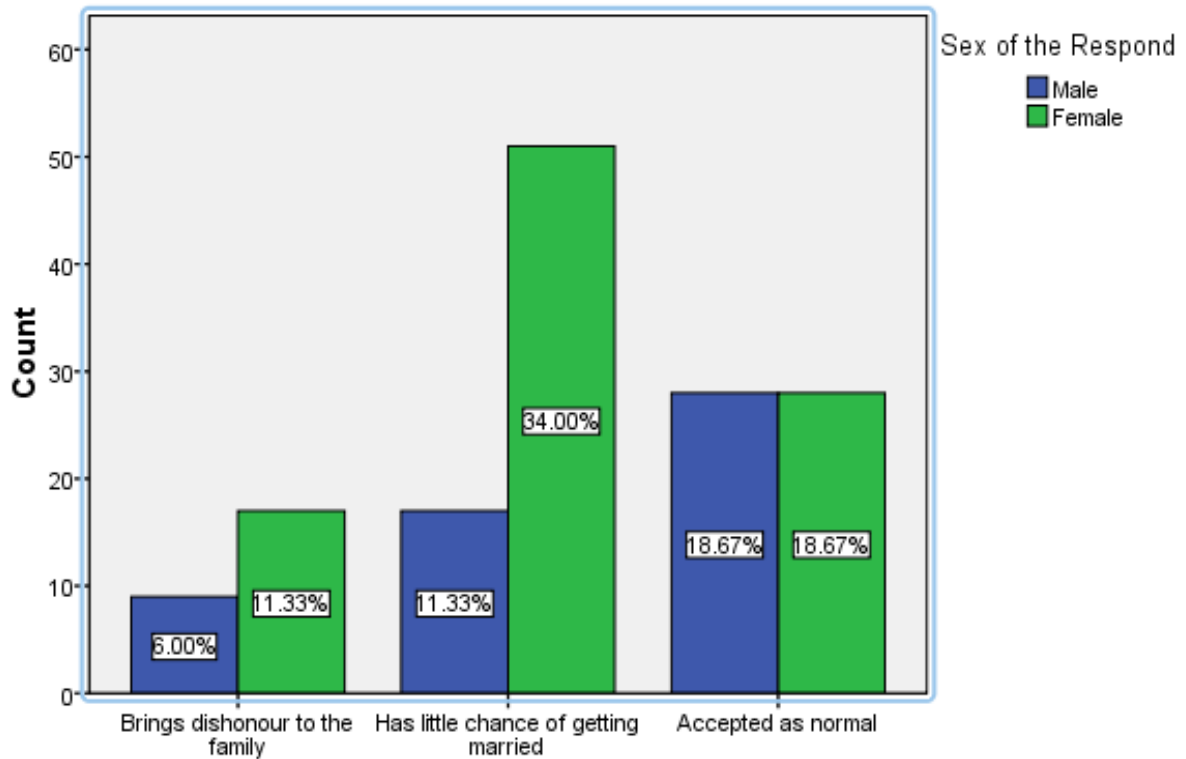
4.3.10 Respondents' Number of Children

| Number of children | Frequency | Percent | Valid Percent |
|--------------------|-----------|---------|---------------|
| 1 | 56 | 70.0 | 70.0 |
| 2 | 22 | 27.5 | 27.5 |
| 3 | 1 | 1.25 | 1.25 |
| 4 | 1 | 1.25 | 1.25 |
| Total | 150 | 100.0 | 100.0 |

(Source: Primary Data, 2021)

Results show that most of the respondents 56 out of the 80 (across marital status) had one child followed by 22 respondents who had two children. One respondent had three children and the other had four children.

Figure 4.4 Perception of the community about Girls who become pregnant before marriage



When respondents were asked how the communities perceive girls who fall pregnant before marriage, results show that most of the respondents (68) indicated that communities perceive them to have little chance of getting married. This was followed by (56) respondents indicated that communities accept it as normal. The other (26) respondents indicated that girls who fall pregnant before marriage bring dishonor to the family.

4.4.1 Reasons for Engaging in Child Marriage by Sex

| Reasons for engaging in child marriage | Sex of the Respondent | | Total |
|--|-----------------------|---------------|---------------|
| | Male | Female | |
| Family Honor | 13.0% | 10.4% | 11.3% |
| | 6 | 10 | 16 |
| Security | 24.1% | 21.9% | 22.7% |
| | 12 | 21 | 33 |
| To resolve family disputes | 40.7% | 38.5% | 39.3% |
| | 21 | 39 | 60 |
| To prevent getting pregnant outside marriage | 13.0% | 16.7% | 15.3% |
| | 6 | 17 | 23 |
| Others | 9.3% | 12.5% | 11.3% |
| | 5 | 13 | 18 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

On the reasons for engaging in child marriage the majority of respondents (60) indicated that engaging in child marriage prevented getting pregnant outside marriage. This was followed by (33) respondents who indicated that children engaged in child marriage for personal security and (23) respondents indicated that child marriage helped to resolve family disputes which came as a result of pregnancy. Family honor and other reasons were cited by (16) respondents each.

Table 4.4.2 Preferred Age of marriage by Gender

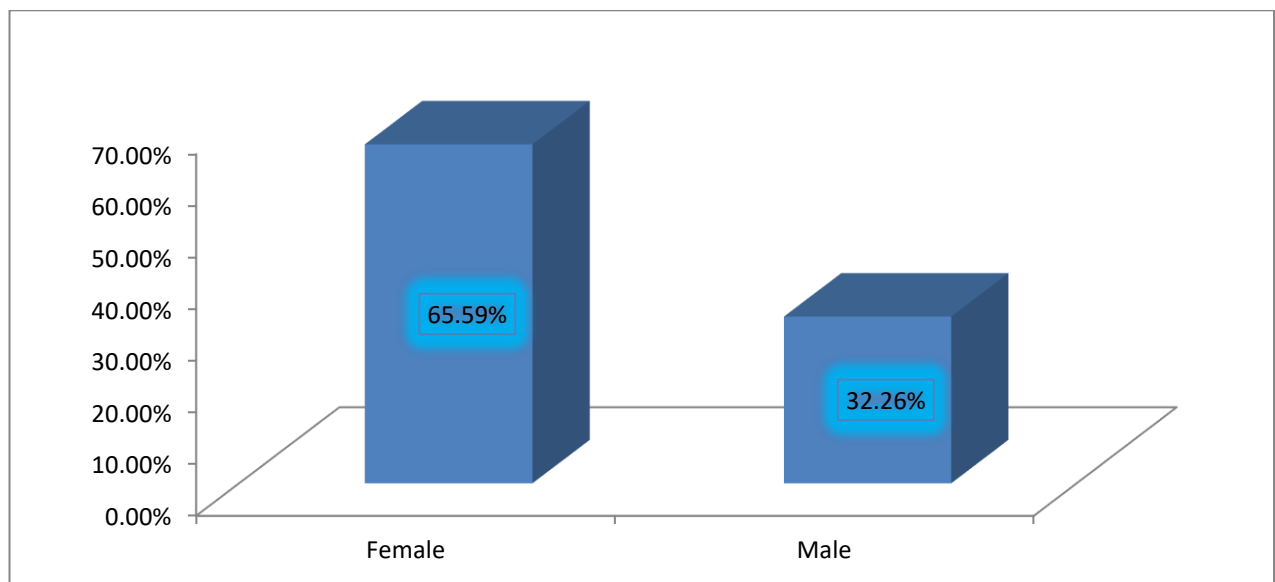
| Opinion about preferred Age of Marriage of Respondent | Sex of the Respondent | | Total |
|---|-----------------------|---------------|---------------|
| | Male | Female | |
| 13-15 YRS | 3.7% | 3% | 3.3% |
| | 2 | 3 | 5 |
| 16-18 YRS | 53.7% | 40% | 44.6% |
| | 27 | 40 | 67 |
| 19-21 YRS | 26.0% | 42% | 36.6% |
| | 13 | 42 | 55 |
| 22 and above | 16.7% | 15% | 15.5% |
| | 8 | 15 | 23 |
| Total | 100.0% | 100.0% | 100.0% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Respondents were asked to state boys' preferred age of marriage in their communities. Results (N 150) show that though most the respondents indicated that the preferred age of marriage for boys was 18 years, the preferred average age of marriage for boys was 19.48 years with standard deviation of 2.849. The preferred minimum age of marriage for boys was found to be 15 years and maximum was 30 years.

Results (N 150) further show that the majority of the respondents indicated that the preferred age of marriage for girls in their community was 17 years. Although it was so, the minimum age of marriage for girls was 13 years and maximum were 25 years. Results further show that the average preferred age of marriage for girls was 16.51 years with standard deviation of 2.132.

4.4.3 Cultural Sexual practices and Child marriage



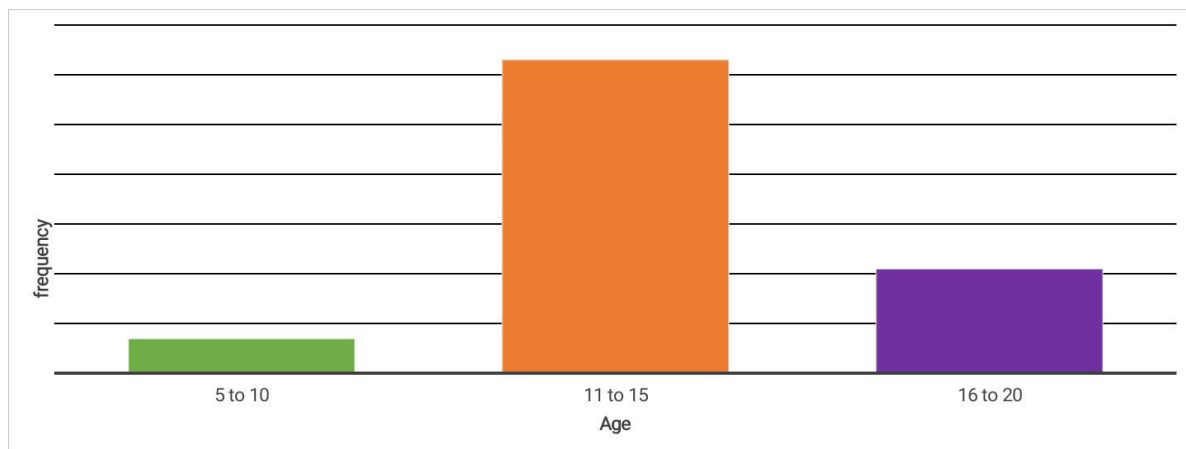
When asked whether respondents had undergone any initiation ceremony, results (N150) show that the majority (91) respondents indicated they underwent initiation ceremony while (59) indicated they had not. By gender results (N 91) show that (61) were female and (30) were male. About the type of the initiation ceremony respondents underwent it was found that all the (61) female underwent Chinamwali ceremony while all male (30) underwent Nyau ceremony. An interview with an elderly woman who underwent initiation ceremony indicated that there were actually two types of initiation ceremonies for each gender; Chingondo and Kalumbu for young girls and boys respectively, and Chinamwali and Nyau for the adolescent girls and boys respectively.

On whether it was compulsory to undergo initiation ceremony, results (N 150) show that the majority (135) respondents indicated that it was not compulsory while (15) respondents

indicated that it was compulsory. However, results from interviews show that even though initiation was not compulsory, girls who were not initiated suffered social stigma from either fellow girl who were initiated or those not initiated;

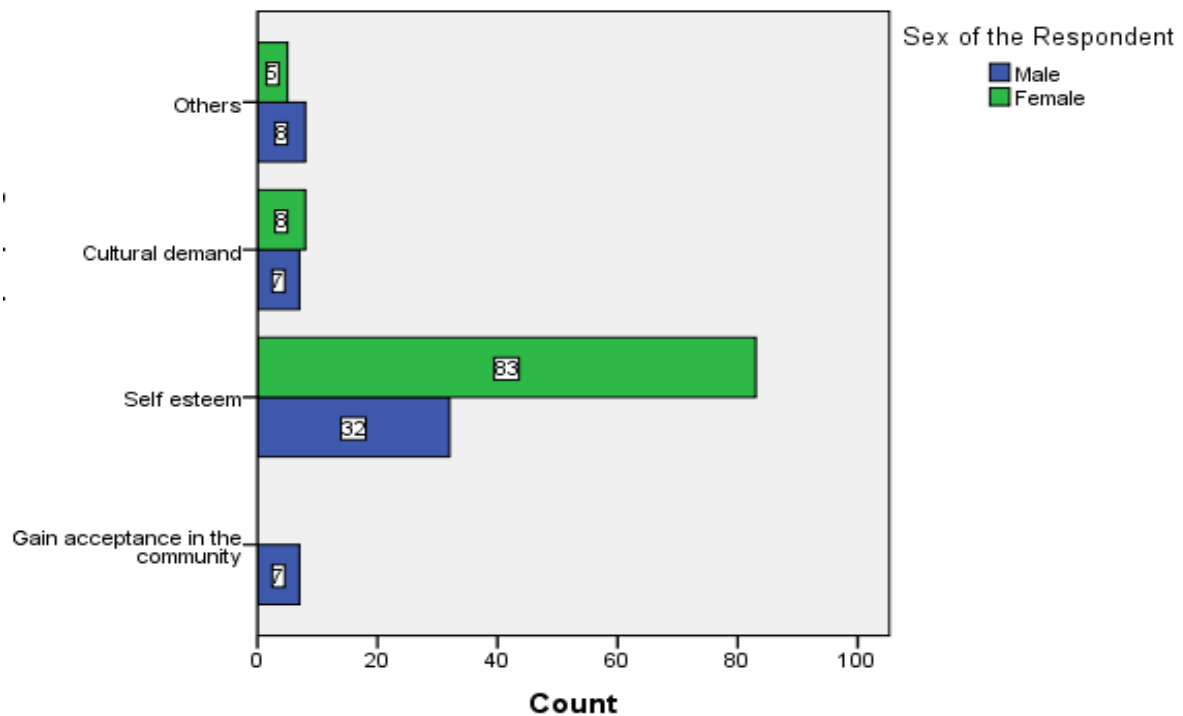
“It is quite a challenge to school girls who undergo the initiation, because girls want to put to practice what they learn during the ceremony and usually they stop school. In many cases girls want to go into marriage immediately after initiation ceremony. They feel out of place and insecure because they always think of what they were taught during the initiation. They don’t feel comfortable even with their own friends because their friends consider them to have grown older than them. They even start addressing them with much respect than before”, an account from an elderly woman.

Figure 4.4.3 Age of the respondents at Initiation



Results (N91) show that the majority of the respondents (63) underwent initiation ceremony between the age of 11 to 15 years, (21) underwent initiation between 16 to 20 years and (7) respondents underwent initiation between 5 to 10 years. *“Girls who are between Five and Ten years are first initiated in Vingondo initiation and boys of the same age are initiated in Kalumbu. When girls reach the age between 13 and 17, they undergo another initiation called chinamwali”, (Woman 2)*

Figure 4.4.4 Reasons for undergoing initiation ceremony



Respondents were asked to account for the reasons for undergoing initiation ceremony. Results (N 150) show that the majority of the respondents (115) indicated self-esteem, followed by (15) who indicated cultural demand, (13) indicated other reasons and (7) indicated gaining acceptance in the community. Results from an interview with an elderly woman who underwent initiation ceremony show that desire to learn about the traditions were the reason for undergoing initiation ceremony. She narrates the traditional rites that take place during the period of initiation; *“I first learnt about the rites of the bush. I was led to a nearby bush which is also referred to dumping area, where they dispose rubbish, where we had to recite some rituals. This place means that all the traditions the girl has to learn are not with every elderly woman around but with the instructor (aphungu) of that girl undergoing the initiation. The instructor is chosen among the elderly women who are well vested in initiation rites. An instructor is well vested with initiation rites than any other woman in the village and she is trusted to teach those rites to the girl under initiation. The other women usually ten (10) of them just accompany the girl (Ndola) from the house of parents to initiation house”*.

The interview with an elderly woman 3 who underwent initiation further reviewed many rituals taught to the young girls during initiation. Some the rites bordered on sex in matrimonial

relationship. An interview gave this account of these rites;

“In the house the girl (ndola) is told to undress the top and remain with a skirt. The Girl (ndola) is told how she should conduct herself before her husband when she is married and other men. They teach about how to conduct oneself (Girl) during a sexual affair (kunyung’ulila) with the husband and much time is also spent on respect towards the husband. The girl is taught how to kneel down (thyole) before the husband. This takes longer because the girl has to learn how to bend the legs and its difficult in the first stages. In some cases, girls fail to perfect the art of kneeling until graduation. They teach how to Kneel (Thyole) because it is a traditional practice that signifies respect to the husband. Girls are also taught how to keep the husband clean by shaving him on his private part (kumoyo) and in the armpits. Lessons on kneeling down are taught in the morning by the instructor and other rites are taught by other women in the evening. They teach the girl on how to clean herself on her private part by shaving before meeting her husband for sex. Kunyung’ulila means dancing/shaking to the husband during sexual intercourse. A demonstration is done on your initiation house. They tell you to lie down and another woman comes on top of you and you are told to shake/dance. That lesson goes until you learn how to do it perfectly”.

Other rites are also performed on the private part of the girl being initiated. An account of this was also given by Woman 4;

“The girl is told to undress the top and later on undresses the skirt to check if rituals of the private part were done. It is required that the two flaps that cover the vagina should be extending outwards. This is done by pulling them during childhood. If this was not done it is during the initiation ceremony the ritual of pulling the flaps covering the vagina is done. It is believed that a girl who has no extended flaps may risk being divorced by her husband. Sometimes Men can have more than one partner, and from those partners there able to compare who has flaps on private part and who does not have. It is believed that men like women or girls who have flaps covering the vagina and if you do not have, you are taken to be an irresponsible woman who skipped some stages during childhood. This is a ritual which has been passed to us by our parents. The husband may tell the girl/woman to go and ask other women in order to have the girl’s flaps pulled and extended. If that is not done the woman may risk being divorced”

When asked to give an opinion about whether initiation ceremony was good or bad, results of interview from woman 4 show that initiation ceremony was bad.

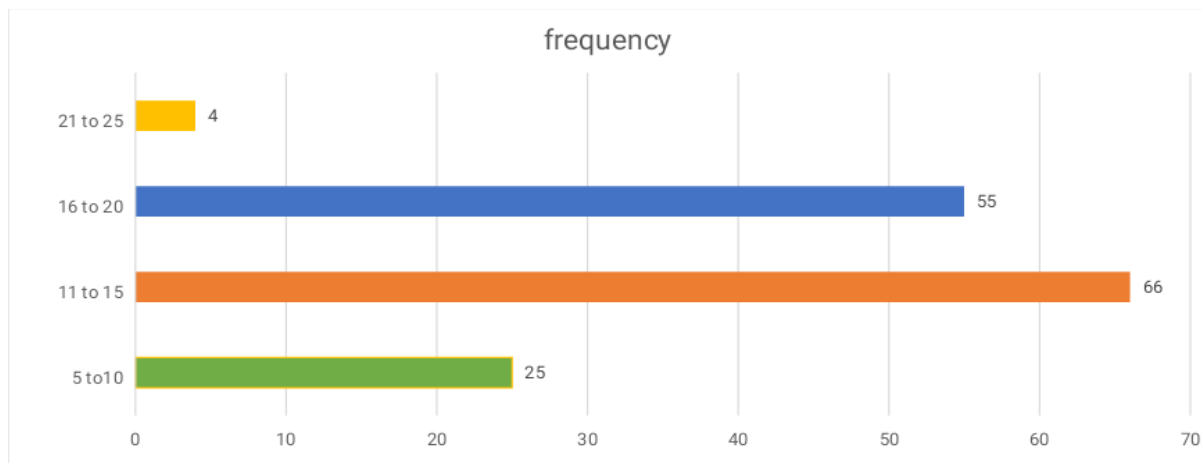
“Girls are spoilt because they want to experiment what they are taught during initiation and they end up ruining their future through early pregnancies, early marriage or stop schooling. You will find that very young girls sometimes a girl who is in grade three is sent for initiation ceremony just because

she has reached puberty and these days it is more common that girls reach puberty early before the right age. They fear that the girl may fall pregnant before she is initiated. I wish initiation ceremonies could be abolished to allow girls concentrate on school because it is a recipe for early pregnancies and child marriage”

4.4.4 Opinion about when a boy or girl becomes an adult

Respondents were asked to give their opinion regarding the age a boy becomes an adult. Results (N 150) show that the majority of the respondents (70) indicated 16 years, 48 respondents indicated 20 years while 32 respondents indicated 14 years. For the girls most of the respondents (81) indicated 14 years, 40 respondents indicated 16 years and 29 respondents indicated 18 years.

4.4.5 Understanding of the term ‘child’



When respondents were asked to give their opinion on who should be considered as a child it was found that the majority of the respondents (66) indicated 11- 15 years, followed by (55) respondents who indicated 16 to 20 years. Twenty -five (25) respondents indicated 5 -10 years while 4 respondents indicated 21 to 25 years.

Respondents were asked the prevalent of Child marriage in their communities

Table 4.4.3 Prevalent of Child marriages in the community by sex

| Prevalence of Child Marriage in the community | Gender of Respondents | | Total |
|---|-----------------------|-------------|-------------|
| | Male | Female | |
| Yes | 88.9% | 87.5% | 88% |
| | 44 | 87 | 131 |
| No | 8% | 12.5% | 12% |
| | 4 | 13 | 17 |
| Total | 100% | 100% | 100% |
| | 50 | 100 | 150 |

(Source: Primary Data, 2021)

Results (N 150) show that the majority of the respondents (132) indicated that child marriage took place in their communities while (18) respondents indicated that child marriage did not take place in their communities.

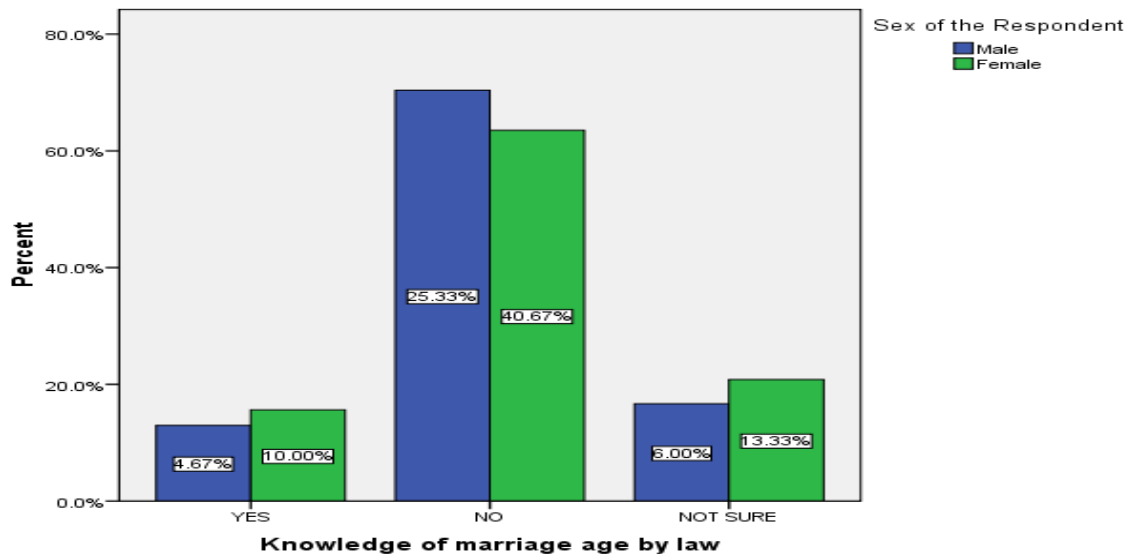
4.4.7 Age difference at boys and Girls got married.

When respondents were asked if there were differences in age at which boys and girls got married. Results (N 150) show that the majority (105) indicated agreement while (33) did not agree. Twelve (12) respondents they did not know whether there was any age difference at boys and girls got married. When further asked who between boys and girls get married earlier, results (N 150) show that the majority of the respondents (101) indicated that girls married earlier than boys, (41) respondents indicated that boys married earlier than girls and (8) respondents said both boys and girls married earlier in their communities.

About the gap on age when boys and girls got married, results show that the maximum age difference was 7 years and the minimum was 1 year, boys older than girls. However, the average gap on age at which boys and girls got married was 3.3 years with standard deviation of 1.53 years boys older than girls.

4.5. Knowledge and Attitude towards Child Marriage

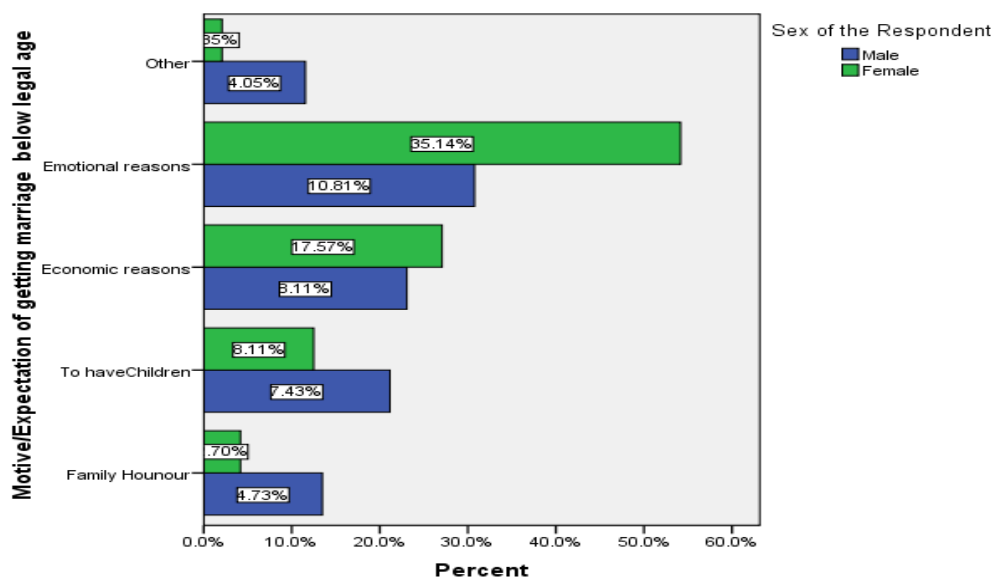
4.5.1 Knowledge of Legal age of Marriage



To assess their knowledge about legal age of marriage respondents were asked if they knew the legal age of marriage. Results (N 150) show most of the respondents (108) that they did not know the legal age of marriage,

(20) respondents indicated that they knew the legal age of marriage while (22) respondents were not sure. Asked further if boys and girls married earlier before legal age of marriage (N 20) the majority (16) indicated that boys and girls married before the legal age of marriage while (4) respondents said boys and girls did not marry before the legal age of marriage.

4.5.2 Expectation and Motivation for getting married before legal age.



Results (N150) show that most of the respondents (68) indicated emotional reasons as motivation and expectation for getting married before legal age of marriage, followed by (38) who indicated economic reasons and (23) who indicated to have children. Eleven (11) respondents' family honour and (4) respondents indicated fear of losing virginity. Religious reasons, fear of Gender Based Violence (GBV) and other reasons accounted for 2 respondents each.

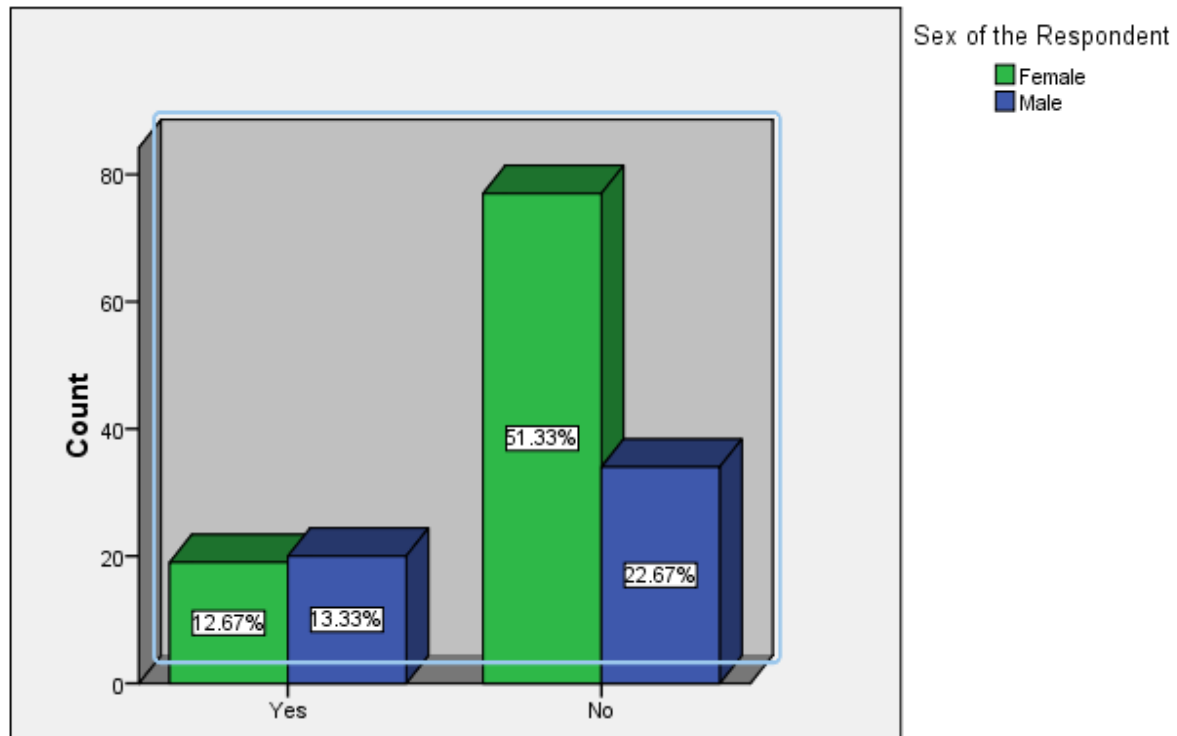
4.5.3 Opinion of the respondents on the right age of marriage for male and female.

Respondents were asked to give their opinions on the right age of marriage. Results (N 150) show that right age of marriage for male ranged from 19 years to 30 years with most respondents indicating 30 years as the right age of marriage (Mode =30 years). However, half of the respondents indicated 26.4 years as the right age of marriage (Median= 26.4). For female respondents (N 150) indicated that the right age of marriage should be between the age range of 16 to 28 years, with the majority of respondents indicating 24 years as the right age of marriage (mode = 24). However, at least half of the respondents indicated 22 years as right age of marriage for female (Median =22).

4.5.4 Age at first pregnancy

Out of the (96) female respondents a proportion of (60) of them indicated that they had fallen pregnant before. Results (N 60) show that most (15) first fell pregnant at the age of (18), and (8) fell pregnant at the age of 15 while (3) fell pregnant at the age of 23. The minimum age at first pregnancy was found to be 15 years and the maximum age was 23 years.

4.5.5 Attitude of the respondents towards Child Marriage



When asked about the attitudes of the community towards child marriage, results (N150) show that the majority of the respondents (110) believed that the community had negative attitude towards child marriage. From those that said the community had a negative attitude toward marriage, 51% were female while 23% were male. Only (40) said the community had positive attitude towards child marriages. Among those that agreed, 12.7% were female while 13.3% were male.

4.6 Chapter Summary

This chapter presented research findings of the study. The overall objective of this study was to examine factors influencing sexuality and child marriage among adolescents in Chadiza district. Specifically, the study explored factors associated with sexuality and child marriage among adolescents in Chadiza, established the perception, attitudes of adolescents towards sexuality and teenage pregnancy and explore social cultural norms associated with sexuality and child marriage among adolescents. The study established various factors influencing sexuality and child marriages in Chadiza District. According to the findings, the level of education, employment status of both parents/guardians and children, level of knowledge about legal age of marriage, age at first sexual intercourse, age at first marriage and cultural

practices such as initiation ceremonies affected the sexuality and child marriages of adolescents in Chadiza. The study further revealed that there were a number of gender norms that were socialized by the adolescents as they grew up.

CHAPTER 5

DISCUSSION OF RESEARCH FINDINGS

5.0 Introduction

The main purpose of the study was to assess factors influencing sexuality and child marriages among adolescents. Findings of the study suggest that sexuality and child marriages are influenced by more than one factor. In this section, an in-depth analysis of the results presented in the previous chapters is given. All results discussed are in line with the objectives of the study.

5.1 Background Information

There was a disproportionate number of females (64.0%) compared to males (36%) in this study. This however does not mean the researcher was biased in the selection of the sample but confirms other studies like Akani et al (2015), who conducted a study among a similar population in Zambia which shows higher prevalence of sexual abuse among females than males. In the same vein, using an equal sample for this study might disadvantage the girls who are more affected by child marriages than their male counterparts.

Further, results show that only 10% of respondents' parents/guardians were employed while (135) representing 90% were not employed. This could explain why child marriages are so prevalent in this community. Given the high standard of living today, some parents and guardians are resorting to using their own children as means for survival. They marry off their children to seemingly affluent men not only as a survival strategy but also as a way of avoiding taking care of their children.

Nour (2006) observed that although the definition of child marriage includes boys, most children married at <18 years of age are girls. For example, in Mali the girl-boy ratio of marriage before age 18 is 72:1; in Kenya, 21:1; and while in the United States, 8:1.

The background information also revealed that (50) respondents attained junior level of Education representing the highest percentage of 33.3% followed by (39) respondents who attained senior secondary level of education. Seven (7) respondents indicated they had never been to school while (5) respondents representing 3.3 percent had attained at least tertiary level of education. When analyze by gender, the 5 respondents who indicated that they had attained tertiary level of education were male while none were female. This also shows just how much the girls are disadvantaged. Although a lot of them enroll for junior education, very few girls make it to tertiary education from this community making them more vulnerable to bad vices such as child marriages.

5.2 Factors influencing child marriages in Chadiza

The general objective of the study was to find out how the following factors namely gender norms, attitudes and cultural beliefs associated with sexuality influenced child marriages. This section discusses these factors separately.

5.2.1 Gender norms associated with child marriages

The study found that there were a number of gender norms that were socialized by the adolescents as they grew up. Although 90% of respondents felt that both girls and boys were considered as important there was an indication that the majority (53%) felt that boys and girls should not take equal responsibility for household chores, but girls should take more chores than boys.

The findings of this study are in line with Cerrato and Cifre (2018) who found unequal involvement in household chores by women and men as it is higher in women than in men, and the perception of partner involvement is lower in women than in men. Additionally, they found that the unequal involvements relate differently to men and women on different ways of work-family interaction. They do not increase Work Family Conflict in women comparing to men, although there are tangentially significant differences in work conflict (WC) and statistically significant in family conflict (FC).

However, perception of partner involvement on household chores increases Work Family Conflict (WFC) both in men and in women but not WC nor FC. Nevertheless, increase on marital conflict by domestic tasks neither affects in a significant way WFC in women nor in men, but increase Work Conflict in both women and men and Family Conflict only in women. Results also confirm that subject involvement on household chores is not a significant predictor of WFC in women nor in men, and that MC by domestic tasks is a statistically significant predictor in women of WFC and FC, but not in men. Thus, results show that traditional gender roles still affect the way men and women manage the work and family interaction, although the increased WFC due to involvement in housework is not exclusive to women, but also occurs in men.

Although there was an indication that both boys and girls participated in making important decisions, most respondents (90.7) still felt that men should be bread winners. Findings further showed that children were raised upon gender roles in their communities such that when they grew up, men were afraid to act effeminate in public. Girls felt they were suppressed by boys, and generally findings showed early and child marriages were associated to gender norms that existed in communities.

5.2.2. Age at first intercourse and age at first sexual marriage

The study also assessed age at first sexual intercourse and age at marriage as risk factors associated with sexuality and child marriage. On the age at first sexual intercourse, results show that the minimum age to engage in sexual intercourse by the respondents was 12 years while the maximum age was 22 years for both genders. The average age to engage into sexual intercourse for each gender was 15.61 years with a standard deviation of 1.948.

The results are in agreement with findings by Mpilambo and Susuman (2020). According to their study, age at first sexual intercourse appears to be strongly associated with age at first marriage among young women in Sub-Saharan African countries. The researchers' findings highlight that on average, young women who were sexually active before reaching age 16 entered marriage earlier (14.1, 14.3, 15.4 and 15.7 years in Niger, Mali, DRC and Malawi, respectively) than those who were sexually active at age 18 and higher (18.8, 18.8, 19.1 and 19.0 years in that order). This implies that late sexual initiation leads to tardy marriage. Moreover, early marriage was common among women who experienced sexual intercourse by 16 (99.7%, 92.3%, 82.9% and 81.5% in Niger, Mali, DRC and Malawi, respectively), but was negligible among those who experienced it at age 18–24 (3.5%, 11.9%, 5.4% and 11.2% in that order). Literacy and mass media exposure were also statistically associated with age at first marriage. Literate and mass media-exposed women were less likely to face early marriage in all four studied countries. Other socio-economic and cultural variables specifically, employment status, ethnicity and religion, were found significantly related to age at marriage. However, there are differences among countries. Employment status was significantly related to age at marriage in Niger and DRC only. Moreover, ethnicity was significantly related to age at marriage in Mali, DRC and Malawi, while religion was significantly related to age at marriage in Mali and Malawi.

5.2.3. Level of education

Level of education was also identified as a factor associated with sexuality and child marriages in Chadiza and responds to that question in this study. This was done in line with the literature reviewed which indicated that level of education was a good predictor of sexuality and child marriages among adolescents. The findings revealed that (50) respondents attained junior level of education representing the highest percentage (33.3%) followed by (39) respondents who attained senior secondary level of education. Seven (7) respondents indicated they had never been to school while (5) respondents representing 3.3 percent had attained at least tertiary level

of education. Analyze by gender, the (5) respondents who indicated had attained tertiary level of education were male while none were female.

This is in line with other research works that found that risk of early marriage decreases with women's educational level. Mpilambo and Susuman (2020) found that across all four countries of the study, risk of early marriage decrease with the level of education. The findings indicate that women without formal education have a higher risk of early union than their secondary or higher educated counterparts. This suggests that the lower the level of education, the higher the chance of confronting early marriage. Furthermore, illiterate women are more likely to get married by the age of 18 than their literate counterparts in Malawi. Our study found that women's current age was a crucial predictor of early marriage among Congolese, Malian and Malawian young women. Multivariate analysis shows that adolescent women (15–19) are more likely to experience early union than their young adult women (20–24) counterparts.

To the contrary, Delprato et al (2014) argued that in fact its early marriages that impact women education adversely and not the other way round. There can be unobservables which can affect both the decision of early marriage and educational outcomes which will bias its association, with educational differences explained by pre-existing characteristics of women who marry young versus later. For example, girls who are weaker academically will have lower incentive to carry on with education and their families will face lower losses by marrying them early in terms of forgone income. And since ability is positively associated to both female schooling and timing of marriage, the impact of marriage timing can be upper biased. At the same time, in some countries (e.g., Bangladesh, India) even non-poor families may have disincentive to invest in their daughters' schooling and delaying marriage since this will increase the price a girl has to pay as dowry payments rises as girls become older (Anderson, 2007).

5.2.4. Employment Status

If social economic dynamics are to be captured, employment should be looked at. The current study looked at employment status as it correlates with sexuality and child marriages. The overall results show that (12) respondents indicated that they were employed. Analyzed by sex the results show that an equal number of respondents (6) male and females were employed. Further, results show that only (15) respondents representing 10% of parents/guardians were employed while (135) representing 90% were not employed. The results shows that there is a thin line between unemployment and child marriage. The unemployed children have no source of employ end up in marriages to be taken care by their partner compared to employed children who wait till the right time to get married.

Other findings suggest that results point out that women's employment status shows a significant relationship with early age at first union in DRC and Mali. Respondents who were not employed at the time of the survey are less likely to come across early marriage than their employed counterparts. Moreover, the participants' media exposure was positively associated with the probability of facing early marriage in Malawi only. Participants who are exposed to media less than weekly are less likely to enter into the union of matrimony before the age of 18 than those exposed weekly and daily. In turn, ethnicity influences the chances of facing early union in Mali only.

5.3. Cultural sexual practices and child marriage

An examination of cultural sexual practices associated with child marriage revealed several cultural practices that were practiced at early stages at adolescents' life. The first cultural practice was sexual encounter. It was revealed that boys and girls had their sexual debut as early as 12 years of age usually with a regular partner. Early sexual debut was largely influenced by peer pressure from friends of the same gender. Major reasons for engaging in sex were expression of love, expectation of gift or money and for fun. It was also revealed that the adolescents had unprotected sex (without a condom) largely due non-availability of the commodity at the time of sex, inadequate knowledge on condom use and partner refusing to use a condom.

The study sought to find out if there were situations when respondent did not want to have sex but were persuaded by their partners. It revealed that in some instances some form of coercion was used. It was further revealed that girls were more prone to be persuaded or coerced to have sex by their boyfriends.

The study revealed that most adolescents got married at early age. Most girls got married at the age of 14 while boys at the age of 16. Choices made by the adolescent was top on the compelling reasons for getting married alongside family pressure and coercion. The adolescents who got married at the age revealed by the study chose their own marriage partner. In the absence of these compelling reasons the study revealed that the preferred age of marriage was 18 for boys and 16 for girls. Most of the adolescents had their first births during the teen ages usually 15 for girls and 17 for boys. Those with higher level of education had their children during their older ages compared to those with lower levels of education.

The study established that most adolescents got married at early ages to avoid getting pregnant before getting married or got married to the partner whom they had a child together. It was also found that there was a perception in the community where the study was conducted those girls

who fall pregnant before marriage had very little chance of getting married later in life, resulting in getting married to the partner when they fall pregnant.

This is the reason why Nouri (2006) noted that culturally appropriate programs that provide families and communities with education and reproductive health services can help stop child marriage, early pregnancies, and illness and death in young mothers and their children.

5.3.1 Initiation Ceremonies.

Even though initiation ceremony was not compulsory both boys and girls underwent initiation ceremony at early ages of between five to ten years. The major reason for initiation for both boys and girls was self-esteem. Community considered the uninitiated members as misfits. Initiation also played an important stage in one's life from childhood to adulthood. It was revealed that sex lessons comprised a large component of curriculum for initiation especially for girls. The study revealed a relationship between initiation and child marriage as the adolescent boys and girls yearned to experiment sex having been taken through sexual lessons during initiation ceremony. The findings agree with what Kusanthan et al (2018) noted about initiation ceremonies. They argued that culture, at a community level, has been widely considered to have a role in influencing sexuality and age of sexual debut. It includes cultural beliefs and practices which are encountered along the life course particularly at birth, puberty, marriage, divorce or death (Moyo and Muller 2011). These cultural practices exist for both males and females. When discussing young people's sexuality, it is crucial to focus on initiation ceremonies, which are conducted in the period of adolescence.

Although initiation ceremonies have come under scrutiny because of communicating contradictory ideas about sexuality, some scholars like Rasing (2004) write positively about them. She argues that initiation ceremonies are about the cosmology of the specific society and contain not only practical information but also religious and spiritual or supernatural elements (Rasing 2004). For women, it signifies the move from passivity to activity and revisits notions of child and adulthood, initiated and uninitiated as well as the "boundaries between genders". It deconstructs and reconstructs these to form a new identity for young women (Rasing 2004). In a changing socio-political context, Rasing argues that initiation ceremonies persist as a form of resistance as it is a means to build a relationship between past and present, and it draws on collective memory in a changing and globalized world to keep rooted in a sense of communal identity. She states "the rite is a representation of continuity" (Rasing 2004).

5.3.2 Knowledge about legal age of marriage

The study also sought to establish the level of knowledge about legal age of marriage in Zambia. It was established that there was absolutely absence of knowledge about the legal age

of marriage among participants of the study. This was evidenced by participants' responses indicating an age below 15 years as a child and anyone above the age of 15 was an adult ready for marriage. Even though adolescent married early, the community had a negative attitude towards child marriage. UNICEF (2021) found that it was difficult to create awareness in terms of the legal age of marriage in Zambia as the legal framework is not harmonized. For example, the Marriage Act sets the legal minimum age of marriage at 21 years. However, a child can marry from the age of 16 with written consent from their legal guardian. According to the 2018 Zambia Demographic and Health Survey, 9% of women aged 25 to 49 years were first married by the age of 15, as compared with less than 1% of men. 29% of women aged 20-24 years reported being married by age 18, a slight drop from 31% in the 2014 Demographic and Health Survey.

5.3.3 Coerced sex

The number of respondents who agreed that they were not interested in doing sex but forced into it by their partners was high for this study showing just how deep rooted the problem of coerced sex is in Chadiza. Results show that most of the respondents (about 76%) were at some point not willing to have sex but were persuaded by their sexual partner while the rest indicated otherwise. Out of the 76% respondents who were persuaded to have sex by their sexual partner, the majority (70) were female while (5) were male.

The findings are in line with the study by Stark (2018) in the neighboring country of Tanzania. He opined that although the local government intervenes in cases of forced marriages of girls under 18 years, that are brought to their attention; parents can simply arrange to have a daughter marry elsewhere, or pressure her to consent so that the marriage becomes legal under Tanzanian law, in which case the local government never learns of it. An unknown number of coerced early marriages thus take place in the neighborhoods, rendering difficult any reliable measurement of whether their rates are decreasing or not. Yet coercion is not the whole story of early marriage. Both male and female interviewees stated that many girls from poor families wish to marry: they dream of a better life with a husband who can give them more than their parents can. Girls were said to believe that maybe their lives in their husband's house will be different or that they would be free to eat and dress as they wanted. Such hopes are kept alive by a small minority of girls who do manage to marry wealthier men from outside their home neighborhood and thus at least in the imaginations of those they leave behind – enjoy a more secure and consumption-oriented lifestyle after marriage. Early marriage can also represent an

economically motivated aspiration for the girl's parents. Bride price is still paid to parents in the neighborhoods I studied, especially if a daughter can be married at a young age to an older, wealthier man.

Wealthy men were said to be interested in marrying poor girls because their families requested a lower bride price. Consequently, Parents were said to hope for a son-in-law who could not only provide for their daughter, but who could also assist them financially.

5.4 Influence of Perceptions and attitudes on sexuality and child pregnancies among adolescents

The respondents were also asked the reasons for engaging in child marriages. Various perceptions have been identified. When respondents were asked how the communities perceive girls who fall pregnant before marriage, results show that most of the respondents (68) indicated that communities perceive them to have little chance of getting married. This was followed by (56) respondents who indicated that communities accept it as normal. The other (26) respondents indicated that girls who fall pregnant before marriage bring dishonor to their families. There has however been growing concerns on the best measure of perception and attitudes.

Kohno et al (2021) developed pretested among female adolescents, aged between 15 and 17 years old, in Malaysia. The study found that some of the respondents understood that child marriage is a bad thing, and by taking part in the research, they can help prevent child marriage. Some of them clearly stated that pregnancy is the reason why some of the girls get married at a young age. They also raised concerns that those girls who get married at a young age do not know what the risks of child marriage are. The girls knew that those who get married early are not afraid of the potential risks associated with child marriage because they are unaware of such risks. Other respondents thought it is normal to get married at a young age, as they see their friends and acquaintances getting married early.

The implication of this study to the health of adolescents is numerous. One obvious advantage is to be able to assess their perceptions about child marriage as scores, which can be utilized to come up with the policies and programs regarding adolescent health. The scale consists of such construct as an opinion about premarital sex. By understanding the adolescent girls' perception of premarital sex, the data can be used to develop educational materials that support and empower adolescent girls with more adequate knowledge of sexual health.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter aims at presenting the conclusion on the main findings of the study and also provides recommendations on factors influencing sexuality and child marriage among adolescents in Chadiza district of Zambia

5.1 Conclusion

The study sought to explore factors influencing sexuality and child marriages in the selected community in Chadiza District. The study established that certain gender norms shaped the thinking and sexual behavior of adolescents, some of which were linked to child marriage. Such gender norms included early sexual debut influenced by sexual teaching of initiation ceremonies conducted at early ages of the adolescents influenced child marriages. Early sexual encounters and unavailability of sexual reproductive health services exposed young girls to early pregnancies, which in most cases lead to marital unions to avoid being unmarried for life. Further, inadequate knowledge in the community about the legal age of marriage left the community with no proper guidance and this contributed to child marriage.

The study also assessed age at first sexual intercourse and age at marriage as risk factors associated with sexuality and child marriage. On the age at first sexual intercourse, result show that the minimum age to engage in sexual intercourse by the respondents was 12 years while the maximum age was 22 years for both genders. Level of education was yet another factor identified as an influencing factor for sexuality and child marriages in Chadiza. This was done in line with the literature reviewed which indicated that level of education was a good predictor of sexuality and child marriages among adolescents.

The study wished to find out if there were situations when respondent did not want to have sex but were persuaded by their partners. It revealed that in some instances some form of coercion was used. It was revealed that more girls than boys were prone to be persuaded or coerced to have sex by their boyfriends. The study also revealed that most adolescents got married at early age. The adolescents who got married at the age revealed by the study chose their own marriage partner. Perhaps this is contrary to conventional wisdom.

5.2 Recommendations.

- I. Government through the appropriate Ministry should regulate initiation ceremonies that pass on bad cultural practices to the adolescents.
- II. While appreciating the role initiation ceremonies in preparing the adolescents for adult responsibilities, there is need to restructure the curriculum for initiation to include sexual reproductive health rights. This may help equip adolescents with age appropriate messages that will help them refrain from high risk behaviours.
- III. The government, cooperating partners and other stakeholders need to enhance the provision of reproductive health services to include through other form a land informal institution of socialization.
- IV. The government and stakeholders need to raise awareness about legal age of marriage in Zambia. This is because the current study found that the level of knowledge on the legal age of marriage was very low. Most parents also opted to marry off their children for various reasons among them economic hardships. There is therefore need to not only raise awareness on the need for adolescents to know the benefits of getting marriage at the right age but also educating parents and guardians on the dangers of marrying off their children early.
- V. Traditional leaders through the government should also up their efforts in ensuring that their subjects adhere to the legal provisions in so far as early marriages and child sexuality are concerned. This too can help reduce the challenges that come with child marriages and sexuality

REFERENCES

Abhary, A., Adriansen, H. K., Begovac, F., Quin, B., Spuzic, S., Wood, D., Xing, K. (2008). **Some aspects of digital knowledge**. Available at <http://epistemic.synthasite.com/> (accessed 14.08.2017).

Ahmed, B., (2014) *Confronting a Sexual Rite of Passage in Malawi* retrieved from Annabel, E. (2013), *Early Marriage, Marital Relations and Intimate Partner Violence in Ethiopia* Volume 39, Number 1, March 2013

Bohner, G. & Dickel, N. (2011) *Attitude and Attitude Change*, vol 62:391-417 available at psych.annualreviews.org (accessed 14.08.17)

Brewerton, P. and Millard, L. (2001) *Organizational Research Methods*. Sage Publications, London.

Nasrullah et al. BMC Public Health 2014, 14:114
<http://www.biomedcentral.com/1471-2458/14/1148>

Brigette Bagnol (2011) *Female Initiation Rituals and sexuality in Northern Mozambique*; University of Witwatersrand
<https://www.researchgate.net/publication/266155828>

Zimba, M. (2015, May 22). **Initiation Ceremonies and Marriages**. *Times of Zambia*

Rasing, T. (2001). **The Bush Burnt and the Stones Remain: Female Initiation rites in urban Zambia**. Lit Venlag ASC, London, and New Brunswick

Babiker, A. (2016) **Knowledge, Attitude and Practice of Early Marriage in Elttondoub Area**, Aljazeera State, Omdurman Islamic University; available at: <https://www.researchgate.net/publication/311873830>

Sumalatha, B. et al (2016) **Knowledge Attitude and Practices (KAP) towards child marriage among married women residing in Nandyal - A Qualitative study: Volume 15, Issue 9 Ver. XIII (September. 2016), PP 48-51**

Restless Development (2014) **Baseline Survey report of Knowledge, attitude and Practices related to Child Marriage in selected districts of Bihar, Jharkhand and Odisha**, available at http://www.censusindia.gov.in/vital_statistics/AHSBulletins/Factsheets.html

Central Statistical Office (CSO), (2014) **Ministry of Health (MOH), and ICF International.**

Clark, S. (2004). 'Early marriage and HIV risk in sub-Saharan Africa.' *Studies in Family*

Denscombe, M. (2002). **Ground Rules for Good Research. A 10-point guide for social research.** Open University Press. Maidenhead.

Ferrante, J. (2008), **Sociology; A Global Perspective.** 7E. Wadsworth: Cengage learning

Giddens, A. (2009) **Sociology:** Polity Press, London

Girls Not Brides (2014) **Ending Child Marriage in Africa** available at <http://www.girlsnotbrides.org/child-marriage-theory-of-change/> accessed on 15/06/2017

<https://www.theatlantic.com/international/archive/2014/01/confronting-a-sexual-rite-of-passage-in-Malawi/283196/> on 27/05/18

James A., Jenks, C. and Prout, A. (1998). **Theorizing Childhood.:** Polity Press, London

Jost, J. T., Banaji, M. R. and Nosek, B. A. (2004). "A Decade of System Justification Theory: Accumulated Evidence of Conscious and Unconscious Bolstering of the Status Quo." *Political Psychology* 25:881—919.

Jost, J.T. (2015) **Resistance to Change: A Social Psychological Perspective.** Available at https://psych.nyu.edu/.../Resistance%20to%20Change_A%20Social%20Psychologic al... Accessed on 02/08/2017

Kebapci, S. & Erkal, H. (2009). **Resistance to Change: A Constructive Approach for Managing Resistant Behaviours;** University of Kalmar. Available on www.diva-portal.se/smash/get/diva2:222586/FULLTEXT01.pdf, accessed on 06/08/2017

Mann, G., Padraig Q., and Rosal F. (2015). **“Qualitative Study on Child Marriage in Six Districts of Zambia.”** *Child Frontiers for UNICEF Sheung Wan.*

MOCTA, (2013) **Minister's Update on National Campaign Against Early Child Marriage**, unpublished, Lusaka. Available at www.parliament.gov.zm/files/images accessed on 15/06/2017 Nasrullah, M. et al. (2014) **Knowledge and Attitude Towards Child Marriage Practice Among Women Married As Children-A Qualitative Study In Urban Slums of Lahore, Pakistan; 14:1148**

Mushota, L. (2005). **Family Law in Zambia: Cases and Materials.** UNZA Press Lusaka Mwenya, M. (2017) **Child-marriage perpetrators fined K10,000** Daily mail, Lusaka

Nangoma, N. (2013). **Final Advocacy Research Report For The Zambia Young Health Project.** Report. Plan International. Lusaka

Ng'uni, C. (2017) **Traditional leaders commit to fighting GBV and child marriage,** Zambia Daily, Lusaka.

Nsemukila, B. (2015). **“Assessment of the Regulatory Framework for Maternal, Newborn, Child Health and Nutrition (MNCH&N) Services in Zambia.”** Millennium Development Goal Initiatives and Government of the Republic of Zambia. Panos Institute of Southern Africa. **“Media Brief on Ending Child Marriage in Zambia.”** Lusaka, Zambia. *Planning*, vol. 35, No. 3, pp. 149—160.

Rappley, T (2004) **Interviews in Seale, Qualitative Research Practice** Sage Publications: London

Schuler, S.R. (2007) **‘Rural Bangladesh: sound policies, evolving gender norms, and family strategies’** in M Lewis and M. Lockheed (eds.) *Exclusion, Gender and Education: Case Studies from the Developing world.* Center for Global Development. Washington DC

Sen, G., Ostlin, P. and George, A. (2007) **Unequal, Unfair, Ineffective and Inefficient. Gender Inequality in Health: Why it Exists and How We Can Change It.** Retrieved

from http://www.who.int/social_determinants/resources/csdh_media/wgekn_final_report_07.pdf

Silumesi M (2018) **Mukushi struggles with Child marriage**, *Zambia Daily Mail*. Lusaka

Speizer, I.S. and Pearson, E.(2011) **Association between early marriage and intimate partner violence in India: a focus on youth from Bihar and Rajasthan**, *Journal of Interpersonal Violence*, 26(10):1963—1981.

The Marriage Act CAP 50 of the laws of Zambia; Government Printers, Lusaka

UNICEF, (2015) **The State of the World's Children: Re-imagine the future**. Available at www.unicef.org/zambia/qualitative. (Accessed 15/04/2017).

UNICEF, UN Women, Girls Not Brides and Greene Works (2015) **The Effects of Traditional and Religious Practices of Child Marriage on Africa's Socio-Economic Development:**

Retrieved from: https://au.int/sites/default/files/documents/31018doc5465_ccmc_africa_report.pdf

United Nations Children's Fund (UNICEF), **Early Marriage: Child Spouses**, Florence, Italy: UNICEF, 2001

Petroni, S. et al (2017) **New Findings on Child Marriage in Sub-Saharan Africa**, *VOL. 83, NO. 5—6, 2017* available at <https://doi.org/10.1016/j.aogh.2017.09.001>

Weston, G. (2014) **African Voice on Child Marriage**, available at www.forwarduk.org.uk/africa-voices-on-ch... (accessed 01.08.2017)

World Vision, (2015) **Situation Report on Child Marriages in Zambia** available at www.wvi.org/zambia/article/situation accessed on 15/06/2017

Zambia Demographic and Health Survey (ZDHS) 2013-2014. Rockville, Maryland,

John, N. A., Stoebenau, K., Ritter, S., Edmeades, J. and Balvin, N. (2017). **Gender**

Socialization during Adolescence in Low- and Middle-Income Countries: Conceptualization, influences and outcomes. Innocenti Discussion Paper 2017-01, UNICEF Office of Research — Innocenti, Florence.

Wim Van Binsbergen, R. V. (2004). Situating Globality: African Agency in the Appropriation of Global Culture. Boston: Brill.

Richards, A. (1956) Chisungu: A girls' Initiation Ceremony among the Bemba of Northern Rhodesia. London: Faber and Faber Ltd.

Kangwa J. (2011) Reclaiming The Values Of Indigenous Female Initiation Rites As A Strategy For Hiv Prevention: A Gendered Analysis Of Chisungu Initiation Rites Among the Bemba People Of Zambia, Kwa Zulu—Natal, Pietermaritzb

APPENDIX1: RESEARCH QUESTIONNARE

My names is Charity Daka. I am a student from the University of Zambia, studying Master of Arts in Gender studies in the School of Humanities and Social Sciences. I am carrying out a study to find out more information about factors influencing sexuality and child marriage among adolecents in Chadiza District. You are invited to participate in the study. The information gathered here would remain confidential. I will not take your name, and you do not have to answer any questions that you are not comfortable to answer. Your participation in the study is voluntary and you will not be affected in any way if you decide not to participate. If you have questions or concerns after the interview, you may contact the researcher on +260-978118688.

%% 17%

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|-----------------------------------|--------------------|-------|
| | BACKGROUND CHARACTERISTICS | | |
| Q01 | Sex of the Respondent | Male 1 Female 2 | |
| Q02 | How old you? | Age in years _____ | |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|--|--|----------------------------|
| Q03 | What highest level of education have you attained? | Never been to school Junior primary Senior primary Junior secondary Senior Secondary Higher | 1 2 3 4 5 6 |
| Q04 | What is your employment status? | Currently working Not working | 1 2 |
| Q05 | What is the employment status of your parents? | Currently working Not working | 1 0 |
| Q06 | What is your marital status | married widow Divorced Single Separated | 1 2 3 4 5 |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|---|---|----------------------------|
| Q07 | What is your religious denomination? | Catholic Anglican SDA Pentecostal Muslim Other | 1 2 3 4 5 6 |
| Q08 | What is your ethnic group | Ngoni Chewa Others..... | 1 2 3 |
| | SECTION B GENDER NORMS, SEXUALITY AND CHILD MARRIAGE | | |
| Q9 | How old were you when you first had sexual intercourse? | Age in years _____ | |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|---|---|-------|
| Q10 | Was the person who you first had sex with a:- (READ OUT | Husband / wife 1 Regular/steady partner 2 Casual partner 3 Commercial sex worker 4 Someone who forced himself on you (i.e. rape) 5 Other (Specify)_____ 6 _____ | |

| | | | | |
|-----|--|---|---|---|
| Q11 | What would you say was the reason why you first engaged in sex? (MULTIPLE RESPONSES POSSIBLE) | I was married / Upon marriage | 0 | 1 |
| | | Natural feelings/sex urge/ felt like it | 0 | 1 |
| | | Expression of love for partner | 0 | 1 |
| | | Partner insisted/ wanted sex | 0 | 1 |
| | | Influence from same gender friends | 0 | 1 |
| | | Expectation of gifts/money | 0 | 1 |
| | | Fun / enjoyment | | |
| | | Hoped to marry partner | 0 | 1 |
| | | For security | | |
| | | To have children | 0 | 1 |
| | | I was drunk | 0 | 1 |
| | | Other reasons (Specify) | | |
| | | _____ | 0 | 1 |
| | | _____ | 0 | 1 |
| | 0 | 1 | | |
| | 0 | 1 | | |
| | 0 | 1 | | |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|---|--|------------------|
| | | 0 1 | |
| Q12 | Have you ever been unwilling to have sex and been persuaded by your partner to have it? | Yes No | 1 2 |
| Q13 | Have you ever refused to have sex and you were forced to have it? | Yes No | 1 2 |
| Q14 | At what age did you get married? | Age in years..... | |
| Q15 | How old was your partner when you got married? | Age in years..... | |
| Q16 | What are the reasons you got married at that age? | Family pleasure I wanted Was forced Others specify..... | 1 2 3 4 |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|---|--|---------------------------------------|
| Q17 | What type of marriage where you involved in? | Monogamy polygamy | 1 2 |
| Q18 | What is the preferred age to Marry in this community? | Boy Girl | 1 2 |
| Q19 | Who chose your marriage partner when you got married? | Parents/Family Friends Church Myself Other | 1 2 3 4 5 |
| Q20 | How old were you when you had the first child | Age in years..... | |
| Q21 | How many children do you have now | | |
| Q22 | How many of you children are | Boys..... Girls..... | |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|---|---|---|--------------------------------------|
| Q23 | What does this community perceive of girls who have children before they are married? | Brings dishonour to the family Has little chance of getting married Accepted as normal Other (Specify)_____ | 1 2 3 4 |
| Q24 | What do you think are the reasons people engage in child marriage? | Family Honor Security To resolve family disputes To prevent getting pregnant outside marriage Others specify..... | 1 2 3 4 5 |
| SECTION C CULTURAL PRACTICES, SEXUALITY AND CHILD MARRIAGE | | | |
| Q25 | What cultural practices on sexuality take place in this community? | Boys..... Girls..... | |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|---|--|----------------------|
| Q26 | What type of initiation ceremonies take place in this community? | Nyau Chinamwali Others specify..... | 1 2 2 |
| Q27 | Have you ever attended any of these initiation ceremonies? | Yes No | 1 2 |
| Q28 | What age did you undergo initiation ceremony? | Age in years..... | |
| Q29 | Is it compulsory in this community for all girls to undergo the said sexual Practice? | Yes No | 1 2 |
| Q30 | Are there others who never attended these initiation ceremonies? | Yes No | 1 2 |
| Q31 | What are the reason people to into initiation ceremonies? | Gain acceptance in the community Self esteem Cultural demand Others specify | 1 2 3 4 |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|--|---------------------------|-------------|
| | SECTION D | | |
| | KNOWLEDGE AND ATTITUDES ABOUT CHILD MARRIAGE | | |
| Q32 | In your opinion at what age does a Girl/Boy become an adult? | Boys Girs | |
| Q33 | Who do you define as a child in this community? | Give specific age | |
| Q34 | Does child marriage take place in this community? | Yes No | 1 0 |
| Q35 | Is there a difference in the age of marriage between boys and girls in this community? | Yes No I don't know | 1 2 3 |
| Q36 | Who between boys and girls usually marry earlier in this community? | Boys Girls All | 1 2 3 |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|--|--|--|
| Q37 | Do some boys and girls marry below the legal age of Marriage? | Yes No Sometimes | 1 2 3 |
| Q38 | What is motive/expectation of getting marriage at below legal age? | To have children Family Honour Economic security Emotional Religious Fear of gender based violence Fear of losing virginity Other | 1 2 3 4 5 6 7 8 |

| | QUESTIONS, INSTRUCTIONS & FILTERS | RESPONSES | GO TO |
|-----|--|--|--------------|
| Q39 | In your opinion, what do you think should be the right age of marriage in Zambia? | Give specific age Boys..... Girls..... | |
| Q40 | Should Unmarried young people have sex | Yes No | 1 2 |
| Q41 | Do you think people in this community have a positive attitude towards Child Marriage? | Yes No | 1 2 |

THANK YOU FOR PARTICIPATING IN THIS RESEARCH.

Appendix 2

In-depth Interview Guide

My name is Charity Daka. I am a student from the University of Zambia, studying Master of Arts in Gender studies in the School of Humanities and Social Sciences. I am carrying out a study to find out more information about factors influencing sexuality and child marriage among adolescents in Chadiza District. You are invited to participate in the study. The information gathered here would remain confidential. I will not take your name, and you do not have to answer any questions that you are not comfortable to answer. Your participation in the study is voluntary and you will not be affected in any way if you decide not to participate. If you have questions or concerns after the interview, you may contact the researcher on +260-978118688.

1. How old are you?
2. What is the highest level of education attained?
3. Have you spent all your time in this village? Where else have you ever stayed?
4. What cultural sexual marital practices take place in this community? Describe what happens during these cultural practices and of what importance do they have? How are these practices linked to child marriage?
5. What type of initiation ceremonies take place in this community?
6. Which initiation ceremony (ies) did you attend?
7. At what age did you attend this initiation ceremony?
8. Are there others who never attended these initiation ceremonies and why?
9. What things were you told to do? Not to do?
10. Were there any specific messages about sex, pregnancy and marriage which you were told when you attended the initiation ceremony? What did they tell you?
11. What advantages/disadvantages do you see as far as participating in initiation ceremonies is concerned?
12. What is the general position of this community about sex before marriage?
13. Are the cultural practices important to the girls/ boys in this community?

14. How are the girls who do not undergo such cultural practice perceived by the community?
15. How do you find talking to your parents/friends/ children about sexuality?
16. What is the idea age of marriage in this community?
17. Do some girls marry later or before the legal age of marriage?
18. Are there some ideas/customs/attitudes that promote or discourage girls' marriage at an early or late age
19. Do young girls fall pregnant before they are married in this community? How does that affect their chances of getting married? How do they get on with this situation?
20. What are some of the positive or negative consequences for a girl who marries very early or very late?
21. What are the benefits of girls marrying early?
22. Do you have anything you would like to add to this discussion?

Thank You for Your Time

Appendix III: LETTER OF CONSENT TO RESPONDENT

Topic: Factors influencing sexuality and child marriage among adolescents in Chadiza district, Eastern Province of Zambia

Introduction

Dear respondent,

My name is **Charity Daka**, a student at the University of Zambia; I'm a master student in the department of Gender Studies. I'm carrying out this research to fulfill the requirement for Masters in Gender Studies.

You have been identified as one of the respondents to participate in this research. Participation in this research is completely voluntary. You have the right to withdraw at any time without explanation. However, we hope you will participate in the survey since your views are important.

I would like to ask you questions on the factors influencing sexuality and child marriage in chief Mwangala area. This information will help identify factors influencing sexuality and child marriage and assist in bridging the gap in what has existed on the issue of child marriage. You are therefore, asked to answer the questions provided in this questionnaire/interview guide.

Whatever information you will provide will be kept strictly confidential.

If you need clarity, feel free to contact my supervisor Dr.Kusanthan, School of Humanities and Social Sciences, Gender Department, University of Zambia, P.O.Box 32379,Lusaka.

At this time, would you like to ask me anything pertaining to this research?

May I begin the interview now?

Signature (1)interviewee/Respondent.....Date.....

(ii) Interviewer..... Date.....

Study site.....