

**THE ROLE OF ALANGIZI TEACHINGS IN THE FACE OF GENDER
BASED DOMESTIC VIOLENCE IN KAUNDA SQUARE TOWNSHIP IN
LUSAKA, ZAMBIA**

By

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AUTHOR'S DECLARATION

I, **Mwanja Ndhlovu**, do hereby solemnly declare that this dissertation represents my own work, except where otherwise acknowledged, and that it has never been previously submitted for a degree at the University of Zambia or any other university.

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APPROVAL

This dissertation by **Mwanja Ndhlovu** is approved as fulfilling part of the requirements for the award of the degree of Master of Science in Peace, Leadership and Conflict Resolution by the University of Zambia in collaboration with Zimbabwe Open University.

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ABSTRACT

The reason for this study was to analyse the role played by *Alangizi* in the face of gender based violence in Kaunda Square in Lusaka, Zambia.

The research used a qualitative research approach and a descriptive survey design was employed. Semi-structured interviews and focus group discussions (FGD) were conducted. Focus group discussions were conducted on selected *Alangizi* and married women. Interviews were also conducted on *Alangizi* and police officers and data was thematically analysed under the following research questions; what was the content of the knowledge that was taught to females during pre-marital rites by *Alangizi*, what were the perceptions of *Alangizi* regarding gender based violence, did the teachings of *Alangizi* perpetuate gender based violence, and which ways could *Alangizi* teachings assist with the prevention and mitigation of gender based violence?

From the results of the study, it was evident that despite the rich culture and traditions that were being taught to women during pre-marital rites by *Alangizi*, there were some teaching that were harmful to women because they perpetuated gender based violence. Teachings like labia pulling, submission and the culture of silence were the major harmful teachings that were identified. It was also discovered that the perceptions that *Alangizi* had towards gender based violence affected the way they taught women about dealing with disputes and gender based violence in marriage. It was revealed that *Alangizi* viewed gender based violence as severe physical violence therefore they neglected to teach women about the other forms of gender based violence.

All in all, it was discovered that *Alangizi* teachings were a great platform that could be used to fight gender based violence. It was recognised that this could only be done once the teachings were reviewed and changed so that they did not perpetuate gender based violence and would be able to cater for the new age woman who was empowered. Therefore, it was suggested that the teachings should empower women to stand up for themselves and that sayings like '*shipikisha club*' (endurance club) and '*ubuchende bwa mwaume tabu toba ing'anda*' (a man's infidelity cannot break a home) should be a thing of the past.

The following recommendations were made; All *Alangizi* should belong to the *Alangizi* National Association of Zambia (ANAZ) which should be monitored by the Ministry of Gender and Child Development. The content of the teachings of *Alangizi* should be evaluated so that the teachings that perpetuate gender based violence could be removed and/or revised.

DEDICATION

This dissertation is dedicated

To my dearly departed parents;

My Mother, *Joyce Kawama Mfuni* whose determination and firm hand has made me into the woman

I am today.

My Father, *Rabson Ndhlovu*, whose thirst for knowledge and hard work drives me. Most of all, he

taught me that being a woman does not limit me.

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Words cannot express fully the gratitude that I owe those I am about to recognise.

I give glory to God the Almighty, without whom all this would not be possible.

I would like to express my sincere appreciation to my supervisor, Dr. Innocent M. Mulenga for his guidance, wisdom and solicitous criticism.

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ACRONYMS AND ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
CARE	Cooperative for Assistance and Relief Everywhere
GBV	Gender Based Violence
HIV	Human Immunodeficiency Virus
MGCD	Ministry of Gender and Child Development
MHRC	Malawian Human Rights Commission
NGOs	Non-Governmental Organisations
MoGE	Ministry of General Education
STIs	Sexually Transmitted Infections
UNICEF	United Nations International Children's Emergency Fund
VSU	Victim Support Unit
WHO	World Health Organisation
ZARD	Zambia Association for Research and Development

CHAPTER ONE

INTRODUCTION

Overview

This chapter contains the statement of the problem, background of the study, the aim of the study, objectives, research questions, theoretical framework, and conceptual framework, significance of the study, delimitations and operational definition of terms.

1.1. Background

Gender based violence (GBV) was a global problem that cut across culture, race, borders and ethnicity (Heise, 2002). Mwaba (2016) stated that, gender based violence is simply violence directed towards someone simply because of their gender or sex. Sprechmann (2013) added that globally, one in three women will be raped, beaten, coerced into sex or otherwise abused in her life time. Violence against women occurred throughout their lives irrespective of who they were. Violence against women in the domestic sphere was mostly perpetuated by their intimate partners. Spousal abuse was a serious problem, with between 13% and 61% of women worldwide reporting physical domestic violence (Crowell, 1996).

Violence against women, as a sub-category of broader gender based violence was typically en-masked in a complex web of institutionalised relations that reinforce women's vulnerability. For example, women may endure a man's violence because they see no acceptable alternative, and their lack of alternatives was often part of a larger cultural logic that sanctions violence. According to the World Development Report (2004), violence was a more serious cause of death and incapacity among women of reproductive age as cancer and greater cause of ill-health than traffic accidents and malaria combined. Types of gender based violence include;

Physical violence

This was defined as physical force that results in bodily injury, impairment. The severity of injury ranges from minimal tissue damage to broken bones to permanent injury and death. Acts of physical violence included; slapping, shoving, pushing, beating, scratching, choking, biting, grabbing, shaking, spitting, burning, twisting of a body part restraining a women from seeking medical treatment or other types of help; and using household objects to hit or stab a woman, using weapons (e.g. knives) (WHO, 2013).

Sexual violence

This was defined as any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic or otherwise directed against a person's sexuality, using coercion, by any person regardless of their relationship to the victim, in any setting including, but not limited to the home and work (WHO, 2013) Acts of sexual violence included: rape, other forms of sexual assault, forced exposure to pornography, forced pregnancy, forced sterilization, forced abortion, forced marriage, early marriage, female genital mutilation and virginity testing.

Psychological violence (sometimes referred to as emotional violence)

This was defined by WHO (2013), as an action or set of actions that directly impair the woman's psychological integrity. Acts of psychological violence include, threats of violence and harm against the woman or somebody close to her, through words or actions (e.g. through stalking or displaying weapons: humiliating or insulting comments: Isolation and restrictions on communicating (e.g. through locking her up in the house, forcing her to quit her job or prohibiting her from seeing a doctor). Use of children by a violent intimate partner to control or hurt the woman (e.g. through attacking a child, forcing the child to watch attacks against their mother, threatening to take children away, or kidnapping the child. These acts constituted violence against children as well as violence against women. (WHO, 2013).

Economic violence

This was defined as the use to deny and control a woman's access to resources, including, time, money, transportation, food or clothing. Acts of economic violence included; Prohibiting a woman from working, excluding her from financial decision making in the family, withholding money or financial information, refusing to pay bills or maintenance for her or her children and destroying jointly owned assets. (WHO, 2013).

The most pervasive form of gender based violence was abuse of women by intimate male partners; this was also known as domestic violence. Campbell (1999), defined domestic violence as emotional, psychological, and sexual abuse which occurs between a married couple, dating or intimate partners.

Gender based violence was a wide spread problem in Zambia, and like in many parts of the world, it was typically perpetuated by men. Zambia had one of the highest rates of intimate partner violence in the world (Care 2013). The democratic survey conducted between (2011-2014) showed that women in Zambia who had been married before were more likely to be abused than those who had never been married before. (Mwaba, 2016). According to GBV statistics of between 1999 and 2012 of the

Zambia Police (VSU, 2016), domestic violence was rising steadily in most parts of the country. Between 2009-2012, Lusaka had one of the highest records of gender based violence. (Phiri, 2014). The figure below shows a summary of the domestic violence cases in Zambia from 2009-2017.

Table 1.1 Victim support unit cases in Zambia.

Year	Reported cases countrywide.
2008	6716
2009	8382
2010	8467
2011	11,914
2012	12,924
2013	14,097
2014	15,153
2015	18,088
2016	18, 540

The statistics revealed in a survey conducted by the victim support unit (VSU) implied that barely a day went by in Zambia without the community witnessing about fifty cases of GBV. These statistics were very distressing because despite the land mark act of 2011(Anti- Gender Based Violence Act No.1 of 2011) and being a signatory to a number of international instruments on gender equality and gender based violence to combat this scourge, by the government and other organisations like Non-Governmental Organisations (NGOs), the numbers of cases of gender based violence in the country still kept rising. (Mwaba, 2016).

Attitudes of gender based violence in Zambia were observed to be unfavourable. Cultural practices and perceptions of social systems of men and women had a bearing on gender based violence (Mwaba, 2016). Violence against women could be prevented and eliminated only when the underlying causes of violence were addressed and cultural norms and attitudes were challenged. These cultural norms and attitudes had been imparted since childhood, be it through informal or formal education.

Dewey (1994) defined Education as the process of facilitating and/or the acquisition of knowledge, skills, values, beliefs and habits. It usually takes place under the guidance of educators. Education took place in formal and informal settings. He further stated that, education was the basis for

development for every nation. It played a vital role in the undertaking and participation of day to day activities of the world's activities. It built one's character and played a significant role in transmitting of one's culture, beliefs and values to others in society. In the absence of proper education, it would be difficult for a nation to develop. Education was therefore more crucial not only to equip the new generation with skills for earning a living but also inculcate in people an awareness of social and environmental realities.

Mzonde (2012) stated that, African societies had always possessed some sort of traditional means of instruction. That is, they possessed an educational system which worked within the limits imposed by the societies within which it operated. Traditional education was there to preserve the cultural heritage of a clan and to adapt the new generation to their physical environment and to teach them how to use it. Both formal and informal methods of education were used for the transmission of knowledge, skills, ideas, attitudes, and patterns of behaviour. Informal education came in form of oral traditions such as proverbs, riddles and myths which were narrated with care and repetition from one generation to another. Adenyinka (1993) explained that, in many African traditional societies, formal education manifested itself form of initiation ceremonies. Organised formal education was imparted through succeeding stages of initiation. The assumption of each stage was accompanied by a sequence of rites.

Berry (1984), noted that society had various rites that a person had to go through in their life time. An individual had to transition from one social identity to another. Berry (1984) identified birth, initiation, marriage and death as the most common stages of transition. In Zambia, *Alangizi* were entrusted with the role as the keepers of sacred traditional norms for two of these stages, which were initiation and marriage. *Alangizi* was a term used for female elders who accompanied a girl during her initiation rites and was especially trained to guide betrothal couples through a series of trials as part of the wedding ceremony. The role of *Alangizi* was to ensure that a smooth transition took place from childhood to adulthood by conducting pre-menstrual rites and ensure a smooth transition from unmarried to married by conducting pre-marital rites. In most cultures including Zambia, marriage could not occur until the couple underwent the traditional pre-marital counseling.

Therefore, this study endeavoured to find out the role that traditional teaching of *Alangizi* play in the face of gender based violence in an attempt to curb the vice of gender based violence.

1.2 Statement of the problem

Undergoing initiation ceremonies like pre-marital rites was a necessary part of growing up in Zambia. During these pre-marital rites, *Alangizi* taught women different ways on how to take care of their husbands. To many Zambian women, these teachings were characterised as key to a successful marriage (Labous, 2015). In addition, the lessons taught by *Alangizi* equipped the young women with skills that would help them create a favourable home environment for their husbands, children and all who were under their care.

Marriage was an important feature in the life of many Zambians. It was a cultural expectation for all men to find a good woman to marry. In turn, all women endeavoured to get married to a responsible man who could take care of them so that they could procreate. The Council for the Development of Science Research in Africa (1994) stated that, successful marriages gave emotional support and possessed psychological advantages for the family as a whole. Initiation rites were rituals that were perceived as being critical to ensure that marriages were built on a strong and happy foundation and therefore last forever. These rituals were conducted by *Alangizi*, who used them as a platform to teach young girls and women the secrets of how to be a good wife and have a happy home. The rituals were arranged in such a way that they promote the creation and maintenance of a good wife because she was the key to the wellbeing of the entire family.

Unfortunately, the peace and tranquility which the home was supposed to be characterised with was threatened by the increase of gender based violence cases. According to a ministerial statement delivered by the Minister of Gender and Child Development, the VSU had recorded a steady increase of gender based violence cases in Zambia. The statistics recorded revealed that the number of cases reported increased from 6,716 in 2008 to 18,540 in 2016 countrywide. It was observed that gender based violence was not an isolated incident but it had been a widespread problem.

Chanda (2014) stated, despite the enactment of the landmark gender based violence act of 2011, violence against women in Zambia had not only claimed lives, but some survivors were in some cases left with lifelong mental disorders, stigma, and physical injuries. This led to reduced productivity and the earning ability of women. Apart from that, there were many health risks like Human Immunodeficiency Virus (HIV), Acquired Immunodeficiency Syndrome (AIDS), and pregnancy complications if women were beaten during pregnancy. When the levels of violence reached such alarming numbers, society as a whole was affected directly and indirectly. A research done by the National Research Council in Washington DC revealed that abused women are unable to perform their duties due to injuries that are sustained. The research further revealed that, children who witness their mothers being abused perform poorly in school. (Chanda, 2014).

Historically, gender based violence in Zambia had been generally accepted as a norm. This was attested to the cultural ideologies that were religiously followed by many Zambians. Unfortunately, Kaunda Square Township had not been spared from this vice. Twambo (2016) explained that, over the last few years, crime in Kaunda square was on the increase. He stated that this crime is manifested in form of vandalism, theft and gender based violence. If this vice was not dealt with the seriousness with which it deserved, it was likely to have an adverse impact on the family unit and the health of women in Kaunda Square. In the long run, it would have serious implications on Zambia's development.

1. 3. Aim

The aim of this study was to assess the role played by *Alangizi* teachings in the face of gender based violence in Kaunda Square Township in Lusaka, Zambia.

1.4.Objectives

The objectives of this study were to:

- i. to examine the content of *Alangizi* teachings taught to females during pre-marital rites.
- ii. to investigate the perceptions of *Alangizi* regarding gender based violence.
- iii. to assess whether the teachings of *Alangizi* perpetuated gender based violence.
- iv. to establish ways in which *Alangizi* teachings could assist with prevention and mitigation of gender based violence.

1.5.Research Questions

The study sought to have the following questions answered;

- i. What was the content of the knowledge that was being taught to females during pre-marital rites by *Alangizi*?
- ii. What were the perceptions of *Alangizi* regarding gender based violence?
- iii. Did the teachings of *Alangizi* perpetuate gender based violence?
- iv. Which ways could *Alangizi* teachings assist with the prevention and mitigation of gender based violence?

1.6.Theoretical Framework

In this study, a theoretical connection was used so as to build on previous work of earlier scholars. According to Lindgren (2009), a theory could be an explanation or a way to view aspects of the surroundings; to categorise and reach an understanding. It was against this background that the

theoretical framework was understood. Therefore, the Feminist Theory was used to help the researcher to have an understanding of the research problem.

1.6.1. Feminist Theory

In most feminist studies, the hierarchy systems of society had placed men in a more privileged position than women. (Connell, 1995). The term patriarchy has been and continues to be used to describe this system of domination. The unequal distribution of power between men and women is evident in the social practices, beliefs and values that promote men to superior positions and women to one that was inferior and thus the underlying causes of gender based violence (Fisher, 2014).

The feminist theory in gender based violence emphasises gender and power inequalities in opposite sex relationships. It focuses on societal messages that sanction a man's use of violence and aggression throughout life and the prescribed gender roles that dictate how men and woman should behave with their intimate partners. It sees the root causes of intimate partner abuse as the outcome of living in a society that condones aggressive behaviours perpetuated by men, which are socialising women to be non-violent.

The feminists argued that wife abuse is directly connected to the patriarchal organisation of society which reflected a pattern of behaviour towards women. In addition, masculinity is often characterised by being authoritative and controlling of women. A feminist approach emphasizes the significance of gender inequality and contends that it is a major factor in male-female violence. Violence and abuse are viewed as an expression of social power and become used as a way for men to control and dominate their female partners. Men resort to aggressive forms of control over women particularly when they experience powerlessness. Important social institutions have tolerated the use of physical violence by men against women. (Hooks, 1984).

With regard to gender based violence, Yllo (1993) commented that the most fundamental feminist insight into all of this is quite simple: gender based violence cannot be adequately understood unless gender and power are taken into account. These quotes indicate the importance that feminist theorists place on gender and power as crucial components in explaining gender based violence, and the issue of domestic violence has been addressed passionately by feminists throughout the western world for decades.

Feminist researchers acknowledged that women are often perpetual victims of abuse and these researchers focus on attempting to break the pattern of exploitation that women face in a male-dominated society. As Gelles (1993) highlights, feminist activists supported advocacy channels to

help victims of abuse break the pattern of exploitation, for example the Women’s Refuge movement and the development of practical educational programmes. In empowering women through their theoretical perspectives and awareness rising, feminist activists have attempted to explain and prevent incidents of domestic violence. (Batistich, 2004).

The justification for the use of this theory was simply because majority of the Zambian society is one that is patriarchal and therefore the teachings of *Alangizi* are patriarchal in nature.

1.7. Conceptual Framework

A conceptual frame work was used to illustrate how the traditional teachings of *Alangizi* had an impact on married women in relation to gender based violence.

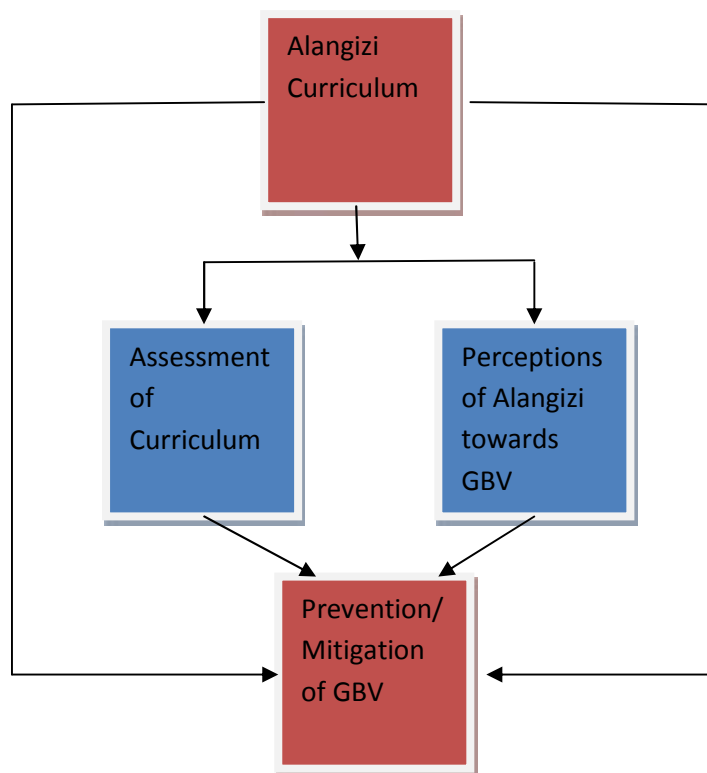


Figure 1.1 Conceptual Framework

For many years, women were looked at as inferior to their male counter parts. This conceptual frame work helped explain the role of the teachings of *Alangizi* in the face of gender based violence. The *Alangizi* as custodians of Zambian traditional marriage and cultural values which they passed on to women through marriage counseling, and usually whatever they said was regarded as gospel truth and whoever went against them is frowned upon. Therefore, their teachings could be used as a great platform in the prevention and mitigation of gender based violence.

1.8 Significance of the Study

This study was considered to be significant in the sense that the Ministry of Gender and child development (MGCD) recognised the importance of the fight against gender based violence through the enactment of the landmark anti gender based violence act of 2011, therefore it was hoped that the information collected in this study could assist the stakeholders to come up with strategies and policies that could assist with the prevention and mitigation of gender based violence. In addition, that it could provide information to the possible alterations and/or additions to the present policy.

It was also hoped that the information gathered would influence stakeholders like Non-Governmental Organisations (NGOs) and the VSU whose role was to transmit information to the community, to carry out sensitisation, advocacy and support to survivors of gender based violence on the role of *Alangizi* in the face of gender based violence. This research also offered recommendations to the stake holders like *Alangizi* on how to improve, modernise and make more relevant their teachings without undermining tradition and/or culture.

Additionally, this study could add to the body of knowledge on the role of *Alangizi* in the face of gender based violence. This information may also stimulate further research.

1.9.Delimitations

Although there were a lot of traditional and cultural practices that perpetuated gender based violence in Lusaka, this study focused on the lessons that were taught by *Alangizi*, due to the fact that these teachings could have had a negative effect on young girls and women the study area leaving them vulnerable to gender based violence. Moreover, the study focused on one selected township in Lusaka. In addition, polices officers from the victim support unit were included in the study area.

1.10 Limitations

1. This study would have been more comprehensive if observation was carried out on the actual *Alangizi* teachings sessions. However, this was not conducted due to limited time that was there for the research.

2. This study would have been more thorough if it had included married men and *Bashibukombe* (male traditional counselors who are entrusted with the task of teaching men in readiness for married life.). However, due to the fact that the study was academic, the researcher had limited time available and limited resources, making it difficult for researcher undertake a large project. Thus only married women, *Alangizi* and police officers from one selected settlement from Lusaka urban were selected. Therefore, results may not be generalised beyond this demographic group of participants.

3. This study would have been more comprehensive but it was observed by the researcher that *Alangizi* hold their teachings sacred. There was a lot of secrecy about the information that is taught during pre-marital rites. Therefore, the researcher was not allowed to record the information that was retrieved from *Alangizi*.

1.11 Operational Definition of Terms

<i>Alangizi</i>	term used for female elder who accompanies a girl during her initiation rites and is especially trained to guide betrothal couples through a series of trials as part of the wedding ceremony.
<i>Culture</i>	a set of shared and enduring meaning, values, and beliefs that characterize national, ethnic, or other groups their behavior.
<i>Initiate</i>	this is a person undergoing traditional counseling.
<i>Initiation ceremony</i>	these are puberty rights performed for girls who have become of age. These are girls between ages 12-15 year.
<i>Rape</i>	engaging in sexual activity with a person without their consent.
<i>Rites of passage</i>	transitional ritual which is perceived as a means to cross boundaries. For example, from childhood to adulthood and from unmarried to married.
<i>Tradition</i>	the handing down of information, beliefs, or customs from one generation to another.
<i>Violence</i>	Behaviour that is intended to harm other people.
<i>Domestic violence</i>	The setting in which violence occurs.
<i>Gender based violence</i>	Violent acts that are targeted at women and girls within the home or outside the home. The violence includes physical (slaps, kicks, punches etc), emotional (dehumanising or

belittling spouse), economic (depriving a spouse and children of basic needs and materials to a point of them becoming destitute) and sexual violence (rape, defilement).

Summary

In this chapter, the statement of the problem, background of the study, the aim of the study, objectives, research questions, theoretical framework, conceptual framework, significance of the study, delimitations and operational definition of terms were presented. In the following chapter, literature related to the study was reviewed.

CHAPTER TWO

LITERATURE REVIEW

Overview

This chapter presented the literature which is related to the study. It contains information from global, regional as well as the local contexts (Zambia). The purpose of this literature review is to help analyze the role of the traditional teachings of *Alangizi* from a wider context in order to help provide a vivid picture of the traditional teachings in the face of gender based violence.

2.1 Global Trends

In a partly globalised world, where all cultures seem to overlap, it was important to preserve all distinct cultures from vanishing, at the same time not forgetting that certain practices simply had to belong to the past due to their harmful nature. In countries around the world, discriminatory elements of traditions and customs impeded, rather than enhanced people's social, political, civil, cultural and economic rights. Some of these practices were identified as perpetuating gender based violence.

Modie & Raditloaneng (2008) explained that Gender-based violence is the highest level or descriptor of women's and men's oppression globally. It ranged from a hot slap to suicide and murder. However, because men's oppression in most cases went unreported, women's oppression, regardless of its scope and nature, was reported as a universal problem. Gender-based violence was an unjust practice that needed to be eradicated as a matter of urgency. It was also a violation of human rights, because it is both emotionally and physically costly to human life. Gboku and Raditloaneng (2005) noted that gender is a set of relations based on power and notions of masculinity and femininity.

2.1.1. Afghanistan

Afghanistan was identified as one of the most challenging places to be a woman. A wide spread of harmful traditional practices had been reported causing suffering, marginalisation and humiliation of millions of women in Afghanistan. All kinds of violence against women such as acid throwing, beating, stoning, burning, forced marriage, forced pregnancies, forced abortion, had reached peak levels in Afghanistan. Such practices were grounded in discriminatory views and beliefs about the roles and position of Afghan women. Many Afghans, including some traditional leaders reinforced these harmful customs by invoking their interpretation of the Islam.

A survey by Amnesty International on culturally justified violence against women revealed that Afghanistan was one of the countries which as for years justified the violence against women because of culture. It was observed that women were given the role of the bearers of culture,

embodying tradition and culture authenticity. Married women had been placed with the duty of passing on this information to a bride before she got married as a way of preparing her for marriage. Euturk (2007) noted that between 60% to 80% of marriages in Afghanistan were forced, customs like bride price, *bad* (the selling of a girl into marriage as settlement of disputes or as payment of debt), and forced marriage were widespread. Marital rape of Afghan women had become socially accepted. According to Shia Afghan code, a woman who denied her husband his conjugal rights could not be entitled to maintenance. (Euturk,2007). The study only acknowledged the role played by cultural practices to perpetuated gender based violence; it did not comprehensively deal with the role that women play in the transmission of these cultural practices. This study intended to delve deep into the content of the teachings of traditional counselor in order to discover what role they play in the face of gender based violence.

2.2 Regional Trends

2.2.1 Malawi

Malawi, like many societies in the world was observed to be largely influenced its rich cultural beliefs, customs and social practices. A study conducted by the Malawian Human Rights Commission, MHRC (2003), revealed that, some of the cultural practices that were being practiced were negatively affecting women especially concerning their enjoyment of human rights. The research identified initiation ceremonies as examples of cultural practices that were destructive to the Malawian society. According to the research, the initiation of girls who had attained puberty were counseled by ‘*anamakungwi*’ (female traditional counselors) on the developments taking place in their bodies and how to take care of themselves. It was further established that during the counseling, girls were taught traditional dances which were performed in front of the community as a way of preparing the young girls on their role of satisfying their husbands in bed. The girls danced bare-chested in a very explicit manner as they were being presented to the community.

The MHRC (2003) observed that the initiation practices infringed on various rights of girls such as education, health and the right to personal liberty and dignity. A number of recommendations were made by the commission including the need for sensitisation programmes targeting *anamakungwi* on the disadvantaged situation of girls in the community and effects of these cultural practices on the lives of girls. While the study identified some cultural practices taught by *anamakungwi* that infringed the rights of girls, its scope did not allow for an in-depth analysis of how these teachings of *anamakungwi* had a role to play in the face of gender based violence.

Another study by the United Nations International Children’s Emergency Fund, UNICEF (2001) conducted on the cultural practices involving coming of age girls found out that when girls were

being prepared to transition from childhood to adulthood by *anamakungwi*, practical rituals were included. These traditional practices were called *kuchotsa mafuta* (removing oil). This entailed young girls having sex with older men called *afisis* (men traditionally chosen during the *kuchotsa mafuta* ceremony to initiate the young girls into sex). This practice was performed to ensure that the girls were ready for sex in marriage.

The findings of the study revealed that harmful traditional practices were wide spread in Malawi than initially thought. The study however, did not undertake an examination on the role of *anamakungwi* teaching on gender based violence. The limited scope of the research (it was only conducted in one village) critically affected the results of the research as a generalisation of results could not be made.

In his study entitled Adolescent sexual and reproductive Health in Malawi: A synthesis of Research Evidence, Munthali (2004) observed that the socialising process that young people go through was to a large extent influenced by the traditional initiators (*anamakungwi*). Cultural practices such as early marriages, initiations and funeral were but a few rights that had been identified as bearing a strong role in shaping the behavior of young girls in Malawi.

It was further observed that during initiation ceremonies, *anankungwi* taught young girls how to and how not to behave. Examples identified included, respect and obedience for men and not to put salt in food during menstruation. The researcher observed that while initiation rites were primarily meant for character building, they also encouraged the early initiation of sex. For example, in some communities especially in the central region, initiates were literally encouraged to experiment with sexual intercourse through the '*kuchotsa fumbi*' (removing dust). Girls who are initiated get to sleep with a man called *fisi* 'hyena' whose role is to initiate young girls into sex.

The research findings revealed that such practices created serious problems because they left young girls vulnerable to Sexually Transmitted Infections (STIs) and HIV because the *fisi* could sleep with several girls on the same night without protection and were not made to undergo HIV testing. The finding made led to the conclusion that cultural practices like initiation ceremonies increased young women's vulnerability to HIV/AIDS. The research seemed to have concentrated on the health impact of cultural practices and not on the role the teachers of these practices play in gender based violence.

According a qualitative survey conducted by Munthali and Zulu (2007), among the Chewa community entitled Timing and Role of initiation rites in preparing Young people for Adolescence and reproductive behaviour in Malawi; it was observed that during the transition rites of incorporation, the initiates were given instruction and advice to prepare them for their roles in society. It was revealed during the study that girls participated in the initiation ceremonies purely

because it was an important part of their culture and because their parents asked them to. As soon as the young girl started her monthly period, elderly women (excluding the girl's mother) would come together who were supposed to provide counseling to the girls on how they were supposed to take care of themselves during their monthly periods, be obedient to respect elders. Most villages in Malawi had elderly women called *anamakungwi* who were experts in sexual and reproductive issues. They acted as the chief counselor to the young initiates. In areas where a designated counselor did not exist (urban areas), women close to the mother were organised to offer counseling to the girl and give more or less the same advice. The girls in the study areas did not mention that they were taught how to perform sexual intercourse to ensure maximum satisfaction of their partner despite being probed. It was concluded in the research that initiation ceremonies were no longer universally practiced in Malawi. In addition, it was revealed that the young initiates had a negative view of the initiation rites. These practices merely made the girls to become sexually adventurous. The research did not cover the teachings *anamakungwi* and the role these teachings play on gender based violence.

2.2.2 South Africa

In most ethnic groups in South Africa, young girls are made to go through rituals at particular stages of their lives. Initiation rites were an example of such rituals. Lincoln (1981) explained that these rituals were rooted in the history of South African traditions. A study conducted by Manabe (2010), entitled silenced voice of initiated Venda women revealed that in Venda, initiations were used to teach women their duties in society. Many young girls eagerly waited for the moment when they were initiated because this was their way of upholding their culture and validating their femininity and overall African(ness). Manabe (2010) explained that when a girl became of age she was secluded and this was when she received their instructions on sacred wisdom, rituals and ethical norms like respect, dignity and sex education. These teachings were communicated by elderly women who were put in charge of the young initiates during their time in seclusion. It was important that the young girls listened to the *Nyamatei*, which is a term used for the women assigned to guide the young girls during their time in seclusion. The *Nyamatei* provided the initiates with the basics of life while the *Nyamungos* made sure the initiation runs smoothly. The research revealed that during the initiation process, the girls undergo harsh treatment which the researcher referred to as barbaric. The initiates were forced to succumb to abuse, they were denied to use their voices. If they disputed instruction, they were subjected to insults and are humiliated. The main purpose for their voicelessness was to teach them that women should not talk back to their husbands and in laws. The study suggested that traditional schools remain important rites of passage and source of sexual information for many young people. However, it was discovered during the study that the initiation schools were not

providing the initiates with adequate knowledge on sexual health which is especially important in an era of HIV/AIDS and gender based violence.

Another study conducted by Malisha (2005), on the impact of traditional schools on the adolescents sexual and reproductive health, revealed that traditional schools played an important role in imparting cultural knowledge (Stanson, 1999). These initiation schools were the platform from which young girls received instructions on marriage practices. The women were taught to be caring, subservient and respectful. In order to ensure that the girls' education was not disrupted, the initiation ceremonies were performed when the girls were on their school vacation. Female facilitators were used during these school, these facilitators were called *Vho-Nyamatei* (a name derived from the name *Mutei* meaning initiate. This person was put in charge to facilitate the initiation process of female initiates, it was usually an old woman selected by the *Vho-Makhadzi* who was the village aunt from the chieftaincy. The main aim of the research was to establish the sexual behaviour of the young girls after attending the traditional schools. It was discovered that the schools encouraged sexual behavior which exposed the young graduates of these schools exposed to gender based violence. The research did not explore the role of the teachings of the *Vho-Nyamatei* in the fight against gender based violence.

2.3 Local Trends (Zambia)

Zambia has a wide range of traditions which were dynamic were influenced by other cultures. This was as a result of interactions and exposure to different groups of people. Intermarriages had also contributed to this. This was evident from urban areas like Lusaka which house an array of people. Even though Zambia has 73 tribes, it was observed that traditional initiation rites in most tribes were very similar.

2.3.1 Origin of Teachings

Lack of proper documentation made it difficult to trace the teachings that girls were made to learn during initiation rites. Mushibwe (2009) stated that, there were traces of paintings which were made by the Saan people on the traditional teachings. He stated that these paintings were mostly naturalistic. Kashiwa (2004) observed that these paintings contained dots and strips arranged in lines placed in three colours, red, black and white. Although the painting were written metaphorically, Mushibwe (2009), Richards (1956), Raising (1995) and Kashiwe (2004) explained that the colours were a summary of what is taught during initiation rites. Their studies revealed that the red colour symbolised change thus representative of menstrual blood. Secondly the black colour symbolised death and sickness thus represents pubic hair which should not be carelessly disposed of after

shaving. Lastly, the white colour symbolizes purity and fertility thus represents the cervix and safe periods.

A study was conducted on the A search for life giving marriage: *imbusa* initiation rites as a space of constructing the wellbeing among married Bemba women in Zambia. Kaunda (2013) noted that, initiation rituals were perceived as crucial to establishing a lasting and strong marriage. The teachings that women underwent prepared them for married life and instructed them on how to become a good wife the research explored the rituals used by traditional counselors to create and maintain an ideal wife. Cultural marriage lessons were more of a mandate than optional. The research revealed that there was a lot of stigma directed at a woman who was not taught and she could even be returned to her family so that she was re-taught. It is viewed that *Alangizi* teachings are the key to a happy marriage.

The women who were interviewed during the study revealed that they had received the teachings on secrecy in marriage and apparently most, if not all of them, believed it was the right way to living in marriage. It was observed that *Banacimbusa* (also known as *Alangizi*) taught that there were things that were not to leave the bedroom door and that women must learn to keep secrets. Emphasis was made that not everything could be told or shared with other people. One of the participants in her narrative stated that they were taught during the counseling never to disclose whatever happened in marriage no matter what it was. This response given during the research revealed the fatalistic nature of marriage in Zambia. The majority of Zambian women continued in abusive marriages because of *imbusa*. According to the responses received during the research, the majority of Zambian women lived believing that they could not share certain things that took place in their bedrooms to other people. This seemed to imply that regardless of what the situation could have been, a woman ought to have lived through it without letting anyone know that there were problems in the marriage. A woman's wellbeing was endangered in this kind of space, because she was supposed to smile when she really wanted to cry. It seemed the value that the *Imbusa* attached "to marriage was more than the value attached" to the woman's life (Phiri and Nadar 2009:13). This all had to do with the wife respecting her husband. The participants further expressed that they were taught so much about how they should treat their husbands; none of them were taught how their husbands would reciprocate their actions and treatment. In this regard women kept bedroom secrets at their own peril.

It was believed that the bedroom was a sacred place because it kept secrets that happen between the two people in that bedroom. Women were therefore taught to bear so much and be silent about it. What was revealed by this statement was that one of the qualities of being an ideal married woman in Zambia was the ability to keep secrets no matter how bad and overbearing they may be. This is the

kind of knowledge that a Zambian woman would enter into marriage with. The study of Kaunda (2013), discussed the Bemba traditions only, however this study dealt with the common traditional practices that were taught by the traditional counselors of the seven major tribes with the intention of giving a representation of the entire population of Lusaka and the entire country which houses an array of people from various tribes, in addition, gender based violence does not only affect the Bemba's alone.

Mapala's (2004) study on traditional marriage counselors and HIV/AIDS, focused on the marriage counselors revealed that were members of the Alangizi National Association of Zambia (ANAZ), the research revealed that the teachings of *Alangizi* did not include and teachings on HIV/AIDS. It was identified that the only aspect that is usually discussed that could assist with the reduction in the spread of HIV/AIDS is the aspect of the importance of faithfulness in marriage. It was observed that the importance of getting married and staying married in a patriarchal society seemed to override the risk of HIV/AIDS. The major focus of the study was the role that the teachings of *Alangizi* play in the fight against HIV/AIDS and not gender based violence which this study dealt with.

A study on the effects of cultural tradition on the education of women, Mushibwe (2009) revealed that the teachings that women underwent during their rites of passage had an impact on their access to formal education. In her study, Mushibwe (2009) dealt with two types of initiation rites which were pre-menarche and pre-marital rites although the focus was on pre-menarche because the research was conducted on girls still in formal education. The research attributed the drop out rates of girls on early and forced marriages, pregnancy and most of all the teachings that the girls underwent during the initiation rites when they reached puberty.

The research established that cultural practices were one of the major factors against girl child education. The summary the research argued that traditional teachings had an adverse impact on the education of women in Zambia. The research only dealt with the effects that the teachings had on education and did not deal with the aspect of gender based violence. In addition, the research did not give a comprehensive cover of the adverse traditional teachings which this research which this research attempted to do.

A study conducted by Phiri (2014), on the role played by the community in gender based violence; interviews with traditional counselors revealed that in Zambia, like many places, domestic violence had been challenging to address because it was treated as private matter and not to be discussed outside the family. This was because customary law was widely practiced and in many settings, domestic violence was not recognised as a crime especially wife battery (Munachonga, 2011). Some

women who were abused were of the view that it was a normal part of marriage. The downplaying of domestic violence was enforced by traditional practices such as initiation ceremonies and traditional marriage counseling (ZARD, 2005). During initiation ceremonies, women were taught to respect their husbands and not to question whatever men do in the home.

Marriage counselors, who were respondents part of the research, revealed that they counseled young women to prevent gender based violence by encouraging the women to be submissive to their spouses at all times. Apart from that, they advised the young women to acknowledge their faults when they wronged their husbands. This was because a woman could never be equal to a man; otherwise if a woman wanted to be equal with the man then there would be no peace in the home. It was revealed that the majority of both men and women did not regard domestic violence as a serious problem, but rather a normal occurrence in intimate partner relationships. However, the study did conclude that none of the political parties or the traditional marriage counselors had programmes which specifically aimed at minimising domestic violence in the community. The study investigated the role played by traditional counselors in the community to prevent gender based violence, it did not cover the actual teaching that the *Alangizi* were using to prevent gender based violence which this study intent to do.

A study conducted by Changwe (1994), entitled *Initiation of Girls at Puberty* reviewed the curriculum of *Alangizi* in view of HIV/AIDS in Lusaka Urban. It was revealed that despite the major aim of initiation ceremonies was teach the young girls the proper way to carry themselves in marriage, the fact that these girls did not get married immediately after the ceremony, proved to have adverse effects. A long time ago, once the girl underwent the initiation rites a man was already in line so she would get married just after the rituals. When a girl underwent the ceremony, she was at the stage which the researcher referred to as the explorative stage. And when the girls did not marry immediately after the ritual, they explored what they learnt in the initiation outside marriage instead of in marriage making them at risk of getting HIV. Although the study reviewed the initiation teachings, the teachings that it focused on were only the teachings on sex because the study was in view of HIV/AIDS. The study did not adequately cover the other traditional teachings and whether these teachings perpetuate gender based violence.

A study that was conducted by Yambani, (2016) entitled, *Sexual and Gender Based Violence and its Effects on Married Women* revealed that culture was one of the causes of gender based violence. It was stated that traditions in Zambia found wife battering culturally acceptable. The uneven distribution of power in certain traditional marriages encouraged and tolerated sexual and gender based violence. According to the tradition learnt by women, if a woman failed to perform the cultural

obligations like gender specific chores that she was supposed to perform, this was viewed by her husband as challenging his authority in the home and contradicted the submissive way a woman should behave in marriage. Yambani (2016) stated that, culture continued to be used as an excuse for gender based violence. Although the study revealed that culture was one of the causes of gender based violence, it did not narrow it down to the specific role that the traditional teaching taught by *Alangizi* during pre-marital rites played in the face of gender based violence.

Kamuwangwa (2000), in his study of how cultural practices and beliefs influence the spread of HIV/AIDS revealed that cultural practices in most Zambian tribes in Zambia were very similar. For many years, women had been denied the right to refuse sex with their husbands and decide whether or not to use a condom. It was further revealed by Kamuwangwa (2000) that Shah and Nkhama in their study revealed that girls in Chawama compound were advised on problems regarding sexually related issues by traditional counselors. The girls from most of the tribes underwent initiation rites where female elders imparted them with sexual knowledge and taught them sex dances. In the study, it was discovered that the counselors were called to educate girls on issues of life. During the ceremonies girls who were of age underwent lessons on ways of becoming a good wife. During the initiation, girls who were naughty were disciplined by being pinched and were beaten and made to lick their mother's dirty feet. Girls were given instruction on how to pull the labia minora as a way of pleasing their husbands for he played with them and they were said to hold the penis. The girls were taught how to dance in bed. The study merely placed focus on the sexual teachings of the traditional counselors because the focus of the study was on how the traditions influence the spread of HIV/AIDS. However, this research cast a wider net by investigating most of the traditional teaching so as to find out whether some of these teachings perpetuated gender based violence.

Summary

The chapter presented the literature review on the role of *Alangizi* (Traditional marriage counselors) in the face of gender based violence on an international level, regional level and local level. A number of studies which analysed were related to the study were also reviewed. A conclusion was drawn that there was a big correlation between the teachings of traditional marriage counselors and gender based violence. It was also revealed that studies to analyse the role of *Alangizi* in the face of gender based violence specifically on pre-marital counseling had not been conducted in Zambia, Kaunda Square district inclusive. However, if there were some local studies done on the role of *Alangizi* in the face of gender based violence then they were not many or probably had not been popularised. The methodological approach undertaken in this study was presented in the next chapter.

CHAPTER THREE

METHODOLOGY

Overview

This chapter contains the methodology which was employed to carry out this research. Firstly, the research paradigms are looked at. Secondly the research design is discussed followed by the study site and population size. In addition, the sample size and sampling techniques were explained. Then data collection instruments are analysed which lead to the analysis procedure. This chapter ends with a summary.

3.1. Research Paradigm

This research employed a qualitative method of research. Gay, Mills and Airasian (2009) stated that Qualitative research is the collection, analysis, and interpretation of comprehensive narrative and visual data to gain insights into a particular phenomenon of interest. Creswell (2009:4) explained that a qualitative research is also a means of exploring and understanding the individual or group's attitudes to a social human problem. Therefore, the focus of this study was on the interpretation, description and analysis of data. The qualitative method of research best suited this research because the research as aimed at gathering in-depth information on human behaviour.

This study was qualitative hence interpretive paradigms were utilised. The interpretive paradigms state that social actors generate meaning about their interactions in the world. Social reality is hence interpreted as an attempt to interpret the world, thereby connoting a subscription to realist ontology (Scott and Morrison, 2005).

The use of interpretive paradigms was justified in this study as it attempted to gather interview data that were perceived realities surrounding *Alangizi* teaching and the role they have to play in gender based violence, as well as the meanings they append to these realities.

3.2. Research Design

This research made use of the descriptive research design to determine the role played by *Alangizi* teachings in GBV. This design was chosen because this research was qualitative in nature. In order for the quality of the information collected to be maintained, the researcher used direct quotations of participants. In this regard, the researcher tried as much as possible to understand to the teachings of *Alangizi* and the role they play in relation to gender based violence from the perceptions and opinions of the participants.

Oredho and Kombo (2002) explained that descriptive survey is a method of collecting information about people's attitudes, opinions, habits or any of the various social norms. This design was chosen because it does not alter the respondents' environment but undertake the study in its natural state (Ndhlovu 2012).

William (2011) noted that the descriptive design utilizes observation as a means of collection data. This design also enables the researcher to conduct document analysis, focus group discussions and interviews with the key role players such as *Alangizi*, Ministry of Gender and Child Development official, officers at the victim support unit officers who were mandated to deal with cases of gender based domestic violence.

3.3. Study Site

This study was conducted in called Kaunda Square Township. This area was chosen because very little research has been conducted in this area of study. Kaunda Square also witnessed cases of gender based violence attributed to cultural practices which warranted the study in order to analyse the traditional teachings being taught by *Alangizi* in Kaunda Square, in Lusaka urban. In addition, Kaunda Square houses a diverse group of people making it best suited to give comprehensive information

3.4. Target Population

James (2010), defined a target population as a group of people or events who have been chosen as being the focus of an investigation. In this study, the target population was all *Alangizi*, all police officers working under the victim support unit, and all married women in Lusaka urban.

3.5. Sample Size

The sample size consisted of elements of the population that were considered for the actual inclusion in the study (De Vos, 1968). It was important to study the sample so as to have a better understanding of the population from which it was drawn. Therefore, the sample size for this research comprised of 18 participants. 8 *Alangizi* (2 who were members of the *Alangizi* National Association of Zambia were interviewed and 6 non-members were involved in a focus group discussion), 8 married women were involved in a focus group discussion and 2 officers from the victim support unit were interviewed.

3.6. Sampling Techniques

Strydom Fouche and Delport (2011) defined Sampling as taking any portion of a population or universe to represent the information of an entire population. The study employed the purposive and snowballing sampling procedures.

3.6.1 Purposive sampling

Crossman (2017) defined Purposive sampling as a sampling technique in which the researcher uses his or her own judgment when choosing members of the population to participate in the study. It is a non-probability sampling method. This study used the purposive sampling technique to select the eight married women. Married were sampled because these underwent the traditional premarital teachings. Police officers were also sampled as they may have sat on a case which dealt with gender based violence which may have been as a result of traditional teachings of *Alangizi*. This group of people was believed to be reliable source for the study.

3.6.2 Snowball

Vgot (1999) defined it as a technique used for finding research subjects where the existing subject gives the researcher the name of another person who in turn does the same by providing the name of the third person and so on.

A total number of 10 respondents were sampled. The respondents chosen were able to give the needed information because they are the ones who teach the marital traditional practices. The sample although small provided the quality information needed to carry out the research because and they presided over marital conflicts that led to gender based violence in their capacity as marriage counselors.

3.7. Data Collection Instruments

This study utilised interview guides, focus group discussions, and document analysis.

3.7.1 Interviews Guides

Interview guides contained open ended questions, this was done so as to get in depth understanding of the study as a vast array of probes and follow up questions can be used. Salant (1994) explained that this tool encourages cooperation from interview participants. It should be noted that this too can cause interviewer bias or the appearance of the interviewer may affect the respondent, but this vice will be reduced by the in-depth training of interviewers an initial practice before the actual exercises are undertaken. Two (2) officers from the victim support unit (Bennie Mwiinga police Lusaka) and two (2) *Alangizi* from the *Alangizi* National Association of Zambia in Lusaka were interviewed.

3.7.2 Focus Group Discussion

Kumar (1987) noted that a focus group discussion is a quick assessment of data gathering method in which a selected set of participants discuss issues and concerns which are based on key themes drawn up by the researcher.

This researcher conducted two (2) focus group discussions. One group consisted of married women. 4 of which was employed and 4 unemployed. The second group consisted of eight (8) *Alangizi*.

3.8. Validity and Reliability

3.8.1 Validity

Winter (2000) explained that validity determines whether the research truly measures that which it was intended to measure or how truthful the research results are. Hence, Guidance was sought from supervisors and other university lecturers who were experts in research methods as to whether the research instruments chosen were ideal for a research of this nature. This helped to improve validity of the instrument.

3.8.2 Reliability

Joppe (2000:1) explained that the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of the study can be reproduced under similar methodology, then the research instrument is considered to be reliable. In this study, the instruments were piloted in order to make sure that they were consistent. The researcher used the test-retest technique of reliability to assess the reliability of the interview guides and focus group questions. This was also done so that all corrections and alterations were made. Therefore, validity and reliability in the study was guaranteed.

3.9. Data Collection Procedure

Permission from the University of Zambia was secured. This gave the researcher impetus to make appointments with officers from the victim support unit Bennie Mwiinga. There after conducted one on one interviews which were conducted on agreed upon dates and times with selected respondents who have specialized knowledge of the subject area of the research. Participants of focus group discussions were given an opportunity to choose the time and place of their convenience. Notes were taken down and audio recorded.

3.10. Data Analysis

This research made use of the qualitative data analysis procedure. Cohen et al (2007) stated that, qualitative data analysis requires organising, interpreting, and constructing the meaning of data provided by the participants. Data collected from the semi structure interviews and focus group discussions was subjected to thematic analysis. Rice and Ezzy (1999) explained that thematic analysis the identification of themes.

3.11. Ethical Considerations

The vital ethical elements of concern in this study were addressed. In this study, informed consent was obtained from participants prior to data collection. The researcher treated all information that was provided by the participants with the utmost confidentiality. Anonymity was achieved by participants not disclosing their names. The researcher had informed participants the purpose of the research and that they were free to decide whether to participate in the research or not. Hence, participants' participation was purely voluntary.

All participants were availed with information regarding direct and indirect benefits of their participation. Participants were availed with information regarding the authority they had to quit the study anytime and to submit their complaints to the researcher. Finally, participants were availed an opportunity to see the results of the study.

Summary

In this chapter, methodology that was used in the study is contained. It was presented that this was a qualitative research. The research design, target population, study sample, sampling procedure, data collection, data analysis and ethical considerations were also presented. In the next chapter, the findings from the study have been presented.

CHAPTER FOUR

PRESENTATION OF FINDINGS

Overview

This chapter presents the findings of this study which sought to find out the role of *Alangizi* teachings in the face of gender base violence. These results were based on the data that was collected through semi-structured interviews, focus group discussions which were administered to Police officers, *Alangizi* and married women. The presentation was done using those themes which were derived from the research questions that meet the objectives of the study. Names were not used to preserve anonymity and confidentiality. Three groups of participants took part in the research, one group included police officers from the victim support unit, the other group included *Alangizi* and the last group included Married women.

4.1. Demographics of the Respondents

This section will present the demographics of the respondents who took part in this study.

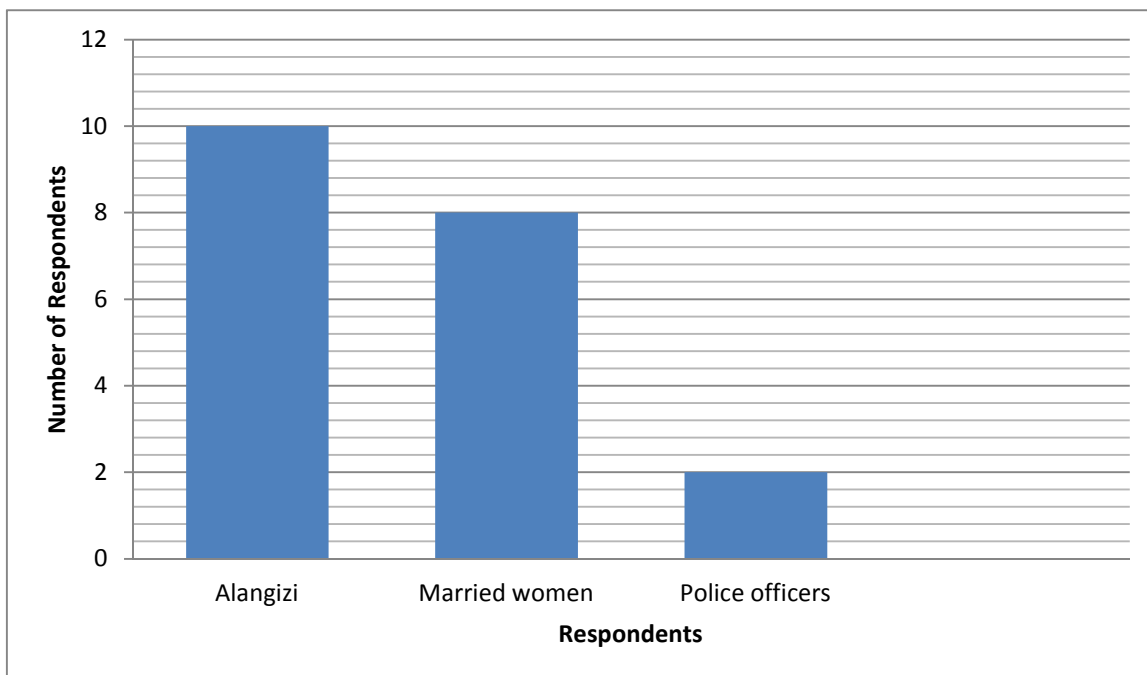


Figure 4.1 Frequency Distribution of Respondents

Figure 4.1 shows the number of respondents who took part in this research. It shows that 10 Alangizi participated representing 50% while 8 married women participated representing 40% and two police

officers who represented 10%. The overall respondent participation was good as all expected respondents agreed to participate in this study.

Table 4.1 Frequency distribution of the participants by Gender and Marital Status

Group	Gender		Marital Status	
	Male	Female	Married	Single
Police Officers	1	1	2	0
<i>Alangizi</i>	0	8	8	0
Married Women	0	8	8	0
TOTAL	1	17	18	0

The overall participants in this study by gender were as follows; 6% were men while 94% were women. In terms of marital status, all were married indicating that in order for one to become an *Alangizi* one was supposed to be married and because the focus of the study was the teaching of *Alangizi* during pre-marital counseling, only married women who had undergone traditional marriage counseling were considered.

Table 4.2: Frequency distribution of the Participants by Employment status

Participants	Employment Status	
	Formal	Informal
Police Officers	2	0
<i>Alangizi</i>	2	6
Married Women	4	4
Total	8	10

In terms of employment status of the participants in this study 44 % were in formal employment while 56% were in informal employment. Most *Alangizi* were uneducated therefore were in informal employment, apart from that being *Alangizi* has now been commercialised.

4.2 Findings of Research Questions

As mentioned in chapter three, this research was qualitative; therefore the research questions deduced qualitative data. The data retrieved from all respondents was transcribe and reported qualitatively. However, the researcher had to punctuate some of the responses to ensure that the information provided by the respondents could easily be read and understood. In addition, since the

research instruments which were used in this study asked similar questions in both the interviews and group discussions, it was therefore observed that some answers were similar. This led the researcher to identify themes that were related to the research objectives through answers that were recurrent in view of the respondents.

4.3 Research Question One

The first research question sought to find out the content of the teachings undertaken by *Alangizi* of Kaunda Square Township to women during pre-marital rites. This question was important to the study because knowing the content taught by *Alangizi* will enable the researcher to adequately know the role the teachings play in the face of gender based violence. The question was stated as follows:

What was the content of Alangizi teachings during pre-marital rites?

The researcher collected data from both *Alangizi* and married women who actively took part in pre-marital rites. These respondents who included members and non-members of the *Alangizi* National Association of Zambia (ANAZ) and married women were the key to providing the answers to the research questions. Both *Alangizi* and married women were chosen because of their first-hand knowledge of the content of the teachings of *Alangizi* during pre-marital rites, hence their ability to identify what role these teachings play in the face of gender based violence.

To begin with, the researcher wanted to know the respondents' views on the importance of pre-marital rites.

4.3.1 Importance of Pre-Marital Rites

The researcher asked *Alangizi* a question that sought information on the importance of pre-marital rites.

One *Alangizi* from the ANAZ stated that;

Pre-marital rites are very important because they prepare a woman for marriage by teaching her how to take care of their homes, husbands and children.

Another *Alangizi* responded that;

They are important because they are a way to preserve our culture. They remind the young women their traditions and that our traditions are important for a happy marriage even in this modern society.

Another *Alangizi* responded that;

That is the only way for a woman is considered ready for marriage; it is a rite of passage. One becomes a real woman only after they have gone through this ceremony. Women are returned to their Alangizi to be re-taught for not doing what is expected in marriage. A woman cannot do without these lessons. A woman cannot run a home properly without these lessons.

All the *Alangizi* spoken to acknowledged that the pre-marital rites *were* important in order to prepare the young initiate for marriage. The results revealed that *Alangizi* were of the view that these pre-marital rites were the key to a happy marriage.

The married women were also asked a similar question to state why the pre-marital rites were important. The responses from the respondents were as follows:

One married woman said that;

They are important because they teach women the secrets to a happy marriage.

Another married woman explained that;

Pre-marital rights are very important because they ensure that woman is ready and mature enough to deal with the problems in marriage.

Another woman stated that;

The teachings they give us during the pre-marital rites are very important because they tell us what to expect in marriage and how to take care of a home. But a woman should not only rely on theses teaching in order to have a happy marriage. Church pre-marital counseling is also important.

The data collected revealed that that all women agreed that pre-marital counseling was very important for a successful marriage but 6 out of 8 (75%) women believed the traditional pre-marital counseling was not the only form of counseling required for a happy marriage. They stated that it was to be coupled with church pre-marital counseling.

4.3.2 The Content of Alangizi Teachings During Pre-marital Rites

The researcher asked the *Alangizi* to state the content of the teachings done during pre-marital rites. *Alangizi* acknowledged that the content may differ from one tribe to another but the core content was the same.

One of the *Alangizi* explained that;

The information that we teach the young woman during the pre-marital rites is taught in stages that lead to the marriage. The lessons are taught in preparation for the lobola negotiations (dowry negotiations), the Chilanga Mulilo (showing of the fire), the Kitchen Party, the wedding and the Mashikulo (the reveal). Our role is to help and teach the young women through all these stages. All these stages are important if the young women want to have a successful marriage.

Another *Alangizi* disclosed that;

We teach the initiates the importance of sex in marriage. It is a man's marital right. We teach them how to please their husbands in bed. A woman is not supposed to be stiff in bed like a log, she should be flexible. Once a man pays 'lobola', her body belongs to her husband therefore she is not supposed to deny her sex. We advise women not to deny their husbands sex, this is because the man will go and have it somewhere else if they do. The only time the woman is supposed to deny her husband sex is when she is menstruating. We teach them the correct procedure on how to communicate to their husbands on bedroom issues. That is, the use of beads. (Red means, menstruating white means finished menstruation).

Another *Alangizi* stated that;

We teach the initiates that respect is also important in marriage. It is important to respect one's husband as the head of the family. The ways of showing respect to one's husband is by kneeling when serving him food and also kneeling after sex. We teach the women never to talk back to their husbands. Our lessons are very practical. We tell the initiate to put water in her mouth and ask her to answer questions without spitting the water out. This is done to teach the initiate never to speak back to her husband. To always, listen to her husband's needs.

Another one stated that;

We teach the importance of a woman to be hygienic. We clip their nails and tell them the importance of a clean and healthy home. We also teach the how to take care of their baby in order to avoid diseases.

An *Alangizi* from ANAZ stated that;

We have started teaching them about HIV and AIDS. In this modern society women are at risk of contracting the disease from their husbands. We teach them the reality of our Zambian men. Our men find it difficult to be with only one woman. Therefore, it is important for the women to protect themselves and go for testing. We teach them the reality of life.

The results revealed that despite the minor differences among different tribes, the core lesson that an initiate needed to learn were similar in all tribes. The data collected also revealed that most of the teaching of *Alangizi* focused on mainly on how to take care of the husband's needs. The needs of the young woman were neglected. Only the *Alangizi* from ANAZ were observed to be teaching women to on HIV/AIDS. The rest disclosed that they did not teach the young woman on HIV/AIDS.

A similar question was asked to the married Women to state the content of the teachings that were taught to them by *Alangizi* during the pre- marital rites.

One of the married women responded that;

The content of the teachings of Alangizi is taught in stages but due to financial constraints, some women opt not to undergo some ceremonies, for example the Kitchen Party.

Another married woman disclosed that;

I learnt the importance of the wife submitting to her husband. Submission is very important in a marriage. Even in the bible it is written that wives should submit to their husbands.

Another married woman stated that;

I was taught on the importance of sex in a marriage. Alangizi explained to me that once a woman is married, her body belongs to her husband therefore she is not supposed to deny her husband sex. She explained that satisfying ones' husband in bed was very important. I was also taught that the pulling of the labia is one way of enhancing sexual pleasure as these can be used during foreplay. She warned me that if I denied my husband sex or did not satisfy my husband in bed, he would go and have it with someone else. Most of the teachings I received focused on bedroom issues.

Another married woman stated that;

One lesson I liked during the pre-marital counseling was the one on the cutting of the chicken. I liked its metaphorical nature. It was explained to me that the chicken is to be cut in a specific way. With each piece having a specific meaning. The lesson from this was that first and foremost, one is supposed respect for her husband, then in-laws and so on. This was also one was of saying that the key to a man's heart is through his stomach.

Another married woman disclosed that;

I was taught a woman is seen and not to heard. I was taught never to speak back to my husband. I was told to put water in my mouth while the Alangizi asked me provocative questions. The reason was teach me not to answer my husband back no matter what he said. The lessons are very practical so as to ensure that you do not forget what is taught to you.

Another married woman said that;

One day the Alangizi whispered in my ear, she said, 'to me all those numbers of ex-boyfriend that you have, deleted them. Leave all that behind. Men are not like us. They do not forgive infidelity. If you want peace in your home, keep a distance from your male friends. She emphasized, 'ubuchende bwa mwaume tabu toba ing'anda' (a man's infidelity cannot break up a home'. That was not the first time I had heard those words, that is because society has come to accept it.

Another married woman disclosed that;

I was taught the importance of keeping bedroom matters in the bedroom. I was advised that not everyone out there is happy that I was getting married. Therefore they would use the information. I told them about my marriage against me. I was told that some women would also use such information to try and break up my home. I was also told that marriage was hard and that I needed to do whatever it took to make it work.

The data collected revealed that the pre-marital lessons were taught in different stages. The stages included the *Lobolo* negotiations, the *Chilanga Mulilo*, the Kitchen Party, the wedding and finally the *Mashikulo*. It was also disclosed that there were a lot of lessons that were taught by *Alangizi* that were very useful to women in marriage and led to a successful and happy marriage. It was however observed that there were some lessons that were taught by *Alangizi* that inadvertently exposed

women to gender based violence. Some of the lessons made women vulnerable to gender based violence in marriage. It was also revealed that what the Alangizi referred to as respect in some contexts, the married women referred to it as submission.

4.4 Research Question Two

In the second research question, the researcher sought to establish the perceptions of *Alangizi* regarding GBV. The Formulation of this question came from the assumption that perceptions of *Alangizi* of GBV had an effect on what and how the lessons are taught in regard to GBV.

In order to answer this question, the researcher saw it fit to first find out what the respondents both *Alangizi* and married women understood by the term GBV.

4.4.1 Respondents' Understanding of GBV

The researcher asked *Alangizi* a question that sought information on what they understood by the term GBV.

An *Alangizi* stated that;

This is when a woman is beaten by a man. It can be her boyfriend or a boyfriend.

Another one stated that;

This is when a husband beats his wife to the point where she needs to go to the hospital.

All the data collected from *Alangizi* revealed that *Alangizi* did not fully understand the meaning of GBV. Their definitions only explained gender based violence as only being physical violence. It also revealed that they were of the view that men are mostly the perpetrators of violence.

Married women were also asked a similar question to state what they understood by the term GBV. The responses from some of the respondents were as follows

One of the married women defined it as;

The undue violence against someone of the opposite sex.

Another married woman stated that;

This is when a person's rights are violated.

Another one added that;

Beating, inappropriate touching or relating of a woman by a man.

The data revealed that the woman had a slightly better understanding of GBV but it was observed that their definitions also lacked some forms of GBV. It was also revealed that married women believed that gender based violence was both physical and sexual (marital rape). It was further revealed that the women never considered psychological and economic violence as being part of GBV.

4.4.2 Perceptions of Alangizi Regarding Gender Based Violence

In order to establish the perceptions of *Alangizi* regarding gender based violence, respondents were asked to give examples of forms of gender based violence experienced in marriage. The majority of the responses revealed that perceived gender based violence as primary physical in nature.

One *Alangizi* explained that;

When a spouse is beaten, slapped kicked or pushed by another spouse.

Another *Alangizi* stated that;

*For example, when a husband beats his wife so badly that she becomes seriously hurt.
Men are stronger than women therefore they should not beat their wives.*

Another *Alangizi* explained that;

An example is when a man beats his wife. This usually happens when the man comes home drunk.

According to the results collected, 7 out of 10 (70%) perceived gender based violence as being primary physical in nature. The implication of these results revealed that *Alangizi* were unable to recognise other forms of gender based violence psychological violence as being experienced by women in marriage. Therefore, this impaired their ability to correctly counsel on gender based violence their initiates during pre-marital rites. The data collected also revealed that *Alangizi* physical violence in marriage was perceived to be wrong.

4.5 Research Question Three

As earlier indicated, research question three aimed at finding out whether the teachings of *Alangizi* perpetuated GBV. This question was based on the assumption that since *Alangizi* played a pivotal role in preparing the young woman for happy married life through pre-marital rites; it became

necessary to find out whether these teachings perpetuate gender based violence. The question was stated as follows;

Did the teachings of Alangizi perpetuate GBV?

4.5.1 Alangizi as Perpetrators of GBV

In order to collect data on this, Alangizi were asked a question that sought to discover whether they were in one way or another perpetrator of GBV. Alangizi were asked whether they used any form of violence to teach the initiates during pre-marital rites.

One *Alangizi* explained that;

In the past we used to use pinching as a way to punish an initiate who does not follow instructions during the lessons. This was done to ensure that an initiate is disciplined. For example if an initiate was being taught on respect of one's husband and in laws. If an initiate spoke back to the Alangizi, she would be pinched on the mouth.

Another *Alangizi* added that;

An initiate would also be pinched if she did not learn the bedroom dances as required. The initiate would be pinched on the thighs. We have heard of stories where the initiate was pinched so severely that the Alangizi caused bruising on the thighs.

Another *Alangizi* responded that;

A long time ago, if a woman was found not having their labial pulled, the Alangizi would get pegs and pull the labia to ensure that the young lady learned the importance of having pulled labia. This was because by the time the young lady was undergoing pre-marital rites, she should have already have had her labia pulled.

The data collected revealed that the *Alangizi* expressed not to have used any form violence to teach the initiates during pre-marital rites. These findings implied that *Alangizi* were of the view that they were not perpetrators of any form of violence.

The married women were asked a similar question as to whether *Alangizi* used any form of violence when teaching the pre-marital.

One married woman explained that;

During the lessons I was asked by the Alangizi to strip and remain in a cycling short, I was made to dance in front of the elderly women in preparation of the 'Cheezela'. It

was humiliating, dancing half naked in front of those women. I felt I had to because if I did not I would not pass the per-marital lessons.

Another one added that;

The woman who taught me was very talkative. She used a tone and words that made me uncomfortable; her lessons were full of threats and cautions. She commented on how stiff I was during the dance lessons and told me if I did not learn the dances, my husband would leave me. She laughed and exclaimed how ladies on nowadays especially the educated ones find the pre-marital counseling difficult.

Another married woman further disclosed that;

Some of us who are orphans were mistreated by the Alangizi during premarital rites because we had no one to speak on our behalf. We had no one to regulate what and how the lessons were taught. During the 'Matebeto', I was made to crawl from the bedroom to where the food as being prepared. This is not a bad practice but the ground which I was made to crawl on was very rocky. My knees were sore for weeks after that.

The data collected revealed that despite *Alangizi* believing that they were not perpetrators of GBV, the married women were of a different view. 6 out of the 8 respondents (75%) revealed to have been mistreated by *Alangizi* in one form or another. The married women disclosed that they were physically and verbally abused during the lessons

4.5.2 Perpetuations of Alangizi Teachings of Gender Based Violence

This research also sought to find out whether the teachings of *Alangizi* perpetuate GBV.

Respondents were asked whether their teachings perpetuated GBV

One of the *Alangizi* stated that;

It is not the teachings that perpetuate gender based violence; it is the interpretation of the teachings. Some women do not understand the teachings therefore they do not follow them. For example some women think that submission, kneeling for their husband should be a human rights issue, they feel that it is demeaning and showing that women are inferior to men. Therefore they take submission as an old marriage practice.

Another *Alangizi* indicated that;

Women who are educated do not practice what they are taught. They are corrupted by the things that they watch on television. That is why they found themselves unable to solve problems in marriage properly.

Another *Alangizi* stated that;

The teachings have been condensed, in my view, women do not want the whole of initiation practices therefore a compromise is reached. Some women do not go through all the stages of the premarital rights. A growing number of women are opting not undergo the 'Cheezela' and kitchen party.

The data collected revealed that *Alangizi* were of the view that their teachings did not perpetuate GBV. It was further revealed that the *Alangizi* were of the view that there was a misinterpretation of teaching by the married and also the fact that some married women did not undergo and follow all the teachings is what is leading them to experience GBV in marriage.

The married women were also asked a similar question sought to find out whether the teachings of *Alangizi* perpetuated gender based violence.

One of the married women explained that;

*I was told by my *Alangizi* that marriage is a **shipikisha club** (endurance club), this was because I had to think about the embarrassment divorce would bring to my family and my husband. I was also advised against divorce because it would destroy my children's wellbeing. I feel that these kinds of teachings perpetuate gender based violence. In my opinion such teachings make to suffer silently even when there is violence in a home.*

Another married woman added that;

*I was cautioned during my traditional marriage teachings that infidelity during marriage wrong and that men are not tolerant to a woman who cheats. I was told a common Bemba saying.... '**ubuchende bwa mwaume tabu toba ing'anda**' (meaning a man's infidelity cannot break a home.) I think that this makes men think that they are superior to women and that they can do anything and their actions will not break a home.*

Another married woman said that;

The teaching that ‘ubuchende bwa mwaume tabu toba ing’anda’ I think this makes men to cheat even more. Even women get heart when they are cheated on. I am only human, one time or another I am bound to react when the cheating becomes unbearable. Once a woman reacts, it is viewed as disrespect towards her husband.

The data collected indicated that despite *Alangizi* stating that their teaching did not perpetuate GBV, the married women revealed that there were some teachings of *Alangizi* that perpetuated GBV.

4.6 Findings of Research Question Four

Research question number four was designed to extract data about how best *Alangizi* could conduct their teachings in such a way that they prepared women for gender based violence in marriage, thereby prevented and mitigated gender based violence.

Research question four was stated as follows;

Which ways could Alangizi teachings have assisted with the prevention and mitigation gender based violence?

4.5.1 Prevention and Mitigation of GBV through Alangizi Teachings.

In order to obtain data to answer the above question, the respondents were made to respond to the following question; which ways could *Alangizi* teachings prevent and mitigate GBV

One *Alangizi* explained that;

If women follow the teachings correctly, they will be able to avoid GBV in marriage.

Another *Alangizi* added that;

Women should realise that men are like children, if they pamper them; there will be no problems in marriage.

Another *Alangizi* stated that;

Women should take the teachings seriously, women these days just go through the teachings because it is tradition and not to learn. That is why most of them forget the teachings when they are in marriage.

Another *Alangizi* added that;

There is need for the Bashibukombe (male traditional counselors) to also talk to the men about violence in marriage. At some point during the teachings, the young woman, the young man, Alangizi and Bashibukombe should have a counseling session as a group.

It was revealed that there were number of teachings of *Alangizi* were helping to prevent and mitigate GBV. However, it was observed that more there was more that *Alangizi* could have done contribute towards the prevention and mitigation of gender based violence.

The married women were asked a similar question which sought to find out the ways in which *Alangizi* teachings could have helped in the prevention and mitigation of gender based violence.

One of the married women stated that;

There should be a section on gender based violence prevention during the counseling. Men should be taught on the impact of gender based violence in marriage.

Another married woman explained that;

They should change the idea that whatever problems in marriage are the woman's fault. The man should also be taught how to be accountable for his mistakes.

Another married woman disclosed that;

Alangizi should advise women so that they know when enough is enough. They should stop teaching women that marriage is a “shipikisha club”. The teachings should include what a man shouldn't do to a woman in marriage. A woman should know what actions that her husband will perform are wrong so that she will know when to tell someone. Women do not know when to call out for help because they think that it is normal and women in other marriages are also going thought this.

Another woman responded that;

The idea that I woman should never say no to anything her husband says to her husband in marriage is wrong. Is it right for a husband to come home drunk and force his wife to have sex with him? Is it fine for me to have sex with my husband even when I really do not want to? Definitely not.

One married woman indicated that;

Let them scrap out that teaching of not saying anything when the husband is wrong or when you find him with his girlfriend. If I were to find him, I would cause havoc.

Another married woman added that;

I think that Alangizi should teach young women to play an active role during lobola negotiations. The high amounts of lobola are disadvantaging women in marriage because men think that they own us simply because they paid a lot of money for us.

A married woman explained that;

Alangizi should counsel women during the teachings. I have never heard of people failing the pre-marital rites of being told to wait a few years until they are ready for marriage. Sometimes these young women are not ready for marriage that is why there are a lot of disagreements in marriage that can be avoided.

It was revealed that married women acknowledged that *Alangizi* had a vital role to play in the prevention and mitigation of GBV.

Police officers were asked a similar question that required them to identify ways in which *Alangizi* teachings can be used to prevent and mitigate GBV

One police officer explained that;

*Alangizi should encourage women to report gender based violence cases to the police. These are criminal cases that should be dealt with people who are qualified to deal with such cases. Most women are discouraged from reporting to the police because it is said that they are embarrassing their husbands in public. Traditionally, women are not encouraged to reveal what happens on their marriages, unfortunately this includes GBV. If *Alangizi* counsel women to report cases of GBV, this will also ensure that the violence is not repeated.*

Another police officer added that;

Alangizi should stop advising women to withdraw cases from the police. Many women who report cases of gender based violence withdraw cases from the police saying that they were advised to deal with the case privately and traditionally. It has been observed

that cases are withdrawn after family meetings are held and traditional marriage counseling is performed.

The data collected revealed that the respondents interviewed agreed that *Alangizi* could play a vital role in the prevention and mitigation of gender based violence.

Summary

Based on the three research questions of this study, the findings that were arrived at, from the collected data, suggested that *Alangizi* were custodians of traditional marriage and cultural values were very vital as they pass on this tradition through marriage counseling. What they taught during the pre-marital counseling to initiates was regarded as the gospel truth and whoever went against them was frowned upon by society. The teachings of *Alangizi* were meant to be the key to a happy marriage. They prepared the young woman for marriage by teaching the young woman how to take care of her home, husband, children and in laws. The findings revealed that some of the teachings though not clearly stated, helped to prevent gender based violence in marriage. It was revealed that the main aim of the teaching of *Alangizi* was to ensure that their initiates had happy marriages. Though some teachings may have prevented gender based violence, it was also revealed that there were some teachings that were taught which inadvertently left women vulnerable to gender based violence, especially in marriage. Teachings like the putting of water in the mouth to avoid disagreements were a double edged sword as this teaching can also lead women vulnerable to verbal and physical abuse. The common sayings marriage were a “*shipikisha club*” and ‘*ubuchende bwa mwaume tabu toba ing’ande*’ perpetuated gender based violence women lacked the ability to know when it is worth it to *shipikisha* and when it was dangerous for them to. It was revealed that some women had *shipikishad* till the violence led to their death. ‘*Ubuchende bwa mwaume tabu toba ing’anda*’ left women vulnerable to HIV/AIDS and psychological violence because after the infidelity forgave their husbands in the spirit of *shipikisha*. However, it was further revealed how these teachings could be used to prevent and mitigate GBV.

CHAPTER FIVE

DISCUSSION OF FINDINGS

Overview

In this chapter, a discussion of the findings and their implications on the teachings of *Alangizi* in the face of gender based violence is presented. The purpose of the study was to establish the role of *Alangizi* in the face of Gender based violence in Kaunda Square Township. The findings are discussed using the themes in relation to the research objectives and the existing knowledge about *Alangizi* teachings in the face of gender based violence. The themes which emerged during data collection include; importance of *Alangizi* teachings during pre-marital rites, the content of *Alangizi* teachings during premarital rites, understanding GBV, Perceptions of *Alangizi* of GBV, *Alangizi* as perpetrators of GBV, Perpetuation of *Alangizi* teachings of GBV and prevention and mitigating of GBV through *Alangizi* teachings.

The discussion gives special reference to the findings from interviews, focus group discussions.

5.1 Importance of *Alangizi* Teachings

Various tribal communities in Zambia considered the preparation of a young woman for marriage very vital. In order for the young women to get married, it was expected to should undergo pre-marital rites taught by *Alangizi*. *Alangizi* were the custodians of Zambian traditional marriage and cultural values which they passed on through marriage counseling.

Thus both *Alangizi* and married women were asked to state why the teachings of *Alangizi* during pre-marital rites were important. According to the findings shown by number 4.3.1, the findings revealed that the teachings of *Alangizi* were very important they prepare the young woman for married life and the key to a successful marriage. It was revealed that in order for a Woman to be considered to be ready for marriage, she had to undergo pre-marital rites as they taught the initiate how to take care of the home, husband, children and in laws. They were also a way for women to identify themselves with a particular cultural community.

The implication was that if a woman did not undergo pre-marital rites taught by *Alangizi*, she was not respected among her fellow married women and society.

Chondoka (1998) affirmed that training for marriage was a necessity. Musonda (2016) believed that traditional marriage counseling consists of elaborate identity and cultural maintaining networks that are useful to the initiate. The pre-marital rules were part of a defining identity of one from single to a

married status. Musonda (2016) also agreed and explained that premarital rites helped in preparing the young woman for the marriage ceremonies. She further stated that the teachings worked well in the olden days and still work well in society today. Young women who are taught pre-marital rites were taught a lot of things that not only benefit them but benefit the entire society. (Musonda ,2016).

It was revealed by some married women that although traditional pre-marital rites were very important, it was important that they were coupled with Christian pre-marital counseling. Raising (2010) believed that there seems to be a lot of confusion about marriage teachings and subsequently proper behavior in marriage. Especially in urban areas, there was a mixture of traditions, modernity, western ideas based on education and influence of Christianity. There was confusion on which teachings to follow. (Raising, 2010).

5.2Content of Alangizi Teachings during Pre-Marital Rites

Although there are 72 tribes in Zambia who have their own traditions, according to research findings, refer to entry number 4.3.2, it was revealed by *Alangizi* that the core lessons taught during pre-marital rites were the same. According to a research conducted by Raising, it was discovered that initiation rites are similar from one ethnic group to another with very few differences across cultures. (Raising, 1995).

The findings also revealed that there are various teachings that were taught by *Alangizi* during pre-marital rites, things that were deemed vital in the preparation of a young initiate for marriage. During pre-marital rites women underwent sex education; they were taught how to please their husbands in bed by being flexible. The young women were also taught the importance of submission and respect. Apart from that women were also taught the importance of hygiene. The members of the ANAZ also revealed that they have included teachings on HIV / AIDS in the pre-marital counseling. According to Kalunde, (1992), sex education is an important part of the pre-marital counseling. It was also explained that women are taught on the importance of submitting to ones husband especially in matters of sex. Kalunde (1992) also added that personal hygiene is also an important topic taught to girls during marriage counseling.

The findings further revealed that the content of the teachings *Alangizi* during pre-marital rites were conveyed to the initiate through various stages and/or ceremonies that take place which lead to the marriage ceremony. *Alangizi* stated that the initiates underwent the *lobola* ceremony, *Chilanga mulilo*, kitchen party, *Cheezela*, the wedding and finally *Ama shikulo*. Musonda (2014) explained

that marriage in Zambia was very serious; therefore, there were many stages that an initiate should go through in order for them to be considered ready for marriage. A young woman was expected to be guided through these stages by a teacher who is called Bana Chimbusa (also known as *Alangizi*) whatever is taught by her is not to be revealed. (Musonda, 2014) added the first ceremony was the *Chilanga Mulilo*, (the bride's family presented the grooms family with different dishes the bride's family is known for making). The second ceremony was the kitchen party, (the girl was presented with gifts to start her kitchen and guests on what the gifts are for and how they are to be used while the *Alangizi* whispers to the bride more learning points). The third one is the *Cheezela*, (the bride did a recap of the lessons of hat she has been taught in form of dance and song). The fourth was the wedding and finally the *Ama shikulo* (an official merging of the families, here the family gave advice and best wishes to the couple). Throughout all these stages, the *Alangizi* were expected to guide and counseled on behaviour and what is expected of her. (Musonda, 2014).

5.3 Respondents' Understanding of GBV and Perceptions of Alangizi of GBV

The findings revealed that *Alangizi* did not fully understand the meaning of GBV and as a result, this had an impact on their perceptions of the vice. According to the United Nations, gender based violence is defined as any form of violence that is results or is likely to resulting, physical, sexual, or psychological harm to someone, including threats of such acts, coercion or arbitrary deprivation of liberty whether occurring in public or in private simply because of one's gender. (Musonda, 2014).

The findings revealed that *Alangizi* perceive gender based violence mainly as physical violence. They did not recognise the impact of psychological, economical and sexual violence (marital rape). The implication of this was that *Alangizi* would not recognise the other forms of GBV therefore this might have had an effect how the teachings were conducted in relation to gender GBV. According to a research conducted by plan international in 2008 it was revealed that some beliefs and perceptions by women have a lot of bearing on the GBV acts.

According to The World Health Organisation (2013), GBV manifests itself in many forms. The forms that were identified included; Firstly physical violence; this is physical force that results in bodily injury, impairment. The severity of injury ranges from minimal tissue damage to broken bones to permanent injury and death. Acts of physical violence includes; slapping, shoving, pushing, beating, scratching, chocking, biting, grabbing, shaking, spitting, burning, twisting of a body part restraining a women from seeking medical treatment or other types of help; and using household objects to hit or stab a woman, using weapons (e.g. knives). Secondly sexual violence; Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic or

otherwise directed against a person's sexuality, using coercion, by any person regardless of their relationship to the victim, in any setting including, but not limited to the home and work. Acts of sexual violence include: rape, other forms of sexual assault, forced exposure to pornography, forced pregnancy, forced sterilization, forced abortion, forced marriage, early marriage, female genital mutilation and virginity testing. Thirdly, Psychological violence (sometimes referred to as emotional violence); an action or set of actions that directly impair the woman's psychological integrity. Acts of psychological violence include, threats of violence and harm against the woman or somebody close to her, through words or actions (e.g. through stalking or displaying weapons: humiliating or insulting comments: Isolation and restrictions on communicating (e.g. through locking her up in the house, forcing her to quit her job or prohibiting her from seeing a doctor). Use of children by a violent intimate partner to control or hurt the woman (e.g. through attacking a child, forcing the child to watch attacks against their mother, threatening to take children away, or kidnapping the child. These acts constitute violence against children as well as violence against women. Lastly, economic violence; used to deny and control a woman's access to resources, including, time, money, transportation, food or clothing. Acts of economic violence include; Prohibiting a woman from working, excluding her from financial decision making in the family, withholding money or financial information, refusing to pay bills or maintenance for her or her children and destroying jointly owned assets (WHO, 2013). Therefore, it was important that *Alangizi* know all the forms of gender based violence in order for them to advise the young women correctly in relation to the vice in case they encounter the vice in marriage.

5.4 Alangizi as Perpetrators of GBV

The findings revealed that *Alangizi* believed that they were no longer perpetrators of GBV, as the vices had been removed from their teachings. Such vices included, pinching initiates who were not respectful or unruly during lessons, using pegs on initiates labia minora if discovered that they had no elongated. According to Lesho (2016), it was found that the *Alangizi* were still inflicting, many forms of torture on notorious and uncultured initiates. It was further discovered that they tended to depart from their usual counseling by adding to the menu, torture of their students. Instead of merely counseling the young lady, the counselors went on to inflict physical and emotional torture.

The results revealed that the married women did not share the same opinion as *Alangizi*. According to the findings, verbal abuse was being used during lessons. Mwitwa (2015) observed that the commercialisation of *Alangizi* duties brought problems because making money was more important than upholding the moral fabric of society. Mwitwa (2015) stated that *Alangizi* were conducting their

business under the influence of alcohol. Under the influence, *Alangizi* were observed to use offensive language to their students. The married women also disclosed that the lessons required them to undergo humiliating procedures like undressing to for inspection of the labia minora. *Alangizi* also required the married women to dance half naked in front of old women during the practical lessons of bedroom dancing before the actual ceremony. Some of the married women revealed to have been made by *Alangizi* to crawl long distances during the ‘*amatebeto*’ in order for them to get to the cooking pot where they were to learn to cook a big pot of *nshima* (pulp). (Mwitwa, 2015).

From the findings it was revealed that women were taught to be submissive to their husbands especially in matters of sex and not to disclose matrimonial issues to anyone outside their marriage. Lesho, (2016) explained that, women who were taught during pre-marital rights not to wash their dirty linen in public by keeping the bedroom affairs in private has been attributed to the high levels of GBV cases. It was observed that if a woman was physically and sexually violated by her husband, she would keep quiet, for fear of being disgraced by the community and losing her husband.

5.5 Alangizi Teachings Perpetuate Gender Based Violence.

The findings revealed that there were some traditional teachings that were taught by *Alangizi* that did not perpetuate gender based violence. However, some traditional practices that were taught by *Alangizi* had been identified as perpetuating gender based violence which was the focus of this research.

The research revealed that there were no respondents that viewed the pulling of the labia minora as perpetuation of gender based violence. According to the World Health Organization (2013) the pulling of the labia minora was classified as a form of female genital mutilation (FGM) under type IV FGM. The side effects have been identified by the medical tourism journal in India 2003 as painful during exercise and sexual intercourse or when women wear tight clothing like jeans. In cases where the woman may not have had her labia pulled during pre-menstrual rights, during the pre-marital rights, fast track methods were used which are sometimes harmful to the initiate. For example lubricants or herbs that were itchy are used to speed up the process. The itchiness causes the labia to extend.

According to a research conducted by Plan International (2008) it was revealed that some beliefs by Zambian women may foster the perpetuation of gender based violence. It had been observed that the culture of silence that was taught by *Alangizi* perpetuated gender based violence. Domestic violence in particular was taken to be a normal part of life.

Labous (2015) explained that, the pulling of the labia reflected on the submissive role of women and desire to satisfy the man sexually. The long labia minora was meant to hold the penis of the man tightly. The long labia reflect a 'good' sexually satisfying woman; it is meant to satisfy the man by allowing him to play with the labia before engaging in sex. Labous (1995) bemoaned that this was a practice that makes women as sex slaves of their husbands without teaching them that they too should enjoy sex (Labous, 1995).

When *Alangizi* taught the young women that they should never say no to their husbands' request for sex in marriage, they were saying that in marriage there would be no marital rape. In Zambia, marital rape was common, but had not been accepted as an issue, neither had it been recognised as a criminal act. (Plan, 2008). According to Changwa (1994), traditional counselors taught that the woman's body belongs to her husband after the payment of *lobola* therefore he had a legal right to play with her body without her consent. This made women vulnerable to sexual violence and they may not report it because of submission and fear of men that was emphasised in the teachings. The findings revealed that both *Alangizi* and married women did not believe in marital rape. Phiri (2014) explained that, one of the levels of GBV is physical, sexual and psychological violence that occurs in the family including (sexual abuse of female children in the home, dowry related violence, marital rape, female genital mutilation, and other harmful traditional practices, spousal violence and violence related to exploitation. Zulu (2010) noted that, traditionally, the justification for the marital exemption was common law doctrines that a woman was the property of the man. He further explained that it was believed that a man could not be guilty of rape committed by himself upon his lawful wife, for by their mutual matrimonial consent and contract the wife gave herself to her husband, which she could not retract. Therefore, regardless of the degree of force used on a non-consenting wife, a husband could not be found guilty of raping his wife. Zulu (2010) further explained that Zambia had no specific legislation criminalising GBV; women had to rely on the general penal code provisions on assault occasioning bodily harm or offenses against morality.

The common saying, '*ubuchende bwa mwaume tabu toba ing'anda*', that was constantly echoed during the pre-marital rights by an *Alangizi* was encouraging a culture of silence which was leaving most women vulnerable to violence. It is important to realise that a man's infidelity had an impact on a woman psychologically wellbeing. Infidelity inflicted emotional violence on women; women became emotionally disturbed when her husband was unfaithful.

Furthermore, the saying *Shipikisha club* was also echoed by *Alangizi*. It was revealed during the research that *Alangizi* also advised women against *Shipikisha* during their teaching only in the case

of HIV/AIDS. The fact that women were expected to *shipikisha* in marriage implied that women were supposed to silently suffer in marriage even in situations of gender based violence.

Alangizi teachings which emphasised that the man was the head of the family and holder of authority in the in the home, contributed to the high levels of gender based violence. This autocratic type of rule was observed to be abused by men.

The findings suggested that there were some teachings of *Alangizi* that contributed to the perpetuation of GBV. It was further revealed that *Alangizi* viewed that their teaching had been misunderstood by the young women that was why they thought that they perpetuated GBV. According to Raising (2001), the teachings emphasised the equality between men and women but over time have been misinterpreted. For example, Raising (2010) explained that traditionally, it was believed that a woman had a small baby in her womb which needed the man's sperm in order to make it into a real baby; therefore, tradition required the woman to thank the husband after sex because she might be pregnant. According to Raising, nowadays such traditions are being misinterpreted and considered subservient or submissive. (Raising, 2010).

The findings further revealed that *Alangizi* were of the view that their teachings actually were there to help young women to solve marital problems and not to perpetuate violence. They highlighted the teachings which included the putting of water in one's mouth which encouraged women not to speak back to one's husband. Raising (2010) explained that the traditions during premarital counseling in particular those that were taught to women about equality, how to negotiate and how to avoid quarrels and solve problems in such a way that both the man and the woman had been misinterpreted, maybe because of the influence of modern ideas. Raising (2010), further explained that traditionally, cultures emphasise to avoid quarrels which would lead to verbal and physical violence. She further stated that women were taught to receive a drunk husband and give him food without saying a thing. She was to wait until the following day when her anger has subsided and her husband is sober that is when the matter can be discussed. This was because discussing such issues when immediately he comes home, drunk, hungry and tired, while the wife is angry, this might end up into an argument, sometimes a physical fight. It is said that the woman was being taught to be submissive when in the actual sense she was not. .

5.6 Prevention and mitigation of gender based violence

The findings in this research revealed that though efforts had been made by *Alangizi* to stop marital disputes, much still needed to be done in the area of gender based violence. It was observed that though many young women underwent traditional marriage teachings that were intended for the prevention of marital disputes, most women did not recognise that these teachings could be applied in the prevention and mitigation of gender based violence. This also stemmed from the fact that most women had a vague understanding of what gender base violence actually was. Many respondents felt *Alangizi* should have added more teachings on gender based violence. This was due to the rampant increase of gender based violence cases recently.

Alangizi had been placed with the important role of teaching young women in preparation of marriage. This was an important platform. Therefore, it was vital for them to use this platform for the betterment of women. They could use this platform to educate women on the prevention of gender based violence and in turn help with the mitigation of gender based violence cases.

It was suggested that *Alangizi* should change what and how they taught the young women. *Alangizi* should have taught the initiates that silence in the face of gender based violence was not a sign of submission but a sign of respect. Women should have been taught to respect the man of the house irrespective of a man social status. With westernisation, homes have seen a shift. Some women had better incomes than men and this seen to cause problems in marriage. Yambani (2016) explained that, economic factors were one of the major causes of gender based violence especially domestic violence. Ideas on how to manage finances in a marriage especially in relation to helping relatives (Parents, siblings etc.) should have been included in the lessons.

Alangizi needed to work hand in hand with *Bashibukombe*. One cause of quarrels in marriage was because women felt that men were not taught on how to treat a woman in marriage. The burden of keeping peace in marriage was to a large extent placed on women which could be overwhelming for women. Men and women should at one point during the traditional counseling have been taught in one room to be counseled together.

It was further suggested that *Alangizi* should have incorporated scripture in their teachings. *Alangizi* teachings were very close to the woman in Proverbs 31 verse 10-31 which described what a virtuous woman was. They should have taught women to speak out about gender based violence and not teach

that marriage is a *shipikisha* club. They should have taught women that gender based violence should be reported to the police and not to be reported to *Alangizi* and *Bashibukombe*.

Alangizi should have taught young women to play an active role during *lobola* negotiations. *Lobola* placed a financial burden on young couples, most respondents felt that the exorbitant amounts required during *lobola* negotiations especially when the girl has had a good education. This drained away a significant amount of money that the couple could have used to start marital life. It was revealed that *lobola* may have been one of the reasons husbands beat their wives because the large amounts of money paid makes men felt like they own their wives, like they owned expensive property. And therefore, they are at liberty to treat them as they see fit. Apart from that, sometimes after they paid a large amount of *lobola*, the couple entered into marriage with financial problems of even debt. Therefore, *Alangizi* should have stopped encouraging women to be silent during *lobola* negotiations. According to Ruppel (2008), it was clear that *lobola* in its present form is an institutionalised discrimination against women. He states that *lobola* is seen as the buying and selling of a wife thus owning a wife, a stance which inevitably leads to wife battering.

The *Alangizi* should have counseled women during the teaching. They should be able to determine whether the young woman were ready for marriage. Immaturity in marriage was also a cause of gender based violence. *Alangizi* should be open to the child's parents when they feel that the child was not ready for marriage.

Summary

Alangizi taught young women pre- marital rites for a very long time. *Alangizi* who were entrusted with the task of being the traditional marriage counselors had multiple roles in society. Their services were required at the first day of a girls' menstruation, during pre-marital counseling and if their services were required in re- initiating a married woman with the aim of reconciling a married couple. Their teachings were believed to be very vital in the preparation of a young woman for marriage. The teachings of *Alangizi* were believed to be the key to a successful marriage. It was observed that the teachings of *Alangizi* were taken as gospel truth and whoever went against them would be shunned by society. The society trusted the *Alangizi* to transmit to the initiate's sacred traditions that were not to be revealed to anyone who had not undergone the pre-marital rites.

There were many teachings of *Alangizi* that were very good. Teachings on how to take care of one's children and in laws proved were very important. However, there were also some teachings that were

identified to have been ambiguous and may have been interpreted by *Alangizi* and married women differently. It was observed that lessons like, '*ubuchende bwa mwaume tabu toba ing'anda*', and *Shipikisha club* left women vulnerable to GBV because women were not able to know when it was no longer safe for them to *Shipikisha* and how dangerous a cheating husband was in terms of HIV/AIDS. It was also revealed that the high *lobola* charges causing problems in marriage. It was revealed married couple would enter a marriage without any money to sustain themselves and sometimes even in debt. The implication was that the newly married couple would be constantly arguing about money which could have led to GBV.

In terms of ways in which the teachings of *Alangizi* would be used in the prevention and mitigation of GBV, it was revealed that explicit content on gender based violence should be included in the premarital rites. *Alangizi* were advised to no longer use physical and verbal violence during the lesson.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

Overview

In this last chapter, the researcher of this study endeavored to show that the research questions which were outlined in the first chapter for this study have been answered. In addition, the researcher also made an effort to show that the gap that was identified in the literature review had been filled. A conclusion has been presented to give a summary of the main findings of the research. The chapter also presents the theoretical and related implications of this study. Lastly, the study's recommendations and suggestions for future studies in this area have been presented.

6.1. Research Findings and Conclusions

As stated in the first chapter, this study aimed to establish the role of *Alangizi* teachings in the face of gender based violence. Despite the many teachings of *Alangizi* being very essential in preparing young women for marriage, some of the teachings were identified that perpetuated gender based violence. It was observed that *Alangizi* teachings remained static and therefore had failed to cater for the new age of women who were emancipated and empowered. If *Alangizi* did not facilitate the adaptation and compatibility of their practices, their teachings would continue to perpetuate gender based violence, and therefore adding to the number of GBV cases. Furthermore, the summary of the main findings are presented below according to the research questions.

6.1.1. Content of Alangizi Teachings during Pre-Marital Rites

Research question one sought to obtain data which could provide answers on the content *Alangizi* teach young initiates during pre-marital rites. The results from both interviews and focus group discussions conducted indicated that there were a lot of things that were being taught by *Alangizi* to initiates during pre-marital rites. The findings revealed that traditional teachings such as; how to take care of a home husband and children, child spacing, how to cook, respect for one's husband, in laws and elders, hygiene and how to present oneself in society now that they are married, labia pulling, and sex education. These teachings were meant to help the young lady to prepare for married life. The research further revealed that there was no longer standard content that was taught to all initiates. Different tribes have different teachings. In addition, the commercialisation of the art of traditional teachings had resulted in the combining of teachings from different tribes.

6.1.2. Perceptions of Alangizi Regarding Gender Based Violence.

The second research question was meant to help to collect data which would help to understand the perceptions that *Alangizi* have towards gender based violence. The findings revealed that most *Alangizi* did not understand exactly what gender based violence was. It was further revealed that they viewed gender based violence as severe physical violence. Psychological, sexual (marital rape) and economic violence were not recognised as gender based violence. The finding showed that *Alangizi* took the preparation of initiates for marriage through their teachings very seriously.

The findings further showed though most *Alangizi* were willing to learn more about Gender based violence so that they are able to adequately teach young women about gender based violence in marriage. This was due to the increase of gender based violence related deaths.

6.1.3. Perpetuation of Alangizi Teachings of Gender Based Violence.

The third question assisted to collect data which helped the researcher to assess whether the teachings of *Alangizi* perpetuate gender based violence. The results of the study established that, there were some things taught by *Alangizi* that perpetuate gender based violence. The traditional teachings that were identified included pulling of the labia, the teaching of submission of women to their husband which inculcates fear and not respect

In addition, the findings revealed that the commercialisation of the art of being *Alangizi* compromised the teachings. The findings showed the some important teachings were left out thereby sometimes important information that could be used to prevent gender based violence in marriage is omitted. It was revealed that the fact that some women did not undergo all the stages of the lessons meant that they missed important information that would lead them to marital bliss.

6.1.4. Prevention and Mitigation of GBV Through Alangizi Teachings.

The fourth and last question enabled the researcher to collect data which established ways in which the teachings of *Alangizi* could prevent and mitigate gender based violence. In addition, the findings revealed *Alangizi* were willing to add more information to the content of their teachings to help in the fight against gender based violence. Most women were of the view that *Alangizi* could assist by not using terms like '*ubuchende bwa mwaume tabu toba ing'anda*', and *Shipikisha club* during their teaching. In addition, women insisted that *Alangizi* could empower women in marriage to speak out against gender based violence. Apart from that, it was revealed that women felt that the exorbitant *lobola* prices that are being charged were contributing to the cases of gender based violence in marriages therefore *Alangizi* should encourage women to take an act and not passive role during the *lobola* negotiations.

6.2. Theoretical Implications of the Study

The findings in this study were consistent with the Feminist theory illustrated in chapter two which indicates the hierarchy systems of society had placed men in a more privileged position than women. The findings revealed that women were primarily taught how to take care of all their husbands' sexual and other needs is consistent with the theory. Radtke (1994) called it cultural preparedness of powerlessness. He stated that it was as if young women were taught that they could not exert control over situation in marriage, only in limited situations. He added that the message taught was consistent that young girls were ready to learn the lesson of powerlessness. Batezat (1989) stated that, male control over women's sexuality within the household was reinforced through cultural practices that assign women to lesser status and power. Male dominance over women in the household was often manifested by actual physical violence against them. Therefore, *Alangizi* argued that they were teaching women to be ready for marriage in a patriarchal society. Therefore, teaching them otherwise would be preparing them for disaster in marriage.

6.3. Implications for Practice

The findings showed that there were some teachings of *Alangizi* that were retrogressive to the fight against gender based violence in Zambia. The fact that *Alangizi* taught women to be silent and submissive to a point that they could not report cases of gender based violence meant that the cases would not reduce. However, these findings had positive implications on the fight against gender based violence. In order to produce women who were ready for marriage and were protected against gender based violence in marriage, there was need for all *Alangizi* to teach women about gender based violence and how to prevent it in marriage. Since there were no specific teachings on gender based violence in the content taught, the strategies were that suggested content was to be included during teaching which were explicitly indicated as lessons on GBV. Sithokozile (2008) stated that initiation rites could offer a great potential in the fight against GBV once *Alangizi w Alangizi* were imparted with the relevant knowledge on how to prevent gender based violence in marriage.

6.4. Recommendations

The findings and the implications of this research have highlighted some areas where practice might be improved. The following recommendations may help practice.

- a. All *Alangizi* should be members of the *Alangizi* National Association of Zambia, the association should be monitored and work in collaboration with by the Ministry of Gender and Child Development. (The association should be strengthened in order to take up this responsibility).
- b. *Alangizi* should come up with a curriculum that is standard. They can work in collaboration with the Curriculum Development Commission (CDC). (For example they should have documented teachings that require for pre-marital counseling for each Zambian tribe.
- c. *Alangizi* should be trained in counseling and on gender based violence.
- d. *Alangizi* should go through continuous development workshops so that they are kept abreast with new information which is vital for women to know. Society is not static therefore *Alangizi* should move with the time in terms of the teachings.

6.5. Suggestions for Further Research

1. The researcher suggests that similar studies should be carried out in other settlements and other provinces to determine the magnitude of the problem in Zambia. Future researchers should include *Bahibukombe* and married men.
2. This study only examined the role of *Alangizi* teachings on gender based violence. Further research can focus other ways of preventing gender based violence.

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APPENDICES

APPENDIX A: INFORMATION LETTER

Dear respondent

I am a student at the University of Zambia in collaboration with Zimbabwe Open University carrying out a research on the role Alangizi teachings in the face of gender based violence. Your views and experiences will be of very beneficial to this study. Your participation is voluntary. This study is being conducted as a requirement in partial fulfillment of the award of the degree of Master of Science in Peace, Leadership and Conflict Resolution.

This study is purely for academic purposes; therefore, your responses will be treated with utmost confidentiality. In an effort to maintain the confidentiality of each respondent, your name will not be used in this study.

Your cooperation is highly appreciated

Yours

Research Student

APPENDIX B: INTERVIEW GUIDE MARRIAGE COUNSELORS
THE ROLE OF ALANGIZI TEACHINGS IN THE FACE OF GENDER
BASED VIOLENCE

INTERVIEW QUESTIONS

1. How old are you?
2. Are you married?
3. What tribe are you?
4. How did you become a traditional marriage counselor?
5. Do you counsel young women from different tribes?
6. Do you belong to the Alangizi Association of Zambia?

Content of the knowledge being imparted to females during initiation rites

7. How long do you teach young ladies in readiness for marriage?
8. What traditional beliefs are taught during the marital initiation rights?
9. Do you think what is taught is sufficient to prepare on for marriage?
10. What method of teaching do you use?
11. Is there a difference between a married woman who has been taught and one who has not been taught?
12. What has changed in the content of what you teach from what was taught ten years ago?
13. Is traditional per marital counseling still important?
14. Would you let your child go through premarital counseling?

Perceptions of Alangizi regarding gender based violence.

15. What do you understand by the term GBV?
16. In your opinion, what constitutes GBV in marriage?

Teachings of Alangizi which may perpetuate gender based violence.

17. Do you think that there are pre-marital teachings that need to be changed?

If yes, which ones and why.

18. Are there any traditions that you teach during pre-marital rites that you feel leave women vulnerable to gender based violence?

Ways Alangizi teachings assist with the prevention and Mitigation of gender based violence.

19. Do you teach women on how GBV can be prevented in marriage?

20. How you ever counseled women who are experiencing GBV in marriage? If yes give an example.

21. What do you teach young women on when the right time to leave an abusive marriage is?

The end

Thank you

APPENDIX C: INTERVIEW GUIDE FOR POLICE OFFICERS

THE ROLE OF ALANGIZI TEACHINGS IN THE FACE OF GENDER BASED VIOLENCE

TIME:

DATE:

VENUE:

INTERVIEW QUESTIONS

1. Gender?
2. Marital status?
3. What is gender based violence?
4. Why do you think women withdraw cases?
5. What are the most common causes of gender based violence?
6. What can women do to prevent gender based violence in marriage?
7. Why do you think women do not report cases of gender based violence?
8. In your opinion, what do you think Alangizi can do to help reduce the cases of gender based violence?

The end

Thank you

**APPENDIX D: FOCUS GROUP DISCUSSION FOR TRADITIONAL MARRIAGE
COUNSELORS**

**THE ROLE OF ALANGIZI TEACHINGS IN THE FACE OF GENDER
BASED VIOLENCE**

DATE:

TIME STARTED:

PLACE:

TIME ENDED:

SIZE OF GROUP:

INSTRUCTIONS:

- I. Self-introduction
- II. Explain the purpose of discussion
- III. Assure the group of confidentiality and explain that the information recorded will be confidential. Therefore, they should feel free.
- IV. Thank you for participating.

Questions

1. How old are you?
2. Are you married?
3. What tribe are you?
4. How did you become a traditional marriage counselor?
5. Do you counsel young women from different tribes?
6. Do you belong to the Alangizi Association of Zambia?
7. Which methods do you use to teach pre-marital counseling?

Content of the knowledge being imparted to females during initiation rites

8. How long do you teach young ladies in readiness for marriage?
9. What traditional beliefs are taught during the marital initiation rights?
10. Do you think what is taught is sufficient to prepare on for marriage?
11. What method of teaching do you use?
12. Is there a difference between a married woman who has been taught and one who has not been taught?
13. What has changed in the content of what you teach from what was taught ten years ago?
14. Is traditional per marital counseling still important?

15. Would you let your child go through premarital counseling?

Perceptions of Alangizi regarding gender based violence.

16. What do you understand by the term GBV?

17. What do you think are the causes of gender based violence in marriage?

18. In your opinion, what constitutes GBV in marriage?

Teachings of Alangizi which may perpetuate gender based violence.

19. Do you think that there are pre-marital teachings that need to be changed?

If yes, which ones and why.

20. Are there any traditions that you teach during pre-marital rites that you feel leave women vulnerable to gender based violence?

Ways Alangizi teachings assist with the prevention and Mitigation of gender based violence.

21. Do you teach young women about gender based violence in marriage?

22. What do you teach women on how GBV can be avoided in marriage?

23. How you ever counseled women who are experiencing GBV in marriage?

24. What do you teach young women on when the right time to leave an abusive marriage is?

The end

Thank you

APPENDIX E: FOCUS GROUP DISCUSSION FOR MARRIED WOMEN

THE ROLE OF ALANGIZI TEACHINGS IN THE FACE OF GENDER BASED VIOLENCE

DATE:

TIME STARTED:

PLACE:

1. How long have you been married?
2. Which pre-marital counseling did you undergo?

Content of the knowledge being imparted to females during initiation rites.

3. What were you taught during traditional pre-marital marriage counseling?
4. Which methods were used to teach you?
5. What is your view of the teachings?
6. From your experience and your opinion, what causes husbands to be violent?
7. Why do spouses choose to remain in abusive homes despite the violence?

Teachings of Alangizi which may perpetuate gender based violence.

8. Were you taught about gender base violence in marriage during pre-marital counseling?
9. What were you taught during pre-marital counseling on how to prevent GBV in marriage?
10. What were you taught by Alangizi about when is the right time to leave an abusive marriage?

Ways Alangizi teachings assist with the prevention and Mitigation of gender based violence.

11. What teachings Alangizi do you think are helpful when dealing with gender based violence in marriage?
12. In your opinion, what teachings can Alangizi include to help mitigate GBV in marriage?

The end

Thank you.