

UNIVERSITY OF MALAWI

KAMUZU COLLEGE OF NURSING

KNOWLEDGE, ATTITUDES AND PERCEPTIONS OF NGONDE CHIEFS ON  
BONUS WIFE PRACTICE AT GWELEWETA VILLAGE IN KARONGA

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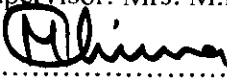
**DECLARATION**


I hereby declare that this dissertation is the result of my own work and has not been presented or submitted by any candidate for any other degree.

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## **DEDICATION**

This work is dedicated to my beloved sister Judith for her financial support and the entire family for their psychological support throughout the period I have been a student. For mother, I say thumbs up.

## ACKNOWLEDGEMENT

My deepest heartfelt gratitude should go to my research supervisor, Mrs. M.D. Chirwa for her constructive criticisms during the period when I came up with research proposal and dissertation.

Let me thank my mother, Mary Phiri, sister, Judith Munthali and the entire family for their financial and psychological support.

Finally, I would like to thank my participants for their informed consent to participate in my study.

May God bless you all.

## ABSTRACT

Mbirigha is a form of polygamy in which a man is given his wife's young sister as a second wife MHRC, (2003). This cultural practice is common between the Ngonde of Karonga. It is done mostly to protect the wealth the family so that it does not spill over to other unrelated families. This practice however, has negative effects on the one who is given as a bonus wife and to the first wife as well. For example human right violation, Psychological trauma and risk for HIV transmission just to mention but a few.

The design for the study will be explorative qualitative conducted with a purpose of exploring knowledge, attitudes and perceptions of Ngonde chiefs on bonus wife.

This study will utilize the Ngonde Chiefs who are based at Gweleweta village in Karonga district.

The study will be conducted at Gweleweta village in Karonga district, northern part of Malawi. This village was chosen because its one of the areas where bonus wife is practiced.

The sample size for this study will initially be 10 chiefs however; the actual sample size will be decided by data saturation. The participants will be selected using convenience-sampling technique.

Data will be collected using an individual in-depth interview guide in which face to face interviews will be conducted. Content analysis will be used to analyze the collected data.

Recommendations will be made based on the themes that will emerge.

## TABLE OF CONTENTS

<b>CONTENT</b>	<b>PAGE</b>
Declaration.....	i
Dedication.....	ii
Acknowledgement.....	iii
Abstract.....	iv
Table of contents.....	v
Acronyms.....	x
<b>CHAPTER ONE</b>	
1.0 Introduction.....	1
1.1 Background.....	1
1.2 Problem Statement.....	3
1.3 Significance of the Study.....	3
1.4 Objectives of the Study.....	3
1.4.1 Broad Objective.....	3
1.4.2 Specific Objectives.....	4
1.5 Definition of Terms.....	4
<b>CHAPTER TWO</b>	
2.0 Literature Review.....	5
2.1 Introduction.....	5
2.1.1 Incidences of Polygamy.....	5
2.1.2 Forms of Polygamy.....	6
2.1.3 Reasons for Practicing Bonus Wife.....	6
2.1.4 Views on Polygamy.....	7

2.1.4.1. Religious Views on Polygamy.....	7
2.1.4.2 Legal Controversy on Polygamy.....	7
2.1.5 Attitudes of Muslims on Polygamy.....	7
2.1.6 Consequences on Polygamy.....	8
2.1.6.1 Positive Consequences.....	8
2.1.6.2 Negative Consequences.....	8
2.1.7 Polygamy Promotes HIV Transmission.....	9
2.1.8 Violation of Marriage Law Due to Polygamy.....	9
2.2 Conceptual Framework.....	11
2.3 Introduction.....	11
2.4 Description and Application of Health Belief Model.....	12
2.4.1 Demographic Variables.....	12
2.4.2 Perceived Threat to the Practice.....	13
2.4.3 Perceived Susceptibility of the People.....	13
2.4.4 Likelihood of Taking Preventive Action.....	14
2.4.5 Perceived Benefits of Preventive Action.....	14
2.4.6 Cues to Action.....	14
<b>CHAPTER THREE</b>	
3.0 Research Methodology.....	15
3.1 Introduction.....	15
3.2 Research Design.....	15
3.3 Study Population.....	15

3.3.1 Sample Size.....	15
3.3.2 Sampling Technique.....	16
3.3.3 Study Setting.....	16
3.3.4 Inclusion Criteria.....	16
3.4 Pre-testing of In-depth Interview Guide.....	16
3.5 Data Collection.....	17
3.6 Data Analysis.....	17
3.7 Ethical Considerations.....	17
3.8 Limitations of the Study.....	18
3.9 Dissemination of the Findings.....	18
<b>CHAPTER FOUR</b>	
Presentation of the Findings.....	19
4.0 Introduction.....	19
<b>SECTION A</b>	
4.1 Demographic Data.....	19
<b>SECTION B</b>	
Major Themes that Followed the Analysis.....	21
4.2 Participant’s Knowledge of Bonus Wife Practice.....	24
4.2.1 Source of Information.....	24
4.2.2 Participants who Practice Bonus Wife.....	24
4.2.3 Process of Practicing Bonus Wife.....	25
4.3 Consequences of Bonus Wife Practice.....	26

4.3.1 Positive Consequences of Bonus Wife.....	26
4.3.2 Negative Consequences of Bonus Wife.....	27
4.4 Perception of Bonus Wife Practice.....	29
4.5 Reasons for Practicing Bonus Wife.....	29
<b>CHAPTER FIVE</b>	
5.0 Discussion of the Findings.....	32
5.1 Introduction.....	32
5.2 Participant’s Knowledge on Bonus Wife.....	32
5.2.1 Source of Information.....	32
5.2.2 Participants who Practice Bonus Wife.....	33
5.2.3 Process of Practicing Bonus Wife.....	33
5.3 Consequences of Practicing Bonus Wife.....	34
5.3.1 Positive Consequences.....	34
5.3.2 Negative Consequences.....	34
5.4 Perception of Bonus Wife Practice.....	35
5.5 Reasons for Practicing Bonus Wife.....	35
<b>REFERENCES.....</b>	<b>37</b>
<b><i>APPENDICES.....</i></b>	
<i>APPENDIX 1</i> (Individual In-depth Interview Guide).....	40
<i>APPENDICE 2</i> (Informed Consent).....	44
<i>APPENDIX 3</i> (letter to Karonga D.H.O).....	46
<i>APPENDIX 4</i> (Karonga. D.C).....	47

<i>APPENDIX 5</i> (Letter to Gweleweta G.V.H).....	48
<i>APPENDICE 6</i> (Letter to Research Committee).....	49
<i>APPENDIX 7</i> (Approval letter from research committee).....	50
<i>APPENDIX 8</i> (Clearance form).....	51

**LIST OF FIGURES AND TABLES**

<b>Figure 1</b> Conceptual Framework.....	11
<b>Table 1</b> Emerged Themes after Data Analysis.....	22

## ACRONYMS

AIDS	ACQUIRED IMMUNODEFICIENCY SYNDROME
HIV	HUMAN IMMUNODEFICIENCY VIRUS
MHRC	MALAWI HUMAN RIGHTS COMMISSION
GVH	GROUP VILLAGE HEADMAN
DC	DISTRICT COMMISSION
DHO	DISTRICT HEALTH OFFICE

## **CHAPTER ONE**

### **1.0 INTRODUCTION:**

Bonus wife, according to Malawi Human Rights Commission, (2003), is referred to as a cultural practice that involves sending a girl to marry her sister's husband.

If a man is hardworking, prosperous, behaves well, and takes a good care of his wife and her extended family, his in-laws thank him for a job well done by offering him his wife's younger sister (Kempe, 1998). According to MHRC, (2003), bonus wife is defined as a form of polygamy in which a man is given a wife's young sister as his second wife. This is culturally accepted as it gives them identify and sense of patriotism. Though this is culturally accepted however, the practice has its own negative consequences.

Much as culture provides an identity to people, some elements can be harmful, for example, bonus wife can facilitate the transmission of HIV and AIDS, especially if one of the involved parties is reactive, be it mbirigha or a man and can deprive the mbirigha and first wife from enjoying their human rights. Further the practices can unnecessary stresses in the family. Biola, (1995) concurs with this and states that bonus wife practice brings rivalries, jealousy and pain in the family.

### **1.1 BACKGROUND**

Malawi has many ethnic tribes that are sparsely distributed throughout the country according to where their ancestors settled when they were traveling from their places of origin. For example, in the south part of Malawi, there are Sena, Lomwe, and Yao, in Central region, there is Chewa, Ngoni and in Northern region there are Tumbuka, Tonga, Ngonde, etc. Among all these tribes, three are well known to practice bonus wife and these are the Sena (Nthena) in the south, the Ngonde (mbirigha) and the Tumbuka (mbirigha) in the Northern region. Various ethnic groups in Malawi have various practices that act as their identity. Some of these practices are harmful to the human

population .For example; some practices such as fisi, kulowa kufa, mitala, bonus wife facilitate the spread of HIV (Kempe, 1998).

In a study conducted by Malawi Human Rights Commission, (2003) on cultural practices revealed that the prevalence of bonus wife practice was 49 % that people in Nsanje were awareness of the negative impacts of bonus wife on both the family and the girl who is given as a bonus, however this is still being practiced in the area and other parts of the country like Karonga by he Ngonde people. Thami, (1995) observed that bonus wife is nothing but an oppressive and exploitation institution against women. Konye, (1995) argues with Thami, (1995) in that bonus wife apart from being perceived to be a harmful cultural practice, it has its advantages such as, efficient hunting, enhanced food production, cattle rearing is better organized due to the large number of family members.

Considering the burden that bonus wife (polygamy) has on people, as one of the harmful cultural practices, the Convention on the Rights of the Child in 1989 article 24, passed resolutions aimed at protecting children from harmful practices that violate their rights, especially concerning marriage rights (Saudi, 2000).

Many human rights watchdogs such as Civil Liberty Committee and Malawi Human Rights Commission are putting in more efforts to change cultural practices that are harmful to human life such as bonus wife, but some traditionalists are resisting change in cultural practices and values for fear of causing cultural erosion (Kempe, 1998).

This has called for various individual and organizations to carry out studies on Malawi cultural practices with an aim of increasing people's knowledge and awareness and changing these harmful cultural practices (Kempe, 1998).

Malawi Human Rights Commission, (2003) conducted a study on "cultural practices that deters children and women from enjoying their human rights". It was found that several practices such as fisi, kulowa kufa and bonus wife, contributed to the deprivation of human rights for children and women.

## **1.2 PROBLEM STATEMENT**

The practice of Bonus wife according to Malawi Human Rights Commission, (2003), facilitates the violation of the rights of women and poses a risk for the transmission of HIV/AIDS and is a source of psychological torture to the family involved. Despite the negative consequences, this practice is still being practiced in some tribes in Malawi like among the Ngonde, Sena, and Tumbuka. No research has been done to look at the knowledge, attitudes and perceptions as regard this practice of Bonus wife. Based on this, the researcher would like to conduct a study on the knowledge, attitudes and perceptions of Ngonde chiefs on Bonus Wife at Gweleweta village in Karonga district.

## **1.3 SIGNIFICANCE OF THE STUDY**

The study will help to expose all negative impacts of bonus wife on an individual, family, and country at large and this will influence various sectors to modify such harmful cultural practices as bonus wife. The study will also reduce HIV transmission and mitigate the impact of both the practice and the virus because by the time the study will come to an end, people will be aware of negative impacts of bonus wife. The reduction in human rights violation cases will also indirectly reduce infections that come due to psychological problem.

## **1.4 BROAD OBJECTIVE**

To assess Knowledge, Attitudes and Perceptions of Ngonde Chiefs on bonus wife at Gweleweta village in Karonga District.

## 1.5 SPECIFIC OBJECTIVES

- To examine an association of bonus wife with HIV transmission and human rights enjoyment
- To explore factors that act as catalysts for bonus wife practice
- To identify purposes of bonus wife
- To determine people's recommendations on the practice

## 1.6 DEFINITIONS OF TERMS

**Polygamy:** the practice in which either a man marries more than one wife or a woman has more than one husband.

**Polyandry** is a practice in which one wife has more than one husband.

**Polygyny:** a practice in which a man has more than one wife.

**Marriage:** a close relationship between one man and one woman, based on trust, and understanding.

**Bonus wife:** the cultural practice in which one of the couple has more than one partners.

**Attitudes:** Way of feeling, thinking or behaving.

**Perceptions:** Process by which we become aware of changes, through the senses of sight, hearing, etc.

**Knowledge:** Familiarity gained by experience.

**Culture:** The learned set of beliefs, values, norms and material goods shared by group members.

## **CHAPTER TWO**

### **2.0 LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This section will present reviews that have been conducted about bonus wife, which is a form of polygamy and any other literature in Malawi, Africa and outside Africa. Bonus wife is called Mbirigha in Ngonde language in Malawi.

Polygamy is a common practice among people in the world. While other ethnic groups appreciate this practice, however, it has negative consequences for those families who practice it.

#### **2.2 INCIDENCES OF POLYGAMY**

The incidence of polygamy is affected by religion, worsening economic situation and knowledge of the harmful effect this practice has. This was proved by Ezeagbor, (2004) in his study in which she discovered that the incidence of polygamy worldwide has significantly being reduced due to worsening of economic situation especially when it comes to taking care of many people. Lotfy, (2005) in her study entitled "Polygamy and the case of first Wife in Arab Culture" she discovered that polygamy was rare among the Arabs due to its negative consequences such as psychological pain in the first wife and misinterpretation of Quran on polygamy.

Audu, (2008) in his study entitled "Prevalence of Polygamy", found out that out of 532 respondents, 33.6% were in polygamous marriages. Sena, (2005) outlined that in Africa, incidences of polygamy tends to be higher in the west and less in other regions of the continent due to different cultural beliefs and flexibility to accept change.

Reniers, (2008) in his study entitled “Polygyny and HIV in Malawi” found out that polygyny is most common in the Northern region especially, Rumphi district, and least common in the southern region in Nsanje.

### **2.3 FORMS OF POLYGAMY**

Polygamy is in four forms, namely polygyny which involves one man and many wives at the same time; polyandry which talks of having one woman and many men at the same time; Bigamy which involves two spouses at the same time in which one does not know about the other; and Group marriage which is about having multiple husbands and multiple wives (Juno, 2009).

However the most common form of polygamy practiced in Africa and Malawi is polygyny, which involves a man taking more than one wife at the same time (Reniers, 2008). In this type of polygamy, some parents give a bonus wife (a younger sister to the wife) to the son in-law in appreciation for the wealth that he has. This is probably due to cultural reasons that give men more power over women. When women do this practice is taken as immoral. As such men in Africa have the power to marry as many wives as possible.

### **2.4 REASONS FOR PRACTICING POLYGAMY**

According to Twesigye, (1995) the reason why Africans practice and value polygamy is that a man’s wealth is measured by the number of his wives and his children. He adds that it is a prestigious thing to have many wives.

A study by Focus on African Tribal Societies, (2002) entitled “Cross Cultural Study on African tribes” described polygyny and polyandry as elements of polygamy. The study revealed that polygamy provides many hands to work in the field, hence, make-work easier.

## **2.5 VIEWS ON POLYGAMY**

### **2.5.1 Religious Views on Polygamy**

A study by Academ, (2007) in America about “Review of Academic and Popular Literature on Polygamy” revealed that polygamy is something unnatural and against traditional in American culture. The study further noted that polygamy is against religious doctrines.

### **2.5.2 Legal Controversy on Polygamy**

A study by Michael Adrien, (2007) on “Legal Background to the Controversy on Polygamy in Canada” found that most women were not happy with the freedom given to men on marriage especially polygamy.

## **2.6 ATTITUDES OF MUSLIMS ON POLYGAMY**

A study by Yamani, (2008) on “Attitudes of Muslims on Polygamy”, it was discovered that most women who are in polygamy families are disadvantaged. Bowker, (1997) concurs with these finding and stated that in his study on polygamy on Christians he found that the practice does not favor women right.

According to Nurmila, (2009) she conducted a study on “Women, Islam and Everyday Life” and it was discovered that among Muslims there were contradicting views on polygamy and this prompted the government of Indonesia to introduce new marriage laws that restricted polygamy. Contrary to this, Bowker, (2006) his poem claimed that men are superior to women and that women should not get stressed when their husbands practice polygamy ‘after all responsibilities goes to men’.

## **2.1.6 CONSEQUENCES OF POLYGAMY**

### **2.1.6.1 Positive Consequences**

Despite receiving massive criticisms from Christian movement, Juno, (2009) pointed out some benefits of polygamy over monogamy in that in times of problems, many are available to assist in case of polygyny, a man feels secure because even if he loses one wife, he will still depend on the other one; couple become flexible to have as many children as possible without developing maternal complications as each wife might be required to produce a limited number of children.

### **2.1.6.2 Negative Consequences**

#### **Polygamy as a Source of Social Injustice**

According to Gomes, (2004) he conducted a case study on “Polygamy and its Consequences in the Arab World” and it was found that polygamy is the main source of social injustice as it violates the rights of the wives to enjoy marriage life. In this study, problems that are experienced in polygamy include loss of self esteem that a wife feels, poverty which can spread among families as a single income is distributed on more than one family, and children are neglected especially their needs, for example parental love. The study further discovered that the practice was against Islam and that it was recommended that it should be banned in Egypt because of social and economic problems.

According to Brooks, (2009) the problem that might erupt due to polygamy practice is that polygamy causes stress in first wives as they feel they are no longer loved. He added that polygamy increases dependency syndrome in that many people look at one person for their needs. He further added that the subsequent wives have limited freedom where they feel they have disturbed the harmony in the family. On the other hand, Juno, (2009)

also looked at the disadvantages of polygamy and he mentioned role confusion, less privacy, social and religious rejection as some of them.

### **Polygamy as Harmful Cultural Practices**

In a study conducted by Malawi Human Rights Commission, (2003) on "Harmful Cultural practices", it was found that various cultural practices, including bonus wife (Nthena) facilitates the deprivation of human rights for children and women.

#### **2.1.7 CULTURAL PRACTICES AND HIV TRANSMISSION**

A study done by College of Medicine in conjunction with National AIDS Commission, (2000) on "Cultural Practices that influence HIV Transmission in Nsanje district" discovered that some cultural practices of the Sena including bonus wife contributes to the transmission of HIV and that people had little knowledge on this.

A study conducted by Malawi Ideation and Change Project, (2005) on "HIV/AIDS Morbidity and Mortality: Impact on Intra-household Time Allocation Decisions of Rural Malawian women and Men", it found that HIV affects both men and women but at a different note due to gender issues and that men have freedom to marry more than one wife which may expose other women to HIV if they were not initially infected.

#### **2.1.8 VIOLATION OF MARRIAGE LAW DUE TO POLYGAMY**

Civil Liberty, (2009) argued that marriage laws are discriminatory in nature because they allow men to marry as many wives as they can. If a woman does the same thing, the society takes it as deviance. This puts women at a disadvantage in that their freedoms are not considered. Therefore, the civil liberty advocated for law change to ensure that their reproductive lives are not affected.

## **CONCLUSION**

From the point of view, incidences of polygamy are still very high especially in Africa. In this regard, Malawi is not an exceptional, especially the practice of Bonus wife (Mbirigha), a cultural practice among the Ngonde, in the northern part of the country.

The literature review has revealed some studies done on incidences of polygamy, forms attitudes, cultural and religious views and consequences of polygamy on the families that practice it.

Literature search has however, yielded very little information about bonus wife in Malawi and elsewhere. Only few studies were accessed to put the study under investigation into context. This therefore, has necessitated the researcher to conduct a study on knowledge, attitudes and perceptions on bonus wife (Mbirigha). The findings will act as the baseline data for the modification of this practice that has negative effects on those who are involved.

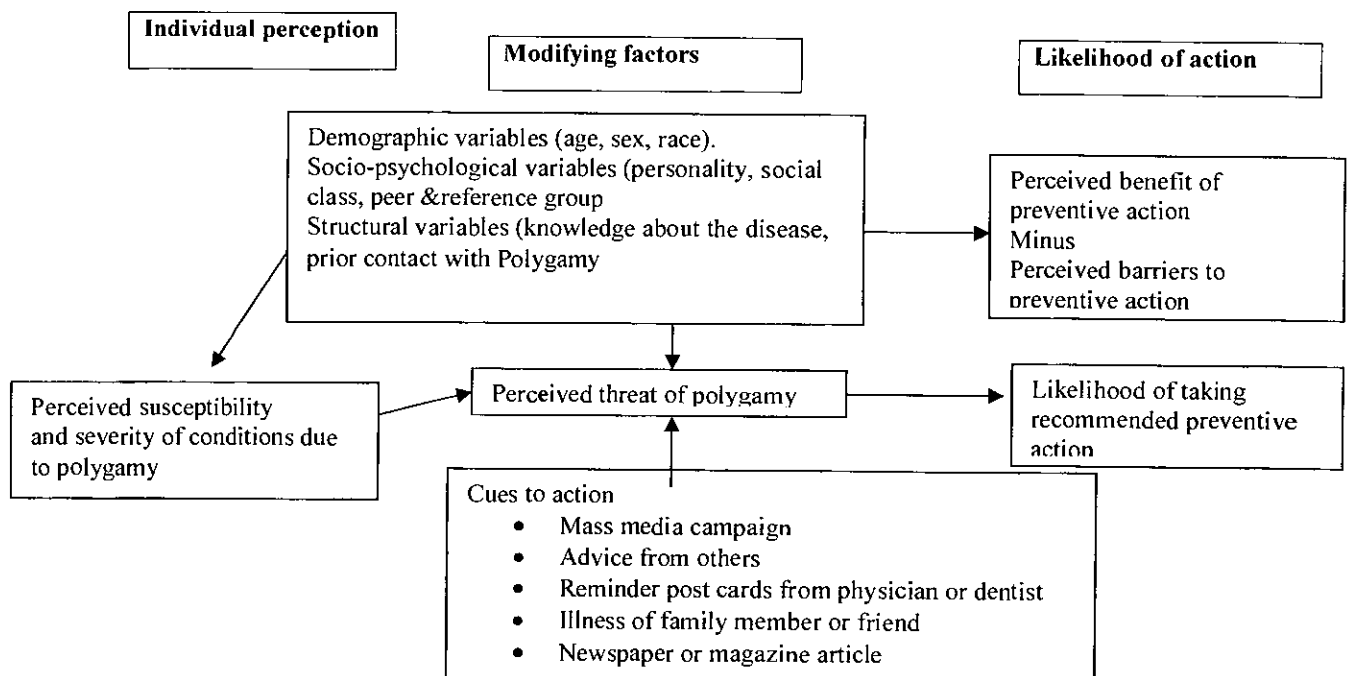
## 2.2 CONCEPTUAL FRAMEWORK

## 2.3 INTRODUCTION

In this section, the selected conceptual framework will be discussed. According to Polit, (2003), a conceptual framework is an abstraction (concept) that is assembled by virtue of its relevance to a common theme. The section further explain application of the adopted framework, which is Health Belief Model.

This model was chosen because it tackles all angles of the study's objectives, such as perceptions of various parties, benefits, and consequences and how people get the information. The need and interest of explaining polygamy (bonus wife) theoretically led to the identification of Rosenstock's theory of 'Health Belief Model' (Kozier, 2008). The focus of the theory is to predict which individuals would not use preventive measures, in this case, bonus wife practice. Rosenstork assumed that good health is an objective common to all.

### THE HEALTH BELIEF MODEL



*Rosenstock theory of 'Health Belief Model' (Kozier, 2008).*

## **2.4 DESCRIPTION AND APPLICATION OF HEALTH BELIEF MODEL**

According to Clemens-stone, (2002) this is a single model with components that interact to explain health behaviors. It provides a description of a variety of health behaviors and it offers interventions and ways of accessing preventive measures. The model explains that a combination of perceived susceptibility and perceived severity prepares an individual to clearly perceive the threat that will increase the likelihood of the preventive actions or increase participation of an individual in the health interventions in order to prevent or mitigate the impact of the phenomenon in subject.

The model also describes the modifying factors such as age, gender, and education level and level of knowledge. These also affect perceived benefits barriers in such a way that if an individual is highly educated, it becomes less likely for such an individual to make health risk decisions, in this case, bonus wife.

Last but one, cues to action are also under the umbrella of this model. These act as strategies aimed at activating an action. These include health education, mass media campaign, illness of family member and advice from others. These motivate an individual to take a preventive measure. Therefore, cues to action are also modifying factors.

Health belief model was designed to provide a framework for understanding why some people take health action and others do not.

### **2.4.1 DEMOGRAPHIC VARIABLES**

Kozier, (2008) explained that the interaction among the nurse, client and the environment take place in the social system and is composed of individual perceptions, modifying factors and likelihood of action. Individual perceptions describe the people and factors that can force or motivate an individual seek medical attention. For example, the susceptibility of the family to the bonus wife practice predisposes an individual to HIV.

Demographic factors such as sex and age of an individual can affect ones perception. For example, women are mostly the victims of bonus wife practice because they are forced to marry a man they don't love. Secondly, girl are victimised by being forced to get married at the age they are not mature enough. Elders do this at the expense of girls' vulnerability.

#### **2.4.2 PERCEIVED THREAT OF THE PRACTICE**

According to Kozier, (2008), these are referred to as how serious consequences of the topic in subject are. For example, one of the effects of bonus wife practice is the transmission of HIV. Therefore, an individual will perceive the consequences and weigh the situation, whether to proceed with the practice or not. On the same point, the combination of susceptibility and seriousness of polygamy or any other subject provides an individual with options of proceeding with the practice or not.

#### **2.4.3 PERCEIVED SUSCEPTIBILITY OF THE PEOPLE**

The perceptions of an individual are affected by modifying factors, which modify a person's decision in one way or another. Likewise, a girl whose parents are more patriotic to their cultural practices is very susceptible to the practice. In other words, the girl is more likely going to be involved in bonus wife practice.

People attached with bonus wife practice can be perceived to be susceptible to develop some illnesses such as HIV and AIDS and this is perceived to be more dangerous (seriousness of the disease) The threat will determine their likelihood of taking a preventive health behavior such as refusing to get involved, taking part in the modification of the practice, etc. The education which can be given by health personnel prior to increased number of HIV cases in the catchment area. This can be taken as a cue to action because it motivates an individual to change the behavior towards the practice

#### **2.4.4 LIKELIHOOD OF TAKING PREVENTIVE ACTION**

Psychosocial variables such as social pressure have an impact on the person's perception of bonus wife or any other issue. For example, influence from peers or other reference groups such as family members or teachers that have opposite views or are against the bonus wife practice, may encourage girls to take preventive measures, hence, may refuse to take parting the practice because of the backing.

#### **2.4.5 PERCEIVED BENEFITS OF PREVENTIVE ACTION**

Basically, there are many benefits in taking preventive action, as it is commonly said, prevention is cheaper than cure. Therefore, if an individual is to undertake a preventive action, definitely, can prevent all bad effects of bonus wife such as HIV, anxiety, loss of love.

#### **2.4.6 CUES TO ACTION**

There are external and internal cues that may also modify people's behavior. For example, through mass media campaigns, people can gain more information about the practice especially on the dangers of bonus wife. Therefore, this phase is all about how accessible the person is to information regarding bonus wife.

Knowledge of the complications of Bonus Wife practice such as HIV and AIDS, can act as a modifying factor. As a result, this will help people to take proper action on avoiding bonus wife practice, which can prevent them from getting HIV.

Therefore, this model will help a researcher to understand peoples' health behaviors that are practicing Bonus Wife.

## **CHAPTER 3**

### **3.0 RESEARCH METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter is emphasizing on the research methodology that was used or followed during the study.

#### **3.2 RESEARCH DESIGN**

This is an explorative qualitative study. Polit, (2003), described qualitative research as a broad term that describes research that focuses on how individuals and groups view and understand the world and construct meaning out of their experiences.

Qualitative research is therefore, concerned with humans and their environment in all their complexities. In this study, the view and perceptions of Ngonde chiefs on bonus wife will be done. This design has been chosen to understand chief's deeper or inner feelings about the practice (Holloway, 2002).

#### **3.3 STUDY POPULATION**

This study utilized five Ngonde Chiefs who are based at Gweleweta village in Karonga district.

##### **3.3.1 SAMPLE SIZE**

The study population was supposed to recruit ten participants but due to data saturation, only five were taken. Data saturations means the situation in which most of the participants gives the same information (Polit, 2003). This sample size was chosen because of the time factor since more time was required to get in-depth information.

### **3.3.2 SAMPLING TECHNIQUE**

This study used convenience sampling method, which means only most conveniently available people were recruited for study (Polit, 2003). This method was chosen to give an author the opportunity to choose the most convenient participants, in this case, Ngonde chiefs who live in the areas where Bonus wife is being practiced (Holloway, 2002).

### **3.3.3 STUDY SETTING:**

The study was conducted at Gweleweta village in Karonga district, northern part of Malawi. This village was chosen because its one of the areas where bonus wife is practiced.

### **3.3.4 INCLUSION CRITERIA**

In this study, only chiefs were chosen to be participants because they have more knowledge about Ngonde cultural practices. By virtue of being the Ngonde chief of either sex based at Gweleweta village, they automatically qualified.

### **3.4 PRE-TESTING OF IN-DEPTH INTERVIEW GUIDE**

Helps to identify mistakes or ambiguities prior to the study. In this study, pre-testing of in-depth interview guide was done to test the instrument if it was practical and this was done in July 2009 on two chiefs at Gweleweta village and these were not be part of the actual five subjects.

### **3.5 DATA COLLECTION**

Data was collected using well-structured in-depth interview guide and it was done on a one-to-one basis (individual) to respect participant's rights to privacy and to give them opportunity to express themselves fully.

The interview was done for 60 minutes and responses were tape recorded separately. Data collecting tool was translated from English to Ngonde for easy understanding of the participants.

### **3.6 DATA ANALYSIS**

Data analysis was done through manifest content analysis (Quasi-Statistical Style). This is one of the methods of data analysis in which the researcher begins with some preconceived ideas about the analysis, and then uses these ideas to sort out data. Morse and Freid, (1995), defined qualitative analysis as a "process of fitting data together, of making the invisible obvious of linking and attributing consequences to antecedents." In this method, a researcher has the duty to review the content of the narrative data, searching for particular words or themes that have been specified.

### **3.7 ETHICAL CONSIDERATIONS**

This study conformed to ethical, moral and legal issues in order to protect and maintain the integrity of the participants. This was done because participants are vulnerable, therefore, are subjected to any sort of harm or violation. Before conducting the study, the research proposal was submitted to Kamuzu college of Nursing Research, Ethics and Publications Committee for authorization. Clearance to conduct the study was sought from the Ministry of Local Government and from the village chiefs for permission.

All participants were informed about the study especially expectations, and what the study was intending to achieve prior to the study in order to prepare them and make them decide basing on the information given. Upon understanding the purpose of the study,

participants were required to sign a consent form. If the participants decided to withdraw from the study, they were to be allowed to do so without threatening and any punishment. Permission was sought from the participant to have the interviews taperecorded. Privacy was also observed, as the interviews were conducted on a face-to-face basis in a separate room.

The information that was obtained from the participants was kept confidentially, under key and lock. The participants' names were withheld; instead, codes were used. Prior to signing the consent form, the researcher thoroughly explained the risks and benefits that participants were to expect from the study. Since this study was somehow sensitive, subjects were expected to develop psychological stress and this stress was managed by counseling them. In this study, there were no direct benefit; instead, the research findings were used to come up with appropriate interventions and guidelines in order to address the problems that are met in this practice such as HIV. After analysis tapes were destroyed to maintain confidentiality.

### **3.8 LIMITATIONS OF THE STUDY**

The major limitations in this study were language in such a way that another subject was found to translate the language. Apart from language, the researcher was affected by time a specific time was allocated for a study.

### **3.9 DISSEMINATION OF THE FINDINGS**

The findings of the study have been reported in a dissertation form. Polit (2003) stated that a brilliant piece of work is of little value if it has not been documented. Therefore, copies of the findings have been sent to Kamuzu College of Nursing library, Basic department, research supervisor and Karonga District Commission.

## **CHAPTER FOUR: PRESENTATION OF THE FINDINGS**

### **4.0 INTRODUCTION**

This chapter presents the results of the findings of the study in exploring to the knowledge, attitudes and perceptions of Ngonde chiefs towards bonus wife at Gweleweta village in Karonga.

The results focus on the demographic data, themes and sub-themes.

The study was planned to recruit ten participants through convenience sampling but due to data saturation that was encountered, only five participants were recruited for the study.

Data was collected using an individual in-depth interview guide.

### **SECTION A:**

#### **4.1 DEMOGRAPHIC DATA**

The section presents demographic data which is aimed at providing respondents characteristics.

The characteristics that will be presented in this section are as follows: age, sex, marital status, religion, tribe, education qualification and their occupation.

#### **AGE**

The participants were of the age range of 36-63 years, with a mean age of 48.8. The age of the participants was very significant as it indicated how much knowledge the participant has acquired or experienced in relation to bonus wife. The findings indicated that the older the chiefs, the more positive the subject was on bonus wife practice. The findings showed that one participant was 63 years old and was practicing bonus wife.

## **MARITAL STATUS**

According to the findings, all respondents were married and out of these, the majority was practicing monogamy except one who was practicing mbirigha/Polygyny and had two wives. The responses to the questionnaire showed that the participant who was practicing polygamy was influenced by the experiences he had in bonus wife practice.

## **SEX**

All participants were males except one. Gender played a major role in this study because in bonus wife, usually wives or women are the victims of the practice. Gender in this study could probably have an influence on the responses.

## **RELIGION**

All respondents were Christians but belonged to different churches. Two of the participants belonged to Last church; while the rest belonged to either catholic; C.C.A.P and Nationality churches. The findings indicated that the one who was practicing bonus wife belonged to Last church because the church doctrines permit its members to practice polygamy. Therefore, religion was more significant on the study because the church doctrines affected the social behavior of its members.

## **TRIBE**

The majority of the respondents were Tumbuka and the rest belonged to either of the following tribes: Ndali and Ngonde. The one practiced mbirigha was a Ngonde.

### **EDUCATION QUALIFICATION:**

On this part, the majority were primary school leavers except one who finished secondary level. The education level ranged from standard 2 to form four. The one who was practicing bonus wife was a standard 2 leaver. This section was very important because it indicated the knowledge level of the participants about bonus wife and their perceptions.

### **OCCUPATION:**

All participants were small scale farmers and they grew rice and cassava. The findings showed that the participant who also practiced bonus wife is also a farmer who grows rice and cassava.

**SECTION B: MAJOR THEMES THAT EMERGED AFTER DATA ANALYSIS:**

This section will present the results what was collected using an in-depth interview guide. The obtained data was analyzed using content analysis and was grouped into themes and sub-themes that emerged.

**TABLE 1: EMERGED THEMES AND SUB-THEMES**

<b>CODE</b>	<b>THEME</b>	<b>SUB-THEME</b>
1	Knowledge on bonus wife	<p><b><u>Source of Information</u></b></p> <ul style="list-style-type: none"> <li>-Grandparents</li> <li>-parents</li> <li>-experience/observation</li> </ul> <p><b><u>Actors of Bonus Wife</u></b></p> <ul style="list-style-type: none"> <li>-wife`s young sister</li> <li>-cousin</li> </ul> <p><b><u>Process of Practicing Bonus Wife</u></b></p> <ul style="list-style-type: none"> <li>-man discusses with the wife to marry her young sister</li> <li>-man courts the girl directly before informing the wife</li> <li>-wife convinces her husband to marry her young sister/her brother`s daughter</li> </ul>
2	Consequences of bonus wife practice	<p><b><u>Positive Consequences of Bonus Wife</u></b></p> <ul style="list-style-type: none"> <li>-solution to promiscuity</li> <li>-brings unity</li> <li>-solution to barrenness</li> <li>-brings development into the family because it increases man power.</li> <li>-some mbirigha are more beautiful than first wives</li> <li>-there is cooperation sometimes because they are related</li> </ul> <p><b><u>Negative Consequences of Bonus Wife</u></b></p>

		<ul style="list-style-type: none"> <li>-loves money rather than family</li> <li>-cares for her own children only</li> <li>-brings competition which result to jealousy and witchcraft</li> <li>-no negative effect</li> <li>-facilitates HIV transmission</li> <li>-sometimes man loves one more than the other</li> <li>-no respect in the family if mbirigha is a cousin</li> <li>-violate human rights to marriage</li> </ul>
3	Perceptions of bonus wife practice	<p><b><u>People's General Views on Bonus Wife Practice</u></b></p> <ul style="list-style-type: none"> <li>-should continue</li> <li>-should stop because of its bad effect</li> <li>-should stop because it brings stress</li> <li>-should stop because it brings hurt rage</li> <li>-should stop</li> </ul>
4	Cultural practice	<p><b><u>Reasons for Practicing Bonus Wife</u></b></p> <ul style="list-style-type: none"> <li>-man has loved the wife's family</li> <li>-man's lust</li> <li>-barrenness</li> <li>-woman has stopped giving birth due to old age</li> <li>-a way of protecting family wealth</li> </ul>

## **4.2 Participants Knowledge of Bonus Wife Practice**

According to the study findings, all participants were aware of the practice and their knowledge comprised of the source of their information, participants who practice bonus wife and process of practicing bonus wife. One of the participants said:

*“Bonus wife means marrying a wife`s young sister or cousin while the wife is still alive.” (Participant 2)*

### **4.2.1 Source of Information**

According to the findings of the study, all participants indicated that they acquired the information from their grandparents, parents and through experience or observation. Some of the participants said:

*“My grandparents used to tell me about bonus wife when chatting.”  
(Participant 1)*

*“I knew about bonus wife because of parents.”  
(Participant 3)*

*“I know bonus wife especially when the practice has taken place.”  
(Participant 4)*

### **4.2.2 Participants who Practices Bonus Wife:**

The study findings revealed that the wife`s young sister and her cousin are the participants of bonus wife practice. The following are some of from the participants:

*“The wife’s young sister assumes bonus wife.” (Participant 1)*

*“Either the wife’s young sister or her cousin becomes bonus wife.”  
(Participant 4)*

#### **4.2.3 Process of practicing Bonus Wife:**

The findings of the study indicated that there were various processes that people followed in practicing bonus wife. What is common in all the processes is that it’s either a wife or a husband who courts the girl. Everyone is involved in the process. The following were what the participants stated about the process:

##### **Man Courts the Girl Directly:**

In this process, a man courts the girl before notifying his wife. Upon her acceptance, the wife is informed about the development who later reports to her relatives.

*“A man courts the girl and he moves on to inform to his wife who later informs her relatives.” (Participant 2)*

Therefore, the consent for to practice bonus wife is taken from the wife, girl and her relatives.

##### **First wife Courts the Girl:**

The findings showed that a wife convinces her husband to marry either her young sister or cousin. Then she courts the girl before telling her parents. One participant said this:

*“The wife convinces the husband to marry her sister or cousin if the man wants to marry another wife. Thereafter, the wife courts the girl and later she informs her relatives.” (Participant 4)*

### **Man Discusses with Wife:**

The findings indicated this as another process of practicing bonus wife. One participant said:

*“A man discusses with his wife for a possibility of marrying her sister or cousin and if has accepted, the man moves on to propose the girl. If she accepts, the wife takes the matter to her relatives.” (Participant 1)*

### **4.3 Consequences of Bonus Wife Practice**

This section will present consequences of practicing bonus wife. These effects have been grouped into two namely: positive and negative consequences.

Looking from the findings, negative effects were outweighing the positives.

#### **4.3.1 Positive Consequence of Bonus Wife Practice:**

##### **Provides Solution to Promiscuity**

In this case, if one of the wives is either sick or has a neonate that the man cannot sleep with her, the other wife becomes a solution. In this case, the man cannot go out to sleep with other girls. One of the participants said:

*“If one of the wives is sick, the man finds solace in another one.”  
(Participant 5)*

#### **4.3.2 Negative Consequences of Practicing Bonus Wife**

In spite of the positive effects, the findings indicated the negative side of the practice. The participants disclosed that love for money, competition, HIV transmission, brings no respect and source of stress, were the negatives that were found. Only one participant, who happened to be a polygamist, said the practice had no negative effect.

##### **Love for Money:**

The participant disclosed that some bonus wives gets married because the man rich. As a result, the love that exists in the family targets the money rather than family. One participant said:

*“Some bonus wives love money more than the family.”*  
*(Participant 5)*

##### **Brings Competition in the family:**

Despite being related, in the family they are taken as colleagues, hence, they start competing for available resources including husband. This brings jealousy in the family and sometimes, the man loves one wife more than the other. One participant said:

*“Bonus wife brings competition in that he sometimes loves one wife more than the other.”* *(Participant 2)*

##### **Transmit HIV:**

The findings of the study indicated that if one of the couple is promiscuous, the chances of infecting others are higher. Hence the respondents view the practice as one way of transmitting HIV.

*“Bonus wife facilitates the transmission of HIV.” (Participant 2)*

### **Brings no Respect**

According to the findings, if the bonus wife is a cousin, respect no longer exist in the family because the girl feels that she is equal to the first wife.

*“If bonus wife is the cousin to the first wife, respect no longer exists in the family because they view each other as colleagues.”  
(Participant 4)*

### **Source of stress:**

The findings disclosed that bonus wife practice directly expose s people to stress which can bring heart attack and other conditions. Stress comes in because of the competition among the couple. One of the subjects said:

*“Bonus wife practice is a source of stress that results into witchcraft and heart attack.” (Participant 5)*

### **Violation of Human Rights**

The findings of the study showed that at times girls meant for bonus wife practice could refuse but end up in the practice because they get forced. One of the participants said:

*“There are times when the girl refuses to practice bonus wife. In this case, the girl is forced to marry the man.” (Participant 3)*

#### **4.4 Perception of Bonus Wife Practice:**

The findings of the study disclosed that there were two options. The majority opted for to stop the practice while one respondent who happened to be polygamist suggested continuing with the practice. Some participants said:

*“I have already indicated that bonus wife has no negative effect, therefore, it should continue.”*

*(Participant 1)*

*“From the look of things, the practice has many weaknesses. Therefore, it should stop.” (Participant 2)*

#### **4.5 Reasons for Practicing Bonus Wife:**

From the findings of the study, it was established that the following were the reasons for practicing bonus wife: love for wife's village, lust, barrenness, death of the first wife, protecting family wealth, and solution to poled age deliveries.

##### **Love for Wife's Family:**

According to the findings of the study, of the reason's for practicing bonus wife is the love that the man has for the wife's village. One participant said:

*“Bonus wife is practiced because the man has loved his wife's family.”*

*(Participant 1-the polygamist)*

##### **Lust:**

The findings disclosed that some men practiced mbirigha because of lust. If they have seen beauty in the girl, they feel liken sleeping with her, hence, an arrangement for marriage. Another participant said:

*“Man’s lust is one of the reasons that leads to bonus wife practice.” (Participant 3)*

#### **Barrenness:**

The study further yielded something on sterility. The participants explained that if the first wife is barren, the man moves on to marry her young sister or cousin who can bring children. One participant said:

*“Bonus wife is practiced if the first wife is either barren or has stopped bearing children due to old age.”  
(Participant 2)*

#### **A Way of Protecting Family Wealth:**

The majority of the respondents in the study disclosed that many people practice bonus wife because e they want to protect their wealth. If a man is rich, he decides to marry mbirigha so that his wealth circulates within the family. One subject said:

*“Bonus wife is one of the ways of protecting family’s wealth.”  
(Participant 3)*

## CONCLUSION

This section aimed at presenting the findings of the study on bonus wife. The study was carried out inured to find out the knowledge, attitudes and perceptions that Ngonde chiefs had on bonus wife at Gweleweta village in Karonga. The findings have shown that majority of the respondents were against the practice except one participant who also happened to be a polygamist, indicated the need to continue with the practice. Therefore, it can be concluded that people are against the practice of bonus wife.

## **CHAPTER FIVE**

### **5.0 DISCUSSION OF THE FINDINGS**

#### **5.1 INTRODUCTION**

This chapter will discuss the findings presented in the previous chapter. The main themes will be discussed under the following:

- Knowledge on bonus wife
- consequences of bonus wife practice
- perceptions of bonus wife practice
- reasons for practicing bonus wife

#### **5.2 Participant's Knowledge on Bonus Wife**

The study revealed that all participants in this study had information and knowledge pertaining to bonus wife practice. This concurs with the findings of the study done by the college of medicine, (2000) in which it indicated that bonus wife is mostly practiced by the Ngonde and the Tumbuka. This was found to be true because most of the participants were Tumbuka, and one of the subjects from the Ngonde tribe was found to practice bonus wife. This was in agreement with the study by Renniers, (2008) who found that polygamy is most common in the northern region and southern region.

##### **5.2.1 Source of Information on Bonus Wife**

The results revealed that participants got information about bonus wife from their grandparents, parents and through experience or observation. However, most of the participants indicated grandparents as their main source of information. This indicates that bonus wife is one of their cultural elements and is being passed on from generation to generation in order to preserve it.

### **5.2.2 Participants who Practice Bonus Wife**

The study findings revealed that people who become bonus wives are the wife's young sister and her cousin. However, the study discovered that all parties are involved in the practice such as the wife, husband, bonus wife and her relatives. This partly concurs with the findings of Malawi Human Rights Commission, (2003) who indicated that only the wife's young sister becomes bonus wife and that participants' rights are infringed.

### **5.2.3 Process of Practicing Bonus Wife**

According to the study findings, there are three processes by which people practice bonus wife. No matter which method is used, consents are sought from all participants. Whether a man or a woman is the one who propose, the girl is always prudent in such a way that if she has refused, the whole process stops. However, if she has accepted, the man informs the wife who reported the matter to her relatives if she is happy with the development. On each stage, if one party is not happy with the matter, the process is stopped immediately.

The findings concur with the findings of M.H.R.C's study, (2003) in which it discovered that some processes are followed in bonus wife practice but sometimes girls are forced to get into the practice, hence freedom for the participants to marriage partners of their choice is violated. Tribe affects the practice in the way that if people respect their culture and polygamy is one of their cultural elements, people are likely to get involved in the bonus wife practice or polygamy.

### **5.3 Consequences of Bonus Wife Practice**

According to the findings of the study, bonus wife practice proved to be a mixed bag in terms of its consequences. It had both positive and negative consequences. However, after a thorough scrutiny, it was found that negative effects were outweighing the positives. This concurs with the findings of M.H.R.C., (2003) and College of Medicine, (2000) which showed that bonus wife promotes HIV transmission and violates human rights.

#### **5.3.1 Positive Consequences of Bonus Wife Practice**

One of the positive effects that was revealed was that bonus wife provides a solution to promiscuity in a way that a man finds solace in bonus wife if the first wife is either sick, has travelled or has a neonate. This concurs with the findings of the study done by Juno, (2009) which showed that a man feels secure even if he loses one wife. Bonus wife promote development in farming due to an increase in man power. This concurs with the findings of then study done by Focus on African Tribal Societies, (2002) which revealed that polygamy provides many hands to work in the field, hence make the work easier.

#### **5.3.2 Negative Consequences of Bonus Wife Practice**

Apart from positive effects, the study indicated negative consequences.

The participants disclosed that bonus wife promotes HIV transmission especially when one of the spouses is infected. This agrees with the findings of the study done by Kempe, (1998) in which he said that bonus wife is one of the cultural practices that facilitate the spread of HIV if either the man, first wife or bonus wife is infected. The same study discovered that bonus wife brings competition in the family which results into jealousy. This concurs with the findings of the study done by Biola, (1995) which discovered that bonus wife brings competition that results into jealousy, rivalries and pain in the family. This competition comes because both wives want to enjoy the husband's love.

It was found from the study that bonus wife is one way of violating human rights of girls meant to be bonus wife or mbirigha. This concurs with the findings of Gomes, (2004) which showed that polygamy is the main source of social injustice as it violates the rights of the wives to enjoy marriage life. Yamani's study, (2008) further agrees with Gomes's findings that discovered that most women in polygamy families are disadvantaged in terms of freedom of choice of marriage.

#### **5.4 Perception of Bonus Wife Practice**

The findings of the study disclosed that people had mixed perceptions to their stand pertaining to bonus wife. The majority appealed for immediate stoppage of bonus wife practice citing negative effects like HIV transmission and human rights violation. However, one participant who happened to be the pioneer of bonus wife cited no reason of stopping bonus wife, hence he asked for its continuation due to its goodness. This concurs partly with the findings of Bowker, (2006) that showed that men should continue practicing polygamy because they are superior and that women should not get stressed.

#### **5.5. Reasons for Practicing Bonus Wife**

The study discovered that there were many reasons that make people practice bonus wife. The polygamist said that bonus wife is practiced because the man has loved his wife's family. Probably, the respect and honor that he gets from his wife's family and the love for her younger sister or cousin. This concurs with the findings of the study by Kottak, (1991) which indicated that in some African cultures, a young girl is offered to a so-in-law because the man is very kind and that the man is interested in the girl.

Other participants indicated the reason of protecting wealth. If the man is rich and he wants to control his wealth from spreading out, he decides to marry a bonus wife so that

his wealth is shared among him and his wives in the family. This concurs with Twesigye, (1995) in which he found that people practice polygamy in order to control their wealth. The study also concurs with the findings of Focus on African Tribal Societies, (2002) in which it was revealed that polygamy provides many hands to work in the field, hence, make work easier. This is the main reason one participant was practicing bonus wife since he had many plots for growing rice.

Majority of the respondents cited lust and barrenness as other reasons of practicing bonus wife. It was said that if the first wife is barren or has stopped delivering children due to old age but the man still wants babies, he marries another wife. In addition to sterility, the majority practice bonus wife because of lust. If the man has seen beauty in the girl, he moves on to propose to her so that he can sleep with her as well. This concurs with the findings of the College of Medicine, (2000) which showed that a man marries a bonus wife the first wife is either barren or has stopped delivering due to old age.

However, the incidence of bonus wife or polygamy is being reduced because of economic situations, religious doctrines and the effort human rights watch dogs are offering on sensitizing people especially to review cultural practices that predispose others to human rights infringement.

## **CONCLUSION**

The study findings have shown that people are aware of bonus wife practice and the majority is against it. These anti-bonus wife people suggested that the practice should stop because the consequences of bonus wife outweigh the positive consequences. However, those who practice bonus wife opted for continuation of the practice.

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**LIST OF APPENDICES**

**APPENDIX 1: INDIVIDUAL IN-DEPTH INTERVIEW GUIDE**

**TITLE:** Exploring, Knowledge and Perceptions of Ngonde Chiefs towards Bonus Wife (Mbirigha) at Gweleweta Village in Karonga

**INSTRUCTIONS:**

Tick your choice in the box provided for section A or write your answers on the spaces provided.

**SECTION A:**

**DEMOGRAPHIC DATA**

1. AGE:

- (a) 18-23        [   ]
- (b) 24-29        [   ]
- (c) 30-35        [   ]
- (d) 36-41        [   ]
- (e) 42-47        [   ]
- (f) 48-53        [   ]
- (g)Others

(state).....

2. Sex:     Male     [   ]  
              Female    [   ]

3. Marital status.....

4. Religion.....  
Specify.....

5. Tribe :

- (a) Tumbuka
- (b) Ngonde
- (c) Tonga
- (d) Yao

(e) Others (specify).....

6. Education qualification:

(a) Primary level [ ]

(b) Secondary level (form 1-2) [ ]

(c) Secondary level (form 3-4) [ ]

(d) Tertiary level [ ]

(e) Others (specify).....

7. Source of income:

(a) Business [ ]

(b) Working [ ]

(c) Personal work [ ]

(d) Farming [ ]

(e) Others (specify).....

SECTION B:

**KNOWLEDGE, ATTITUDES AND PERCEPTIONS OF NGONDE CHIEFS ON  
BONUS WIFE (MBIRIGHA) PRACTICE**

1. Please explain to me in detail what you know about bonus wife

- Probes**
- Source of information
  - Reasons for the practice
  - How is it practiced?
  - Who practices bonus wife

2. Please explain to me the process of practicing bonus wife?

- Probes**
- Any consultations with the first wife and the girl who will be given as Bonus wife?

3. Could you please explain to me the outcomes of bonus wife practice?

- Probes**
- Positive consequences
  - Negative consequences-

4. Please explain to me your recommendations about bonus wife

## APPENDIX 2: AMALALUSHO GHA UBUFUFUZI

### 1. Ifinja

- (a) 18-23 [ ]
- (b) 24-29 [ ]
- (c) 30-35 [ ]
- (d) 36-41 [ ]
- (e) 42-47 [ ]
- (f) 48-53 [ ]
- (g) Ukukindira 53.....

### 2. Uwe yo;

- Munyambala [ ]
- Mukikulu [ ]

### 3. Muli panyegha

- (a) Ena [ ]
- (b) Haghi [ ]

### 4. Ichipanga:.....

Explain .....

### 5. Uluko

- (a) Tumbuka [ ]
- (b) Ngonde [ ]
- (c) Tonga [ ]
- (d) Yao [ ]
- (e) Ifingi (yoba).....

### 6. Masambiro

- (a) Primary level [ ]
- (b) Secondary level (1-2) [ ]
- (c) Secondary level (3-4) [ ]
- (d) Tertiary [ ]
- (e) Ifingi (yoba) [ ]

### 7. Isira ya kwaghira ichuma

- (a) Business [ ]  
(b) Kubomba imbombo [ ]  
(c) Imbombo yo wemwene [ ]  
(d) Bulimi [ ]  
(e) Ifingi (isira ighingi).....

### SECTION B

1. Mungambulako pa fyo mufimenye ifya ulubatiko lwa mbirigha  
Lalusha - Mukafyegha kughu?  
- Mukupangiraki ulubatiko lwa mbirigha?  
- Ulubatiko lwa mbirigha lukwendagha buleghe?  
- Yo yuwani yo ulubatiko lwa mbirigha lukumukwafya?
2. Yobapo mo fikwendera kuti ulubatiko lwa mbirigha lukwanilisiwe  
- Mukwambilira ulwitiko kufuma ku umukasi wamunyambala or  
Mbirigha?
3. Mungayobapo fimo fyo fikwisa chifukwa cha ulubatikolwa mbirigha  
- Muyobepo ifinunu fya mulubatiko lwa mbirigha  
- Muyobepo ifimo finyali fyo fikwisa chifukwa cha mbirigha
4. Mungasakishapo fimo mo ulubatiko lwa mbirigha lungaghira

### APPENDIX 3: INFORMED CONSENT FORM

My name is Vincent Chiona, a fourth year generic student doing a Bachelor of Science degree at Kamuzu College of Nursing. To fulfill the academic requirement for the award a degree, there is need to conduct a research study. The aim of the study is to “Explore Knowledge, Attitudes, and Perceptions of Ngonde Chiefs on Bonus Wife”. The findings will be used to sensitize people on the consequences of the practice and mitigate their intensity. If you happen to accept to be the participant in this study, you will be expected to answer questions from a questionnaire which takes about 60 minutes. The benefit for you particularly in this study is that the information they will give will help to change practice of Bonus Wife for the good of women’s rights and humanity.

Risks in this study are in terms of emotional feelings, psychological stresses, any bodily harm, etc. Confidentiality will be taken into consideration, and all information that will be obtained from subjects will be put under key and lock and will be accessed by the researcher only. No names will be used in order to maintain anonymity. Instead, false names or codes will be used to identify participant. There is no cost for participating in this study. The study has been thoroughly explained to me and I have understood the concepts.

I..... agree to take part in the study

I.....disagree to take part in the study.

Name (participant).....Signature.....Date.....Place.....

Name (participant).....Signature.....Date..... Place.....

#### APPENDIX 4: Malalusho gha kafukufuku

Ingamu yangu yone Vincent Chiona, ummanyiri wasukulu yabanesi ku Kamuzu College of Nursing Nili muchinja cha changu cha bunayi icho chili chabumalikisho kuti neghe idigiri yangu.

Pakuti une nimalikishe nukwegha idigiri yangu, nkholondiwa nifufuze ifya mbirigha. Mu wufufuzi wangu nkholondiwa kuti nimanyikishiwe fyosa ifyo umwe mwe banafyale mumenyepo fya kulingana ni mbirigha, kangi nkholonda kumanyikishiwa linga umwe banafyale, mukughoboka nayo imbirigha.

Ichabumalikisho, ngulonda mwe banafyale ya banya Ngonde kuti mumbule a minong`gono yinu pa fya mbirigha.

Ifyakwaghiwa mubufufuzi bwangu fya pakubombiliba pakubatula a bandu kuti bamanye uwubibi bwa mbirigha kangi fiya pakubombiliwa pakubamanyisha aba kikulu umo bankhitulira linga baghene nubutoli bumo ukuyana nimbirigha.

Linga mwe banafyale muya pakwitika kuti une nise kangi muya pakumbula ifyo nkholonda, muli bakumanyikishibwa kuti muya pakwamula amalalusho panandi pakabaliro akanandi.

Ubununu ba bufufuzi wangu niwakuti, fyosa ifyo muya pakumbula, fiya pakubombiliwa imbombo ya kuchenja ifya mbirigha kangi kuti imyoyo ya bakikulu yubuke pankyeni.

Ngubamanyikisha kuti nguya pakusunga ichisisi pafyakuyobeshanya fyitu kangi nayumo uyo akuya pakumanya ifyakuyobeshana fyitu.

Ungamu ya mwanafyale.....Saini.....Date.....Malo.....

Ungamu ya wakufufusha.....Saini.....Date.....Malo.....

### APPENDIX 3: A LETTER TO KARONGA DHO

University Of Malawi  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe  
4<sup>th</sup> June, 2009

The District Health Officer  
Karonga District Health Office  
P.O Box 234  
Karonga

Dear Sir/Madam,

#### **APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT GWELEWETA VILLAGE IN KARONGA DISTRICT**

My name is Vincent Chiona; I am fourth year generic student, pursuing a Bachelor of Science degree in nursing at Kamuzu College of Nursing. I am required to conduct a study as a partial fulfillment of a Degree in Nursing. The aim of this study is to "Explore Knowledge, Attitudes, and Perceptions of Ngonde Chiefs on Bonus Wife Practice". The study will be conducted in August, 2009 at Gweleweta Village in Karonga. For the details of the study, you can contact me on 0999698566 or [vallinchi@yahoo.com](mailto:vallinchi@yahoo.com)

I will be therefore looking forward to your favourable consideration.

Yours Faithfully,

Mr. Vincent Chiona **Student Researcher**  
Mrs. M. Chirwa **Research supervise**

#### APPENDIX 4: LETTER TO KARONGA DISTRICT COMMISSIONER

University of Malawi  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe  
4<sup>th</sup> June, 2009

To: The District Commissioner,  
Karonga District Commissioner  
P.O Box  
Karonga

Through: Research Supervisor  
Mrs. M. Chirwa  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe

Dear Sir/Madam,

#### **APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT GWELEWETA VILLAGE IN KARONGA**

My name is Vincent Chiona; I am a fourth year generic student, perusing a Bachelor of Science in nursing degree at Kamuzu College of Nursing. I am required to conduct research study as a partial fulfillment of a Degree in Nursing. The aim of the study is to "Explore Knowledge, Attitudes, and Perceptions of Ngonde Chiefs on Bonus Wife Practice". The study will be conducted in August, 2009 at Gweleweta Village, Karonga. For the details, contact me on 0999698566 or at [vallinchi@yahoo.com](mailto:vallinchi@yahoo.com).

Your assistance will greatly be appreciated.

Yours Faithfully,

Mr Vincent Chiona **Student Researcher**  
Mrs. M.D. Chirwa **Research Supervisor**

**APPENDIX 5: LETTER TO GROUP VILLAGE HEADMAN GWELEWETA**

University of Malawi  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe  
4<sup>th</sup> June, 2009

Kwa: Group Village Headman

Gweleweta Village

P.O. Box 27

Karonga

Kwisira: Research Supervisor

Mrs. M. Chirwa

Kamuzu College of Nursing

Private Bag 1

Lilongwe

**Dear Mwanafyale,**

**UBULALUSHO WA UWITIKISHI WA UBUFUFUZI MUKAYA KA  
GWELEWETA (KIBWE)**

Une ingamu yangu yone Vincent Chiona. Nkhumanyira ku Kamuzu College of Nursing kangi nili mu chinja cha kina. Mwa ndinganyo ya sukulu iyi, une mbaghilire ukuti niwombe kafukufuku kuti neghe idigiri yangu. Umutu wa kafukufuku wangu yo “Ngimba abo mwanafyale ba Ngonde bakuti fiki pa nongwa ya mbirigha mukaya ka Gweleweta ku Karonga.” Kafukufuku uyu nkulonda akabwombiwe mu mukaya ka Gweleweta.

Une nalemba kalata uyu kuti mumpheko chiphaso chowombera imbombo iyi.

Yone,

Vincent Chiona **Student Researcher**

Mrs. M. Chirwa **Research Supervisor**

## APPENDIX 6: A LETTER TO RESEARCH COMMITTEE

University of Malawi  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe  
4<sup>th</sup> June, 2009

The Chairperson,  
Research and Publications Committee  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe

Dear Sir/Madam,

### **PERMISSION FOR CLEARANCE TO CONDUCT A STUDY AT GWELEWETA VILLAGE, KARONGA**

My name is Vincent Chiona; I am a fourth year generic student perusing a Bachelor of Science Degree in Nursing at Kamuzu College of Nursing. As a requirement, I am expected to conduct a research study as a partial fulfillment of the award of the degree. The aim of the study is to “Explore Knowledge, Attitudes, and Perceptions of Ngonde chiefs on bonus wife”. The study will be conducted in August, 2009 at Gweleweta Village, Karonga. For more details about the study, you can contact me on 0999698566 or at [vallinchi@yahoo.com](mailto:vallinchi@yahoo.com)

I would like, therefore, to ask for permission to conduct this study.

Your favorable consideration will be greatly appreciated.

Yours Faithfully,

Mr. Vincent Chiona     **Student Researcher**

Mrs. M. Chirwa         Research Supervisor



University of Malawi  
Kamuzu College of Nursing

RESEARCH AND PUBLICATIONS COMMITTEE

APPROVAL CERTIFICATE

TITLE: Exploring knowledge, Attitude and Perception  
of Ngonde ~~people~~ on Mbirishu Practice  
INVESTIGATOR(S): at Gwelweta Village in Karonga Dist

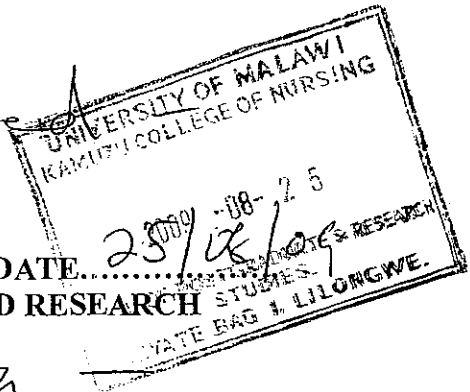
Violet Shumba

YEAR OF STUDY: 2009 (4th year)

REVIEW DATE: 25/08/09

DECISION OF THE COMMITTEE: Approved

SIGNATURE: *[Signature]* DATE: 25/08/09  
DEAN OF POSTGRADUATE STUDIES AND RESEARCH



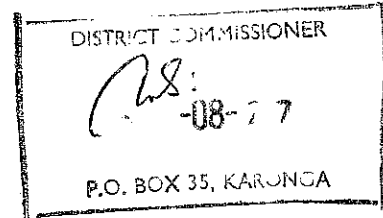
CC: supervisor: Mrs M. Chirwa

DECLARATION OF INVESTIGATOR(S)  
*I/We fully understand the conditions under which I am/we are authorized to carry out the above mentioned research and I/We guarantee to ensure compliance with these conditions. In case of any departure from the research procedure as approved, I/We will resubmit the proposal to the committee.*

DATE: 26/08/09 SIGNATURE(S): *[Signature]*

University of Malawi  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe  
4<sup>th</sup> June, 2009

To: The District Commissioner,  
Karonga District Commissioner  
P.O Box  
Karonga



Through: Research Supervisor  
Mrs. M. Chirwa  
Kamuzu College of Nursing  
Private Bag 1  
Lilongwe

*GVH Gweleweta*  
*Please assist the student*  
*accordingly.*  
*G.T. Mathabe*  
*DC*

Dear Sir/Madam,

**APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY  
AT GWELEWETA VILLAGE IN KARONGA**

My name is Vincent Chiona; I am a fourth year generic student, perusing a Bachelor of Science in nursing degree at Kamuzu College of Nursing. I am required to conduct research study as a partial fulfillment of a Degree in Nursing. The aim of the study is to "Explore Knowledge, Attitudes, and Perceptions of Ngonde Chiefs on Bonus Wife Practice". The study will be conducted in August, 2009 at Gweleweta Village, Karonga. For the details, contact me on 0999698566 or at vallinchi@yahoo.com.

Your assistance will greatly be appreciated.

Yours Faithfully,

Mr Vincent Chiona **Student Researcher**

Mrs. M. Chirwa **Research Supervisor** . Mrs. M. Chirwa

