



**FACULTY OF ARTS**

**DEPARTMENT OF DEVELOPMENT STUDIES**

**INFLUENCE OF RELIGION ON CHILD MARRIAGES IN MARANGE  
APOSTOLIC CHURCH IN MASVINGO**

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**JUNE 2018**

**DECLARATION**

I declare that, THE INFLUENCE OF RELIGION ON CHILD MARRIAGES IN MARANGE APOSTOLIC CHURCH IN MASVINGO is my own and original work.

.....

...../...../.....

Caroline Mawisire

Date

**APPROVAL FORM**

The undersigned certify that they have read and recommended to Midlands State University for acceptance of the dissertation entitled:

**THE INFLUENCE OF RELIGION ON CHILD MARRIAGES IN MARANGE APOSTOLIC CHURCH IN MASVINGO**

.....  
SUPERVISOR

.....  
DATE

## **DEDICATION**

I dedicate to my family, friends, supervisor with their support to come up with this research up to an end and above all the Lord almighty for this success from 2014 up to 2018.

## **ABSTRACT**

*The research mainly focused on investigating the influence of religion in promoting early child marriages in Masvingo. This paper employs the qualitative research method. Data was collected using interviews. The study found out that, the doctrine is the main cause of child marriages in that they follow the steps of their late elders who implement the teachings. The study found out that, the doctrine undermines the rights of women in the church and in their homestead and young girls by marrying them off at a tender age. The study established that church elders corrupt young girls. Several recommendations to end child marriages were proffered by the researcher.*

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## **ABBREVIATIONS**

ACRWC	African Charter on the Rights and Welfare of Children
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
CRC	Convention on the Rights of Children
GCN	Girl Child Network
NMOA	Native Marriage Ordinance Act
UDHR	Universal Declaration of Human Rights
UNICEF	United Nations Children’s Education Fund
UNESCO	United Nations Educational, Scientific and Cultural Organisation
WHO	World Health Organisation

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## **Chapter 1**

### **PROBLEM AND ITS SETTING**

#### **1.1 Introduction**

When one examines the influence of religion in promoting child marriages, under aged children are more vulnerable towards early marriages. According to Giddens (2009), issues of poverty, cultural practices, and political instability and gender inequalities have been noted as some of the major causes of girl-child marriages of which religion is the main source or influence in that poor people do batter trade with their girl child with food items in under developed countries. According to Gage (2011), the status quo was worsened by historical gender inequalities that continue to exist within our communities and place the girl-child as an inferior citizen in her country. The girl-child remained vulnerable and segregated particularly, in educational advancement, which is the key to self-empowerment, knowledge and skills development because of the high rate of girl-child marriage in the area.

At the Easter conference which they refer to as “pasika”(Passover), people from different Masvingo provinces all over Zimbabwe celebrate Easter and waiting for “mutumwa”(the Marange leader), their leader to come with “chidywo”(holy communion) for Easter. There are many consequences surrounding early child marriages. Fact sheet defines child marriage as ,any marriage carried out below the age of 18 years, before the girls is physically, physiologically and psychologically ready to shoulder the responsibilities of marriage and child bearing.

Since 1917, the Zimbabwean government has enacted and amended laws to protect children against all forms of exploitation. Domestic Violence Act (Chapter 5:16) (criminalises child

marriage as well as criminal codification which make it illegal to have sexual intercourse with a minor (Constitution of Zimbabwe (2003). Despite all these efforts to try to stop child marriages, there are still cases of children taken into marriage.

## **1.2 Background of the study**

The influence of religion towards Marange sect causes people to believe in Holy Spirit, which undermines the rights of the girl child. The Holy Spirit is used as an intimidating tool, instilling fear in members not to do certain acts as they are threatened with curses. The same Holy Spirit is used to validate child marriages, as the prophets will be claiming that they have been 'directed' by the Holy Spirit to marry young girls. They also believe that girls should only have minimum schooling, and, therefore, as soon as a girl reaches puberty they are married off. The general belief of this church is that whatever leader is in power has been ordained by God but undermine child rights.

United Nations Educational, Scientific and Cultural Organisation (UNESCO) (2004) states that globally, 39 million girls aged 14–15 in developing countries do not reach secondary education due to several reasons that include early marriage. The child cannot go against the will of her elders and leave him in order to attend school. Besides leaving her husband, there is nowhere to go because her parents would not welcome her. In fact, the majority of school-going girls in Marange, some as young as ten, have been married to older men from their church, the Marange Apostolic sect.

The doctrine of the apostolic church suppresses the girl child as she cannot reject the proposal, if she tries to run away from home as others have done, her parents will receive punishment from the church for instance they can be sucked away or having their status reduced. This means even parents play a role in implementing their religion in order to protect their status in the church.

From 1917, there had been a number of laws prohibiting early child marriages. Unfortunately, there are still cases of children taken into influenced marriages. Laws have been set, revised and amended but there still cases of early child marriage. It seems as if there are challenges in Zimbabwe in terms of customary and Roman-Dutch law as the terms of the laws are parallel to each other. The Zimbabwean constitution has passed laws, which prohibits child marriages and protect children from child abuse. The laws despite being there it seem as if it only exists on paper only. It is not active to the societies and the Marange sect kept on practising it as they continue to engage in child marriages considering the view that it is a religious issue which is based on religious beliefs so it is hard to end.

### **1.3 Statement of the problem**

The status quo in Zimbabwe is very influential on child marriages due to religious beliefs of Marange. Girls are vulnerable to child marriages because of culture but there is no definite answer as to whether or not Marange church promotes child marriage. The study seeks to explore the influence of religion on child marriage in Marange Apostolic Church, considering to what the motive behind such practise .

### **1.4 Research Objectives**

1. To analyse the historical background and origins of apostolic sects
2. To document the influence of religion on how it promote child marriages
3. To suggest possible strategies to reduce negative influence of religion on child marriage

### **1.5 Research Questions**

1. In what way/how does the historical background influence the child marriages in Zimbabwe?
2. How does the doctrine promote child marriages?

3. What are the impacts of religion in promoting child marriages?

### **1.6 Significance of the study**

There are issues regarding the influence of religion on promoting child marriage in Marange Apostolic Church. The researcher investigated on how religion influence child marriages and link with culture. The results of the study can be of benefit to universities in Zimbabwe by providing information on the already existing body of knowledge on the topic. Moreover, it may assist Non-Governmental Organisations (NGOs), Community-Based Organisations (CBOs), and stakeholders with insights on perceptions of religion on the promoting of child marriages. Lastly, the research will also benefit the government of Zimbabwe and governments everywhere on how to work with religious groups, especially on issues relating to child marriages in their societies.

### **1.7 Delimitations**

Ward 18 of Masvingo Central Rural is located 40km away from Masvingo Town was used as the case study. The location of houses in that place are too much spaced, some are far away from the tarred road and there is no transport to reach such places. The location of these houses cause problems, as they are not able to get in touch of information.

### **1.8 Limitations**

There are a number of limitations in this study.

Limited respond due to size and composition. Data collection was restricted to Masvingo central rural ward 18 which fails to represent the actual scenario of the whole country. Moreover, during questionnaires, it was difficult to identify those participants who are not able to give right information. During interviews, the researcher faced the problems in explaining the questions as some of the respondents were illiterate resulting in difficulties to understand the concept of child marriage.

## **1.9 Chapter Summary**

The chapter looked at the background of the study, which gave an overview of early child marriage from the international, regional and national levels. It also looked at the statement of the problem, objectives, research questions and significance of the study.

## **Chapter 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

Literature review refers to a connotation of conceptualising, justifying, implementing and interpreting research investigations (Simpson (1984). The main agenda of literature review is to determine what has been done already related to the research problem under study. This is to avoid un-required and an inadvertent duplication and forms the framework within which the findings would be interpreted and demonstrate the researcher's familiarity with the existing body of knowledge. The body of knowledge involves various theories that explain events. Creswell (2010) defines a theory as a generalisation or series of generalisations which attempt to explain some phenomenon in a systemic manner. Theory coming from research, observations and logical analysis, is frequently presented in books, and published research. Thus, the literature will be based on theory, body of knowledge and the various researches.

#### **2.2 Theory of Change**

Religion and women are one as they are more vulnerable in the society like in health, education, feasibility. The researcher suggests using the theory of change as a way of promoting or advocating for girl child. Theory of change is on the prevention of child marriages as well as its mitigation or the provision of support to girls who are already married and the change in circumstances from being a girl indulging into early marriage comes with a lot of changes that include responsibilities that require a lot of caution to tackle them.

The theory of change comes up with the services that end the barrier between child marriage and religion. The solutions are as follows increase access to safe, quality formal and non-formal education for girls and health services for adolescent girls married and unmarried on

the protocols on identifying the warning signs and addressing the risks of child marriage, awareness programmes on preventing and mitigate risk of child marriage. To implement effective laws and policies as the government must develop supportive policy frameworks with adequate resourcing across Ministries to increase educational, economic and social opportunities for girls at risk of child marriage and married girls.

### **2.3 Systems theory**

Barret (2010) believes that a system is a unified whole with interrelated parts. In this research, the researcher used the theory to find out how the girl-child lived with the new systems when they were married. The researcher wants to unveil the challenges faced by the girl-child because of early marriages. In the African culture, systems are important to promote collectivism and to maintain the value of “Ubuntu” within individuals (Saidel (2010). It is within the context of this value that the researcher wants to find out the extent to which this concept is accepted in the community so that they are not divorced from their families and cultures. The system theory is there to come up with solutions for challenges, which the girl child faced like education, health and child rights. The solutions include the involvement of the community, elders, church elders and children so that they can hear the consequences of early child marriage. It can be done through awareness campaign, empower girls to know their rights so as to avoid child marriage, mobilise these community elders and church elders to allow the attainment of higher education for both married and unmarried young girls and also counselling those who are in marriage to avoid violence.

### **2.4 The historical background of child marriage in Zimbabwe**

Child marriages are common in Zimbabwe, it had been practised over the years , more on planned marriages and they originated from the African traditions and customs. The Criminal Codification Act Section 70 criminalizes sexual activity with a young person (under 16); and a minor (under 12) is deemed “incapable of consenting to sexual intercourse or a sexual act”.

The Children's Act 2002 (Zimbabwe) defines a: minor as "a person under the age of eighteen years"; and young person as "a person who has attained the age of sixteen years but has not attained the age of eighteen years". The Zimbabwean Constitution defines a child as anyone below the age of 18 years. The children act chapter 5:06 defines a child as anyone below the age of 16 and its ideal is on protection and rights of Zimbabwean child. It can be noted that Marange sect copy child marriages as it practised in pre colonial and post colonial through polygamy.

Religion seen as a cause of early child marriages but it associated with cultural and traditional origin in the pre colonial as polygamy practised as it promote early child marriage. According to Machingura (2011), polygamy was practised in the traditional Shona culture, hence through the history of the early child marriages, it was practised as a cultural or traditional norm. Cultural marriages like "kuzvarirwa" child pleading where the girl child is given away without her consent as they are married before birth in exchange of any commodities, which the parent requested and it was done especially during famine. Jeater (1992) argued that in the pre- colonial era, the practice that resulted in polygamy was 'kuzvarira' pledging, he noted that the practice of ( kuzvarira) pledging, whereby young girls were pledged to big men who were rich in exchange of grain during food shortages. This practice is in contravention with the Customary Marriages Act 6, which stipulates that

*any person who by force, intimidation or other improper means compels or attempts to compel any African female to enter into a marriage against her will shall be guilty of an offence and liable to a fine not exceeding one hundred dollars or, in default of payment, to imprisonment for a period not exceeding twelve months.*

The Marange sect are seen as pioneers of early child marriages but rather it was a thing which was practised with their fore fathers due to ignorance and undermine child rights.

During colonial in Zimbabwe, “*musengabere*” (abduction) was practised and it promotes early child marriages. According to Becker (1999), the man believed to have studied the girl’s daily activities including when she would go to the river, the man would reappear with her after a while and present her to her family since the girl’s family would be worried on the disappearance of their daughter. The young girls were married in a manner of being forced as the decision only made by men who are older than being their father.

According to Machingura (2011), he quotes the head man Gondo, ‘*musengabere*’(abduction) was a way of forcing a girl into marriage against her will but due to the change of time the tradition was abandoned due to the fact that it promoted early child marriages that is why it is now referred to as child kidnapping. It can be noted that traditional culture undermine the rights of girl child like health, education, freedom of expression, association as they are married off without their consent. Therefore, it shows that child marriage originated from the pre colonial in Zimbabwe.

“*Chimutsa mapfihwa*” was commonly practised in Zimbabwe cause of its culture during pre colonial. *Chimutsa mapfiwa* is also associated with early child marriages as the young girl is compelled to take over the position of a wife in place of her relative (in many cases the aunt or sister), whether she fails to bear children or died. According to Hlupo and Tsika (2004), the general belief is that the in-laws have accepted bride price and in return, the son-in-law should get a wife from the in-laws as a symbol of appreciation for the lobola. The death of the wife does not refute the transaction between the two families. In the event of one's wife dying, the man is entitled to a *chimutsamapfihwa* (replacement of his dead wife). This is when the minor taken against her wishes or without understanding of what is actually occurring and made a wife to her sister’s husband. This alludes that early child marriages has its origin and that is where the Marange adopt it.

The Apostolic movement in Zimbabwe can be traced to Johanne Marange and Johanne Masowe groups that started in the 1930s in Marange and Makoni areas (Gregson et al. 1999). According to Chitando et al (2014), Johane Marange founded the African Apostolic Church of Johane Marange in 1932. Machingura (2011) stresses that the sect continued to grow after the death of its founder. He also asserts that the Johane Marange and the Johane Masowe sects command sizeable following in Zimbabwe, in Africa even in Europe in over thirty years of evangelism. Anderson (2001) argues “In July 1932 the first mass baptism of 150 people in the Marange Chiefdom took place. In thirty years he preached as far as Mozambique, Zambia, Malawi and Central Congo, exorcising evil spirits and baptizing thousands of people, commanding them to renounce traditional ritual practices and witchcraft” (Anderson 2001).

Child marriages was being practised as it evidenced by the number of wives which their leader had, Machingura (2011) says that other Johane Marange’s wives were younger than the first born Abel. Anderson (2001) notes that a man may marry as many wives as he wishes, but in most cases the young girls have no say over whom they will marry. Arranged marriages remain in place in the Marange, and a girl cannot refuse the arrangement. If she does so, her family will disown her. Anderson (2001) attributes this to the strict rules girls have to abide by if they do not wish to face the wrath of God. In most cases in the Marange, these girls will be between the ages of 10 to 16 years. Therefore, it eludes that early child marriages in Marange sect had been long practised .

## **2.5 Laws and Constitution of Zimbabwe**

The Constitution of Zimbabwe noted that children are not supposed to be forced into marriages. The Rhodesian government had to enact laws to protect children from the harmful

traditional practices. The first native marriage ordinance act, Southern Rhodesian Legislative council of July 1901 governed all non-Christian marriages and banned pledging. The African marriages then required the girl to be mature enough to be married. During this time, age had nothing to do with marriage only physical features matters. In 1912, the native marriage act was revised and it criminalised the pledging and imposing a fine or imprisonment on any person who breach the law. In addition, a much more detailed registration law, the 1917 Native ordinance act again had criminal penalties for pledging. The ideal of these laws were to end the early child marriages that had been traditionally practised.

The first international instrument to document this was the UDHR 1948. It provides that marriages should be entered only with free and full consent of the intending spouses. The apostolic sect who was formed in 1930 follow the practice of child marriage, which was existed in pre colonial. According to Machingura (2011), at independence in 1980, the Zimbabwean government adopted the same legislation but under a name, the Native marriage act it allowed only one man, one-woman policy, but the Zimbabwean government later included the customary or traditional marriage act, which recognises polygamy. Therefore, the sect undermines the rights of girls for their own benefit.

Customary marriage recognised under the Customary Marriages Act, but does not provide for a minimum marriage age for either boys or girls. The Criminal Codification Act Section 70 criminalizes sexual activity with a young person (under 16); and a minor (under 12) is deemed “incapable of consenting to sexual intercourse or a sexual act”. The Children’s Act (2002), (Zimbabwe) defines a: minor as “a person under the age of eighteen years”; and young person as “a person who has attained the age of sixteen years but has not attained the age of eighteen years”. The Marange sect shows that they do not observe the laws

considering that Marange himself had 13 wives who were young enough to be his children (Machingura 2011).

The United Nations Convention on the Rights of the Child, 1989 -68 is ‘considered as the most successful international document in history’ which focuses on children’s rights. It has been described as an important treaty to discuss in relation to child marriages as it places a ‘comprehensive duty on the state to ensure the rights of children and protect them from all forms of abuse, exploitation and violence.’ Achan-Okiria (2013) contends that this duty implies that a state becomes accountable if it fails to respond and act on the requirements of the CRC to prevent child abuse through child marriages.

A number of provisions in the CRC apply to child marriage, although there is no direct and specific provision dealing with the prohibition of child marriage. Child marriage connected to other rights such as the right to protection from all forms of abuse. The CRC prohibits state parties from extending validity to a marriage between persons who have not attained their majority, although it allows exceptions in certain instances. In the context of the CRC, ‘a child means every human being below the age of 18, unless under the law applicable to the child, majority is attained earlier.’ The exception that the age of majority maybe attained earlier in the CRC and lack of a minimum age of marriage has been criticised by writers as implying that the CRC did not intend to prohibit child marriages in respect of persons under the age of 18 years.

The United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is the clearest and elaborate Convention is specifically dealing with addressing child marriages. CEDAW addresses child marriages by stating that ‘the betrothal and marriage of a child shall have no legal effect.’ This is a significant stipulation that seeks to protect from child marriages. In addition, the Convention goes further in stating that ‘...all

necessary action, including legislation shall be taken to specify a minimum age for marriage.’

It can be noted that child marriages continue in the Marange sect they do not respect the law even the rights of child.

The African Charter on the Rights and Welfare of the Child (1990) is the on a regional level, the African Charter on the Rights and Welfare of the Child, 1990, is the pre-eminent regional instrument through which African states committed themselves to uphold and protect the rights of children on the African continent. This charter is explicit and has direct and specific provisions concerning child marriage. In article 2 the African Children’s Charter states that a child is ‘every human being below the age of 18 years.’ Article 21 of the African Children’s Charter stipulates the right of children to be protected against harmful social and cultural practices. Since child marriage is harmful, it falls within the Charter’s ambit.

The African Charter in article 21 (2) ‘unequivocally’ sets the minimum age of marriage at eighteen and does not allow any exceptions for marriage below this age either based on religious beliefs nor any other cultural practice. It furthermore does not allow the taking place of early child marriage based upon the consent of a local authority, parents or guardians of the child. The Charter also stipulates that the legally permissible marriageable age is 18 years of age. This indicates its strong and relevant stance on the issue of child marriage. However, Despite the domestic, regional and international frameworks that had been ratified by Zimbabwe, child or illegal marriages continue to take place especially in the Marange sect as part and parcel of the religion as if the government laws and policies does not affect them.

## **2.6 The Doctrine of Marange Sect and How it Promotes Child Marriages**

The Marange teachings cause the young girls into marriages as they are taught about the wellness of marriage. The aunts, mothers taught the young girls how to handle a husband when they got married. The teachings blinded the vision of a girl and end up into early

marriages. The teachings show that it promotes early child marriages. Polygamy reveals a teaching in Marange sect as the elders' even leaders has three or more wives. History repeat itself so young children include men are taught to have more wives and children. Marrying many wives shows masculinity and respected in Marange sect. Anderson (2001) notes that a man may marry as many wives as he wishes, but in most cases the young girls have no say over who they will marry.

According to Chiwature (2012), in the Marange Sect, the more wives they have, the more power and success they are believed to have. It can be noted that the church's doctrine promote child marriages as the young girls are not allowed to refuse to get married because if they refuse they disobey the holy spirit which cause the girl child barren or unmarried for the whole life. Anderson (2001) attributes this to the strict rules girls have to abide by if they do not wish to face the wrath of God.

Virginity is important in Marange sect as it show purification of a child. According to Murphree (1971), virginity is associated with purity and it is common that all the girls in the Marange sect are expected to pass a ceremonial virginity examination. The aunts and mothers do regular check on young girls' virginity as it valves in their sect. Gregson, Zhuwau, Anderson and Chandiwana (1999) observe, "In cases where young women are suspected of having had pre-marital sex, older women are appointed to carry out physical checks to establish whether this is so. Where serious sins have been committed, elders may impose penalties, such as confiscation of the characteristic white or multi-coloured robes worn at church services or withdrawal of church support in the event of sickness". It is the dream of every man in Marange sect to marry a virgin girl as it shows dignified and pure a man so they marry young child before expose to other activities.

The Girl Child Network (2004) alleges that in some cases those who fail the test are subjected to rape and insults from other members of the faith. Failing a virginity test is humiliating and forces young girls into marriages where they will continue to be stigmatised by others (Girl Child Network (2004)). It alludes that religion promote child marriages as the girls are engaged into marriage after reaches puberty because of the importance of virginity. It also undermines community development as the future holds with children.

Fact sheet (1979) noted that the principal reasons for this practice are the girls' virginity and the bride price. Young girls are less likely to have had sexual contact and thus are believed to be virgins upon marriage; this condition raises the family status as well as the dowry to be paid by the husband. In some cases, female relatives before the marriage verify virginity. It can be noted that religion promote child marriages as the church practice its doctrine on a daily bases.

Marange sect beliefs that girls must go to school up to the primary level, by refusing to educate the girls it shows that they are vulnerable as they are involved in arranged marriage. Chipungudzanye (2003) states that the Marange refuses to let their young women attain higher education. Early child marriage undermines the future of girl child, as they are not allowed to further studies. Machingura (2011) observes: “The last statistics from the Ministry of Education, Sport and Culture district office reveal that out of the 10 000 girls who enrolled in Form One in the Marange district where the Marange sect is dominant, only about a third completed Form Four in 2003; with the highest probability that, those who dropped out became wives”. Therefore it shows that Marange sect refuse to attain higher education for girl child, it promotes child marriages, as they have no other option then to get married. The issue of marrying virgin girl is the pushing factor as men need dignity and pure. It shows that

it's not only Masvingo province who dominate on school dropouts but also Marange district has higher number of school dropouts.

## **2.7 Consequences of the Marange church's practises**

The Marange church's practices combine with lot of consequences that affect girl child. The child girl seen as an inferior in Marange sect as they are not allowed to attain higher education, as they lack freedom in their decisions of live. Marange sects undermine the future of these girls as the future holds by children as well as the development of the community.

According to Machingura (2011), HIV and AIDS is killing people and it has not spared apostolic sects with their negative attitude towards modern family planning methods. As already noted, the apostolic sects' highest rate of illiteracy, poverty and marginalization make women the hardest hit group from HIV and AIDS. Current statistical evidence shows that HIV and AIDS hits hardest the poor, the marginalized, the exploited individuals and the least equipped. If men in the apostolic sects are least equipped on HIV and AIDS, it then implies that women are the worst equipped as a result of the level of patriarchy in these sects and how sexuality issues are regarded. Women in the apostolic sects are marginalised as well as the least equipped in dealing with HIV and AIDS issues and the demands of its care.

Musa Dube (2008) noted that, women and young girls are among the poorest in the world because of their gendered identities. It is clear that with this anti-modern healthy methods attitude in the apostolic sects, women will continue to be the victims of polygamy, forced marriages and HIV and AIDS. Weinreich and Benn (2004) rightly noted that, even though women face high infection rates, they carry the heavy burden of providing care. It can be argued that Marange's church practice increase the death rate of women because of its polygamy as one person affected it affect all.

Marange's belief and practice cause death of pregnant women during birth. A pregnant teenager faces the risk of immature uterine muscles and mucous membranes that pose serious danger and a high risk of a ruptured uterus in cases of prolonged labour. According to Machingura (2011), the Marange sect has homegrown huts or maternity 'hospital' makeshift tents and shacks of sacks, plastic or canvas for their patients especially women waiting to give birth and they claim such facilities will also cater for the spiritual needs of their followers. Machingura (2011) stated that one 52 year old woman claimed that popularity of hospitals had risen dramatically over the last five years and we've attended to members of our sect even from as far as Angola, Namibia and Zambia. The maternal service is strictly for Marange members, but of late, other people have come here seeking help. Our services here are free and we do not use any modern medication.

They strictly use holy water as per religious belief. They consult the Holy Spirit to guides them concerning a particular patient's problems, because of some protracted problems foreseen by the Holy Spirit, the women can be there up to five months until they deliver. When it is imperative for a pregnant woman to stay, they have to bring a tent, food, blankets and clothes. The women can gave birth to 10 children at home as per church regulations which stipulate that they should not attend antenatal clinic and use only holy water, while hospitals use medicines to cure, they keep faith in holy water. They are against the idea of forcing people to take medication or vaccination against our religious belief." It can be noted that Marange sect does not consider the health of a women because of their beliefs, which made them prone to lot of diseases.

Lack of literacy cause more girl in danger of decision as they lack critical thinking about their life as they taught about their doctrine only. UNICEF (2005) says that early child marriage leaves many women illiterate. It can be noticed that men need to suppress women as they

know that education enlighten their minds. Thus, Marange practices affects girl child on illiteracy as well as in decision-making.

## **2.8 Strategies to end child marriages**

There are number of strategies that will help to end child marriages. The ways include education, empower girls, educate parents, mobilise religious leaders and community elders, support young girl who are already married, mass media, capacity building at community level, policy and legislations, advocacy

### **2.8.1 Education**

According to UNICEF (2005), one in four girls is married before 18. Education involves everyone in the community to minimise early child marriage that includes chiefs, elders, family, individuals, and church leaders. WHO (2008) highlights that education can be done by the church, the community and various civil society organisations. The education component can be addressed through targeting people in churches, community centre, awareness campaigns and public education programmes, which teaches them about the effect of child marriages, issues of human rights. The education also includes gender equality and rights of girl child on education and marriage to be optional not a law in Marange sect. The Education Act recognises that all children have a fundamental right to education. The Marange sect must be ensured that it is an offense for them to keep an ongoing age children at home.

### **2.8.2 Mass media**

Mass media plays an important role in addressing child marriage. Mass media consist of radio, public theatres, and articles. Knoblock (2009) claims that the mass media can be used to carry out campaigns that altar individual's perceptions of social norms, specifically

perceptions of social norms, specifically perceptions of attitudes and behaviours that are typical and desirable to their community.

### **2.8.3 Advocacy**

Advocacy is the other strategy that ends child marriages , it involves government officials who are relevant on ending child marriage as well as organisations who fight for child's rights. The agenda is on revealing the effects of child marriages like health and the aim of ending child marriages.

### **2.8.4 Empower girls**

Through empowering girls it, increase their self-esteem in decision-making, develop skills of their sustainability as they live and support each with ideas. Girls must be empowered with trainings, development skills , information child is against child marriage and its effects, support networks so that they cannot be prone to child marriage. According to Olson (2014), says Dr. Dyalchand measured the self-esteem of young girls and found that the lower the self-esteem, the higher the risk of child marriage. In addition, he says empowerment programmes for young girls are key to prevent child early marriages by improving both their sense of self and self-efficacy through informing girls of their basic human rights, their legal right to refuse a marriage, and education programmes on health and sex education.

### **2.8.5 Mobilise religious leaders and community elders**

The idea of mobilise religious and community elders is that they have lot of influence in decision making in the community so they are the first people to understand the issue of child marriage and the effect of child marriage as well as ending those practises. Once they are knowledgeable, child marriage will end.

### **2.8.6 Support Adolescent girls who are already married**

Married adolescent girls also need support on how they manage to stay in their marriage and empower them with development skills, give them chance to proceed with their education. The community also involve in supporting already married adolescent girls technical knowledge, awareness of life, marriage to avoid violent in a marriage. Girl not brides (2011) believe the idea of including both is that first, support for girls should not disappear once they are married, because factors that make them vulnerable to child marriage make them vulnerable within marriage as well.

### **2.9 Chapter Summary**

The chapter managed to highlight the theoretical framework used to explain child marriage. It also managed to look at the various researches carried out with different philosophers that have different views in child marriages. The strategies are also included with the aim of ending early child marriages in church.

## **Chapter 3**

### **MATHODOLOGY**

#### **3.1 Introduction**

This chapter explains or describes the methods employed by the researcher to conduct the research. It present series of activities that were implemented by the researcher to collect the needed data to answer the research questions. It consists of the research design, study population, sample, data collection instruments, ethical issues, feasibility, delimitations and limitations of the methodology.

#### **3.2 Research Design**

Bryman and Bell (2000) define a research design as a framework for the collection and analysis of data. Cresswell (2014) defines research design as the plan or blue print, which determines the specific procedures for conducting research with in qualitative, quantitative and mixed methods research approaches. It is therefore a way for gathering imperial data, which is used to test a hypothesis or develop a theory. Thus, it seeks to give who is studied and how the participants of the study are to be studied.

Burns and Grove (2003) define a research design as “a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings”. Parahoo (1997) describes a research design as “a plan that describes how, when and where data are to be collected and analysed”. Polit et al (2001) define a research design, as “the researcher’s overall for answering the research question or testing the research hypothesis”.

The research is going to be qualitative in nature. Qualitative research methods are usually associated with inductive approaches that are based on empirical evidence. Babbie (2004) notes that qualitative analysis involves a continual interplay between theory and analysis,

thus employing such survey one is able to discover patterns such as changes over time or possible causal links between variables.

Burns and Grove (2003) describe a qualitative approach as “a systematic subjective approach used to describe life experiences and situations to give them meaning”. Parahoo (1997) states quality research focuses on the experiences of people as well as stressing uniqueness of the individual. Holloway and Wheeler (2002) refer to qualitative research as “a form of social enquiry that focuses on the way people interpret and make sense of their experience and the world in which they live”. Adopting a qualitative approach for this type of research will help to explore the behaviour, perspectives, experiences and feelings of people on the issue of child marriages.

The rationale for using a qualitative approach in this research was to explore and describe the different behavioural responses of various groups of people on child marriages. A qualitative approach would be appropriate to capture the opinions, views and responses of various people regarding on the issue of child marriages. This study focused on the opinion of religion promoting child marriages in Zimbabwe. The research approach is non-experimental, qualitative, exploratory-descriptive and contextual. The research will use different instruments in collecting data.

### **3.3 Study population**

#### **3.3.1 Study area**

Masvingo Central Rural Ward 18 is one of the areas which child marriage is practised through the influence of Marange church. The area suffers from human abuse, as the girl child is more vulnerable to health issues, education. NGOs and the government intervention through creation of laws which include the rights of children, advocacy and lobby for child rights as well as women, awareness campaigns which enlighten the community and this has

been seen as the plight of hope to save the people. The area has a total population of approximately 1600 households (ZimStats 2015). Of these approximately 900 are followers of Marange Church whilst 700 are not followers.

### **3.3.2 Target population**

It can be defined as a set of elements larger than or different from the population sampled and to which the researcher would like to generalise study population. Alvi (2016) viewed target population as participants that have information that need to be collected from them in order to achieve research objectives. The research will target the facilitators who conduct door-to-door sessions, village chairpersons, community health workers, youth officers, ward coordinators, cooperatives and women support groups.

### **3.4 Sample size**

Burneister (2012) viewed sufficient sample size as a minimum number of people that are required to achieve research objectives. The research targeted the 10 key informants, 4 wards coordinator, 4 village health workers, 4 youth officers, 4 village heads, 10 children (early child marriage) and 20 cooperatives and women support groups. The sample size was used to represent the population views.

#### **3.4.1 Sampling technique**

The main sampling technique used during the research was purposive sampling. This refers to a sampling method whereby the researcher deliberately chooses who to participate in the study basing on the ability to provide the necessary data needed. It is most relevant in cases where small samples are chosen. Thus, beneficiaries of NGOs and government programmes aimed at reducing child marriages were sampled. These managed to give the needed information, which was needed by the researcher based on their experiences.

### **3.5 Data collection techniques or methods**

In order to get the data, the researcher used interviews, questionnaires, documentary sources. This was the planned dialogue, discussion that was used to get data from respondents. Interview and questionnaires were used to collect data from both beneficiaries of government and NGOs programmes and key informants as well.

#### **3.5.1 Interview Guide**

This was a list of questions asked participants during the research process. It has three types which are structured, unstructured and semi-structured interview guide. Of these three, the semi-structured interview guide was used. The qualitative method of inquiry is combining a pre-determined set of open questions with the opportunity for the interviewer to explore particular themes or responses further. A qualitative data collection technique is in which the interviewer ask the interviewee a series of predetermined but open-ended questions (Neuman (2007). Leedy and Omrid (2010) claim that open-ended questions do not only define the topic under study but provides an opportunity for the interviewer and the person under study to go deeper into the topic.

Participants felt comfortable since the researcher explained that information obtained would be used for academic purposes. Based on observation at times, the researcher managed to know the key drivers of child marriages in Marange Apostolic Church. Efforts made by the government and NGOs were greatly appreciated though they are remedial. Information from key informants was obtained through the interview guide also. This allowed the researcher to understand how interventions work and how they could be improved. They managed to give the early child marriages strategies being implemented in the study area such as education, empower girls, educate parents, mobilise religious leaders and community elders, support young girl who are already married, mass media, capacity building at community level, policy and legislations, advocacy.

The advantages of the instrument are that it provides information from the context of participants and stakeholder experience. It also provides uniformity of the study though at times it is time consuming and requires some form of training so that the interviewer does not use pre-conceived ideas. It thus helped the researcher to know the intervention being done by the government and NGOs and recommendations by the local people made.

### **3.5.2 Desk Research**

Data will also be taken from source documents, internet, journals and reports from development agents. Desk researches help the researcher to view others' source of thinking about the research topic.

### **3.6 Data collection procedure**

The researcher collected a letter from the departmental secretary that showed that she was a student who is due to do a research project. She went with the letter to the District Administrator for Masvingo where she was given permission to go into the field. The student proceeded to ward 18 where she went to the councillor and introduce herself and the purpose of the visit and DA's permission was shown to the councillor. The councillor referred the student to the targeted population. The village chairpersons saw the recommendation letter from the DA for research and managed to explain the purpose of the study. She was given the permission to interact with villagers getting the information. The participants were very eager to participate during the research process and the student managed to get most of the information he wanted from them. The research manages to cover 2 days to get information.

### **3.7 Ethical considerations**

#### **3.7.1 Privacy and Confidentiality**

Sarantakos (2013) notes that privacy refers to the avoidance of being involved in the private affairs of respondents while confidentiality is preserving information so that it is highly

unlikely to be linked with particular participant. It safeguards the sharing of information by the researcher to the third parties without the knowledge of the respondent. It protects participants from psychological harm through divulging of information to third parties. This issue ensures that respondents unveil their information with the security that the information will not be volunteered to third parties.

### **3.7.2 Informed consent**

This is a process which entails three main processes which are provision of information by the researcher, the understanding of information by the potential participant and making a response to the information. Silverman (2013) and De Vans (2011) note that informed consent is closely related to the principle of voluntary participation, which requires the researcher to giving information to the respondents concerning the research and their right to choose whether to participate or withdraw from the research process. It is therefore a process of receiving participation after divulging information to the participants. Thus it allows the participants to give frank information after understanding the purpose of the research.

### **3.7.3 Avoidance of harm**

This refers to not doing actions, which will result in harming the subjects of the research (De Vans( 2011). It seeks to uphold issues such as beneficence and non-maleficence. The subjects of study were protected from all forms of exploitation that is psychological, sexual and physical attainment. Records and information got was kept confidential. Use of conducive areas during the research and explanation reduced the fear of participants hence they volunteered the needed information.

### **3.7.4 Feasibility**

This is the capability of being done, affected or accomplished, (Byron and Byrnes (2013). The researcher made application to the permanent secretary of the ministry of rural development and granted approval letter. Respondents participated well because they knew

it was for academic purposes. The study was feasible since the student is from the study area and knew various activities done by the government and NGOs to save the locals from child marriage.

### **3.8 Delimitations**

Focusing on ward 18 may not be enough to give a clear picture of the child marriage in this community. The number of participants may have a bearing on gathering diverse information due to the number of participants.

### **3.9 Chapter summary**

The chapter outline how the research was conducted by giving research instruments, targeted population, sampling techniques in carrying out the study. It also looks into ethics that the researcher managed to observe how they were implemented during research.

## Chapter 4

### DATA PRESENTATION, ANALYSIS AND DISCUSSION

#### 4.1 Introduction

The chapter looked at data presentation, analysis and discussions of the findings on the child marriages. The chapter will, make use of the descriptive statistics. The tables enhance this. Open-ended questions were analysed using narrations, quotations and thematic analysis.

#### 4.2 Table 2 Biographic data

CHARACTERISTICS	DETAILS	NUMBER
AGE	13-16	4
	17-20	2
	21-25	6
	26-30	11
	31-35	5
	36-40	5
	41+	5
<b>TOTAL</b>		38
SEX	Female	28
	Male	10
<b>TOTAL</b>		38
Marital Status	Single	6
	Married	23
	Divorced	6
	Separated	3
<b>TOTAL</b>		38

The table above shows the biographic data of participants during research. Four participants in this research were between the ages of 13-16, 2 participants in this research were between the age of 17-20 this is due to the fact that they are involved in child marriage. Six participants are within the age range of 21-25, 11 participants are within the age range of 26-30, within the range of 31-35 has 5 participants, 5 participants are within the age range of 36-40, 5 participants are within the age range of 41+. Between the age range of 21-41 + participated in this, research and they learn a lot about child marriages and they promise to end early marriages. On marital status, they were not open on why they end up divorced or separated.

### 4.3 Table 3. Level of education

Category	Details	Number
Level of Education	Primary	20
	Secondary	12
	Tertiary	6
<b>TOTAL</b>		38
Source of income	Employed	12
	Unemployed	10
	Self employed	16
<b>TOTAL</b>		38

The table above show the biographic data on respondents on levels of education. Twenty participants indicates that they left their education on primary level, on secondary level participants indicated that they are 12 and tertiary level they are 6 participants. Twelve participants indicated that they are employed, 10 participants indicates that they unemployed, 16 of the participants indicated that they self- employed.

### 4.4 Marange Apostolic sect undermine the rights of a girl child

The community under Marange Apostolic Church (ward 18 of Masvingo Central) they do not aware of the laws which were implemented for them by the government. The research covers this topic by highlighting the rights, which the women and young girls have to understand the whole concept of human rights as well as to decrease child marriage. The 2013 Constitution of Zimbabwe under section 78 (Marriage Rights) which sets a minimum age for marriage at 18 and prohibits forced marriage {"no person shall be compelled to marry against their will": Section 78(2)}. The participants especially the old people argue that it is their rights as a parent to control over their children. It is noted that culture-tradition and their teachings or doctrines corrupt the minds of the elders. Lack of education is the other issue of being backward in terms of knowledge. Some participants were partly involved in education for them to reach puberty and send to their old husbands. It shows that child marriages will not come into

an end if the elders won't understand the Constitution , but at the end of a day they seems promising of undertaken child rights.

The 2013 Constitution section 80 "Rights of Women" contained that every women has full and equal dignity of the person with men and this includes equal opportunities in political, economic and social activities. The participants especially women they were happy as the law give them equal rights and the elders heard what the Constitution of Zimbabwe say about their rights. One participant says they also need posts in church so that their voices as woman be recognised.

One participant say:

*As woman, we need posts in our church so that man will not undermine our rights. If woman has the leadership in church, she can promote a girl child to be a school goer than marriage cause marriage is hard for young girls. As woman, we are very grateful to have human rights, which promote us as woman. The society we live cause us not aware that woman has human rights.*

The research session shows that child marriage will no longer happened in this ward, if the elders remove the doctrines that undermine woman and a girl child.

The 2013 Constitution has a section of "The Children Act" (Chp 5.06) aims to provide for the establishment of children's courts, to make provision for the protection, welfare and supervision of children and juveniles. The child has the right to education, so the elders must not violate the rights of child through engaged them into early child marriage. The attainment of education to the tertiary level decrease child marriages as they were occupied with

education through parental support as their other right. The participants who are between the age of 13-20 want to attain with education even vocational skills.

They say:

*Can we be given a chance to go back to school with government aid so that we may be able to help ourselves and be granted opportunities to have technical studies that will help us to cater for our families.*

The other participant says:

*We need funds to start projects. This will enable us as woman to pay school fees and other daily needs and be recognised as able or responsible bearers*

The researcher sees that this exercise enlighten the minds of the people and they need projects in their community, which can sustained them for their survival and child marriage will be no more. The children has the right to health, so they must to be involved in early child marriage as their body cannot held the pressure which end up affect their mental, physical, emotional. Young girl must not be married cause of health complications during delivery because their body cannot hold pregnancy and stress which end up dead in the process of delivery. It is according to the constitution that everyone has the right to seek for medication so the is no use of holy water cause it cannot fight HIV/AIDS, STIs.

One of the participants (church elder) says:

*Even though we believe in Holy Spirit that it cures all our sicknesses, we would want to appreciate your teaching that we should visit clinic to get*

*stated for HIV and pregnancy women for safe delivery especially girl child. We would like to say we support the idea of “NO CHILD MARRIAGE.”*

The research was fruitful as the elders come to understand the human rights, which shows that child marriage is no more in Marange church in Masvingo ward 18.

#### **4.5 Marange Apostolic Church undermine community development**

Marange Apostolic Church undermine community development due to the school drop outs , which shows that they lack education in their society and no education mean no knowledge no right cause illiteracy. Findings shows that 30/38 participants were not aware that the church undermining community development. The community has been affected also due to the doctrine of the sect.

The other issue was on undermining community development. The researcher presents the story as on Marange church undermine community by forcing children into marriage rather than into education. The majority of young girls drop school after they reach grade 6 and 7. It is horrible for a child to start a family at a tender age.

The participant says:

*It is painful to live home at a tender age so as school and childhood friends. In my opinion old customs must be revised especially those that promote early marriages. Parents should consider the future of their children before making life big decision*

The church elder say “the doctrine is passed from generation to generation, from grandmother to mother to daughter, daughter to her child respectively.” The elders promised to shutter the doctrine and build the new community not the backward one. The sustainability of the community needs the new generation with no discrimination

because other villagers did not want their child to associate with Marange member as they afraid that their children will be brain manipulated.

One the participant says:

*I do not allow my children to play with those from Marange because I fear that they will brain wash my children.*

Marange practise of early marriages hinders the community development as the future generation corrupted their minds end up into marriage rather than education.

#### **4.6 Strategies to end child marriage in your area**

The participants give their strategies to end child marriage in their area.

##### **4.6.1 Educate and mobilise parents and community members**

Provision of educate and mobilise parents and community members who decide when and whom girls will marry in order to change social norms relating to expectations of girls and marriage prospects. The idea of mobilising parents and community is on the delaying of young girls to be married.

##### **4.6.2 Provision of education**

The community need to be educated about child marriage to curb issue. Empowerment also comes in as they taught about their rights, to develop skills to support their own life and opportunities to connect with their peers and support one another. They need primary, secondary and tertiary education so that they can be well educated in everything. Their dreams are big so they education to improve their chances of access to employment to support themselves and their families.

##### **4.6.3 Awareness campaign**

Advocacy also needed to end child marriage, it consist of awareness campaign, which educate about child marriage with its effects on young girls. The community need the

campaign because there are people who are not present and those who listen to the sponsor of the campaign rather than them.

#### **4.6.4 Provision of projects**

The community need projects for their sustainability and it keep them busy with business mind. Projects occupy them rather than occupied with marriage staff, which ends child marriage.

#### **4.7 Chapter summary**

The chapter concentrated on presentation and analysing collected data. The data was presented by make use of tables and descriptive analysis. Some of the information presented are highlighting the respondent's views in this chapter.

## **Chapter 5**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

The chapter present a summary of the research findings that were highlighted in the previous chapter. It give a conclusion based on the research findings of this study that is linked to the aim and objectives of the study. Recommendations where made basing on the child marriages that begin practised with Marange Apostolic Church in Masvingo central rural ward 18 being the case study.

#### **5.2 Summary**

The study focused on the influence of religion in promoting child marriage. It used Masvingo central rural ward 18 as the case study and was arranged into four different parts.

##### **5.2.1 Chapter 1**

The chapter focused on the background, objectives, aim, significance, statement of the problem of the study. It emphasised more on the influence of religion in promoting child marriage. The chapter managed to show that girl child is more vulnerable in the early child marriage as well as their rights are being undermined with the Marange Apostolic Church.

##### **5.2.2. Chapter 2**

The chapter views at previous literature and the theoretic framework. Religion and women are one as they are more vulnerable in the society like in health, education, feasibility. The researcher suggests using the theory of change as a way of promoting or advocating for girl child. Theory of change is on the prevention of child marriages as well as its mitigation or the provision of support to girls who are already married and those who are not yet into marriage. The theory of change came up with the services that end the barrier between child marriage and religion. The solutions are as follows increase access to safe, quality formal and non-

formal education for girls and health services for adolescent girls married and unmarried on the protocols on identifying the warning signs and addressing the risks of child marriage, awareness programmes on preventing and mitigate risk of child marriage. To implement effective laws and policies as the government must develop supportive policy frameworks with adequate resourcing across Ministries to increase educational, economic and social opportunities for girls at risk of child marriage and married girls.

### **5.2.3 Chapter 3**

Chapter three looked at the research methodology. The research endores the quality that was made successful through interviews. It used the case study approach which helped the researcher to purposively select respondents for the sake of the study. This allowed the researcher to interact with the respondents in the situation and got first-hand information whilst representing the larger population. It also looked at the ethical issues involved in the research such as confidentiality, least harm and informed consent.

### **5.2.4 Chapter 4**

Chapter four looked at data presentation, analysis, interpretation and discussion of findings. This was done in line with the objectives which were highlighted in chapter one. The first objective is to analyse the historical background and origins of apostolic sects as a way of tracing were the issue of child marriage started. The second objective is on to discuss the influence of religion on how it promote child marriages it was begin answered after the background as of why religion promote child marriages as they follow their doctrine. The third objective is on to suggest possible strategies to reduce the influence of religion on promoting child marriage in order to decrease cases of child marriage.

### **5.3 Conclusion**

The research's main thrust was to understand the concept of child marriage in Masvingo central ward 18. The research over's the background of the early child marriage in Zimbabwe from the pre-colonial period up to the post -colonial period. Marange's teachings or doctrines corrupt the minds of children as they were taught about marriage on a tender age and that is how they promote early child marriages. The culture-traditional origin of Zimbabwe has something to do with early child marriages and the Marange sect now practises it.

The government of Zimbabwe come up with laws that will help to decrease the cases of early child marriages. Zimbabwe constitution kept amending laws from the 1917 laws that were amended through act number 6 of 1964 then 1997. These laws were amended in order to protect children's rights for those who were caged victims of child pledging and forced marriages. The marriage act argues that only person who reaches 18 and above can be allowed to enter into marriage with free and full consent. It can be noted that in this research Marange Apostolic Sect go against the Zimbabwean Constitution as they violate child rights through engaging them into early child marriage.

The research also shows the effect of polygamy as it results with diseases like HIV/AIDS, STI which will undermine the living of a girl child. Young girls are prone to these diseases as they lack knowledge about prevention of diseases, as they know holy water, which is not useful to these diseases. They also lack the knowhow of handling marriage, which end up exposed to gender based violence. The Marange sects are backward as they are not involved in a modernisation world, for instance they are illiteracy cause of lacking education, as they do not value it. Marange members has high drop out from school to become married as they reach puberty. Illiteracy results in lacking decision-making, their rights as women as young girls even those men lack knowledge about laws in order to stop violating human rights. It

can be argued that Marange Apostolic Church will not allow the attainment of further education to a girl child, as they need to be engaged into marriage before they lose their virginity as they value it.

Marange women lack empowerment, which result in male dominance, which made them prone to gender based violence. The doctrine of Marange taught women to be submissive to their husbands, made them voiceless because husbands have taken all the power. The research also indicates that church's marriage practice hinders community development. It hinders through violating the future generation as they engaged them into marriage at a tender age. The Marange sect corrupt the mindset of the child as they mainly focus on marriage rather than education and these children also corrupt other children by telling them about the virginity test, marriage which, hinders community development.

### **5.5 Recommendations**

The government should re-introduce Adult Education particularly for the parents so that they realise the importance of observing rights for the girl-child for this practice of child marriages to stop. It can be difficult to educate the community because lot of people are illiterate because 70% are mostly like not even attend school. Community workshops and adult education lessons must involves pictorials for those who are not able to read for better understanding of the agenda.

The other issue is on empowering women through advocacy as a way of enlighten them with the knowledge. It could be done through awareness campaign as was once done in 2015 by Vharazipi and group (Zimbabwean artist). The awareness campaign was on reducing child marriages and Plan International was the sponsor of the campaign. Non- Government Organisations must work together to end child marriages as they provide projects in the community.

There is need to harmonize marriage laws in order to protect or empower women through their own rights as they treated unfairly in the society so the need of uniformity in legislation. Customary Marriage Act should provide the minimum age of marriage so as to decrease child marriages to young girls. The laws also help the young girls to fulfil their dreams as well as community development. Advocacy through awareness campaign on culture, customs and traditions are also needed in the community. Human rights norms are needed to uphold as it help to reinforce the aspects of culture and tradition, undermining those that contribute to violence against women and infringement of their human rights such as child marriages.

Recovery and social reintegration services should be provided for all girl child victims of early child marriage to enable them to regain their damaged ego for continued sustenance of life. This recovery involves counselling to rebuild the child. The community leaders, traditional leaders and religious groups must be equipped with information and skills on how to eliminate the practice of girl-child marriage. Provision of knowledge to these old leaders will help the sustainability of girl child.

## **5.6 Summary**

The chapter gave a brief summary of the main purpose of the research through highlighting what chapter one to four looked at. These chapters highlight the limitations, recommendations to the implementers and the community are highlighted in this chapter.

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7. Do you support the view that Marange sect undermines the rights of a girl child?

Agree

Disagree

If you agree why

.....  
.....  
.....

8. Community development was undermined with the Marange practise.

True

False

If it's true, how

.....  
.....

What are your strategies to end child marriages in your area?

.....  
.....  
.....  
.....

### Section B

#### Interview guide for leaders

1. How long have you been in the church?
2. What has been your experience on the doctrine of the church?
3. What is your argument about child marriage in your church?
4. How your holy water does heal than medical treatment?
5. From your own point of view is it good/ wise to marry off young girls.
6. Does the doctrine undermine young girls or not?

7. From your own point of view, does the church undermine community growth/development?
8. Are you aware of the Zimbabwean constitution on rights of women and children?

#### **Interview guide for men**

1. How long have you been in the church?
2. What is your idea about marring off young girls?
3. Is your church doctrine undermining women and girl's rights?
4. How do you feel to marry off your daughter at a tender age?
5. Does your doctrine undermine community development?
6. Are you aware of the Zimbabwean constitution on rights of women and children?

#### **Interview guide for women**

1. How long have you been in the church?
2. What is your experience towards church's doctrine/teachings?
3. How long have you been married and what has been your experience of raising children?
4. How do you feel in marring off your child?
5. Is it useful to have clinics in your area?
6. From your own point of view is your doctrine undermine your rights?
7. Are you aware of the constitution of Zimbabwe on how it addresses human rights?
8. Is the church bringing development in your area, what is your take?

#### **Interview guide for young girls**

1. How long have you been in the church?
2. What is your experience towards the doctrine of the church?
3. Who come up with the idea of marriage and how do you feel about it?
4. Is the church undermining your dreams, in what way?

### **Interview guide for Organisations**

1. What is the name of your organisation?
2. What is your area of your coverage?
3. What do you think about religion as the driver of child marriage?
4. Is there any awareness campaign, advocacy towards child marriage in the area?
5. From your own point of view what are the teachings need to be done towards this area?