

**STRATEGIES FOR HOLISTIC HEALTH SUPPORT OF MEN IN POLYGYNOUS
RELATIONSHIPS**

By

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DEDICATION

I dedicate this thesis to my family, my beloved wife Mogalagadi, my daughter Mmakoko and my son Tiišetšo. We travelled the journey together, the roles they played in this study are equally important. We managed to keep the family together through the hard times.

DECLARATION

Student number: **32474741**

I declare that the **Strategies for holistic health support of men in polygynous relationships** is the product of my own work and all the sources referenced in this work have been fully acknowledged as per university requirements. This is the first submission to the university and it was never submitted to any other tertiary institution before.



Thuledi Makua

February 2014

Date

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ABSTRACT

The study has two separate but related aims, which are to explore the social and health experiences of men who are in polygynous relationships and to develop holistic health and social strategies to support men who are in polygynous relationships.

Objectives of the study were to identify the different permutations of polygynous relationships that related to health and social issues; to clarify the social status of men who are in polygynous relationship; to explore and describe the health experiences of men in polygynous relationship; to explore and describe the social experiences of men in polygynous relationship; to explore the spiritual experiences of men who are in a polygynous relationship; to describe and to generate holistic strategies to support men who are in a polygynous relationships.

Method: In this study, the researcher used descriptive and interpretive phenomenological processes to develop a range of holistic strategies to support men who were in polygynous relationships. The researcher described the experiences and developed interpretations based on the lived experiences that the men reported.

Findings: Polygyny remains the reality within the Bapedi tribe in Sekhukhune area. The practice of polygyny is not only for the affluent as indicated in most literature but is also practiced as a corrective strategy for families who are experiencing marital problems. Polygyny is not viewed as abusive to the women and children but rather beneficial to the women. It helps to reduce the risks of the development of cervical cancer that is predisposed by frequency of sexual intercourse. Polygyny promotes the morals within the communities, as children grow up within the two parents' environment as opposed

to the rising numbers of single parent families. Polygyny practice in the Sekhukhune areas is a voluntary choice and not a forced marital arrangement.

Conclusions and recommendations: The researcher recommended policy guidance to support health practitioners with strategies to assist members of polygynous families in need of help. The policy also guides employers to recognise and to register the second or third wife as beneficiaries of the working husband.

DEFINITIONS OF KEY CONCEPTS

Adultery is engaging in sexual intercourse with another person at a time when he/she has a living spouse, or the other person has a living spouse (Bailey & Kaufman, 2010:82).

A **concubine** is generally a woman in an on-going, matrimonial-like relationship with a man, whom she cannot marry for whatever reason. The reason may be because she is of lower social rank than the man or because the man is already married.

Marriage is the foundation whereby the man and a woman intimately live together within the bonds of wedlock (Strong, De Vault & Cohen 2010:120)

Monogamy is a marriage consisting of only two parties (Bailey & Kaufman, 2010:7-9).

Polyamory is the practice, desire, or acceptance of having more than one intimate relationship at a time with the knowledge and consent of everyone involved (Bailey & Kaufman, 2010:172).

Polyandry refers to a form of sexual union, in which a woman is married to two or more husbands at the same time (Bailey & Kaufman, 2010:169).

Polygyny is the practice where an individual makes him/herself available for two or more spouses to mate within a marriage union. It can be practiced as polygyny (one man having more than one wife), or as polyandry (one woman having more than one husband) (Strong, De Vault & Cohen 2010:98).

Promiscuity denotes sex with relatively many partners.

Serial monogamy described as a societal mating practice in which men or women marry another partner sequentially (Mulder, 2009:131)

OPERATIONAL DEFINITIONS

Adultery is engaging in sexual intercourse with another person at a time when he/she has a living spouse, or the other person has a surviving spouse (Bailey & Kaufman, 2010:82). For the purpose of this study adultery refers to a married person having sexual intercourse with another person outside the marriage.

A **concubine** is generally a woman in an on-going, matrimonial-like relationship with a man, whom she cannot marry for any reason. The reason may be because she is of lower social rank than the man or because the man is already married. For this study concubine refers to a woman who is customarily taken care of by a married man outside the marriage.

Marriage is the institution whereby the man and a woman or women intimately live together within the bonds of wedlock (Strong, De Vault & Cohen 2010:120). Marriage in this study refers to the sexual union of a man and a woman within the customary or civil bonds of matrimony.

Monogamy is a marriage consisting of only two parties (Bailey & Kaufman, 2010:7-9).

Monogamy in this study refers to one man married to one woman at a time.

Polygyny is the practice where a person is making him/herself available for two or more spouses to mate within a marriage union. It can be practiced as polyandry or as polygyny (Strong, De Vault & Cohen 2010:98):

Polyandry refers to a form of sexual union, in which a woman is married to two or more husbands at a time (Bailey & Kaufman, 2010:169). Polyandry in this study refers to a woman marrying more than one man as a customary practice not common in Africa.

Polygyny refers to a form of sexual union, in which a man is married to two or more wives at a time (Timaeus & Reynar 1998:131) and can either be interventive or affluent polygyny.

Interventive polygyny is the type of African marriage which is being practiced to save a marriage which is having problems such as being childless, constant conflicts between husband and wife, or/and failure to have a male child in the family (Nwoye 2007:383). For this study Interventive polygyny refers to African customary marriage where a man and his wife agree to marry another woman whenever they are having family problems as an agreed alternative to divorce.

Affluent polygyny is a practice of marriage where a man marries several wives because he feels he has enough resources to do so (Nwoye 2007:383). For this study affluent polygyny refers to a marriage where a man marries more than one wife not with the purpose of solving the marital problems but just because he has enough money or needs to satisfy a sexual lust.

ORGANISATION AND STRUCTURE OF THE STUDY

Chapter 1: Overview of the study

Chapter one provides the overview of the study that includes the introduction, and background of the study, research purpose, methodology and objectives.

Chapter 2: Literature review

Chapter two covers the literature review of the study, sources of literature related to the key concepts of the study, which are polygyny, strategy, and holistic health. The chapter includes the identification of the knowledge gap in the literature relating to the key concepts of the study

Chapter 3: Research methodology and data collection approaches

The qualitative methodological presentation of the study is outlined in this chapter.

Chapter 4: Data presentation, data analysis and interpretation

The presentation, analysis and the interpretation of the study results were covered in this chapter. An analysis template was developed for clear analysis of the data.

Chapter 5: Holistic health strategies framework

After data analysis in chapter 4, chapter 5 developed the strategies framework to support men in polygyny.

Chapter 6:

Conclusion and recommendations

The chapter concludes the study with a summation of the thesis. The final chapter provides a discussive overview of each of the chapters, limitations of the study, findings, and recommendations for further studies.

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CHAPTER ONE

OVERVIEW OF THE PROJECT

1.1 INTRODUCTION

Holistic health is an approach that incorporates physical, emotional, mental and spiritual dimensions of an individual. The approach does not treat the physical, mental and religious orientation as separate entities but as one system. The holistic health strategies needed to be developed to support those who were in need of them such as couples in polygynous relationships. Human beings, as social beings benefit from health support due to their sexual interactions.

Human beings as social beings interact in many ways sexually. These interactions involve legal and illegal relationships, socially acceptable and socially unacceptable, culturally accepted and culturally unacceptable relationships. Adult human beings form intimate relationships (Coltrane & Collins 2001:286) that may result in monogamy, polygamy (polygyny and polyandry) or casual relationships such as adultery, concubines, mistresses and so on (Coltrane & Collins 2001:291 & 307).

Male and female beings need to be in a close personal association of belonging together, whether in an intimate or casual relationship. The choice of the type of relationship is not associated to any gender, as it is seen as just a human factor (Strong, De Vault & Cohen 2010:89). It is the different cultures and customs in the world that orientates relationships along the lines of gender. Whether men or women choose an intimate or casual relationship, the concern for men and women's health remains the same.

The experiences that these human beings have or even share, determines their type of association. The intention of this study is to explore those health and social experiences and develop the health strategies that will contribute to their healthy lifestyle.

African Polygyny is subdivided into affluent and interventive polygyny (Nwoye 2007:383). Affluent polygyny is the practice of marriage where a man marries because he feels he has enough resources to do so (Bailey & Kaufman 2010:16). Interventive polygyny is being practiced where marriages are experiencing problems such as childlessness, constant husband and wife conflicts, and the failure to have a male child in the family. Polygyny originated as the interventive measure in African marriages not as the demonstration of wealth as propagated by the West (Nwoye 2007:383). The family that experiences distress due to the above social stressors were, either through the intervention of the husband's or wife's in-laws or the husband and wife themselves, encouraged to introduce a second or third wife into the family with the hope that the stresses would then be minimised. As divorce is a taboo in African culture, and instead of the couple separating, interventive polygyny is being seen as the preferential route (Nwoye 2007:389). It has been seen in the African customary practices that children too do not benefit from the divorce of their parents but rather from interventive polygyny. The African traditional society does not see polygyny as simply a means to satisfy a man's sexual lust but as a solution that satisfies the man, the wives, and their children (Nwoye 2007:385).

Even though men do not practice polygyny, they frequently engage in concubinage, adultery and having a number of mistresses (Coltrane & Collins 2001:307-311), which becomes a concern for their social being. In the study conducted in Ga-Rankuwa by Makua and Wright (2008:58), 15% of married men have indicated that in the past five years they had more than five extra marital affairs. The South African Customary law,

like the origins of interventive polygyny, has clauses that intend to stabilise the polygynous family. In South Africa, Benin, Chad, Burkina Faso, Congo-Brazzaville and other African countries, a man engages in polygyny under legal guidance. In these African governments, men are allowed to marry as many wives as they can support (Korotayev 2004:58). According to Korotayev and Bondarenko (2000:55) *Communal democracy in Africa is shown to be significantly and negatively correlated with polygyny*. The current traditional form permits men to have one wife but men are technically monogamous but *de facto* polygynous. African cultural marriage provides standards of evaluation: what is good and what is evil. What is regarded as legitimate or illegitimate is rooted in criteria provided by culture (Nwoye 2007:389). Some Africans see polygyny as an aspect of a needed paradigm shift, where Africans revisit their traditional practices that have worked for centuries.

1.2 BACKGROUND TO THE RESEARCH PROBLEM

Monogamy being as old as polygyny itself was propagated as the only type of marriage over polygyny by the colonisers. Even though polygyny is one of the oldest types of marriage, it is regarded by the “*civilised*” as an ancient practice that needs to be discarded (Ras 2010:109-110). Criticism of polygyny stems from the poor health status members of the polygyny household encounter (Slonim-Nevo & Al-Krenawi 2006:281). Polygyny is common amongst the African and Islamic nations. It is form of polygamy opposite to polyandry. Polygyny is the practice of a man having married to more than one wife at the same time: it is a form of polygyny opposite to polyandry. Polyandry is the practice of a woman being married to more than one husband at the same time: it is a form of polygyny. Polygyny has being practiced in most cultures throughout history. It was accepted in ancient Hebrew, classical China, and many traditional Native--

American, African and Polynesian cultures (Al-Krenawi, Graham & Ben-Shimol-Jacobsen 2006:52-54).

South Africa has a Recognition of customary Marriages Act, 120, 1998 that permits its citizens to be in polygynous relationships, and it is one of the few African countries where polygyny can be practiced within the confines of the law. South Africa's acceptance of polygynous relationships is cemented more publicly by the fact that the most chiefs are publicly acknowledged polygamist. This has been cited as a public affirmation of the fact that this practice continues to be commonplace within traditional contexts (South Africa 1998:4). Of the 170 826 marriages in South Africa in 2010, monogamy as practiced mostly by Whites has a divorce rate of 30.5% (6 995) and Africans, as those who practice polygyny, has a divorce rate of 35.6% (8 169). Out of 22 936, 3%, (766) were divorcing for the third time or more. On average, 13% of 170 826 marriages ended in divorce (Stats 2010:31). Even though men do not practice polygyny, the frequent engagement in concubinage, adultery and the number of mistresses becomes a concern for their own social being (Coltrane & Collins 2001:307-311). With couples exiting from monogamous relationships at such high numbers, it is not easy to say experiences in polygyny are different. With this type of statistical view, the experiences of men in polygynous relationships may not be very different from those in monogamous relationships, since evidence from previous studies does not specify the type of marriage divorce stems from. Figure 1.2 below offers an overview of countries with the highest prevalence of polygynous relationships.

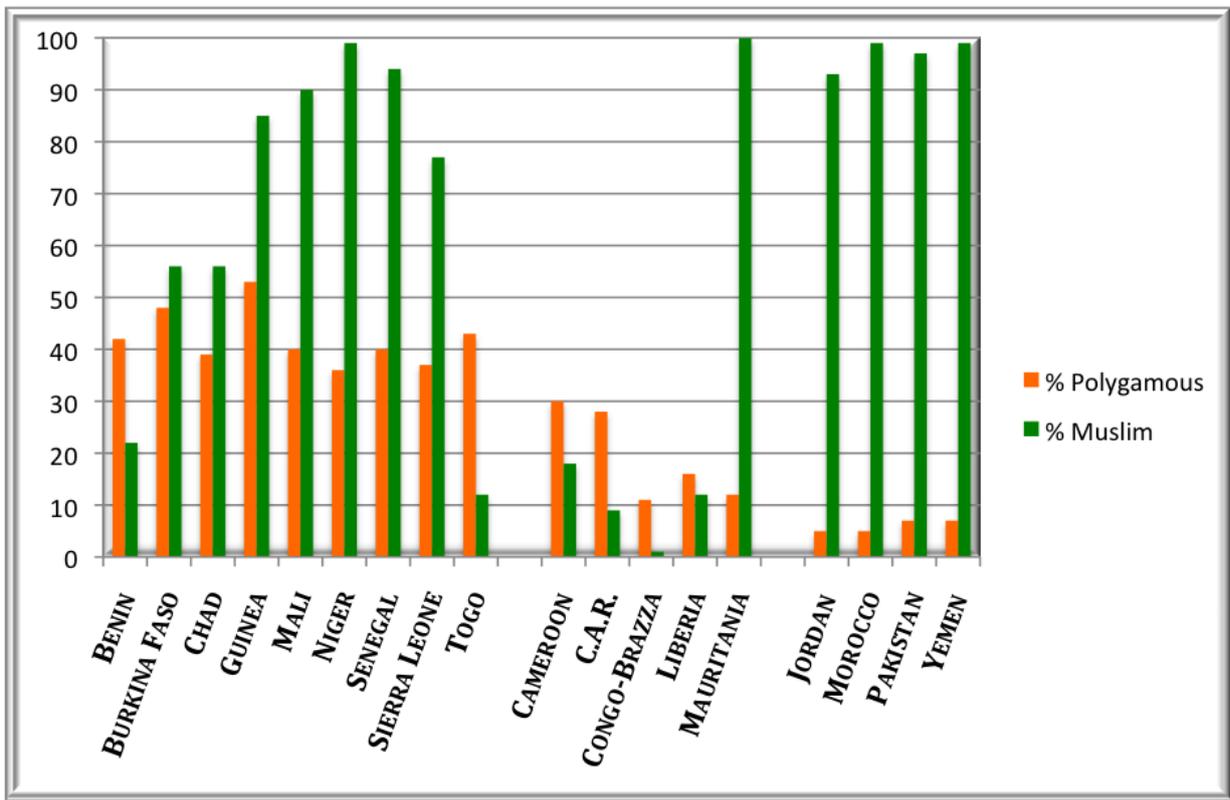


Figure 1.1 Polygyny rate

Source: <http://www.measuredhs.com>

Primarily, studies have focused exclusively on women’s health and not on men’s health. It is important for men to be involved in the health of their families, since studies have shown that polygyny is associated with increased mental illness among women and children (Al-Krenawi & Slonim-Nevo 2008:746). In African culture, it is the head of the family who takes the lead in protecting the family; this includes the health issues of the family. According to Al-Krenawi & Slonim-Nevo (2008:746) children and women in polygynous households tend to suffer from poor mental health. No research has been carried out to study the mental health of the men. Polygyny is being practiced formally

and informally in many parts of the world, yet no study has been conducted to develop health strategies, which will assist polygynous men to lead loved ones out of ill health.

1.3 STATEMENT OF THE RESEARCH PROBLEM

Nine percent (9%) of the one thousand men (n=1000) interviewed in the study conducted in Ga Rankuwa, South Africa, 2008, confessed that they had engaged in ten or more extra marital affairs in a period of five years. It is alarming that these men, though not legally in a polygynous relationship, still engage in relationships with multiple partners. According to Atkins, Baucom and Jacobson (2001:739), polygynous relationships are blamed for poor sexual health but in spite of that, the practice continues and the study hopes to focus on understanding the health and social experiences of those in polygynous relationships. This study intends to explore both the health and social experiences that men in polygynous relationships have (Censors 2010:6). Although polygyny itself is not prohibited under international and South African human rights law, it highlights concerns when considering the general wellbeing of men. Some men to avoid committing adultery legalise their intimate relationships outside marriage by using polygyny. Men who prefer not to legalise their extramarital relationships, due to the constitutional laws of their countries, or religious beliefs (Hinks & Davies 2008:888-904), engage in promiscuity or adultery or even join the lifestyle of serial monogamy. Promiscuity in males is seen, in some cultures, as an affirmation of masculinity and female promiscuity as a sign of emotional instability and loose morals (Atkins, Baucom & Jacobson 2001:735-49). Some African and Muslim countries deal with promiscuity by legalising polygyny. The male or female who is not polygynous but who participates in extramarital relationships poses the same threats to the partner as a member of a polygynous family or monogamous family (Mulaudzi 2007:35). There is still

a vacuum in a corpus of existing knowledge with regard to polygyny as many studies only look at men as perpetrators rather than as individuals who may themselves have health worries that warrant understanding by health and social care practitioners. There is still also a vacuum in existing knowledge with regard to studies that develop strategies to support men in polygyny.

1.4 RESEARCH PURPOSE

The study has two separate but related aims as indicated below:

- To explore the social and health experiences of men who are in polygynous relationships.
- To develop holistic health and social strategies to support men who are in polygynous relationships.

1.5 RESEARCH OBJECTIVES

1.5.1 To identify the different permutations of polygynous relationships that relate to health and social issues.

1.5.2 To explore and describe the health experiences of men in polygynous relationships.

1.5.3 To explore and describe the social experiences of men in polygynous relationships.

1.5.4 To explore the spiritual experiences of men who are in a polygynous relationships.

1.5.5 To develop holistic strategies to support men who are in a polygynous relationships.

1.5.6 To describe the holistic strategies to support men who are in a polygynous relationships.

1.6 SIGNIFICANCE AND RELEVANCE OF THE STUDY

The gap identified by this study is the development of holistic strategies to support polygynous men. This study intends to contribute to the body of knowledge by closing the gap in knowledge. Literature reviews have revealed that no study before was conducted to develop holistic health strategies of polygynous men. The development of the model to support men in polygyny was answered by naturalistic questions and inductive analysis of the data, which forms part of the characteristics of this study. This study, being paradigmatically naturalistic, brings together the research processes and research techniques that lead to the closure of the gap in knowledge.

1.6.1 Significance for Legislation/Policy

In South Africa, polygyny is legal through the Recognition of Customary Marriage Act, 1998. This study was designed to develop holistic health strategies to support men in polygynous relationships, with the purpose of contributing to the reviewing and amendment of this Act. The recurrence of infectious diseases such as HIV/AIDS in the country is a problem that the study intends to address. Various studies have been conducted and have shown the gap in knowledge with regard to holistic strategies to support men who choose to be in polygynous relationships. As with other models, this

framework is intended to guide the policy makers, health professionals as well as the participants in polygyny.

1.6.2 Significance for Practice

Some authors suggest that HIV is being spread by polygyny (Jacubowski 2008:253; Kelly 2006:132), whilst others report that women in polygyny suffer from low self-esteem (Al-Krenawi & Slonim-Nevo 2008). The researcher in this study intended to develop holistic health strategies that would assist in guiding men and the health services on how to manage members of polygynous marriages.

The guide would assist health practitioners in health settings in skills such as history taking from the polygynists and their family members and family structure orientated intervention. With family structure orientated intervention, the researcher refers to the intervention that would be specific to the family, As there are no two similar polygyny families, each family member would need a different intervention from the other.

It would be of assistance if the policy guided the health professionals in the development of protocols on how to manage and educate the polygynist in need of help. The protocol would contain strategies such as, how to manage stress in large families. Since stress is one of the common factors in aggressive behaviour in men, it needs to be identified early and managed appropriately.

Previous studies on polygyny identified mental health problems in women in polygynous marriages but did not develop strategies to prevent such challenges. This study intends to develop holistic strategies to empower men on how to prevent health problems amongst their wives. An empowered polygynist would not be aggressive when faced

with challenges in the family, as it would be understood that aggression could manifest itself as mental illness in the wives.

1.6.3 Significance in the context of Social issues

The contribution of this study is not only to policy makers, health services and scholarly literature. It is also intended to influence the lived experiences of members of the polygynous community. as studied before by (Al-Krenawi & Slonim-Nevo 2008), who found that “children from polygynous families reported more mental health and social difficulties as well as poorer school achievement and poorer relationships with their fathers than their counterparts from monogamous families did.” In another study, Al-Krenawi and Slonim-Nevo (2008:178), reported, “men with polygynous families have more psychological problems than men from monogamous families.” The researcher in this study believes that the study was valuable to those who are polygynous. It is valuable in the sense that it brings about a new approach, which has never been studied before. Previous studies listed many problems associated with polygyny that caused harm to women and children, however none of them proposed strategies to solve those problems. In this study, the researcher believes that support to polygynists, which other authors missed in their studies, would harmonise the relationships between children and their fathers. The relationships between the husband, wives and children would be harmonised when support offered to the men could empower them with the skills necessary in order for them to manage their large families. This study intended to support men in polygyny and not criticise them. It is the only study ever conducted in support of the polygynist. The study intended to remove the stigma of polygyny. This first and only study saw polygyny as a type of institution still chosen amongst the African people. In recognition of that human right, the researcher became the first to develop

strategies to support men who are practicing polygyny and to stabilise the social issues related to polygyny. Social issues such as women being forced into polygyny, women in polygyny being uneducated, poverty forcing women into polygyny, men in polygyny being addicted to sex and so forth, will be addressed. This is what makes this study unique from previous ones.

1.6.4 Identification of a gap in knowledge

The literature available had explored the hardships that polygyny brings about in the lives of women, but did little to study the strategies to support men. In doing so, the women who chose to be in this type of relationship, would also benefit. After the changes in the country's legislation to recognise polygynous marriages, the researcher reviewed literature with the purpose of discovering the studies that had developed strategies to support polygynous relationships. The reviewed literature on polygynous marriages showed an absence of strategies that supported men and women in these relationships. Kelly (2006:58) stated that polygyny violates women's human rights and undermines their sexual and reproductive health. Based on this author, together with other researchers before and after as in Figure 1.1, they limited their studies to the disadvantages that existed rather than support strategies that could lead to the existence of more advantages. These are the credible studies that the researcher found, informative on the part of the women but falling short of how to support those who chose to be in this type of marriage. The researcher concurred with the author that stated that women have human rights that need to be respected. Women have the right to choose to engage in any type of relationship within the constitutional guidelines of their countries. The women who choose to be in a polygynous relationship need to be protected; this can be achieved by giving support to their husbands in order that they

not violate their right of choice. Failure to allow women to exercise their right to choose would be an oversight by any study. It requires attention, as this study intends to show. Failure to allow women to exercise their right of choice can be viewed as abuse just as polygyny itself is viewed. The gap in knowledge was not only demonstrated by not observing women's rights of choice, but also a failure not to observe the men's right to holistic support. The previous studies created a gap by protecting only the women and children and ignoring the empowerment of men. It is God's creation that a woman needs a man to have children. It is by law of nature that a child needs a mother and a father in order to be nurtured. The healthier relationships between the three members of polygyny would be determined by the support given to them all, including the man as the head of the family. Failure to support the men in polygyny is the knowledge gap that this study has identified.

To bridge the gap identified in these authors' studies, the researcher conducted the research on a much forgotten about group that has valid health needs, which policy makers need to be made aware of. The men in polygyny appear to be a forgotten group in these authors' studies. The study guides the policy makers on holistic health strategies to be followed to protect the group that has been blamed for higher than expected rates of STD's in their partners and fail to understand the fact that the male aspect may offer inroads into helping address the high STD rates. This study is different from previous studies in the sense that previously no one developed any holistic strategies to support men in polygyny.

Figure 1.2 illustrates some of the authors whose studies discovered that polygyny causes hardships to women, but who failed to develop strategies to support men in polygyny to minimise the problems found in their studies.

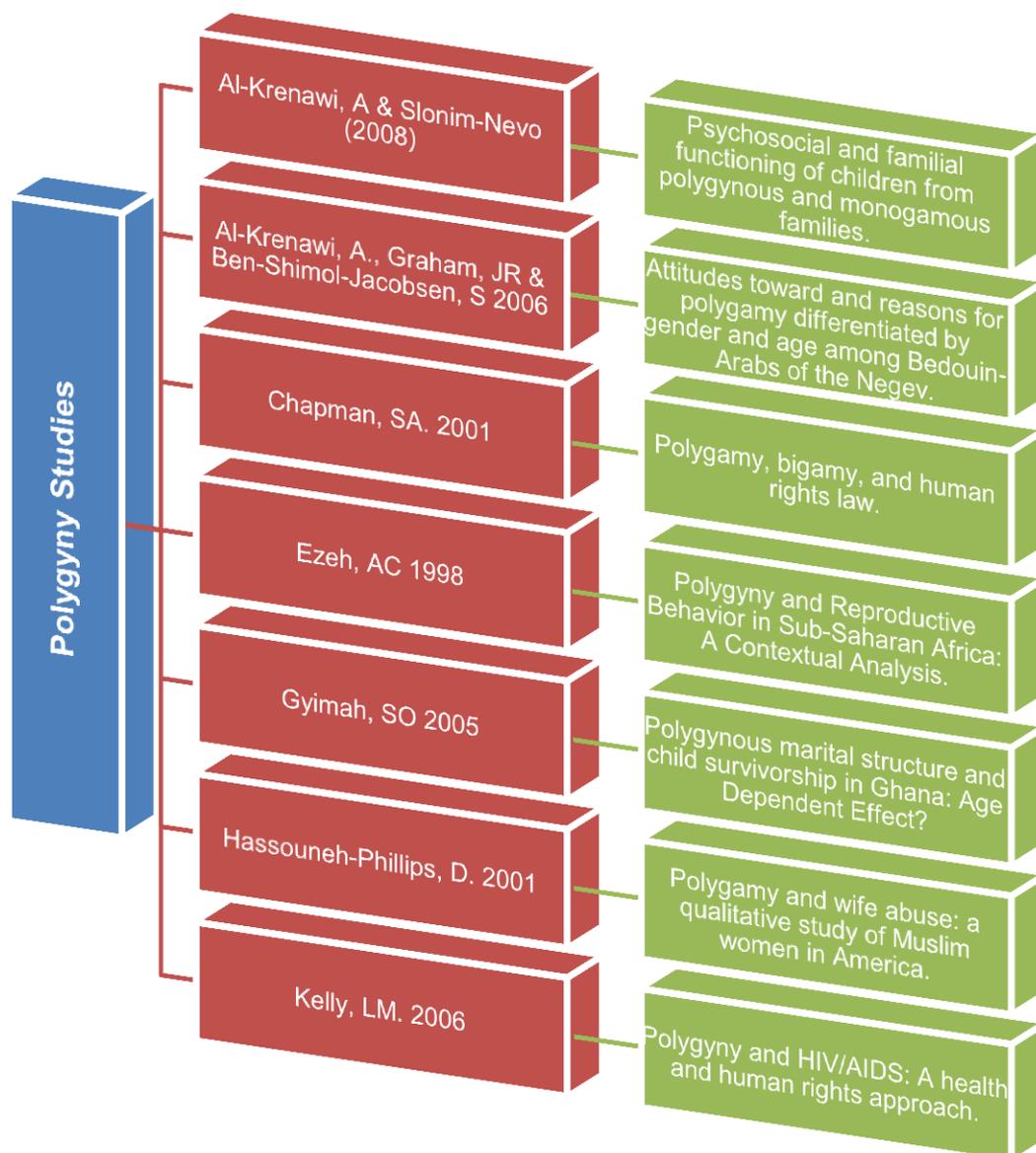


Figure 1.2 Authors who missed to study support to men in polygyny in South Africa.

1.7 HOLISTIC HEALTH STRATEGIES FRAMEWORK

This study, being the first of its kind, intends to develop strategies to support men in polygyny. No holistic health strategies to support men in polygyny have been developed before. The researcher developed a framework to guide the design and delivery of holistic health strategies. The framework provides the basis for the interaction of these

strategies, as they contribute to the support of the men in polygyny and empowerment of the health practitioners.

The researcher used the Family System Theory for the sole purpose of comparison and guide only. As no study, that developed the holistic health strategies to support men in polygyny exists, there is no specific theory related to support to men in polygyny.

As Strong, De Vault and Cohen (2010:49) mentioned, “theories alone will not give us the kind of understanding we want about relationships and families.” Based on this description of the use of theory, the researcher decided not to use theory but rather develop a framework for these strategies.

For this study, the framework is described as the identification of the key concepts and the relationship between them that give logical structure and meaning to guide the development of the study. The purpose for this study’s framework is to provide a context for interpreting the study findings used to develop the strategies. Other reasons why the researcher did not use the theory included the fact that the researcher:

- Did not need a theoretical starting point of the research problem, as the study would be examining statements from the interviews and clustering them to form common themes to develop strategies.
- Did not need to establish a vision to which the problem is directed, as the researcher using phenomenology, allows the study to be given direction by the data that would be analysed inductively, focusing on allowing meanings to emerge from the interviews.
- Did not intend to predict and control the study situation as the study had a naturalistic paradigm and it was unfolding the natural environment.
- Did not intend to test any theory.

The framework consisted of three interdependent, interrelated, and interacting strategies, which the researcher viewed as essential contexts for the shaping of holistic health support to men in polygyny.

1.8 RESEARCH DESIGN AND METHODOLOGY

Liamputtong (2010:303) describes a research design as “*the logical and systematic planning and directing of a piece of research.*” In this study of a phenomenological design, that is, qualitative, descriptive and contextual will be used. The intention of this study is to explore and describe the experiences of the men in polygynous relationships as a phenomenon of interest to the researcher. The qualitative design was used to describe the experiences of men involved in polygynous relationships or serial monogamy (Creswell 2009:146-147). In this study the researcher used descriptive phenomenology as an approach of choice. Descriptive phenomenological research focuses on describing and gathering an in-depth understanding of the phenomena within the naturalistic context and it is concerned with the processes within the social and cultural context (Giorgi 2009:397; Creswell et al, 2007:51; Denzin & Lincoln 2005:31; Willig 2008:52-56). The methodology in chapter three gives a full description of the research design of this study.

1.8.1 Descriptive Phenomenological design

Creswell (2009:236) and Giorgi (2009:397) describe phenomenology as the approach where the views of the participants are collected and describe what all the participants are collectively saying. In phenomenology, concentration is more on the participants' statements rather than on formulating the model. The basic purpose of phenomenology

is to explore the experiences that the participants have in a specific phenomenon (Willig 2009:52). In this study the researcher used phenomenology as descriptive and interpretive processes to develop the holistic strategies to support men who were in polygynous relationship. The researcher described the experiences and interpreted the meaning of the lived experiences that the men related.

1.9 DATA COLLECTION

1.9.1 The data collection instrument

As the study was paradigmatically naturalistic, the researcher collected data over a five-month period. The researcher developed the Guided Grand Tour question to interview the participants. The collected data was audio taped and later transcribed.

Leech (2002:667) describes the guided grand tour as an unstructured interview approach whereby the participant gives the actual verbal grand tour while the researcher identifies the atypical events and other phenomenon in the narrating. In this study the researcher used the following guided grand tour question: Tell me about your health and social experiences before and during your polygynous relationship?

1.9.2 Administering the data collection instrument

During the guided grand tour interview, the researcher conducted the naturalistic observations as part of its data collection. For the observation to be considered naturalistic, three criteria need to be observed: the phenomena must be natural; the environment must be natural and the behaviour must be natural. The interview was

audiotaped and saved according to dates and time. The information was saved in lockable folders for the purpose of confidentiality.

1.10 RESEARCH SETTING AND SAMPLING

1.10.1 Accessible sites

The fieldwork where the study was taking place was in the polygynous households amongst the people of Bapedi of the greater Sekhukhune district of the Limpopo province where men in polygynous relationships were comfortable enough to be interviewed. Negotiations to access such places were dependent on the nature of the place. The nature of the places, the researcher is referring to are places such as homes or any other places where the men were accessible.

1.10.2 Site sampling technique

The two types of sampling used were purposive sampling and snowball sampling. Purposive sampling is the selection of the participants according to their experiences based on preselected inclusion and exclusion criteria (Groenewald 2004:11; Flick 2009:122; Streubert & Carpenter 2001:29). Snowball sampling is asking the participants to name those that they thought might also participate in the interviews (Flick 2009:109; Groenewald 2004:12).

The researcher used purposive sampling to identify the participants within the exclusive and inclusive criteria and the researcher used snowballing after being referred by the other participants, but also observing the inclusion and exclusion criteria.

For this study the researcher selected married male participants who had experience regarding the phenomenon. This was done according to the inclusion and exclusion criteria (Flick 2009:109; Groenewald 2004:12).

1.10.3 Participant sample size

The sample size for this study was determined by data saturation of men over the age of 18 years and older. A maximum of 20 men in polygynous relationships were interviewed (Groenewald 2004:11; Flick 2009:122; Streubert & Carpenter 2011:29).

1.11 DATA ANALYSIS

According to Liamputtong, (2010:277) qualitative data analysis is a dynamic form of analysis of verbal and visual data that is oriented towards summarising the informational contents of that data.

Qualitative data analysis commenced from the beginning of the study.

Gathering data involved interpretation of it and therefore during interpretation process the analysis of the data took place (Streubert & Carpenter 2001:44; Groenewald 2004:17; Creswell 2009:183-184; Liamputtong, 2010:278). The early commencement of data analysis allowed repeated thinking about gathering data, and generated new strategies for the new data. The data was then coded. Coding, according to Charmaz, (2006:43) cited in Liamputtong, (2010:278), is *“the process of finding what the data are about.”* The date and time written against the data collected in the voice recorder and afterwards was transcribed verbatim. Description of the experiences was used to analyse the data in this study.

1.12 PARADIGM PERSPECTIVE OF THE STUDY

Qualitative research focuses on describing and gathering an in-depth understanding of the phenomena within the naturalistic context and it was concerned with the processes within the social and cultural context (Creswell et al 2007:51; Denzin & Lincoln 2005:31; Willig 2008:52-56).

O'Donoghue (2007:7-15) describes a paradigm as a set of assumptions of how science should be conducted. A paradigm is about the techniques or frameworks used as maps for scientific inquiry. Creswell (2007:19) and Guba and Lincoln (1994:107-108) define a paradigm as the fundamental belief that directs the actions to be taken when conducting an inquiry.

Storkerson (2010:85) describes a naturalistic paradigm as the “process through which the conscious body connects with its environment.” In this naturalistic study, the researcher used three naturalistic presumptions to connect with the environment:

- The study relied heavily on the researcher as the instrument.
- The researcher developed the methodological approach to guide the study.
- The researcher acquainted himself with the Sekhukhune District as the sample site.

In this study the naturalistic paradigm, as described by Tesch (1990:44 & 50), was used as the paradigm for this study.

1.13 TRUSTWORTHINESS

1.13.1 Credibility

Credibility refers to the truth-value of the study (Botman et al 2010:233). The credibility criterion involves establishing that the results of the qualitative research are credible from the perspective of the participant in the research (Polit & Beck 2006:332). From this perspective, the purpose of this study was to determine and understand the phenomena from the participant's experiences. Participant observation, as one data collection process in this study, improved the credibility of the study as the data was not only told but also observed. Chapter three discusses credibility in detail.

1.13.2 Dependability

Dependability emphasises the need for the researcher to account for the ever-changing context within which the study is taking place (Polit & Beck 2006:335). In this study, the researcher described the changes when they occurred. A clear description of the research setting and methods will allow the other researchers to test the dependability of the study. The supervisor was involved in the co-coding.

1.13.3 Confirmability

Confirmability refers to the degree the results could be corroborated by others using various strategies (Polit & Beck 2006:336; Streubert & Carpenter 2001:49). The researcher invited two senior colleagues in the department to recheck the data collected. After this study, one conducted a data audit to recheck the data analysed.

1.13.4 Transferability

Transferability refers to the degree to which the results of the qualitative research can be transferred to another context of the participant in the research (Polit & Beck 2006:336; Willig 2009:150-151). In this study, the participants' words were used as direct quotations from what they said and the thick interpretation of the data and the re-contextualisation of the results in the literature improved the transfer of the data to a larger population.

1.14 ETHICAL CONSIDERATIONS

The participants were informed of the aims of the study and their rights of participation in it. The participants had a right to terminate the interview if they feel uncomfortable; they had a right to ask questions where they do not understand. After the information leaflet was read and accepted, the men were given a consent form to sign.

Research ethics stipulates that the researcher should not misuse any of the information discovered, and there should be a certain moral responsibility maintained towards the participants, this was adhered to (Streubert & Carpenter 2001:61; Tolich 2008:102). After the participants signed the consent form, the researcher protected the rights of participants in the study as well as their privacy and sensitivity. The participants were allowed to participate voluntarily in the research (Flick 2009:41). The participants were allowed to withdraw without fear of victimisation if they felt that they did not want to participate (Tolich 2008:105).

Stressed participants were referred to the social worker or psychologist for further management.

The research proposal was submitted to the Health Studies Research Ethics Committee of the University of South Africa for approval before the study data collection commenced.

When the committee approved the study, a respondents' information leaflet was distributed to inform the participants about the nature of the study.

1.14.1 Scientific integrity of the research

The researcher upheld the confidentiality of those involved in the interviews, keeping their anonymity and privacy secured. The study was designed in such a way that risks of breaking confidentiality were minimised (Streubert & Carpenter 2001:63-64; Tolich 2008:101; Willig 2008:19).

In this study the researcher used the local language used by the community to minimise the threats to internal validity ensured trustworthiness (Parahoo 2006:236; Polit & Beck 2006:325; Creswell et al 2007:151).

1.14.2 Specific ethical issues

In qualitative research, ethical conduct involves accountability to all different stakeholders and the unanticipated ethical concerns related to the dynamism of the study (Streubert & Carpenter 2001:60-61). In this study the participants' rights were observed in accordance with the international ethical principles as stipulated in The Belmont Report 1979 (Streubert & Carpenter 2001:60; Tolich 2008:99-108); the Medical Research Council Guidelines on Ethics for medical research and Guidelines for good practice in the conduct of clinical trials in human participants in South Africa. The research proposal was submitted to the Health Studies Research Ethics Committee of

University of South Africa for approval before the study data collection commenced. The men were allowed to choose the place where they felt it was safe for them to talk about their experiences. The limitations that the men put in place with regard to questions were observed.

Using the snowballing technique, the referred participants were located with the formal or informal assistance of the participants who were referring them. With formal assistance, participants were accompanying and introducing me to the other participant. With informal assistance, the participant would give me directions on how to access the next participant. Formal assistance reduces problems such as fear and mistrust from the participant. In informal assistance fear and mistrust was reduced by clear identification of self and an explanation of the purpose of the study by the researcher to the participant.

1.15 SCOPE AND LIMITATIONS

The scope of this study is to explore the health and social experiences of men who are in polygynous relationships. The study intended to develop the holistic health support strategies to address the health and social experiences that the men would have narrated.

The limitation of this study was that it is conducted on a small proportion of the population and that can affect the results; it is therefore recommended that it may be conducted in another study on a larger scale.

1.15.1 Unique contributions

The new knowledge that the study intends to add to the current knowledge is the holistic health strategies to support men that other studies missed focusing on previously.

According to the literature review, many authors studied polygyny but none studied the strategies to support men in polygyny. The authors chose instead to concentrate on women being abused by men resulting in mental ill health and sexually transmitted infections and children from polygynous families not performing well at school. Their studies found men as perpetrators of ill treatment of women yet there was no study that developed strategies to assist the men to live harmoniously with their families. The studies gave results of women complaining about how their co-wives in the marriage treated them without suggesting plans on how men should handle such situations, in an environment that were largely created by them. The gap found in this literature is that there is no existing study that has developed strategies to support the men in polygyny.

1.16 SUMMARY

Chapter 1 discussed the overview of the study. It introduced the methodological framework to be followed in this study. The chapter described the problems and the background that led to the proposal to investigate the polygynists and the strategies to support them. The methodological design to be followed throughout the study was discussed. The plan to contact the participants was identified and discussed under the data collection section.

The purpose and the objectives that guide the study have been outlined for the purpose of clarity. The chapter discussed the significance of this study as a contributory factor to the new knowledge. Chapter two details the literature review of this study.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

A literature review was an intensive reading and analysis of the documents selected in the topic under study (Hart 2010:1). The literature review brought together the physical corpus of the already published work by the accredited scholars about the research topic. Within the physical corpus, the literature review evaluated the relationships between different published materials to synthesise and themes related to the topic (Trafford & Leshem 2008:73). Hart (2010:13) supported that by saying that literature review analysis, evaluates, and synthesises the scientific information studied by other researchers.

The review of literature was intended to acquire the understanding of what has been already done about the specific topic. The literature review is an on-going process that starts immediately the moment the researcher makes the decision to study a topic. It guides the researcher on how to develop the aims and objectives of the study. The process of literature review is giving the researcher a broader view of what other researchers did and found on the topic. As an on-going process, it starts before the research commences, throughout the stages of the research, up until the last chapters.

As the product of the process, literature review reflected critically on the content, design and methodology of the study.

The purpose is to position the topic under study within the context of what other scholars studied.

2.1.1 What was the purpose of the literature review in this study?

The literature review within the study served a range of complementary purposes that included:

1. Understanding existing and predominant literary views regarding the holistic strategies to support men who are in polygynous relationships.
2. Identifying areas of agreement and disagreement about the holistic strategies.
3. Discovering other strategies available to support polygynous marriages.
4. Relating the ideas and theory associated with polygyny.
5. Identification of the context of polygyny.
6. Gaining new perspectives with regard to holistic strategies to support men in polygynous relationships.
7. Identifying and rationalising the importance of holistic strategies to support men.
8. Understanding the historical context of polygyny.

Moustakas (1994:129) described phenomenological literature review as an approach that intends to gain insights into the lived experiences as related to the phenomena of interest. In this study, the researcher intended to interview the participants who experienced polygyny as the male partners within polygynous relationships.

The literature review was the explicit perusal of other published materials to identify and organise them for review that provides the information about the topic under study (Aveyard 2010:5).

The university library was the starting point used to search for the books, journals and articles that relate to the holistic strategies to support people in polygynous marriages. Creswell (2009:287) viewed the searching of literature as “locating and summarising the studies about the topic”

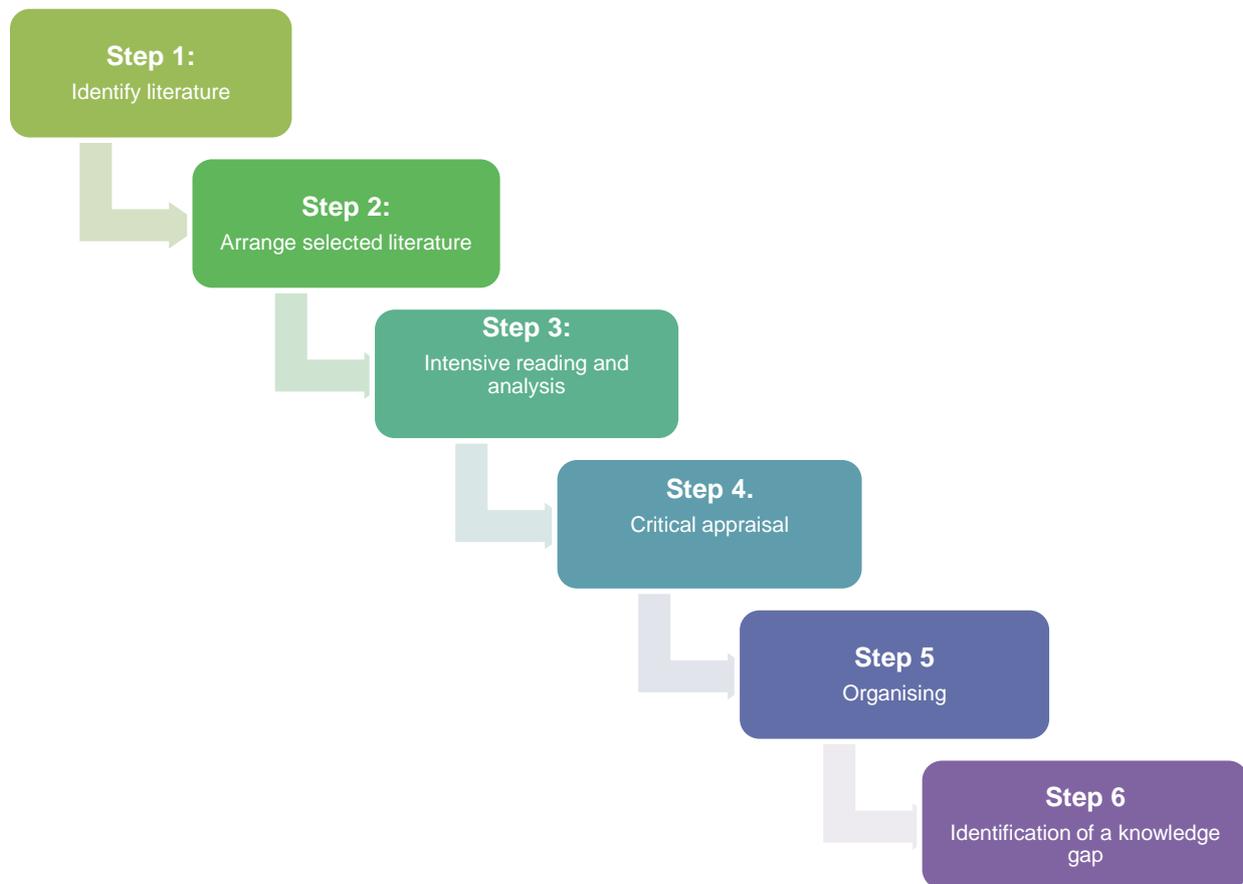
2.1.2 How was the literature review in this study conducted?

- Literature review began by identifying key words such as holistic, strategy and polygyny.
- Library books and journals that contain such words were searched.
- The books and articles that were relevant to the study were grouped together.
- Computerised databases such as CINAHL, ERIC, researchgate, researcherid, scopus, sciencedirect, searched to locate the journals and articles that were relevant to the topic. The computer databases are the most efficient way of identifying the articles relevant to the topic under study.
- Using websites such as:
 - ✓ URL: <http://libguides.bc.edu/litreview>;
 - ✓ URL: <http://libguides.sta.uwi.edu/litreviewsoe>;
 - ✓ URL: <http://libguides.utdallas.edu/literaturereview>;
 - ✓ URL: <http://libguides.scu.edu.au/collaborate>.
 - ✓

2.1.3 Which steps did the researcher follow in the literature reviews?

For this study, the literature was reviewed using the following steps.

Figure 2.1: Steps for literature review



The researcher discussed the steps of the plan in Figure 2.1 as follows:

Step 1. Identify the literature relevant to the study: The literature from all the sources with content relevant to the topic being explored was repetitively read with the purpose of revealing the experiences expressed. Searching for publications similar or the same as the method used in this study. Techniques such as scan and skim were used to search the articles (Galvan 2006:156).

Step 2. Arrange the selected articles in order of relevancy: Making an objective judgement by identifying and isolating the statements from the literature of all the sources that are not relevant to the phenomena (Hart 2010:2).

Step 3. Intensively read and analyse the selected articles: After identifying meaningful statements, the next step is to give meanings to those statements. In this phase the reviewer, derived meaning by grouping together repeated similar data to formulate the central themes.

Step 4. Critical appraisal of selected articles: The themes that had been formulated above were put in a summary to create a holistic picture. To validate the information the reviewer had continuous contacts with the sources. Common themes were identified and clustered together to develop an exhaustive description of the experiences of men in polygyny to develop strategies to support the men in polygyny (Aveyard 2010:5).

Step 5. Organising the content: the literature was organised into thematic and methodological.

Step 6. Knowledge gap identification.

2.1.4 What type of literature review did the researcher use for this study?

Methodological Review

The researcher used the methodological review as the type of choice for this study. This approach provided the framework of understanding both the content (themes) and the methods (methodology) used in the article as illustrated in Figure 2.4. Understanding the content in the article relevant to the topic under study assists the researcher to analyse and critique the article with the purpose of identifying the gap in the existing knowledge. The approach enables the researcher in understanding the consistency within the methodological design, that is, sampling, data collection and data analysis that the author used.

2.1.5 How did the researcher organise the literature reviews?

Thematic

The researcher organised the literature review around the topic under study. Thematic reviews of literature compile the research that has been published on the topic. The researcher chose thematic review, as it enables the researcher to understand the background of the study undertaken. It provides the researcher with sources of citations. The researcher groups the sources into themes according to the topic they cover.

Methodological

Methodological review focuses on the methods that the author used to conduct the study. In addition to the thematic review, the researcher used the methodological review to analyse the methodological foundations of the articles. The researcher checked the relationship between the research design and the data collection, data analysis and ethical issues of the article.

2.2 IDENTIFICATION OF THE LITERATURE RELEVANT TO THE STUDY

2.2.1 Literature mapping

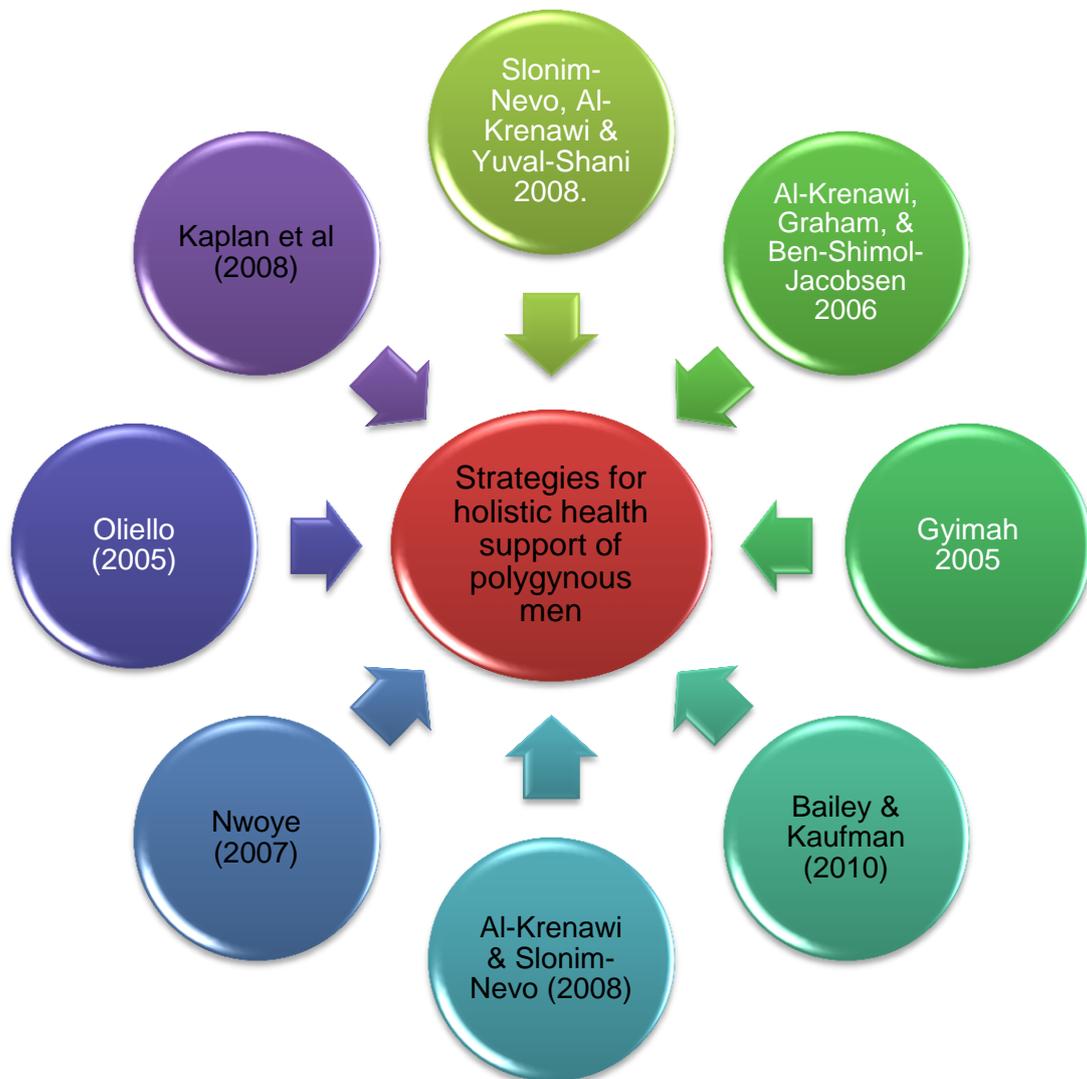
Literature mapping is a diagramming tool that outlines the literature review document (Machi and McEvoy 2008:50) that communicates the information through symbols. It emphasises the connectedness of the literature amongst the scholars. The literature mapping facilitates the organisation of the information from other researchers (Creswell 2009:33).

For this study the literature map below (figure 2.2), the inner circle is the title of the study, and each circle around representing the body of literature searched. According to

Machi and McEvoy (2008:50) mapping can be divided into two approaches: mapping developed from keywords in research topics, and mapping by author, which identifies key experts in the field. As an established process of linking authors through their articles, mapping by authors is used for this study (Heinrich 2001:361). Hart (1998:60) concurs this by saying that author mapping identifies the frequency of authors on the topic. Alias & Suradi (2008:4) prefer author mapping as they describe keyword mapping as “may not produce a good literature review.”

Literature search map

Figure 2.2: A Literature search map



2.2.2 Content and methodology literature search

Figure 2.2 demonstrates the general search mapping for the content and methodology literature search conducted for this study. The specific key searches as well as types of sources of literature review had been demonstrated in Figures 2.3 to 2.9 under sorting and prioritising the retrieved articles.

2.2.2.1 Searching techniques

The searching involved the scanning and skimming through various articles.

Scanning techniques are a quick looking up of key words through the article (Machi and McEvoy 2008:53). In this study, scanning involved looking up of key terms such as polygyny, strategy and holistic health. Using citation searching, the list of references that cited relevant articles was located. **Skimming techniques** is a quick reading through of the articles to get the basic ideas to be used for inclusion and exclusion purposes (Machi and McEvoy 2008:53). Skimming included reading the articles' titles, heading and subheadings, abstracts and key terms to make a decision. For this study, skimming was used to check if the article was of interest in the topic explored. Articles with bits and pieces of information were not regarded as adequate for this study. **Intensive reading** differs from scanning and skimming in that it is a careful and thoughtful reading of the article with the purpose of deciding on inclusion and exclusion criteria (Machi and McEvoy 2008:53). For this study, the concentration is on what methodologies did other author's use; research findings and conclusions drawn, and what assumptions do other authors seem to be making.

2.3 ARRANGE THE SELECTED ARTICLES IN ORDER OF RELEVANCY

The literature was sorted out according to the relevancy, authority, and currency to the study. Those that were not relevant were set aside.

The source is relevant if it is giving information, which is assisting the researcher to understand the previous studies around the topic under study.

2.3.1 Relevancy

The relevancy of the articles was identified through scanning, skimming and intensive reading that identified key words. The key term search is always referred to as a crucial

area for a research success. The key word search is therefore the core of literature searches, as they are the main information retrieval for the study. The key words the researcher identified were the words that shaped the title of the study, the purpose and the objectives of the study, which include polygyny, polygyny, strategy, holistic health, health support, social support, and religious support.

The researcher also found out the relevancy by comparing the articles across the journals. The articles were compared in terms of their relevancy to the subject. The researcher determines the relevancy of the article by asking five questions:

What was the article about?

The researcher found out if the article contains the information needed for the current study. The information for the current study is about the strategies to support men in polygynous relationship. Is the study about polygynous marriages? What was the intention of the polygynous study?

Who wrote the article?

The researcher found out whether the author was a scholarly writer and what knowledge the writer had had of the research topic? Since there are Western and non-Western researchers on the subject of polygyny, the researcher checked to see if the source of the article contained first or second hand information on polygyny. Is the author Christian or culturally oriented? This assisted the researcher to understand the bias or non-bias of the author. Establishing whether the author was qualified in researching polygyny.

Where did the information come from?

The researcher verified if the author obtained the information from the government, academic researcher or the general population. The researcher also checked which

journal the article was published in, was it a scholarly peer reviewed journal or not? Determining whether the article has its origins in the Western or non-Western world helped to verify the nature of it.

Why was the study done?

The researcher investigated the purpose of writing the article, ascertaining whether the article was for ordinary discussion or for scientific research where scientific methodology was adopted. The researcher also verified whether the article was written for the purpose of religious instruction.

When was the survey conducted?

The researcher also verified the currency of the article. Polygyny as a type of marriage that is not out-dated, but was the article about it reporting current behaviours in polygyny?

2.3.2 Authority

2.3.2.1 Key journals

Journals: a scientific journal is a periodic publication, which is intended to report new research by scientists (Kotze 2007:25).

2.3.2.1.1 Polygyny

The researcher used international peer reviewed journals that shaped psychology; qualitative researchers and interdisciplinary journals that focused on factors such as human behaviour; international and multi-disciplinary that focused on qualitative methodology about culture, health, reproduction and sexual health; online open access journals that aimed to assist in mental health research; open access journals that covered publications in public sector mental health services and internationally

multidisciplinary peer-reviewed journals that covered the topic of research amongst families.

The researcher utilised other journals, not mentioned, in order to gain wider knowledge of this topic.

2.3.2.1.2 Methodology

This study, being qualitative by approach, encouraged the researcher to use a range of interdisciplinary journals that published and explained articles about qualitative methodologies. The journals that the researcher regarded as key journals in methodology were the international interdisciplinary peer reviewed ones.

2.3.2.2 Key authors

Authorship: various scientists write various articles on different themes that they publish in journals relevant to polygyny.

2.3.2.2.1 Polygyny

Though the study on polygyny has been widely researched, the researcher, after scanning many articles, chose only a few authors to help shape this study.

These were key sources, people who studied polygyny repeatedly and covered topics that were relevant to this subject.

2.3.2.2.2 Methodology

The researcher selected the following authors as those who contributed in qualitative methodology. Some of the authors did not write exclusively about qualitative research but their contribution in qualitative studies guided the researcher to structure this study.

2.3.2.3 Key search engines

Search engine: a search engine is a web-based tool designed to search for data on specific information.

Table 2.1: Key search engines

Database	Subject coverage	Advantages	Disadvantages
CINAHL Plus	Allied health information	Links to over 200 full-text journals and 60 e-books.	Contains grey literature.
Cochrane Library	Clinical interventions only	Full text systematic reviews Comprehensive RCT listings Free in many countries	Covers interventions and diagnostic tests.
EMBASE	Biomedicine and clinical medicine	Very Good European coverage	European bias
Global Health	International public health	Relatively good international coverage	Not as comprehensive as other databases
Global Health Libraries	Health issues from across the WHO regional centres.	Focuses on information produced and published within the WHO regions.	May need to be translated as many items are in local language
NHS Evidence	Portals of high-quality evidence across a range of clinical specialities and health management topics.	Most items are available for free in full-text.	NHS health biased
Popline	Demography, population studies,	Contains journal articles, reports, and	Unpublished materials can be

	reproductive health	books.	very unreliable
PubMed or Medline	Biomedicine and clinical medicine. Veterinary medicine.	Free Good N. American coverage	North American bias
Research gate	A social networking site for scientists and researchers to share research papers	Invitation to members to share raw data	Invitations are sent out without explicit consent
Science direct	Open access full-text scientific database offering journal articles and book chapters	Members benefit the sharing of scientific article and book publications	Generally requires a subscription
Scopus	It is the largest abstract and citation database of peer-reviewed literature	Features smart tools to track, analyse and visualize research	Currently limited to recent articles (published after 1995)
Web of Science	General coverage of most academic disciplines.	Contains details of citation rates, H-index and other statistics.	Not in-depth and does not cope with long, complex search strategies.

2.3.2.4 Literature sources

A literature source is a thorough search of a body of literature aimed at finding the answers about the topic under study. Literature review has various sources such as primary, secondary and tertiary.

➤ Primary

Primary sources are the raw materials that include interviews, recordings even computer software that the researcher uses to gain first-hand information. Primary sources may use the reports and articles found in the academic journals or use the original article, such as historical documents (Trafford & Leshem 2008:73).

➤ **Secondary**

Secondary sources are usually studies, which analyse, evaluate, interpret, or criticise primary sources, as they are the accounts that were created after the event occurred. Secondary sources do not report any new original research (Trafford & Leshem 2008:73).

➤ **Tertiary**

Tertiary sources are those such as dictionaries and encyclopaedias, as they compile other sources. They may compile sources from Government reports and reports from other bodies (Trafford & Leshem 2008:73).

2.3.3 Currency

This naturalistic study investigates the polygynous phenomena with the purpose of developing holistic strategies for the polygynous men. Polygyny is a historical cultural phenomenon that stretches over a long period. As a result the literature review for this study was not limited to current literature. The literature review covered documents such as The Bible, which is not current by nature.

2.4 INTENSIVELY READ AND ANALYSED THE SELECTED ARTICLES

2.4.1 Inclusion of sources of data

The articles that were relevant and contributed to the topic explored were included as sources to be reviewed. Only articles that were relevant for this study were included.

Out of the 119 journals that were read, the researcher selected four journals from which he extracted 324 articles. The 119 journals were either qualitative, quantitative or mixed method approaches. From the thorough reading of the 324 articles, the researcher selected 30 articles to be analysed. The researcher was guided by the current study design, qualitative, to select the journals.

Table 2.2: Comparison across the articles

	International Journal of Qualitative Methods	Qualitative Inquiry	Qualitative Research	Qualitative Health Research	Total articles
Total Articles identified	173	18	24	109	324
Articles selected for relevancy	41	9	10	17	77
Relevancy in greater depth	10	5	6	9	30

Table 2.2 illustrates the selected journals from which the analysed articles were found. Notably, the studies of research reviewed tended to focus on women and children.

Table 2.3 illustrates the articles that have been included in this study.

Table 2.3: Inclusion Criteria

Title & Author	Purpose/ Findings of the study	Method/ Sampling	Sample size
<p>The Persistence of polygyny as an adaptive response to poverty and oppression in apartheid South Africa.</p> <p>*Anderson, CM 2000</p>	<p>This study conducted in and around Johannesburg and Pretoria from 1983 to 1986, identified other adult females as the most important resource contributing to the reproductive success of women married polygynously.</p>	<p>Qualitative</p>	<p>22 polygynous and 22 monogamous families</p>
<p>Psychosocial and familial functioning of children from polygynous and monogamous families.</p> <p>Al-Krenawi, A & Slonim-Nevo, V (2008)</p>	<p>Children from polygynous families reported more mental health and social difficulties as well as poorer school achievement and poorer relationships with their fathers than did their counterparts from monogamous families.</p>	<p>Quantitative</p>	<p>A sample of 352 Bedouin Arab children--174 from monogamous and 178 from polygynous families</p>
Title & Author	Purpose/ Findings of the	Method/	Sample size

	study	Sampling	
Women of polygynous marriages in primary health care centres. Al-Krenawi, A. 1999	Data revealed that senior wives reported lower self-esteem as compared to junior wives.	Qualitative	126 women
Attitudes toward and reasons for polygyny differentiated by gender and age among Bedouin-Arabs of the Negev. Al-Krenawi, A., Graham, JR & Ben-Shimol-Jacobsen, S 2006	This study is the first to consider a practising community's differences in attitudes toward and reasons for polygyny, as analysed by gender and age.	Quantitative	202 men & women
Comparison study polygyny and monogamy. Al-Krenawi, A; Graham, JR; Gharaibeh, FA. 2009	To compare the experiences in women in polygynous and monogamous marriages. Women in polygyny have more marital problems than those in monogamy	Quantitative	199 women
Title & Author	Purpose/ Findings of the	Method/	Sample size

	study	Sampling	
Relationship between parental education and academic achievement of Xhosa children from monogamous and polygynous families. Cherian, VI 2001	The purpose of this investigation was to examine whether a relationship exists between the parents' education and the academic achievement of their school children in monogamous and polygynous	Quantitative stratified random	369 boys and 652 girls
Polygynous marital structure and child survivorship in Ghana: Age Dependent Effect? Gyimah, SO 2005	Using data from the 1998 and 2003 Ghana Demographic and Health Surveys, this paper assesses the effects of polygyny on child survivorship.	Probability Document survey	56910 women documents
Polygyny and wife abuse: a qualitative study of Muslim women in America. Hassouneh-Phillips, D. 2001	Improving health outcomes for abused women requires that service providers know how to intervene with women from diverse cultural backgrounds living in a variety of family structures.	Interpretive phenomenology	17 American Muslim women
Title & Author	Purpose/ Findings of the	Method/	Sample size

	study	Sampling	
<p>Violence against women in Papua New Guinea.</p> <p>Lewis, I, Maruia, B & Walker, S. 2008</p>	<p>The study aims to develop knowledge about the different forms of domestic violence experienced by women and their HIV status, and to give women a voice by asking them about their experiences of violence and their recommendations for services and community responses for women experiencing violence.</p>	<p>Mixed method</p>	<p>415 women</p>
<p>The cultural beliefs of the Vha-Venda on the causes and transmission of sexually transmitted infections.</p> <p>Mulaudzi, FM 2007:35</p>	<p>The purpose of the study on which this article is based, was to describe cultural beliefs of the Vha-Venda on the causes and transmission of sexually transmitted infections.</p>	<p>Qualitative</p>	<p>13 key informants in the community and 7 traditional healers</p>
Title & Author	Purpose/ Findings of the	Method/	Sample size

	study	Sampling	
Polygynous marriage in the middle east: stories of success and failures. Slonim-Nevo, V, Al-Krenawi, A & Yuval-Shani, B. 2008.	Respondents were selected based on self-reported levels of family functioning. Distinct contrasts were found between familial relationships in high functioning families and low functioning families.	Qualitative, self-report	100 Bedouin-Arab husbands, wives, children
Polygynists and their wives in sub-Saharan Africa" An analysis of five Demographic and Health Surveys. Timaheus & Reynar (1998)	This paper seeks to identify characteristics that differentiate African couples in polygynous marriages from those in monogamous marriages.	Narrative	Polygynists and their wives in sub-Saharan Africa" An analysis of five Demographic and Health Surveys.

On the whole, the noted varying findings from different studies typify the pattern found in all relevant studies. The researchers used their findings to conclude that polygyny is the causative factor in the women and children suffering. Although they have demonstrated adequate studies on polygyny, the failure by the researchers to study the support to the men who are involved in polygyny has threatened the bias of their studies.

2.4.2 Exclusion of sources of data

Two hundred and forty seven articles were discarded due to the irrelevancy to the topic.

The articles that were not relevant and did not contribute to the topic explored were not included as sources to be reviewed. For this study, the article was regarded as not relevant if the article:

- Was not discussing polygyny.
- Was not scientifically presented.
- Did not communicate the results of the study.
- Was not peer reviewed.
- Did not have a clear research methodology.
- Was not written in English.

2.5 CRITICAL ANALYSIS OF SELECTED ARTICLES

According to Aveyard (2010:111), it is important to use the critical appraisal approach to review the literature. In this study, the researcher used the Seven Spike Critical Review tool to critically analyse the articles.

2.5.1 What is the Seven Spike Critical Review Tool?

The seven spike critical appraisal tool is the approach the researcher developed from the seven questions asked to critique the article. The seven questions that the researcher asked in this study were: who wrote the article, where was the article

published, how was sampling technique and was it consistent with research design, how big was sample size in relation to research design, the type of data collection instrument in relation to research design, how was data analysed and lastly what was methodology? The word “spike” comes from the shape of figure 2.3, which has seven arrows “spikes” pointing outward. The pointing outward of these spikes is purposeful, representing critiquing or detailed analysis of an article.

Figure 2.3 illustrates the seven spikes critical review tool (SSCRT) used in this study.

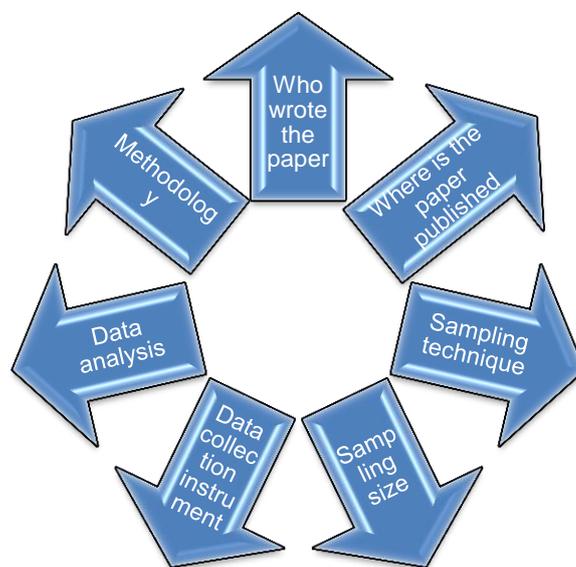


Figure 2.3: Seven Spikes Critical Review Tool

Spike 1: Who wrote the paper?

Conflicts of interest do appear when the researcher has invested political, social, religious or financial interests in the study conducted (Kuper et al 2008:687). These interests in most cases cloud the professionalism expected of the researcher. The studies that focus entirely on women and children have the potential of bias and suggestions of conflicts of interest. The articles under the inclusion criteria for this study have demonstrated the clear focus on women and children and not on men.

Spike 2: Where was the paper published?

The politicised area of research will obviously affect the credibility of the study, as the researchers will be in a position to satisfy the politicians (Kuper et al 2008:688).

Spike 3: Sampling technique

The sampling technique, inconsistent with the research design, affects the results negatively. The researcher checked for studies that did not have a clear or no sample technique in relation to the research design.

Spike 4: Sampling size

A small sample size has difficulty undergoing the credibility check (Kuper et al 2008:687). The researcher checked for studies that did not have a satisfactory sample size in relation to the research design.

Spike 5: Data collection instrument

The studies that reported the results without going through a clear data analysis according to the research design were excluded.

Spike 6: Data analysis

The studies that reported the results without going through a clear data analysis according to the research design were excluded (Kuper et al 2008:688).

Spike 7: Methodology

The researcher excluded the studies that did not have a clear methodological design but did include data collection and analysis.

Articles differ in quality, content and purpose due to various factors such as source of funding for the study, the conditions under which the research was conducted, the area where the study was conducted and the calibre of the researcher.

The researcher was guided by two of the three review organising principles when utilising the 7 spikes critical review tool (SSCRT): Thematic review, chronological review, and methodological review demonstrated in Figure 2.4

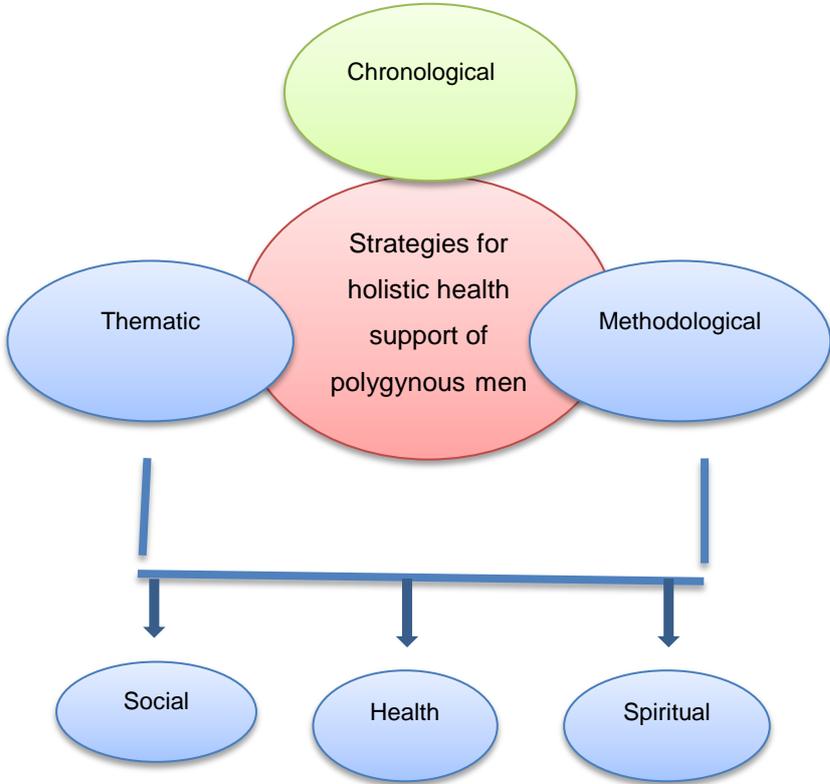


Figure 2.4 Organising principles

2.5.2 Thematic and methodological review of the literature

As the study is analytically inductive, the researcher conducted the literature thematic review and the methodological review in relation to the objectives of the study, which is

to develop holistic health and social strategies to support the men in polygynous relationship. From the literature, the researcher developed themes, which characterised the literature about polygyny. The themes developed have indicated the gap in knowledge that supported the aim of this study.

In the methodological review, the researcher reviewed the literature methodology used in relation to the sampling technique that the author used.

There are a number of studies that specifically focus on the range of health; social; and spiritual implications of polygyny and their investigations ranged from those that assessed health as being jeopardising to those that did not identify it as a causative factor threatening well-being. In addition, other studies explored the perceptions of unfair treatment of women in polygyny and divorce as an intervention strategy.

Both the thematic and methodological reviews were reported under the following themes:

THEME 1: Social implications of polygyny

The study conducted by Anderson (2000:157) found the causes of polygyny being influenced by the migration of women to urban areas and not a cultural trend. The author has ignored the cultural trend that people subscribe to, above the economic movement of the masses.

This comparative study provided the retrospective report on the data that was collected between 1983 and 1986 in South Africa. Considering the political situation during that period and the modifications that were affected post 1994, the results of the study may be accepted with reservations that the political situation in South Africa has changed.

The survey provided the details of the sample size, which indicated the balance between the polygynous and the monogamous women (22 each side). The study further

ensured the homogeneity of the sample by considering the socioeconomic status, educational levels, age groups and the positioning of the participants in order to allow direct comparison of the two groups.

However, what the study did not elaborate on was the data collection instrument that was used, the data analysis process and the limitations of the study. The results of the study shared several benefits of the polygynous marriage to women such as sharing the workload in the house and mentioned the challenges related to the type of marriage such as an element of jealousy thus reducing the biases in reporting the study results.

In the subject field, the upshot of the expense related to the type of marriage was suggested but not explored further to identify the impact of the “bridal-wealth or lobola” in the prevalence and the benefits of the polygynous marriages.

The outcome of this study also contravened the general results from the other studies such as Al-Krenawi who is the renowned scholar within the study of the polygyny. Based on these contradicting results of the survey, it is therefore essential that the researcher has identified the need to explore the phenomenon further and with special focus on the involvement of men in the polygynous relationship.

Participants in other studies (Hassouneh-Phillips 2001) indicated that they were forced to enter into polygynous marriages. What raises concern from the background of the studies (Hassouneh-Phillips, 2001; Gyimah, 2005 and Al Krenawi et al, 2006), is the fact that polygyny is described by other authors as the reasons for unhappy first wives in the families yet, according to (Khasawneh et al 2011:20), 800 families of societies across the globe are practising polygyny. It may be suggested that the world promotes and condones the abuse of women in general, according to the preceding researchers. In addition, the concern is that despite the consensus amongst the researchers in this arena the practice is non-beneficial to both the mothers and children who are living in

these households, no strategies to improve the lives of the household members within these families exist. Notably, the authors further confirm that even though Western communities classify polygyny as an illegal practice, the researches around polygyny were conducted where polygyny is legal and accepted within the communities. It therefore raised a concern that the community accepts the practice that predisposes women and children to abuse both physically, mentally, socially and psychologically.

More worrying is also the fact that polygyny practice is associated with the poor health outcomes of children under-five, which is currently a global crisis. This helped form the development of the Millennium development goal 4 and 5. The literature therefore suggests that there is a pressing need to change the focus of the study to develop the intervention strategies that will improve the quality of life of the people living in polygynous families.

Gyimah conducted another one-sided study that concentrates exclusively on women and children (Gyimah 2005). However, the study did not come up with any recommendations that suggested giving support to fathers to strengthen their families. The author suggested that polygyny fails children irrespective of household resources.

The retrospective study of demographic and health survey was used to compare child survival between the monogamous and polygynous mothers. Even though the survey was not originally designed to compare children from monogamous and polygynous families, the survey's primary purpose was nationally representative, stratified, and provided the essential demographic information that is relevant to the study (Gyimah 2005).

From the sample size of the survey (3298 in 1998 and 3488 in 2003), the results can be generalised to the general population of Ghana. The author admitted that within the African context unlike the Arabic countries, every marriage has the potential to be

polygynous depending on the ability of the men to pay the bride price to the bride's house. In this study, polygyny was defined based on the knowledge of the woman that her husband is taking a second wife, which can be either legal or illegal (Gyimah 2005).

Even though the sample size was sufficient to deduce credible results, the manipulation of the data was extended to suit the purpose of the survey.

The survey results indicated that more than 80% of the children who grew up in polygynous families were staying in rural areas and their mothers were less literate. In respect of the parenting skills, mothers who are in polygynous relationship had wider birth spacing and their babies had been breastfed longer than their counterparts in the monogamous families have (Gyimah 2005).

In the study findings, the researcher acknowledges the limitations of the study and therefore provided needs for further research on the general findings that polygynous families be linked with low child survival regardless of the parental and family resources.

This concurred with the former but did not go forth to produce strategies to affirm those who choose this type of marriage. It became a repetitive discipline of the previous studies concentrating mostly on the side of women only.

The aim of the survey was to explore the attitudes towards and reasons for polygyny from different genders and age categories. The consistent use of the closed ended questionnaire in exploring the phenomenon limited the ability of the researchers to identify the novel concepts and motifs within the polygyny context (Gyimah 2005).

The fact that the results of the survey showed that more young women were more positive towards the polygynous families as opposed to the monogamous families, requires further research in order to identify the possible underlying benefits of

polygynous marriages which could be better explored with the open ended questionnaire or other qualitative data collection techniques.

The biases in the reporting of the study results are noted where negative comments around polygyny were elaborated up on, while the positive remarks about polygyny were not explored further in describing the results of the survey.

Another study that revealed a gap in social assistance to polygynous men to have close relations with their children was by (Al-Krenawi, & Slonim-Nevo, 2008). The purpose of the study was documented as the in-depth examination of the emotional and behavioural functioning of the children of first wives in polygynous marriages, but the sample size for the study was 352. According to rigours of the qualitative study the sample size is too large to provide adequate in-depth understanding of the phenomenon.

The survey provided the detailed information regarding the sampling procedure. In the initial recruitment stage, there was a balance between the children from monogamous and polygynous marriages. The sample size differs at the reporting point due to dropouts from the field. Furthermore, the purpose of the study is an in-depth understanding but the data collection instrument is the questionnaire, which is not traditionally the method of choice when conducting the in-depth qualitative study, additionally all the questions were close-ended questions.

Considering the age group of the respondents in the study of between 13- 15 years, the authors did not explain the ethical considerations needed to protect the vulnerability of the subject populations.

Of value was the fact that the questionnaire was translated into Arabic, which is the local language of the respondents and is readable. The data collection instrument was

tested for reliability through the process of Cronbach's, which increased the reliability of the instrument to examine what it intended to test.

The survey results concluded that the children from the first wives of polygynous families have a poorer relationship as compared to the children from the monogamous relationship. Notably, the comparison was not made between the children of the first wife and the second wife, which highlights the knowledge gap as identified from the results of the study. Therefore we are able to predict whether the poor relationship is due to the polygynous relationship or related to the upbringing of the children.

In the concluding remarks the authors however admitted that it is the better functioning family that is associated with the children's higher self-esteem, irrespective of the type of family (polygynous or monogamous). The sources also confirmed that further research is needed to affirm the findings of the survey.

The authors (Al-Krenawi & Slonim-Nevo 2008) conducted another study in the same year. The aim of the study was to compare the mental and the familial functioning of 156 men from polygynous marriages and 159 men from monogamous marriages. Similar to the other studies, which were analysed before from the same authors, the sample size was too large for the qualitative type of study and too small for the quantitative study.

The sample size was derived from the same study as explained in the field above. The questionnaire was applied as the data collection instrument which is not recommended for this qualitative study that required the information referring to the experience of the lived phenomenon unless if triangulated with the other method of data collection.

The data collection instrument for this study was also tested for reliability and the instrument was used earlier in another group of nationalities.

Based on the approach used in all the studies conducted by the renowned scholar within the phenomenon of polygynous relationships, the methodology utilised required a revision in terms of triangulation of the data collection method or even to change the paradigm of the study to the qualitative design.

It has therefore been noted that there was a knowledge gap in terms of the methodology used to interpret the phenomenon under study.

The study by (Al-Krenawi 1999) exposed the social ills that existed in polygynous relations, revealing another gap that makes this study relevant to develop strategies to support men so that they are able to live harmoniously with all their wives.

Contrary to the other approaches in the previous studies, in this study both first and second wives were included in the research population, which improves the validity of the comparison of the behaviours between the two wives as they belong to the same social circumstances within the polygynous family. The proportion of first wife and the second wife was not representative of the study population.

The results of the study revealed that with the addition of the second wife in the family, the relationship between the husband and the second wife becomes more miserable. Notably, in this study, there is a relationship between the first wife and the arranged marriage within the nationality, which is under study. Considering the combination of ingredients, it is therefore not generically the low self-esteem identified amongst the first wives in the marriage that is related with the polygyny but rather it is associated with the arranged marriage.

Further studies are required within the nationalities where the first marriage is not the arranged marriage. Relevantly, the data collection in this study was the interviews,

which were conducted by the qualified social workers whose primary responsibility is to conduct in-depth interviews.

Notably, the authors indicated that more than half of the participants in the study grew up as children within a polygynous family and they are therefore experienced in this type of relationship.

From the previous studies the authors (especially Al-Krenawi, A) focussed mostly on women in all their subjects. Their focus is on women's suffering. Their studies lack the balance that intends to stabilise families. This further widens the gap in supportive studies that develop strategies to support those who choose to be in this type of marriage.

In the background, Al-Krenawi et al (2011) indicated that the social cultural significance of polygyny has been long appreciated while on the other hand, the same author indicates that polygyny is characterised by competition, jealousy and the abuse of the first wife. Based on the contradictory reports of the same study, it is therefore important to continue to explore the dynamics within the phenomenon. Additionally, the study report indicates that the context of the study was in Jordan but did not indicate the polygyny prevalence rate within the context of the study and as such, it is difficult to ascertain the appropriateness of the snowball technique as the sampling technique of choice.

Furthermore, the study excluded the second wives from the study population and compared the women in polygyny with the women in monogamous families. The study focused on the presumption that first wives were more disadvantaged in polygynous families.

The purpose of the study was to explore the attitudes and experiences of women in Jordan but the use of the quantitative design is not traditionally accepted within the research practice. The use of the snowballing technique in the sampling of participants is also not appropriate in the quantitative research as it limits the generalisability of the study findings.

The survey results further reported that men are contributing to the dissatisfaction of the first wives within the polygynous marriage but the study excluded the men in the study sample to balance the experiences from both partners within the union.

The authors also declared that during the process of the questionnaire completion, an undisclosed number of the responses were the interviewers rating, as the participants were illiterate and could not finish the questionnaire. The study despite the recognition of the possibility of biases in the reporting of the results did not analyse the self-rated questionnaires separately from the interviewer rated questionnaires.

Despite other challenges in the methodology of the study, a detailed explanation of the data collection instrument was provided in the report of the survey.

Like in other studies, Slonim-Nevo, & Al-Krenawi, (2006), they focussed mostly on women alone. Their one sidedness, without bringing in the man's perspective concluded that polygyny is painful for women. A man probably brings about the pain of marriage onto the woman, and as a result empowerment to men is needed to guide them as to how to handle marriage.

The qualitative study, investigated the successes and the failures among the polygynous families. The study methodology was relevant as it adopted the in-depth interview and included all men, women and children as participants in the study.

The study population was further stratified as the functioning and the non-functioning families, but what was not clearly explained in the study was the basis for describing what is a functioning or a non-functioning family. The author suggested the three criteria that include progress of children at school, family not receiving support grants and what the community is saying about the family. All these criteria were not supported by the literature quotes to suggest that they are the determinants of the functional family.

The sampling technique for the study was also not clearly articulated in the study except that there was mention that participants were selected by a local social worker that knew the history of the family.

As acknowledged by the researcher, it is therefore clear that the results of the study are not representative of the people of the Bedouin Arab Town where that study was conducted.

The author articulated the data collection process as the semi-structured interview, which is rigorous with the study methodology and further, explained the key focus for the discussions of the study. The study also explicitly discussed the process that was followed to analyse the data and the development of the themes that were reported in the study.

In the summary of the study findings, the author indicated that polygyny is painful to wives irrespective of how well the family functions; in contrast the quotations used in the study indicated that most polygyny families the women were involved in making such decisions.

In acknowledgement of the fact that there was a mention of emotional abuse amongst the women, what is evident from these families was that the origin of abuse was not from the husband but what was happening between the wives. The results thus indicate

that even though the intention of polygyny within a family is to intervene in the family challenges, men were not always ready to handle the challenges of polygyny and therefore they are also the victims in the exploitation of the non-functioning family.

The findings of the study provide the opportunity for further studies to explore the other contributory factors to the functioning of the families and how the families could be supported to become more functional.

Another study by (Slonim-Nevo, Al-Krenawi, & Yuval-Shani 2008) found the pressure uncovered in the process of polygyny is an indication of the general stressors found in marriage. The relief measures that the study came across were the African approach, which is embedded in the principle of “culturally no divorce even though there is challenges in the marriage.”

The aim of the survey was to explore the experiences of people living within polygyny in order to enrich the anthropological theory and to improve professional psychosocial intervention. It was a qualitative study and appropriately adopted the in-depth interviews as the data collection strategy. The additional purpose of the questionnaire and the statistical programme proposes that the study was supposed to be classified as multi-method or mixed method study.

The report of the study was part of the larger project and thus it is reported as work in progress. The sampling technique was clearly spelled out in the study with the use of the SSPS programme in order to allow random sampling of the participants. According to the research tradition, qualitative studies do not necessarily require the random sampling technique because the purpose of the study is to gain an understanding of the phenomenon and not to generalise the results to the larger population. In this study, the use of the random sampling technique confirmed that the survey is not clearly qualitative but multi-method.

The acknowledgement of the authors on the actual type of the research method would allow effective application of rigorous processes of each research method and minimise the suppression of the other technique within the study.

The larger numbers of participants in this study (352 children, 315 mothers, 306 fathers) that was sampled from the sample frame of 2000 families (equally divided between monogamous and polygynous families) contradict the qualitative research principles.

The authors further acknowledged the use of a pre-existing questionnaire from the literature, which was analysed quantitatively in its original form, but in this study, the research did not include any quantitative results of the questionnaire. The purpose of the questionnaire was to identify the functioning level of the families.

Based on the report of the study, the authors identified the outlines from the quantitative analysis of the initial sample size to identify the participants for the qualitative aspect of the study, which further confirms that this was not a qualitative but a mixed method study.

Failure to recognise the actual research method of the subject by the author further created the gaps within the process of sampling. The original sample frame consisted of a combination of both monogamous and polygynous families but the final sample size for the qualitative aspect of the study did not explain the percentages of the representation of the type of family. Following the final quantitative analysis of the functioning of the household, which is briefly mentioned in the report within further explanations, it is not clear if the final sample remained combined.

Despite the challenges in other sections of the survey methodology, the final 100 interviews were conducted by the qualified social worker in order to improve the quality

of interviews. The study report further explained the process followed to analyse the data qualitatively.

In the concluding remarks, the author suggests that polygyny has negative consequences to the families involved irrespective of their functioning level, which is contrary to most quotations cited in the study text. The credibility of the field is limited by the ability of the researcher to report unbiased findings of the study irrespective of the personal orientation about the phenomenon.

Another study by Winking, Kaplan, Gurven, and Rucas, (2006) is different from all others, which revealed the extramarital relationships even amongst those who were not in a polygynous relationship. It invited the attention of the polygynists and the monogamists who needed holistic health support on how to manage a family when there were challenges.

The study explored the extramarital sexual relationships and the conditions, which precipitate such behaviours. The study also related the extramarital affair issues to the mating effort and the provisioning models.

The study did not provide the sampling techniques but instead gave a detailed explanation of the context of the study population, which is sufficient to provide the setting for the work. The study adopted the retrospective longitudinal interview amongst men who were not in polygynous relationships. The study utilised the “grand tour” question to explore the number of sexual relations that the men engage in during a given period. Additionally, the interviews were conducted in the local language and therefore there was little possibility of information distortion due to the translation process. The study further provided a clear process for the analysis of the data.

The final sample size for the survey was adequate (34 participants) to provide the credible information for the purpose of the survey. The regression process was also applied to test the reliability of the information especially because the study was providing the participants with incentives, which may lead to non-credible information if not verified. The results showed that only 31% of married men had no extramarital affairs in the first five years of their marriage. The implication would also be that if the circumstances had allowed them they would probably have married a second wife within that period.

Interesting findings from this study was the fact that the first five years of marriage is the determinant for the potential success of a marriage. The results indicated that this period is being described as the moment of evaluating the potentials for both women and men within the marriage. It is also within this period that both partners are evaluating their fertility potential, which is likewise one of the determinants in sustaining a marriage relationship. Although the aim of the survey was not to explore the polygyny practice, the study provided the background for the potential circumstances beyond the spiritual and societal pressures that were cited by other authors as the reasons for polygyny relationships. The study further identified the critical period where the married couple required support in order to produce a functioning marriage relationship.

Timaeus & Reynar (1998) conducted a study different from other studies in the sense that it researched the polygynists and their experiences of marrying more than one wife. However, the study did not explore the question of support to polygynists.

This study utilised the demographic and health survey to contrast polygynists' first wives and women in monogamous relationships.

The methodology of the study even though not clearly articulated in the study report mostly included the comparisons of the demographics within different countries in Africa

where polygyny is practiced. Based on the survey results, the analysis was done from the different periods where the district health surveys were conducted. What is apparent from this is that the trend of polygyny is not rapidly declining within countries. An example of such is Senegal where in 1977 the rate was 48.5 and in 1993, the rate was 47.3. In some countries such as Zimbabwe, polygyny has even increased (16% in 1986 and 18% in 1996). It can therefore not be presumed that polygyny will disappear in the next decade. There is a need to identify the negative trends within the practice and thus adopt intervention strategies.

SUB-THEME 1.1: Perception of unfair treatment of the women within the polygynous marriage

Hassouneh-Phillips (2001) described the unfair treatment of the first wives as the loss of privileges of material resources from the husband, shared intimate time between them and the second family and the loss of sexual intimacy with their husbands.

On the other hand, second wives described the unfairness as the lack of authority in the house where all the decisions are made in the first wife's house. The second wives are more concerned with the lack of authority and power, as opposed to concern about the first wives.

This provides the opportunity for subsequent research to explore the strategy that will improve the cooperative arrangements of allocation of resources and the distribution of power amongst the wives within polygyny marriages.

The unfairness that Hassouneh-Phillips (2001) investigated was further explored by Hinks & Davies (2008) through a comparative analysis among men and women, a gap was visible as to how men should make sure that their wives are as satisfied as they are.

The study investigated the life satisfaction amongst the citizens of Malawi. In addition to the use of a standard well-being model, the study particularly investigated the impact of polygyny on the well-being of the individuals. The study further provided the explicit explanation of the model and the statistical analysis of the variables measured in the study.

Though within the study, the focus then changed to compare the satisfaction between men and women in polygyny, the study unlike other studies acknowledged men as partners in the polygyny thus including them as participants rather than using them as control variables in analysing the information provided by women in polygyny.

From the general population, marriage has been identified as the variable that determines the satisfaction level of an individual. Married people present the highest esteem and status in the community as opposed to single ones. In particular as reported in this study, polygyny has a positive and significant effect on people's wellbeing.

The study further explored the satisfaction level according to gender and reported that men are more satisfied with polygynous arrangements than women are. Realising that men are the initiators of the relationship within the communities, the reported results therefore suggest that women are still more likely to be exposed to polygyny within their married life. The strategy would then be to better prepare the men to deal with polygyny challenges rather than focusing on the inevitable situation of polygyny or its substitute.

SUB-THEME 1.2: Divorce as the only current interventive strategy for the abusive polygynous marriages

Notably, from the sample size was the fact that participants had been married more than once to a maximum of five times while 13 of the sixteen are currently divorced

(Hassouneh-Phillips, 2001). From the sample size, it may also be suggested that the current intervention for women within an abusive polygynous families, is divorce. According to (Abdel-Azim, 2004:58) polygyny is being referred to as the healthiest method in solving social problems compared to separation or divorce and “it is allowed by Christian missionaries in Africa and other areas where polygyny is a social necessity”. Cui (2010:64) argued, "When a couple is unable to reproduce, the man may divorce his wife or take another wife if they live in a culture that permits polygyny.”

The study reports that polygyny and abuse are “interwoven”. This seems to be a biased result as serious crimes committed inside monogamous marriages are overlooked, if not so then the study will suggest that marriage in general and abuse are interwoven. This is one of the studies, which do not come up with strategies to reduce the abuse against those who opted to be in a polygynous marriage.

The aim of the survey was to examine findings relating to polygyny and abuse of the wife. Hassouneh-Phillips (2001) in the background of the study indicated that in the USA alone, about 4 million women experience abuse from their intimate partner. The comment suggests that women’s abuse is not exclusive to the polygynous families even though the focus of this study is to investigate the abuse within the polygynous families.

The sample size of the study combined the women with the lived experiences of abuse and those who witness the abuse from the distance. The sample size was adequate according to the qualitative paradigm for the study. The report further suggested that one participant from the 17 did not have first hand information on the experiences within the marriage as she was never married.

Nine of the 16 participants had first-hand experience of abuse either, as the baby growing up within the polygynous family or knowing someone close who was the victim of the abuse and the remaining were abused personally within the union. This study

sample included the most relevant participants to share the insight with regard to the phenomenon in the polygynous relationship.

The interpretive phenomenological approach adopted in this study was relevant and appropriate to provide the in-depth insight of the challenges experienced by women within polygynous families. In addition to the approach, the triangulation of data collection method between the interviews and the focus group discussions increased the trustworthiness of the study.

The data analysis process of the study was too explicit to permit replication of the work in a different setting. The researcher (Hassouneh-Phillips) acknowledged that the general results of the study reflected the abusive relationship within the polygynous marriage because the recruited sample already targeted the women with the experience of abuse within the polygynous relationship. The results of this study are therefore not suggesting that polygyny is the form of abuse.

In the description of themes of the study, generally participants did not believe that polygyny is abusive. Women felt that their husbands are doing enough to preserve the principles and the purposes of polygyny. Based on this conclusion, it is therefore critical and eminent that such as women as perceiving themselves as the victims of the situation, men on the other hand require equal support to empower them to deal with the challenging situation.

What was also evident in the reports of the women who were abused was the fact that they were both abused either emotionally or physically and to some extent, they could not help each other out of the situation. It is therefore not clear whether the abuse happens because of the marriage arrangement or because the man in the household has an abusive personality, which requires intervention.

The abuse that happened amongst the co-wives also suggested that the man as the head of the family also needs support to deal with conflicts within the family, as it usually takes place between the wives or amongst the children.

Lack of creative interventions as the abuse occurred within the families was also attributed to the religious obligations, which were often not fulfilled, by either the husband or even the co-wives.

THEME 2: Health implications of polygyny

The physical health of the individual determines the mental health such as happiness or anger. According to Uchino (2004:59) people with less social support tend to suffer from psychosomatic disorders with fatal results at times. According to Uchino (2009:59) people with less social support are likely to suffer from cardiac conditions. Holt-Lunstad, Smith, Layton (2010:108) stated that people with more social support have longer life expectancy, as they are unlikely to suffer from stress related conditions. For this study, the researcher looked into the physical factors as the part of a holistic approach to support men in polygyny.

Unstable families are characterised by family violence, sometimes with fatal results. According to Taylor (2011:211) social support promotes mental health in situations of psychological distress. Men in polygynous relations with low social support tend to suffer from conditions such as depression and anxiety. Men in polygynous relationships without social support tend to turn to violence when stressed by challenges in the family.

Hayase and Liaw (1997) associated polygyny with early marriage age with early exposure to pregnancy. Meanwhile the study results indicated that 66.6% of women were married between the ages 15-19 which is not contrary to even the current sexual

active age of children. The author could not clearly differentiate the teenage pregnancy risk within the polygyny and the adolescent pregnancy risk of unmarried young girls, which is currently 20% equal to the polygyny rate (Department of health 2011:34).

The study describes women in marriage as “female labourers,” which may sound a bit insulting to the African marriage as an institution where either men or women come together to make a heavy work look lighter. On the other hand, the study helps in giving the current study a direction of how men should be empowered to avoid making their wives feel like “female labourers”.

Hayase and Liaw (1997) investigated the factors on polygyny in sub-Saharan Africa based on the demographic and health survey. The background of the study indicated that the recorded lowest level of polygyny is 20%, which suggests that polygyny remains a real option of marriage amongst the African people. The study further indicated that even though polygyny was widely criticised amongst the Christians, there is no evidence in the Bible that suggests that GOD is against the practice of polygyny.

According to the authors, the purpose of polygyny is to maximise the occurrence of childbirth by exposing them to childbirth early in life but they also indicate that, child survival in polygynous families is low. The combination of the statements above poses a challenge to people who support polygyny. Contrary to the findings by the other authors (Nwoye 2007) indicated that child spacing and breastfeeding in polygyny lasts over a longer period, which is meant to improve child survival within the first two years of life.

Although the study highlights the incidents of misunderstanding polygyny as the marital institute for the Africans by the Westerners, it does not hint the support to be given to those men who wish to practice it.

Nwoye (2007) cautioned the other researchers about the different types of polygyny: the interventive and affluent polygyny. The study warns that most studies in polygyny attach the negative effects of polygyny because of the affluent ego.

The study explains the purposes of the study clearly and articulates the aim of the study to alert the scholars within the phenomenon of polygyny of the real purpose and function of interventive polygyny.

The study further utilised different data collection techniques to allow the triangulation of data. The inclusion of the field research to the document analysis technique improved the credibility of the survey results. The analysis was based on the theoretical and philosophical assumptions.

The use of three principal techniques in data collection provided the opportunity to triangulate the data gathered for the study. The restudy techniques compared the recurrence of the polygynous practices as compared to 20 years ago. The study findings confirmed that all that was relevant 20 years ago is still relevant today, which suggest that irrespective of the westernisation process polygyny remains the general practice within the communities.

The author further provided the theoretical assumptions of the survey, which formed the foundations for the reporting of the study results. It may be argued that in qualitative studies, the researcher develops the theory at the end of the study but in this study, the use of the assumptions provided the background of interventive polygyny in Africa. The author further stipulated that as the study utilised the grounded theory methodology, he consciously used the assumptions not to develop a theory. Depending on the outcomes of the survey, the assumptions will evolve towards the evolution of the African Theory of Marriage.

The source further adds that critics in polygyny are not led to polygyny as an institution but rather the betrayal, infidelity and abandonment of men within the union. The study therefore suggests that men who are struggling to sustain the principles of trusting; fidelity and betrayal would require support to correct the wrong behaviour rather than blaming polygyny as an institution.

Additionally, the author warns that even though much is being said about polygyny as a dehumanising process for women, the women who were interviewed also indicated that within this type of marriage they had an opportunity to share friendship, childcare and the happy and sad moments of life.

The study utilised the two main grand tour questions, which allowed the complete qualitative approach to the study, which is essential in studying the lived experience phenomenon.

The study also provided the details of how the data was analysed towards the development of the five themes of the report.

It can therefore not be presumed that polygyny as a marriage practice aims to disadvantage women but rather provides women with the opportunity to have correct child spacing and allow the child to gain maximally from the breast milk. The knowledge gap is therefore to further explore the factors that contribute to child mortality after two years of age, which cannot be directly associated with the fact that the child was born in a polygynous family.

It has also been reported that men in monogamous families do provide their partners with an opportunity to recover from childbirth by practicing abstinence for a period of a year or two, post partum, with the introduction of other women as “girl friends”. Based on that, it can then be suggested that exploitation of women in the society is not related

to polygyny alone, but generally it can be said that most women are exploited within most communities. It can also be argued that to some extent men in polygyny respect women by providing them the status of being marriage so that children are born within wedlock, which is what the Bible teachings advocates for.

The methodology was explicitly explained in this study with the author acknowledging that as the data was not initially intended to explore the polygyny phenomenon, there were missing elements, which limited the researcher to explore further the statistical results from the survey. What is lacking in the literature is the use of other qualitative data collection methods required to understand the polygyny phenomenon.

Whilst polygyny is associated with low education levels, poverty and non-Christianity. The results of this survey revealed that in Zimbabwe men who are more educated and wealthy are more likely to practice polygyny than poorer men are. Additionally, women are voluntarily agreeing to be part of the polygynous marriage irrespective of their levels of education and religious affiliation.

In the concluding remarks, the authors reported that generally, the rate of polygyny is reducing amongst communities but it is not reciprocally being replaced by a monogamous marriage. Adult females are generally living outside wedlock. It can therefore be suggested that marriage requires intervention strategies in order to maintain the value of marriage in the society irrespective of whether it is monogamous or polygynous marriage.

For the purpose of this study, the support and interventive strategies would focus on men in polygynous households. The study even further predicts that if further intervention strategies are not implemented, all forms of formal living arrangements will drastically decline in the next decade. Considering the time that the study was

published, it is becoming realistic what was predicted in the study, as the number of women who remain single beyond the age 40 is increasing (SA stats 2011).

Current knowledge and research indicate that the spread of HIV is not exclusive to polygyny as a study by Jacobowski, N (2008) suggested, but involves individuals, monogamous or unmarried. According to Santiago et al (2005:12515) and Jacques (2011:118) the origins, which date back to 1981 and the spread of HIV were not related to polygyny.

The study conducted documentary analysis; archival research and expert informant interviews to investigate if marriage is a safe place with regards to HIV related vulnerability.

In acknowledging the bias of utilising the secondary data source, the triangulation of the data by means of interviews increased the credibility of the study. The study also provided detailed information about the context of the field, which will allow the replication of the subject with subsequent studies.

What are not explicitly discussed in the study are the sampling technique, the sample size and the data analysis techniques for the study.

As the primary focus of the study was HIV-related exposure, the polygynous relationship was used as one of the control variables of the study. In this study population (Indonesia), the regulations around polygyny restricted the practice of polygyny as an interventive polygyny for marriage related problems. Analysis of the results of this study will be linked to polygyny being practiced as an intervention rather than a personal choice when it comes to living arrangements.

Despite the background provided by the author of polygyny as an interventive strategy, the author cites the definition of polygyny as a form of violence against women. The two

versions provided by this study report indicated the bias in dealing with polygyny issues within the community.

Additionally, the report indicates that while it cannot be proven that men in polygynous marriages are not engaging in extra marital affairs, the author acknowledges that men in monogamous marriages are more likely to have sex with prostitutes more often than single men.

At the end of the study, the author affirms that, polygyny does not increase the vulnerability of women to HIV, but rather to lack of power, self-esteem, autonomy and economic dependence. From this research report, it is therefore not relevant to associate polygyny to violence against women.

Kelly, LM (2006) like Jacobowski, N. (2008), concluded that polygyny places women at risk of HIV. These conclusions undermine the scientific conclusions that suggest that any person, married or unmarried has the potential of contracting HIV, not just polygynists. Statistic South Africa, 2008, has observed high incidents of HIV infections in the predominantly (94%) monogamous South Africa. Still this study concentrated is on women alone.

The study examines the continuation of discriminatory high-risk concurrent sexual networks, which includes polygyny as the aggravating factor to the increased risk of HIV amongst women. The author acknowledges that polygyny in its original intention was to serve as a protective function for women and families.

The study, which does not explain the methodology used in collecting and analysing data, reports that polygyny reinforces patriarchy, harmful stereotyping and is a contributing factor to domestic violence. It may therefore be presumed that the findings

of the survey are also assumptions and do not represent the realities of the people living within a polygynous relationship.

Although the authors cited different phases within the legislative framework as the basis for the report of the findings, lack of compliance with theoretical compliance with the research studies poses a challenge in acknowledging the report as evidence based information.

The study cited several situations that according to the author predispose women in polygyny at a higher risk than other women. However, what the author is citing is not exclusive to polygynous marriages but it is also true in monogamous marriages. Factors for example like the paying back of lobola by the bridal family due to divorce, an inability to have a child, intergeneration marriages and the economic dependency of women, is universal in all types of marriages. Further studies are therefore required to isolate the specific issues relating to polygyny that may contribute to dysfunctional living arrangements.

Based on the recommendations of the study, prohibiting polygyny is perceived as the means to an end in relation to the challenges related to marriage within communities. The realisation of the recommendation is questionable considering the reports from other authors who indicated that despite the challenges relating to polygyny, the community still perceives the polygynous relationship as a choice of a living arrangement.

Kimuna, SR & Djamba, YK (2008) exposed violence as a result of lack of support to men. The current study intends to develop strategies that will assist men to manage their families in a nonviolent manner.

The authors explored the factors associated with physical and sexual wife abuse in Kenya in a quantitative discipline. Even though the focus was not to identify specifically that polygyny is the contributory factor in the statistics of the abused woman, the results indicated that among other factors such as alcohol abuse, polygyny is associated with the abuse of women.

Based on the large sample size (4876) of the study, it is presumed that the findings of the study can be generalised in the Kenyan population. Even though the participants from polygynous families constituted only 17% of the total number of study participants, there was a strong correlation between the rate of physical abuse and women in a polygynous marriage.

The study identified focus areas for the investigation of the sources of abuse of women and children. The study investigated how to direct interventions in order to reduce the abuse of women and children within the community.

THEME 3: Spiritual and educational implications of polygyny

Ras, JMJ (2010) agreed with the other authors who conceded that polygyny does exist. The author compared the Biblical scriptures with the constitution of South Africa, which supports polygynous relationships.

Ras (2010) discussed polygyny in relation to the Bible. The purpose of the study was to analyse the South African Constitution in relation to the different religious practices, customs and beliefs.

The study clearly indicated that polygyny has not been declared as a sin in the Bible testaments and therefore it cannot be seen as a violation of anyone's rights. The survey further indicated that in countries like South Africa, where every person has the right to

freedom of choice, it may not be clear as to why people who choose to practice polygyny would then be regarded as being abused.

It may be acknowledged that if the practice was carried out within arranged marriages like in Eastern countries, a different opinion could be presumed even though it is still practiced based on religion.

In this study, the author highlighted that adultery was mentioned in the Bible as a sin and the literature does not condemn polygyny as vigorously as it does adultery. It therefore suggests an element of bias in the authorship of the literature according to Ras (2010).

The author further concluded that polygyny is in not related to a person being immoral or careless, but simply exercising his/her rights. Inversely, as the rights are coupled with responsibilities it is the responsibility of each person to exercise their rights with caution so as to assure that they are not infringing on another person's rights. On that note, the writer stated that it cannot therefore be concluded that people who practice polygyny are responsible for spreading sexually transmitted diseases, which can prove to be a health risk to the community.

In another study Cherian, VI (2001) fails to prove the existence of any type of social or health support that contributed to the positive learning performances of polygynous children. It appears things seemed to unfold naturally.

The aim of the survey was to explore the level of the parents' education in relation to the academic achievement of children within polygynous families. Even though the subject is not relatively new and was conducted during the period of apartheid in South Africa, the study offered an insight into the phenomenon that there exists a positive and substantial relationship between the level of parental education and the academic

achievement of polygynous children irrespective of the type of family they grow up in. The study results contravene other results conducted in other regions of the globe where children from polygynous families were found to have more academic challenges and psychological disorders.

Denga, DI (1981) excluded men from his study and this exclusion assists the current study to identify the gap in empowering polygynous men to manage their large families.

The study investigated delinquency among polygynous families in Nigeria. The sample size was 200, deemed adequate and appropriate for a quantitative survey. The work was comparative (monogamous and polygynous) where direct comparison was relevant as the recruitment of participants was treated the same no matter the tribal group.

The results of the study unanimously agreed that children from polygynous families are more delinquent as hypothesised in the study. The rationale for the children's behaviours were attributed to the fact that the fathers in the polygynous families played a passive role in socialising the children in an attempt to maintain fairness amongst the siblings.

Based on these results, the study that was conducted in (1981) had already suggested that men in polygynous families required additional support in order to improve their roles as fathers.

Even though the argument that it is anti-Christian to be involved in a polygynous relationship is strong, it is still difficult for Christians to cite a scripture in the Bible that says polygyny is a sin. The Bible is clearly against sexual relations outside marriage. Instead of people solving marital problems through interventive polygyny, they resort to divorce and serial monogamy (Bailey & Kaufman 2010:79). Some nations prefer monogamy, citing utilising the Bible as guidance tool, although the Pentateuch lists the

guidelines and rules regarding marrying more than one wife (Exodus 21:10; Deuteronomy 25:5-10).

2.6 SUMMARY

The literature reviewed had revealed one-sided research. The studies concentrated on women and children as the participants. The men as part of the family were in most studies excluded. In these studies women were seen as the abused and oppressed. One study labelled the women as “women labourers.” Women in polygynous relationships were regarded as people with low self-esteem and poor mental health. Children from polygynous relationships were seen as children who had low mental ability and delinquency. They were said to be the poorer performers in the schools. In this literature review, most authors identified polygyny as a contributory factor in general ill health and most particularly as a major contributor / source of HIV and other STIs.

The gaps in knowledge that emerged from the review of literature have acted as an important trigger in the conceptualisation of the current study to develop support strategies for the men in polygyny. It is important to note that, the often-argued position that polygyny is the primary cause of HIV and STDs needs to be tested further. Of worthy note is the fact that the World Health Organisation (2012:125), has confirmed that the country with the highest rate of HIV/AIDS is South Africa at 5,600,000 infections in 48,810,430 people, and this country is not even amongst the top 20 polygynous countries; Guinea, according to the Demographic and Health Surveys, has the highest polygyny rates in the world but it has 79,000 HIV/AIDS infections in 10,884,960 people. This suggests a non-linear relationship between polygyny and HIV/AIDS infection.

CHAPTER THREE

RESEARCH METHODOLOGY AND DATA COLLECTION APPROACHES

3.1 INTRODUCTION

In the previous chapter, a literature review explored the polygyny studies with the purpose of developing the strategies to support men in polygynous relationships. During the literature review, the researcher focused on the concepts related to polygyny as the title of the study, holistic health and social support as the objectives of the study:

- Holistic health – perusal of literature that relate to social support; physical support; psychological support; spiritual support and the natural support group; formal support group and partners support group.
- Holistic strategies – the literature that examined the strategies that intended to support the men holistically.
- Polygyny – what did other researchers say about polygyny in relation to strategies to support men who chose polygyny as a marriage of choice.

Chapter 3 discusses the research methodology and data collection approaches that were employed in this study. Research methodology refers to the systematic and scientific work plan of the research study that guides how the study should be conducted. This study uses a qualitative approach in eliciting data. Willig (2008:485) describes qualitative design as an approach where the researchers study the phenomena in their natural settings. The researcher chose the qualitative design, as the study is paradigmatically naturalistic; it investigates the experiences of men in their natural settings.

Methodology is defined as a systematic design process used to conduct a research study (Polit & Hungler 2004:233; Burns & Grove 2003:488).

The research methodology for this study, had been organised as follows:

- Qualitative research design – the research design that guided the study throughout. Qualitative design is the design of choice that the researcher intends to study the experiences of the participants.
- Descriptive phenomenology – qualitative approach the researcher used as the basis of the research. The researcher used this approach since the study was to explore and describe the experiences of the participants with the purpose of developing holistic strategies.
- The paradigmatic perspective of the study – the whole framework of beliefs that this study is being guided along by.
- The research setting and sampling – this includes the researcher looking at the social environment, physical environment or cultural environment and the sampling processes, of where and how the study was conducted.
- Piloting of the interview – before the actual interviews were conducted, the researcher conducted mini interviews with the aim of proving the robustness of the grand tour question.
- Data collection – the interviews and the observations that the researcher conducted to collect data from the participants.
- Data analysis – transcription and interpretation of the constituents of a phenomenon while keeping the context of the whole.

- Trustworthiness – as defined according to the following naturalistic terms: Credibility, Dependability, Confirmability, and Transferability.
- Ethical rigour - ethical conduct-involving accountability to all different stakeholders and the unanticipated ethical concerns related to the dynamism of the study.
- Summary – scientific closure of the chapter.

A diagrammatic summation of this chapter has been demonstrated in Figure 3.1.

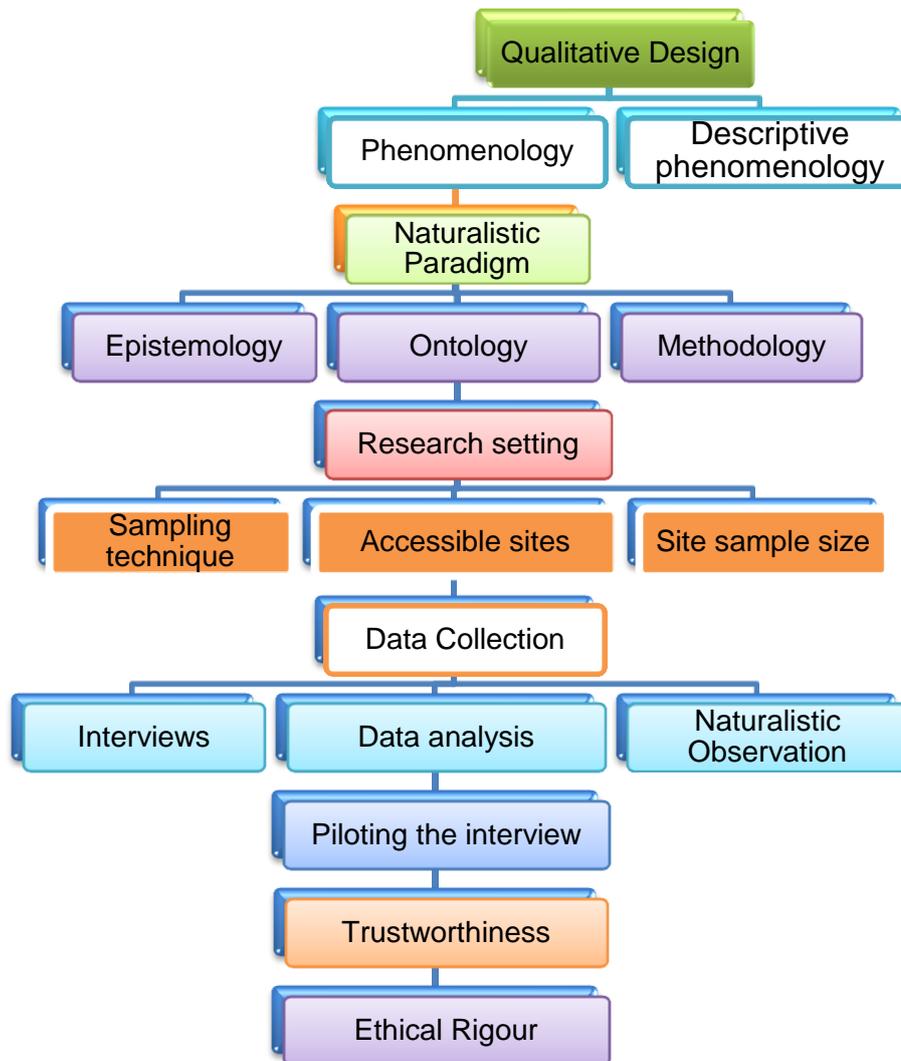


Figure 3.1 Research Methodologies

The above listed methodology is discussed in detail in the paragraphs that follow. The researcher used the phenomenological methodology, as per Willig's (2008:4236) description, "Qualitative methodology is dialectic and interpretive. During the interaction between the researcher and the research participants, the participants' world is discovered and interpreted by means of a qualitative method."

3.2 RESEARCH DESIGN

Liamputtong, (2011:303) describes a research plan as “the logical and systematic planning and directing of a piece of research.” The qualitative design was used to depict the experiences of men involved in polygynous relationships or serial monogamy (Willig 2009:55; Creswell 2009:146-147). In this study a descriptive phenomenological design, that is, qualitative, descriptive, and contextual was used. The purpose of this study was to explore and describe the experiences of men in polygynous relationships as a phenomenon of interest to the researcher. In this study, the researcher used descriptive phenomenology as an approach of choice. Descriptive phenomenological research focuses on describing and gathering an in-depth understanding of the related phenomena within the naturalistic context, and it is concerned with the processes within the social and cultural context (Creswell et al, 2007:51; Denzin & Lincoln 2005:31; Willig 2009:52-56).

3.2.1 Phenomenological approach

In this study, the researcher intended to explore the experiences of the polygynists. The researcher used phenomenology as the approach that allows the individual experiences to be understood in a manner that provides a universal description.

The researcher gathered data from participants who have experienced the phenomenon with the purpose of preparing a composite description of how they experienced polygyny. It was through utilising the guides of the study objectives that a descriptive phenomenological approach was taken, with the intention of describing polygyny rather than explaining it.

3.2.1.1 Descriptive Phenomenological design

Creswell (2009:68) describes phenomenology as the approach where the views of the participants are collected and describe what all the participants are collectively saying. In phenomenology, the focus is more on the participants' statements rather than on developing the model. The basic aim of phenomenology is to explore the experiences that the participants encounter in a specific phenomenon (Willig 2009:52). In this study, the researcher used phenomenology as a descriptive and interpretive process to develop holistic strategies to support men who are in polygynous relationships. The researcher described the experiences and interpreted the meaning of the lived experiences that the men related. During data collection, the researcher encouraged the participants to give a full description of their experiences of a polygynous relationship. The researcher asked follow-up questions after the participants answered some questions, in order to give them an opportunity to describe their thoughts and feelings further.

3.3 PARADIGMATIC PERSPECTIVE OF STUDY

O'Donoghue, (2007:7-15) describes a paradigm as a set of assumptions of how scientific research should be conducted. A paradigm is the techniques, or frameworks, used as maps for scientific enquiry. Creswell, (2007:19) and Guba & Lincoln, (1994:107-108) define a paradigm as the fundamental belief that directs specific actions to be taken when conducting a piece of research. Storkerson, (2010:85) describes a naturalistic paradigm as the "process through which the conscious body connects with its environment."

In this study the naturalistic paradigm, as described by Tesch (1990: 44 & 50), were used as the paradigm for this study. This paradigm assumes that there are multiple interpretations of reality and that the goal of researchers working within this perspective is

to understand how individuals construct their own reality within their social context (Tesch 1990:43-44).

Assumptions are the set of beliefs that have not been proven scientifically. Since they can be considered true, they pose a barrier that restricts the dissemination of knowledge that leads to natural reality (Guba & Lincoln, 1994:108).

The paradigm serves several functions in research as Dills and Romiszowski (1997:35) state:

- A paradigm gives a guide of how the universe works.
- A Paradigm identifies the type of questions to be used in research.
- A Paradigm shapes the world of academic work.

A paradigm is, as Denzin and Lincoln (2000:156) describe it "a set of beliefs and feelings about the world and how it should be understood and studied." For this qualitative paradigm, three sets of beliefs, as demonstrated in Figure 3.2, were used: Ontological, epistemological, and methodological assumptions.

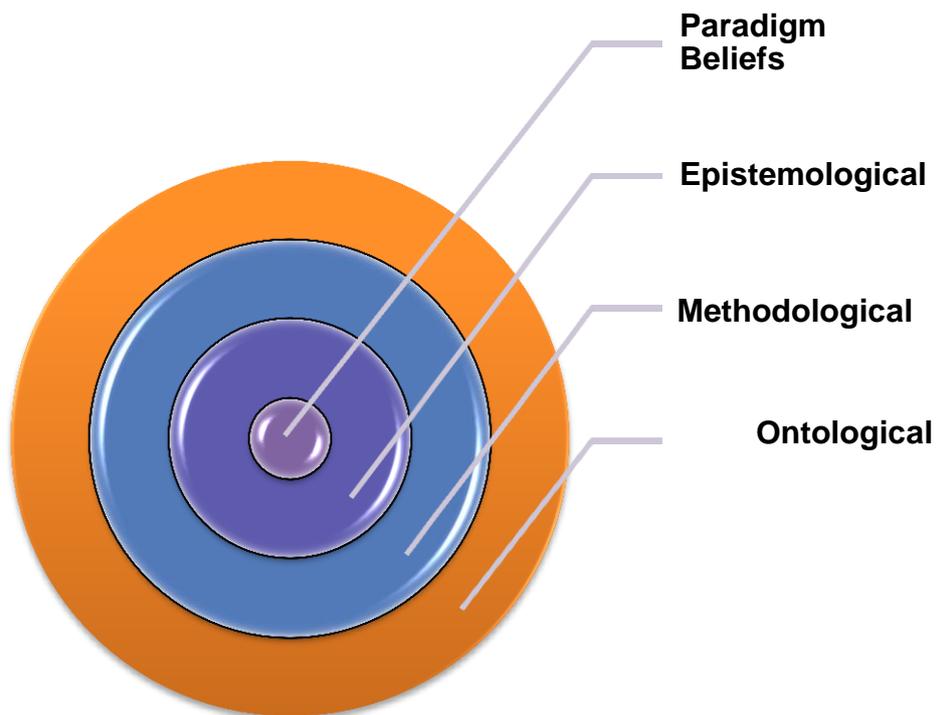


Figure 3.2 Paradigm beliefs

3.3.1 Epistemological belief

Epistemology in the naturalistic paradigm refers to how the social world can investigate natural science (Creswell, 2009:6; Guba & Lincoln, 1994:108). In this study, epistemology intends to understand what experiences the men in polygynous have. Naturalistic epistemology describes how polygyny is anchored in the natural world by allowing the participants to relate their experiences to it. It focuses on the participants' beliefs in polygyny.

3.3.2 Ontological belief

Ontological assumption is concerned with the nature of the cosmos and human beings in the social context (Creswell, 2007:16). The ontological assumptions, as contemplative in nature, influence the research by examining the reality of knowledge that has been

experienced in life. Ontological questions the reality of the assumptions there exist about the experiences that men have (Guba & Lincoln, 1994:108). The intention of this study is to understand how men view their experiences as a reality.

3.3.3 Methodological belief

Methodological assumption focuses on the analysis of the methods used for gaining the data (Guba & Lincoln, 1994:108). The method used is the dialogue in the form of an interview between the researcher and the respondents. The dialect in the interviews was used to interpret the assumptions made by the participants into a form that allows exploration of their knowledge based on their experiences. (Guba & Lincoln, 1994:110).

3.4 THE RESEARCH SETTING AND SAMPLING

3.4.1 Sampling techniques

For this study, the researcher selected married male participants who had experience in the related phenomenon under study. This was done according to the inclusion and exclusion criteria (Flick 2009:109; Groenewald 2004:12). Ezzy (2002:24) states that in qualitative research, purposeful sampling is preferred for the reasons of the grandness of the data collected. There were two types of sampling used, purposive sampling and snowball sampling. Purposive sampling is the process whereby certain participants are chosen according to their experiences based on the preselected inclusion and exclusion criteria (Groenewald 2004:11; Flick 2009:122; Streubert & Carpenter 2011:29). Snowball sampling is asking the participants to name those that they think could also participate in the interviews (Flick 2009:109; Groenewald 2004:12).

The researcher used purposive sampling to identify the participants within the inclusive and exclusive criteria and the researcher used snowballing after being referred by the other participants.

3.4.1.1 Purposive sampling

The sample for this study has been derived purposefully. Purposive sampling was used, as participants were selected according to the criteria determined by the researcher in the inclusion and exclusion criteria. According to Patton 2002; Hesser-Biber & Leavy 2005; Morse 2006; Teddie & Yu 2007, as cited in Liamputtong (2011:11) qualitative research relies on purposive sampling. Liamputtong (2011:11) describes purposive sampling as the deliberate selection of specific participants because of the important information they can provide for the study. For this study, the informant linked the researcher to the participant. The researcher trained the informant as to how to select other relevant participants. After the informant had provided potential participant's contacts to the researcher, the researcher contacted the participant to verify the relevancy of the potential participant. After a telephonic conversation the researcher then purposefully selected the individual as a study participant.

3.4.1.2 Snowball sampling

Snowball sampling is the technique whereby the purposefully selected participants identify other participants who meet the criteria of the study and who might be interested in participating (Liamputtong 2011:14). During the interview with the participant selected purposefully, the researcher asked the participants if they knew of other polygynists. Some of the participants agreed to refer the researcher to other polygynists by providing contact

details. Other participants preferred to contact the potential participants themselves initially in order to provide an explanation. This aided in establishing trust with the researcher. Some referrals were successful whilst others were not due to various reasons such as fear or lack of interest in the subject. Those selected were interviewed and asked if they knew any other polygynists.

The target population for this study were married men that fell within the exclusion and inclusion criteria. The following is demonstrated as Figure 3.3 illustrates the inclusion and the exclusion criteria.

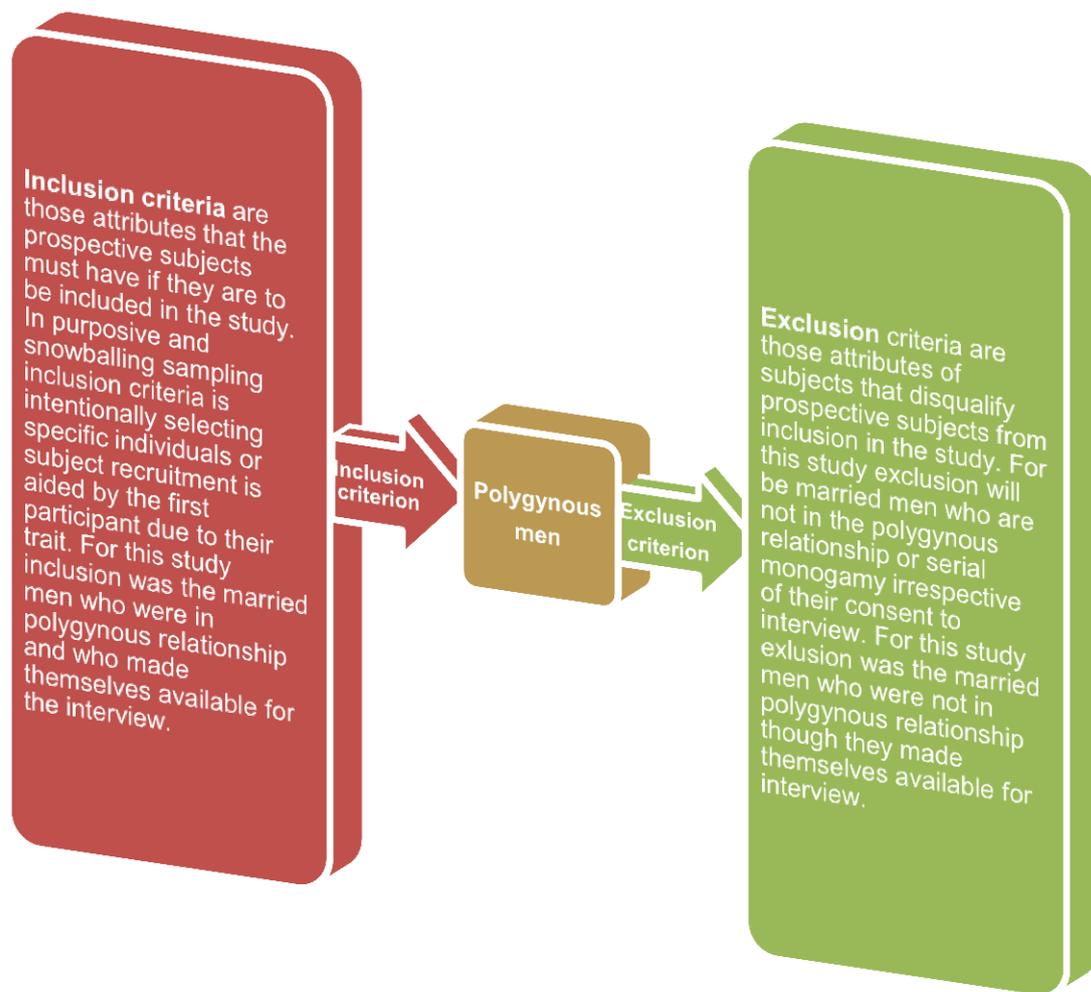


Figure 3.3 Inclusion and Exclusion criteria

3.4.2 Accessible sites

The naturalistic setting where the study took place was in the polygynous households amongst the Bapedi of the greater Sekhukhune district of the Limpopo province, where men in polygynous relationships felt comfortable to be interviewed. Negotiations to access such places depended on the nature of that space. The fieldwork in this study referred to the geographical place wherein data from men in polygynous or serial monogamous relationships could be obtained. Accessible sites in this study referred specifically to the venue where the interview took place. Within the Sekhukhune District there were various venues used as the participants were widely spread across the district.

3.4.2.1 Where is the Greater Sekhukhune district?

The Greater Sekhukhune District is one of the five districts in the Limpopo Province. The district has five Local Municipalities namely Makhuduthamaga Local Municipality; Fetakgomo Local Municipality; Ephraim Mogale Local Municipality; Elias Motsoaledi Local Municipality and Greater Tubatse Local Municipality.

Greater Sekhukhune District is geographically situated south of the Limpopo Province and covers an area of approximately 13 264 square-metres with 605 villages. The following map points out the location of the Sekhukhune District in Limpopo. The district contains predominantly Northern Sotho speaking people. It is further characterised by the commercial farms along the Lepelle River on the edges of its Western border.

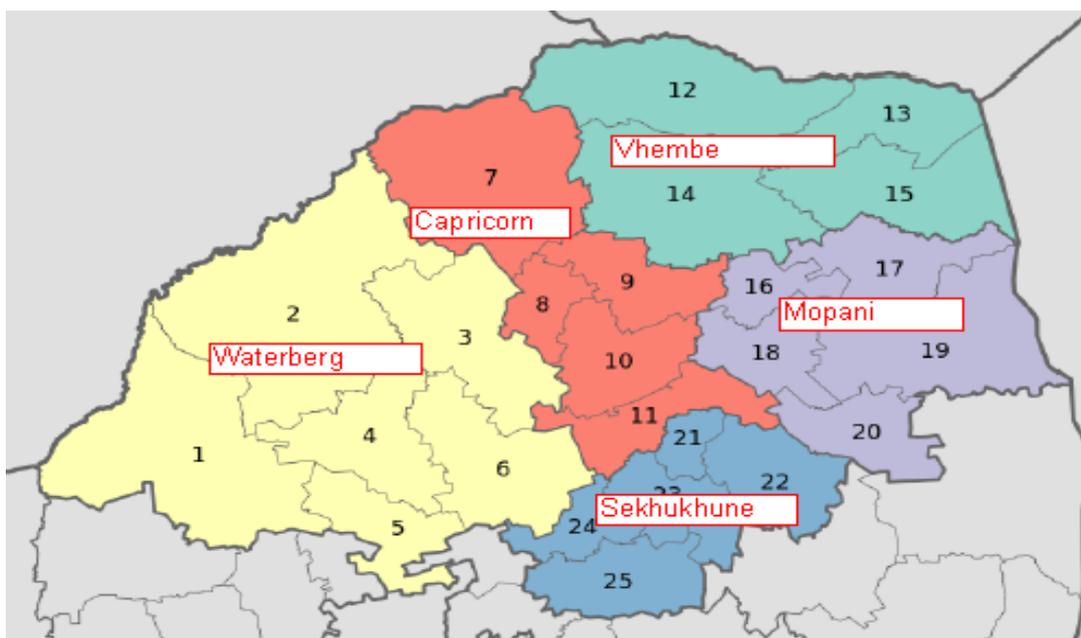


Figure 3.4 Position of Sekhukhune District on the Limpopo Province map

3.4.3 Site sample size

The saturation for this study was reached at fifteen interviews of men over the age of 18 years and older, who were married and in polygynous relationships, to a maximum of 20

participants (Groenewald 2004:11; Flick 2009:122; Streubert & Carpenter 2011:29). Data saturation in this study was determined by the richness of the data and the detailed description of the experiences that the men related and was further driven by the desire to learn in detail and in depth the health, social and religious experiences of the polygynous men. The researcher moved back and forth during the data collection process, constantly comparing the data to identify if data saturation had been achieved. The designation of an upper maximum number is intended to extend the broadest scope of influence that the study affects (Crouch & McKenzie 2006:286). It must be stressed therefore that data saturation for this field was determined through constant comparison of data. This assisted the researcher in detecting the recurrence of themes in the data.

Guest, Bunce & Johnson (2006:211) commented that “Purposive samples are the most commonly used forms of nonprobability sampling, and their size typically relies on the concept of “saturation,” or the point at which no new information or themes are observed in the data.”

Other researchers in different studies described qualitative data saturation in various other ways:

According to Morse (1994:225), supported by Charmaz (2006:64), saturation could be reached at 30-50 interviews; and Bernard (2000:178) states, “most studies are based on samples between 30-60 interviews.” Creswell (1998:64) suggested lower figures of 20-30 but Bertaux (1981:35) argued, “Fifteen is the smallest acceptable sample”.

Based on these authors, in this study, the amount of data was determined by achieving data saturation at fifteen participants.

3.4.3.1 Participants accessible population

The naturalistic site where the study was taking place was in the polygynous households amongst the Bapedi of the greater Sekhukhune district of the Limpopo province where men in polygynous relationships felt comfortable to be interviewed.

The researcher requested that the participants (informant) who may have polygynous relatives or have contact with other polygynists to provide contact details for them. Once the researcher had this information, the referred participants were called telephonically, allowing an introduction of self and an explanation of the study. The researcher also arranged the date, place and time of the meeting. On the date of the meeting, the researcher verified telephonically to ascertain the viability of the venue. Negotiations to access such places depended on the nature of that space.

Purposive sampling was utilised to increase the study population, snowballing or referral sampling supported this, where the researcher requested the participants to identify other potential participants. After the initial participants identified other participants, the researcher phoned them in order to make proper arrangements. The proper arrangements involved a date, time, venue and directions to the venue.

3.5 DATA COLLECTION

The data collection for this study was conducted from 01/07/2013 to 30/11/2013 in the Greater Sekhukhune district. Within the naturalistic paradigm, data is derived from the interaction between the researcher and the participants.

Data collection was not without its challenges. As most participants were businesspersons such as taxi owners and drivers, the meeting could be cancelled at the last minute. Usually the participant and researcher sealed the agreement to meet in the morning, but on some

occasions the meeting did not always materialise as planned. Sometimes the researcher had to wait more than six hours for the planned interview to take place. As a result the interview venues were either at their homes, under a tree or in their place of business, for example their taxis, wherever the researcher could manage to find them.

In this study, the researcher utilised two methods of data gathering: in-depth unstructured interview and observation in the form of.

The study utilised fieldwork strategies proposed by Flick (2009:109-110) and Wilson (1989:420-441). These begin with accessing the research field to data analysis.

3.5.1 Accessing the fieldwork

The fieldwork where the study took place was either in the homes of the participants, their workplace or any other place where the men in polygynous or serial monogamous relationships were comfortable to be interviewed. Negotiations to access such places depended on the nature of that place. The fieldwork in this study refers to the geographical place wherein data from men in polygynous or serial monogamous relationships can be obtained.

3.5.2 Reflexivity

The researcher approached the study with the idea that the participants have the answers that need not be influenced in one way or another. A critical reflexive analysis of self assisted the researcher to allow the participants to be in control of relating their areas of experience. In opening, the study revealed his identity and as the person who needed knowledge about polygyny. The researcher continuously 'bracketed' his assumptions, values and actions in the hope that they may not jeopardise the research. Careful asking

of the questions that may unintentionally expose the unspoken assumptions about polygyny that would influence the participants' responses did this. The conversation between the researcher and each participant was never the same, as sometimes there was a unique socially shared moment of laughter. This assured the researcher that the participants had found a comfort zone in the conversation. The participants had a relaxed environment, as they were men and the researcher was a man asking them about the male related things. The gender of the researcher contributed positively to the study as the participants felt that they were telling another man about their marriage issues. The researcher created a responsive relationship throughout the interview in the sense that the researcher and the participants were responding to each other's questions and answers, whilst at the same time maintaining eye contact and open facial expressions. Where necessary, the researcher maintained silence without exposing any negative facial emotions. This helped the participant in recollecting self, thinking and openly expressing himself.

It was not only gender that contributed positively to the progress of the study, but also the language. The participants were identified in the Sekhukhune district, which is predominantly a Northern Sotho speaking area. The researcher, as a Northern Sotho himself, uses Northern Sotho as the first language and English as a second language. The researcher grew up and attended primary and secondary school in the Sekhukhune district where data was being collected. Growing up in Sekhukhune made the researcher not only conversant in Sesotho as his first language but also with the regional dialects and cultural rituals practiced by the Sotho's in this district. Throughout the interview, the researcher reflected on the Sotho cultural influences that may have affected the study negatively.

3.5.3 Grand tour question

A grand tour question is an unstructured interview approach that many naturalistic researchers prefer to utilise when they first begin to study a cultural scene. There are a number of types of grand tour questions presented in Figure 3.5. The figure illustrates what a grand tour question may look like. The unlabelled small figures around the grand tour question represented the sub questions generated by the participants' responses. They are not labelled because the researcher was not assured of the participants' responses to the grand tour question imposed. It was only after the participant responded that the researcher knew what the next question would be. The researcher would open the interview by saying: Tell me why you married the second wife (ANNEXURES C & D) This was an icebreaker, a general question that assisted the researcher to orientate the interview to the topic. Though the researcher was mostly following the participants' responses by asking a follow-up question, the researcher directed the interviews in accordance with the purpose and objectives of the study.

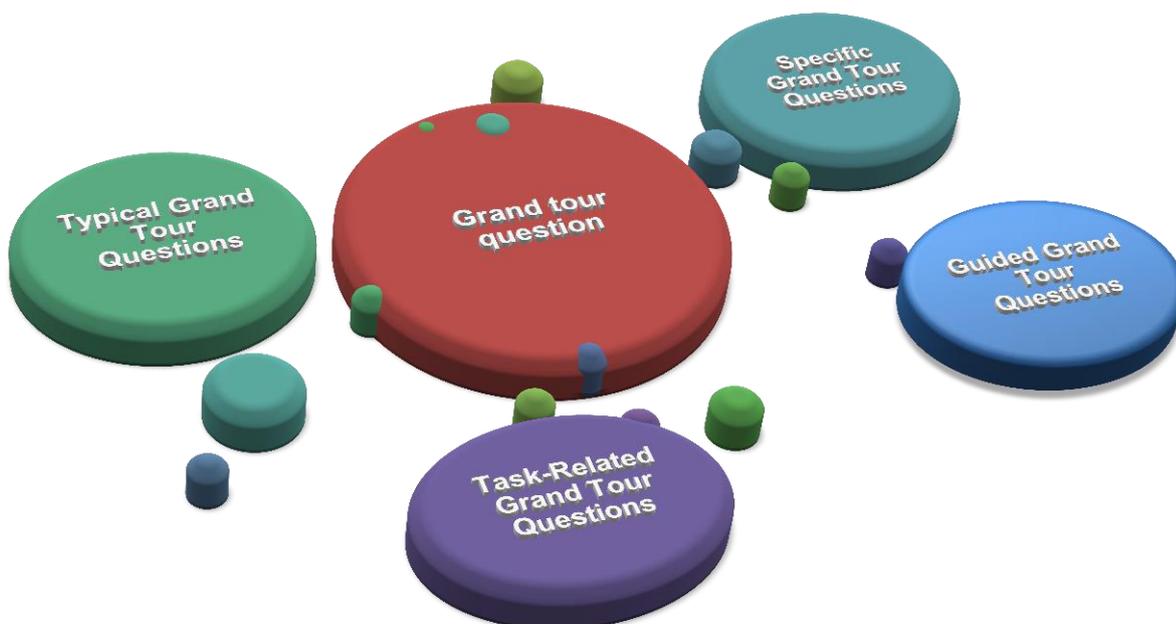


Figure 3.5 Types of grand tour questions (Tappen 2011:667).

The purpose reason that the researcher in this study used the guided tour question to collect data from the participants was so the participants were able to relate to an actual grand tour. Tappen (2011:667) described the guided tour, as an unstructured interview approach whereby the participant gives the actual verbal grand tour while the researcher identifies the atypical events and other phenomenon in the narrating. The researcher makes a follow-up with sub-questions related to the phenomena. In this study, the guided tour question that the researcher used was: Tell me about your health and social experiences before and during your polygynous relationship (ANNEXURES C & D)

3.5.4 The interview process

The interview process begins before the face-to-face dialogue with the participants begins. Pilot interviews are an essential and critical part of this process and are intended to test how well the interviewer adapts to the role. When the guided tour question was ready, it was piloted on a small sample (two) of the participants. After the question had been piloted and it was presumed valid, the in-depth unstructured individual interviews resumed as described in the following section.

3.5.4.1 In-depth Unstructured Individual Interview

Informed consent was presented to the participants and signed before the data was collected. The interviews were conducted in a language that the participants understood. A voice recorder was used to capture the information that might be missed for later reviewing. A qualitative central question that focused on the central phenomenon was

used to enable the researcher to ask the same question to different participants (Flick 2009:129-131). A tape recording device was used to collect the data to enable the researcher to analyse it fully. The audiotapes allowed the researcher to revisit the data repeatedly for verification (Willig 2009:26).

A qualitative, in-depth, unstructured individual interview was the tool used to collect data about the participants' different experiences (Schostak 2006:48 –52; Parahoo 2006:321-330; Polit & Beck 2006:293-296). In this study, the reciprocal unstructured interviews were conducted to collect data to describe the experiences of polygynous men. While interviewing the participants the researcher observed nonverbal actions taking place around the area that the interview was being conducted.

3.5.4.2 Naturalistic Observation

Naturalistic observation is a tactic whereby the researcher takes notes by observing the activities of the participants (Creswell 2009:129-181). In this study, the researcher used naturalistic observation as part of the in-depth unstructured individual interview in data gathering. According to Kawulich (2005:56) qualitative observation includes selecting key informants, establishing rapport, deciding what and when to observe, the ethics of, keeping naturalistic notes, and writing up one's own findings.

3.5.4.2.1 Naturalistic observation processes

Naturalistic observation is divided into three processes: descriptive, focused and selective as illustrated in Figure 3.6.

Descriptive observation

The researcher observed any behaviour that the participants may display either overtly or covertly. The behaviour included the communication at home between the participant and

the family members. The researcher observed the communication in relation to the interview. The researcher used this process where observations made were too sensitive to be followed in the interview. In this situation the researcher simply observed the behaviour without following up any unclear observations, with questions.

Focused observation

The researcher observed the participant's behaviour whilst interviewing. The observations the researcher made were supported by the interviews conducted; the researcher regarded this process as relevant for the study. The researcher was able to follow any unclear observed behaviour with a clarifying question.

Selective observation

The researcher focused on the different activities that the participants engaged in. Though the process focused on different activities, it did not involve interviews, as a result the researcher did not prefer it as a suitable process for the study.

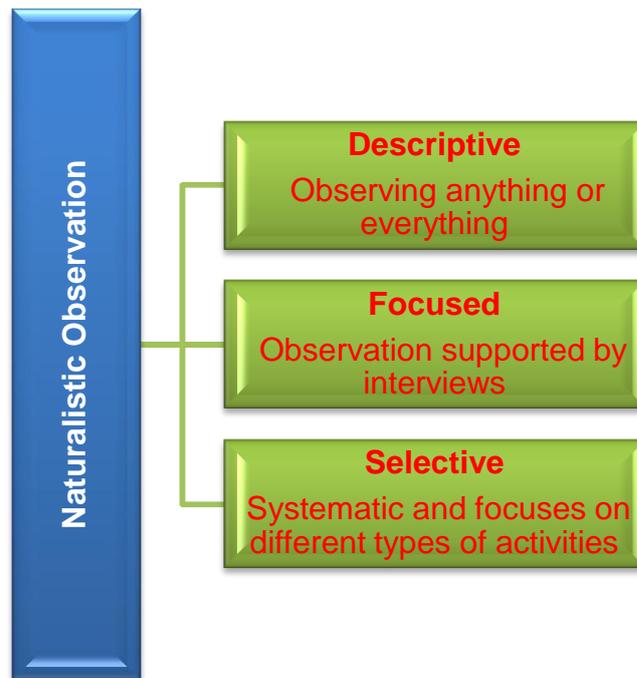


Figure 3.6 Qualitative Observation processes

Regarding these three processes, as discussed above, the researcher used both the focused and selective observation processes. The researcher chose to use the selective and focused observation in the interviews, and the participants' insights guided the researcher on what to observe. For this study, the handwritten notes taken during the observation process were converted into computer notes.

During the focused observation, and for ethical consideration, the researcher chose overt participant observation from the four categories of naturalistic observations.

For the purpose of clarity, the researcher described the four categories of naturalistic observation.

3.5.4.2.2 Categories of Naturalistic observation

Overt Participant Observation (OPO)

Wells cited in Salkind (2010:887) describes overt participant observation as the technique whereby the participants are fully aware that they are being observed. The disadvantage of the overt observation is that participants may adapt their behaviour in order to influence the observer. The advantage is that the participants partake with full informed consent. However, this technique is prone to behaviour adaptation, in order to influence the observer; the researcher preferred and used it as a credible technique for naturalistic observation.

Covert Participant Observation (CPO)

In this technique the participants are not made aware that they are being studied, Wells cited in Salkind (2010:887). As a result, the participants remain oblivious to the presence of the researcher. The researcher assumed the role of the participants and the participants may believe that the researcher is their peer. The researcher mingles unobtrusively with the participants and collects the data needed. The disadvantage is that the participants may later learn of their involuntary participation in the research, which is unethical. Even though the researcher mingles with the participants, the true identity is diverted as the researcher assumes a different identity. Wells cited in Salkind (2010:887), warns about the consequences of involving the participants in the research without informed consent. Though the nature of how the information would be collected, as be oblivious and unobtrusive, this technique is not relevant for this study.

Overt Nonparticipant Observation (ONO)

Here the researcher need not explain their actions or the purpose of the study to the participants, as the researcher does not mingle with the participants. The participants remain as natural as possible as they may not be aware that they are being observed. The

disadvantage of this technique is that the researcher does not have the opportunity to ask the participants any questions when there is a need to do so. The advantage was that the researcher was able to take notes freely without fear of influencing the participants' behaviour. Though the information collected would be oblivious and unobtrusive, this technique was not relevant for this study.

Covert Nonparticipant Observation (CNO)

Unlike the three methods explained above, covert nonparticipant observation is more secretive. The researcher observes the participants without revealing self to them. The data is being collected secretly. No data collection tools are being used to avoid detection. The researcher observes and later records the observed data. Alternatively, the researcher uses covert videotape to gather data undetected. According to Wells cited in Salkind (2010:887), the use of this technique is highly controversial as it has a high potential of legal repercussions. Though the information collected would be oblivious and unobtrusive, this technique was not relevant for this study.

For this study, the researcher used the overt participant observation as the credible technique for naturalistic observation.

For the observation to be considered naturalistic, three criteria need to be observed: the phenomena must be natural; the environment must be natural and the behaviour must be natural.

3.5.4.2.3 Criteria in naturalistic observation

Natural phenomenon

For this study, the researcher regarded the participants and their experiences of polygyny as a natural phenomenon. The participants are regarded as natural phenomena as they

are not fabricated creatures. Their experiences are natural events that unfolded naturally in their lives.

Natural environment

The environment where the interviews and observations took place was their homes or places that were not artificially created, specifically for the interviews. Some of the interviews were conducted under trees. Although the homes can be seen as a fabricated habitat, the researcher regarded them as natural for the reason that they were not artificially manipulated for the interview.

Natural behaviour

The researcher described natural behaviour in this context, as the behaviour that has not been adapted to suit the environment. The participants were allowed to be at ease as much as possible. Their behaviour was not influenced by a list of rules that directed their sitting, talking or any other action that the participant wanted to take.

3.5.4.3 Data collection instruments

3.5.4.3.1 Audio Tape

The audio-recorded message was labelled according to the date and time it occurred. It was then downloaded onto the computer for storage (Groenewald 2004:25). The researcher chose to use this data collection tool as it is convenient in the sense that:

- It has enough folders to store the data during data collection.
- All files are password protected for data confidentiality purposes.

- It can be used for anonymous data collection without revealing the name of the participant or the place.
- It can be used for storing and analysing the data after a longer time.
- The data is labelled by means of the dates and time for easy retrieval.
- After data collection, the instrument is locked by password to avoid easy access to the contents by unauthorised individuals.

During the guided grand tour interview the researcher conducted the naturalistic observations as part of the data collection process.

3.5.4.3.2 *Naturalistic notes*

The naturalistic notes are part of the data that the researcher takes during the observation period. In this study, the observed data was recorded under the following field notes: observational notes, theoretical notes, methodological notes, and personal notes.

Observational notes will be collected by means of observing and listening to the experiences that will be unfolding in the situation.

Theoretical notes will be gathered through the meaning derived from the observed situation. The researcher will be interpreting the observed notes.

In the *methodological notes*, the researcher will be reminding self of the methodological approaches chosen. These notes will be used to review self.

The *personal notes* will be used as the reactions and the reflections of the researcher to the observed notes.

3.6 DATA ANALYSIS

The data collected from a naturalistic study uses analytic induction and constant comparison to develop the categories of the phenomena. For this study, analytic induction was used. Constant comparison was not used, as the naturalistic observations at the site were insignificant to the study.

According to Liamputtong, (2011:277) qualitative data analysis is a dynamic form of analysis of verbal and visual data that is oriented toward summarising the informational content of that data.

Qualitative data analysis commences from the beginning of the study.

Gathering data involved interpretation of it and therefore during this interpretation the analysis of the data takes place (Streubert & Carpenter 2011:44; Groenewald 2004:17; Creswell 2009:183-184; Liamputtong, 2011:278). The early commencement of the data analysis allowed repeated thinking about gathering data, and generated new strategies for the new data being coded. Coding, according to Charmaz, (2006:43) cited in Liamputtong, (2011:278), is “the process of finding what the data are about.” The date and time written against the data collected in the voice recorder was later transcribed and an analytic interpretation made. Description of the experiences was used to analyse the data in this study.

The researcher used the following steps to analyse the data, which have been discussed explicitly under in chapter 4.

The researcher listened to the audiotape with the purpose of understanding and interpreting the interviews. This was done repeatedly to catch any missed words and phrases. The words and phrases were documented for the purpose of analysis.

The researcher checked the quality of the transcribed data, by ensuring trustworthiness through credibility, transferability dependability and confirmability auditing.

An analytic template was developed with the purpose of analysis and presentation

The inductively coded helped develop the themes of data. The coded themes were then divided into categories.

The researcher used the analytic template as a means of facilitating the arrangement of information. The analytic template technique requires that the researcher utilise pre-determined codes in line with objectives of the study. The template has been illustrated and discussed in chapter 5.

3.7 PILOTING THE INTERVIEW

To refine the guided tour question, pilot interviews were conducted. This is a small-scale trial prior to the main study that tests the entire question planning (Streubert & Carpenter 2011:446; Parahoo 2006:309). For this study, the pilot interviews were conducted with two individuals with the proviso that, if successful, they would be added to the core sample. Interviewees were assured that they possessed the information being sought, as the interview would be focussing on their experiences expressed in their own words. Following the first two interviews, participants were asked if the questions were clear. The two participants agreed that the questions were fair. The researcher did not feel that there should be a change to the structure, content or delivery of the interviews.

In ensuring that participants were appropriately engaged in the interview process with minimum stress, the researcher safeguarded the participant's confidentiality and gave assurances that they were welcome to terminate the interview if they felt that they were no longer interested in participating.

3.7.1 Process of piloting

The researcher, collected data from the first two participants with the purpose of testing the grand tour question, the functioning of the audio tape as the data collection instrument, the feasibility of the venue, the translation and transcribing of data, and the verification of the term polygynists.

3.7.2 Findings from piloting

Grand tour question:

The researcher found the question to be clearly understood by the participants.

Audiotape:

The audiotape was functioning well and the data was easily retrieved and transcribed.

Availability of venue and time:

The researcher discovered that the participants were not always found in the venues that had been agreed upon during the setting up of the appointment. Once the venue was changed, it affected the time. As most of them were businesspersons, they were either at the taxi rank or at home but not at the initially agreed venue.

Translation and transcribing of data:

The researcher translated and transcribed the data collected.

Verification of the term polygynists:

Some of the participants described polygynist, as the person who had engaged in a relationship with a woman, impregnated her and then for whatever reason the relationship had been terminated. Or as the person who marries another woman but still recognises the previous relationship even though it is not bonded by marriage. The researcher clarified the term polygynists as a man who is married to two or more wives.

3.7.3 Adjustments and finalisation of the pilot

Post pilot, there were no errors found except the constant changing of venues for the purpose of the interview. The researcher had to adjust to last minute changes of the venue and times, as the participants, who were mainly taxi drivers, were always on the road ferrying their customers.

3.8 MEASURES FOR ENSURING TRUSTWORTHINESS

Within the naturalistic paradigm, the researcher had to assure the truth-value of the field. For this naturalistic study, trustworthiness was ensured through credibility, transferability dependability and confirmability auditing. As mentioned in chapter one, trustworthiness would be discussed in detail in this chapter.

3.8.1 Trustworthiness

In this study, the researcher ensures trustworthiness by gathering the data himself to minimise any threats of internal validity. The researcher used the local language used by the community (Parahoo 2006:236; Polit & Beck 2006:325; Creswell et al 2007:151).

The researcher developed and piloted the central question to confirm the validity of information and to also ensure trustworthiness.

The participants will be men in polygynous relationships and serial monogamous relationships, to ensure that the results can be generalised. The data was collected in the participant's own environment to minimise the threats to external validity (Pharaoh 2006:241; Creswell et al 2007:152). Guba and Lincoln (1994) cited in Streubert and Carpenter (2011:48), defined trustworthiness in terms of the following naturalistic terms: Credibility, Dependability, Confirmability, and Transferability.

3.8.1.1 Credibility

The credibility criterion involves establishing that the results of the qualitative research are credible from the perspective of the participants who took part in the research (Polit & Beck 2006:332). From this perspective, the purpose of this study is to determine and understand the phenomena of interest from the participant's own experiences.

For this study, credibility was verified in various ways:

- The researcher established a prolonged engagement with the participants with the purpose of getting sufficient time to gain trust and verify the gathered data.
- The researcher visited the participants repeatedly and discussed the data obtained to verify any discrepancies. Sometimes the researcher listened to the audiotapes with the participants for clarity of the information.
- The researcher persistently observed the transcripts with the purpose of obtaining in-depth knowledge of the data collected.

- The researcher repeatedly reads the noted sentences and phrases with the purpose of extracting recurring themes via coding.
- Consultation with experts assisted with alternative views.
- The researcher consulted experienced experts in the relevant areas under study, with the intention of enhancing the credibility of the field.

The researcher explored personal feelings and experiences that might influence the field and integrated this understanding into the study to promote objectivity.

3.8.1.2 Transferability

Transferability refers to the degree to which the results of the qualitative research can be generalised or transferred to another context of the participant in the research (Polit & Beck 2006:336; Willig 2009:150-151). In this study, the participants' words were used as direct quotes of what they said. The researcher coded and again recoded the data two weeks later. Checks were made of the codes, themes, categories and subcategories. After the third recoding, the researcher gave the data to two supervisors to compare and examine.

3.8.1.3 Dependability

Dependability emphasises the need for the researcher to account for the ever-changing context within which the study is taking place (Polit & Beck 2006:335). In this study, the researcher described the changes when they were occurring. The researcher enhanced the dependability of this study by inter-observer agreement where the researcher as the

coder requested assistance from other experienced computer programmers. The two coders were compared for consistency.

3.8.1.4 Confirmability

Confirmability refers to the degree to which results could be corroborated by others, using various strategies (Polit & Beck 2006:336; Streubert & Carpenter 2011:49). After data collection, the researcher conducted a data audit to recheck the information collection and analysis. The researcher ensured data neutrality by inviting the checking of the dependent person to illustrate that the evidence gives the same conclusions as in the research context.

3.9 ETHICAL RIGOUR

In qualitative research, ethical conduct involves accountability to all different stakeholders and the unanticipated ethical concerns related to the dynamism of the study (Streubert & Carpenter 2011:60-61). In this study the participants' rights were observed in accordance with the international ethical principles as stipulated in The Belmont Report 1979 (Streubert & Carpenter 2011:60; Tolich 2008:99-108); the Medical Research Council Guidelines on Ethics for medical research and Guidelines for good practice in the conduct of clinical trials in human participants in South Africa.

Health Studies Research Ethics Committee of University of South Africa approved the study before it was undertaken.

3.9.1 Institutional review committee

The research proposal was submitted to the Health Studies Research Ethics Committee of University of South Africa for approval before the study data collection commenced.

When the committee approved the study, a respondents' information leaflet was developed to inform the participants about the nature of the study.

3.9.2 Participants information leaflet

The researcher developed the participants information leaflet himself. The leaflet is attached as ANNEXURE A. The participant information leaflet served to inform the participant about the study itself and to make the participant aware of their human rights during their participation in the study. The researcher developed the leaflet based on the principles that:

- The leaflet should be based on the characteristics of the sample.
- The leaflet gives concise and clear information.
- The leaflet uses short sentences.
- The leaflet uses requests rather than demands.
- The leaflet gives specific details of the study.
- The leaflet provides the contact details of the researcher.

It is appropriate to mention that the participant information leaflet augments the conversation that the researcher has with the participant during the telephonic introduction of the study. After the informant has helped establish contact between the researcher and the participant the researcher phoned the participant to formally introduce the request and

clarify the purpose of the meeting. During that telephonic conversation, it was then that the venue and time were agreed upon. The researcher made sure that the telephonic conversation and the leaflet information did not differ, by summarising the leaflet contents during the talk.

After the information leaflet was read, explained and accepted, the men were given a consent form to sign as described below:

3.9.3 Informed consent

The consent form was presented to the participants in the manner that the research ethics stipulates. Which is that the researcher should not misuse any of the information discovered, and that a level of moral responsibility be maintained towards the participants (Streubert & Carpenter 2011:61; Tolich 2008:102). After the participants had signed the consent form, the researcher protected the rights of participants in the study as well as their privacy and sensitivity. The participants were allowed to participate voluntarily in the research (Flick 2009:41). The participants were allowed to withdraw without fear of victimisation if they felt that they no longer wanted to participate (Tolich 2008:105). The informed consent form is attached as ANNEXURE B.

The men were assured of their privacy and confidentiality, as the study was conducted under strict observation of the ethical guidelines.

3.9.4 Privacy and confidentiality

The confidentiality of those involved in the interviews was observed, keeping their anonymity and privacy secure. The study was designed in such a way that risks of breaking confidentiality were minimised (Streubert & Carpenter 2011:63-64; Tolich

2008:101; Willig 2008:19). To ensure privacy, the men were allowed to choose the venue where they wanted to be interviewed. The venue where they felt they were not exposed to what they may view as exposure to their private lives. Some of the men chose to be interviewed at their workplace, which was the taxi rank. Others chose a private room in their homes. There were men who argued that they did not have anything to discuss in private; they felt that any location for the interview to take place was fine with them. Some men did not have a problem being interviewed in front of their wives or other close relatives, such as a brother.

To ensure confidentiality, the researcher requested the men not to mention their names or surnames during the interview. The researcher also ensured that he would not call them by their name or surname during the recording. They were assured that their names would not be attached to any conversation in the tape recorder. The name of the place where the recording was taking place was not to be mentioned in the tape recording either. They were not allowed to mention the names of their wives or children during the recording. Those that agreed to be interviewed in front of their family members were reminded not to mention the name of the person present during the interview.

Throughout the interview the researcher constantly reminded self not to breach the confidentiality agreement made. After the interview the researcher listened to the tape with the purpose of verifying if by any chance an agreement had been breached.

3.10 SUMMARY

In conclusion, for this study, the qualitative descriptive approach was the method of choice, as straight descriptions of phenomena were desired.

This chapter detailed the methodological framework of the study. The chapter also discussed the course and the logic of the study. It detailed the rationale for the research

approach. Under the study setting the chapter discussed the type of information that the researcher intended to find. The section highlighted how the data would be collected and analysed. The data collection instrument was described and how it would safe guard information to ensure confidentiality.

Issues of trustworthiness have been detailed to show how the study maintains credibility.

CHAPTER FOUR

DATA PRESENTATION, DATA ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION

The previous chapter discussed the research methodology and data collection process. In this chapter, the collected data will be presented, analysed and interpreted. Within the naturalistic paradigm, data is made available to the researcher when the researcher asks the participants' specific questions. Natural environments were favoured for discovering how participants constructed their own meaning of events or their situation. For example, the experiences and what motivated the polygynous men to engage in this type of marriage formed part of the natural environment that the study took place in. During data collection, the researcher interviewed the participants about their social and health experiences in polygynous relationships. This chapter intended to present, analyse and interpret the data collected. The most common sources of qualitative data were the interviews and observations, which characterised the phenomenological approach. To extract information from the participants, the researcher explored the question "Tell me about your health and social experiences before and after your polygynous relationship."

For this study, data collection and analysis occurred simultaneously. During this process, the researcher followed the general inductive approach ensuring that explicit theory was not imposed on the data. This approach is preferred in qualitative research as it allows the data to express itself through the emergence of categories and themes. The researcher interconnected the themes to form the strategies framework.

The researcher transcribed the data collected through the interviews, checked the quality of transcription, coded the data inductively to generate the categories and themes and inductively analysed the data to develop strategies framework.

This chapter was organised as follows:

Firstly, the researcher presented the data by listening to the audiotapes repeatedly with the purpose of extracting the words and phrases that the participants had spoken. Repetition assisted the researcher in hearing any missed words with the first, second or third listening. The researcher transcribed the data - the words and phrases were written down, identifying those that repeated themselves. After the data was transcribed, the researcher ensured quality by inviting an experienced colleague to listen and verify the data transcribed.

Secondly, the researcher analysed the data by developing an analytic template to code the data inductively. After the coding, the researcher inductively analysed the data through the analytic template.

Lastly, the researcher interpreted the data by extracting general and unique themes and interpreted them.

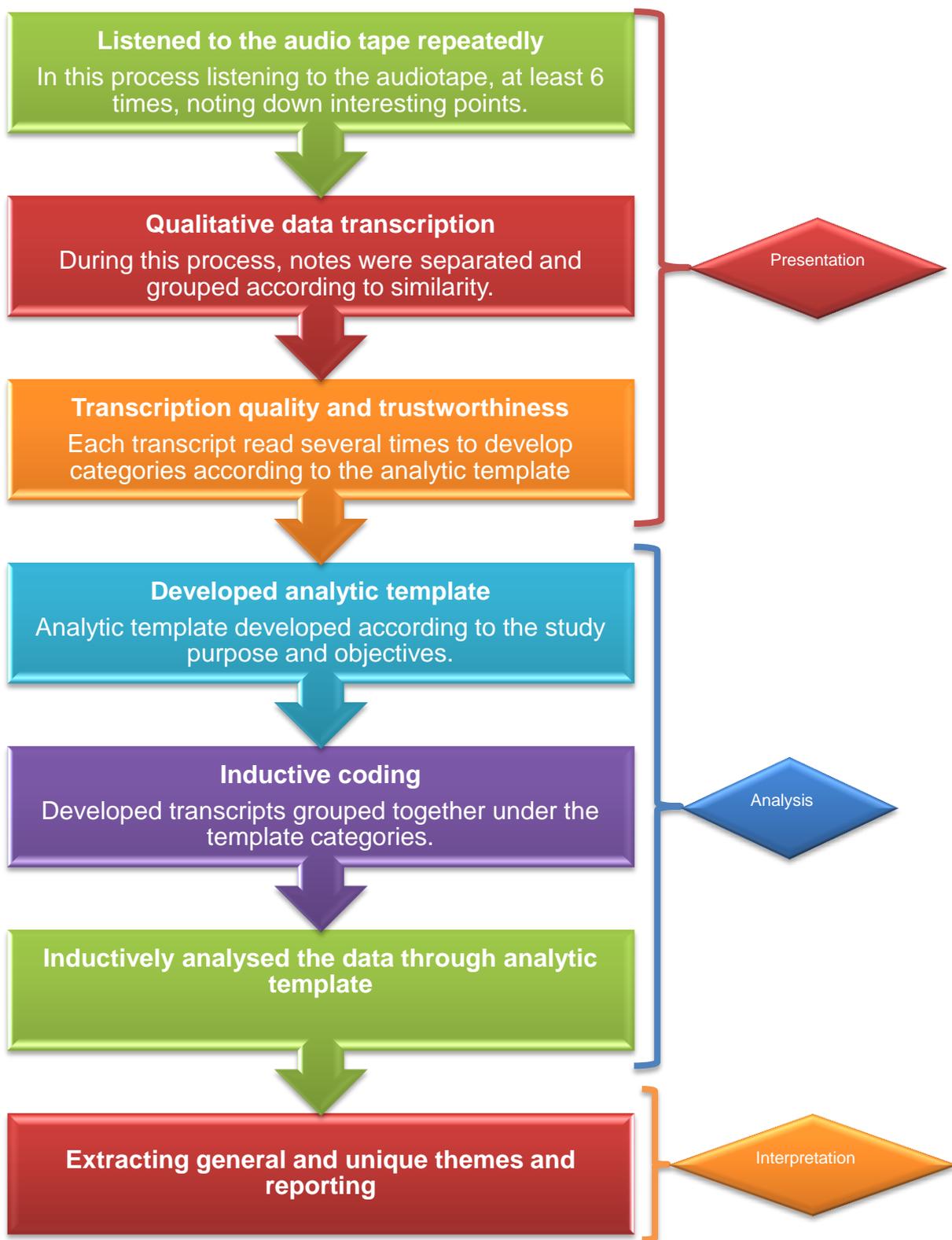


Figure 4.1 Data analysis (Tesch 1990:211)

4.2 INDUCTIVE APPROACH OF DATA

For the purpose of clarity, the researcher differentiated inductive from deductive research. Inductive research can be referred to as the mountain climbing approach whilst deductive research as the waterfall approach. Mountain climbing and waterfall can be described as bottom-up and top-down approaches. Figure 4.2 illustrates the diagrammatic demonstration of inductive and deductive approaches. The researcher analysed the data inductively as a bottom-up approach to develop categories with the purpose of generating the theory.

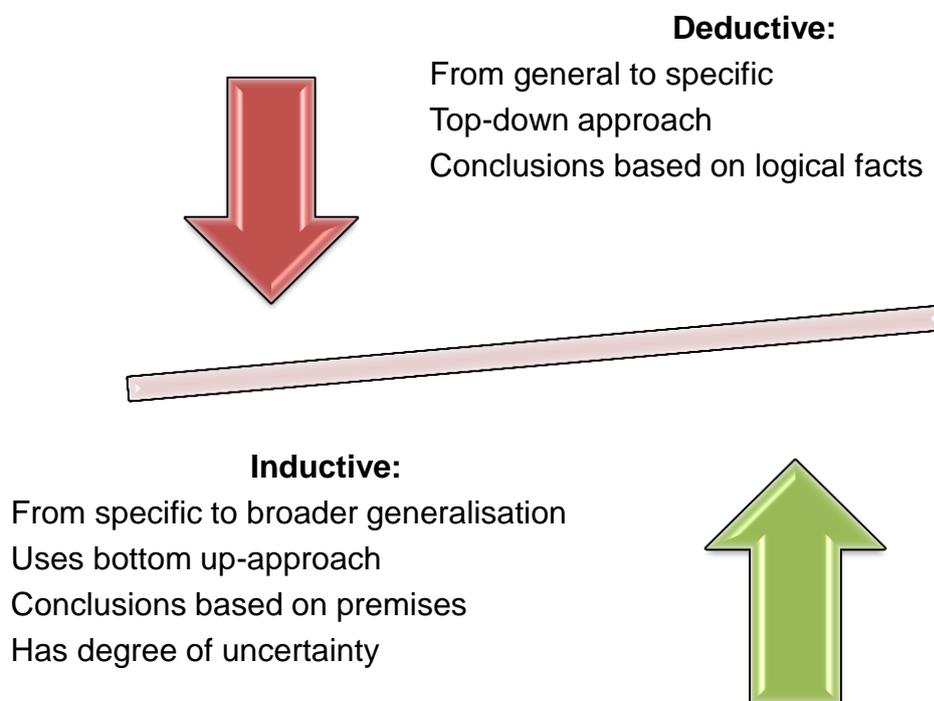


Figure 4.2 Inductive vs Deductive.

Using a general inductive analysis approach (Cassell, & Symon 2004:165), the researcher established clear links between the developed strategies and the summary findings

derived from data analysis in order to develop a theory about the underlying structure of experiences that are evident in the data provided by the polygynous men.

For the purpose of a comprehensive presentation of this section, the researcher started by clarifying the concepts that shaped the title, the question and the objectives of this study. The question and the objectives were designed upon holistic health support, which encompasses the physical, psychological, social and spiritual health.

The law of nature guides that the whole is made up of interdependent parts, and this portrays the description of holistic wellness. This study does not view health as only being physically sick or well, but as being socially, spiritually, culturally and interpersonally healthy. The researcher regards these factors as the interdependent components that depend on each other to form the complete definition of holistic health.

4.2.1 Holistic Health Support

Holistic health support for men in polygyny in this study encompassed all the above factors. The polygynists are a whole made up of interdependent parts, which can be summed up, as the social; physical; psychological and spiritual being of individuals. These interdependent parts all affect each other in one way or the other. The polygynists, together with all these parts interact with the surrounding environment. By the surrounding environment, in this study, the researcher is referring to the wives and children and the close relatives of the polygynists. The survival of the interaction between the polygynists and the surrounding environment is solely dependent upon the healthy interaction of these components.

The effects of holistic health support which is evident by the functioning polygynous family system is characterised by the good communication, even distribution of power within the

members of the family, clarified roles, love and minimal conflicts within the polygynous family system.

The non-functioning of the polygynous family system can be evidenced by either aggression or violence, which is usually described as violence against women or children or even violence amongst the family members themselves. This can be an example of the non-functioning of the polygynous family due to lack of holistic support to the integrated parts of the whole as described. Polygynists realise the need for holistic health support. They see that the functioning of the family system improves and the coordinated effects are experienced through the integrated parts of physical, psychological, spiritual and social health of the members of the polygynous family.

4.2.1.1 Physical health support

Physical health support is required, as one or more of the family members presents with physical ailments that may suggest the non-functioning of the family system. In diseases such as hypertension, uncontrolled stress levels could complicate matters and develop into a severe cardiac condition. The evidence of physical abuse of children and/or the wives may also indicate the non-functionality of the family, such as death of young children and severe childhood illnesses such as malnutrition and delayed developmental milestones. Even though the described situation is not particular to the polygynous family, the effects are more severe due to the high number of members of the family that are involved. A comprehensive plan to support the men who are heading the polygynous family will substantially contribute to the health of the nation.

4.2.1.2 Psychological health support

According to Taylor (2011:211) emotional support promotes mental health in situations of psychological distress. Men in polygynous relations, with low emotional support, tend to suffer from conditions such as depression and anxiety. Men in polygynous relationships without emotional support can turn to violence when stressed by challenges in the family, such as extramarital affairs. Several interventions by the existing health strategies focus on supporting the women who are usually the victims of family violence but they exclude the head of the family who may also be suffering with emotional stress and is in need of some form of support.

4.2.1.3 Social support

According to Uchino (2004:59) people with little social support tend to suffer from psychosomatic disorders with fatal results, at times. Holt-Lunstad, Smith, Layton (2010:108) stated that people with greater social support have longer life expectancy, as they are unlikely to suffer from stress related conditions. Social support is experienced at different levels within the family set up. The first level of social support within nuclear family members, involves the husband, wives and children. The second level of support encompasses extended family members, which includes the aunts, uncles, grandparents and parents-in-law. From an African description of the family unit, the third level of support extends to community members who reside with the family. Finally, social support should be provided by the health systems within the country of residence.

4.2.1.4 Spiritual health support

Some practices of polygyny are supported and encouraged by religious affiliations. Due to the evolving changes within many societies, a lack of spiritual support to members of the polygynous family may result in negative consequences, such as discriminating against individuals who choose to live within polygynous relationships. Some men are even obliged to live in polygynous relationships due to the spiritual expectations of a particular religion. It can therefore not be generally concluded that the choice to follow a life of polygyny is solely made by an individual.

4.3 DATA PRESENTATION

In this section, the researcher presented the findings from the participants. The study intended to explore the social and health experiences of men who are in polygynous relationships. The researcher approached the interview sessions contemplating wider issues about polygyny. These views were drawn from the fact that no two polygynous families would be alike. Polygynous families do not live in the same place; they do not possess the same financial resources; they do not have the same experiences and they tend to have different cultural backgrounds.

The following subsections discuss the findings that the researcher discovered during the data collection process. The polygynists related their social, health and religious experiences.

The study grand tour question was “Tell me about your health and social experiences before and during your polygynous relationship” but the researcher started the interviews with “Tell me why you married the second wife?” The purpose here was to put the polygynists at ease first, allowing the health and social experiences to be introduced as

sub questions as the interview progressed. Putting the participant at ease also involved establishing a rapport that included hand shaking as part of the initial greeting, social talk not related to the study and the reintroduction of the purpose of the visit.

4.3.1 Social experiences of polygynists

The researcher asked what the community was saying about polygyny, and one interview with the fourth participant went as follows:

Researcher: Tell me, why did you marry the second wife?

Participant: *I'm from a polygamous family – fourth wife. I liked the way my father lived with his 4 wives. I talked to my wife and she agreed. She sent people from her home to go and marry the second wife. I enjoy life with my wives like my father did.*

Researcher: What did the second wife say?

Participant: *The second was happy about the proposal and she agreed.*

Researcher: How are relations between the wives?

Participant: *The wives help each other; help with each other's children.*

Researcher: What does the community say?

Participant: *The community is happy with our relations; sometimes some community members come for advice on how we survive in a large family. I tell them that we survive because we understand and respect each other.*

Researcher: Do you know other polygynous men around here?

Participant: *Yes. My four brothers have more than one wife each and we are all neighbours.*

Researcher: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

Participant: *As men we do talk about mutual things that relate to our homes. Remember that we are brothers, we discuss as brothers and men in polygyny.*

Researcher: Do you and these men have or belong to a formal polygynous men's club?

Participant: *No. We do not have such a club.*

Researcher: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss a solution.

Participant: *Yes. We discuss this in our homes.*

The researcher wanted to know how the community participated in the marrying of the second wife and the interview with the fifth participant went as follows: (Abridged interview)

Researcher: Tell me, why did you marry the second wife?

Participant: *According to our culture, a pregnant woman should be rested and even after delivery, when she is resting there should be the second wife so that I am with the second wife while she is resting.*

Researcher: In other words, you say you were concerned with the first wife's health?

Participant: *Yes when she is menstruating, she should rest.*

Researcher: You wanted her to rest?

Participant: *Yes and when she is resting, I needed the other woman.*

Researcher: Then you decided to marry the second instead of having extramarital affairs? Tell me about marriage preparations, how did it start?

Participant: *I requested my wife, as according to church rules when a woman is pregnant she should not wash my clothes, or cook for me. Therefore there should be someone to help her. Though there was resistance from the first wife, but I persisted until we agreed.*

Researcher: She resisted?

Participant: *Yes, no woman will agree easily when you say you want to marry the second wife.*

Researcher: How did you succeed?

Participant: *I pleaded with her until we reached an agreement.*

Researcher: You did not rule her out by saying I am the head of the family therefore, I make a final decision?

Participant: *No. I pleaded with her until we agreed.*

Researcher: You might have taken a longer time?

Participant: *About 2-3 years.*

Researcher: After she agreed, you started preparations?

Participant: *Yes we sent people to finalise the negotiations.*

Researcher: You sent people. Who were those people?

Participant: *They were some elder members of the community together with my relatives.*

Researcher: Where was the celebration?

Participant: *In my parents' home.*

Researcher: How are your feelings in this marriage?

Participant: *I'm happy and even feel I want to marry the third wife.*

Researcher: Do you know other polygynous men around here?

Participant: *Yes there are many others that I know in my community.*

As social experiences involve even the family interaction itself, the researcher wanted to know the reaction of the first wife and whether she participated in the marriage of the second wife. The eighth participant put it this way:

Researcher: Tell me why did you marry the second wife?

Participant: *Our elders said that a man should not marry just one wife, so that when things do not go well with the first you go to the second, so that there is always happiness at home.*

Researcher: What did the first wife say when you said you wanted to marry the second wife?

Participant: *She started by resisting but at the end she agreed, but you do not marry the second unless the first agrees.*

Researcher: Who prepared the process?

Participant: *The first wife prepares everything; she calls the kraal's men and explains to them that she wants someone else to increase the family.*

Researcher: What about the wives' relations?

Participant: *As the first agreed to marry the second, relations at home are always healthy.*

Researcher: How do you solve family disputes?

Participant: *We call those around to help with advice, especially those in polygynous relationships.*

Seemingly some first wives start by resisting the idea of the second wife but others appreciate it to the extent of proposing it themselves, as discovered in the interview with the thirteenth participant:

Researcher: Tell me, why did you marry the second wife?

Participant: *I married the second wife because my wife said that I should take care of her younger sister and impregnate her, as she had no children. She was not married. Taking care of her outside marriage was not going to be good. I then decided to marry her. My first wife herself approached her younger sister and proposed that she stays with us and she agreed. I am happy that I married sisters as this gives me a peace of mind.*

Researcher: When there are two, how do they live together?

Participant: *They are sisters they love each other.*

Researcher: What did the first wife say?

Participant: *Remember she is the one who said I should marry her sister.*

Researcher: Oh I remember. What did the second wife say?

Participant: *She was happy and agreed and I have two children with her now.*

The above participant seemed to be in favour of polygyny because she put forward the proposal to bring her younger sister into her marriage, but the fourteenth participant indicated that his wife proposed that he marries the second wife from outside her relatives:

Researcher: Tell me why did you marry the second wife?

Participant: *When I was still a young boy I impregnated a girl I was in love with. We could not marry, as we were still too young. I fell in love with the other, my first wife, and we married. Since she knew the previous girl I impregnated, she used to ask me about her. One day I jokingly said maybe we should marry her. She laughed and said if you can I do not have a problem because she is not married yet and suffering. I requested her to approach her and she did. At the beginning, I thought she was joking but after she came home with her and said she agreed, I started to take her seriously. It was love back then and that is how I married the second wife.*

Researcher: When there are two, how do they live together?

Participant: *It is eight years now and I have not yet encountered any problem.*

4.3.2 Health experiences of polygynists

Health support is composed of physical and psychological components. The two components function hand in glove; when one encounters a problem the other will also be affected. Physical ailments will present with emotional instability, which will be characterised by various behaviours such as aggression and violence.

Psychological ill health presents itself in different ways physically. Conditions such as hypertension or loss of weight are eminent once there is emotional instability due to whatever cause. The social environment directly affects the two components either negatively or positively.

4.3.2.1 Physical health

Though the tenth participant said, "*I was told that my second wife killed my first wife*" the physical signs of responding to the pain were not reported and not visible. The body responds in many ways to such situations but during the data collection the emotional problems some participants reported did not make themselves evident in any signs or symptoms.

4.3.2.2 Psychological health

The tenth participant reported, "*I married the person who brought a crisis in my home - I went to traditional healers and I was told that the second wife killed my first wife.*" "*With this hurting news in my mind I decided not to have anything to do with her any longer*" the participant continued. The participant related with a broken heart that his children from the first wife were now without their mother. He went on to relate, "*I lost a beautiful and kind wife.*" This was a remark of regret of what he did. Mentioning, "*I went up and down seeking advice as to what killed my wife*" was an indication that he needed support to cope with what happened to him. "*I was told that my second wife killed my first wife,*" was the last straw that left him paralysed emotionally.

The actual interview with this tenth participant went as follows:

Researcher: Tell me, why did you marry the second wife?

Participant: *I married the second wife because I felt that I needed a second wife.*

Researcher: What did the first wife say?

Participant: *She agreed because she thought things would go well.*

Researcher: What do you mean when you say things will go well?

Participant: *I married the person who brought crisis in my home. Let me tell you what happened. I met this woman and I proposed marriage and she agreed. I took her in and I made her a house next door. I was preparing for a function for my first wife. While we were preparing my wife fell ill. She complained of lower abdominal pains. I took her everywhere where I thought I would get help without success. At the end my wife died. I went up and down still looking for the causes of my wife's death. I went to traditional healers and I was told that the second wife killed my first wife. It was then that I discovered that my second wife was once married and her husband died.*

Researcher: That is a nasty experience?

Participant: *Yes. It is wrong for a man to marry more than one wife. Even the Bible does not allow that.*

Researcher: What happened after you discovered your wife's killer?

Participant: *The traditional healer advised me and I performed our customary rituals to prove what happened to my wife.*

Researcher: What happened then?

Participant: *Yes. She was very angry and shouting.*

Researcher: How is the relationship now?

Participant: *I divorced her.*

Researcher: Do you know other polygynous men around here?

Participant: *Yes.*

Researcher: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

Participant: *As men, we do talk about mutual things that relate to our homes.*

Researcher: Do you and these men have or belong to a formal polygynous men club?

Participant: *No. We do not have such a club*

Researcher: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

Participant: *Yes before she killed my wife, we used to do that.*

Bringing in another woman into an existing family is sometimes stressful. The researcher interviewed the sixteenth participant to find out how he handles the stressors in the family. The participant was regretful of his deeds and the interview went as follows:

Researcher: Tell me, why did you marry the second wife?

Participant: *I married the second wife because I felt that I needed the second wife and my first wife supported me.*

Researcher: Did you discuss it with the first wife and what did she say?

Participant: *She agreed because she needed some company and she said to me when you are away, I will remain with her.*

Researcher: What do you mean when you say she needed some company?

Participant: *The second wife came with a child from a previous relationship. Unfortunately my second wife continued to have extramarital relations when she was married to me. She was violent when I confronted her about that.*

Researcher: That was a nasty experience?

Participant: *Yes. I regret why I married her.*

Researcher: What happened after you discovered her affairs?

Participant: *I confronted her.*

Researcher: What happened then?

Participant: *Yes. She was very defensive and shouting.*

Researcher: How is the relationship now.

Participant: *I divorced her sometime back.*

Researcher: You divorced her. What about the cultural belief that a man should not divorce a woman?

Participant: *No. For the sake of my first wife, I divorced her. You know such people bring diseases into the home. My father never beat my mother; therefore I never wanted to reach the point of beating her up. I never fought with my first wife. She really caused me headache.*

Bringing in another woman was a nightmare for participant number sixteen but for participant fifteen bringing in the second wife benefited the family as the tension that existed between him and the first wife subsided on introduction of the second wife. The fifteenth participant reported:

Researcher: Tell me, why did you marry the second wife?

Participant: *We were always arguing at home with my first wife. I did not know what to do but I once decided to divorce her but advice from other people were that I should not do that, as that was not in our culture. I was then stuck with her until the other time I thought of the second wife. As divorce was not allowed, I should get someone to relieve me from her arguments.*

Researcher: Divorce is not allowed?

Participant: *Yes divorce is not allowed because the woman belongs to the family kraal. I did not hide and I told her that because we do have problems I am going to marry the second wife and she agreed. I met with both of them. The first wife led the team to make arrangements.*

Researcher: Didn't she refuse when you said I want to marry the second one?

Participant: *No. She did not refuse. She agreed to marry the second.*

Researcher: What is their relationship now?

Participant: *There is no problem, unless because women are women but they assist each other.*

Researcher: How are the previous problems?

Participant: *They have subsided, tremendously. Things are better than when I was having one wife.*

The fifth participant was more concerned about the health of his wife. He reported that when his first wife was sick he should be with the second wife. For clarity it should be understood that when the participant talked about "sick" he was referring to a woman menstruating and at times of pre and post-delivery periods. The interview with this participant went as follows:

Researcher: Tell me, why did you marry the second wife?

Participant: *According to our culture, a pregnant woman should be rested and even after delivery, when she is resting there should be the second wife so that I am with the second while she is resting.*

Researcher: In other words you say you were concerned with the health of the first wife?

Participant: Yes

Researcher: You wanted her to rest?

Participant: *Yes and when she is resting I needed the other woman.*

Researcher: Then you decided to marry the second instead of having extramarital affairs?

Participant: *Yes. Even the church rules forbid extramarital affairs.*

Not all the polygynists reported problems that affected their health negatively in their marriages, as the sixth participant related with boosted esteem “*things are better when I have two wives- much better than when I had only one.*” Relating as heredity from his father, the fourth participant said that “*my father had four wives and as I liked the way he lived with his wives, I married two – I enjoy having two wives just as my father did.*”

4.3.3 Spiritual experiences of polygynists

It is in African culture where one person may belong to more than one denomination. Sometimes the membership spreads across cultures where an individual believes in God and gods at the same time. “*It is God who knows about the health of an individual but I also use the traditional medicine when we have problems*” the second participant clarified to me. The researcher understood what the participant was saying, that he does believe that God does help but at the same time, he consults his gods when he feels things do not go well.

It is not every denomination that supports polygyny. Some Christian churches prohibit the members to be polygynous whilst others are not against it. Some churches such as the one that the fifth participant belonged to tolerate and accept polygynous relationships and sometimes encourage it as a form of preventing adultery by men. This was confirmed when the participant said *“the church does not allow adultery that is why I married the second wife to avoid being in an extramarital affair when my wife is sick.”* *“According to church rules, when a woman is sick she should not do my laundry and should not cook”* the fifth participant said trying to defend the reason why he married the second wife. *“When she is sick she knows that I am with the other wife,”* he continued.

It is a fact that other Christian churches do not allow polygyny amongst its members. This was asserted by the tenth participant who said, *“even God does not allow polygyny.”* Though the belief that God does not allow polygyny is common amongst such members, it cannot be singled out as a clear verse in the Bible where God said polygyny is a sin, but is clear in the Ten commandments that adultery is a sin.

Participant number ten believed that the Bible says that polygyny is wrong but at the same time he indicated that he believes in traditional rituals. After he lamented that his second wife killed his first wife, the interview continued:

Researcher: That is a nasty experience?

Participant: *Yes. It is wrong for a man to marry more than one wife. Even the Bible does not allow that.*

Researcher: What happened after you discovered your wife's killer?

Participant: *I was advised by the traditional healers and I performed our customary rituals to proof what happened to my wife.*

It was not only participant ten who brought in God and gods at the same time. Participant two, when asked about health, said:

Researcher: What about health?

Participant: *As a traditional healer myself, I use the traditional medicine. We need to understand that only God knows about our health and when we are going to die.*

4.4 DATA ANALYSIS

Burnard, Gill, Stewart, Treasure and Chadwick (2008:432) describe data analysis as a mechanism for reducing and organising data to produce findings that require interpretation by the researcher. This study intended to explore and clarify the health and social experiences of polygynous relationships. The naturalistic research uses analytic induction to develop the categories of the phenomena. For this study analytic induction was used to explore the constituents of the phenomenon.

Analysis of this data involved transforming the experiences related by the men and the observations into text. The purpose of this analysis is to uncover the central meanings relevant to the objectives of the study. The tape was replayed with the purpose of getting the repeated patterns of words, phrases and actions.

Gathering data involves interpretation of it and therefore during this interpretation the analysis of the data takes place (Streubert & Carpenter 2011:44; Groenewald 2004:17; Creswell 2009:183-184; Liamputtong, 2011:278). Early starting of data analysis allows repeated thinking about gathering data and generating new strategies for the new data. The process included data transcribing and coding. The researcher transcribe the interviews self. Coding, according to Charmaz, (2006:43) cited in Liamputtong, (2011:278),

is *“the process of finding what the data are about.”* The date and time was written against the data collected in the voice recorder and afterwards it was transcribed verbatim and made an analytic interpretation. Description of the experiences was used to analyse the data in this study.

The researcher discovered through this analysis, that poor interaction of the interdependent parts diminishes the character of the surrounding environment as some participants related it: *“There were problems at home because my first wife was roaming around without telling me where she was going. Due to the problems I had with the first wife, I’m not having sex with her”*. The stress that grew out of this behaviour affects the interdependent parts of the polygynists. The quality of the surrounding environment also does disintegrate the interdependent parts as evidenced by the following participants’ comment: *“I married the person who brought a crisis in my home. I went to traditional healers and I was told that the second wife killed my first wife.”*

4.4.1 Health

The study revealed through this analysis that the polygynists were faced with various stressors emanating from their marriages. The analysis revealed two health problems that the polygynists were going through such as the ability to cope with stressors and support from the health practitioners to cope with whatever situations they find themselves in.

4.4.1.1 Stress coping mechanisms

Some participants have undergone stressors without seeking professional help.

Unlike what has been found by Al Krenawi (2008:139), the tenth participant did not seek professional help such as counselling post the trauma that he reported *“I married the*

person who brought a crisis in my home - I went to traditional healers and I was told that the second wife killed my first wife. "With this hurting news in my mind I decided not to have anything to do with her any longer" the participant continued. The study revealed that though the participant related with a broken heart that his children from the first wife were now without the mother, he did not take himself and the children to the psychologist for therapy. He went on to relate, *"I lost a beautiful and kind wife."* This was a remark of regret and that the health practitioners intervention was needed. Mentioning, *"I went up and down seeking advices as to what killed my wife"* was an indication that he needed support to cope with what happened to him? *"I was told that my second wife killed my first wife"* was the last straw that left him paralysed emotionally.

Bringing in another woman into an existing family is sometimes stressful. The researcher interviewed the sixteenth participant to find out how he handles the stressors in the family. The participant was regretful of his deeds and the interview went as follows:

Researcher: Tell me, why did you marry the second wife?

Participant: *I married the second wife because I felt that I needed the second wife and my first wife supported me.*

Researcher: Did you discuss it with the first with and what did she say?

Participant: *She agreed because she needed some company and she said to me when you are away, I will remain with her.*

Researcher: What do you mean when you say she needed some company?

Participant: *She needed somebody when I was away at work. The second wife came with a child from previous relationship. Unfortunately my second wife continued to have*

extramarital relations when she was married to me. She was violent when I confronted her about that

Participant: *For the sake of my first wife, I divorced her. You know such people bring diseases into the home. My father never beat my mother; therefore I never wanted to reach the point of beating her up. I never fought with my first wife. She really caused me headache.*

Bringing in another woman was a nightmare for participant number sixteen but for participant fifteen bringing in the second wife benefitted the family as the stressors that existed between him and the first wife subsided on introduction of the second wife. The fifteenth participant reported:

“We were always arguing at home with my first wife. I did not know what to do but I once decided to divorce her but advices from other people were that I should not do that, as that was not cultural. I was then stuck with her until the other time I thought of the second wife. As divorce was not allowed, then I should get someone to relieve me from her arguments.”

“After marrying the second wife the problems have subsided, tremendously. Things are better than when I was having one wife,” he continued.

The fifth participant was more concerned about the health of his wife. He reported that when his first wife is sick he should be with the second wife. For clarity, it should be understood that when the participant talked about “*sick*” he was referring to a woman menstruating and pre and post-delivery periods. This participant reported that

“According to our culture, a pregnant woman should be rested and even after delivery, when she is resting there should be the second wife so that I am with the second while she is resting”

Not all the polygynists reported problems that affected their health negatively in their marriages, as the sixth participant related with boosted esteem “*things are better when I have two wives- much better than when I had only one.*” Relating as heredity from his father, the fourth participant said that “*my father had four wives and as I liked the way he lived with his wives, I married two – I enjoy having two wives just as my father did.*”

4.4.1.2 Health practitioners’ policy

The results revealed that for the health practitioners to successfully intervene with the stress management skills to the polygynists, they need the health policy that would guide them.

4.4.2 Social

For this study, the data analysis on social experiences revealed the various supports that the polygynists needed. Socially the polygynists need to interact in social groups.

4.4.2.1 Social support groups

The analysis developed the three social groups that the polygynists need as a support:

4.4.2.1.1 Natural support group

According Nwoye (2007:385) an African marriage does not involve two people only but more than two families. In African marriage, (from both husband and wife) the uncles’ families are involved; the aunts’ families are part of it; the brothers and sisters’ families are involved. The families form a natural support group from whom the polygynous men summon help when facing challenges in their families as they say: “*We call those around*

to help with advices, especially those with polygynous relationship. My father gave me the rule that in our culture divorce is not allowed; instead you marry the other one."

4.4.2.1.2 Formal support group

The results revealed that the polygynists do not have a formal organisation that they belong to as they said: *"No, we do not have such a club."* The community organisations are a source of help to families who need it (Hogan, Linden & Najarian 2002:390). The polygynous men seek advices and guidance from the professionals and the community members. Men organised into formal groups such as social clubs having formal meeting where they share and advice each other about the challenges they have from their families. Formation of social clubs where polygynists would formally gather and discuss large families' issues seems imperative. The social clubs that can organise conferences and consortia and invite the speakers from all walks of life to come and present various papers on polygyny will benefit the men in polygynous relations as this will assist them in sharing the solutions on marital problems they have in their households.

4.4.2.1.3 Partners support group

According to Kiecolt-Glaser & Newton (2001:474) support of the wives to the husband can minimise tension at home. Coming together periodically, of the wives and the husband to discuss the challenges facing the family can reduce tension even amongst the wives themselves. The polygynous man gets a chance to be advised by his wives and the wives get the chance to advise each other. The researcher did reveal that some polygynists *"I discuss problems with my wives."* On marrying the second wife: *"I did not hide and I told her that because we do have problems I am going to marry the second wife and she agreed."* What do they do if the first wife refuses marriage to the second wife: *"It took me about 2-3 years to convince my first wife? I pleaded with her until we reached an agreement. I did not dictate to her. But you do not marry the second unless the first*

agrees.” Such agreements assist the wives, like their husbands, forming social clubs that meet periodically to discuss solutions to their marital problems.

Though Al-Krenawi (1999:123) argues that senior wives complain that their husbands do not treat them well after marrying the second wife, some of the participants in this study indicated that *“I requested my first wife to marry the second wife - She sent people from her home to go and marry the second wife - I enjoy life with my wives like my father did - The wives help each other.”* The strategies to be developed by this study intend to assist men so that their wives do not experience what Kimuna & Djamba (2008) discovered in their study. This study intends to support other men who did not experience what other polygynists related in this study *“I enjoy life with my wives like my father did - The wives help each other.”* A polygynist who gives such a report *“I enjoy life with my wives like my father did”* is possibly experiencing support from his wives as he is also showing respect to her *“I pleaded with her until we reached an agreement.”* The physical and sexual abuse that Kimuna & Djamba (2008) reported in their study will probably result in the man not getting support from the wives. Contrasting reports from the participants in this study such as *“I enjoy life with my wives like my father did and I married the person who brought a crisis in my home; I went to traditional healers and I was told that the second wife killed my first wife,”* were indicative that there was a need for the strategies to support men in polygynous relationships to be developed.

4.4.3 Spiritual

The analysis revealed that sometimes the denominational membership spreads across cultures where an individual believes in God and gods at the same time. *“It is God who knows about the health of an individual but I also use the traditional medicine when we have problems”* the second participant clarified me. The researcher understood the

participant as saying that he believes that God does help but at the same time, he consults his gods if he feels that things do not go well.

It was also revealed that not every domination supports polygyny as some Christian churches prohibit the members to be polygynous “*Yes. It is wrong for a man to marry more than one wife. Even the Bible does not allow that,*” explained participant ten, whilst others do not have a problem. This was confirmed when the fifth participant said “*the church does not allow adultery that is why I married the second wife to avoid being in extramarital affair when my wife is sick.*” “*According to church rules, when a woman is sick she should not do my laundry and should not cook*” the fifth participant said trying to defend the reason why he married the second wife. “*When she is sick she knows that I am with the other wife,*” he continued. Some churches such as the one that the fifth participant belonged to tolerate and accept polygynous relationships and sometimes encourage it as the form of preventing adultery by men.

It is a fact that other Christian churches do not allow polygyny amongst its members. Though the belief that God does not allow polygyny is common amongst such members, it cannot be singled out as a clear verse in the Bible where God said polygyny is a sin, but is clear in the Ten commandments that adultery is a sin.

Some of the polygynists revealed that they believe both in God and gods as participant number ten believed that the Bible says that polygyny is wrong he indicated that he believes in traditional rituals. After he lamented that his second wife killed his first wife, the interview continued:

He indicated that “*I was advised by the traditional healers and I performed our customary rituals to proof what happened to my wife.*”

It was not only participant ten who brought in God and gods at the same time, as participant two, when asked about health status, said:

Researcher: What about health?

Participant: As a traditional healer myself, I use the traditional medicine. We need to understand that only God knows about our health and when we are going to die

4.5 QUALITATIVE DATA TRANSCRIPTION

In naturalistic study, transcription is part of the data analysis. Transcription refers to the process of reproducing the spoken words from the audiotape into written text. Slembrouck (2007:823) and ten Have (2007:146) described transcription as a selective process that entails translation. Transcription is selective in the sense that only certain features of the talk are transcribed. In this study selectivity of the features of the talk was in alignment with the purpose of the study. Translation of the transcription was guided by the language of the participants and the nature of the study (Bucholtz 2007:187). According to Vigouroux (2007:65), challenges associated with translation happen when the language of the participants is not the mother tongue of the researcher. In addition to the challenges of the language, Riessman (2006:372) highlights cultural considerations as another aspect that the researcher should pay attention to.

4.5.1 Translation process

For this study, participants related their cultural polygynous experiences. As the participants were Northern Sotho speaking people from greater Sekhukhune district in Limpopo province, interviews were conducted in Northern Sotho. Since the study itself was

in English, the transcriber had to translate the participants' spoken words from Sotho into English. Though the participants were from the same district, they spoke many different dialects when relating their stories. For the purpose of quality transcription, the researcher had to be conversant with the different dialects that originated from the various regions of the Sekhukhune district, where the data was collected.

4.5.2 Who was the transcriber?

As the paradigmatic stance of this study is naturalistic, the researcher transcribed and translated the data self with the purpose of staying close to the data. The researcher, as a Northern Sotho himself, used Northern Sotho as a first language and English as a second language. The researcher grew up and attended primary and secondary schools in Sekhukhune districts where the data was collected. Growing up in Sekhukhune made the researcher not only conversant in Sesotho as a first language but also with the regional dialects and cultural rituals practiced by the Sotho's in this district.

4.6 TRANSCRIPTION QUALITIES AND TRUSTWORTHINESS

To begin, the researcher prepared for the interview in the following way:

Audiotape

- A full battery – to avoid interruptions during recording.
- Date settings- for easy retrieval of the data. This also assisted the researcher in recalling where the interview was taking place.

- The closeness of the tape to the participant and the interviewer to avoid missing words and also to avoid unclear questions from the interviewer.
- A check that the tape recorder was in good working order.

Environment

In maintaining the natural environment, the researcher ensured that the environment was conducive for the purpose of quality during the interview.

- A quiet place, door closed, sometimes a closed parked vehicle.
- No interruptions from anything around – from family members busy with their daily activities or ordinary people at the taxi rank.
- No noisy pages from field notebooks.
- Researcher spoke in a loud tone and encouraged the participant to do the same.

The researcher did not transcribe the data verbatim, and so as to ensure quality the researcher transcribed as close to verbatim accounts of the interview conversations as possible.

The audiotapes were listened to repeatedly to avoid transcription errors. Attentive listening and the use of a bilingual Sotho/English dictionary helped avoid syntactical errors and ensured the trustworthiness of the transcripts.

The researcher transcribed the data in small portions, to avoid being overwhelmed by the excessive material that required analysing.

4.7 INDUCTIVE CODING

The aim of this study is to explore and develop holistic health strategies for men in polygynous relationships. After the researcher had transcribed the data verbatim, he started open coding by reading each transcript and making notes to sum up what had been said in the interview. The aim of doing this was to summarise each element that had been discussed into the themes relevant to the objectives of the study. Table 4.1 illustrates the initial coding framework used for the data that was generated from the actual interviews of the men in polygyny.

The researcher counted the words and phrases from all the interviews and worked through them by crossing out any duplicated text. The researcher went further and developed the analytical template (Table 4.1), which comprised of the upper-level general categories of the objectives of the study and the lower-level categories. These were developed from multiple readings of the raw data. The upper level categories have been subdivided into study objectives and objectives sub-headings. The lower level categories have been divided into interview statements and selective coding. The researcher discusses the development of an analytical template further in the following paragraph. Brooks and King (2012:1) describe “template analysis as a technique for thematically organising and analysing qualitative data. The data involved are usually interview transcripts.”

As this is a phenomenological study, the researcher carried out preliminary coding on all transcripts before developing the template, this was done for the purposes of remaining open to the data and avoiding pre-suppositions.

According to Cassel and Symon (2004:256) an analytical template is a flexible technique that should be used when analysing qualitative data. For this study, the analytical template was divided into higher-level categories and lower level categories that encompass the

essence of the study as described by Brooks and King (2012:143). The researcher developed an analytical template with the purpose of covering the central issues of the study by refining and reducing them by grouping them together. The central issues of the study were identified through the study objectives.

The higher-level categories comprises of the objectives of the study and the main themes of the study. The lower level categories include categories such as selective coding and the participants' interview statements. The objectives of the study under the higher-level category were broadly, the development of holistic health and social support to men in polygynous relationships. The study objectives had six themes, under the higher-level category, such as social sustenance, health sustenance, and spiritual support.

After re-reading the participants' interview statements, the researcher developed selective codes under a lower level category from the themes in the higher-level category. The selective codes that the researcher developed were, accountability interventive polygyny; compassionate interventive polygyny; esteem support and respect; companionship support; stress related conditions management; spiritual affiliations and extended family members and professional and community organisations. The researcher allocated the selective codes the numbers Code 1, Code 2 and so forth.

Finally, the researcher developed the final coding framework (Table 4.2). The researcher used the final selective codes in the final coding framework to develop the strategies to support men in polygyny.

The initial template demonstrated as Table 4.1, illustrates the higher and lower level categories the researcher developed. With the initial template the researcher covered the main thematic areas that emerged from preliminary analysis.

Once the template was developed, it was revised again by reading through the transcripts repeatedly to check for any inadequacies and changes were made accordingly. The researcher tried to identify whether there was text that needed to be added or removed that did not pertain to the research question. The overlapping themes or codes were deleted, as there was no sense in keeping them all.

The researcher used Table 4.1 as the initial analytical template to develop selective codes that would be used to develop strategies to support men in polygynous relationships.

Table 4.1: Initial Template framework

Upper Level Categories		Lower Level Categories	
Objectives of the study	Themes	Interview transcripts	Selective Coding
Permutations of polygynous relationships	Interventive (social accountability of man)	<i>I went home and reported myself to my wife that I impregnated another woman. She requested that I give her time to decide about the problem. She proposed that we marry that woman.</i>	Accountability interventive polygyny
	Interventive (external origin)	<i>My wife proposed that I should take care of her younger sister because she was not married. Taking care of her involved impregnating her so that she has children. To formalise things I decided to marry her as the second wife</i>	Compassionate interventive polygyny
Social status & experiences	Social support	<i>As men we do talk about mutual things that relate to our homes.</i>	Companionship Extended family Nuclear family
Health experiences of men in polygyny	Health support	<i>We protect ourselves against diseases by being honest and trusting each other.</i>	Health related conditions management
Spiritual experiences of men in polygyny	Spiritual support	<i>Only God knows one's health. I also use traditional medicine.</i>	Denominational affiliations

4.8 DEVELOPMENT OF SELECTIVE CODES

The objectives of the study mentioned under the higher-level category and interview statements under the lower level category led to the development of the themes under the high-level category. The researcher used the themes to develop the selective codes. The selective codes were the product of the reduction of the themes. Table 4.2 illustrates the strategies developed from the selective codes.

In the interpretive stage of this chapter, the researcher illustrated the strategies that were created from the selective codes. Fereday (2006:90) indicated that inductive interpretation creates the final themes of data analysis. In reference to this statement, the researcher used the initial coding framework in Table 4.1, to develop the final coding in Table 4.2. Table 4.1 demonstrated the development of the selective codes from the data analysis. The researcher developed the selective codes from the themes clustered from the interview statements. The final coding framework in Table 4.2 illustrated the final development of the strategies from the selective codes.

The researcher used Table 4.2 as the final analytical template to develop strategies that would support men in polygynous relationships.

Table 4.2 Final coding frameworks

Selective codes	Strategies
Code 1: Accountability interventive polygyny	Moral regeneration
Code 2: Compassionate interventive polygyny	
Code 3: Esteem support and respect	Development of stress coping mechanisms
Code 4: Companionship support	
Code 5: Stress related conditions management	Development of health practitioners policy
Code 6: Spiritual affiliations	Support spiritual affiliation
Code 7: Extended family members	Development of social clubs
Code 8: Professional and community organisations	
Code 7: Nuclear family (wives)	

4.9 INDUCTIVE INTERPRETATION

According to King (2012:256) “The way you interpret your data should be shaped by the aims of your study and the nature of the data itself.” The researcher in this study used the objectives, as illustrated in Table 4.1, to create the themes from the interview statements.

4.9.1 Strengthen Social support

4.9.1.1 Respect Polygynists as Human beings

Men as interdependent beings, use their freedom of choice to coexist within various forms of marriages. Whether they are in a monogamous or polygynous relationship, men are being influenced by their past, present and future to exercise such human choices. Men as human beings have the strength that they need in order to increase their family size, as one participant indicated that it took him “*about 2-3 years to convince my first wife to agree for the second wife.*”

As human beings, men in polygyny have emotions that their culture has taught them to channel in the proper way. The study revealed that cultural mandates given to men leaves them with no option other than to conform. In this sense, the polygynists love to socialise as one participant echoed it: “*I talk to other polygynists about issues related to my family.*” The men desire to be loved, respected, appreciated, and supported by fellow humans around them. Incognisance of the above, during data analysis of this study the researcher guarded against the fallacy of accident: each participant was individually different from the other in terms of primary socialisation, development and general family background. Their reasoning throughout the interview was clear that deviation from primary socialisation would lead to a deconstruction of the cultural mandate.

Culture influences various aspects of social strata in the life of these men. In this study the men have revealed various behaviours attributed to demanding cultural influences:

- The lack of a husbands' involvement in husband-wives meetings is a result of the man's position within the family and of their ignorance regarding the consequences of their own attitudes and of their perceptions on this, *"I do discuss problems with the other polygynists – I discuss family problems with my wives."*
- The women rarely share their experiences with their husbands, either because they have poor communication with their partners or because their husbands do not facilitate it, *"my wife advised me to marry the woman I impregnated – after I requested her, my wife said that if I can afford to marry the second wife I may do so."*
- Hyper masculine monogamous and polygynous males believe that it is their job to dominate females and it is the women's responsibility to look after them, *"it took me 2-3 years begging my wife to agree that I marry the second wife - you cannot marry the second if she does not agree."*
- Hyper masculinity is not related to polygyny but genetic endowment; therefore a hyper masculine man in polygyny behaves the same way as a man in a monogamous relationship *"you cannot marry the second if she does not agree."*

In this study, the study revealed that most of the participants encountered problems when bringing the wives together periodically to discuss issues around the family dynamics. This was confirmed by *"I consult other polygynists for advice when I have problems at home."*

4.9.1.2 Accepting polygynists as members of the community

One participant remarked by saying “*the community is happy as some members come to us to ask for advice as to how we cope with two wives.*” The community, in the humanistic theory, is important, as it is the environment where the individuals are nurtured. This study intended to explore the experiences of men and it is these experiences that make a community, wherein the men interact and make free marriage choices. The men derived the meaning of their lives by sharing the experiences with other members of the community “*I talk to other polygynists about marital problems I encounter.*” Sharing of experiences is vital for the existence of human beings in the phenomenon of community. The men share experiences but also make themselves available in the matrimonial way to other members of the community.

4.9.1.3 Recognise polygyny as moral regeneration

4.9.1.3.1 Primary socialisation of children

In this study, one participant has shown responsibility by taking care of his children by marrying the woman he impregnated outside of wedlock: “*I reported myself to my wife that I impregnated another woman and she proposed that we marry her.*” Marriage is a civilised union between a man and a woman. Marriage is an ideal environment for any child to be raised in a civilised way (Mbaya 2002:230). Parenting is another strategy that a man and woman use to raise well-balanced humans (Mkhize 2006:53-64). Children brought up in an environment where they live with their mother and father get an opportunity to learn the morals expected by the community (Hosegood, McGrath & Moultrie, 2009:288). It is possible in modern days that a child can be financially supported by the father outside of wedlock. What society misses often neglects to notice is that a morally healthy child needs to be raised in the both a financially and

morally balanced environment. The participant shared the responsibility of bringing up his children in a financially and morally balanced environment. A society that expects a man to marry a woman he has impregnated during a casual relationship has the tradition of marriage as its backbone and that of building a strong nation and preventing moral degeneration. Such a marriage is not for the benefit of the man in the family but for the protection of the morals of the children. Civilised nations protect their women, and marrying a woman who was impregnated outside of wedlock is part of protecting women.

According to Engle, Beardshaw and Loftin (2006:295), “for most children the presence or involvement of a father figure in their lives has a positive effect on their life chances, educational outcomes, health and emotional development.” There is an African proverb that boasts, “*It takes a village to raise a child.*” Society may have missed the fact that it first takes a father and a mother to raise a child. In the African culture, it sometimes takes a father and multiple mothers to raise a child as the father may have several wives that the children regard as their mothers irrespective of the biological relationship. Lesejane (2009:180) stated, “if more men could become fathers beyond their biological and marital obligations, there would be fewer parentless children in our midst” and even along our streets. The researcher here understood the author supporting Engle, Beardshaw and Loftin (2006:295), as saying that fathers need to father their children, not just financially maintain them. In other words instead of resorting to divorce when there are challenges in the marriage, the father should be allowed the support he needs to remain with his wife and children, even if that means he marries another woman.

In African culture, the unmarried woman was to be taken care of. One participant supported this statement by saying that his wife requested him to: “*take care of my younger sister and impregnate her as she is not married.*” If it happens that the woman

had children, they need care for proper financial and moral upbringing. Arrangements would be made for levirate fatherhood or levirate marriage. It is up to the current laws to recognise such African arrangements as long as they are supported or mutually arranged by the affected parties. As it was found during data collection “*my wife requested me to take care of her younger sister,*” if the husband and wife both agree, support from the law would benefit both parents and the children and both women. The phrase ‘taking care’ in this study, as the researcher understood it, meant sharing emotional challenges that any polygynous parent goes through. This includes parental challenges such as bringing up many children and nurturing them into adulthood.

This study intended to support polygynous men who were faced with such challenges.

4.9.1.3.2 The influence of polygyny on children

The study revealed that the type of polygyny would influence the morals of the children from the time they were born. This is due to the fact that, polygyny as practiced actively in 150 Eastern and African countries, has different distinctions according to regions. Different participants indicated various situations in their homes: “*the children do not have problems amongst each other; the children do not have problems only their mothers do not talk to each other.*” Obviously, the behaviour of the mother would have an effect on the children in one-way or another.

For the purpose of this study, in the following paragraph, the focus was on the types of polygyny practiced in Africa.

Affluent polygyny

This is the type of polygyny that is influenced by social prestige and economic ambitions (Nwoye 2007:383). This is the type of polygyny that the Western critics know or use to

condemn polygyny in Africa. It is the type of polygyny, which is instigated by affluent middle-class men instead of being guided by the African rule of custom. It is sometimes characterised by violence, as it is not based on love and customary laws. Affluent polygyny is both a status symbol and a system for accumulating more wealth.

Wives were symbols of wealth and prestige (Berger and White 22). More wives meant the man is financially strong and as a result, socially respected, as the person who is able to support more than one wife at a time.

In this study, though most of the participants were businesspersons, when answering the question of why did you marry the second wife, they did not indicate wealth as the factor behind the decision. One answer was “*I liked the way my father lived with his four wives – according to my religion, a wife needs an assistant when she is sick.*”

Interventive polygyny

The origins of polygyny were to intervene when the family was in distress (Nwoye 2007:394). It intends to avoid social stressors such as divorce, adoption, childlessness and other social problems that the family may face. In African cultural, divorce is taboo, as it classifies the divorced woman’s family as a failure (Mungazi 1996:18). The African culture therefore does not allow a man to put such a stigma on the women’s family. Failure to bear children, on part of both sexes, is the most common reason for divorce in many marriages. In interventive polygyny, it can happen that to avoid a divorce, the man or the first wife may propose marriage to the second wife in order for her to give birth on behalf of the first wife (this is called *Tlhatswadirope in Sepedi*). Culturally, the first born of that second wife belongs to the first wife. Furthermore, Ogho, in Nwoye (2007:385) said that the children born by the subsequent wives are regarded as those of the first wife also. Morally, the children are brought up with the sense of respecting and regarding all wives as mothers. In this study, the researcher learnt that it is in African

culture where children call a non-biological woman a mother. In view of this, the second wife is not always proposed to by the husband only. The first wife has a right to make such a suggestion, as she is aware that culturally she benefits from the products of that new relationship. This was witnessed in this study when a participant related, "*my wife requested me to take care of her sister.*" The husband's and wife's families are sometimes involved in such family building, as it is their cultural responsibility to participate in providing support in their children's problems by offering solutions. Ogho, in Nwoye (2007:385) states, "a woman may conveniently 'marry' another woman even though she is not biologically male and therefore without the possibility of ever being a husband." Interventive polygyny avoids the stressors to both the brides and grooms families and children that complicate matters accompany divorce.

4.9.1.3.3 Influence on women's morals

In this study, the researcher discovered from the participants that interventive polygyny was also caused by other factors "*I impregnated a woman and my wife proposed that we marry her.*" This brought in responsibility interventive polygyny. The woman was not left alone to fend for herself and the first wife herself proposed the marriage. The first wife encouraged her husband to exercise his responsibility by not only financially assisting that woman but also by maintaining her dignity.

When one participant said: "*my wife said take care of my sister who is not married,*" this echoed another concern about unmarried women amongst Africans. The unmarried woman who has children with different fathers is viewed culturally as immoral. The researcher discovered that such cultural stigmatisations encouraged some men to engage in polygynous relationships.

To clarify the modern day interventive polygyny, the researcher went back in time and indicated that polygamy originated from the times of Abram, Moses, David and

Solomon. Not only were these three men polygynists as the book of Genesis 4:23 talks about but also Lamech was the first ever polygynist. These were the men whose superiority in all constituted civilisation, knowledge, piety and wisdom that the world had never seen before both during ancient and modern times (Kendall 2001:20). Referring to 1 Samuel 13:14 and Acts 13:22, the researcher hereby revealed that twice God said that in King David he "*had found 'a man after my own heart.'*" Similarly, in this study, the reasons for polygyny then were as widely different as they are today.

Globally there are more woman than men, due to various reasons (United Nations 2010:345). The time polygyny started in Africa, the ratio of women to men was 10:1. In the USA there are 6 million more women than men (US Department of Commerce, Economics and Statistics Administration 2002:159). The traditional elders decided that in order to address the needs of the unmarried women, who also had human needs such as sex and social and economic needs, that it was better to introduce the institution of polygyny (Meeker & Franklin 1995:114). This was to help assist the unmarried women not to turn to prostitution or snatch other women's husbands. The Western settlers, in countries such as Liberia and South Africa, who condemned polygyny, were themselves practicing "Chris monopoly." Chris monopoly became the form of marriage practiced by the settlers. Chrismonopoly is a marriage practice where the male settler is married monogamously but at the same time involved in the polygynous relationship with the female slaves. Children produced with the slave woman were not regarded as theirs. These slave women were left alone with their illegitimate children to fend for themselves and ended up living in absolute poverty. This created problems amongst the African communities because in traditional African polygyny the entire village is responsible for bringing up the children (Meeker & Franklin 1995:120). The children a slave-wife or concubine produced had no obligations to

another kin group; their use for labour gave non-slave females time to trade (Berger and White 1999:71).

4.9.1.4 Development of social clubs

The development of social clubs by men in polygyny is important in the sense that they would act as another source of support when a man was in difficulty. Whatever challenges the man faces, instead of trying to solve them on his own, he consults experts who are also members of the club in order to assist with possible solutions. Consulting first from the nuclear family where the husband would consult his wives individually or in a family meeting, the husband would summon help from the team members if problems existed at home.

The intention of the social club is to provide assistance once the wives and husbands had failed to come to a solution themselves. The development of the social clubs has various uses in a marriage. They should serve as preventive, promote and advisers in matters of matrimonial challenges.

There should be a variety in the help offered, this could be in the form of annual gatherings where different experts would be presenting handling of marital challenges in polygyny; premarital workshops for the polygynous couples; counselling services for the polygynous family members and frequent training on handling different marital challenges facing the polygynous men.

Promoting healthy marriages by sensitising men about the disadvantages of being separated from your children and wife in the form of divorce; running competitions wherein the polygynous men participate to win the happy polygynous family award. This

would encourage and promote happiness in the families, as each would be striving to be better than others.

The club could encourage the polygynous families to form nuclear family committees that could be affiliating to the main club. The club would then monitor the frequency of the meetings that each family holds. This would encourage the husband to hold frequent meetings with his wives to discuss family issues. Frequent meetings between the husband and his wives give the wives an opportunity to bring up their concerns in the family. It minimises gossiping amongst the wives. Such meetings also assist in making the advisers aware of the problems in the early stages.

4.9.2 Strengthen Health Support

In reference to the naturalistic aspect of this theory, it is clear that health is the process of finding the meaning of life. Health itself is not just the absence of diseases but also being in a good relationship with another (George, 2011:394). Polygyny, which is not characterised by any type of violence, in humanistic theory, is healthy. Like the community, health is a vital component of humanistic theory as it is founded on the basis of the willingness for one to be healthy (George, 2011:394). In humanistic nursing approach, men have the freedom to make a healthy choice. The men want to derive a healthy meaning from their lives by sharing the healthy experiences with other members of the community (George, 2011:394).

4.9.2.1 Development of stress coping mechanisms for polygynists

As a man, managing more than one wife might be as challenging as managing a company. Having wives from different social and economic backgrounds with their

children presents emotional burdens that may manifest themselves in various ways. The emotional burdens may make a man lose his patriarch of being somebody who cares, nurtures, and guides his children. These burdens may take away focus from the protection of his wives. Such burdens may manifest themselves into aggressive behaviour towards his wives, which may mislead the sons growing up in such a family into believing that this way of life is normal. Sons need to observe from their father's behaviour that would make them husbands to be proud of, as was said during data collection "*I married the second wife because I liked the way my father lived with his 4 wives. I talked to my wife and she agreed that we marry the second wife.*" In return, the father harvests satisfaction and pride from such well emotionally and socially developed sons. A positive emotional status of the father not only benefits the wives, but also the children who need to be nurtured by a mentally healthy father that helps shape their morals. A polygynist needs to exist even under difficult socio-economic times. Emotional support comes from the close relationships of individuals. Social clubs are supposed to encourage nuclear family meetings, and this in another way of fostering emotional support to the husband as well as to the wives. Polygynist's needed to be made aware of the fact that discussing things with their wives in a formal way is a good way to smooth things over.

A part of the workshops organised by the social clubs are to train men on how to cope emotionally with the strains of dealing with large families.

Coping mechanisms for such men may be different from that of monogamous men in the sense that they need to manage many wives from different backgrounds. Managing children, though from the same father, the fact that they are from different mothers may pose a challenge. Polygynist's needed to manage all these individuals as one unit. He needs support to meet these challenges without losing self.

4.9.2.2 Development of health practitioner's policy

A human being needs social support for the realisation of self-esteem and a sense of belonging to a group. With the exception of their wives, men in polygynous relationships need a social support that would improve their coping skills with large families' challenges. Apart from support from close relatives such as uncles and aunts, advice from experts and professionals are needed to aid empowerment. The polygynists need support during incidents such as conflicts with wife or wives; conflicts amongst the wives; conflicts amongst children and conflicts between children and their mothers.

As there are no two people who are the same, both physically and psychologically, the polygynists differ in cultural orientation, religious beliefs, social status in the community and they even differ according to the number of wives they marry. These differences make the polygynist have different health support needs. Their needs differ from needing emotional support from either family members or the community members; information during difficult times, as to where to get help and advice on different topics. This can be illustrated by one participant in this study who said, "*after I impregnated a woman outside my marriage, I reported myself to my wife,*" another participant said, "*the second wife I married brought problems in my home – I went to traditional healers and I was told that the second wife killed my first wife.*" Both men sounded as if they needed support, but their needs are clearly different. This type of support differs from esteem support, which requires encouragement to help them believe that they have the ability to confront challenging situations and differs from information support that is accompanied by emotional support as an expression of sympathy.

Support improves the health of an individual. Both psychological and physical health is dependent on the presence of social support during the crisis. Physical conditions such

as cardiovascular diseases and psychological conditions such as depression can often be avoided by providing social support to the individual.

Supportive communication is a form assistance that the polygynists need to receive and use in order to give support to their wives.

4.9.3 Strengthen Spiritual support

4.9.3.1 Develop spiritual support

The researcher for this study believes spirituality to be the Supreme Being. Cawley (1997:32) described spirituality as a concept that “applies to both believers and nonbelievers, including the presence of diverse cultural beliefs” as it goes beyond religious affiliation. People from various cultural orientations have many different spiritual affiliations. The researcher found that amongst the participants of this study, the polygynists had various affiliations too. One participant had shown a combination of beliefs by saying; *“Only God knows about an individual’s health but I also use traditional medicine when I need help.”* It is difficult to describe such a participant as a believer or non-believer.

Polygynists do need spiritual support to manage their families. Some need the support of the church only, whilst others need their ancestral approval in their endeavours to solve whatever problem they have. Others, like this participant, needed both the church and the traditional approach. It is sometimes a challenge to some polygynists as some churches regard polygyny as a sin. As a result, a polygynist would not benefit from help from a church, as he would probably be excommunicated from such a church. As scripturally it is not documented anywhere that marrying the second wife is a sin, some churches defend themselves by saying it is the church’s rule that marrying the second

wife is a sin. No two religious denominations are the same, as a result one participant indicated that it is the rule of his church that when a woman is menstruating she needs to rest and not participate in home oriented chores such as cooking and laundry. To provide this 'rest', the church allows the men to marry a second wife.

The cultural spiritual affiliations support polygynous men without reservation. This study intends to develop the spiritual support that includes the church, to assist the men not to abandon their wives and children due to a fear of being excommunicated as members of the church. The scriptures describes divorce as a sin just as the participants echoed, *"according to our culture you are not expected to divorce a woman no matter how difficult the situation might be. The woman belongs to the kraal; you rather marry the second to come and dilute the problems from the first wife."* As polygyny is a sin according to some church rules (but not the Bible), these churches would be better placed not to be judgemental, and to accept the polygynist's and provide them with the support they require to manage their large families.

Transcripts from these participants indicate that polygynists need a variety of support options when they are faced with challenges. One participant said: *"I went up and down. I went to the traditional healers and I was told that my second wife is responsible for my first wife's death."*

In African culture when things go wrong, it is common for a man to consult with various traditional healers, faith healers and prophets to find out the cause of their problems. Resolutions would be sought from such consultations. This participant sought spiritual support for the problems experienced by his family. The affiliates of various religious denominations also, find themselves in such situations.

4.10 SUMMARY

The researcher discovered in this study that some human beings tend to be victims of fallacy of accident. This comes as the result of presuppositions about polygyny. These fallacies affect the understanding of polygamy as the institution. The fallacy of accident can be either egocentric fallacy or ethnocentric fallacy.

To understand the misconceptions formulated around polygamy, it is essential to understand that egocentrism fallacy makes people mistakenly believe that the human species have the same experiences, and ethnocentrism fallacy mistakenly believes that one's ethnic group is superior to others.

This study's intention is to develop holistic health support strategies to men in polygyny. In support of the development of these strategies, the data analysis could not reveal the existence of the following misconceptions that fall under the fallacy of accident when the polygynists were answering the question "Why did you marry the second wife:"

Only polygamous marriages expose women to sexually transmitted infections.

Men in polygamous marriages infect their wives with various diseases.

Polygamist men are selfish sexaholics.

Polygamist women are mentally weak.

Polygamous women are uneducated.

Polygamous women are financially poor and chase after men.

Polygamist families take advantage of the system.

Women agree to be in polygamous marriages because they are unable to support themselves.

Polygamous women are oppressed slaves.

Men force women into polygamy.

Women in polygamy are jealous of each other and fight with each other.

All first wives in polygamy feel undignified.

Polygamy represents a barbaric culture and exists only in an uncivilised nation.

Polygamy is a boundary between civilised countries and barbaric countries.

In conclusion, in the African context, interventive polygyny is never entered into with levity or impulsively. It is never used to demonstrate financial power but rather help relieve those in distress due to unforeseen circumstances. Interventive polygyny states that a woman is never thrown out of the in-laws healthy relationship due to death of the husband, failure to have children or failure to have a son. In African tradition, the in-laws never divorce a woman with children just because her late husband's brothers are married. It takes a community to raise a child, to be part of the community and not to be abandoned at a later stage due to the death of the father. In African traditional marriages, the bride is seen as another "child" (daughter) in the home of the in-laws. Therefore it is uncultured to separate from your "child" even when the husband dies. The main purpose of interventive polygyny is to redress such stressful situations (Nwoye 2007:391).

CHAPTER FIVE

HOLISTIC HEALTH STRATEGIES FRAMEWORK

5.1 INTRODUCTION

This study intends to develop strategies to support men in polygyny. The framework guides the design and delivery of holistic health strategies. It provides the basis for the interaction of the holistic strategies as they contribute to the support of the men in polygyny and empowerment of the health practitioners.

This study is qualitative in nature. The researcher did not develop a theory but a strategic framework. The strategic framework is *a posteriori* focused in the sense that the researcher used the theoretical categories developed during the inductive data analysis to develop the strategies of the study. As stated by Creswell (2009:94-95): “In qualitative research, one does not begin with a theory to test or verify. Rather, consistent with the inductive model of thinking, a theory may emerge during the data collection and analysis phase or be used relatively late in the research process as a basis for comparison with other theories.” The researcher used other theories such as the Family System Theory as a basis for comparison when developing these strategies.

5.1.1 Family System Theory

5.1.1.1 Description

The family system theory denotes that human beings exist interdependently. They survive by interacting with others in different ways. This description identifies polygynists as social beings who are universal and pervasive in shaping human behaviour in the family. The theory seeks to know the behaviour of the individuals, such as why do polygynists marry more than one wife and the interaction within that large

family? The polygynous family system contains different members who are interrelated. The theory searches for the causes of behaviour and the interactions among the polygynous members. This theory is in direct agreement with this study, as it intended to develop holistic strategies to support men in polygyny. The purpose of supporting men in polygyny is to improve the functioning of the family. Through the interview and data analysis, the researcher reached the following basic assumptions that describe the polygynous system:

- Each polygynous family is unique in characteristics and cultural styles;
- The polygynous family is an interactional system with constantly shifting needs;
- Polygynous families have a variety of functions for each member, both collectively and individually; and
- Polygynous families pass through developmental changes that produce varying amounts of stress affecting all members.

5.1.1.2 The polygynous families are not just a collection of individuals

Through the above assumptions, the study revealed that polygynous family members, as a system, maintain the delicate balance in their relationship patterns. The behaviour of the husband in the polygynous family affects all others, and that member is in turn affected by the reaction of others. Commonly it was assumed by other authors that a change in the behaviour of the husband threatens the balance established in the family. The purpose of this study is to support men in polygyny to maintain the established balance in the family.

The existence and the functioning of the family members are dependent on the balanced interactions amongst the other family members. In African culture, the father

as the head of the family is in most cases the determinant of that balance in the family. The strategies to support men in polygyny intend to benefit all members of the family to maintain the balance needed for the polygynous family system to function well.

5.1.1.3 Addition of another wife to the family readjusts family lifestyle

When a family lives together, they develop limits for themselves within their intimate environment. They predict each other's behaviours and establish limits on behaviours deemed as acceptable or deviant. Any person entering the system is expected to adjust to the already established rules in place.

Marrying the second or third wife and bringing them into the established family affects the established balance that exists. It either affects the balance negatively "*I married the person who brought crisis in my home - the second wife killed my first wife*", or positively, "*I enjoy life with my wives like my father did*", that the tenth participant stated. It becomes the job of the husband together, with the other wife or wives, to come up with peaceful solutions. The husband, as the head of the family, will have to encourage all the members within the family system to participate in the process of maintaining stability "*I discuss the family problems with my wives if there is any*" the sixth participant said.

It takes effort to establish a functioning family system, hence this study intended to develop strategies to support polygynists in assisting them to establish and maintain the social order they aspire to achieve in their large family systems. Sometimes these efforts fail due to various factors such as skill, experience, health factors, social factors, religious factors, lack of good advice and clashes due to different personalities. Such failures influence negatively on the children and their mothers as the members of the family system. Failure in the family system manifests itself in many different ways.

Commonly, failure manifests itself in the form of aggressive behaviour on the part of the husband. An aggressive husband in the family system may present with assaultive behaviour, family abandonment, suicidal behaviour, homicidal behaviour and other behaviours that hurt the family. Such behaviours negatively affect the functioning of the family; disrupt the interdependency of the family members and may result in family disintegration as the sixteenth participant said, *“For the sake of my first wife, I divorced her. You know such people bring diseases into the home. My father never beat my mother; therefore I never wanted to reach the point of beating her up. I never fought with my first wife”*.

In African culture, when a man marries a woman who has children who are biologically not his, he is still allowed to marry her but has to take responsibility for those children. Bringing such children into the existing home with the other children may pose a challenge where adapting to one another is difficult. Rivalry amongst the children disturbs the family stability. It would need the mothers' cooperation to bring the children together. Managing such members of the family system needs a supportive husband who will be able to bring harmony to the family unit, without being seen as taking sides.

It is the supportive husband as the head of the family, who has the power to disintegrate the family system or make it stronger. The wives rely on the fair attitude of the husband to relate to each other harmoniously and the parental relations will help guide and nurture the children, *“Relations between the wives is not a problem, it depends on how you as the husband treat and guide them. If you advise them that bad relations between them will affect the children negatively then you will not have problems with your wives”*, said the sixth participant.

5.1.1.4 Polygynous family system is made up of various personalities

Theory views the polygynous family as a structure with different parts such as the husband, the wife or wives, and the children. It is important to control these parts and prevent conflicts that may disrupt the normal functioning of the family system (Strong, De Vault & Cohen 2010:48-49). The husband and wives should strive to work together as parents, to prevent rivalry amongst them through observing cultural guidelines. The children from polygynous families are guided within the system by the parents and are therefore groomed to become better family and community members. The polygynous family celebrates various cultural functions together, such as the birth of a child, weddings, cultural circumcisions and other activities related to it with the purpose of strengthening the bond amongst its members. The polygynous family mourns loss together, such as death or physical or emotional injuries. The polygynous family works together in solving any problem that may threaten their stability such as co-wives rivalry, siblings' conflicts or even misunderstandings that may arise between the husband and wives.

Within the Family System Theory, the polygynous family organises itself into activities for their survival and it also looks into the various contributions made by individual members. Culturally for the polygynous family to survive, its members must perform different tasks that are age and gender relevant. In African culture the larger the family the better it is, as it provides greater manpower required for its survival. It is within the African culture and norms that heavy chores inside and outside the home are performed by the men and the lighter ones are reserved for the women “*One wife is not coping with the amount of work around the home, and other social activities made me feel that my wife needs an assistant. I discussed the possibility of the second wife and we agreed,*” said the second participant.

Instead of an African husband allowing a single wife to perform the work alone, the culture provides options for a second or even a third wife to assist the first. Though the family members are striving together for its survival, it is mainly the husband's role to fend for his family. In any starving family, monogamous or polygynous, the blame is placed upon the husband for poor performance, as opposed to the wife or wives. This perspective explored how the structures of a composite household influence the household's functionality in terms of support systems, such as economic and emotional support.

The researcher used the Family System Theory for comparison and guidance purposes only. Although this theory is relevant for this study, the researcher did not adopt the theory for this study for the following reasons:

According to White and Smith (2002) in Strong, De Vault & Cohen (2010:48-49):

- Many researchers cannot agree on exactly what Family System Theory is.
- Many of its basic concepts are still in dispute.
- The theory is sometimes abstract and loses its meaning.
- Its successes are still in the analysis stages.

The framework developed gave overall direction for support to the men in polygyny. The researcher developed these strategies taking into account the barriers and the resources needed for the strategies to be implemented and remained focused on the overall objectives of the study.

5.2 STRATEGIES DEVELOPMENT

Strategies explain how the study will reach its objectives and purposes. In this study, the strategies intended to support men include the provision of information, enhancing their skills in conflict resolutions and giving opportunities in the form of workshops on

family management. Strategies should always be formed in advance of taking action, and be updated periodically to meet the needs of a changing environment such as the emergence of new opportunities.

There are various types of strategies that different researchers use, such as predisposing strategies; enabling strategies; reinforcing strategies and multifaceted strategies. The researcher in this study chose to use enabling strategies, with the purpose of influencing the clinical practitioners' behaviour.

5.2.1 Enabling Strategies

The enabling strategies are based on the clinical practice guidelines, hence the researcher intended to influence existing clinical guidelines used by the practitioners in implementing new holistic health strategies. The guidelines assist the health practitioner to seek the information directly from the polygynists, or members of the polygynous family, with the purpose of providing appropriate support. The researcher developed these enabling strategies in such a way that they guide the health care workers and reach the polygynists that are affected.

For the polygynous participants to benefit from these strategies, the government needs to support the education or in-service development of health care personnel by:

- Encouraging changes in educational facilities for health personnel.
- Sponsoring voluntary self-study for health care workers related to strategies to support men in polygyny.
- Developing policies to govern the in-service training of health care workers on strategies to support men in polygyny.

- Encouraging curriculum modification for health personnel to include strategies to support men in polygynous relationships.
- Recognising and encouraging community participation through various organised bodies.

5.2.2 Criteria

For this study, the researcher designed the strategies using the following criteria: overall direction to fit the available resources and opportunities, to minimise resistance and the barriers to support to polygyny, to reach those affected by polygyny and develop action plans to implement the strategies.

5.2.2.1 Overall direction

The researcher developed the strategies with the purpose of increasing resources and opportunities to the polygynists by pointing out the intended path without suggesting a narrow approach. Narrow approach refers there being no specific programme identified to implement the strategies. The researcher presented the overall direction to the users of the strategies without suggesting any specific workshop or training programme. It was thought that the public and private sectors would develop specific training programmes that would support the strategies for men in polygyny.

These strategies to support men in polygyny as a new service would bring about changes within health care at the local or national levels. The changes brought about by the strategies do not pertain only to health but also to the legal services that would redress the dissatisfaction raised by the community members. They intend to bring about change towards the management of polygynous family members by both the private and public sectors. Although polygyny is legal in the country (Recognition of

Customary Marriages Act, 1998), its support does not appear anywhere in the government health policies. The Act exists to legalise polygyny but there are no provisions of holistic health strategies to support it as a unique cultural practice. The researcher developed the new strategies that need to appear in the health policies in order to support the men in polygyny.

5.2.2.2 Fit resources and opportunities

In keeping with prevailing thinking within the naturalistic paradigm, the researcher developed the strategies taking advantage of current resources and assets, such as the Customary Marriages Act, 1998. During data collection, the study revealed that the polygynists embraced other opportunities such as the existence of other polygynists with whom they shared advice. The value of the presence of other like-minded people explains the involvement of the man in his choice of matrimonial relationships. He either chooses to be monogamous or polygynous. The choices he makes are influenced by various life experiences. These experiences and values describe the polygynist as an interdependent being.

5.2.2.3 Minimise resistance and barriers

5.2.2.3.1 Involve the health practitioners in support to men in polygyny

The health practitioners need to be involved in the changes at every stage. Involving them in the planning to implement the strategies and assisting them in taking responsibility of the processes. The researcher believes that taking the health practitioners along would minimise the problem of resistance. It would also minimise the problem of saving face and the fear of the unknown. These unknown fears might be

viewing polygynists as sexaholics, or seeing the women in polygynous relations as uneducated and poor, and polygynists as non-Christians and so forth. To minimise these fears the researcher stipulated a clear plan of action for each strategy that was developed.

5.2.2.3.2 Discuss the strategies with health practitioners

Open discussion with the practitioners about the strategies to support men in polygyny would help include any employees who would otherwise lose out from the programme changes. It is common to find that people have a tendency to resist changes, especially if their fears are not addressed. Intensive discussions, through workshops on action plans for strategies implementation, will help address these fears.

5.2.2.3.3 Frequent workshops on support to men

Communication reduces the practitioners' fears of the unknown, as a result frequent workshops are seen as the mechanism needed to address such fears. A priority and strategy would be to make public the rationale behind the idea of frequent communications in order to support the practitioners. Communication can be any face-to-face contact in the workshops or meetings with the health practitioners.

5.2.2.4 Reach those affected

This study intended to benefit the polygynists as the affected party. The polygynists and their family members would benefit from the support through the strategies developed. The strategies were to provide opportunities for workshops to take place, where the polygynists could gain lessons on empowerment needed to manage their large families. The strategies would reach the polygynists through the organised groups that the strategies proposed. Through polygyny clubs, they would be made aware of the strategies available that would help to support them.

5.2.2.5 Developing an action plan

An action plan would be needed to implement the strategies developed. The researcher compares strategies without an action plan with a vehicle without wheels. Such a vehicle will remain stationary for the rest of its life. The action plan would ensure that the developed strategies reached the affected individuals. An action plan describes the way the polygynists would get and use the strategies to help support them. For the action to be successful there should exist individuals dedicated to pushing it forward. It can be made possible by individuals inside polygyny or even outside polygyny. The government can support the participants in the action plan. The private sector also has an important role to play, in seeing the action plan succeeding.

For this study, the researcher discussed the action plan under three levels of implementation community, systems and policy.

5.2.2.5.1 Participants in action planning

- The polygynists themselves should take a leading role in the action plan. The purpose of this study was to develop strategies to support men in polygyny. Their participation in the action plan would benefit them directly, since they could influence the government to support them on these strategies.
- Influential people in the community such as polygynists with a record of succeeding in polygyny such as the polygynists in the community whose opinions are respected, whose advices are valued, and whose support is always needed to make any changes
- People who are directly involved such as the wives in polygyny or even the children within the polygynous relations. The polygynists need to be assisted by

members of the family, as they would also benefit from the strategies to support men in polygyny.

- Members of the community who are not in polygynous relationships but provide support to the polygynists
- The health practitioners who will provide professionalism and expertise in the strategies' implementation.

5.2.2.5.2 Action plan implementation

How the action will take place: information display such as hanging of posters, displays, distribution of pamphlets and use of the media.

Who will carry it out: the polygynists' social clubs would be responsible in distributing the information about the strategies to support men in polygyny. Individual volunteers would assist in distributing the leaflets. Talks in formal gatherings such as workshops and informal gatherings such as at sports events, would be ideal places for individuals to spread the information.

Where to get resources: the polygynists' social clubs would formally request funds from identified sources. Sympathetic donors would be invited to contribute. Individual business polygynists such as taxi owners or drivers would serve as sponsors in the distribution of information. Displaying adverts about the strategies on their vehicles or distributing pamphlets to the commuters can achieve this.

According to Barry (1986:560), "the plan should be complete, clear, and current." In addition to this description, the researcher included complete, clear and current information already gathered while interviewing and transcribing the data to implement the action plan.

The three levels the researcher suggested to implement the action plan are described as follows:

Community level:

Community level involves the polygynists themselves, their family members and the community members at large.

Systems level:

Systems level includes the health care workers and other stakeholder's affected and involved in decision making with regard to strategies to support men in polygyny.

Policy level:

Policy level is related to the government agencies responsible for legislative processes that guide policy development.

5.3 ENABLING STRATEGIES FROM DATA ANALYSIS

As this study was qualitatively designed and paradigmatically naturalistic, this chapter discussed three developed enabling strategies, Strengthen Health support, Strengthen Social support, and Strengthen Spiritual support.

To this point, the strategies highlighted have largely been presented separately.

5.3.1 Enabling Strategy 1: Strengthen Health Support

The study revealed how some men liked to boast and how emotionally involved they were as some indicated, "*I'm happy and even feel to marry the third wife*" said the fifth participant and "*Things are better than when I was having one wife*" said the eleventh participant. Some participants related, "*As my father had five wives I decided to have*

two wives,” said the ninth participant indicating that *“I liked the way my father lived with his wives and I enjoy life with my wives like my father did”*, said the fourth participant.

The participants about their children have said, *“they live happily together”*, according to the eighth participant and the wives, *“help with each other’s children”* said the fourth participant. They stress that, *“I requested my first wife to marry the second wife; I requested her until we agreed”*, said the fifth participant and that, *“She fully participated in the preparations and she organised the family members and the celebration was done in her home”*, said the first participant.

Managing challenges that may interfere with the family’s happiness the participants felt that, *“Relations between the wives is not a problem. It depends on how you as the husband treat and guide them. If you advise them that bad relations between them will affect the children negatively then you will not have problems with your wives”*, said the sixth participant.

As the researcher enquired further about the relationships of the children from different mothers, the participants responded by saying that, *“No problems amongst children.”*

Some participants did indicate that life is a problem with two wives as they commented, *“My wife had extramarital affairs”*, said the third participant, *“Due to the problems I had with the first wife, I’m not having sex with her”*, said the seventh participant. Self-esteem in such participants is low as the relationship is strained to the point of there being no sexual contact with the wife. Other participants’ self-esteem had also been affected as it was said, *“There were disagreements at home with my first wife”*, said the seventh participant, *“I went to traditional healers and I was told that the second wife bewitched and killed my first wife”*, said the tenth participant. The study revealed that some of the participants became hopeless with situations such as, *“I married the person who*

brought crisis into my home", said the tenth participant and the result after seeking help being, *"I reported to the local chief without success"*, said the third participant.

The violence against women that was reported seems to be as the result of a lack of holistic support in the homes of polygynous men. The challenges revealed such as, *"My wife had extramarital affairs and I reported to the local chief without success"*, said the third participant, are indicative of a need for holistic support that will strengthen the cultural guideline that says, *"Divorce is not allowed even if she gives you problems"*, said the sixth participant. Some polygynists use other tactics to solve their problems and end up saying that, *"Due to the problems I had with the first wife, I'm not having sex with her"*, said the seven participant.

Not only will support assist in the development of guidelines to help solve family problems, but also to guide in premarital sessions before the marriage of the second or third wife. Some of the participants regretted getting into the second marriage and related, *"I married the person who brought crisis in my home. While we were preparing for a family function, my first wife fell ill. She complained of lower abdominal pains. I took her everywhere where I thought I would get help without success. At the end, my wife passed away. I went up and down still looking for the causes of my first wife's death. I went to traditional healers and I was told that the second wife killed my first wife. It is wrong for a man to marry more than one wife. Even the Bible does not permit that"*, said the tenth participant.

The challenges that these polygynists face do not only affect their health as men but also the wives themselves and the children. *"Wives relations are not healthy at all"*, said the eleventh participant, verbal and physical fights amongst them are possible and such a lifestyle will affect the children even though, *"the children do not have problems with each other"*, said the eleventh participant.

Positive mental health of family members cannot be guaranteed. Holistic health support will provide the necessary skills required by the men to protect their large families against everyday challenges that may arise. In such ill health the husband may present abusive behaviours; the wife may present passive aggressive behaviour as one participant said, *“There were problems at home because my first wife was roaming around without telling me she was going”*, said the eleventh participant. The children are then often left neglected with no one to nurture them.

The participants revealed a lack of holistic health support as they resort to, *“We protect ourselves against diseases by being honest and trusting each other”*, said the fourth participant. Others believe that, *“Only God knows one's health”*, said the second participant. The use of traditional medicine sometimes becomes a solution, *“I also use traditional medicine”*, said the second participant. Concern and care for the wives is being displayed, *“I'm concerned with my wife's health. We advise each other about health issues. A pregnant woman should be rested. I am with the second while the first wife is resting”*, said the fifth participant.

5.3.1.1 Action Plan

The action plan assisted in giving direction for the implementation of the strategies developed. The researcher developed three levels of the action plan such as community, system and policy levels. The different action plan levels guided the practitioners in the decision-making and implementation of the strategies that involved polygynous men at the time of consultation.

5.3.1.1.1 Actions at the Community Level

Use campaigns to heighten awareness:

- Of the existence of strategies to support men in polygyny.

- Of benefits associated with strategies to support men in polygyny.
- Of Recognition of Customary Marriages Act.1998, as it protects polygynous relationships.

5.3.1.1.2 Action at the systems level

- Health care workers training in management and referral of members of polygynous families to relevant resources.
- Provide frequent workshops on the management of problems of polygyny.

5.3.1.1.3 Action at the policy level

- Encourage community involvement in the dissemination of the strategies.
- Sensitise the law enforcement agencies on existing health policies in relation to the strategies to support the men in polygyny.
- Encourage support of law support bodies to monitor and enforce strategies in line with existing laws.

5.3.2 Enabling Strategy 2: Strengthen Social support

The study revealed that men in polygynous relationships do need support to handle family challenges successfully. Some of the participants did indicate that, *“as men we do talk about mutual things that relate to our homes and we discuss family problems”*, all the participants seemed to be saying the same thing. The polygynists accept that this type of marriage is not without its challenges, *“Yes, one summons help from other men as to how they solve this type of problem. We call those around to help with advice, especially those in polygynous relationships,”* because, *“I know other polygynists around”*, said the eighth participant. They not only seek outside help, but even within the

home itself, *"I discuss problems with my wives"*, almost all the participants shared this response. They believe that the presence of a second wife also assists them during the period when the wife does not want to be bothered, *"I am with the second wife while the first wife is resting"*, said the fifth participant.

They do acknowledge that sometimes the challenges go beyond just discussions with a friend, *"I reported to the local chief without success"*, said the third participant. As traditional cultural people they also use other ways to find causes and solutions to their family problems, *"I went up and down still looking for the causes of my first wife's death. I went to traditional healers and I was told that the second wife killed my first wife"*, said the tenth participant.

The participants revealed that the marriage to the second wife is supported, *"Community is happy with our relations, my first wife organised the family members to marry the second wife"*, said the fourth participant. *"The wedding took place in my parents' home. My brothers and my younger uncle were responsible to arrange marriage celebrations"*, said the ninth participant.

As these participants relate, *"The community members do not complain about our type of marriage"*, said the fourth participant. Some men in the community communicate with one another, *"we do talk about mutual things that pertain to our homes"*, said the fourth participant. The researcher went further to find out if they have an organised club for the polygynists where they formally come together to discuss family matters and they said, *"No, we do not have such a club"*, all the participants shared this response. The participants did relate that when they are together they do talk about their own family matters. Meetings can either be in the shebeens; churches; weddings or at a funerals. The researcher cannot conclude that the type of the coming together, that they mention, can be regarded as formal support for men in polygyny. It is not a meeting where advice

from professionals or experts in matters relating to marriage could be shared. One participant indicated, *“My wife requested me to take care of her younger sister, and impregnate her as she is not married”*, said the thirteenth participant. The community as the cultural head as well as the wife expected accountability to be put upon the man. If the husband and wife agree on such arrangements, support from the authorities is expected in the form of legal guidelines.

Another participant exercised accountability by marrying the woman he impregnated outside marriage, *“I reported myself to my wife that I impregnated another woman by mistake”*, said the first participant. This accountability restores respect and dignity to women and children as especially since it was reported by the man to his first wife as this participant did, *“my wife said I should give her time to think about it – after a while she proposed that we marry that woman”*, said the first participant.

Some men indicated that when it comes to the subject of marrying the second wife, *“you do not marry the second wife unless the first wife agrees”*, said the fifth participant. The point was reiterated by others saying that, *“I requested my first wife to marry the second wife”*, said the eighth participant. They did indicate that sometimes the first wife may disagree but, *“I requested her until we agreed”*, said the fifth participant. With regards problems at home that threaten the stability of the family, *“I discuss problems with my wives”*, almost all the participants shared this response.

As highlighted by these categories, from the current study, a wide range of factors, most of which are interlinked to each other, influences the polygynous men.

After drawing together the conclusions from these categories, the researcher was able to develop a conceptual model highlighting factors that influence the need for support to the polygynous men.

5.3.2.1 Action Plan

5.3.2.1.1 Actions at community level

- Customary values and cultural practices are respected.
- Social and economic status of men in polygyny is considered within the context of large families and government poverty alleviation plans.
- Heighten the community awareness of the importance of polygyny in reducing the stigma on unmarried women by campaigning for strategies to support men in polygyny.
- Of the importance of support to men in polygyny in relation to moral accountability.
- Of the support to men in polygyny in relation to reduction of family violence.
- Of the importance of support to men in polygyny in relation to women's human rights.

5.3.2.1.2 Actions at the system level

- Tangible support is delivered through public sector facilities.
- Stigma on polygyny is removed to encourage large families disclosure for assistance in public sector facilities.
- Better manage the unique needs of the polygynists, as they need to satisfy the needs of larger families.
- Use appropriate health service systems to support the strategies of the men in polygyny.
- Encourage multi-sectorial initiatives to coordinate the campaigns on strategies to support men in polygyny.

5.3.2.1.3 Actions at the policy level

- Resources to facilitate the implementation of the strategies for polygynous men are coordinated at regional and central levels to address gaps in the provision of the strategies.
- National policy to be developed to support the implementation of the strategies.
- Encourage collaboration between the private and the public sector to address the needs of the polygynous relations.
- Workshop the private and the public sector on management of the inheritance benefits of polygyny assets.

5.3.3 Enabling Strategy 3: Strengthen Spiritual support

The denominational affiliation of the men in polygyny did not show its support as expected. Some participants argued that their marriage to the second wife was guided by church principles, *“I requested my first wife as according to church rules when a woman is pregnant she should not wash my clothes”*, said the fifth participant. It is a church guide, which may also be viewed as a health benefit for pregnant women. The physical and emotional strains that the women go through during the nine months of pregnancy require a caring husband who would not expect a woman to perform at her usual levels. The researcher observed that the church’s guidance pertained to manual work as well as sexual activity.

Not all the participants were guided by the church affiliation, but also cultural orientation. One participant indicated that he married the second wife because his father said, *“I cannot afford the traditional curer inheritance to the urban woman”*, said the sixth participant. The researcher discovered that the participant’s father made this remark after the participant married a woman from an urban area, when really the father

expected his son's second wife to come from the rural areas. In the end, the participant married the second wife as per the father's instruction.

Some participants indicated that the relationship with the first wife was not healthy, "*There were disagreements at home with my first wife*", said the seventh participant. Commonly if such "*disagreements*" reach an irreconcilable stage, divorce is sought out as a solution to both parties, but these participants remarked, "*Culturally divorce is not allowed*", said the seventh participant. The study revealed that according to the participants, it is immoral for the woman to be sent to her parents' home as a result of divorce, as they further remarked, "*I was forced to marry the second wife because in my culture divorce is not allowed; the woman belongs to the family kraal*", said the seventh participant. The researcher observed that no matter how severe the disagreements may be at home the couple is not allowed to divorce, instead a second wife is brought into the marriage, Nwoye (2007:382) calls this interventive polygyny.

The other participants suggested that they believe in God and gods as they stated, "*only God knows one's health, I also use traditional medicine*", said the second participant. The researcher discovered that denominationally the participants either seek help from God or their gods when things do not go well. One of the participants remarked that after he lost his first wife through death that, "*I went up and down still looking for the causes of my wife's death. I went to traditional healers and I was told that the second wife killed my first wife*", said the tenth participant.

The participants' story telling exposes the need for formal holistic strategies that would guide and sustain them during the family challenges that they faced.

5.3.3.1 Action Plan

5.3.3.1.1 Actions at community level

- Community to participate in seeking the support of religious institutions in creating awareness of the importance of polygyny in poverty alleviation.
- Encourage religious leaders in blessings of polygynous relationships by priests as a means of bonding the father-child relationship.

5.3.3.1.2 Actions at the system level

- Ensure availability of long-term community-level referral systems from public sector facilities to the church for intervention in family conflicts.
- Ensure availability of long-term community-level referral systems from public sector facilities to the traditional leaders for cultural rituals.
- Involve church leaders in workshops related to the strategies to support men in polygyny.

5.3.3.1.3 Actions at the policy level

- Involve the appropriate government agencies in coordinating the relations between the Customary Act, the church and the strategies to support men in polygyny.
- Enhance polygyny security through effective use of social marketing of the strategies to support the men in polygyny.

5.4 FRAMEWORK DEVELOPMENT

The framework creates a model that the researcher or developer adopts.

5.4.1 Definition

The researcher defined the framework as a symbolic representation of an empirical experience in the form of words or diagrammatic figures. For this study, the strategy framework was defined as a grouping of the strategies to address the interests of the phenomenon under study. These strategies summarised the health, social and spiritual experiences and needs that the men in polygyny expressed.

5.4.1.1 Definition of model concepts

- Strategy - a plan of action designed to achieve a long-term or overall aim.
- Health – Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (WHO).
- Social - needing companionship related to interactions of people through their experiences and behaviour.
- Spiritual - a process of re-formation relating to sacred matters (Waijman 2002:315).

5.4.2 The purpose of the framework development

The researcher developed this model with the primary purpose of developing the strategies to influence the health care services in supporting men in polygyny. The model intended to provide guidelines to governmental institutions, religious institutions and the society, to offer support to men in polygyny. The strategies are in support of the Customary Marriages Act, which guides the society on the legal aspects of polygyny.

5.4.3 Framework development process

The framework development process follows the inductive approach. It took the bottom-up approach in the sense that it was developed from the strategies developed from inductive data analysis.

5.4.4 Approaches to framework development

- Synthesis approach.

The researcher formulated the strategies from the themes developed from the inductive data analysis phase. The researcher used this approach, as there were no clearly defined theoretical frameworks used in this study. No previous theoretical study had been conducted that developed strategies to support men in polygyny.

- Analysis approach

In this study the strategies were interdependent, interrelated, and interacting, but not in a sequential manner. These strategies are viewed as interdependent, interrelated, and interacting as they are the components of a holistic health approach. As demonstrated in figure 5.1, the strategies are not represented in sequential phases, to illustrate their interrelatedness but they have been illustrated in layers of circles to demonstrate that they are interdependent and interacting.

5.4.5 Framework interpretive process

- Organising

This framework is organised into four layers of circles, that is the sun, which served as the centre of the model, and three circles. The circles represent the set of strategies developed. Each strategy, or each circle, is attached to a set of approaches to implement the strategies.

- Connecting

The circles are stacked on top of each other symbolising their holisticness. They are stacked on top of each other but are not in a sequential manner.

- Corroborating

The sun and the three circles are stacked on top of each other illustrating that they are interdependent, interrelated, and interacting enabling strategies, which are dedicated to making a positive impact on the life of the polygynists.

The centre of the model. The rising orange sun represents the development of the new holistic strategies for the men in polygyny. The orange colour symbolises enthusiasm, expansiveness and the demanding of attention. Enthusiasm from the polygynists expands beyond the current practice, and the demanding of attention pertains to the authorities, the society and the universe. As these strategies are significantly new, the colour and the sun symbolise a new dawn on the lives of the polygynist.

The first circle around the sun. The first green circle radiating from the rays of the sun represents the first enabling strategy. Strengthen Health Support is the first strategy; the core of the title of the study is health support symbolised by the colour of health and generosity. The strategy is driven by health professionals to develop stress coping

mechanisms, and the health managers to develop the health practitioners' policy. The connecting box on the side represents this.

Linked to the first circle are the two approaches that are used to strengthen the health support offered to men in polygyny. The development of the stress coping mechanism championed by the health professionals and development of the health practitioners' policy to guide both the health practitioners and the polygynists are the two approaches the strategy used to achieve its purpose.

The second circle. The larger blue circle around the first represents social support, which comes from the community where the polygynists live. The colour symbolises peace and tranquillity, the size of the circle symbolises the extent to which the strategies should go to for the health strategies to succeed. The health practices are located within the community and it is the attitude of the community that determines the success and failure of the service.

Linked to the second circle are four approaches: Respect Polygynists as Human beings; Accept Polygynists as members of the community; Recognise polygyny as moral regeneration and Establish Social support groups to be used to realise the success in strengthening social support. The social group can either be Natural or Formal or Partners support group.

The third outer circle. The largest purple circle represents spiritual support. The circle is the colour of spirituality and a warm temperament, the circle is larger than the social support circle and symbolises the belief in a Supreme Being that most societies believe in. Whether they believe in God or gods, most human beings have a belief that there is a Supreme Being overlooking their fate. Every human being has some sort of spiritual orientation guiding him/her through life.

Linked to the third circle is the approach to be used to achieve the strengthening of spiritual support. Developing spiritual support through the various religious ministries, and bringing in those who are against polygyny would ensure the successful implementation of this strategy.

The linking arrows to the circles. All the three circles are linked to the approaches with a red arrow. The colour red in this model symbolises excitement and desire. The colour symbolises the excitement of the new strategies that exist to support men in polygyny that would be implemented and the desire to succeed in realising these strategies.

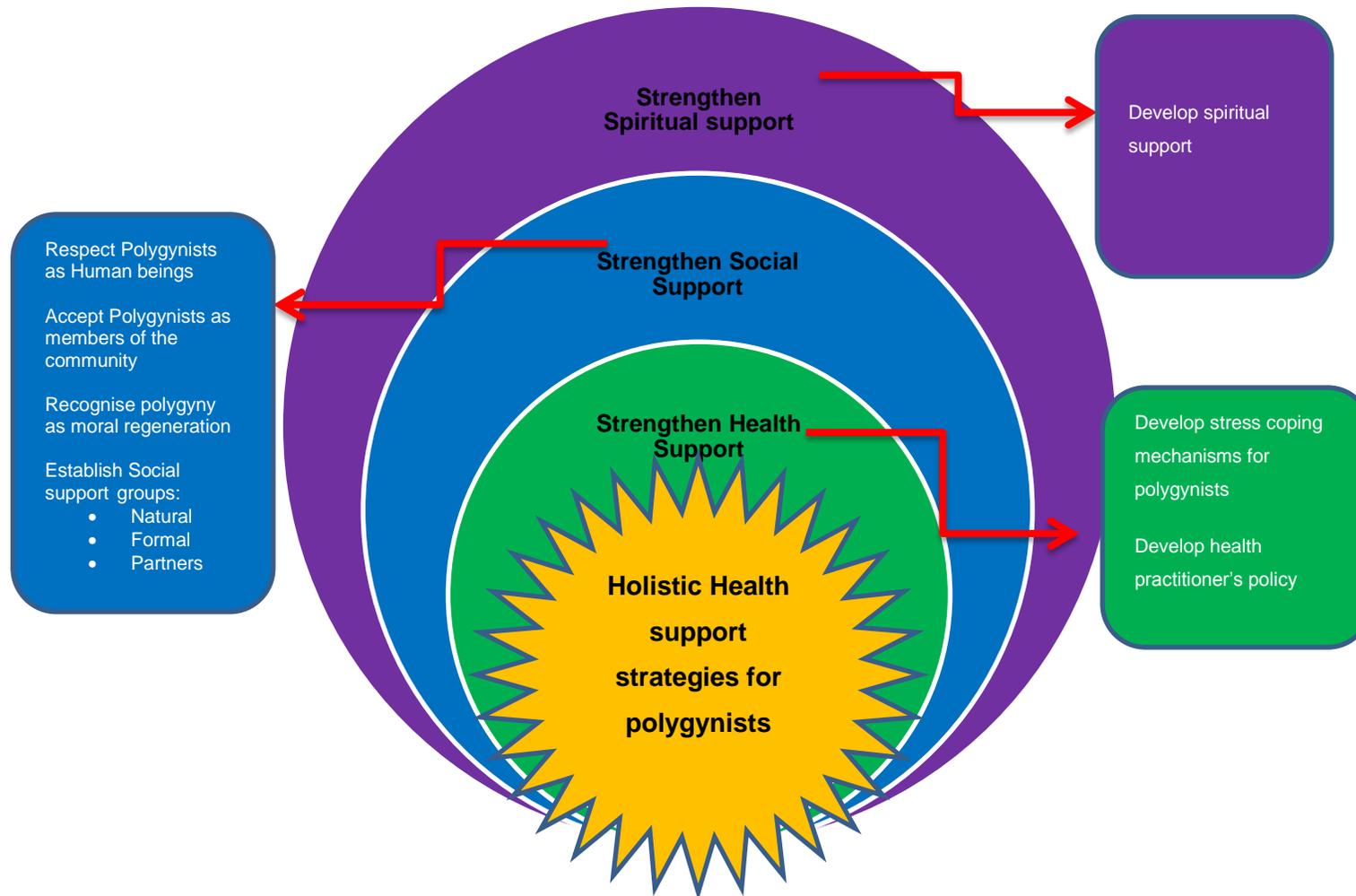


Figure 5.1 Holistic Health Support Strategies for men in polygyny Model

5.5 LIMITATIONS AND STRENGTHS OF THE MODEL

The suggested model is largely based on qualitative investigations. It provides identification of the range of strategies that emerged from the research process. The researcher identified that the implementation of the model would be slower because the model had been developed at a high order level, which is policy influencing. The recommended action plans for the strategies involved the judiciary system of the country.

Acknowledging the potential merits of this criticism, the researcher believes the model has wider adaptability in its current form, as it offers scope for individual application because polygyny in South Africa is a recognised practice. By highlighting the range of factors, the model offers possible guidance to health practitioners about the issues they need to specifically assess when clarifying patients' risk of hospitalisation.

There is scope for future researchers to test the suggested model quantitatively, for example, through assessing its accuracy as a predictive tool. The model is based on findings from selected respondents from Greater Sekhukhune District, in a particular defined population, resulting in limited application because of this.

The Holistic Health Support Strategies for men in polygyny Model is both user-friendly and sufficiently summarised to reflect notable strategies to assist men in polygyny. The expectation is that it can be utilised as a guide for practitioners highlighting factors, which may influence health behaviours in the polygynous family. As with other models, this framework is intended to guide practitioners' thinking when history taking and in the health management of the polygynous family. It provides a framework for teaching new practitioners.

The model is not based on any predetermined conceptual framework, as the enabling strategies that the researcher developed are purely original. This provides some important advantages as it is based on originally developed themes rather than an adapted or adopted framework; it can be modified according to the evolution of the phenomenon with texts that were not available at the time this framework was developed; and it helps with the understanding of the phenomena rather than with a prediction through the existing framework.

5.6 SUMMARY

Chapter 5 discussed the unique strategies framework development, which was never developed in any previous studies. The researcher explained the Family System Theory, used only as reference and comparison for this study. The reasons for the development of the framework, and not the theory were explained in more detail. The criteria for the development of the strategies were described. The action plans to be followed with every strategy developed were discussed. For the alignment of the strategies with the existing practices, the researcher chose to develop the enabling strategies. The enabling strategies influenced the clinical practitioners' behaviour. Each strategy had three levels of action plans, which guided in implementation of the strategies. The researcher used community, system and policy as the three levels of the action plans.

The researcher developed and exposed the unique framework for holistic health strategies to support men in polygyny. The model has three interdependent enabling strategies. These strategies were represented in the form of three different coloured circles in the model. Each circle was interpreted and described in relation to the strategies. The researcher described the colours assigned to each strategy.

The researcher identified the strengths and the weaknesses of the model and discussed them.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

Chapter 6 concludes the study on holistic strategies to support men in polygynous relationships. In this chapter, the researcher presents the conclusions reached, and recommendations for future research.

The purpose of this study was to explore the social and health experiences and develop holistic health and social strategies to support men in polygyny.

This purpose of this study was accomplished through well-developed objectives, which were met through the answering of the grand tour question. The participants from Greater Sekhukhune District in Limpopo Province were interviewed to explore their experiences in polygynous relationships.

6.2 OVERVIEW OF THIS STUDY

This study was conducted at Greater Sekhukhune District in Limpopo Province. The grand tour question was used to collect data over the period of five months from men in polygynous relationships. The sampling size of the study was based on data saturation targeting 20 participants. Data saturation for this study was obtained at sixteen participants.

The study was carried out to elicit and explore a variety of experiences including (i) the social experiences (ii) health experiences (iii) spiritual experiences of men in polygyny.

By virtue of utilising a guided tour question, all the experiences were explored intensively.

6.2.1 Chapter 1

This chapter was the overview of the study. It presented the purpose and objectives of the study. The researcher introduced the significance of the study in relation to the objectives. Qualitative methodology was introduced in this chapter as the method of choice for the study. The significance of this study was explained in more detail. The study was an original study that intended to develop holistic strategies to support men in polygyny.

The following is the summary of what was discussed in chapter one:

Background to the research problem

Discussing the background that led to the proposal of the study.

Statement of the research problem

There is still a vacuum in a corpus of existing knowledge with regards to studies that develop strategies to support men in polygyny.

Research purpose – two different purposes were discussed:

- To explore the social and health experiences of men in polygynous relationships.
- To develop holistic health and social strategies to support men in polygynous relationships.

Research objectives – the study had six objectives

The objectives could be summed up as, the aim to explore the health and social experiences of the men in polygyny, differentiating the permutations of polygyny and spiritual experiences.

Significance and relevance of the study

The significance of the study was discussed in terms of:

- significance for legislation/policy;
- significance for practice
- significance for social issues
- identification of gap in knowledge

Holistic health strategies framework

The researcher developed the framework to guide the design and delivery of holistic health strategies. The framework provides the basis for the interaction of these strategies as they contribute to the support of the men in polygyny, and empowerment of the health practitioners.

Research design and methodology

The qualitative design was used to describe the experiences of men involved in polygynous relationships. In this study the researcher used descriptive phenomenology as an approach of choice.

Data collection instrument

As the study was paradigmatically naturalistic, the researcher collected data over a five-month period and used the Guided Grand Tour question to interview the participants.

Administering the data collection instrument

The interview was audiotaped and saved according to dates and times. The information was saved in lockable folders for the purpose of confidentiality.

Research setting and sampling

This study was planned as follows:

- Accessible sites

The fieldwork where the study was taking place was in the polygynous households amongst the Bapedi of greater Sekhukhune district of the Limpopo province, where men in polygynous relationships were comfortable to be interviewed.

- Site sampling technique

Two types of sampling techniques used, purposive sampling and snowball sampling.

- Participant sample size

The sample size for this study was determined by data saturation of men over the age of 18 years and older. A maximum of 20 men in polygynous relationships were interviewed.

- Data analysis.

Gathering data involved interpretation of it and during this interpretation the analysis of the data took place.

Paradigm perspective of the study

In this study the naturalistic paradigm, as described by Tesch, (1990:44 & 50), was used as the paradigm for this study.

Trustworthiness was ensured through:

- Credibility

The researcher established a rapport with the participants over a length of time, with the purpose of getting sufficient time to gain trust and verify the gathered data.

- Dependability

The researcher enhanced the dependability of this study by inter-observer agreement, where the researcher as the coder requested assistance of the other experienced computer programmer.

- Confirmability

The researcher ensured data neutrality by inviting the checking of the dependent person to illustrate that the evidence gives the same conclusions as in the research context.

- Transferability

In this study, the participants' words were used as direct quotations as what they said. The researcher coded and again recoded the data after two weeks.

Ethical considerations

In this study the participants' rights were observed in accordance with the international ethical principles as stipulated in The Belmont Report 1979.

- Scientific integrity of the research

The study was designed in such a way that risks of breaking confidentiality were minimised.

- Specific ethical issues

The research proposal was submitted to the Health Studies Research Ethics Committee of the University of South Africa for approval before the study data collection commenced.

Unique contributions

The unique contribution of this study is the development of holistic health strategies to support men in polygyny.

6.2.2 Chapter 2 Literature Review

After the overview of the study, the researcher conducted the literature review in this chapter to explore the views of other authors who worked on polygyny. The researcher analysed and critiqued the literature relevant to this study. Various studies by many authors were read and some included in the study whilst others were excluded.

Identification of the literature relevant to the study through:

- Literature mapping.
- Content and methodology literature search.
- Searching techniques.

The researcher arranged the literature through:

Relevancy; Authority; Key journals; Key authors; Key search engines; Literature sources and Currency of the article.

He read and analysed the selected literature intensively to gain a clear inclusion and exclusion criteria.

The researcher critically analysed literature in relation to the objectives of the study, by using the Seven Spike Critical Review Tool to develop the thematic and methodological review of the literature.

6.2.3 Chapter 3 Research Methodology

As introduced and described in chapter 1, this chapter discussed the study methodology in detail. The chapter discussed the qualitative approach used as descriptive phenomenology. The researcher discussed the paradigm that guided the study throughout. The research setting and sampling were presented and discussed. The researcher explained that the data was collected in Sekhukhune District in Limpopo province. The collected data was analysed inductively.

The trustworthiness of the study was discussed in more detail. The ethical rigour related to approval of the study and data collection were described and explained.

The chapter was synoptically organised as follows:

Research design

The research design that guided the study throughout.

Descriptive Phenomenological design

Qualitative approach the researcher used to explore and describe the experiences of the participants with the purpose of developing holistic strategies.

Paradigmatic perspective of study

In this study the naturalistic paradigm, as described by Tesch (1990:44 & 50) were used as the paradigm for this study.

Sampling techniques

The researcher used purposive sampling to identify the participants within the confines of the inclusive and exclusive criteria, and the researcher used snowballing after being referred by the other participants but at the same time observing the inclusion and exclusion criteria.

Accessible sites

The naturalistic setting where the study took place was in the polygynous households amongst the Bapedi of the greater Sekhukhune district of the Limpopo province, where men in polygynous relationships were comfortable to be interviewed.

Site sample size

Data saturation in this study was determined by the richness of the data and the detailed description of the experiences that the men (maximum of 20 participants) related,

Data collection

The data collection for this study was conducted over a period of five months at Greater Sekhukhune district. Within the naturalistic paradigm, data came from the interaction between the researcher and the participants.

Accessing the fieldwork

The fieldwork in this study refers to the geographical place wherein data from men in polygynous or serial monogamous relationships can be obtained. Negotiations to access such places were dependant on the nature of that place.

Grand tour question

The researcher used a guided tour question and the reason that the researcher in this study used the guided tour question to collect data from the participants was so that the participants were able to relate to an actual grand tour.

The interview process

When the guided tour question was ready, it was piloted on a small sample of the participants, after which the in-depth unstructured individual interviews resumed,

In-depth Unstructured Individual Interview

The interviews were conducted in a language that the participants understood. A voice recorder was used to capture the information that might be missed for later reviewing.

Naturalistic Observation

The researcher used naturalistic observation as part of the in-depth unstructured individual interview in data gathering.

Data collection instruments

An audio-recorder was used and the recorded message was labelled according to the date and time it was captured, and downloaded on to the computer for storage.

Data analysis

For this study, analytic induction was used. Constant comparison was not used, as the naturalistic observations at the site were insignificant to the study to be used for comparison

Piloting the interview

To refine the guided tour question pilot interviews were conducted. This was a small-scale trial prior to the main study that tests the entire question planning.

Measures for ensuring trustworthiness

For this naturalistic study, trustworthiness was ensured through credibility, transferability dependability and confirmability auditing.

In this study, trustworthiness is ensured by the researcher gathering data self to minimise the threats to internal validity. The researcher developing and piloting the central question to confirm the validity of information also ensured trustworthiness.

Ethical rigour

Health Studies Research Ethics Committee of University of South Africa approved the study before it was undertaken. In this study the participants' rights were observed in accordance with the international ethical principles as stipulated in The Belmont Report 1979.

6.2.4 Chapter 4 Data Presentation, Data analysis and Interpretation

In this chapter, collection and data analysis was done, presented and interpreted. The researcher started by transcribing the raw data from the audiotape. As in qualitative studies, the researcher started with transcribing and data analysis with the first interview through to the last. Inviting the experienced colleague in the department to reread the transcripts ensured the trustworthiness of the transcripts. After the trustworthiness was ensured, the data was inductively coded. Through inductive coding the researcher developed the categories, they were then interpreted into the holistic strategies.

The researcher organised the chapter as follows:

Inductive approach of data

The researcher analysed the data inductively as a bottom-up approach to develop categories with the purpose of generating the theory.

Data presentation

The researcher presented the findings from the participants. The researcher approached the interview sessions contemplating wider issues about polygyny.

For the purpose of a comprehensive presentation of this section, the researcher started by clarifying the concepts (Holistic Health Support; Physical health support; Psychological health support; Social support; Spiritual health support) that shaped the title, the question and the objectives of this study.

Data analysis

For this study, analytical induction was used to explore the constituents of the phenomenon.

Qualitative data transcription

The interviews were conducted in Northern Sotho and the participants were the Northern Sotho speaking people from greater Sekhukhune district in Limpopo province.

Transcription quality and trustworthiness

For the purpose of quality transcription, the researcher had to be conversant with the different dialects from various areas of the Sekhukhune district where data was collected.

Inductive coding

For this study, the analytical template was divided into higher-level categories and lower level categories that encompass the essence of the study. The researcher developed an analytical template with the purpose of covering the central issues of the study by refining and reducing them by grouping them together.

Development of selective codes

The researcher used the themes to develop the selective codes. The selective codes were the product of the reduction of the themes.

Inductive interpretation

The researcher in this study used the objectives of the study to create the themes from the interview statements.

6.2.5 Chapter 5 Holistic Health Strategies Framework

The purpose of the study was to develop holistic health strategies, and in this chapter the researcher used the categories developed from chapter 4 to develop the unique holistic health strategies framework to support men in polygyny.

The researcher discussed the criteria used to develop the holistic health strategies.

The unique model for the holistic health strategies was exposed and described in more detail.

Family System Theory

The researcher used other theories such as the Family System Theory as a basis for comparison when developing these strategies.

Description

The description of the Family System Theory identifies polygynists as social beings who are universal and pervasive in the way they shape human behaviour in the family.

Strategies development

The researcher in this study chose to use enabling strategies with the purpose of influencing the clinical practitioners' behaviour. The researcher developed these enabling strategies in such a way that they guide the health care workers and reach those affected, the polygynists. The researcher designed the strategies through the following criteria: overall direction, to fit the resources and opportunities, to minimise resistance and the barriers to support to polygyny, to reach those affected by polygyny and develop action plan to implement the strategies.

Enabling strategies from data analysis

As this study was qualitatively designed and paradigmatically naturalistic, this chapter discussed three developed enabling strategies, Strengthen Health support, Strengthen Social support, and Strengthen Spiritual support.

Framework exposition

The researcher developed the unique framework that consisted of three interdependent, interrelated, and interacting enabling strategies, which were dedicated to making a positive impact on the life of the polygynists.

Limitations and strengths of the model

There is scope for future researchers to test the suggested model quantitatively, for example, through assessing its accuracy as a predictive tool.

6.2.6 Chapter 6

Chapter six concludes by linking all the components of the study together. The chapter highlights the limitations that the study had, and posed the recommendations for further research. The chapter presented the findings and the recommendations of the study.

6.3 LIMITATIONS OF THE STUDY

The researcher acknowledges the following limitations in this study:

- The generalisability of these study findings is limited due to the fact that the study is qualitative.
- The study involved men only and excluded women as other participants in polygyny. The information provided by the male participants needed to be confirmed by their wives.

Based on the answering of the grand tour question by the participants, the researcher provided the recommendations with respect to desirable support to men in polygynous relationships.

6.4 FINDINGS

The researcher used a guided tour question to interview the participants. The question the participants had to answer was: Tell me about your health and social experiences before and during your polygynous relationship? This guided the general direction of the specific, contextual questions. On average, each interview was approximately thirty to forty-five minutes in length. Then a recording of the audio of each interview was made and the responses were transcribed for further analysis. The interviews used open-ended questions that sought out the participants' experiences. The findings relate to the

research questions that guided the study and are aimed at answering the main research question.

6.4.1 Social findings

6.4.1.1 Permutations of polygynous relationships

Apart from the existing interventive and affluent types of polygyny, the researcher found out from the participants that there are subtypes of interventive polygyny that originated from the interviews. Compassionate and accountability was the subtypes of interventive polygyny that the researcher found during data collection.

6.4.2 Health Findings

The researcher found that various things such as religion and culture influenced the participants' responses to health. Some believe that the church guides them as far as their health at home is concerned whilst others refer to traditional healers for answers to their health concerns.

6.4.3 Spiritual findings

The participants had different spiritual affiliations. Some believed in church guidelines and others believed purely in cultural rituals. There were those who believed in God and the gods. Some believed that God could help and at the same time some believed that their cultural practices could solve the health problems that they encountered. They also used their traditional practices to predict the future and reflect on the past as to what might have happened.

6.5 RECOMMENDATIONS

As the researcher intended to develop holistic strategies to support the men in polygynous relationships, the following recommendations are suggested to assist the men in polygyny.

6.5.1 Development of policy guidelines

The researcher recommended:

- The policy that guides the health practitioners on how to assist the members of the polygynous families in need of help.
- The policy that guides employers to recognise how to register the second or third wife as a beneficiary of the working husband.
- The policy would guide the community on how the polygynist should be assisted.

6.5.2 Development of guidelines for health practitioners

The researcher recommended that:

The health practitioners are provided with guidelines that empower them with the ability to identify and direct the members of large families for redress when facing challenges.

6.5.3 Development of social clubs

The researcher recommended that:

- For men to face their large families' challenges, it is necessary to have social clubs whose responsibility would be to organise men into conferences wherein

advice could be shared on how to live peacefully and successfully with your family.

- Social clubs will identify resources to assist children from large families such as polygynous families.
- Social clubs to identify and direct parents to various sources of help to overcome stresses that could turn into violence against the family.

6.5.4 Further research on a larger scale

The researcher recommended that:

- Future study, which measures the support that women give to their husband when marrying the second wife, could be undertaken.
- Future study to explore and develop holistic health strategies to support women in polygynous relationships could be undertaken.

6.6 THE UNIQUE CONTRIBUTION OF THE STUDY

Polygyny is a relatively well-studied area of research in terms of the chosen methods of enquiry, with most of the studies utilising the retrospective review of interviews as the method of choice of data collection. Many studies have exclusively considered the phenomenon from a Western perspective. Even in the limited instances, where researchers have utilised other data collection methods such as questionnaires, the emphasis has been on interviewing only women of the polygynist, which created a gap in knowledge. As expected, the Western perspective has exposed the phenomenon to inherent shortcomings of not studying polygynist themselves and develops strategies to

support them. Most striking is the fact that, this legacy has neither been challenged nor analysed within published work relevant to polygyny. The current study is unique in a number of very specific and distinct ways, such as it not only interviewed polygynist themselves, but developed unique strategies to support them.

1. A handful of published studies have relied on women interviews, with men interviews not being conducted. Significantly, no published study has explored the experiences of the polygynists with the purpose of developing strategies to support them. Apart from being biased by interviewing women only, the studies viewed polygynists as the sole contributors towards the spread of HIV/AIDS.

2. Even though polygynists were regarded as the sole cause of health problems in women, no published studies on supporting them to manage their polygynous relationships in a healthy way were found. Uniquely, the current study provided the polygynists with an opportunity to be guided by the professionals and experts on how to manage polygynous families. As expected, the information elicited during data collection provided unique insights into the experiences of the polygynists. It is an insight, which offers health practitioners an appreciation of polygynists' experiences and their expectations in relation to human rights. The focus on polygyny evaluation of input received during interviews marked a significant deviation from traditional practice within health practices.

3. Similarly, the interviews, offered rare insights into polygynists' perceptions with respect to supporting them when experiencing a family crisis. Notably, previous studies recorded the lowest levels of understanding polygyny, in relation to assistance to

empower them to take control of their own situations during crises. This is an unsurprising finding, given that the Western studies have repeatedly identified polygyny as an old fashioned practice that needs to be prohibited. The suggestion that, empowerment of polygynists needs to be facilitated by professionals and experts, was echoed in the information provided by the polygynists' interviewed.

4. Another notable area, in which the current study makes a unique contribution to existing knowledge within polygyny, related to some of the findings and themes that emerged during the investigation. The suggested Holistic Health Strategies for polygynists Model uniquely summarises notable strategies in a concise framework. Resulting from the interviews of the polygynists, the model's particular strength lies in the fact that it offers a single summary of the holistic health strategies to support men in polygyny, and by so doing, acknowledges the removal of stigma attached to polygyny.

As already indicated, the opportunity made available to the researcher, did in itself produce a range of findings not previously seen within the previous study. There were notable findings that revealed that the negative things attributed to polygyny were difficult to confirm. As expected, it has been discovered that, despite criticisms from the West, polygyny as a marital institution is here to stay and needs support in order to gain proper management. A criticism of polygyny is abuse to women and a health risk to women. In contrast, polygynists' interviews mostly consistently cited negotiations with the first wife prior to marriage to the second wife. Just as noteworthy, is the fact that polygynists' interviewees provided intervention into family problems as the reasons for the second marriage. Polygynists' interviews consistently highlighted this as a significant reason for the second marriage.

With respect to the general findings from the study, the strategies to support men in polygyny identified within the current study had not been previously reported within published works. As such, the current study uniquely developed the implementation approach, in the form of a three level action plan, to realise the success of the strategies.

Finally, the presentation of a health practitioner workshop to orientate them to the application of the strategies to support men in polygyny is a unique approach never proposed before by any study. To date, all published work has focussed on the problems experienced by women in polygyny without any specific attention drawn to the polygynists themselves.

6.7 CONCLUSION

The purpose and the objectives of this study have been met as outlined in chapter one. In this study, the researcher highlighted the holistic health support needed by the polygynists. The researcher drew attention to the challenges that some of the participants have risen concerning the husband/wife relationship. The study highlighted how some men desperately seek help in order to stabilise their homes. Bound by their traditional guidelines that say a man should not divorce a wife irrespective of how severe the differences might be they sometimes found themselves in frustrating situations.

Based on the results of this study, the researcher drew the following conclusions:

- The purpose of polygyny is to intervene when a marriage faces challenges that may lead to termination of the relationship. This remark was raised by some of the participants who said: “There were problems at home because my first wife was roaming around without telling me, I was forced because in my culture divorce is not allowed, the woman belongs to the family kraal.”

- Polygyny saves the children from being without the father as their mother will not be divorced, “My father gave me the rule that in our culture divorce is not allowed; instead you marry another one.”
- As Nwoye (2007) concluded, polygyny aims at minimising conflicts between families.
- Although these men are at the head of big families, they do not have any formal support when facing challenges, “I took her everywhere where I thought I will get help without success. I went to traditional healers and I was told that the second wife killed my first wife.”
- Most men negotiate marriage to the second wife with the first wife, “Though there was resistance from the first wife, it took me about 2-3 years to convince her. I pleaded with her until we reached an agreement.”

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ANNEXURE A

PARTICIPANTS INFORMATION LEAFLET

Name of study: Strategies for holistic health support of men in polygynous relationships

INTRODUCTION

You are invited to volunteer for a research study. This information leaflet is to help you to decide if you would like to participate or not. Before you agree to participate in the survey, you should fully understand what is involved. If you have any questions, which are not fully explained in this leaflet, do not hesitate to ask the researcher. You may phone, Thuledi Makua at 012 429 6754 (work) or cell phone 079 898 8639 if you have further queries. You should not agree to take part unless you are completely happy about all the processes involved.

WHAT IS THE PURPOSE OF THE STUDY?

The survey has two separate but related purposes as indicated below:

- to explore the social and health experiences of men who are in polygynous relationships.
- to develop holistic health and social strategies to support men who are in polygynous relationships.

WHAT IS THE DURATION OF THIS STUDY?

If you decide to participate, you will be one of a group of customers that will be interviewed. The interviews will continue until enough themes about the problem are known. You will be asked about the experiences of men in polygynous relationships. The questions will be asked systematically and will take not more than one hour. An audio tape will be used to avoid misinterpretation of some of your responses.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

The Proposal of the study was submitted to the Ethics Committee of University of South Africa, the Research Faculty Committee, and the committees have granted written approval.

WHAT ARE MY RIGHTS AS A PARTICIPANT IN THIS STUDY?

Your participation in this study is entirely voluntary – you are under no obligation to participate. You have the right to withdraw anytime and your care and relationship with the research team will not be affected.

MAY ANY OF THESE INTERVIEWS RESULT IN DISCOMFORT OR INCONVENIENCE

The study and interviews involve no foreseeable physical discomfort or inconvenience to you or your family. Due to the personal nature of the questions, you may have some emotional discomfort or shyness.

WHAT ARE THE RISKS INVOLVED IN THIS STUDY?

The study procedures involve no foreseeable risks to you or your family.

CONFIDENTIALITY

All information obtained during the course of this study is strictly confidential. The study data will be coded so that it will not be linked to your name. Your identity will not be revealed while the study is being conducted or when the study is described in scientific journals. All the data that have been collected will be stored in a safe place and not shared with any other person without your permission.

ANNEXURE B

INFORMED CONSENT

I hereby confirm that I have been informed by the investigator about the nature, conduct, benefits and risks of the study. I have also received, read and understood the above written information (Patient Information Leaflet and Informed Consent) regarding the study.

I am aware that the results of the study, including personal details regarding my age, cultural group, stage of disease, histology type of disease, monthly income, transport method, educational level and marital status will be anonymously processed into a research report.

I may, at any stage, without prejudice, withdraw my consent and participation in the study. I had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.

Participant’s name _____(Please print)

Participant’s signature _____ Date _____

Investigator’s name _____ (Please print)

Investigator’s signature _____ Date _____

I, (Investigator) herewith confirm that the above participant has been informed fully about the nature, conduct and risks of the above study.

Witness’s name* _____ (Please print)

The procedure should be witnessed whenever possible.

Witness’s signature _____ Date _____

PLEASE NOTE: The implication of completing the semi-structured interview is that informed consent has been obtained from you. Thus, any information derived from your interview (which will be completely anonymous) may be used for publication, by the investigator. As all information or data are anonymous, you must understand that you will not be able to recall your consent, as your information will not be traceable.

VERBAL PARTICIPANT INFORMED CONSENT (applicable when participants cannot read or write)

I, the undersigned (Researcher) have read and have explained fully to the participant, named..... and/or is/her relative, the patient information leaflet, which has indicated the nature and purpose of the work in which I have asked the patient to participate. The explanation I have given has mentioned both the potential risks and benefits of the study.

The patient argued that she realizes that she will be free to withdraw from the study at any time for any reason and without jeopardizing her relationship with the research team.

I hereby certify that the respondent has agreed to participate in this study.

Participant's Name _____ (Please print)
Investigator's Name _____ (Please print)
Investigator's Signature _____ Date _____
Witness's Name _____ (Please print)
Witness's Signature _____ Date _____

PLEASE NOTE: The implication of completing the semi-structured interview is that informed consent has been obtained from you. Thus, any information derived from your interview may be used for publication, by the investigator. As all data is anonymous, you

must realize that you will not be able to recall your consent, as your information will not be traceable.

ANNEXURE C

ORIGINAL NORTHERN SOTHO INTERVIEWS

Key: R=Researcher

P=Participant

NB: The ENGLISH version of these interviews are attached as **ANNEXURE D**.

Interviews

1st 27/07/2013 13:25

2nd 24/08/2013 09:08

3rd 11/09/2013 08:35

4th 11/09/2013 10:13

5th 25/09/2013 10:51

6th 25/09/2013 12:30

7th 29/10/2013 12:57

8th 29/10/2013 14:54

9th 30/10/2013 14:14

10th 30/10/2013 10:05

11th 03/11/2013 17:23

12th 11/12/2013 10:58

13th 11/12/2013 14:32

14th 12/12/2013 09:45

15th 12/12/2013 12:28

16th 13/12/2013 13:11

1st 27/07/2013 13:25

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Ke ka nagana go nyala mosadi wa bobedi ka morago ga dintwa tša ditekisi tša mo Jane Furse. Seo se ilego sa direga ke gore ke ile ka tšhaba mo gae ka tšhabela Schoonoord. Nako yeo ka go e tšea ke utamile kua Schoonoord ke ile ka fetša ke ratane le mosetsana waka moo ke be go ke iphihlileka gona gomme ka mo imiša. Ka morago ga ntwaga ya ditekisi ka ile ka gapeletšega gore g eke fihla gae ipoletše go mosadi waka gore ke dirile molato. O ile a nkgopela gore ke mo fe nako ya go inagana. Ka morago ga nako e e kaba go beke a tla go nna a re re swanelwa ke go monyala mosadi yo. A re go kaone go mo nyala go na le go mo fepela kua ntle. Ke ka tsela yeo ke nyetšego mosadi wa bobedi.

R: Legato le le latego yaba eng?

P: Mosadi waka a akanya gore re kgoboketše tšhele gore re kgone go roma batho kua lapeng la bo mosadi wa bobedi.

R: Naa mosadi yo wa pele o kgathile tema e jwang mo ditokišetšong?

P: O ile a kgatha tema e e tletšego mo ditokišetšong; o ile a kgobokanya maloko a lapa gore baye go yo boledišanwa ka tša magadi le lenyalo leo le diretšwego ka mo gae.

R: Kamano ya basdi ba e bjang gonebjale?

P: Kamono ya bona e botse.

R: Na aba dula mmogo?

P: Aowa, o mongwe le o mongwe o dula ga gagwe kgojana le o mongwe.

R: Ke ka lebaka la eng kgojana le o mongwe?

P: Se sethuša ka go tšwetša dikamo tše botse magareng ga bona pele.

R: Ke mangy o a go tla ka kgopolo ye ya gore ba arogane?

P: Mosadi waka wa pele o tlile ka kgopolo ye.

R: Dikamano magareng ga bana?

P: Di gabotse

R: Naa setšhaba se reng ge nyetše basadi ba babedi?

P: Ga ba belaele ka gore ba gona banna ba bangwe bao ba nalego basadi ba babedi goba go feta.

R: Maphelo. Le itšhireletša bjang go malwetši a go fetela?

P: Re itšhireletša ka go botega le go tshepana.

R: O naga eng ka mmušo mabapi le thušo go banna ba go ba le basadi ba bantšhi.

P: Ken ale ban aba lesome tshela, ge go kgonega thušo ya mašelang thuto ya bona nka e thabela.

R: Go nale banna ba bangwe bao o ba tsebago ba nalego basadi ba bantšhi?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o ne le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

2nd 24/08/2013 09:08

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Ke bile le mathata. Mosadi o tee ga a kgotlelele bontšhi bja mošomo wa mo gae.

Ditiragalo tše dingwe tša bophelo di dirile gore kemo nyakele mothuši. Ke ile ka boledišana le yena mosadi e mogolo mme ra kwana.

R: Ge e le b aba bedi basadi ba, ba phedišana bjang?

P: Ka nako enngwe mosadi a go fa mathata e se ka gore o a mohlakiša, eupša e le ge batho ba mmotša gore o a hlaka.

R: Na mosadi wa bobedi o ile a reng ge le re le nyala mosadi wa bobedi?

P: O ile a nthelega tabeng ye, gomme a re ge e le gore o tla kgona go lokile o ka monyala mosadi wa bobedi. Namile ka mo kgopela gore aye a lokise ditaba.

R: Wa bobedi yena mosadi o rileng?

P: O ile a thaba, a dumela.

R: Maitemogelo a lena ka morago ga ge lenyetše mosadi wa bobedi ke eng?

P: Ke gore ba a thušana; bjale ka ge ba konolelana seo re se bunang mašemong.

R: Naa tša maphelo tšona?

P: Bjalo k age ke le ngaka ya ditaola, ke šumiša mešunkwane ya segagešu. Re swanetše go kwešiša gore ke Modimo fela yo a tsebago maphelo a rena le gore re tlile go hwa neng.

R: Le ne le bana ba kae?

P: Ke nale ba baselellago mo go mosadi wa pele.

R: Ka manao magareng ga ban aba le mosadi yow a bobedi e bjang?

P: A go na mathata

R: Go nale thušo ye le ka go e akanya go tšwa mmušong?

P: Mmušo seo o na le go sona se amogelegile gore o ka re thuša ka sona.

R: Naa go na le banna babangwe o ba tsebago ba nalego basadi baa b ntšhi?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

3rd 11/09/2013 08:35

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Mathata a tla go gapeletša go nyala mosadi wa bobedi, e se go gohlala wa pele.

R: Goreng go sa hlalwe?

P: Setšo sa gabo rena ga se dumele tlhalo

R: L bile le mathata a eng kgane?

P: Mosadi w aka e be sehlotlolo. Ke mo hweditše ga bedi a nale monna e mongwe gomme a sa itshole ka ditiro tša gagwe.

R: Naa bophelo bo bjang le mosadi wa bobedi?

P: Lethabo feela, o a nthompha e bile o a nthuša ka mešomo ya ka mo gae.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantšhi?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

4th 11/09/2013 10:13

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Ke belegešwe ka lapeng la monna wa basadi ba bantšhi, ke wa mosadi wa bone wa tate. Ke ile ka rata ka tsela ye tate a be go phedišana le basadi ba gagwe. Ke boledišane le mosadi w aka wa pele gomme ra kwana gore nka nyala mosadi wa bobedi. Mosadi waka o ile a romela batho gore ba ye go re nyalela mosadi wa bobedi. Ke ipshina ka bophelo le basadi baka ba babedi bjale ka ge tate le yena a be a ipshina.

R: Naa mosadi wa bobedi o ile a reng ge le re le ya mo nyala?

P: O ile a thaba kudu gomme a dumela

R: Naa dikamano magareng ga basadi ba di bjang?

P: Ba a thušana, ba bile ba thušana le ka bana ba bona

R: Naa bana bona ba reng go tšwa go bommaba ba bona ba babedi?

P: Ba a rata le gonebjale ba mošomong mmogo

R: Naa setšhaba se reng ge le nyetše basadi ba babedi?

P: Ba thabetše lenyalo la rena, ka nako enngwe ba fela ba etla go rena go kgopela maele a gore re kgona bjang ka basadi ba babedi. Ke ba botša gore re kgona k age re kwišišana e bile re hlomphana.

R: Naa mathata a tša maphelo wona le a fenya bjang?

P: Rena re eletšana ka tša maphelo

R: Thušo gotšwa go mmušo le e bona bjang/

P: Ge baka re thus aka ditšhele tša bana tša sekolo re ka thaba

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

5th 25/09/2013 10:51

R: Nkanegeleng gore go tliile bjang gore le nyale mosadi wa bobedi?

P: Go ya ka setšo sag a bo rena, mosadi ge a le mmeleng o swanetše go khutšišwa. Le ka morago ga pelego o swanetše go khutšišwa. Ge a khutša go swanetše gore go be go nale mosadi wa bobedi yo ke tla go ba ken ale yena.

R: Ka mantšu a mangwe o re tshwenyega ka mabaka a maphelo a mosadi e mogolo?

P: Ee

R: O nyaka go mo khutšiša?

P: Ee, ge a khutša ke nyaka mosadi e mongwe.

R: Bjale o naganne go nyala wa bobedi sebakeng sa go robala malalatlle?

P: Ee, le molao wa kereke ga o dumele gore monna robala malalatlle.

R: Oh go ya molao wa kereke go robala malalatlle ga gwa dumelelwa?

P: Ee

R: Ka mantšu a mangwe o lekile go latela molao wa maphelo le wa kere ge le nyala mosadi wa bobedi?

P: Ee

R: Mpotše ka ditukišetšo tša lenyalo la lena, le thomile mo kae/?

P: Ke kgopetše yena mosadi wo waka, ka gore go ya ka mola wa kereke, ge mosadi a bona kgwedi ga swanela go ntlhatswetša le go apea. Ka go realo go swanetše go ba e mongwe a tlo go thuša. Le ge e le gore go tloga mathomong o be a kgokgona ke l le ka mo kgopela go fihlela re kwana.

R: O be a kgokgona?

P: Ee, ga gona mosadi yo a ka go dumela bonolo ge o re o nyala mosadi wa bobedi. Ke mo kgopetše go fihlela re fihlelela kwano.

R: Ga se wa mmotša gore ke nna hlogo ya lap aka gorialo ke tšea sephetho?

P: Aowa, ke mokgopetše go fihlela re kwana.

R: O swanetše go ba o tšere nako e telele?

P: E ka ba tekano ya mengwaga e mebedi go ya go e meraro

R: Ge a dumetše la thoma ditukišetšo?

P: Ra romela batho go yo re kgopelela sego sa meetse.

R: Lenyalo le be le swaretšwe mo kae?

P: Ga gešu ga batswadi baka.

R: Dkamano magareng ga bana?

P: Dikamano di gabotse le ge e le gore magae a bo bona a arogane

R: Dikamano magareng ga basadi bona?

P: Di gabotse e bile ba etelana.

R: Mosadi wa mathomo o thomile a kgokgona, gonebjale ba etelana?

P: Ee, mosadi wa pele o a tseba gore g eke sene le yena ke ka kua ga mosadi e monyane

R: Naa setšhaba se reng ge lenyetše basadi ba babedi?

P: Ba re ke hlakiša mosadi wa pele.

R: Maikutlo a gago reng ka mo lenylong la basadi ba babedi?

P: Ke ikwa ke thabile ebile gore nka nyala wa boraro

R: Le nagana gore mmušu o ka le thuša ka eng?

P: Thušo enngwe le enngwe re ka e thabela.

R: Mohola wa lenyalo le la mohuta ke eng?

P: Letšwela basadi mohola gore a seke a dula a se a nyalwa ka gore ge a na le bana gomme a se a nyalwa go boima k age a hloka monna yoo a ka go mothuša.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le košana le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

6th 25/09/2013 12:30

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Ke be ratile go nyala mosadi wa go tšwa motse setoropong eupša tate a re ngwanaka, ga se gore ke gana mosadi wo wa gago eupša ke go kgopela gore o nyale e mongwe wa go tšwa motse magaeng gore ke kgone go go neela dipheko tša go laola. Tate a re nka se kgone go neela dipheko go mosadi wa go tšwa ditoropong.

R: Kgane mokgalabje tatago o be a nale basadi b aba kae yena?

P: O be a nale basadi ba bararo, nna ke wa mosadi wa pele. Ke ka lebaka leo a bego a rata go mpha dipheko

R: Oh, ke ka lebaka le a be a rata go go neela dipheko?

P: Ee

R: Ka morago ga ge le mo nyetš mosadi wow a pele go ile gwa direga eng?

P: Tate o be a thabile eupša a mpha molao wa gore mosadi ga a hlalwe.

R: Le re tate o ile a le fa molao wa gore go ya ka setšo mosadi ga a hlalwe?

P: Mosadi ga a hlalwe, le ge a ka go direla diphošo bjang kapa bjang, bokaone o nyale mosadi wa bobedi.

R: Ke bo mang ba babego lokišetša modiro wa lenyalo?

P: Go be go lokiša banna ba mo motseng.

R: Ke kwele ba re lenyalo la mosadi wa bobedi le swarelwa ka ga mosadi wa pele, wena o dirile bjang?

P: Le ka swarelwa ka ga mosadi e mogolo ge e le gore batswadi ga bas a phela. Ge bas a phela o lenyalo leo le phethelwa ka ga bona.

R: Naa dikamo magareng ga basadi ba di bjang?

P: Dikamano magareng ga basadi ga e be bothata. Go ya ka gore wena o le monna o ba swara le go ba hlahla bjang. Ge o ka ba lemoša gore dikgohlano magareng ga bona di tlile go ama le bana, o ka se be le bothata le basadi ba gago

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantšhi?

P: Ee

R: Naa le fela le košana le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

7th 29/10/2013 12:57

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Ya ka taba e ka na ya sebe e e kgahlišago. Go be go nale dikgohlano le mosadi waka wa pele. Ka gapeletšega gore ke nyale wa bobedi ka gore ka segagaborena mosadi ga a hlalwe.

R: Tlhalo ga ya dumelelwa?

P: Mosadi ke wa kgoro. Yena ga ka moutela, ke mmoditše gore ka gore re a fapana ka mo gae, ke ile go nyala mosadi wa bobedi gomme a dumela. Ke ile ka ba kopantša gomme mosaidi wa pele yaba yena a di etago pele go yo lokiša tša manyalo.

R: Naa a se ke a gana?

P: Ee, a se ka a gana.

R: Naa dikamano tša bona di bjang gone bjale?

P: Ga gona mathata, ga retsego ka gore basadi ke basadi eupša gonebjatše gona ba a thušana.

R: Naa mathat a le a pele ga lenyalo a bjang?

P: A tloga a homotše wa go kgotsofatša. Bophelo bo kaone gone le ge ke be ke nale mosadi o tee.

R: O re o thušitše ke setšo se se bego se re ga wa swanela go hlala?

P: Ga wa swanela go hlala

R: Dikamano baneng di bjang?

P: Le ge e le gore ba bangwe e sa le ba bannyane, eupša ba bagolwanyana ba ba mothuša mosadi wa bo bobedi.

R: Naa malwetšing a go fetela le e tšhireletša bjang?

P: Go ya ka mathata a ke bilego le yena mosadi wow a pele, ga ke sa tsena mapayeng a gagwe. Eupša se ke se lemogilego ke gore ge monna a na le basadi ba babedi ga a sa nyaka basadi ba bangwe kua ntle.

R: Naa mathata ka gae le a fediša bjang?

P: Ge go na le mathata ke ba hlohleletša gore bona ka bo bona ba thušane go a fediša.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantšhi?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

8th 29/10/2013 14:54

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Bagolo ba rena ba rile monna ga swanela go nyala mosadi o tee gore ge gonale diphapano le o mongwe mosadi o kgone go ya ka go mongwe ka go rialo go ba le khutšo ka gae.

R: Naa wa mathomo mosadi o ile a reng ge o re o nyala mosadi wa bobedi?

P: o thomile a kgokgona eupša mafelelong a dumela. Mosadi wa bobedi ga nyalwa ntle le gore wa pele a dumele.

R: Naa ditokišetšo tša lenyalo di dirilwe ke mang?

P: Mosadi wa pele ke yena a dirago ditokišo ka go botša banna bakgoro gore o dumile go katološa lapa.

R: Dikamano tša bana di bjang?

P: Ba phedišana botse.

R: Dikamano tša basadi ba bona?

P: Bjale k age mosadi pele a dumetše go nyala wa bobedi, dikamano di dula e le tše botse.

R: Mathata a ka gae le a ahlola bjang?

P: Re bitša ba kgauswi go fa maele gagolo bao ba le go ka mo lenyalong le la mohuta wo.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantši?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bagago goba bana, o ne le gona go ba bitša wa dula le bona la laodiša tharollo.

P: Ee.

9th 30/10/2013 14:14

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Bjale k age tate a be a nyetše basadi ba bahlano, ke ile ka kgetha go nyala ba babedi.

R: Dikamano mo basading di bjang?

P: Ga se ka tšwe ke bona mathata mo dikamanong tša bona.

R: Dikamano tša bana tšona?

P: Ba phela mmogo ka Lethabo, e bile le go ba bolotša ke ba bolotša mmogo.

R: Naa setšhaba se reng ge o nyetše basadi ba babedi?

P: Ga ba na le Bothata ka gore e bile ke ba hweleditše le mangwalo a lenyalo kua mošate.

R: Naa ge le nyala le dirile bjang?

P: Batswadi ba ka ba be ba sa phela. Bomalome le banyanana ba ka ke bona ba ba bego ba dira ditokišetšo ka moka.

R: Mosadi wa mathomo o ile a reng ge le re le nyala wa bobedi?

P: Ke motsibišitše, le batswadi b aka ba motsibišitše gore key a go nyala mosadi wa bobedi pele ga ge go ka ba se se dirwang.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

10th 30/10/2013 10:05

R: Nkanegeleng gore go tllile bjang gore le nyale mosadi wa bobedi?

P: Ke nyetše wa bobedi ka ge ke be ke nyaka wa bobedi

R: Naa mosadi wa pele o ile a reng?

P: O ile a dumela k age a be a nagana gore dilo di tla sepela gabotse.

R: O ra eng ge o re dilo di tla sepela botse.

P: Ke nyetše motho wo a tlišitšeng mathata ka lapeng laka. E re ke go botše gore go diregile eng. Ke kopane le mosadi wok a kgopela go mo nyala a dumela. Ka monyala ka be ka mo agela gona mo kgauswi. Go ile gwa direga gore ke nagane go direla mosadi wo mogolo modiro. Go ile ka nako ya ditokišetšo, mosadi wola mogolo a hlabega. O be a lla ka sehlabi mot lase ga mokhubu. Ke ile ka wa ke tsoga ke nyaka meratwana ya go ka mothuša eupša ka se atlege. Mosadi wola waka abe a robala boroko bjo bogolo. Ke ile ka tšwela pele ke nyakišiša gore e kaba bothata e be e le eng. Mafelelong bokadingala ba mpotša gore ke imphahlile nna ka bonna. Ba mpotša gore mosadi waka e mogolo o bolailwe ke mosadi e monyane.

R: Ke maitemogelo a bohloko ao?

P: Ee, ke phošo go nyala basadi ba babedi, le Beibele e a gana.

R: O ile wa dira eng ka morago ga hwetša mmolai wa mosadi wagago?

P: Ke ile ka senya letšwa go nyako hlatsela gore ke mang mmolai.

R: Gwa direga eng?

P: Ee, o be a dula ferekane a tladitše mašata.

R: Kamano y gago le yena e bjang matšatši a?

P: Ke mo hladile

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantši?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bagago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee, eupša gonebjale ga ken a mosadi

11th 03/11/2013 17:23

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Go be go nale mathata ka mo gae ka gore mosadi waka o be a thetha a sa mpotše gore o ya kae.

R: Dikamano tša basadi ba di bjang?

P: Dikamano magare ga bona ke mathata e le ruri, ga ba kwane le ga tee.

R: Na aba dula kgauswi le kgauswi?

P: Aowa

R: Dikamano tša bana tšona?

P: Ban aba a boledišana gabana mathata, Bothata ke magareng ga bommago bona.

R: Bophelo bo bjang peleng le ka morago ga mosadi wa bobedi?

P: Le mosadi wa bobedi ke kwa bophelo bo le kaone kudu.

R: Na stšhaba se reng ge o nyetše mosadi wa bobedi?

P: Setšhaba sona se tsenatsena ditaba tša gago ge o ba botša ka tšona.

R: Naa tša maphelo tšona le laola bjang malwetši?

P: Go šomiša dicondom go širetša kgahlanong le malwetši a mantšhi.

R: Naa mmušo o ka le thuša ka eng?

P: Aowa, ke nagana gore mmušo o na le mathata a mantšhi. Mmušo o na le dilo tše dintšhi tše o swanetšego gore o di dire go swana le go hlokomela ditšhuwana.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantšhi?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

12th 11/12/2013 10:58

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: O tee ga a lekana, o tee ga a kgotlelele.

R: Bjale ge e le ba babedi ba phel bjang mmogo?

P: Go ya ka Mahlatse, ka nako enngwe mosadi a ka go fa mathata e le ka ge e le gore o belegwe e le sehlola mpherefere yena ka boyena.

R: Naa mosadi wa pele o ile a reng?

P: o rile ge e le gore o ka kgona mosadi wa bobedi o ka na wa monyala. Ke ile ka kgopela yena gore a ye go kgopela sego sa meetse.

R: Wa bobedi yena o ile a reng?

P: O ile a thaba gomme a dumela kgopelo ya rena.

R: Maitemogelo a lena ka morago ga lenyalo la mosadi wa bobedi ke afe?

P: Ba a thušana, ba fana le mpho.

R: Tša maphelo tšona?

P: Ke Modimo fela wo a tsebago ka bophelo bja motho. Le rena re fela re thjibathiba ka tša segagabo rena.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bagago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

13th 11/12/2013 14:32

R: Nkanegeleng gore go tlike bjang gore le nyale mosadi wa bobedi?

P: Ke nytše mosadi wa bobedi ka gore mosadi waka o be a ile ke swanetše go hlokomela moratho wa gagwe. A nkgopela gore ke mo fe bana ka ge a sena bana e bile a se a nyalwa. Ka lemoga gore go moimiša ka ntle ga lenyalo e ka se be taba e botse ka mo nyala. Mosadi waka wa pele ke yena a go ya go moratho a mmošša gore a tle a dule le rena bjalo ka mosadi wa bobedi. Moratho o ile a dumela. Ke thabile go nyala bana bamotho ka gore se se mpha khutšo ya monagano.

R: Ge e le ba babedi ba phedišana bjang?

P: Ke banabamotho, ba aratana

R: Wa mathomo o ile a reng?

P: Gopola ke yena a nkgopetšego go nyala motatho.

R: Oh, ke a gopola. Wa bobedi yena o ile a reng?

P: O be a thabile kudu a dumela kgopelo

R: Maitemogelo a gago ka morago ga lenyalo la bobedi?

P: Ba a ratana, ba a thušana.

R: Tša maphelo bjale?

P: Re a ratana, ga re gononelane gore e mongwe a ka tliša malwetši ka gae. Gopola, Makua, gore ge banabamotho ba ratana ga go ka tsela enngwe mo ka go direlana bošula.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le košana le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

14th 12/12/2013 09:45

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Ge ke sa raloka ke ile ka imiša ngwanenyana wok e bego ke raloka le yena. Ga ra kgona go nyalana ka ge re be re sa gola. Ka ratana le o mongwe, ke wo ke monyetšego. Bjale k age a be a tseba wola ka go ratana le yen age ke sa gola, o be a fela a mpotšiša ka yena. Letšatši le lengwe ka hlamola ka gore mohlomongwe re tla mo nyala. O ile a sega gomme a re ge e le gore o ka kgona nna ga kena bothata ka gore ga se a nyalwe e bile o a hlaka. Ka re ge e le gore o a rereša yena a mo late a mmošše gomme o ile a dira bjalo. Mathomong ke be ke re o a hlamola eupša o ile ge a tšwelela le yena ka thoma go lemoga gore o holofetše. Ke ka tsela yeo ke nyetšego mosadi wa bobedi.

R: Ge e le ba babedi ba phedišana bjang?

P: Ke mengwaga e seswai bjale, ga se ka tšwe ke bona mathata magareng ga bona.

R: Naa mosadi bobedi o ile a reng yena?

P: O be a thabile ge a dumela le yena o re o be a nagana gore mosadi waka o a itlhamolela ge a thoma poledišano.

R: Maitemogelo a gago ka morago ga lenyalo le?

P: Ba a thušana e bile ba rata go dula ba le mmogo.

R: Tša maphelo?

P: Go fihlela gonebjale ga se ka tšwe ke e ba le mathata.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le košana le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

15th 12/12/2013 12:28

R: Nkanegeleng gore go tlile bjang gore le nyale mosadi wa bobedi?

P: Re ba re dula re kgakgana ka dipolelo ka gae le mosadi waka wa pele. Ke be ke sa tsebe gore nka dira eng eupša letšatši le lengwe ka nagan go mohlala. Maele go tšwa go ba bangwe y aba gore setšo sag abo rena ga se dumele. Ka be ke dula le yena go fihlela ge nagana gore ke nyale o mongwe. Ka ge tlhalano e sa dumelelwa, gona go kaone ke nyale o mongwe go ikhutša mašata a gagwe.

R: Tlhalano gay a dumelelwa?

P: Ee, Mosadi ge a nyetšwe ke wa kgoro ka go rialo o ka se tšee sepheto o nnoši gore o a mohlala.

R: O ile reng ge o re o nyala o mongwe?

P: Gaseke a e ba le manganga.

R: Kamano ya bona e bjang?

P: Le gona g aka tšwa ke bona dikgogakgogano.

R: Dingangišano tšela tša peleng di bjang?

P: Go bolela nnete go kaone gonebjale

R: Malwetšing le itšhireletša bjang?

P: Basadi ba babedi bankgotsofatša eupša ke ba le tlhokomelo e kgolo go wow a manganga mosadi.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantši?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee.

16th 13/12/2013 13:11

R: Nkanegeleng gore go tliile bjang gore le nyale mosadi wa bobedi?

P: Ke nyetše wa bobedi ka gore ke nyaka go ba le ba babedi

R: O ile wa boledišana le wa pele ka taba ye?

P: O ile a dumela ka gore o be a re o nyaka wo a tlo go ba le yena ge nna ke tšele ka mešomo.

R: Taba e botse?

P: mosadi wa bobedi ke monyetše ka Ngwana. Go hloka mahlatsi, mosadi wo o ile go fihla ka mo gae a tšwela pele le marato gagwe a kua ntle. O be a e lwa ge ke mmotšološiša.

R: Yeo e be e le e bohloko?

P: Ee, ke itshola kudud ka seo.

R: Go ile gwa direga eng ka morago ga ge o mo hweleletša ka maroto ao a gagwe?

P: ke ile ka mmotšološiša gore maikemišetšo a gagwe keng

R: Ke moka?

P: o be a e lwa a tlatša mašata.

R: Kamano e bjang matšatši a?

P: Ke mo hladile.

R: O mo hladile? Ke kwele bare ka setšo mosadi ga a hladiwe?

P: Aowa, go tšhireletša mosadi w aka, k emo hladile. Wa tseba batho ba mohuta wok e bona b aba tlišago malwetši ka gae. Tate a se ke a iša mme letsogo, le nna ga ke rate gore a nkgogele ka mo ke tlo go mo iša letsogo gona. Ga senke ke iša mosadi waka wa pele letso.

R: Naa o tseba banna ba bangwe bao ba nalego basadi ba bantši?

P: Ee

R: Naa le fela le kopona le laodiša ka mathata a malapa a go ba le basadi ba babedi, mathata a go swana le diphapano magareng ga monna le basadi goba diphapang magareng ga bana?

P: Jwale ka banna, re na le gona go fela re bolela ka ditaba tša go ama malapa a rena.

R: Naa wena le banna ba le nale mokgatlo wa banna ba basadi ba bantšhi?

P: Aowa, ga rena mokgatlo wa mohuta woo.

R: Naa ge o na le mathata le o mongwe wa basadi bag ago goba bana, o ne le gona go ba bitša wa dula le bona la laodisa tharollo.

P: Ee, ka nako ye a be a sa le gona

ANNEXURE D

TRANSLATED ENGLISH INTERVIEWS

Key: R=Researcher

P=Participant

NB: The Northern Sotho version of these interviews are attached as **ANNEXURE C**

Interviews

1st 27/07/2013 13:25

2nd 24/08/2013 09:08

3rd 11/09/2013 08:35

4th 11/09/2013 10:13

5th 25/09/2013 10:51

6th 25/09/2013 12:30

7th 29/10/2013 12:57

8th 29/10/2013 14:54

9th 30/10/2013 14:14

10th 30/10/2013 10:05

11th 03/11/2013 17:23

12th 11/12/2013 10:58

13th 11/12/2013 14:32

14th 12/12/2013 09:45

15th 12/12/2013 12:28

16th 13/12/2013 13:11

1st 27/07/2013 13:25

R: Tell me why did you marry the second wife?

P: I decided to marry the second wife after the taxi war at Jane Furse area. What happened is that during the taxi war I ran away from home and hide in one home at Schoonoord. During the hiding period, I had a sexual affair with the daughter of that family. She fell pregnant. After the taxi war, I went home and reported myself to my wife of what I did. She requested that I give her time to decide on the issue. After a week, she called me a discussion on the issue and she proposed that we marry that woman instead of supporting her being outside the marriage. That is how I married the second wife.

R: Then what was the next step?

P: My wife proposed that I get money so that we send people to the second wife family.

R: What was the role of the first wife in the preparation?

P: She fully participated in the preparations; she organised the family members to go and negotiate lobola and the celebration was done in her home

R: What is their relationship now?

P: The relationship is good

R: Do they stay together?

P: No. Each has her home a distance from the other

R: Why a distance from each other?

P: This helps in maintaining good interpersonal relations between them

R: Who came up with this idea?

P: My first wife came up with this idea

R: Children relationship?

P: Normal

R: What does the community say about you being married to two wives?

P: They do not complain much because there are also other who are married to two or even more wives

R: Health. How do you protect yourself from the infectious diseases?

P: We protect ourselves by being honest and trusting each other

R: What do you think about the government as far as support to the polygynous men is concerned?

P: I have sixteen children and if possible, educational financial assistance will be appreciated

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men, we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes.

2nd 24/08/2013 09:08

R: Tell me why did you marry the second wife?

P: I had a problem. One is not coping with the amount of work around the home, and other social activities made me feel that my wife needs an assistant. I discussed the possibility of the second wife and we agreed.

R: When they are two, how do they live together?

P: Sometimes a woman will give problems not because you are ill-treating her but because people are telling her that she is suffering

R: What did the 1st wife say?

P: She supported me and said that if you are able to marry the second you can do it. I then send her and she went

R: What did the 2nd wife say?

P: She was happy and agreed

R: Your experience after 2nd marriage?

P: They help each other; as they are sharing what we produce from the field

R: What about health?

P: As a traditional healer myself, I use the traditional medicine. We need to understand that only God knows about our health and when we are going to die

R: How many children?

P: Only six children from the first wife

R: Relations between children and 2nd wife?

P: No problems

R: Any help from government?

P: Agricultural assistance

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

3rd 11/09/2013 08:35

R: Tell me why did you marry the 2nd wife?

P: Problems force you to marry the 2nd and not divorce the first

R: Why not divorce?

P: Culturally divorce is not allowed

R: What problems did you have?

P: My wife had extramarital affairs. I found her twice with another man and she was never apologetic about that.

R: How is life with the second?

P: Happy, she respects me and assists me with everything at home

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

4th 11/09/2013 10:13

R: Tell me why did you marry the 2nd wife?

P: I'm from polygamous family – fourth wife. I liked the way my father lived with his 4 wives. I talked to my wife and she agreed. She sent people from her home to go and marry the second wife. I enjoy life with my wives like my father did

R: What did the 2nd wife say?

P: The second was happy about the proposal and she agreed

R: How are relations between wives?

P: The wives help each other; help with each other's children

R: What do children say about parents?

P: Like other even now they are at work together

R: What does the community say?

P: Community is happy with our relations, sometimes they come for advices of how do we survive in a larger family. I tell them that we survive because we understand and respect each other.

R: How do you survive the health problems?

P: We advise each other about health issues

R: Help from government

P: Financial help with children at school

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

5th 25/09/2013 10:51

R: Tell me why did you marry the second wife?

P: According to our culture, a pregnant woman should be rested and even after delivery, when she is resting there should be the second wife so that I am with the second while she is resting

R: In other words you say you were concerned with the 1st wife health reasons?

P: Yes

R: You wanted to rest her?

P: Yes and when she is resting I needed the other woman

R: Then you decided to marry the 2nd instead of extramarital affairs?

P: Yes. even the church rules forbid extramarital affairs

R: Oh according to the church extramarital affairs is not allowed?

P: Yes

R: In other words you wanted to follow the health and church guidelines that say a man does not sleep around?

P: Yes

R: Tell me about marriage preparations, how did it start?

P: I requested my wife as according to church rules when a woman is pregnant she should not wash my clothes, cook for me therefore there should be the other one to help her. Though there was resistance from the 1st wife, but I requested her until we agreed

R: She resisted?

P: Yes, no woman will agree easily when you say you want to marry the 2nd wife

R: How did you succeed?

P: I pleaded with her until we reached an agreement

R: You did not rule her out by saying I am the head of the family therefore I make a final decision?

P: No. I pleaded with her until we agreed

R: You might have taken a longer time?

P: About 2-3 years

R: After she agreed, you started preparations?

P: We sent people to finalise the negotiations

R: Where was the celebration?

P: In my parents' home

R: Children relations?

P: It is normal though their homes are separate

R: Wives' relations?

P: Happy and visiting each other

R: 1st wife started by resisting but now they visit each other?

P: Yes. The 1st wife knows that it is either I'm with her or with the 2nd wife

R: What does the community say?

P: They say I'm abusing the 1st wife

R: How are your feelings in this marriage?

P: I'm happy and even feel to marry the 3rd wife

R: Help from government?

P: Any help will be appreciated

R: What are advantages of this type of marriage?

P: When a woman is not married and she has children without father to assist but when married a man will help

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

6th 25/09/2013 12:30

R: Tell me why did you marry the 2nd wife?

P: I wanted to marry a wife from the urban area, but my father said "I do not reject your 1st wife but I want a local woman so that I give you the inheritance of being a traditional curer." He said he cannot give the traditional cure inheritance to the urban woman

R: How many wives did your father have?

P: He had 3 and I'm from the 1st wife

R: Oh, is that the reason he wanted to give the traditional curer inheritance to you?

P: Yes

R: After the 1st wife marriage, what happened?

P: I started looking for the second wife and I married her and my father gave me the rule that in our culture divorce is not allowed. My father was happy

R: Your father said, according to culture divorce is not allowed?

P: Divorce is not allowed even if she gives you problems, instead you marry the other one

R: Who were responsible to arrange the celebrations for the second marriage?

P: The elderly men of the village were responsible for arrangements

R: I heard that the celebrations of the 2nd wife are done in the 1st wife's home, how did you do it?

P: It can be celebrated in the first wife home if the parents' home no longer exists but if it exists, you celebrate in your parents' home

R: Relations between wives?

P: Relations between the wives is not a problem, it depends on how you as the husband treat and guide them. If you advise them that bad relations between them will affect the children negatively then you will not have problems with your wives

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

7th 29/10/2013 12:57

R: Tell me why did you marry the 2nd wife?

P: Mine may not be good. There were disagreements at home with my 1st wife. I was forced because in my culture divorce is not allowed.

R: divorce is not allowed?

P: the woman belongs to the family kraal. I did not hide and I told her that because we do have problems I am going to marry the second wife and she agreed. I met with both of them. The first one led the team to make arrangements

R: She did not refuse when you said I want to marry the second one

P: Yes. She agreed to marry the second

R: What is their relationship now

P; There is no problem, unless because women are women but they assist each other

R: How are the previous problems?

P: They have subsided, tremendously. Things are better than when I was having one wife

R: You were helped by the cultural believe that do not divorce?

P: Do not divorce

R: Number of children?

P: 1st wife = 6 and 2nd wife = 2

R: Children relations?

P: Though others are still too young but the elderly do help the 2nd wife

R: Relations between older children and the second wife home?

P: They started being surprised until the elder child asked me if I'm marrying the 2nd and I explained and because I'm from the polygynous family this is not a surprise. My uncle had two wives

R: What about infectious diseases, how do you protect yourselves?

P: Due to the problems I had with the 1st, I'm not having sex with her. What I'm aware of is that when a person has two wives he does not look around for other women.

R: How do you solve the problems at home?

P: When there are problems I encourage them to help each other

R: Do you know other polygynous men around here?

P: Yes. One summons help from other men as how do they solve this type of the problem

R: What does the community say?

P: They say how does he cope. People do cope. It depends whether you are able to support your family. You may have one wife yet fail to support your family

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men, we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes.

8th 29/10/2013 14:54

R: Tell me why did you marry the 2nd wife?

P: Our elders said that a man should not marry one wife so that when things do not go well with the first you go to the second so that there is always happiness at home

R: What did the first say when you said you want to marry the second?

P: She started by resisting but at the end she agreed, but you do not marry the second unless the first agrees

R: Who prepared the process

P: The first wife prepares everything; she calls the kraal's men and explains to them that she wants someone else to increase the family

R: Does the second have children

P: Yes

R: Children relations?

P: They live happily together

R: What about the wives' relations?

P: As the first wife agreed to marry the second, relations at home are always healthy

R: How do you solve family disputes?

P: We call those around to help with advices, especially those with polygynous relationship

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men, we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes. We sometimes call them together; that is why we make sure that these wives live together than to make stay far apart

R: Government support?

P: The government to assist with schooling finances

9th 30/10/2013 14:14

R: Tell me why did you marry the 2nd wife?

P: As my father had five wives I decided to have two

R: Your wives' relations?

P: I did not have any problems with their relations

R: Children relations?

P: They live happily together I even took them to initiation school together

R: What is the community say?

P: I have even applied for my wives marriage certificates from our local chief, each has a marriage certificate

R: How did you marry them – the procedure/

P: My parents were still alive; my brothers and my younger uncle were responsible to do everything

R: What did the first say about the second/

P: I made her aware and my parents also make her aware before everything is being done

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men, we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes.

10th 30/10/2013 10:05

R: Tell me why did you marry the 2nd wife?

P: I married the second wife because I felt that I need the second wife

R: What did the first wife say?

P: She agreed because she thought things will go well.

R: What do you mean things will go well?

P: I married the person who brought crisis in my home. let me tell you what happened. I met this woman and I proposed married and she agreed. I took her in and I made her a house next door. I was preparing for a function for my fist wife. While we were preparing my wife fell ill. She complained of lower abdominal pains. I took her everywhere where I thought I will get help without success. At the end my wife died. I went up and down still looking for the causes of my wife's death. I went to traditional healers and I was told that the second wife killed my first wife. It was then that I discovered that my second wife was once married and her husband died.

R: That is a nasty experience?

P: Yes. It is wrong for a man to marry more than one wife. Even the Bible does not allow that.

R: What happened after you discovered your wife's killer?

P: I was advised and I performed our custory rituals to proof what happened to my wife

R: What happened then?

P: Yes. She was ever angry and shouting

R: How is the relationship now

P: I divorced her

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men, we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes.

11th 03/11/2013 17:23

R: Tell me why did you marry the 2nd wife?

P: There were problems at home because my first was roaming around without telling me where she was going

R: Wives relationships?

P: Relations are not healthy at all

R: Do they stay near each other?

P: No

R: Children relationships?

P: Children do communicate with each other; it is only their mothers who have problems with each other

R: How is life before and after second wife

P: Now with the second with I feel life is normal

R: What is the community saying

P: The community gets involved when you tell them about your family

R: How do you handle health issues

P: Use of condoms protects against most problems

R: How should government help?

P: No I think that will be just a burden to government. The government has many issues to attend to such as orphans

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men, we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them
(wives) into a meeting and discuss solution

P: Yes.

12th 11/12/2013 10:58

R: Tell me why did you marry the second wife?

P: One is not enough. One is not coping

R: When they are two, how do they live together?

P: It depends on luck; sometimes a woman will give problems not because you are ill-treating her but because she was born a trouble maker

R: What did the first wife say?

P: She said if you are able to marry the second you can do it. I then send her and she went

R: What did the 2nd wife say?

P: She was happy and agreed

R: Your experience after second marriage?

P: They help each other; they give to each gift that they have

R: What about health?

P: Only God knows one's health; I also use traditional medicine

R: How many children?

P: My second wife does not have children yet but my first has four children

R: Relations between children and second wife?

P: As they are from the same mother no problems yet

R: Any help from government?

P: Assistance with regard to subsidies on food

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

13th 11/12/2013 14:32

R: Tell me why did you marry the second wife?

P: I married the second wife because my wife said that I should take care of her younger sister and impregnate her as she had no children. She was not married. Taking care of her outside marriage was not going to be good. I then decided to marry her. My first wife herself approached her younger sister and proposed that she stays with us and she agreed. I am happy that I married sisters as this gives me a peace of mind.

R: When they are two, how do they live together?

P: They are sisters, they love each other

R: What did the 1st wife say?

P: Remember she is the one who said I should marry her sister

R: Oh I remember. What did the second wife say?

P: She was happy and agreed

R: Your experience after second marriage?

P: They help each other; they give to each gift that they have

R: What about health?

P: We love each other and we do not suspect that any one can bring problems in the family. Remember, Makua, that when sisters love each other there is no way that they will cheat each other

R: How many children?

P: Only three children: two from the first wife

R: Relations between children and 2nd wife?

P: No problems

R: Any help from government?

P: Agricultural assistance

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: As men we do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

14th 12/12/2013 09:45

R: Tell me why did you marry the second wife?

P: When I was still a young boy I impregnated a girl I was in love with. We couldn't marry as we were still too young. I fell in love with the other, my first wife, and we married. Since she knew the previous girl I impregnated, she used to ask me about her. One day I jokingly said maybe we should marry her. She laughed and said if you can I do not have a problem because she is not married yet and suffering. I requested her to approach her and she did. At the beginning I thought she is joking but after she came home with her and said she agreed, I started to take her seriously. It was love back and that is how I married the second wife.

R: When they are two, how do they live together?

P: It is eight years now and I have not yet encountered any problem

R: What did the second wife say?

P: She was happy and agreed and she told me that she thought that my first wife was just joking when she started the conversation

R: Your experience after second marriage?

P: They help each other; they like to be together

R: What about health?

P: So far I have not experienced any problems

R: How many children?

P: We have four now

R: Relations between children and 2nd wife?

P: No problems

R: Any help from government?

P: If we could be assisted with schooling finances

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: You know, my wives use to come to me and say let us discuss and we sit down and discuss what concerns them

R: Do you and other polygynists have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children do you call them (wives) into a meeting and discuss solution

P: Yes.

15th 12/12/2013 12:28

R: Tell me why did you marry the 2nd wife?

P: We were always arguing at home with my first wife. I did not know what to do but I once decided to divorce her but advices from other people were that I should not do that as that was uncultural. I was then stuck with her until the other time I thought of the second wife. As divorce was not allowed, then I should get someone to relieve me from her arguments.

R: Divorce is not allowed?

P: Yes divorce is not allowed because the woman belongs to the family kraal. I did not hide and I told her that because we do have problems I am going to marry the second wife and she agreed. I met with both of them. The first wife led the team to make arrangements

R: Didn't she refuse when you said I want to marry the second one?

P: No. she did not refuse. She agreed to marry the second

R: What is their relationship now

P; There is no problem, unless because women are women but they assist each other

R: How are the previous problems?

P: They have subsided, tremendously. Things are better than when I was having one wife

R: You were guided by the other men that you should not divorce?

P: Do not divorce. The unscetors will not pardon you

R: Number of children?

P: My first has wife has one child and the second wife also has one child.

R: Children relations?

P: They are still young and their relations are good

R: Relations between children and their different mothers?

P: I explained to them and because I'm from the polygynous family this was not a problem to them as their maternal and paternal uncles are polygynists

R: What about infectious diseases, how do you protect yourselves?

P: From my side I am satisfied with two wives, I do not need any woman from outside. I am just careful with the argumentative first wife but she is just noisy I have not suspected anything wrong yet

R: How do you solve the problems at home?

P: When there are problems I encourage them to help each other

R: Do you know other polygynous men around here?

P: Yes. My two elder brothers are polygynists

R: What does the community say?

P: It depends whether you are able to support your family. I manage my family with love and try not to divide them when it comes to care. You may have one wife yet fail to support your family. The people talk what they like, you listen and live your life.

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: We do talk about mutual things that relate to our homes.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes. We do discuss anything that we feel disturbs peace at home

16th 13/12/2013 13:11

R: Tell me why did you marry the 2nd wife?

P: I married the second wife because I felt that I needed the second wife

R: Did you discuss it with the first with and what did she say?

P: She agreed because she needed some company and she said to me when you are away I will remain with her.

R: What do you mean when you say she needed some company?

P: The second wife came with a child from previous relationship. Unfortunately my second wife continued to have extramarital relations when she was married to me. She was violent when I confronted her about that

R: That was a nasty experience?

P: Yes. I regret why did I marry her

R: What happened after you discovered her affairs?

P: I confronted her

R: What happened then?

P: Yes. She was defensive and shouting

R: How is the relationship now

P: I divorced her

R: You divorced her. What about the cultural believe that a man should not divorce a woman?

P: No. For the sake of my first wife, I divorced her. You know such people bring diseases into the home. My father never beat my mother, therefore I never wanted to reach the point of beating her up. I never fought with my first wife

R: Do you know other polygynous men around here?

P: Yes

R: Do you sometimes come together to discuss the large families' issues such as husband /wives disagreements or siblings conflicts?

P: No. I did not discuss with anyone because I thought they know that she is bad.

R: Do you and these men have or belong to a formal polygynous men club?

P: No. We do not have such a club

R: When you have problems with either of the wives or children, do you call them (wives) into a meeting and discuss solution

P: Yes.