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URBANIZATION, CHURCH AND SOCIAL CONTROL

A SURVEY OF LUSAKA, ZAMBIA, 1973

SUMMARY OF QUANTITATIVE RESULTS

PART 1. USOCO RESULTS BOOK II

Wim van Binsbergen

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DRAFT

not for publication or published comment
all figures remain to be checked

file name : USOCO result Book II complete, on disk 1021, 3000
This text is to replace USOCO result (1) and (2)

V366

age husband when first married

lowest value	highest value	mean	mode	median	valid n	missing
16	42	25.42	20	24.4	93	72

V367

number of children in the house

lowest value	highest value	mean	mode	median	valid n	missing
0	11	2.56	2	2.26	161	4

V699

year first marriage

lowest value	highest value	mean	mode	median	valid n	missing
1930	1973	1961.61	1969	1964.33	93	72

Note: other variables (including V01 - V049) to be found in earlier and later runs

Note: Shiyowe had girl-friend among Nyakyusa, not Tumbuka!!

V361

broadest tribal wife	cases	%
Bemba	14	8.9
Tonga	26	16.5
Nyanja	74	46.8
Lozi	17	10.8
Tumbuka	11	7.0
other	16	10.1
total	158	100

V362

continuous education husband	cases	%
no school ed.	45	29.4
lower primary	7	4.6
middle prim	59	38.6
higher primary – F1	23	15.0
sec. beyond F1	19	12.4
total	153	100

V363

continuous education wife	cases	%
no school ed.	69	46.6
lower primary	6	4.1
middle prim	46	31.1
higher primary – F1	22	14.9
sec. beyond F1	5	3.4
total	148	100

V364

urban commitment recoded

lowest value	highest value	mean	mode	median	valid n	missing
1	10	6.14	1-	6.24	165	0

V365

is present marriage first?	cases	%
yes	99	65.1
no	53	34.9
total	152	100

V298

objective insecurity man vis-à-vis wife?

lowest value	highest value	mean	mode	median	valid n	missing
0	4	1.59	2	1.72	165	0

V344

unspecific family dimensions of wedding

lowest value	highest value	mean	mode	median	valid n	missing
0	3	1.43	2	1.49	165	0

V357

education husband minus wife : missing suppressed

lowest value	highest value	mean	mode	median	valid n	missing
-4	5	.79	0	.36	165	0

negative: wife more education

V358

specific number previous marriages husband

lowest value	highest value	mean	mode	median	valid n	missing
0	5	1.67	0	.33	165	0

misleading: in fact 24 cases were either missing or unspecified number > 1

V359

number of advising agents marriage conflict - missing suppressed

lowest value	highest value	mean	mode	median	valid n	missing
0	8	1.2	0	.74	165	0

missing suppressed!!

V360

broadest tribal husband	cases	%
Bemba	14	9.2
Tonga	20	13.2
Nyanja	64	42.1
Lozi	18	11.8
Tumbuka	15	9.9
other	21	13.8
total	152	100

V295

village home wife full	cases	%
Mporokoso	2	1.3
Mbala rural	3	2.0
Kasama rural	1	.7
Luwingu	2	1.3
Mpika	1	.7
Kalabo	1	.7
Mongu rural	3	2.0
Kaoma	11	7.2
Petauke	27	17.6
Chipata r	35	22.9
Lundazi	14	9.2
Kalomo	1	.7
Mazabuka rural	2	1.3
Monze r/Gwembe	4	2.6
Southern Prov. r	1	.7
Southern Prov. r	3	2.0
Mumbwa	5	3.3
Kabwe r	3	2.0
Mkushi	1	.7
Lusaka urban/rural	1	.7
Lusaka r	14	9.2
Feira	10	6.5
Serenje	3	2.0
Kabompo	1	.7
Kasempa	1	.7
outside Zambia	3	2.0
total	153	100

V296

last visit home: how long after settling in Lusaka?

lowest value	highest value	mean	mode	median	valid n	missing
-14	50	7.06	0	4.60	135	30

negative: no visit after settling in Lusaka

V297

husband/wife born urban/rural?	cases	%
both urban	2	1.3
husband urban wife rural	3	2.0
husband rural wife urban	13	8.7
both rural	132	88.0
total	150	100

V294

village home husband full	cases	%	
Mporokoso	1	.6	
Mbala rural	3	1.9	
Kasama rural	2	1.3	
Luwingu	4	2.5	
Isoka	1	.6	
Mpika	2	1.3	
Northern Prov. rural	1	.6	
Northern Prov. rural	2	1.3	**sic but strange!!**
Kalabo	1	.6	
Mongu rural	4	2.5	
Kaoma	14	8.9	
Sesheke	2	1.3	
Western prov. rural	1	.6	
Petauke	25	15.8	
Chipata r	32	20.3	
Lundazi	15	9.5	
Eastern Prov. rural	2	1.3	
Eastern Prov. rural	1	.6	**sic but check**
Eastern Prov. no inf. urban/rural	1	.6	
Kalomo	1	.6	
Choma rural	2	1.3	
Monze r/Gwembe	3	1.9	
Southern Prov. r	1	.6	
Mumbwa	4	2.5	
Kabwe r	4	2.5	
Mkushi	1	.6	
Lusaka r	10	6.3	
Feira	10	6.3	
Serenje	1	.6	
Zambezi/Balovale	1	.6	
Solwezi	1	.6	
Mufulira U	1	.6	
Ndola u	1	.6	
outside Zambia	5	3.2	
total	158	100	

Check: above list contains urban areas

V290

village home husband = wife?	cases	%
yes	98	65.3
no	52	34.7
total	150	100

Assess where boundaries for identity are set (probably at the district level, see V291)

V292

village home husband = wife?	cases	%
yes	116	77.3
no	34	22.7
total	150	100

V293

rural component family orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	825	167.47	0	99.00	165	0

idiotic variable

V284

past and present neighborly orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	3	.54	0	.37	165	0

V282

past and present dyadic orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	6	1.06	0	.59	165	0

V285

urban commitment

This variable was not tabulated since it assumed more than 78 different values; if was a lousy variable anyway, totally artificial, and later discarded

V286

past and present party involvement

lowest value	highest value	mean	mode	median	valid n	missing
0	3	.52	0	.26	165	0

V287

economic vulnerability household

lowest value	highest value	mean	mode	median	valid n	missing
0	4	1.84	2	1.86	165	0

V288

past and present involvement voluntary associations

lowest value	highest value	mean	mode	median	valid n	missing
0	15	3.67	0	3.27	165	0

V289

past and present church involvement

lowest value	highest value	mean	mode	median	valid n	missing
0	13	3.07	0	2.59	165	0

V278

host tribe wife?	cases	%
yes	14	8.9
no	144	91.1
total	158	100

V279

descent system wife	cases	%
matrilineal	103	65.2
bilateral	17	10.8
patrilineal	36	22.8
other	2	1.3
total	158	100

V280

province rural home wife	cases	%
Northern	9	5.9
Western	15	9.8
Eastern	76	49.7
Southern	11	7.2
Central	37	24.2
Northwestern	2	1.3
outside Zambia	3	2.0
total	153	100

V281

past and present urban family orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	9	3.18	2	2.87	165	0

V282

past and present dyadic orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	6	1.06	0	.59	165	0

V283

past and present friendly orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	3	.52	0	.29	165	0

V273

ever divorced?	cases	%
yes	19	14.6
no	111	85.4
total	1330	100

Relative paucity of divorce reflects primarily youth of urban population

V274

total family mobilization in crisis

lowest value	highest value	mean	mode	median	valid n	missing
0	4	.53	0	3.33	165	0

V275

pre-Lusaka urban experience?	cases	%
yes	7	4.2
no	158	95.8
total	165	100

V274

husband joined church before marriage

lowest value	highest value	mean	mode	median	valid n	missing
-17	45	12.43	12	12.13	83	82

negative means: joined after marriage

V277

wife broad tribal	cases	%
Bemba	14	8.9
Tonga	26	16.5
Nyanja	74	46.8
Wiko	2	1.3
Kaonde	1	.6
Lozi	3	1.9
Nkoya	14	8.9
Namwanga	3	1.9
Tumbuka	11	7.0
Asian	1	.6
Xhosa	1	.6
Shona	4	2.5
Sukuma	1	.7
Yao	1	.6
Ndebele	2	1.3
Nyakyusa	1	.6
total	158	100

note: no and missing taken together

V261

subjective male chauvinism

lowest value	highest value	mean	mode	median	valid n	missing
0	9	3.96	1	4.04	165	0

V262

husband's birthplace = wife's	cases	%
yes	90	54.5
no	67	40.6
total	157	100

V270

province of birth man = wife	cases	%
yes	108	65.5
no	35	21.2
total	143	100

V271

province birth husband	cases	%
Northern	17	10.3
Western	22	13.3
Eastern	72	43.6
Southern	7	4.2
Central	30	18.2
Northwestern	3	1.8
Copperbelt	3	1.8
outside Zambia	11	6.7
total	165	100

V272

number of years husband joined church after coming to Lusaka

lowest value	highest value	mean	mode	median	valid n	missing
-22	57	9.95	18	10.33	91	74

negative means: joined church after he came to Lusaka

V256

husband and wife both income?

	cases	%
both	18	12.0
wife only	1	.7
husband only	126	84.0
neither	5	3.3.
total	150	100

V257

education husband and wife

	cases	%
both same	67	45.9
husband more	60	41.1
wife more	19	13.0
total	146	100

Check in variable construction record card where boundaries for 'same' are set

V258

province rural home husband

	cases	%
Northern	16	10.1
Western	22	13.9
Eastern	76	48.1
Southern	6	3.8
Central	30	19.0
Northwestern	2	1.3
Copperbelt	1	.6
outside Zambia	5	3.2
total	158	100

V259

duration first previous marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	49	9.53	1	5.25	19	146

V260

ever problem in marriage?

	cases	%
yes	93	56.4
missing or no	72	43.6
total	165	100

V250

number of years wife to Lusaka-marriage

lowest value	highest value	mean	mode	median	valid n	missing
-29	24	-1.34	0	-.43	116	49

negative means: married before came to Lusaka

V251

degree formality marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	4424	179.86	20	16.27	165	0

idiotic constructed variable

V252

securities anchoring marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	21	8.78	11	8.94	165	0

V253

total family anchorage of marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	5	1.64	2	1.62	165	0

V254

total religious anchorage of marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	4	1.10	0	.43	165	0

V255

present party involvement

lowest value	highest value	mean	mode	median	valid n	missing
0	2	.36	0	.21	165	0

V245

province of birth wife	cases	%
Northern	8	5.0
Western	15	9.3
Eastern	72	44.7
Southern	9	5.6
Central	40	24.8
Northwestern	2	1.2
Copperbelt	4	2.5
outside Zambia	11	6.8
total	161	100

V246

tribe wife = husband	cases	%
yes	94	63.5
no	54	36.5
total	148	100

V247

tribe wife = husband grouped	cases	%
yes	104	70.3
no	44	29.7
total	148	100

V248

descent system wife = husband	cases	%
yes	117	81.3
no	27	18.8
total	148	100

V249

strength present visit relation home

lowest value	highest value	mean	mode	median	valid n	missing
1	75	37.8	48	40.58	149	16

strange, bad variable

V239

minimal present church involvement husband

lowest value	highest value	mean	mode	median	valid n	missing
0	5	1.68	0	1.40	165	0

V240

difference present church involvement husband/wife

lowest value	highest value	mean	mode	median	valid n	missing
-4	3	-.15	0	-.06	165	0

calculated on the basis of husband's minimal church involvement

V241

degree present urban family orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	7	1.53	1	1.22	165	0

V242

present urban dyadic orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	2	.42	0	.22	165	0

V243

last visit home recoded	cases	%
never/before 1953	26	16.7
1954-1963	15	9.6
1964-1968	30	19.2
1969 to 1971	42	26.9
1972-1973	43	27.6
total	156	100

V244

rural orientation urban marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	12	4.35	0	4.64	165	0

V232
husband's tribe is host tribe?

yes	13	8.6
no	139	91.4
total	152	100

V233
descent system husband

matrilineal	96	63.2
bilateral	18	11.8
patrilineal	34	22.4
other	4	2.6
total	152	100

V234
husband present involvement in voluntary associations

lowest value	highest value	mean	mode	median	valid n	missing
0	3	.49	0	.31	165	0

V235
urban achievement orientation

lowest value	highest value	mean	mode	median	valid n	missing
0	3	.33	0	.18	165	0

V236
urban austerity

lowest value	highest value	mean	mode	median	valid n	missing
0	3	.87	1	.88	165	0

V237
maximum present church involvement

lowest value	highest value	mean	mode	median	valid n	missing
0	9	2.50	0	2.15	165	0

V238
wife present church involvement

lowest value	highest value	mean	mode	median	valid n	missing
0	5	1.53	0	1.33	165	0

V226

husband born urban/rural	cases	%
urban	7	4.2
rural	158	95.8
total	165	100

V227

wife born urban/rural	cases	%
urban	15	10
rural	135	90
total	150	100

V228

number previous marriages

husband	cases	%
0	99	65.1
1	28	18.4
2	13	8.6
5	1	.7
at least one	11	7.2
total	152	100

V229

this variable does not seem to exist?

V230

husband distance to village home

less than 30 km	4	2.5
30 to 150 km	17	10.8
over 150 km	137	86.7
total	158	100

V231

wife distance to village home

less than 30 km	3	2.0
30 to 150 km	23	15.0
over 150 km	127	83.0
total	153	100

V222

husband/wife church?	cases	%
husband ch wife none	15	9.7
husband none wife ch	6	3.9
husband nor wife ch	51	32.9
both same ch	71	45.8
both ch but different	12	7.7
other	9	5.5
total	155	100

V223

husband/wife church grouped?	cases	%	
husband ch wife none	15	9.7	
husband none wife ch	6	3.9	
husband nor wife ch	51	32.9	
both same ch	74	47.7	**only difference with ungrouped**
both ch but different	12	7.7	
other	9	5.5	
total	155	100	

V224

number of adults in household	cases	%
2	107	64.8
3	27	16.4
4	17	10.3
5	7	4.2
6	6	3.6
7	1	.6
total	165	100

V225

number of other adults in household	cases	%
0	137	83.0
1	14	8.5
2	8	4.8
3	6	3.6
total	165	100

V218

monthly income grouped	cases	%
zero	6	5.5
less than K30	14	12.7
K30 to K49	51	46.4
K50 to K69	18	16.4
K70 to K89	9	8.2
K90 to K109	5	4.5
over K110	7	6.4
total	110	100

grouping would appear to be a bit arbitrary

V219

church husband grouped	cases	%
Roman Catholic	54	52.9
CCZ	30	29.4
CCZ+EFZ	3	2.9
EFZ	3	2.9
Independent	3	2.9
other	9	5.5
total	102	100

V220

other church husband grouped	cases	%
Roman Catholic	9	42.9
CCZ	9	42.9
EFZ	2	9.5
other		4.8
total	21	100

V221

church wife grouped	cases	%
Roman Catholic	48	51.6
CCZ	29	31.2
CCZ+EFZ	3	3.2
EFZ	3	3.2
Independent	1	1.1
other	9	9.7
total	93	100

V215

suburb cluster church wife	cases	%
North	1	1.4
Northeast	11	15.1
Central low density	1	1.4
Northeast	3	4.1
Chelston	8	11.0
Old Airport	18	24.7
Bauleni	5	6.8
South low density	10	13.7
Southwest medium density	14	19.2
Kanyamas	2	2.7
total	73	100

V216

polygamy	cases	%
yes	7	4.2
no	158	95.8
total	165	100

V217

husband broad tribal	cases	%
Bemba	14	9.2
Tonga	20	13.2
Nyanja	64	42.1
Wiko	5	3.3
Kaonde	1	.7
Lozi	2	1.3
Nkoya	16	10.5
Namwanga	6	3.9
Tumbuka	15	9.9
Asian	1	.7
Shona	3	2.0
Sukuma	1	.7
Yao	1	.7
Ndebele	1	.7
Nyakyusa	1	.7
total	152	100

V211

age wife when came to Lusaka

lowest value	highest value	mean	mode	median	valid n	missing
0	39	19.06	17	18.833	110	55

9 wives in Lusaka at age of 0 years

V212

duration present marriage

lowest value	highest value	mean	mode	median	valid n	missing
0	34	9.93	4	7.35	139	26

V213

suburb cluster husband	cases	%
North	2	1.2
Northeast	8	5.0
Maripodi Chaisa	6	3.7
Central low density	2	1.2
Northeast	18	11.2
Chelston	30	18.6
Old Airport	33	20.5
Bauleni	50	31.1
South low density	2	1.2
Southwest medium density	6	3.7
Kanyamas	3	1.9
Chawama	1	.6
total	161	100

V214

suburb cluster church husband	cases	%
North	1	1.2
Northeast	12	14.1
Maripodi Chaisa	1	1.2
Central low density	2	2.4
Northeast	4	4.7
Chelston	10	11.8
Old Airport	22	25.9
Bauleni	5	5.9
South low density	11	12.9
Southwest medium density	15	17.6
Kanyamas	2	2.4
Chawama	2	2.4
total	85	100

3 were in Lusaka when 0 years old

V205

age husband when joined church

lowest value	highest value	mean	mode	median	valid n	missing
0	47	13.82	0	13	88	77

25 were born into church

V206

age husband when married

lowest value	highest value	mean	mode	median	valid n	missing
17	53	27.92	20	26.083	125	40

V207

age husband when first previous marriage began

lowest value	highest value	mean	mode	median	valid n	missing
16	40	24.39	20	23	18	147

V208

wife's year of birth

lowest value	highest value	mean	mode	median	valid n	missing
1920	1958	1944.131	1950	1946	137	28

V209

age difference husband/wife

lowest value	highest value	mean	mode	median	valid n	missing
-25	+8	-8.63	-10	-7.63	132	33

V210

age wife at marriage

lowest value	highest value	mean	mode	median	valid n	missing
11	41	19.06	15	17.50	110	55

V144

sex respondent (not necessarily head of household)

All respondents in active sample were male, 165 cases. **[check whether they were also all married]**

V200

husband to church in same suburb?

	cases	%
yes	26	31.7
no	56	68.3
total	82	100

V201

householder to church in same suburb cluster?

	cases	%
yes	46	56.1
no	36	43.9
total	82	100

V202

wife to church in same suburb?

	cases	%
yes	22	31.
no	49	69
total	71	100

V203

wife to church in same suburb cluster?

	cases	%
yes	40	56.3
no	31	43.7
total	71	100

V204

age husband when came to Lusaka

lowest value	highest value	mean	mode	median	valid n	missing
0	58	24.65	22	23	146	19

V142

third greatest problem?	cases	%
urban situation	4	5.1
short school places	2	2.5
imitate higher	2	2.5
general insecurity	1	1.3
mini girls	3	2.7
no train. marr.	1	1.3
juv. del.	1	1.3
money, income	1	1.3
unemployment	2	2.5
fin. assist. relatives	1	1.3
men not supporting families	3	3.8
budgeting	2	2.5
cost of living	4	5.1
clothes	6	7.6
food	7	8.9
housing, privacy	5	6.3
water	5	6.3
waste money	1	1.3
malnutrition	1	1.3
drinking	8	10.1
divisive politics	1	1.3
domestic/marital relation problems[5]	9	11.4
extramarital sex	2	2.5
divorce	3	3.8
marital violence	2	1.8
don't know	1	1.3
"no problem"	6	7.6
total	79	100

The relative preponderance of answers in the personal and domestic sphere may partly be caused by the interview itself; this question came towards the end.

V143

number of heads of cattle paid for marriage	cases	%
1	1	
2	2	
3	1	
4	2	
5	2	
6	1	
8	1	
9	1	
total	11	

[5]Check original text questionaire.

second greatest problem?	cases	%
urban situation	9	8.0
imitate higher	1	.9
mini girls	3	2.7
money, income	2	1.8
low wages	3	2.7
unemployment	3	2.7
fin. assist. relatives	2	1.8
disrupted kin rel. urban/rural	1	.9
men not supporting families	3	2.7
budgeting	4	3.5
cost of living	5	4.4
transport	2	1.8
clothes	6	5.3
food	15	13.3
housing, privacy	9	8.0
water	9	8.0
waste money	1	.9
malnutrition	1	.9
drinking	9	8.0
disease	1	.9
domestic/marital relation problems[2]	6	5.3
mat. interests kin[3]	1	.9
in-laws no contact	1	.9
extramarital sex	4	3.5
unable refuse s.p.[4]	2	1.8
divorce	2	1.8
marital violence	2	1.8
don't know	1	.9
"no problem"	5	4.4
total	113	100

[2]Check original text questionaire.

[3]Check original text questionaire.

[4]Check original text questionaire.

V140

first greatest problem?	cases	%
urban situation	23	15.8
urban aspects	1	.7
short school places	1	.6
young people	2	1.4
imitate higher	3	2.1
no training for marriage	1	.7
no assistance in marital problems	1	.7
money, income	27	18.5
working women	1	.7
low wages	3	2.1
unemployment	5	3.4
fin. assist. relatives	6	4.1
men not supporting families	3	1.4
budgeting	2	1.4
cost of living	18	12.3
clothes	2	1.4
food	9	6.2
housing, privacy	12	8.2
water	1	.7
drinking	10	6.8
irreligion	1	.7
domestic/marital relation problems[1]	6	4.1
in-laws no contact	1	.7
extramarital sex	1	.7
divorce	2	1.4
don't know	1	.7
"no problem"	4	2.7
total	146	100

V141

[1] Check original text questionaire.

V135

should a woman spend her income on her husband?

	cases	%
yes	42	37.5
no	66	58.9
don't know	4	3.6
total	112	100

V136

should a woman spend her income on her husband's relatives?

	cases	%
yes	16	14.7
no	89	81.7
don't know	4	3.7
total	109	100

V137

should a woman spend her income on her own relatives?

	cases	%
yes	40	35.1
no	70	61.4
don't know	4	3.5
total	114	100

V138

should a woman spend her income on things for the home?

yes	40	34.5
no	72	62.1
don't know	4	3.4
total	116	100

V139

should a woman spend her income on the poor?

yes	19	16.5
no	92	80.0
don't know	4	3.5
total	115	100

V131

family spacing

more than 3 years	12	10.1
less-normal	107	89.9
total	119	100

See exact text questionaire to interpret these findings

V132

attribute on women's working	cases	%
contribute to income	49	36.8
good for other reason	7	5.3
good, reason?	24	18.0
good nor bad	1	.8
bad: woman's place is the home	19	14.3
bad: too independent	5	3.8
bad, other reasons	8	6.0
bad, reasons?	20	15.0
total	133	100

V133

should a woman spend her income on herself?	cases	%
yes	52	45.6
no	58	50.9
don't know	4	3.5
total	114	100

V134

should a woman spend her income on her children?	cases	%
yes	68	59.1
no	43	36.4
don't know	4	3.5
total	11	100

V126

homeboys in Lusaka came for advice	cases	%
yes	10	14.3
no	60	85.7
total	70	100

V127

people from home came for advice	cases	%
yes	3	4.3
no	67	95.7
total	70	100

V128

I was called home to give advice	cases	%
yes	7	10.0
no	63	90.0
total	70	100

V129

does husband know what Ordinance marriage is?	cases	%
exactly	18	15.7
rather well	13	11.3
not very well	22	19.1
not at all	62	53.9
total	115	100

V130

is Ordinance marriage good?	cases	%
yes	48	35.8
don't know	29	21.6
no	57	42.5
total	134	100

V120

people came for advice	cases	%
yes	77	55.0
no	63	45.0
total	140	100

V121

close relatives came for advice	cases	%
yes	37	52.9
no	33	47.1
total	70	100

V122

friends came for advice	cases	%
yes	35	50.0
no	35	50.0
total	70	100

V123

neighbors came for advice	cases	%
yes	34	48.6
no	36	51.4
total	70	100

V124

church came for advice	cases	%
yes	10	14.3
no	60	85.7
total	70	100

V125

party came for advice	cases	%
yes	12	17.1
no	58	82.9
total	70	100

V115

people from home advised in marital problem	cases	%
yes	9	7.4
no	112	92.6
total	121	100

V116

people at home advised in marital problem	cases	%
yes	15	12.4
no	106	87.6
total	121	100

V117

went home for advice in marital problem	cases	%
yes	5	4.1
no	117	95.9
total	122	100

V118

court advised in marital problem	cases	%
yes	2	1.6
no	120	98.4
total	122	100

V119

nobody advised in marital problem	cases	%
yes	30	24.8
no	91	75.2
total	121	100

V110
close relatives advised in marital problem

	cases	%
yes	59	47.6
no	63	50.8
doesn't know	2	1.6
total	124	100

V111
friends advised in marital problem

	cases	%
yes	33	27.0
no	89	73.0
total	122	100

V112
neighbors advised in marital problem

	cases	%
yes	41	33.6
no	81	66.4
total	122	100

V113
church advised in marital problem

	cases	%
yes	16	13.1
no	106	86.9
total	122	100

V114
party advised in marital problem

	cases	%
yes	18	14.9
no	103	85.1
total	121	100

V103
year second previous marriage began

only one valid observation

V104
not a very useful variable

reason second previous marriage ended	cases	%	% total sample
divorce	2	100	1.2
not applicable	134	0	81.2
not interpretable	1	0	.6
no information	28	0	17.0
total	165	100	100

V105

to whom do children belong?	cases	%
father's family	98	64.5
mother's family	30	19.7
both	24	15.8
total	152	100

It is remarkable that patrilineal thinking has made such inroads, in a predominantly matrilineal cultures of original

V106

can divorced wife keep her children?	cases	%
yes	28	17.5
no	132	82.5
total	160	100

V107
explain answer on V106

custom, rights	40	40.8
future, upkeep	58	59.2
total	98	100

In other words, pragmatic reasons in the modern context prevail over legal consideration

V097

type of income wife	cases	%
regular	6	26.1
piecework	1	4.3
self-employment	12	52.2
no work at present	2	8.7
unpaid, voluntary	2	8.7
total	23	100

V098

number of previous marriages	cases	%
0	99	65.1
1	28	18.4
2	13	8.6
5	1	.7
at least one	11	7.2

lowest value	highest value	mean	mode	median	valid n	missing
0	5	.90	0	.27	152	13

V099

year first previous marriage began

lowest value	highest value	mean	mode	median	valid n	missing
1917	1968	1953.48	1968	1954.00	23	142

V100

year first previous marriage ended

lowest value	highest value	mean	mode	median	valid n	missing
1941	1972	1963.11	1966	1965.00	19	146

V101

reason first marriage ended	cases	%
divorce	18	72.0
spouse died	7	28.0
total	25	100

V102

year second previous marriage began

only one valid observation

V093

frequency worship wife?	cases	%
once a week	66	80.5
once a month	8	9.8
once a year	2	2.4
never	6	7.3
total	82	100

V094

wife office in church?	cases	%
yes	12	12.5
no	84	87.5
total	96	100

V095

wife to school?	cases	%
no school education	69	45.1
school but ? grade?	5	3.3
lower prim	6	3.9
middle prim	46	30.1
higher prim/F1	22	14.4
sec. beyond F1	5	3.3
total	153	100

V096

occupation wife	cases	%
no occup. or job	120	75.9
manual unskilled	17	10.8
skilled or semi-s	2	1.3
middle/higher cler.	3	1.9
domestic	1	.6
commerc./entrepren.	7	4.4
total	158	100

V089

nobody helped wedding	cases	%
yes	23	14.6
no	134	85.4
total	157	100

V090

wife to church?	cases	%
yes	95	59.0
no	66	41.0
total	161	100

V091

name church wife

Roman Catholic	48	51.6
Salvation Army	2	2.2
New Apostolic	4	4.3
Seventh Day Adventist	3	3.2
African Dutch reformed	13	14.0
UCZ and constit. churches	5	5.4
Watchtower	2	2.2
Anglican	6	6.5
AEF/ECZ	2	2.2
Baptist	1	1.1
Muslim	2	2.2
C o.t. Nazarene	2	2.2
CCAP	1	1.1
"Zionist"	1	1.1
Pentecostal Holiness	1	1.1
Zion Christian	2	2.0
total	93	100

V092

where wife to church?

17 different compounds, 73 cases

V083

friends helped wedding	cases	%
yes	33	21.0
no	124	79.0
total	157	100

V084

neighbors helped wedding	cases	%
yes	30	19.1
no	127	80.9
total	157	100

V085

church helped wedding	cases	%
yes	15	9.6
no	142	90.4
total	157	100

V086

party helped wedding	cases	%
yes	8	5.1
no	149	94.9
total	157	100

V087

people from home helped wedding	cases	%
yes	8	5.1
no	149	94.9
total	157	100

V088

people at home helped wedding	cases	%
yes	26	16.6
no	131	83.4
total	157	100

V077

married in church	cases	%
yes	21	13.6
no	133	86.4
total	154	100

V078

married in local court	cases	%
yes	18	11.6
no	137	88.4
total	155	100

V079

married under Ordinance	cases	%
yes	5	3.2
no	150	96.8
total	155	100

V080

paid for marriage	cases	%
paid full	86	54.1
paid part	40	25.2
asked not paid	17	10.7
neither asked nor paid	16	10.1
total	155	100

V081

amount paid

lowest value	highest value	mean	mode	median	valid n	missing
K0	K500	K53.95	K0	K29.00	120	45

Note: 16 cases claimed K0

V082

close relatives helped wedding	cases	%
yes	115	73.2
no	42	25.5
total	157	100

V072

where married	cases	%
town	63	39.9
rural area	95	60.1
total	158	100

V073

related before marriage	cases	%
yes	41	27.0
no	111	73.0
total	152	100

V074

we arranged between two	cases	%
yes	84	54.2
no	71	45.8
total	155	100

Please note: these 'marriage arrangement' variables are cumulative and overlapping; it does not mean that nobody else was involved; only that the initiative was somehow claimed by the spouses

V075

husband arranged with wife's family	cases	%
yes	69	44.5
no	86	55.5
total	155	100

V076

families arranged	cases	%
yes	80	51.9
no	74	48.1
total	154	100

Probably, village home wife was only recorded if wife born in town? What else explains so many missing cases?

V069

tribe wife	cases	%
Bemba	6	3.8
Lala	3	1.9
Bisa	4	2.5
Swaka	1	.6
Tonga	10	6.3
Lenje	3	1.9
Soli	9	5.7
Sala	2	1.3
Gowa	2	1.3
Chewa	24	15.2
Nsenga	28	17.7
Ngoni	15	9.5
Kunda	2	1.3
Chikunda	5	3.2
Lunda N.W.	1	.6
Mbunda	1	.6
Kaonde	1	.6
Lozi	3	1.9
Nkoya	14	8.9
Lungu	3	1.9
Tumbuka	8	5.1
Senga	3	1,9
Indian	1	.6
Xhosa	1	.6
Korekore	4	2.5
Yao	1	.6
Ndebele	1	.6
Nyakyusa	1	.6
total	158	100

V070

year married

lowest value	highest value	mean	mode	median	valid n	missing
1939	1973	1963,07	1969,00	1965,65	139	26

V071

year wife came to Lusaka

lowest value	highest value	mean	mode	median	valid n	missing
1934	1973	1964,33	1969	1967,60	129	36

V067

where wife born?	cases	%
Mporokoso	2	1.2
Mbala rural	1	.6
Kasama rural	1	.6
Kasama u/r	1	.6
Luwingu	2	1.2
Mpika	1	.6
Kalabo	1	.6
Mongu rural	3	1.9
Kaoma	11	6.8
Petauke	25	15.5
Chipata r	33	20.5
Lundazi	14	8.7
Kalomo	1	.6
Mazabuka rural	2	1.2
Mazabuka u/r	1	.6
Monze r/Gwembe	4	2.5
Southern Prov. r	1	.6
Mumbwa	4	2.5
Kabwe u	1	.6
Kabwe r	2	1.2
Mkushi	1	.6
Lusaka u	7	4.3
Lusaka u/r	1	.6
Lusaka r	13	8.1
Feira	8	5.0
Serenje	2	1.2
Kafue u	1	.6
Kabompo	1	.6
Kasempa	1	.6
Mufulira U	1	.6
Kitwe u	1	.6
Luanshya	1	.6
Ndola u	1	.6
outside Zambia	11	6.8
total	161	100

V068

village home wife

Mbala rural	2	11.1
Petauke	3	16.7
Chipata r	2	11.1
Southern Prov. r	3	16.7
Mumbwa	1	5.6
Kabwe r	1	5.6
Lusaka r	1	5.6
Feira	2	11.1
Serenje	1	5.6
outside Zambia	2	11.1
total	18	100

V065

receive sacraments?	cases	%
yes	44	50.0
no	44	50.0
total	88	100

V066

ever disciplined?	cases	%
yes	17	17.7
no	79	82.3
total	96	100

V060

where joined church?	cases	%
town	30	31.3
rural area	66	68.8
total	96	100

V061

office in church?	cases	%
yes	17	17.0
no	83	83.0
total	100	100

V062

ever other church?	cases	%
yes	25	17.2
no	120	82.8
total	145	100

V063

which other church?

Roman Catholic	9	42.9
Salvation Army	1	4.8
African Dutch reformed	2	9.5
UCZ and constit. churches	4	19.0
AEF/ECZ	2	9.5
AMEC	2	9.5
total	21	100

V064

full member church?	cases	%
yes	62	37.6
no	33	34.4
does not know	1	1.0
total	96	100

V055

church?	cases	%
yes	104	64.6
no	57	35.4
total	161	100

V056

name church?	cases	%
Roman Catholic	54	52.9
Salvation Army	1	1.0
New Apostolic	3	2.9
Seventh Day Adventist	4	3.9
African Dutch reformed	10	9.8
UCZ and constit. churches	10	9.8
Watchtower	3	2.9
Anglican	5	4.9
AEF/ECZ	2	2.0
Baptist	1	1.0
Muslim	2	2.0
C o.t. Nazarene	2	2.0
CCAP	1	1.0
"Zionist"	1	1.0 add ' ' elsewhere
Pentecostal Holiness	1	1.0
Zion Christian	2	2.0
total	102	100

V057
where to church?

21 different compounds specified for 85 valid cases

V058

frequency worship?	cases	%
once a week	64	66.7
once a month	19	19.8
once a year	5	5.2
never	8	8.3
total	96	100

V059
year joined church

lowest value	highest value	mean	mode	median	valid n	missing
1914	1973	1951,37	1958	1951,83	94	71

Pearson correlation if marriage contracted in town

	age husband when first married (V366)		
	R	n	$?
year present marriage (V070)	-.25	23	ns
year first marriage (V699)	-.19	23	ns

[31]
Pearson correlation if marriage contracted in rural area

	age husband when first married (V366)		
	R	n	$?
year present marriage (V070)	-.02	65	ns
year first marriage (V699)	-.12	67	ns

Although no significance is found, yet rural and urban marriage do not appear to display the same trend. Interpretation? With the output available it is not possible to assess the difference between the urban and rural regression coefficients.

[34]
In 4 cases either spouse is Nkoya:

1 Nkoya wife with a Wiko husband
1 Nkoya husband with a Tonga wife
1 Nkoya husband with a Wiko wife
1 Nkoya husband with a Xhosa wife

[36-86]
Straight counts for all variables V003 to V052, each variable assessed for the 13 cases in the total USOCO sample of both spouses being Nkoya. The breakdown may be slightly interesting for an analysis of Nkoya in town (although the sample is very small), but a specified treatment her is omitted since it does scarcely illuminate the USOCO data as a whole.

[87-317]
This contains a full 'codebook' (straight counts) for all 165 cases of the sample, on all variables as from V055; it is an unintended additional product of the breakdown intended to highlight the Nkoya cases in the sample. This duplicates an earlier 'codebook', but will still be summarized here below. Pages references will be omitted, since the location of the variables is obvious.

	duration of present marriage (years)		
	mean	st dev	n
married in church?			
yes	11.94	8.86	18
no	10.04	8.00	113

t test: F = 1.29, s = .42, ns; pooled var. T = .94, s = .35, ns.

Here again we should compensate for age; this seems to have been done under ANOVA (analysis of variance) output.

[15]
V666
distribution of Nkoya

spouses in sample	cases	%
both spouses Nkoya	13	8.8
either Nkoya	4	2.7
neither Nkoya	131	88.5
missing	17	
total	165	100

[17]
V699
year first marriage

lowest value	highest value	mean	mode	median	valid n	missing
1930	1973	1961,62	1969	1964,33	93	72

[25]
Scattergram: age husband when first married V366 against year married V070. R = -.05, n = 91; R^2 = .00, ns. There is no correlation between these two variables, which means that in the total sample marital age has not changed over the years. However, what if we distinguish between urban and rural marriage? See below.

[27]
Scattergram: age husband when first married V366 against year first marriage V699. R = -.04, n = 93; R^2 = .00, ns. There is no correlation between these two variables, which means that in the total sample marital age has not changed over the years. However, what if we distinguish between urban and rural marriage? See below.

[29]

	duration of present marriage (years)		
	mean	st dev	n
place where marriage is contracted			
town	6.92	6.43	52
country	11.80	8.01	82

t test: F = 1.55, s = .09, ns; pooled var. T = -3.70, s = .000, $.

Marriages contracted in rural areas have lasted longer.

[7]
There is no significant relation between the duration of the present marriage, and the fact whether spouses are kinsmen:

	duration of present marriage (years)		
	mean	st dev	n
spouses are kinsmen			
yes	9.87	7.35	38
no	9.74	7.85	96

t test: F = 1.14, s = .66, ns; pooled var. T = .09, s = .93, ns.

[9]
There is a significant relation between 'marriage arranged only between the spouses' and duration present marriage:

	duration of present marriage (years)		
	mean	st dev	n
arranged between the two			
yes	8.76	7.06	70
no	11.97	8.54	62

t test: F = 1.46, s = .13, ns; pooled var. T = -2.36, s = .02, $.

This can mean two things: either such marriages arranged between the two are a fairly recent trend, not available when the older marriages were arranged; or such marriages have smaller changes of survival. When compensating for age, this can be found out.

[11]
There is no significant relation between marriage and church, and the duration of the present marriage:

CHAPTER 6. AO 347 SX 288, D.D. 14.10.75, TIME 17.36.13, PP. 1-317

[1]
There is a significant relation between 'people came for advice' and monthly income:

	income mean	st dev	n
people came for advice			
yes	54.38	40.64	61
no	40.33	28.63	39

t test: F = 2.02, s = .02, $; separ. var. T = 2.03, s = .046, $.

The higher income, the more likely to claim that people came for marital advice – it has to do with modern status.

[3]
Where is no significant relation between 'attitude towards women working' and income:

	income mean	st dev	n
working women is			
good	59.61	48.13	36
bad	65.50	53.45	6

t test: F = 1.23, s = .62, ns; pooled var. T = -.27, s = .79, ns.

[5]
There is a significant correlation between place where marriage was contracted, and the duration of the marriage (which does not necessarily mean the fragility of marriage: that we can only assess after compensating for age)

year of birth	1	113.06	.001
occupation recoded	1	.57	.999

165 cases; 42 cases (25.5%) missing:

So occupation has no significant effect on duration present marriage, if compensating for age.

CHAPTER 5. A0 825 HW 286, D.D. 10.10.75, TIME 19.35.47, PP. 1-10

Analysis of variance

[4]
There is only a very slight effect of 'married in church'(V077) on the duration of present marriage (V212), once the effect of year of birth of householder (V005) is taken into account:

source of variation	df	F	signif. of F
covariates	1	119.61	.001
V005	1	119.61	.001
main effects	1	2.54	.11
V077	1	2.54	.11

165 cases; 42 cases (25.5%) missing:

[6]
However, even when compensated for age, the place of marriage remains significantly related to the duration of present marriage:

source of variation	df	F	signif. of F
covariates	1	122.65	.001
V005	1	122.65	.001
main effects	1	9.28	.003
V072	1	9.28	.003

[8]
When compensated for age, there is no effect of descent system husband (recoded) on duration of marriage:

source of variation	df	F	significance of F
year of birth	1	105.47	.001
descent system	1	.52	.999

165 cases; 42 cases (25.5%) missing:

So descent system has no significant effect on duration present marriage, if compensating for age.

[10]
Nor is occupation (recoded) a significant predictor of duration of marriage, if compensating for age:

source of variation	df	F	significance of F

Chapter 4. AO 828 HU 286, d.d. 10.10.75, time 17.53.23, pp. 1-7

[1]
Analysis of variance:
No significant effect on duration of present marriage, of descent system husband

	duration of present marriage			
	mean	st.dev.	sum sq	n
descent system husband				
matrilineal	9.50	7.66	4756.50	82
bilateral	7.75	5.57	465	16
patrilineal	11.77	9.44	2226.62	26
other	7.25	6.50	126.75	4
total	9.67	7.82	7774.22	128

F = 1.09, sign. = .36, ns.

None of the categories is sufficiently extreme to justify specific testing when contrasted against all others.

Rest of this chapter's output concerns income against subjective male chauvinism, which is a bad variable.

However, the Tonga are another case: if the husband's descent system is matrilineal and his tribe is Tonga, then we find [p. 250]

	place where married		
	town	rural area	total
related before marriage?			
yes	0	4	4
no	2	0	2
total	2	4	6

l = 7.64, df = 1, $; but numbers are very small

This result is difficult to interpret

[213]
If the husband's specific number of previous marriages is 2 (V358), then there is a significant relation between the husband's descent system and the difference in descent system between husband and wife:

	husband and wife same descent system	different descent system	total
husband's descent system			
matrilineal	8	1	9
bilateral	1	3	4
total	9	4	13

l = 5.27, df = 1, $.

Again, somewhat difficult to interpret.

[226, same on 266]
Among 16 informants identified as Nkoya and bilateral, a significant relation was found between relation before marriage (V073), and place where married (V072):

	place where marriage was contracted town	rural area	total
wife was kinswoman			
yes	1	8	9
no	4	3	7
total	5	11	16

l = 4.04, df = 1, $.

The same relationship is found when husband's descent system is bilateral and his tribe is Nkoya [p. 266].

[250]
However, this relation could not easily be detected for the other ethnic groups separately. Perhaps when abstraction is made from ethnic group, i.e. when the variables 'related before marriage' and 'place where married' are simply crosstabulated?

If instead of Kendall's tau statistic the H test is used, no significant value is found: H = 5.57, df = ... However, when the data are further grouped in two broad categories of marriage duration, a very interesting result emerges:

	category duration of present marriage (years)		
total family anchorage of marriage	0-7	8-34	total
0	2	4	6
1	4	6	10
2	2	13	15
3	0	7	7
4	0	3	3
total	8	33	41

Here, U = ?? (compute!); z = 2.29, $

[182, 187]
There is the suggestion that for those whose wife belongs to a host tribe, the securities anchoring marriage are significantly higher if husband also belongs to host tribe than if he does not (U test, = 2.90, $, 12 cases). However, apart from the security variable being dubious, this result appears to be tautological: check whether 'same ethnic group' contributes to securities variable. For in most cases, spouses both from host tribes means that they are from same (host) tribe/ethnic group.

[191]
If wife belong to a host tribe, then the religious anchorage of marriage (V254, later replaced by Guttman scale) is significantly higher when the husband belongs to a host tribe, than when he does not; but number of cases very small:

	husband's tribe is host tribe?		
total religious anchorage of marriage	yes	no	total
0	3	6	9
2	3	0	3
total	6	6	12

U test, z = -1.92 $

When keeping age cohorts constant and comparing total family anchorage of marriage in different categories of duration present marriage, there appear some significant U statistics.

For instance, there is the suggestion that, when controlling for age category (V800), among older people (born between 1908 and 1925) there is a significant relationship between securities anchoring marriage and the duration of the present marriage (recoded, V812).

This does not deserve too much attention, since the securities variable is bad and was later split into two good Guttman scales. Of course, this only makes sense if these securities are constructed independent from age.

However, for all this the U test appears to be inappropriate: both the criterion variable and the controlled variable in themselves have ordinal, not nominal measurement – it is more appropriate to us a measurement of correlation. Still the analysis per age cohort yields some interesting results, see below, [179]. Yet, for this type of analysis crosstabulation is not particularly suitable; the analysis is essential to the USOCO argument but needs to be repeated with better variables (Guttman) and other tests (analysis of variance, probably

[179]
A better variable in this context is total family anchorage in marriage, however, even this was later replaced by a better Guttman scale.

In the age cohort of people born between 1908 and 1925, we find a significant relationship between total family anchorage of marriage, and the (recoded, V812) duration of the present marriage: .

	category duration present marriage				
total family anchorage of marriage	0-3 years	4-7 years	8-14 years	15-34 years	total
0	1	1	3	1	6
1	3	1	2	4	10
2	1	1	5	8	15
3	0	0	2	5	7
4	0	0	2	1	3
total	5	3	14	19	41

Kendall's tau C = .25, 41 cases, z = 2.33, $

The tricky thing is that duration of marriage is in itself strongly dependent upon age, and this factor needs to be eliminated first by multivariate analysis.

In a minority of cases people would claim to have been related to their wife before marriage, even if the wife is not claimed to belong to the same ethnic group:

of broad ethnic groups, this was the case with:

husband's ethnic cluster	number (and percentage) of husbands who claim their wife was related to them before marriage, even though she does not belong to same ethnic group:	out of number of cases
Bemba	0 (0%)	12
Tonga	2 (10%)	20
Nyanja	2 (3.6%)	56
Wiko	2 (40%)	5
Nkoya	1 (6%)	16
Namwanga	1 (16.7%)	6
Tumbuka	1 (9.1%)	11
total	9 (7.1%)	126

[162]
controlling for V222: the husband and wife both same church:
V254 total religious anchorage of marriage differs significantly between churches:

total religious anchorage marriage	church Roman Catholic	CCZ	EFZ	other[1]	total	R_x
2	24	20	2	4	50	25.5
3	7	1	0	1	9	55
4	6	1	4	1	12	65,5
total	37	22	6	6	71	
R_{av}	37.6	28.7	55.2	37.1	36	

H = 10.39, df = 3: $

In the above table, the difference is clear between RC and CCZ: Z = 2.17, $ (both one-sided and two-sided). However, V254 remains a dubious variable, later to be replace by a Guttman scale.

[174, 179]
↓

[1] Independent and other taken together; there was only one case of independent church membership in this particular cross table.

place where marriage was contracted	bridewealth arrangement paid full	paid part	asked but not paid	total
town	1	6	0	7
rural area	15	3	2	20
total	16	9	2	27

l = ?, df = 2, $

Note that here, of course, there are no cases with 'neither asked nor paid'.

When bridewealth arrangements involve larger sums of money, the indebtedness in urban marriages is significantly higher than in rural-contracted marriages. There may be several background variables involved here: age of husband (town is by and large a place for young adults), duration of marriage (the longer the marriage has lasted, the more likely the bridewealth has been paid, and with the rising pace of urbanization the longer ago a marriage was contracted, the more likely it was contracted in a rural area).

[p. 135]
However, this effect disappears when still higher bridewealth is concerned: for 32 cases involving bridewealth between K70 and K500.

Meanwhile, apart from the specific nature f the arrangements, the height of the bridewealth appears to be related to where the marriage was contracted, urban or rural:

place where marriage was contracted	height of bridewealth K0-9	K10-29	K30-69	K70-500	total
town	23	13	7	17	60
rural area	43	15	20	15	93
total	66	28	27	32	153

statistics still to be computed

[136]

significant relation between descent system and related before marriage:

	husband's [check output] descent system matrilineal	patrilineal	total
wife related before marriage			
yes	12	2	14
no	38	5	43
total	50	7	57

l =.07, ns

[132]
Controlling for height of bridewealth (less than K10; V781), there is a significant relation between the type of bridewealth arrangement (V080) and the place where the marriage was contracted (V072):

	bridewealth arrangement paid full	paid part	asked but not paid	not asked nor paid	total
place where marriage was contracted					
town	8	3	9	3	23
rural area	21	9	1	12	43
total	29	12	10	15	66

l = 16.17, df = 3, $.

Again, the difference is mainly in: 'asked not paid'.

[133]
This effect is no longer there when bridewealth between K10 and K29 is considered (28 cases, p. 133)

However, another significant relation appears when bridewealth between K30 and K69 is considered:

husband's super-ethnic group	category of year of birth 1946-55	1936-45	1926-35	1908-25	total	x_{av}
Bemba	0	1	2	2	5	3.20+
Tonga	1	0	2	3	6	3.17+
Nyanja	1	1	11	8	30	2.87
Lozi	1	1	1	1	4	2.50-
Tumbuka	1	3	3	2	9	2.67-
other	0	1	3	1	5	3.00+
total	4	16	22	17	59	2.88

F = 5.94, f1 = 5, f2 = 54, $

[74]
Also analyzed for the manual workers (occupation recoded: V739):

husband's super-ethnic group	category of year of birth 1946-55	1936-45	1926-35	1908-25	total	x_{av}
Bemba	1	1	2	2	6	2.83+
Tonga	3	3	4	5	15	2.73+
Nyanja	4	16	18	13	51	2.78+
Lozi	1	9	2	2	14	2.36-
Tumbuka	1	3	4	2	10	2.70+
other	1	3	4	1	9	2.56+
total	11	35	34	25	105	2.48

F = 7.37, f1 = 5, f2 = 100, $

[77f]
Related before marriage, according to descent system and broad ethnic: very fragmented tabulation, some suggestions: Shiyowe effect in Nkoya (p. 83): more than half of the Nkoya respondents claim to be related before marriage. This appears to be a difference (but perhaps an artifact) with the Tumbuka, otherwise so similar to the Nkoya (p. 85). In general it can be said that the really distant group all appear to score low on related before marriage. But perhaps this is more related to patrilineal nature of some of these groups than to their distance to Lusaka.

[94]
Among Eastern Province groups there are both patrilineal (Ngoni) and matrilineal groups (Chewa, Nsenga). There is among this group no

[37]
Among Roman Catholics (49 in sample), disciplining and polygamy as follows:

	husband polygamous? yes	no	total (%)
husband ever disciplined by church?			
yes	1	7	8 (16%)
no	0	41	41 (84%)
total	1	48	49 (100%)

[64]
Among those in regular employment (V040), there is a significant difference in age distribution according to super-ethnic group (V360)(cf. earlier description, where reference is made to p. 64):

	category of year of birth 1946-55	1936-45	1926-35	1908-25	total	x_{aY}
husband's super-ethnic group						
Bemba	2	3	2	3	10	2.60+
Tonga	5	3	4	3	15	2.33-
Nyanja	4	14	16	9	43	2.70+
Lozi	3	9	2	2	16	2.19-
Tumbuka	2	5	3	2	12	2.42-
other	4	3	5	2	14	2.36-
total	20	37	32	21	110	2.49

F = 5.00; f1 = 5; f2 = 105; $

[68]
A rather different pattern can be detected among those who have manual, unskilled work:

– Tonga, Wiko are rather young
– Nyanja are rather old
– Nkoya, Tumbuka are often in their thirties. Also see p. 64 of same output.

Piecewerkers appear to be somewhat older than regular employees: they appear to form an residue of people who otherwise would not be able to cope in town: more advanced in age, and also perhaps of distant ethnic groups.

Self employees are more in the middle range of age: 30s - 50s. The appear to be older than those in regular employment.
Remarkably many Nyanja are self-employed. Does that mean that they receive plenty of mutual support?
Those self-employed appear to have the following profile: of dominant ethnic groups, and somewhat advanced in age.

Those unemployed appear o have the following profile: more advanced age; of non-dominant and/or distant ethnic groups.

[20 ff]
The Nkoya in sample appear to be somewhat a-typical in terms of occupational distribution.

[32]
The younger people appear to have more non-manual occupation than the older ones.

[35]
Only if the husband is involved in a church (variable 055):

Polygamy is very rare, but if it occurs, it is a common situation to be disciplined:

	husband polygamous? yes	no	total
husband ever disciplined by church?			
yes	2	14	16
no	1	77	78
total	3	91	94

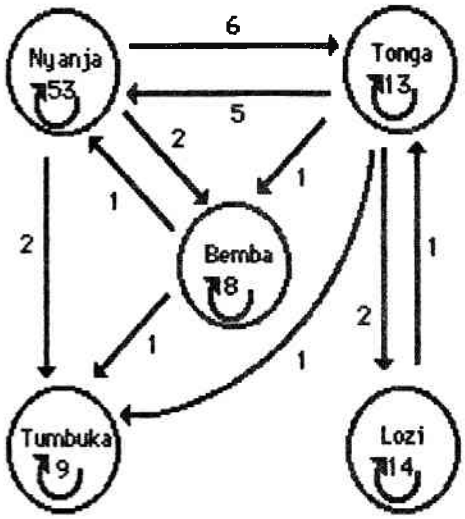
1 = 3.81, df = 1, ns/$ **result? see output**

super-ethnic group husband	super-ethnic group wife: Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
Bemba	8	1	2	0	0	3	14
Tonga	0	13	6	1	0	0	20
Nyanja	1	?	53	0	0	3	62
Lozi	0	2	0	14	0	2	18
Tumbuka	1	1	2	0	9	0	13
other	3	1	5	2	2	8	21
total	13	23	68	17	11	16	148

check with output

This leads to a number of interesting observations:
- the Tumbuka receive women but do not give any
- is there avoidance between Lozi and Bemba?
- is there avoidance between Lozi and Tumbuka?
- there does not seem to exist much reciprocity between Bemba and Tonga.

See diagram:



[14ff]
Broad tribal (V217)as against year of birth recoded (V800), controlling for type of income = regular (V040), leads to a number of hypotheses concerning the age structure per ethnic group in Lusaka. **In fact these hypotheses need to be tested further by direct inspection of the variables involved, without controlling.**

Anyway, it would appear that, among those in regular employment:
- Bemba have average age distribution

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[7]
Significant difference between super-ethnic groups as regards leisure time spent visiting (V047):

	leisure time spent visiting		
	yes	no	total
super-ethnic group			
Bemba	3	10	13
Tonga	2	17	19
Nyanja	16	45	61
Lozi	12	5	17
Tumbuka	7	5	12
other	7	14	21
total	47	96	143

χ^2 = 20.57, df = 5, **$$$**: Lozi, Tumbuka and others more! **[add percentages]**

[8]
Same pattern for V115: people from home advised in marital crisis:

	people from home advised in marital crisis		
	yes	no	total
super-ethnic group husband			
Bemba	0	9	9
Tonga	0	13	13
Nyanja	0	47	47
Lozi	6	9	15
Tumbuka	2	9	11
other	1	17	18
total	9	104	113

χ^2 = 28.68, df = 5, **$$$**.

[10]
Interesting marriage pattern between super-ethnic groups:

appendix table 1

▶	234	235	237	238	241	242	244	251	252	253	254	274	281	282	286	287	288	289	293
234	X	s	s	s	s+!	s	ns	s	s	s	s	s	s	s	s	-s	s	s	ns
235		X	ns	ns	s+	s	s	s	s	s	ns	s	s	s	ns	-s	ns	ns	ns
237			X	s	s	s	ns	s	s	ns	s	ns	s	ns	s	-s	s	s	ns
238				X	s	s	ns	s	s	ns	s	ns	ns	ns	s	-s	s	s	ns
241					X	s	s	s	s	s	s	s	s	s	s	ns	s	s	s
242						X	ns	s	s	s	s	ns	s	s	s	-s	s	s	ns
244							X	s	s	s	ns	s	s	ns	ns	ns	ns	ns	s
251								X	s	s	s	s	s	s	s	s	s	s	s
252									X	s	s	s	s	s	s	ns	s	s	s
253										X	ns	s	s	s	s	ns	ns	ns	s
254											X	ns	s	ns	s	ns	s	s	ns
274												X	s	s	s	ns	s	ns	ns
281													X	s	s	ns	s	ns	s
282														X	?	?	?	?	?
286															X	?	?	?	?
287																X	-s	-s	s
288																	X	s	ns
289																		X	ns
293																			X

234 present involvement in voluntary associations
235 **urban achievement orientation
237 maximal present church involvement
238 maximal wife's present church involvement
241 present urban kin orientation
242 present urban dyadic orientation
244 rural orientation of marriage
251 formality marriage
252 *securities anchoring marriage [later discarded]
253 kin anchorage of marriage [later discarded]
254 religious anchorage marriage
274 kin mobilization in crisis [later discarded]
281 *kin orientation past and present
282 dyadic orientation past and present
286 party orientation past and present
287 economic vulnerability household
288 *involvement in voluntary associations past and present
289 *church involvement past and present
293 *rural component kin orientation

* bad variable

The output contains so many significant statistics between the computed variables (later turned into Guttman scales), that it is easier to tabulate them all; however, later look at the correlations between the good Guttman scales constructed to replace these variables! See appendix table 1

(insert appendix table 1 here)

past and present church involvement	descent system husband patrilineal	matrilineal	total
0	14	28	42
1	3	10	13
2	4	7	11
3	6	7	13
4	3	12	15
5	0	11	11
6	3	8	11
7	0	4	4
8	0	1	1
9	0	2	2
10	1	3	4
11	0	2	2
12	0	1	1
total	34	96	130

U test: z = 2.04

[26]
No association between descent system husband and rural component family orientation, neither for patrilineal/matrilineal

[27-365]
The rest of the output in this chapter consists of crosstabulation of ordinal continuous variables.

The positive association between husband's present involvement in voluntary associations and his degree of present urban family orientation orientation is contrary to expectations. Similarly, contrary to expectation, no significant association appears between husband's present involvement in voluntary associations and the rural orientation of the urban marriage.

There is a significant positive correlation between husband's present involvement in voluntary associations and the total family anchorage of marriage; in fact, both conceptually independent factors reinforce each other.

The same type of observations may apply to the other variables which appear in the p[resent context of appendix table 1. These results must be scrutinized, but only after the quality of the variables involved has been taken into account; normally they were later supplanted by Guttman scales.

No significant association descent system and economic vulnerability household

[22]
no significant association descent system and past and present involvement voluntary associations

[24f]
No significant association between descent system husband and past and present church involvement:

	husband's descent system matrilineal	bilateral	patrilineal	other	total
past and present church involvement					
1	28	4	14	2	48
2	10	4	3	0	17
3	7	1	4	0	12
4	12	2	3	0	17
5	11	1	0	0	12
6	8	0	3	1	12
7	4	0	0	0	4
8	1	0	0	0	1
9	2	1	0	0	3
10	3	2	1	0	6
11	2	1	0	0	3
12	1	0	0	0	1
13	0	1	0	0	1
total	89	17	28	3	137
R_{av}	80.2	85.0	62.9	65.4	69.0

H = 5.00, df = 39, ns); however, when patrilineal and matrilineal are contrasted, there is a significant difference:

[18]
However, when descent system is related to past and present urban family orientation (It should be noted that most of these variables were later replaced by better Guttman scales), the bilaterals continue to be extreme and the H statistic is significant again (H = 19.59; df = 27, $); but this time again there is a significant contrast between patrilineal and matrilineal (U test, z = -1.95):

	past and present urban family orientation											
	0	1	2	3	4	5	6	7	8	9	total	R_{av}
descent system husband												
matrilineal	7	19	25	19	9	8	8	0	1	0	96	67.2
bilateral	0	1	2	3	0	2	1	4	1	4	18	115.2
patrilineal	3	2	5	8	11	1	2	2	0	0	34	83.2
other	1	0	1	0	2	0	0	0	0	0	4	67.8
total	11	22	33	30	22	11	11	6	2	4	152	76.5

[19]
The same overall pattern (bilaterals extreme, matrilineal/patrilineal no sign. difference) is more or less found when descent system is associated with past and present dyadic orientation, but in this case H is not significant.

[20]
When descent is associated with past and present party involvement, again a significant H is found (H = 7.40, df = 9, $0, but this time the bilaterals score scarcely higher than the patrilineals. And the patrilineals are significantly different from the matrilineals (U test, z = -2.36): the party involvement of the patrilineals (Ngoni and Northern Province) is higher:

	past and present party involvement					
	0	1	2	3	total	R_{av}
descent system husband						
matrilineal	70	17	7	2	96	70.8
bilateral	10	3	2	3	18	88.0
patrilineal	17	11	6	0	34	87.7
other	3	1	0	0	4	67
total	100	32	15	5	152	76.5

[21]

same for securities anchoring marriage (H = 11.11; df = 60; $); when patrilineals and matrilineals are contrasted, no significant effect (U test, z = -.47)

It should be noted that most of these variables were later replaced by better Guttman scales.

It is remarkable however that the above effect does not always occur, and not always in the same direction. Specifically:

[15]
There is again the high score of the bilaterals when the association between descent system husband and total family anchorage of marriage is computed (H = 18.62; df = 15; $); however, this time there is a significant difference between patrilineals and matrilineals, and this time it does not appear to be an artifact (U test, z = 1.86, $).(however, it should be noted that most of these variables were later replaced by better Guttman scales!...):

	total family anchorage of marriage							
descent system husband	0	1	2	3	4	5	total	R_{av}
matrilineal	24	28	31	12	0	1	96	68.2
bilateral	2	2	2	3	8	1	18	113.1
patrilineal	4	9	14	5	2	0	34	83.0
other	2	0	2	0	0	0	4	56.3
total	32	39	49	20	10	2	152	76.5

So, perhaps the extreme values found for the bilaterals (mainly Nkoya respondents) may not entirely be artifacts.

Another reason not to immediately dismiss these results as artefacts is the pattern on total religious anchorage of marriage:

[16]
Here no significance is found whatsoever, (neither on H nor on U for patrilineal/matrilineal), and the bilaterals have practically the same average rank as the matrilineals.

[17]
Total family mobilization in crisis shows again extreme values for the bilaterals (H = 16.26, df = 12, $), again not reproduced when only patrilineal/matrilineal are contrasted (U test, z = -1.45).

maximum present church involvement	descent system husband matrilineal	patrilineal	total
0	31	15	46
1	8	5	13
2	7	4	11
3	10	4	14
4	12	2	14
5	15	2	17
6	5	2	7
7	5	0	5
9	3	0	3
total	96	34	130

U test, z = 2.20, $

Now, however, the variable is highest for the matrilineal husbands. Again, this variable later replaced by Guttman scale

[6]
There is the Shiyowe effect again when degree present urban family orientation (a dubious variable later replaced by better Guttman scale) gives a significant association with descent system husband (H = 25.26, df = 21, $), mainly because of the extremely high values of the bilateral (mainly Nkoya) respondents. When only patrilineal and matrilineal are contrasted, this effect is no longer found (U test, z = -0.69).

[8-9]
Similarly, the bilaterals are found to score extremely high on rural orientation present marriage (H = 9.37, df = 36), and again the effect is not found when patrilineals are contrasted with matrilineals (U test, z = -1.15, ns).

[10-11]
Again, the same effect is found for the association between descent system husband and the degree formality marriage, on which the bilaterals score remarkably high (H = 10.07, df = 30; $); again, the effect is not found when patrilineals and matrilineals are contrasted. it is most probably an artifact.

[12ff]

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[1]
There is a relationship between the husband's descent system (V233) and his present involvement in voluntary associations (V234, later replaced by Guttman scale):

	descent system husband				
	matrilineal	bilateral	patrilineal	other	total
present involvement in voluntary associations					
0	65	8	17	3	93
1	26	6	14	1	47
2	5	0	2	0	7
3	0	4	1	0	5
total	96	18	34	4	152

The category other is probably nonsense, should be considered as missing.

Taking all these categories into account, H = 7.46, df = 3, almost $; however, if we only contrast patrilineal and matrilineal, the relationship is clearly significant:

	descent system husband		
	matrilineal	patrilineal	total
present involvement in voluntary associations			
0	65	17	82
1	26	14	40
2	5	2	7
3	0	1	1
total	96	34	130

U test, z = -1.65, $

However, this variable was later replaced by Guttman scale.

[4]
Similarly, there is a significant relationship between descent system husband and his maximum present church involvement, if only patrilineal and matrilineal are contrasted:

[201]
There is no significant association between broadest tribal husband, and number of adults in the household (F test, F = .95, ns)

	broadest ethnic group husband						
	Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
spends leisure time visiting							
yes	3	2	16	12	7	7	47
%	23.1	10.5	26.2	70.6	58.3	33.3	32.9
no	10	17	45	5	5	14	96
%	76.9	89.5	73.8	29.4	41.7	66.7	67.1
total	13	19	61	17	12	21	143

l test, l = 20.44, df = 5, $.

Again the extreme effects of both the Lozi and the Tumbuka. The Shiyowe effect does not seem to explain all this.

[199]
Same pattern for people from home advised:

	broadest ethnic group husband						
	Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
people from home advised							
yes	0	0	0	6	2	1	9
%	0	0	0	40.0	18.2	5.6	8.0
no	9	13	47	9	9	17	104
%	100.0	100.0	100.0	60.0	81.8	94.4	92.0
total	9	13	47	15	11	18	113

l = 24.46, df = 5, $

[200]
However, the effect is no longer significant for homeboys in Lusaka came:

	broadest ethnic group husband						
	Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
homeboys in Lusaka came							
yes	0	0	3	3	2	1	9
%	0	0	11.1	23.1	33.3	14.3	14.1
no	6	5	24	10	4	6	55
%	100.0	100.0	88.9	76.9	66.7	85.7	85.9
total	9	13	47	15	11	18	113

l = 5.72, df = 5, ns

As a variable, total religious anchorage of marriage (V254)does not seem so bad, even if ultimately replaced by a Guttman scale.

[192]
The reliability of the data on family income and work can be assessed from the table below:

	do other members of the household work? yes	no	total
do husband and wife both have an income?			
both	15	3	18
wife only	1	0	1
husband only	9	115	124
neither	1	4	5
total	26	122	148

The consistency is not a full 100%, but allowing for other means of income than work, it is rather reassuring: out of 148 entries, only 2 are clearly wrong. (is that so?)

[193]
There is no significant association between 'husband and wife both income' and number of adults in the household (F test, F = 1.57, ns).

[194]
There is some positive correlation, as expected, between subjective male chauvinism (V261, a bad variable), and objective insecurity man vis-à-vis wife (V298): r_S = .19, associated t = 2.42, df = 163, $.

[196]
However, subjective male chauvinism (V261) is a bad variable, and we need no be surprised that it has no significant correlation with continuous education husband (r_S = .06, associated t = .74, df = 151, ns)

[198]
There is a significant correlation between broadest tribal husband, and leisure time spent visiting:

sign of the relation is as expected (churches normally frown upon divorce)

[188]
There is no significant association between total religious anchorage of marriage, and broadest tribal husband; however, again the Bemba turn out to be most religiously involved:

	broadest ethnic group husband						
	Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
total religious anchorage marriage							
0	4	13	34	11	10	12	84
1	1	0	3	0	0	0	4
2	6	5	19	2	5	7	44
3	2	0	5	1	0	1	9
4	1	2	3	4	0	1	11
total	14	20	64	18	15	21	152
R_{av}	95.8	70.0	77.0	78.6	65.2	74.6	76.5

H = 5.21, df = 5, ns.

However, when the Bemba are singled out and contrasted with the others, the U test gives a significant result: n1 = 14, n2 = 138, z = -1.91:

	super-ethnic group is		
	Bemba	other	total
total religious anchorage o marriage			
0	4	80	84
1	1	3	4
2	6	38	44
3	2	7	9
4	1	10	11
total	14	138	152
R_{av}	?	?	76.5

U test, z = -1.91, $

[189]
There is a significant positive correlation between total religious anchorage of marriage, and continuous education of husband (Kendall's tau C = .32, n = 153, $). Same applies to education wife (Kendall's tau C = .32, n = 148, $).

[185]
however, the effect is significant for host tribe wife:

	host tribe wife?		
	yes	no	total
total religious anchorage marriage			
0	11	75	86
1	0	4	4
2	3	44	47
3	0	9	9
4	0	12	12
total	14	144	158
R_{av}	58.6	81.5	89.5

U test: n1 = 14, n2 = 144, z = 1.99, $

[186]
No significant association between total religious anchorage marriage, and descent system wife (H = 1.30, df = ??, ns). Here the bilaterals are not extreme at all!

	descent system wife?				
	matrilineal	bilateral	patrilineal	other	total
total religious anchorage marriage					
0	58	11	16	1	86
1	1	0	3	0	4
2	33	2	11	1	47
3	6	1	2	0	9
4	5	3	4	0	12
total	103	17	36	2	158
R_{av}	77.6	76.8	86.4	78.8	79.5

H = 1.30, df = ??, ns.

In this case, there is no significant difference between patrilineal and matrilineal (U test, n1 = 36, n2 = 103, z = -1.11, ns).

[187]
When total religious anchorage of marriage tabulated with specific number of previous marriages husband, and missing values are discarded, then R_S (spearman) = -.13, n = 141, z = -1.59; almost significant, and the

total religious anchorage marriage	husband polygamous? yes	no	total
0	3	86	89
1	1	3	4
2	0	51	51
3	1	8	9
4	2	10	12
total	7	158	165

U test, n1 = 7, n2 = 158, z = -1.02.

[180]
No significant association between total religious anchorage of marriage, and church husband grouped:

total religious anchorage marriage	church husband (grouped) Roman Catholic	CCZ	CCZ+EFZ	EFZ	Independent	other	total
0	17	5	0	0	1	4	27
1	0	3	0	0	0	0	3
2	24	20	1	1	2	3	51
3	7	1	0	0	0	1	9
4	6	1	2	2	0	1	12
total	54	30	3	3	3	9	102
R_{av}	51.2	48.7	83.0	83.0	42	45.2	51.5

H = 9.14, df = 5, ns.

However, in this table the fundamentalist churches appear to form an exception. Despite the small numbers, this is still manifest when the fundamentalists (CCZ+EFZ, and EFZ alone) are contrasted with the rest. Then an U test gives a significant result (n1 = 6, n2 = 96, z = -2.92, $).

[181]
A similar pattern is found for church wife grouped, however, it just fails to be significant (H = 10.03, df = 5, ns).

[181] **check page number**
Total religious anchorage of marriage has no significant association with host tribe husband (U test, z = .98, ns).

No significant association between total family anchorage of marriage, and continuous education husband (Kendall's tau c = -.00, n = 153, ns.)

[175]
No significant association between total family anchorage of marriage, and continuous education wife (Kendall's tau c = -.00, n = 148, ns.)

[176]
No significant association between total religious anchorage marriage, and paid for marriage (H = 3.67, df = ??, ns):

	bridewealth arrangement paid full	paid part	asked but not paid	not asked nor paid	total
total religious anchorage o marriage					
0	46	19	13	8	86
1	0	4	0	0	4
2	25	13	3	8	49
3	7	1	1	0	9
4	8	3	0	0	1
total	86	40	17	16	159
R_{av}	82.7	82.0	62.0	79.3	80

H = 3.67, df = ??, ns

The only significant difference is between 'asked but not paid' and the rest (rest scores very close on R_{av}): when affinal conflict around bridewealth is admitted, also religious (and not just family) anchorage of marriage significantly lower: U test, z = 1.89, $.

[177]
No significant association between total religious anchorage marriage, and polygamy. Yet it is remarkable that total religious anchorage of marriage can become rather high in cases of polygamy:

	wife's descent system				
	matrilineal	bilateral	patrilineal	other	total
total family anchorage of marriage					
0	25	0	6	1	32
1	28	3	9	0	40
2	24	2	15	1	52
3	15	3	4	0	22
4	0	8	2	0	10
5	1	1	0	0	2
total	103	17	36	2	158
R_{av}	72.1	125.3	80.4	57.5	79.5

H = 21.62, df = 3, $.

[172]
No significant association between total family anchorage of marriage, and specific number of previous marriages husband (Kendall's tau C = -.03, n = 165, ns).

[173]
Significant association between total family anchorage of marriage and 'broadest tribal husband. Again, strongly, the Shiyowe effect, but also the Tumbuka score pretty high up, and there are no indications that Shoyowe had special links with them; before his marriage he had a Nyakyusa girlfriend, rather different from Tumbuka. However, we should try to crosstabulate interviewer/all tribe-specific variables.

	'broadest ethnic group husband						
	Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
total family anchorage marriage							
0	3	6	13	2	2	6	32
1	4	6	20	2	2	5	39
2	5	5	22	2	8	7	49
3	2	2	8	3	2	3	20
4	0	0	1	8	1	0	10
5	0	1	0	1	0	0	2
total	14	20	64	18	15	21	152
R_{av}	71.3	65.2	71.2	113.1	87.4	67.7	76.5

H = 17.76, df = ???, $.

[174]

total family anchorage marriage	tribe husband is host tribe? yes	no	total
0	5	27	32
1	4	35	39
2	4	45	49
3	0	20	20
4	0	10	10
5	0	2	2
total	13	139	152
R_{av}	51.9	78.8	76.5

U test, n1 = 13, n2 = 139, z = 2.19, $

lowest when host tribe is involved.

[170]
Same with 'tribe wife is host tribe':

total family anchorage marriage	tribe wife is host tribe? yes	no	total
0	6	26	32
1	4	36	40
2	3	49	52
3	1	21	22
4	0	10	10
5	0	2	2
total	14	144	158
R_{av}	52.9	82.1	76.5

U test, z = 2.36, n1 = 14, n2 = 144, $

[171]
Again probably the Shiyowe effect when associating total family anchorage of marriage with descent system wife. H = 21.62, df = 3, $. The Nkoya score very high, and there is no significant difference between patrilineal and matrilineal (U test, n1 = 36, n2 = 103, z = -1.02, ns) – contrary to expectations:

total family anchorage o marriage	husband's church RC	CCZ	CCZ+EFZ	EFZ	independ.	other	total
0	15	3	1	1	1	1	22
1	15	8	2	0	0	2	27
2	13	11	0	1	0	3	28
3	6	7	0	0	1	3	17
4	4	1	0	0	1	0	6
5	1	0	0	1	0	0	2
total	54	30	3	3	3	9	102
R_{av}	47.1	57.4	27.8	58.8	65	59.1	51.5

H = 5.99, df = 5, ns; but RC against CCZ: U test, z = -1.61, nearly $.

[166]
The results, however, come even closer to significance if the wife's church category is considered (V221). And here finally significance is reached when Roman Catholics are compared with CCZ: Roman lower than CCZ.

total family anchorage of marriage	wife's church RC	CCZ	CCZ+EFZ	EFZ	independ.	other	total
0	14	4	1	1	0	1	21
1	14	6	2	0	0	2	24
2	10	11	0	1	0	4	26
3	5	6	0	0	1	2	14
4	4	2	0	0	0	0	6
5	1	0	0	1	0	0	2
total	48	29	3	3	1	9	93
R_{av}	42.7	53.0	26.0	54.0	78.5	52.1	47

H = 6.74, df = 5; ns?

U test on just RC/RCC: z = -1.66, $: Roman Catholics rank significantly less. The pattern is very close to that of the husband's church. Results of course must be reconsidered when this variable is replaced by Guttman scale.

[167]
There is a significant association between total family anchorage of marriage, and host tribe husband:

total family anchorage marriage	nature of marital payments: paid full	paid part	asked but not paid	neither asked nor paid	total
0	15	8	7	1	31
1	17	12	5	7	41
2	28	12	5	6	51
3	15	6	0	2	23
4	10	1	0	0	11
5	1	1	0	0	2
total	86	40	17	16	159
R_{av}	88.0	76.2	50.7	77.4	80.0

H = 10.46, df = 3, $

Also, significant results emerge if one makes a division between 'asked but not paid' and the rest (U test, z = 2.88, $), and 'paid full' and the rest (U test, z = 2.47, $). The real breaking point seems to be between 'asked but not paid' and the rest: admission of affinal conflict.

[162]
There is no significant association between total family anchorage of marriage, and polygamy (7 cases of polygamy, among 165 husbands)

[165]
There is no significant association between total family anchorage of marriage and church husband grouped (H = 5.99, df = 5, ns). The results are not significant when husband's church category is considered; yet here Roman catholics appears to rank lower than CCZ.

securities anchoring marriage	broadest ethnic group husband: Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
0	0	0	0	0	1	0	1
1	0	0	1	0	0	0	1
2	0	1	1	0	0	0	2
3	0	2	3	0	0	2	7
4	1	3	2	1	1	3	11
5	3	0	2	0	1	5	11
6	1	3	2	0	0	2	8
7	0	1	6	2	1	3	13
8	1	2	6	3	1	1	14
9	2	2	9	1	3	0	17
10	0	2	10	1	2	3	18
11	3	1	15	1	2	0	22
12	1	3	4	0	0	0	7
13	0	0	2	1	2	0	5
14	1	0	0	1	1	1	4
15	1	0	0	1	0	0	2
16	0	0	1	0	0	0	1
17	0	0	0	3	0	0	3
19	0	0	0	2	0	1	3
20	0	1	0	0	0	0	1
21	0	0	0	1	0	0	1
total	14	20	64	18	15	21	152
R_{av}	79.3	61.0	80.3	101.6	80.9	50.5	76.5

[155]
There is however no significant association between securities anchoring marriage and the (continuous) education of the husband (V362): Kendall's tau C = .08, n = 153, z = 1.46, ns

[159]
Similarly , there is however no significant association between securities anchoring marriage and the (continuous) education of the wife (V363): Kendall's tau C = .06, n = 148, z = 1.12, ns

[161]
There is a significant association between total family anchorage of marriage (V253), van paid for marriage (V080), which is valid (apart from the defects of the securities variable), at least in this respect that V080 did not contribute to the construction of V253.

[p. 139]
cf. 127: same pattern, and same comment, for V278: is wife's ethnic group 'host tribe'?

[143]
Significant association between securities anchoring marriage and descent system wife (H = 12.67, df = 3, $), however, the former is a bad variable. There re-appears the Shiyowe effect: The bilaterals have extremely high securities, whereas there does not appear a significant difference between patrilineal and matrilineal (U test, n1 = 36, n2 = 103, z = .80, ns).

[147]
There does not appear a significant association between securities anchoring marriage and the specific number of previous marriages of the husband. The original calculation was unsound, because it included the missing variables. Recalculating minus the missing values gave R_S (Spearman) = -.09; t = -1.05, ns.

[151]
Securities anchoring marriage as against 'broadest tribal husband gave again significant association, but with the Shiyowe effect: highlighting the Nkoya in an extremely high position (but also, incidentally, the Tonga in an extremely low position). This does not altogether appear to be an artifact – however bad the securities variable is. The exceptional position of the Tonga would also account for / is also reflected in, the previous results on securities and host tribes.

maximum present church involvement	'broadest ethnic group husband' Bemba	Tonga	Nyanja	Lozi	Tumbuka	other	total
0	2	4	26	8	7	9	56
1	1	3	6	1	1	2	14
2	2	2	4	2	2	1	13
3	2	3	5	0	2	3	15
4	2	3	7	2	1	2	17
5	1	4	9	0	1	2	17
6	2	0	3	1	1	1	8
7	1	1	3	2	0	0	7
8	0	0	0	1	0	0	1
9	1	0	1	1	0	1	4
total	14	20	64	18	15	21	152
R_{av}	97.3	84,6	84	76.8	64.4	70.6	76.5

H = 4.9, df = 5, ns. yet the Bemba appear to be particularly involved, and the Tumbuka particularly little involved. This will probably turn out to be significant on further calculation.

[107]
There turns out to be a significant association between securities anchoring marriage (V252), and paid for marriage (V080). (H = 13.91, df = ?; $0. However, this is an artifact, for V080 contributed explicitly to the construction of V252. Incidentally, V252 is considered a bad variable.

[126]
Significant association between securities anchoring marriage and host tribe husband (U test, z = 2.13, $),. Host tribes have less securities. However, the former is a bad variable.

[127]
If the husband belongs to a host tribe, then the securities anchoring his marriage (V252) are significantly lower than if he does not. However, V252 is a bad variable, later replaced by two different Guttman scales. Yet this suggests that the position of host tribes deserved further analysis.

[137]
Significant association between securities anchoring marriage and host tribe husband (U test, z = 2.64, $). Host tribes have less securities. However, the former is a bad variable.

There is no significant association between maximum present church involvement, and where joined church – in town or rural area (U test, z = -1.43, n = 96).

[85]
'Church advised in marital crisis' (V113) is not a constituent variable in maximum present church involvement (V237 – later replaced by Guttman scale). Therefore it is important that there is a significance difference in V237 among those who reported such church intervention in marital crisis, and those who denied such intervention:

	church advised in marital crisis?		
	yes	no	total
maximum present church involvement			
0	0	42	42
1	3	10	49
2	0	13	13
3	1	14	15
4	1	10	11
5	3	9	12
6	2	5	7
7	4	1	5
8	0	1	1
9	2	1	3
total	16	106	122
R_{av}	96.4	56.2	61.5

U test, z = -4,32, n1 = 16, n2 = 106, $

[93]
There is no significant association between maximum present church involvement, and 'broadest tribal husband':

husband's church (grouped)	husband/wife both members of church? husband church, wife none	both same church	both members of a church, but not the same church	total
Roman Catholic	10	37	4	51
CCZ	3	22	5	30
CCZ+EFZ	0	3	0	3
EFZ	0	3	0	3
Independent	0	1	1	2
other	2	5	2	9
total	15	71	12	98

Next, we assess whether husband and wife, if members of different churches, might yet belong to churches in the same broad category:

husband's church (grouped)	husband/wife both members of church? husband church, wife none	both same church	both members of a church, but not the same church	total
Roman Catholic	10	37	4	51
CCZ	3	25	2	30
CCZ+EFZ	0	3	0	3
EFZ	0	3	0	3
Independent	0	1	1	2
other	2	5	2	9
total	15	71	12	98

The latter table only differs from the former in three members of CCZ churches who married wives belonging to a different CCZ church.

[76]
There is no association between church membership (grouped) and the number of adults in the house (F test, F = .81, n = 102, ns)

[81]
There is no significant association between the husband's descent system and the specific number of previous marriages of the husband (F test, F = 2.69, df = 3 and 148; ns)

[83]

No significant association between church husband group, and discipline in the church[2]:

	ever disciplined in the church		
	yes	no	total
husband's church (grouped)			
Roman Catholic	8	41	49
CCZ	5	22	27
CCZ+EFZ	0	3	3
EFZ	1	2	
Independent	1	2	3
other	1	7	8
total	16	77	93

Disciplining turns out to be relatively rare, but still detectable in the survey data.

[73]
There is a significant difference between churches in the extent to which their members receive advice on marital matters:

	church advised?		
	yes	no	total
husband's church (grouped)			
Roman Catholic	9	32	41
CCZ	1	23	24
CCZ+EFZ	2	1	3
EFZ	3	0	3
Independent	1	0	1
other	0	6	6
total	16	62	78

raw $\chi^2 = 24.95$, df = 5, $.

However, numbers are small and the outcome should be recalculated for the I statistic.

[74]
Pattern of (grouped) church membership between spouses:

First the exact identity of husband and wife's churches is compared:

[2]CCZ+EFZ indicates a number of churches which belong to both groups of churches: CCZ and EFZ; in this respect they are different from either CCZ or EFZ.

	other members of household work		
	yes	no	total
number of adults in the household			
2	13	91	104
3	7	19	26
4	5	11	16
5	3	4	7
6	1	5	6
7	1	0	1
total	30	130	160
x_{av}	3.17	2.56	

t test, t = 2.28, df = 158, $

[55]
There is a significant association between 'children belong' and 'descent system husband = wife's'.

	wife's descent system			
	matrilineal	bilateral	patrilineal	total
children are claimed to belong to				
father	55	10	28	93
both	11	7	6	24
mother	28	0	1	29
total	94	17	35	146

statistic still to be calculated, but probably significant.

The outcome is very interesting, since it shows that the anthropological classification of ethnic groups according to descent rules is no longer a lived reality to the urban population. Or the semantic and legal aspects of the question are too complex to yield good results in a survey.

[58]
There is no significant association between attitude towards women's working and economic vulnerability household (not a good variable); U test, z = -1.55, n = 132. This is remarkable..

[72]

subjective male chauvinism score	type of income: regular	piecework	self-employment	no work at present	total
0	13	0	2	0	15
1	22	1	0	2	25
2	18	1	2	1	22
3	2	2	1	2	7
4	8	1	1	0	10
5	15	0	1	0	16
6	19	2	2	0	23
7	10	4	4	0	18
8	10	1	4	1	16
9	4	0	0	0	4
total	121	12	17	6	156
R_{av}	74.9	96.2	97	64	78.5

H = 11.47, $

The unemployed have the lowest score on this point, those in piecework and self-employment the highest score. Perhaps to be explained on the basis of job competition, and unpredictability of income without having to admit that one is dependent on a woman's economic contribution. However, this is a bad variable.

[48]
There is a significant association between 'other members of the household work' and the number of adult in the household. This is as expected. So the households with more than one provider have a significantly larger number of adults. But that is logical. In fact it appears that his test only measures the reliability of the data on this point. On the other hand this outcome would be more meaningful if husband and wife had been subtracted from the total number of adults in the home.

	total family anchorage of marriage							
	0	1	3	3	4	5	total	R_{av}
occupation husband								
manual	18	28	38	17	9	2	112	83.4
non-manual	16	9	11	6	2	0	44	66.0
total	34	37	49	23	11	2	156	78.5

U test, z = 2.24.

The manual workers score higher on this point. Is this in contradiction with the above result on the occupational identity and attitudes against working women? I doubt it.

[36]
Similarly, there is an association between total religious anchorage of marriage (V254) and manual work:

	total religious anchorage of marriage						
	0	1	3	3	4	total	Rav
occupation husband							
manual	69	3	31	3	6	112	70.8
non-manual	14	0	19	5	6	44	98.0
total	83	3	50	8	12	156	78.5

U test: z = -3.74 $

manual significantly lower. This is in line with sociological expectations, even if the variable was later to be replaced by a Guttman scale.

[47]
There is significant association between type of income and subjective male chauvinism (V261):

subjective male chauvinism	occupation respondent low identity (manual unskilled lower clerical domestic)	high identity ((semi-)skilled, middle/higher clerical)	total
0	6	4	10
1	23	4	27
2	11	11	22
3	4	1	5
4	8	2	10
5	5	8	13
6	9	10	19
7	7	6	13
8	9	5	14
9	0	4	4
total	82	55	137

U test: z = -2.34, $

The male respondents with a relatively articulate, prestigeous worker's identity (the skilled blue-collar workers, the middle and high clerical workers) rank significantly higher on male chauvinism than the lower workers in these categories. The former are economically more secure, they have domestic power in their household, they are not dependent upon their wives. (Or perhaps they feel most threatened?)

[31]
There is a significant association between manual work and attitude towards women's working:

occupation husband	women's work is considered good	bad	total
manual	46	46	92
non-manual	30	4	34
total	76	50	126

no statistic calculated, but the result is clearly $

[35]
There is a significant association between manual work and total family anchorage of marriage (V253, later discarded)

Manual unskilled appear to be lower, low clerical, middle/high clerical and other appear to be higher than average.

If a division is made between lower (= manual unskilled, low clerical and and domestic) and higher (= skilled or semiskilled, middle/higher clerical) [NB – commercial and other group are discarded as difficult to place in this division], then U test shows significant difference:

	occupational category		
	low	high	total
total religious anchorage marriage			
0	54	20	74
1	1	2	3
2	23	22	45
3	1	5	6
4	3	6	9
total	82	55	137
R_{av}	60.1	82.3	69.0

U test: z = 3.58, $.

[p. 27]
There are strong suggestions for a significant difference in subjective male chauvinism (V261) and occupation, in this sense that (semi-) skilled laborers and middle/higher clerical rank significantly higher on this variable; but the variable in itself is too bad to base any definitive conclusions on this result: later replaced by two different Guttman scales.

Perhaps it is better to contrast occupation with the single variables out of which V261 has been constructed? perhaps this is already available in crosstabulation output.

[28]
There is a significant association between occupation and subjective male chauvinism (261, later replaced by two different Guttman scales, this is a bad variable)

husband's tribe	people came for advice yes	no	total
Nkoya	13	2	15
all respondents (incl. Nkoya)	71	60	131

The l statistic on this table has a value of 6.61, $; however, it would be better to test Nkoya as against all non-Nkoya respondents.

[15]
Relation between occupation and attitude's towards woman's employment:

occupation husband	woman's employment is good	bad	total
manual unskilled	21	27	48
(semi-)skilled	19	14	33
low clerical	5	3	8
middle/high clerical	11	0	11
domestic	6	5	11
commerc./entrepren.	9	1	10
other	5	0	5
total	76	50	136

l = 26.25, df = 6, $

Manual unskilled workers tend to be against women working; middle/high clerical, commercial and other tend to be in favour of women working.

[25]
There is a significant association between occupation and religious anchorage of marriage (V254):

occupation husband	religious anchorage of marriage 0	1	2	3	4	total	R_{av}
manual unskilled	44	1	15	1	0	61	61.4
(semi-)skilled	19	2	13	2	4	40	82.5
low clerical	4	0	5	0	1	10	87.6
middle/high clerical	1	0	9	3	2	15	117.9
domestic	6	0	3	0	2	11	80.7
commerc./entrepren.	7	0	1	1	2	11	73.7
other	2	0	4	1	1	8	102.6
total	83	3	50	8	12	156	78.

H = 25.13, df = 6, $

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[1][1]
tribe tabulated against 'people came for advice'

When regrouped, some relations become apparent:

There appears to be a difference in this respect between Bemba and Tonga:

	people came for advice		
	yes	no	total
tribe			
Bemba	7	5	12
Tonga	5	13	18
total	12	18	30

No statistic calculated as yet (1 statistic will do)

Similarly, there is a significant relation between 'people came for advice' and host tribe:

	people came for advice		
	yes	no	total
husband's tribe is host tribe			
yes	2	8	10
no	69	52	121
total	71	60	131

1 = 5.33, $

husbands of host tribe say less frequently 'people came for advice'

Similarly, the Nkoya respondents appear to have an a-typical distribution on this point:

[1]Numbers between brackets refer to pages in the original output. $ means: significant at least at the 5% level. In much of this account of the results in BOOK II only significant results have been included; however, a non-significant result which runs counter to expectations is equally relevant. The output should again be scrutinized in this respect. Often the statistics are given without specifying the degrees of freedom, the sample size and other parameters which are necessary for the interpretation of that statistic! Peruse output to complete these figures.

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[1] USOCO Book II contains, from back to front of the bound output folder)

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URBANIZATION, CHURCH AND SOCIAL CONTROL

A SURVEY OF LUSAKA, ZAMBIA, 1973

SUMMARY OF QUANTITATIVE RESULTS

PART 1. USOCO RESULTS BOOK II

Wim van Binsbergen

September 1987

DRAFT

not for publication or published comment
all figures remain to be checked

file name : USOCO result Book II complete, on disk 1021, 3000
This text is to replace USOCO result (1) and (2)