



REDUCING CASES OF GENDER BASED VIOLENCE IN MASHONALAND CENTRAL
PROVINCE: ZIMBABWE

Submitted in fulfillment of the requirements for the degree of

Masters in Management Sciences(Peace-building)

DURBAN UNIVERSITY OF TECHNOLOGY

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Declaration

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Abstract

This study examines gender based violence in a mining community and uses the case study of Trojan Nickel Mine in Mashonaland Central Province of Zimbabwe. Studies have shown that Mashonaland Central has the highest incidence rate of gender based violence in Zimbabwe. Mining communities are more susceptible to incidences of gender based violence because of their cultural heterogeneity which engender and generate conflict. The research examines gender based violence within the confines of several theories and conceptual frameworks such as social-learning theory, sex-role theory and ecological framework. It reveals that no factor can be singled out as the cause of gender based violence, but argues that patriarchy whose norms are embedded through culture contributes the most in constructing attitudes and perceptions which legitimize gender based violence. The study also identifies religious practices and the environment as playing key roles in encouraging gender based violence. The study in the end constructs an intervention model based on the 'catch them young theory' where young boys were trained on non-violent strategies of reducing gender based violence. This is against the background that men play an influential role in communities as decision makers and policy makers. This intervention targeted changing the behavior and attitude of boys over women and girls.

Acknowledgements

I convey my wholehearted gratitude to Professor Geoffrey Harris without whose support, patience and magnificent supervision this thesis would not have been produced. You are an 'Angel' Prof and I salute you. In addition, I extend my appreciation to my family in particular (John (dad), Isyaka, Amina, Patuma, Philly, Sophy and Milcah). They were there for me throughout this whole journey providing financial and moral support. Moreover, I do not forget my friends for their words of encouragement. Also, my gratefulness extends to my Love Elly for being supportive and understanding throughout this journey and for making me believe in myself. You helped me make a bold decision when I seemed lost. To my colleague and mentor Mr Hove, thank you for introducing me to peace studies. To my brother Bakali thank you very much for your hospitality during the last six months of my stay in Durban. I also thank the Mwana Africa Human Resources Management for allowing me to conduct research in their community. I surrender myself to the Almighty and submit my foremost indebtedness for having gracefully blessed me with knowledge, skill and patience.

Dedication

To my late dearest humble, God fearing mum Chimalo Abasi Katembo and to the Katembo clan.

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List of abbreviations

CEDAW	Committee on the Elimination of All Forms of Discrimination against Women
GBV	Gender Based Violence
IYWD	Institute for Young Women Development
NGO	Non Governmental Organization
VAW	Violence Against Women

CHAPTER 1

INTRODUCTION

1.1 *Background and research problem*

Women are victims of gender-based violence everywhere, in the work place, in homes, even in churches. From nationwide reports gathered it is apparent Mashonaland Central was the provinces with the highest prevalence rate. Recent statistical studies for this province are at 56%, however unconfirmed reports say it is now at 88%. (Institute of Young Women Development 2014; *The Herald* 2014; Moyo 2013; Barometer 2013). If nothing is done to stop or reduce this high rate, the consequences will be impairment to human development.

Men are the main perpetrators of violence but little attention has been focused on men as the perception is that men are unwilling to address this issue of gender-based violence (GBV). I believe that working with men is a key strategy for the prevention of gender-based violence because as long as men are kept away from GBV programs there will not be any change. I concur with (Mashiri and Mawire 2013: 19) who state that in most communities, men are the key figures that can pave way for the change if they are included in the strategies of curbing gender-based violence.

Also concurring with this view is Mulumeorderhwa and Harris (2013:223) who propound that understanding the underlying causes of male violence towards women is a necessary step towards changing male behaviour for the better. Men and boys should be empowered to be integral partners in combating violence against women (Greene et al. 2013). In the spirit of participatory action research an intervention was conducted with 17 young boys from 7-15 years old in Mashonaland Central area. The young boys were taught non-violent strategies with the aim to curb gender-based violence. This included the definition of GBV and how it is manifested. The aim was to change their attitude and behavior towards women in the hope of reducing GBV in their region.

The problem such research faces is that the rate of gender-based violence is increasing in Mashonaland Central despite various efforts including those of the Ministry of Women

Affairs and Gender and Community Development which aim to empower women against abuse (Kanyemba 2013;Moyo 2013). In spite of such programmes, men are still abusing women, so the researcher found it necessary to go to the perpetrators to find out the causes of violence and make men suggest solutions to reduce gender-based violence. This was after the realization that gender based violence will continue if it is not effectively addressed. Ruxton (2004:20) notes that the struggle towards liberation of women will not yield expected results if men are excluded. In this regard, gender based violence is humanity's war as everyone has the potential to reduce it. Jewkes et al. (2008) concur that with working with men as an intervention strategy as they posit that there is comparatively little research on men on their violent behaviors. This was my reason for focusing on young men in my research so as to reduce GBV. Mulumeorderhwa and Harris (2013:223) put forward that the use of violence is a choice and even if men are socialized into believing they have to control women, some men may choose to be responsible and learn non-violent ways of relating. I believe my study will help men change for the positive despite the socialization they are exposed to and other factors surrounding GBV. The choice not to focus on a specific form of violence was deliberate. One of my objectives was to find out if the men know the different types and causes of gender-based violence.

1.2 *Context*

Over the years, women in Bindura, Zimbabwe have suffered various forms of gender-based violence. My focus was in the Trojan Nickel Mine, a mining community located in Mashonaland Central, in Bindura, Zimbabwe, 100 kilometers north-east of the capital Harare. I realized that gender-based violence is prevalent in mining communities but little attention is given to such areas. From nationwide reports gathered it is apparent Mashonaland Central was among the provinces with the highest prevalence rate in recent studies at 56%, unconfirmed reports say it is now at 88 percent (IYWD 2014; The Herald 2014; Moyo 2013). Most research has focused on giving women a chance to share their experiences and how they can overcome GBV, a weakness that my research sought to address as there is need to address the perpetrators of violence, i.e. the men (The Zimbabwean 2013; Kanyemba 2013).

My research targeted men who are the perpetrators of violence and in particular I targeted young men. As the saying goes 'catch them young'. When I say 'men as the perpetrators' it is interesting that when conducting this research I tried my best to shift the emphasis from the blame mentality of viewing men as perpetrators to that of seeing them as torch bearers of change where gender based violence is concerned. I believe working with young men will enable them to be responsible and agents of change so that they will be in a position to live peacefully within their families, communities and societies at large. I wanted to find out from the men why gender based violence is increasing in spite of efforts by different organizations to address the problem. Mashiri and Mawire (2013: 13) argue that gender-based violence is rampant in Zimbabwe and that there is a need to have strategies to address the underlying causes of gender-based violence. I believe in addressing men as one of the underlying cause. It has to be noted that by focusing on men as perpetrators I am aware that women are also perpetrators of violence but the cases are few. This does not mean I am condoning gender based violence against men but since most women are victims I considered it necessary to work with men as the perpetrators who are causing much suffering to women. The Programs Officer of Padare, a forum that deals with men posits that men are the drivers of almost all GBV and cases where they are the abused victim are not so pronounced, hence emphasis should be on why they abuse their women (Sibanda 2013). The Director of Enkundleni/ Padare men's forum on gender, Mr. Kevin Hazangwi, said it is highly disturbing that the leading causes of gender based violence were petty issues such as burning of food, touching a man's mobile phone, or going out of the home without telling 'the man of the house' (The Herald 2014). This prompted me to focus on men in my research in an effort towards the reduction of gender based violence.

There are several sources of behavior which include, what has been learned, the environment in which people operate and religion. In order to tackle the issue of changing behavior, I believe the best avenues to reduce GBV is by passing laws and to educate people in different ways of behavior. Religion may be the best avenues towards reducing GBV. If gender based violence is made an integral part of regular sermons (either weekly or monthly), where the minister will preach on the demerits of

GBV, a culture of nonviolence towards each other will be sown to individuals. Passing laws may be effective but as we speak there are so many laws on GBV which include the Domestic Violence Act but still people are not changing for their behavior for the better. Laws are just there to guide people but educating people continually might yield more positive results. People can be educated through various media, such as live performance dramas, pamphlets, campaigns, trainings and workshops.

1.3 Conflict transformation

Conflicts are part and parcel of our life and we have to learn to accept them as part of us (Haj-Yahia 2005). In the words of Lederach;

...conflict also creates life; through conflict we respond, innovate and change. Without it, life would be a monotonously flat topography of sameness and our relationships would be woefully superficial (Lederach 2003:18).

Conflict can be defined as the friction caused by difference, proximity and movement (Francis 2002:3). Seen in this way, conflict is something which is a common, everyday occurrence. It is natural and we cannot avoid it as one way or another we have direct experience to it. As long as we can express a conflict constructively, it is desirable (Doucet 1997; Tony Cooper 2003). Not only do we need to accept conflicts but we need to address them in a positive way, as most of the conflicts nowadays have ceased to be constructive but rather destructive. To attain constructive conflict transformation there is need for people to change their individual perception. By changing their individual perception, collective society as a whole will be impacted. Scholars mindful of the need to address underlying cultural and structural violence and of the inevitability of conflict in the process of change coined the phrase 'conflict transformation' (Francis 2002:7). Conflict transformation in the widest sense entails

...not only the shift of specific conflicts from the arena of violence into that of democratic politics, based on the rule, but also the transformation of cultural assumptions about the exercise of power, the substitution of power with for power over, and the assumption of responsibility by ordinary people, individually

and collectively, for the things that affect their own lives and others (Francis 2002:7).

By using conflict transformation my research will influence the community to do away with gender stereotypes. Such cultural stereotypes view men as superior to women. My study was guided by Galtung and Lederach's work in rethinking feminism and influencing men to change their perception towards women which will then reduce gender based violence. The philosophy behind the conflict transformation approach is that in conflicts there are causes or reasons more fundamental than those expressed at the level of disputes (Auvinen and Kivimaki 2010; Nicolaides 2008). In order to move forward it is our reaction to these conflicts, in particular our ability to use creative nonviolent methods to transform these conflicts that matters. With regard to my peace theory Galtung and Lederach's work on the theory of conflict transformation were utilized heavily in this study.

In my study I focused mainly on cultural violence as there is a direct link between culture and gender based violence. It is because of the culture of patriarchy that I discussed earlier that women have assumed a submissive role and men the superior role by dominating women in all spheres be it socio-economic, religious or political. In this case I am referring to gender based violence that has taken root in Mashonaland Central. This conflict transformation is relevant to my study as GBV is caused by the culture that the people have adopted the gender stereotypes that limit women's expectations and dominance in societies. In support of patriarchy as a cause of concern, people come to biases largely through influences from family and society such that these beliefs influence their perceptions making them not have time to discover reality out there (Young 1990:160). My thinking is that if we teach the young generation on some of these issues maybe in the long run we might have a Mashonaland Central that is free from gender based violence. By so doing, my objective of reducing violence will be met as we will have managed to transform conflict at hand. People might overlook gender based violence as individual or personal conflicts that need to be transformed but I think if public campaigns, educational workshops among other things are done we will be able to transform conflict in a positive way. The fact that most

women are considered second class citizens and this negativity is deep rooted in society makes it difficult for women to effect systematic change. Even most men acknowledge that women are being looked down upon and not given the chance to prove themselves.

Though the patriarchal system bestows upon men more power, some men are of the view that women should not be looked down upon. They suggest that ways of making men aware of gender based violence must continue to be put in place so that we get rid of this silent conflict which is caused mostly by culture. By so doing the attitudes and behaviors of men and women must be targeted so that people change for the better. This is not to say that only women are victims but also men at times are finding themselves in complicated situations of gender based violence. We need at the end to attain positive peace where men and women co-exist peacefully without hurt feelings towards culture or religion.

The father of conflict transformation Lederach (2003) in his “Little Book of Conflict Transformation” proposes the definition of conflict transformation as

To envision and respond to the ebb and flow of social conflict as life-giving opportunities for constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships.

In support of Lederach’s definition Francis (2002; Schirch 2004; Reyhler2001) describe conflict transformation as a key principle of all peace building programs. Conflict transformation goes beyond problem solving or managing a conflict. It does not only seek to offer immediate solutions to problems being faced as such approach has more negative impacts as most of the times the conflict would not have been given enough time for analysis. Lederach (2003:4) discussing on the accurateness of conflict transformation posits that it engages in constructive change efforts that include, and go beyond the resolution of specific problems. Francis (2002:26) contends that conflict transformation embraces the different processes and approaches that are needed to address conflict constructively in different contexts and at different levels, in the short

term and long term, including engagement in conflict as well as its management and resolution. The conflict transformation model involves analyzing and understanding the nature of violent conflict, in order to consider what may be appropriate interventions and at what point in the development of a conflict (Doucet 1997). Unlike conflict management, conflict transformation theory attempts to identify the root causes of a conflict and uses creativity to transform these causes (Nicolaidis 2008). In the words of Reychler;

It addresses all the major components of the conflict fixing the problems, which threatened the core interests of the parties: changing the strategic thinking; and changing the opportunity structure and the ways of interacting (Reychler 2001:12).

With regard to relevant peace theory, my study utilized Lederach and Galtung's work. Galtung is the founding figure in the academic discipline of peace and conflict studies. Schirch (2004) argues that for peace to replace violence, relationships must be re-created by using an array of processes that address trauma, conflict transformation, and do justice. She further posits that these processes give people opportunities to create long-term, sustainable solutions to address their needs. Borrowing from Schirch, my study engaged men in suggesting solutions to GBV. Then by so doing, I was conforming to the notion of giving people opportunities to creating long-term, sustainable solutions to addressing their needs. Research contributes to peace building in several ways and researching the dynamics and causes of conflict can alleviate the conflict as people involved in the process gain greater insights (Schirch 2004:61). This is in line with what I did as I involved the people in my search for the causes of gender based violence and the training received by the boys was a way of helping the community gain insights on gender based violence.

Lederach's main argument is that conflict transformation seeks not only to solve the immediate problem but its aim is to find the causes of the conflict, understand them, seek for nonviolent solutions from those in the conflict in an effort to maintaining long term peace. He argues that people themselves should suggest solutions to their problem. Since my study is participatory I borrowed his concept and decided to hear

men's perspective on what they think are the causes of GBV. I also gave men the opportunity to suggest the possible solutions towards the reduction of GBV. Following Lederach's point of view I sought to give men a chance to suggest the type of intervention they think might help their mining community as people are the ones who were directing the course of this research.

1.4 *Aims and objectives*

The overall aim of the project was to equip men who are believed to be the perpetrators of violence with non-violent strategies to reduce gender-based violence. This was achieved through the following objectives;

1. To examine the prevalence of and factors associated with gender-based violence in the community
2. To investigate the perceptions of men as to the causes of gender-based violence
3. To devise and implement an intervention program with men in the community to reduce gender-based violence.

1.5 *Research methods*

The researcher relied extensively on interviews in this study as a sample size of 20 men formed the basis of this research but this is not to say other sources were not consulted. More detail on the research methods is discussed in chapter 3 and 4 as I had a unique way of presenting my research methods and findings concurrently.

1.6 *Organization of the study*

Chapter 1

This chapter contains the background to the study, aim and objectives, justification for the study, research methodology and the contributions of the study.

Chapter 2

Literature review on the general causes, definition, extent, effects, prevalence and forms of gender-based violence is reviewed in this chapter.

Chapter 3

This chapter discusses the research methods employed by the researcher to get data. Also, data gathered from interviews with men is analyzed and presented in this chapter. It is in this chapter where all the research ethics, among other issues are discussed.

Chapter 4

It is in this chapter that the intervention with young boys of ages 7-17 years is discussed as it progressed during the course of the fieldwork. It is in this chapter that the exercises we conducted are discussed and the responses of the young boys presented.

Chapter 5

Summary and conclusion of the thesis is contained in this chapter. Personal reflection, limitations and recommendations are presented in this chapter.

1.7 Research contributions

- Generally fighting against GBV is one of the goals of the Ministry of Women Affairs, Gender and Community Development. The study will contribute to the reduction of gender based violence not only in Zimbabwe but the region as a whole as a lot of effort is being done regionally to curb GBV.
- Having come from a community development background, I believe the study will benefit the Zimbabwean society at large in changing their perspectives on gender based violence as they would have been equipped with non-violent strategies of curbing GBV.
- I also believe my thesis will add to the existing sources on gender based violence and which will be used as a reference source for future work on bringing change to communities through participatory action.

- Given that most accounts on gender based violence are feminine, that is, the man's perspective are missing the study will serve as a template to represent the man's side of the story on gender to have a balanced account on GBV.

CHAPTER 2

GENDER BASED VIOLENCE: A REVIEW OF THE LITERATURE

2.1 *Introduction*

It is imperative to note that since people and their lives are not like peas in a pod, or inert, conflict is inevitable and a natural condition of existence. Culture, patriarchy, religion, economic dependence, among others can be sources of conflict and can be cited as causes of gender based violence. In this chapter I review literature with particular reference to the definition of GBV, its prevalence, causes, effects as well as interventions. The causes of gender based violence are controversial such that scholars have not agreed on a single factor as being solely responsible for gender based violence. Others argue for ecology as a major contributor to gender based violence, whilst others blame the environment and socialization that individuals are exposed to as causes of GBV. Some scholars argue that socialization plays a pivotal role as it is amazing how even 3 year old boys in pre-school insist that computers are the boy's territory and chase the girls away physically and verbally (Du Preeze 2004:83). Alper (1998) though writing on criminal behavior, posits that during the 1980s, male criminal defendants with an extra Y chromosome (XYY males) argued that this additional male chromosome made them more aggressive. This is to say men have an additional chromosome which women do not have. It is that chromosome which makes men behave violently and women non-violently. However, this is dismissed by Nelkin and Tancredi (1994, cited in Alper 1998) who maintain that it is now known that an additional Y chromosome in men has little if anything to do with violent criminal behavior. The causes of gender-based violence are controversial as Bird et.al (2007) dismisses the fact that men are born violent but the socialization they grow up in makes them violent. Jenkins (2007:213) argues that male aggression was socially and culturally cultivated in men and problematized male dominance in science. In Simone de Beauvoir's *The Second Sex* she quotes that 'One is not born, but rather becomes, a woman'. To her the issue of having males born violent does not apply and she echoes that people make

choices either to be man or woman. In this regard that is why we have people who are biologically male choosing to be females and vice versa.

Stewart (1995:30) is of the view that in Zimbabwe, this attitude is exacerbated by aspects of culture and tradition for example, lobola, which reinforces the impression that a woman is a man's property, to do with as he wishes. Culture can be seen as a major perpetrator of male dominance in African societies at large. This is true when one looks at culture as a torch bearer to patriarchy. Patriarchy or male dominance which is followed by many societies in Africa is also a perpetrator of discrimination against women as men occupy the highest rank within women's reach as far as societal status is concerned. Women in most cases are treated as second class citizens and men the superior class. Women in most cases are at the mercy of men as all the evil deeds are linked to them.

It is interesting how in Cambodia the government gives roots to patriarchy. Women are given the following advice by the national government to prevent assault by their husbands, "Be a good wife; take care of the children...the man is very strong don't refuse him" (Whitzman 2008:38). In this advice, women already are at the receiving end and have to do well, yet the men are not even encouraged to treat their wives well. In this regard it is women who have a task to behave and agree to whatever their men want at the expense of themselves. An example that could be comical but is true is that witchcraft is associated with women and rarely do we find men associated with witchcraft (Reuther 1998). (Osirim 2003; Mapuranga 2012) writing on the Zimbabwean context give credence to the fact that patriarchy is the major cause of gender-based violence in African societies as it overburdens men with responsibility and power and makes women submissive beings to men. It is a tradition that men exercise power, authority and control over women as echoed by Damba, Lunga and Musarurwa (2013). When women try to free themselves from this yoke of culture they are said to be big-headed. Simone de Beauvoir emphasizes this point in her quotes, when she insisted that "Man is defined as a human being and a woman as a female whenever she behaves as a human being she is said to imitate the male." In this case culture makes women passive and at the end unable to resist gender based violence.

In addition, most religions side line women such that women have no active part to play in their faith. One example is that Islam does not allow women to preach or to lead prayer in the presence of men. It is not only Islam, but other Christian denominations as well forbid women from preaching at services. The issue of hardships in gaining access to the ordained ministry is one of the controversial examples of GBV in most Christian denominations. In the Roman Catholic Church, the most important bar is based on the necessity of maleness for admittance to ordination (Religious Education Guidelines for Teachers Manual 2005). This practice also means that women are not given the opportunity to enter into important decision-making processes in church business. Most people then look at it in a way that women have to be submissive to men. Being submissive to their husbands is not necessarily a problem but the way some men interpret it makes the concept oppressive. Most men then interpret submission to mean that they have the right to do whatever they wish with their women. Women at the same time basing on the Bible have accepted total submission to men as they are afraid to go against the teachings of the holy book.

Furthermore, some scholars argue that political instability is a cause of gender based violence since there will be no laws governing the people at such times. However, others discredit this and argue that political transition will just be a catalyst to the violence that is always in men. During such instability violence would have found fertile ground however not all men become violent during these times. It is also important to take note that there are other factors that can exacerbate violence such as poverty and alcohol abuse but I have not discussed this in my thesis as causes of gender based violence. Some would argue that by nature men are violent, a claim discredited by others who argue that if it is the nature of men, why is it that not all men are violent. Violence then becomes a choice one makes on his own. This is supported by Peacock (2002) who echoes that not all individuals resort to violence in violent societies.

Since the study did not isolate men as victims of gender based violence (Marinussen 2010; Benatar 2012) were used as they discuss other forms of violence men face because of their sex. These were used to gain insights on the types of gender based

violence men face. Many scholars have argued for these as the main causes of gender based violence.

It is clear that no single cause can be listed as a cause of male aggressiveness as the factors complement each other. Violence is an extremely complex phenomenon that has its roots in the interaction of many factors such as biological, social, cultural, economic and political and is mainly caused by unequal power relations (Bisika 2008). I felt it was necessary to conduct research in this mining community as there might be other causes different from the ones cited by previous research. My research covered this gap as it sought to understand the causes of gender-based violence from men who in most cases are 'the neglected sex'. I also gave the men the opportunity to suggest solutions to gender based violence as I believe that men and boys should be empowered to be integral partners in combating violence against women (Greene et al. 2013). Jewkes et al. (2008) goes along with dealing with men as an intervention strategy as they argue that there is comparatively little research on men on their violent behaviors. My study covered that knowledge gap incorporating ideas from the perpetrators themselves as much has been covered from the women's side.

Creating a world where women and girls can live a life free from violence is considered one of the priority areas for focus for the Post-2015 Development Agenda. In line with this, my thesis will help towards achieving this goal as I work towards reducing gender based violence. It is my aim to have a future society that will be free from all types of gender based violence. SADC Gender Protocol Barometer (2013) gives evidence that Mashonaland Central province has the highest lifetime IPV experience prevalence with almost nine in every ten women (88%) having experienced gender based violence. The province however has the least reported perpetration prevalence at 18%. There is need for further exploration into the disparity between the reported experience and perpetration prevalence. It appears that while women in Mashonaland Central province more openly disclosed their experience, men were less likely to disclose perpetration (Barometer 2013). This study did not further probe the reasons of why this could be the case. Since this study did not probe the reasons, my thesis covered this gap and

examined the reasons for the prevalence of violence against women in Mashonaland Central from men.

2.2 *Defining gender based violence*

Gender based violence is a term that has sparked debate amongst scholars as others argue that the term is used to denote violence that is perpetrated against women only. Sex is that biological nature which defines a male and a female. Gender is the societal expectations of each sex. In Jenkins words, gender refers to a culturally defined , socially sanctioned and usually separate roles in human affairs played by men and women and the characteristics attributed to each that have rationalized them (Jenkins 2007). Gender is a constructive element of social relationships based on perceived differences between the sexes and gender is a primary way of signifying relationships of power (Scott 1986). When feminists use the term *gender* today, they are not generally referring to biological differences between males and females, but to a set of culturally shaped and defined characteristics associated with masculinity and femininity (Tickner 1992). This means that men and women have specific expectations on how they are to behave and operate in societies. It is from these expectations that men are given a special role that of handling masculine tasks and women the feminine tasks. Men then tend to believe that there are certain roles that men alone are obliged to perform and by so doing men dominate women in most cases. Woman's place in any human social life is not in any direct sense a product of the things she does, but of the meaning her activities acquire through concrete social interaction (Scott 1986).

According to Kwatsha (2009), sex marks a social division; it serves to allow social recognition and identification of those who are dominators and those who are dominated. According to Carpenter (2006 cited in Marinussen (2010), there is definitional and conceptual confusion over gender-based violence: it is frequently defined as violence against women. Such confusion and misuse of the terminology creates a barrier to acknowledging the existence of sexual violence against men and boys. The definition of gender based violence from a male's perspective is problematic as men argue that the definition places women as victims all the times forgetting that some women are perpetrators of gender based violence. To clarify the point that male

victims not taken seriously Marinussen (2010) cites an example of sentencing patterns at the International Criminal Tribunal for Yugoslavia which showed that perpetrators of sexual violence against males received lighter sentences than those who perpetrated sexual violence against females.

Most African countries have accepted gender based violence as part of their normal existence (Terry and Hoare 2007: xv). It is even fashionable for men to boast about beating their wives as a disciplinary measure and it is not even surprising how women consider being beaten up as a part of marriage and love from the husbands. It is a fact well known that women have no peace, as at home they face domestic violence and the homes are no longer safe. According to Minnesota Human Rights Advocates (2003) the term "discrimination against women"

shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

The study benefitted from this source as insights of GBV are explained. This enabled the researcher to assist the community in understanding the different forms of GBV as gender based violence is not only domestic but stretches to psychological and violence at workplaces where women are denied leadership roles because they are considered a weaker sex compared to men. My study was participatory therefore, there was need for the community to suggest what they think could be done to make men adopt gender sensitive attitudes.

In support of the above, at workplaces some men take advantage and abuse women physically or psychologically. Other men have gone to the extent of denying women the chance to work. These men give testimony to the abuse that they would have seen women experiencing at the hands of men at workplaces. Women are faced with a double edged sword when they become victims of GBV at workplaces. When women try to explain their experience of violence at workplaces usually they are blamed as 'trouble

causers'. This at the end makes women more vulnerable and this gives the perpetrator the chance to continuously abuse more women. My thesis sought to find out views from men in Mashonaland Central how they view women at workplaces or environments.

I am very certain that women are not yet on equal terms with men when it comes to authority at workplaces. Even in workplaces women continue to face GBV where some of them are not being employed as employers argue that married women when pregnant would be an expense to companies when they go for maternity leave as there will be need to replace them. Some women are not even given the opportunity to rise to managerial positions as some men just have a feeling that women cannot perform better than men. This has led to women not being given a chance to prove themselves and this has an impact in economic development. Salzan (2005:7) propounds that cultures that resist the rise in female power are losing out to those cultures that accept it because those that accept it are progressing farther faster on most fronts-health, economy, security and technology.

My thesis utilized material from Zimbabwe Human Rights NGO Forum (2011) as it highlights what gender based violence is, its traits, types, possible causes and effects though not discussing in detail. This was a flaw I covered as I did an in-depth discussion on different forms of gender based violence. Gender based violence has been approached from three different perspectives which are, the criminal justice perspective, the health and societal perspective and the universal human rights violation perspective. Whilst Mashiri's paper discussed gender based violence issues from a human rights perspective my study discusses this issue from a societal perspective. Mashiri (2013) argues that gender based violence

...encompasses a wide range of abuses that range from sexual threats, exploitation, humiliation, assaults, molestation, domestic violence, incest, involuntary prostitution, torture, insertion of objects into genital openings to attempted rape. Female genital mutilation and other harmful traditional practices, including early marriage, which substantially increases maternal morbidity and mortality, are forms of gender based violence against women that cannot be overlooked nor justified on the grounds of tradition, culture or social conformity.

In my research I intended to find out if these abuses are present in my area of study and if so, seek ways from the men how such issues can be addressed.

Whitzman (2008:18) asserts that gender based violence, woman abuse and violence against women, like the terms elder abuse and child abuse defines itself by using the identity of the victim. Furthermore, he explains the different forms that gender violence manifest itself through which are interpersonal physical and sexual violence, trafficking of women and children and collective violence such as rape as an instrument of war. Most scholars have agreed that gender-based violence involves power imbalances where, most often, men are the perpetrators and women the victims. Violence against women is explained by Heise, Ellsberg and Gottmoeller (2002:s6) as any act of verbal or physical force, coercion or life-threatening deprivation, directed at an individual woman or girl that causes physical or psychological harm, humiliation or arbitrary deprivation of liberty and that perpetuates female subordination Mawire (2013:97) defines gender violence as:

...a form of violence to which girls and women are subjected primarily because of their female gender identity. As females, they face systematic discrimination from an entrenched and rationalized system of gender based power relations which then perpetuate an almost universal pattern of subordination that leave girls and women highly vulnerable to acts of physical, sexual or psychological harm from male members of their families and communities, including husbands, lovers, brothers, fathers, teachers and employers.

In addition, violence against women is defined by Sukhu (2012:72) as willful infliction of injury to the woman. Gender-based violence is an umbrella term for any harmful act that is perpetrated against a person's will, and that is based on socially ascribed gender differences between males and females (Ward 2006:15).A point to take into account is that the intention of gender based violence is to raise an element of subordination on the basis of men's accepted or assumed superiority. O'Toole and Schiffman 1997: xii, cited in Sathiparsad2005) propose gender based violence as being:

| *...any interpersonal, organizational or politically-oriented violation perpetrated against people due to their gender identity, sexual orientation or location in the hierarchy of male-dominated social systems such as families, military organizations or the labor force.*

The UN Declaration on the Elimination of Violence against Women in 1993 offered the first official definition of gender-based violence as:

Article 1: Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or in private life.

Article 2 of the Declaration states that the definition should encompass, but not be limited to, acts of physical, sexual, and psychological violence in the family, community, or perpetrated or condoned by the State, wherever it occurs. These acts include: spousal battery; sexual abuse, including of female children; dowry-related violence; rape, including marital rape; female genital mutilation/cutting and other traditional practices harmful to women; non-spousal violence; sexual violence related to exploitation; sexual harassment and intimidation at work, in school and elsewhere; trafficking in women; and forced prostitution (Sigsworth2008).

Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in Article 1 gives a definition of discrimination against women as:

... any distinction, exclusion, or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of marital status, on the basis of equality between men and women, of human rights or fundamental freedom in the political, economic, social, cultural, civil, or any other field.

Zimbabwe (2010) adopted the definition of violence against women as defined by the European Union which circumscribe to it as any act of gender-based violence that

results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. The General Recommendation Number 19 of the *Committee on the Elimination of All Forms of Discrimination against Women (CEDAW)* defines gender based violence as “violence that is directed against a woman because she is a woman or that affects women disproportionately.”

Economic abuse or economic deprivation is mainly characterized by the perpetrator holding back necessary household money, preventing his or her spouse from earning money, confiscating the money that might have been earned, controlling all household spending or spending money only to his or her benefit (Mashiri 2013). This study is crucial as my research benefitted from this especially where types of GBV are discussed. This was of importance when I approached men to discuss different forms of violence as some of the violence is not seen as violence. Mashiri concludes that the main reason why this type of violence is not reported is because women are economically dependent on men. I was more interested in finding out from men what they think women should do to avoid this dependency syndrome and if men are aware of such violence.

Moreover, although women in traditional or customary marriages can use domestic violence as grounds for separation or divorce, police often treat domestic violence as a “domestic” problem rather than a criminal problem and few women are aware even of their limited legal right (Michin2003:502). Most of these issues have negative effects on families, in particular divorce, hence should be avoided at all costs. My study sought to find solutions from men on what can be done to reduce violence against women in Mashonaland Central in particular Trojan Mine before it reaches highest levels such as divorce as it causes family disintegration.

Gender based violence encompasses violence against boys and men that results from gender roles or gender-role expectations (for example, forced conscription based on the expectation that males fight in wars) (Ward 2006). While acknowledging males as victims of gender based violence, it is women who suffer more than men as they become primary targets. I believe that is why the term has received recognition as

violence against women. In my research dealing with men as perpetrators of violence I adopted the feminist definition of gender based violence but that does not mean that I ignored accounts of women abusing men as well. Men's accounts of gender based violence are not treated as minor as there is no such hierarchy: a human rights violation is a human rights violation, regardless of the biological sex targeted (Marinussen 2010:2; Dustin 2009).

Gender-based violence means physical, sexual, emotional or psychological violence carried out against a person because of that person's gender (SAfAIDS Brief Policy). According to a report of the Reproductive Health for Refugees Consortium (RHRC), gender-based violence is

...an umbrella term for any harm that is perpetrated against a person's will; that has a negative impact on the physical or psychological health, development and identity of the person, and that is the result of gendered power inequities that exploit distinctions between males and females, among males and among females.

However, writing from an objective man's viewpoint Benatar (2012: 122) posits that the term is unclear as it is often linked to only violence that excludes men. This has led many scholars to neglect the violence that men face at the hands of women. He proposes that gender based violence is violence that disproportionately affects one sex. One problem with those working on gender based violence is the call for an end of violence against women, rather than for an end to violence by men Benatar (2012). This is a flaw which my thesis addressed as I dealt at length with men who are in most cases the perpetrators of violence. Benatar (2012) contends that from most definitions, it seems the sex that receives sympathy is the female sex thus placing men outside the bracket of gender. Concurring with Benatar the (National HIV/AIDS Policy 1999) defines gender based violence as acts that are systematically perpetrated by one sex against the other, this definition does not favor any sex as violence against men by women is gender based violence and vice versa.

I do not dispute his argument as he sought to focus on the neglected side of sexism. Whitzman (2008) concurs with Benatar and puts it forward that it is uncommon for gender based violence to include violence committed against other men, even if the violence is based on conflicts over gender roles or sexuality. Human Rights Watch (2011) describes this term similarly: “Gender-based violence is violence directed at an individual, male or female, based on his or her specific gender role in society.” Benjamin and Khadija (1998:14) use the definition: “Gender-based violence refers to violence targeted to a person because of their gender, or that affects them because of their special roles or responsibilities in the society”. It is important to note that this definition excludes the aspect of sex at all costs.

My study is gender sensitive as I had sought not to exclude accounts of male victims if present from my findings. I adopt the definition where women are subordinates to men because of their sex and where men are perpetrators of such violence be it in homesteads, workplaces or in society. This does not mean that violence against men is more morally acceptable.

2.3 The prevalence of gender based violence

Despite efforts by different private and government stakeholders in Zimbabwe to curb gender based violence, the prevalence of violence against women is shocking. Despite recent advancements in the law and national campaigns to addresses women’s issues, women in Zimbabwe are still subject to societal discrimination and violence due to the fact that their ‘subordinate position within the home is deeply entrenched in both traditional and current legal, religious and social structures (UN Situational Analysis 2010). Out of the six countries that undertook the Violence against Women (VAW) research which was conducted in 2012, Zimbabwe was in third position in terms of levels of gender based violence with Zambia leading in first position followed by Lesotho in second place. Botswana, South Africa and Mauritius followed after Zimbabwe respectively. In a research conducted in 2013 it was found that 68% of the 3326 women who participated in the study had experienced gender based violence in one form or another in their life, while 46% of the 3274 men confessed to have perpetrated violence (SADC Gender Protocol Barometer 2013:71). Furthermore, it is also alarming to realize

that intimate partner violence was experienced by 90% of the women interviewed and 73% of men acknowledged to have perpetrated such violence (Barometer 2013). Throughout the world, boys and men are largely the perpetrators of sexual violence, and girls and women are the victims (Ricardo C, Eads M and Barker G. 2011). Having said this, the researcher found the need to research on gender based violence especially from the men who are the perpetrators of such violence.

2.4 *The causes of gender based violence*

Ecology and Socialization

Of interest is that scholars have not agreed on what really causes men to be violent. At an early age boys are socialized in ways that inculcate violence and physical strength as virtues, a point which is discussed by Du Preeze (2004). He cited an example where even 3 year old boys in pre-school insist that computers are the boy's territory and chase the girls away physically and verbally (Du Preeze 2004: 83). Bird et al. (2007) dismisses the fact that men are born violent but the socialization they grow up in makes them violent. It is increasingly understood that men's use of violence is generally a learned behavior, rooted in the ways that boys and men are socialized (Ricardo C, Eads M and Barker G. 2011). The question to posit is if all men were naturally born violent why it is that some men are violent and some are not? To reiterate on this point Gandhi argues that it takes a lot more courage to be non-violent than it is to become violent. Since some men are non-violent therefore violence is a choice one makes. This is dismissed by Benatar (2012:90) who argues that the traits of males and females have no biological basis and have nothing to do with nature but are entirely the result of nurture. In contrast to biological determinism, his presupposition is that gender roles are molded by society and nature plays no role.

No single cause can be blamed for gender differences in boys and girls (Briles 1996). He argues that gender differences are created from upbringing and social influences as well as they are physiologically-determined by genes and hormones among others. It has to be noted that, as what the learning theory of behavior stipulates, violent behavior

is not biologically predetermined but learnt through social interaction and gender specific socialization (Mawire 2013:21). Kaplan (1994) contends that socialization plays a pivotal role in separating males from females. It is because girls spend much time with their mothers they imitate their mothers mostly that is, the nurturing and caring characteristics. Because fathers are absent from homes, the boys then have no one to imitate and they rather choose to behave in any way that does not resemble any feminine characteristics through alternative means (Kaplan 1994). In Palestine boys are taught from a tender age to preserve their masculinity and are ashamed of behavior that society perceives to be feminine or childish (Haj- Yahia 2005). Consequently such boys become hostile towards girls as they would have been taught to hold on to their masculinity. Their hostility toward women is accompanied by a strong desire to oppress and humiliate them, to view them as inferiors, and to treat them aggressively (Walby 1990). Collins in his speech (Rethinking violence in universities: 2015) echoes how gays are raped by straight men because they would have failed to appear in accordance with the accepted norms. My thesis borrowed insights from these works in explaining the causes of violence in general and then linked with the findings from my area of study.

Additionally, the origin of violence in men is a controversial issue as scholars have not agreed on one factor as the cause of violence. Some argue that biology plays a pivotal role in shaping personality. Some are of the view that the sociological traits of females and males have no biological basis and they have nothing to do with nature but are entirely the result of nurture. (Benatar 2012) in contrast to biological determinism argues that masculinity and femininity are molded by society and nature plays no role. Nature theorists believe that biology shapes individuals who then shape society. In contrast, "nurture" theorists see the role of the sexes in reproduction as shaping societal institutions which then shape personality. For example it is considered normal for a girl to cry but boys are conditioned into assuming roles that often deny them emotions and feelings. Boys are not taught to be caring but are required to behave in ways that can be damaging to strong and cooperative relationships between both men and women (Briles 1996:45). This in the long run has detrimental effects to the behavior of boys as they grow to become men. Sex-role socialization refers to the process whereby an individual's behavior, attitudes, and perceptions come to resemble those prescribed by

society for persons of his or her gender (Connor 2002). According to social learning theory, observational learning also plays a major role in sex-role socialization. Wilmot and Hocker (2007:54) in support of social learning theory posit that individuals are assumed to learn to be male or female based on communication and observation and gender roles are learnt in same sex groups.

In African societies females are always to be under the authority of men and cannot make decisions on their own. This means that the females grow up already socialized that they are to be the submissive inferiors. Mawire (2013) states that in Zimbabwe, the physical strength, aggressive behavior and threatening gestures in male children and young men are approved and fostered as positive qualities through culture. The socialized mentality will be such that when men abuse women, the females will take it that the male figure will be simply expressing his power and authority (Muchemwa and Muponde 2007). One can say society plays a role in defining masculinity and femininity such that it becomes inevitable for men to regard themselves as superior to women.

Empirical research confirms that in a number of ways parents consciously and unconsciously respond differently to the behavior of boys and girls. Growing attention given to the problem of men and violence shows the importance of environment and socialization, culturally dominant ideas and beliefs regarding acceptable masculine behavior, and images and stereotypes present in men's lives (Bird et al. 2007:113). As the socialization process for men is not uniform, many do not agree that GBV against women is acceptable. In a culture with high levels of violence and aggression, many men have grown up witnessing, or being victims themselves, of GBV. While some repeat this violent behavior within their own family and relationships, others reject it and look for ways to transform behavior patterns that lead to violence. Men as former victims can become a social force for change and violence prevention, and working with men can help change our understanding of the causes of violence and violent behavior. Their behavior may in turn influence other men, and encourage them to join efforts to prevent GBV. El Salvador has had many centuries of patriarchal socialization where the concept of who and what is powerful has modeled behaviors, attitudes and ideologies

(Bird 2007:120). Likewise it is the socialization that males are superior that is encouraging gender based violence instead of curbing it.

2.4.1 *Patriarchy*

As highlighted in the introduction male dominance in Zimbabwe has been the order of the day since years back. This theory is embedded upon norms and therefore we cannot do away with it in just a single day as it is a process not an event. It has been commonly and continually practiced as to appear natural rather than a humanly constructed social order that is both changing and changeable (People's Movement for Human Rights Learning 2006). Men even when they are invisible when it comes to providing for the families, patriarchy makes them superior. In a text by Buchie Emecheta, *Nnaife*, an irresponsible husband who is not providing for the family but the wife is quoted as saying, "Nnaife is the head of our family. He owns me, just like God in the sky owns us. So even though I pay the fees, yet he owns me." (Emecheta 1988:217) This is what patriarchy does to women as in some cases even if the man is wrong a woman should just overlook and continue treating him like a king. From most definitions of patriarchy, it becomes clear that patriarchy is all about men dominating women almost in all spheres whether socially, politically, economically and religiously. Patriarchy is defined as the social organization of men's control of power (Jenkins 2007;Turiano 2005). It is a social and cultural construct that has given privilege to men than women and can be seen as a perpetrator of other forms of male dominance in all spheres of life. Oxford dictionaries (2014) define patriarchy as a system of society or government in which the men hold the power and women are largely excluded from it. Feminist theorists have expanded the definition of patriarchal society to describe a systematic bias against women. Patriarchal society consists of a male-dominated power structure through organized society and in individual relationships (Napikoski 2014).

In addition, literally, patriarchy means the rule by male head of social family where the societal elder has legitimate power over others in the social unit which is mainly the family (Pilcher and Wheelan 2004:93). Though from his definition he tries to avoid the

impression that normally women suffer at the hands of men, I have the impression that since through social construction, men are normally the leaders of these social units, women somehow are subjected to gender based violence. Mashiri (2013:94) defines patriarchy as the control by men and how men have the power and control over women. Walby (1990) concurring with most scholars defines patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women. She identifies six structures of patriarchy which are household production, paid work, the state, male violence, sexuality and culture. This thesis addressed some of these structures of patriarchy in the later chapters where field work data is analyzed. This control has led to the perpetration of gender based violence by men on women. Gender-based violence arises from social, cultural and religious practices that subordinate women. It mainly manifests itself in communities where violence is acceptable as a form of conflict resolution. It is facilitated by patriarchal social hierarchies, acceptance of violence as a mode of social interaction (Human Rights Bulletin 2011:1).

Moreover, it is deeply rooted to the extent that it has become more of an ideology and belief system than just a social hierarchy. Patriarchy as a theory tends to subordinate women to men. Thus to challenge patriarchy, to dispute the idea that it is men who should be dominant figures in the family and society, is viewed as to challenge the core of African tradition. It seems that attempts to eradicate gender discrimination in any society will not be fruitful without first identifying deep-rooted structures of domination that serve to perpetuate the ideology of patriarchy. (Damba, Lunga and Musarurwa 2013; Mapuranga 2012; Jenkins 2007; Mookodi 2004; People's Movement for Human Rights Learning 2006; Young 1990; Coetzee 2001; Koopman 1995; Mashiri 2013) discuss patriarchy as a social and cultural construct that has not only privileged men over women, but is also a major cause of other forms of dictatorship, hierarchical social structure and discrimination.

Globally, it is true that men have taken this privilege far to the extent of seeing women as incapable of doing jobs that men can do. In Egypt a certain woman Sisa Abu Daooh dressed like a man for 42 years as a way to escape restrictions on women's

employment in a patriarchal culture (Malsin 2015). To demonstrate the intensity of gender based violence at workplace she was quoted, "I worked in Aswan wearing pants and galabeya. If I hadn't, no one would have let me work". Young men in African societies were given priority in all aspects as compared to women in the pre-colonial period. In Zimbabwe it is not surprising how a younger male is treated with respect as compared to an older female in most families. The male is even at times called by the totem and has preferential treatment accorded to him just because he is a man. It is posited that there are three categories which are basic to all households: the top position of the household head or patriarch, the middle position of temporary dependents (younger men who would one day become household heads, and the base position of permanent dependents, people who could never become household heads Koopman (1995:6). Koopman's work gave insights on the organization of families in societies which I used as contributory factors to the birth of discrimination against women as in most cases women are not given priority over men or value at all.

Mining communities are heterogeneous settlements with different ethnic, linguistic and cultural values. People in this community came from Malawi, Tanzania, Zambia, and Mozambique in search of employment and others are Zimbabweans by origin. I intend to interview Malawian men to see if their living amongst Zimbabweans has changed their way of treating women as Malawi is a matriarchal society. The objective of my study was to interrogate the causes of gender based violence in this community. Women have been compelled to regard men as their superiors and treat themselves as second class citizens who cannot lead when men are around. This might be another factor that has led men not to accept that women have the potential equal to that of men. History is proof of the fact that women have eventually accepted their subordinate and inferior position in society (and consequently in the educational domain), as natural and a fact of life that cannot be altered. In understanding women's attitude towards wife beating Hindin (2003:504) has reached a conclusion that most women in Zimbabwe have accepted wife beating and justify it varying with scenarios. In addition, Collins in his speech argues that people have normalized gender based violence as legitimate part of relationships (Collins 2015). Women have thus been discriminated against, in literally every sector of society, by those who hold on to the ideology as they use every

possible means to attain their goal of supremacy. An ecological approach to gender-based violence argues that no one factor alone causes violence but rather that a number of factors combine to raise the likelihood that a particular man in a particular setting may act violently towards a woman (Minnesota Advocates for Human Rights 2003).

What is more is that this issue of patriarchy is not only rooted in Zimbabwe but in South Africa as well. Both Western and African cultures seem to be deeply influenced by the idea of the supremacy of the fathers, since patriarchy is part and parcel of Eurocentric and Afro-centric cultures in South Africa (Coetzee 2001). Coetzee emphasizes that there is sufficient evidence to prove that women in South Africa have grown to accept these views as facts, and for this reason they feel inferior and unable to assume their rightful place in society. Boonzaaier and Sharp (1988 cited in Coetzee 2001: 300) refer to the 'once positive ideal' of the father as the head and protector of the family:

...patriarchal tradition of the household is one of the most beautiful legacies of the Afrikaner... As main characteristic of the old farm house-hold we can mention that it was a community of authority. In this small community the father was the highest authority. In other words, he was at the head of the specific authority structure. Since every authority structure can have only one head, the woman was under the authority of her husband ...the mother, on the other hand, was pre-eminently the loving and understanding party who cared and served in silence.

What this means is that male dominance initially was a loving way of a husband protecting his family in good faith but this was changed when the aspect of leadership of males extended to societal level.

The way patriarchy changed over time was now an ideology where men are presented or seen as gods and women have the task of worshipping them. An ideology provides its own system of values in order to justify its objectives. As such, these values regulate human behavior and function almost as a pseudo-religion, according to which the "final ideological destination is in line with the will of God" (Schoeman 1998:59). This can be

illustrated by the way in which ideologies in the grip of patriarchy interpret scripture to suit their image of man as superior to the female species. Further unpacking this idea of ideology, women have accepted sub consciously that whatever they must do they have to be in their boundaries and not to compete with men. In the Zimbabwean environment women suffer double violence, one from the husband (the perpetrator) and from family members when she tries to escape. Women are commonly blamed for the violence they receive and there is still strong family and social pressure for women to remain within relationships no matter how abusive (Snowsill 1997; Coetzee 2001).

Mapuranga (2012) cited a Zimbabwean musician Oliver Mtukudzi as an advocate of the eradication of gender-based violence. Tuku in his music posits that patriarchy has deep roots and women are usually the victims. Rooted from African culture, his songs maintain that gender violence is more acute on women, and this is mainly grounded in the unbalanced power dynamics that exist between the African man and woman in most traditional societies. Mtukudzi sings about the social, political and economic conditions of African societies, from politics, to HIV and AIDS, political as well as gender-based violence. Men dominate subservient women by being restrictive and oppressive. Just as in many African societies, the position of women limits their control of everything within and outside the home. As a patriarchal society, the Shona culture is negatively affected by masculinities.

It considers the male child as a very important member of the family as the basic social unit, and especially as an important part of the larger society. Therefore, in Shona culture there is joy and celebration at the birth of a child. However, the joy is twice as much when a boy is born as compared to a girl. Statements such as *baba vabarwa* (the family head is born), and *dzinza rakura* (the lineage has expanded) are often said to express the significance of the male child to the family (Mapuranga 2012). The females of the family are always under the authority of the patriarch, and cannot make independent decisions without family consultations and approval. Usually under such settings when there is not enough money to send children to school, girl children are at a great disadvantage. The US First Lady Michelle Obama on a visit to Japan echoed that 62 million girls around the world were being denied the right to education (Issei

2015). She reiterated that the problem lies in the beliefs and attitude of people, “It’s about whether fathers and mothers...think their daughters are as worthy of an education as their sons.” As such the girl child grows up already socialized that she is the submissive one, and the male has all power. As such, even when she marries she is bound to expect and accept gender violence as the norm. The socialized mentality will be that the male figure will simply be expressing his power and authority. History is proof of the fact that women have eventually accepted their subordinate and inferior position in society (and consequently in the educational domain), as natural and a fact of life that cannot be altered (Coetzee 2001). In addition, women are supposed to be faithful and the same is not a must for men. Confirming with this observation, Zondi (2012) postulated that women in her area of study unwaveringly admitted that there is no problem if it is a man that has several girlfriends but that for a woman to do likewise is absolutely unacceptable: Furthermore, there is language such as *usaita semukadzi* (do not behave like a woman), *anotywa semukadzi* (do not be a coward like a woman) *murume ndiye musoro wemba* (the husband is the head). This belittles the status of women in Shona society. A man is expected to be ‘manly’, to be brave.

Furthermore, writing of the experiences in El Salvador, Bird et al. (2007) echoes that gender-based violence is not something that people recognize as a violation. She is also of the view that patriarchy might be a reason for perpetuating such violence. Figures show the murder rate for 2005 to be higher than for 1989, the bloodiest period of the war, and although the majority of murder victims are men, the rate of assassinations of women has risen considerably over the last five years: between 1999 and 2004, approximately 1,000 women were murdered (Bird et al. 2007:112). Bird et al. (2007) further contends that despite these alarming figures, gender based violence against women is not considered to be a serious problem by many people in El Salvador. A poll of attitudes and opinions on violence against women carried out in 2005 by C.S Sondea, a Salvadoran research NGO, revealed that 56.4 per cent of the population sees it as normal behavior for a man to strike a woman (Bird et al. 2007). This reflects understandings of acceptable masculine behavior in El Salvador, which emphasize the universal notion and conceptions of control, physical force, and the treatment of women as possessions lacking rights of their own.

In Botswana patriarchal practices are embedded in public, political and family-based decision-making practices in socio-legal systems and in inheritance customs (Mookodi2004). Many of these patriarchal practices are related to violence against women. From my own analysis of the Zimbabwean context, I concur with the view that gender based violence is also caused by patriarchy that overburdens men with powers. It is interesting to note that scholars view differently the causes of gender based violence as others assert that it is lobola that causes gender based violence.

2.4.2 *Culture*

Direct violence is an event; structural violence is a process with ups and downs; cultural violence is an invariant, a 'permanence' remaining essentially the same for long periods, given the slow transformations of basic culture (Galtung, 1990). In Galtung's expression, culture preaches, teaches, admonishes, eggs on, and dulls us into seeing exploitation and/or repression as normal and natural, or into not seeing them (particularly -not exploitation) at all. Culture conditions one's perception of reality, blocking out information inconsistent with its assumptions and placing sometimes inaccurate meanings on the other party's words or actions (Doucet 1997). This means that cultural violence somehow justifies direct and structural violence and makes them at least not wrong.

Most African cultures accept violence against women as a form of correctional measure that men can do without hesitation. Some instances of gender based violence are culturally acceptable as they are viewed as within the bounds of what is expected of men in their interaction with women (National HIV/AIDS Policy 1999). Gender based violence then becomes part and parcel of people's lives. It is asserted by Heise, Ellsberg and Gottmoeller (2002:S8) that in Tanzania, Cambodia, Bangladesh, Nigeria and Zimbabwe studies found that violence is frequently viewed as physical chastisement that is, the man is considered to have a right to 'correct' a stray wife. Most people have the consciousness that if a man beats his wife that is a sign of love as he will be trying to communicate what he does not accept either in the family or society as a man. This is in line with Sathiparsad (2005:83) who in her study found that the youth were spontaneous in their responses that it was not only appropriate but necessary for

males to physically beat females to 'discipline' them and to assert power over them. Schmidt's (1992) finding confirms with that of Sathiparsad (2005) who argues that men believe that they have the power to beat women as a disciplinary measure. She confirms that:

"If a Shona wife resisted her husband's authority by skimping on the food she prepared for him, failed to cook, or refused to sleep with him, she committed a serious offense that struck at the heart of the marriage contract. Under such circumstances, a man could beat his wife without social sanction..." (Schmidt 1992).

Cultural violence can best be described as an unseen element of violence which has significant weight within the minds of individuals. In order to understand cultural violence holistically, it is first necessary to examine what is meant by culture. Culture can be described as a coherent values and beliefs, set of rules or norms held by members of a particular society (Strobel 1995:102). Culture consists of the shared beliefs, values, norms and ideas that create a common identity among a group of people as put by Gidden (2006:534). In essence, cultures make a distinction between right and wrong, good and evil, acceptable and unacceptable and is often perpetuated through laws, media and / or religion to name a few. Therefore cultural violence implies the intent to harm, injure or even kill, through the use of words and images.

More importantly however is the seeming degree of acceptance of cultural violence. If a specific culture develops, through various measures, a sense of right and wrong, good and evil and acceptable and unacceptable, any deviations from these norms would be viewed with a negative connotation (Nicolaidis 2008:14). Nonetheless, the prevalence of the widespread belief that children's development is optimal in a home with two parents causes women to feel that they have no choice but to continue living with their husband, even if he is violent. Thus, battered wives are hesitant to initiate divorce procedures and feel an obligation to "attach themselves" to a man because they fear the reactions of society (Haj-Yahia 2005:4). In this regard African women consider it a taboo to challenge some forms of gender based violence as they would not want to be seen as hostile to their customs and tradition.

Lobola as part of culture

Stewart (1995:30) dismisses patriarchy as a cause of GBV and instead blames (lobola/kuroora) as a major cause to the abuse of women. Lobola is a system of payment by a man to the bride's family in order to be given the bride for a wife. To him lobola reinforces the impression to men that a woman is a man's property which he can handle as he wishes. In a research conducted in Ugu North, a rural area in southern KwaZulu-Natal the youth were clear that forced sex within marriage was completely acceptable. The explanation offered was that because the man pays money for the woman (*lobola* or bride price) he has the right to have sex with her when he wants it (Sathiparsad 2005:82). Within marriage, Njovana and Watts (1996) posits that it is commonly believed that a wife should please her husband sexually. This attitude derives from traditional norms, which specify that upon payment of lobola, a man assumes rights over his wife's sexuality and fertility. My thesis intends to answer the question as to what really causes GBV as it is not only prevalent in homes but also extends to workplaces. At these workplaces women experience violence from men who are not their husbands and this challenges Stewarts view on lobola as the main cause of GBV. Most people maintain that culture is a major perpetrator to discrimination against women as it gives priority to men than women. Borrowing arguments from their works my thesis intends to investigate the perceptions of men as to the causes of gender-based violence.

However, it is noteworthy that not all cultures act as perpetrators of violence. In some countries it is culture that act as a mechanism to prevent gender based violence. In New Guinea, culture on its own is so rigid when it comes to gender based tolerance as both men and women are well protected by culture. In this society a woman is free to return to her family if the man is violent and the violent man pays compensation for disrespecting his wife when taking her back. It is worth to note that lobola on its own does not give men rights to abuse women but it acts as a guarantor that the man can take care of the wife. Dogimab (2009:84) maintains that it is because of this culture of compensation that men do not become violent towards their wives. Among the Sulamasi people bride price represents a man's ability to fulfill his cultural duty to be the

protector of and provider for the welfare of his wife and children Dogimab (2009:99). It is from this work that the researcher came to appreciate that culture can be used as a mechanism to prevent gender based violence. This then dismisses the fact put across by some scholars who claim that all men by nature are violent but rather it is the culture that make men violent in African societies. I believe that if African men who are violent are taken to the Sulamasi people to live there, they will adopt these mechanisms and not be violent as they will be adopting and living the Sulamasi way. Coinciding with this and citing an example of small-scale societies such as Wape of Papua New Guinea Heise, Ellsberg and Gottmoeller (2002:S7) posits that domestic violence is non-existent. Culture on its own can be a deterrent to gender based violence provided the culture is well structured. It is from this thesis that the researcher got insights on what societies can do to reduce gender based violence. This is discussed fully in recommendations and conclusion chapter.

2.4.3 *Political unrest*

Some scholars cite political transition as a cause of sexual gender based violence. Whenever there is war, usually women are the victims and they endure much suffering than men. Women rape can be used as a measure to prove the efficiency of one army against their opponents. By targeting women the weakness of men who are expected to protect them is highlighted and that is the aim of the opponent (Marinussen 2010; Dustin2009). In war times fathers can be forced to rape their own children, brothers raping their sisters and at times the other warring party (Ward 2006; Thomas 2013). Citing the Zimbabwean context, Thomas, Masinjila and Bere (2013:527) cite that in Zimbabwe during Gukurahundi and in 2008, rape was used as a tool to punish and induce fear in women who supported the opposition party Movement for Democratic Change MDC. Gender based sexual violence during Gukurahundi was used as a form of ethnic cleansing. Research conducted by the Catholic Commission for Justice and Peace in Zimbabwe and the Legal Resources Foundation reported that people in Matabeleland spoke of rapes being committed to 'dilute' the Ndebele by producing Shona babies (Catholic Commission for Justice and Peace in Zimbabwe and the Legal Resources Foundation 2001). In Kenya as well, women were subjected to extreme

sexual harassment, rape, female genital mutilation, and physical abuse which at times led to death (Masinjila 2012: 34). It is true that political transition exacerbates gender based violence, but one can argue that violence can start due to political instability as people take advantage to do all sorts of stuff hiding behind the instability. Some people will not be violent but because of the instability some may be influenced by colleagues and friends to use violence against women. Sometimes it is because the men will be under the influence of alcohol and drugs such that they fail to reason and just follow what others will be doing, taking advantage of the instability at the time.

This is challenged by scholars who argue that political instability only intensifies the violence that already existed (Thomas, Masinjila and Bere 2013; Sigsworth 2008). Political transition cannot be cited as a cause of sexual gender based violence but as a factor that can intensify the violence that has its roots in societies. They further argue that sexual violence during political instability times is just a continuous experience of discrimination and violation of women in due course. Thomas, Masinjila and Bere (2013) are in agreement with feminist scholars who have revealed the root causes of gender based violence as patriarchy not political instability. Thomas, Masinjila and Bere reflect;

The fact that gender-based violence exists in all societies means that in times of turbulence and conflict we tend to see a continuation and intensification of pre-existing violence, rather than a clear transition from non-violence to violence.

The article examines the importance of dealing with women abuses. Men also place blame on the colonial governments for the violence that women are exposed to. These violent histories have left their mark on the ways in which gendered identities are lived and unequal power relations are shaped (Thomas, Masinjila and Bere 2013:523). In Zimbabwe during the liberation war women were abused sexually as they were forced to provide sexual favors to the guerrillas at the 'bases'. A base was a hiding place where guerrillas or freedom fighters stayed. After independence women continue to suffer at the hands of men. At the time of political instability women suffer most as they are used as a way of punishing or forcing the opponent to surrender. Female

combatants are also vulnerable to sexual assault by enemy forces, as punishment or as a method of humiliation (Chiwome and Mguni 2000).

Sexual violence also can serve to quell resistance by instilling fear in local communities or in opposing armed groups. In such cases, women's bodies are used as an envelope to send messages to the perceived enemy Ward (2006). Mtisi, Nyakudya and Barnes (2009) confirm that women in Zimbabwe double suffered as they were abused by both the guerrillas and the colonial regime as well. He argues that The Rhodesia Front soldiers also sexually abused women, especially in the 'protected villages' (villages manned by the Rhodesian security to stop people from supporting the guerrillas) (Mtisi, Nyakudya and Barnes 2009). Patriarchal socialization and militarized masculinity contributed to negative attitudes towards women and the sexual abuse of female combatants and women war collaborators (*chimbwidos*) is testimony to these contradictions. It is a pity that some of the soldiers are not even ashamed of their acts of using violence against girls in war situations as one soldier from Democratic Republic of Congo was quoted,

Our combatants don't get paid. Therefore they can't use prostitutes. If we politely ask women to come with us, they are not going to accept. So, we have to make them obey us so we can get what we want.

In agreement with the intensification of gender based violence during war times Ward (2006) argued that in these instances, rape is often a public act, aimed to maximize humiliation and shame. In Leste, Timor Indonesian military reportedly raped women in front of their families, and forced Timorese men to rape Timorese women. It is not only in Zimbabwe where women during political disturbances are subjected to sexual gender based violence. Women worldwide are victims in war situations and men are usually the perpetrators of such violence. However, not only women are victims but also men as argued by Marinussen (2010) that there is another important meaning behind sexual violence against males which is the intention to 'emasculate' the enemy, and turn him into a *de facto* 'female' through sexual cruelty. Marinussen further posits that men are victims of sexual violence but most people are not aware of such dynamics as in most societies, the dominant understanding of masculinity is not compatible with the

victimization of men. At least 300 000 children mostly boys under 18 are taking part as combatants in various civil and transnational conflicts around the world (Whitzman 2008:29). He brings to light the double edged sword that males are exposed to during such times, first as forced male conscriptions and then secondly these boys are forced to kill their families, neighbors, and to rape girls as part of army training (Pickup 2001).

2.4.4 *Economic dependence*

It is also because of the fact that women are economic handicapped that men take advantage of them especially at household level. Not only are women exposed to gender based violence at homes, but also some times at workplaces. There will be jobs specifically reserved for men as if women cannot do them. Citing a Palestine case, women earn less than men who are employed in the same jobs (Haj-Yahia 2005). Without having access to “good” jobs, women will continue to be economically dependent on their spouses or partners. Haj-Yahia (2005) also argues that economic dependence is one of the factors that force battered women to continue living with a violent spouse. In such cases economically dependent women are often conscious that trying to extricate themselves from violent relationships can be harmful or fatal (Whitzman 2008:37). Kruger et al. (2002 cited in Whitzman 2008:37) asserts that:

The fact that women are often emotionally involved and economically dependent on those who victimize them has major implications for both the dynamics of abuse and the approaches to dealing with it.

This then means that no-matter how abused most women find themselves clinging to the abusers and perpetrators of gender based violence and then violence tends to be recurrent.

2.4.5 *Religion*

As highlighted in the introduction that religion is the opium of the mind many people use it to abuse and discriminate against women. The Bible explicitly argues that woman (Eve) was made out of man (Adam) Genesis 2:23 “And Adam said, “This is now bone of

my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man” and Ephesians 5:22-23

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. King James Version.

This then means that most denominations quote and use the Bible wrongly only to suit their oppressive desires towards women. The Johanne Marange and Johanne Masowe eChishanu in Zimbabwe are the common churches where women are subjected to gender based violence. Most girls are denied their basic right to education as they are forced into marriages at an early age. They are not even allowed to question decisions made for them by men. There was a burning issue in Zimbabwe where police were beaten by the Johanne Masowe worshippers after they had ordered them to vacate their shrines for good. It is evident that some churches are practicing gender based violence and there have been church-officials who are aware of this and are seeking to free women from such bondage. These self-professed man of God abuse women and children in as much as they are starving them of their civil rights which include the right to education and enclosure of privacy (Matenga 2014). Girls in such churches are at a disadvantage as boys receive their education and enjoy their freedom. Since religion is the opium of mind the seeds of inferiority will be sown to the girls mind and boys regard themselves as superior. In these churches child pledging system is used to justify violence against young girls. As a result the Apostolic Christian Council of Zimbabwe president Johannes Ndanga who had gone to the Madzibaba Ishmael-led shrine seeking to enforce a ban on the church for alleged abuse of women and children was butchered together with the anti-riot police (Matenga 2014). This transpired on Friday 30 May 2014 and the case is presently in the courts. However, in an informal interaction with one of the members of the Johane Marange, he dismissed these allegations and echoed that the girls are not forced but rather have the choice to either accept proposal from older men or to reject it altogether. He said this has nothing to do with spiritual issues as this is done outside the church service.

Under religion, it is common knowledge that many women are not actively involved in issues of ordination. Coetzee (2001) cites the exclusion of women from serving in certain Christian and other religious denominations, as well as politics as gender based violence.

2.5 *The effects of GBV*

Gender based violence has devastating effects to the individual, family, community, country and nation at large. It is a profound health problem, sapping women's energy, compromising their physical health, and eroding their self-esteem (Heise, Ellsberg and Gottmoeller 2002). Gender based violence has acute physical, psychological and social consequences (Mashiri 2013). Gender based violence in whatever form has the effect of depriving women of their equal enjoyment and exercise of human rights and fundamental freedoms. Gender-based violence whether deliberate or not is responsible for male power and control over women. Furthermore, gender based violence hurts children, men and families by creating a culture of fear and mistrust that leads to a lack of intimacy and safety within familial and intimate relationships (Mashiri 2013). Wife beating, like any other form of oppression or abuse towards women, does not only degrade women, but it also takes away their dignity and humiliates and traumatizes them (Baloyi 2013). All forms of violence against women and girls degrade not only the survivor but the perpetrator as well (Chitando and Chirongoma 2013). The bottom line is that gender based violence has negative than positive impacts.

Most people are not aware that psychological abuse and degradation are even more difficult to endure than the physical abuse itself as echoed again by (Heise, Ellsberg and Gottmoeller 2002). Psychological violence includes the enforcement of strict isolation, constant denigration, and public humiliation (Njovana and Watts 1996). Such acts include insults, stalking, threats and denial of access to needs and requirements (Human Rights Bulletin 2011). In conformity with this physical and sexual violence are easier to detect; but the impacts of psychological violence and neglect can also be severe on individuals, families and communities (Whitzman 2008: 18). In addition, though Whitzman states these as forms of violence when he reiterates that it is

important to remember that emotional and psychological abuse and neglect are also considered forms of violence he acknowledges that there is little research on their incidence.

Worth noting is that violence influences the risk of HIV and other STIs directly when it interferes with women's ability to negotiate safer sex in marriages. In African cultures it is devastating when a woman has extra marital affairs but for men they have the leeway to do whatever they wish as it is sort of acceptable for them to have as many wives as possible. Even when a woman knows that her husband is seeing someone else out there she will not have the guts to tell the man to use practice safer sex with her because of fear of disappointing him. Many will even fear the consequences of such action as they will be physically beaten by the husband. In this regard, gender based violence stretches to women's health thereby putting them at risk of contracting STI's and even HIV/AIDS in the long run.

At household level, children, may be affected negatively as they may come to normalize violence as a means of conflict resolution and communication. It is in these ways that violence is reproduced and perpetuated (Minnesota Advocates for Human Rights 2003). Mashiri (2013) argues that gender based violence is a deterrent to development as it inhibits realization of full potential which is critical to development. As women get criticism be it at workplaces and in the community as a whole, they look down upon themselves and at the end of the day their potential will not be recognized as they will not take chances to prove they are as good as men. Even at workplaces that is when we find women hesitating to take up leadership roles and managerial posts. It is because they will have lost confidence in themselves as women are considered inferior as long as there are men around. Though writing on the experiences of men Marinnusen echoes that in war situations women may be raped thus putting them at risk of harsh punishment or even death for bringing "dishonor" on the family. It is important to take into account that women suffer twice if not thrice as they face rejection after rape as if they were responsible for their fate.

2.6 Interventions to reduce GBV

When discussing violence, it must first be highlighted that there are three elements of violence; cultural, structural and direct, as Galtung outlines in, *“Conflict Transformation by Peaceful Means, 2000”*. The works of Galtung are crucial in explaining gender based violence on the basis of culture which is also used as a tool to suppress, discriminate against and oppress women. Cultural violence refers to those aspects of culture, the symbolic sphere of our existence exemplified by religion and ideology, language and art, empirical science and formal science that can be used to justify or legitimize direct or structural violence (Galtung 1990:291). If the opposite of violence is peace, the subject matter of peace research/peace studies, then the opposite of cultural violence would be 'cultural peace', meaning aspects of a culture that serve to justify and legitimize direct peace and structural peace (Galtung 1990). This is the thrust of my research as my intention was to make men and women co-exist peacefully after the intervention program.

The report (Instituto Promundo 2012) revealed that a study done in Brazil used a soccer field as a recruitment site, a development adopted by the researcher in Trojan Nickel Mine. Field visits to the stadium where young men have their sessions were conducted. This was where we got boys to participate in the program. Greene et al. (2013) is of the view that experiences across diverse settings worldwide confirm that programs can greatly influence how men and boys perceive themselves and their roles in society. Attitudes can change toward more equitable ways of thinking and in relationship to others. In line with this thinking the program was meant to benefit the boy's ways of thinking and attitude towards women and girls in an effort to reduce gender violence.

Most research on gender based violence has placed emphasis on working with women who are in most cases the victims. This has led to most attention being directed to the victims at the expense of perpetrators. What this means is that sometimes the men who cause violence continue to do so as they will be lacking practical involvement in issues that pertain to them. In my study I did not cast a blind eye on the women as victims but my emphasis is on working with men and seeking to hear from them why they engage in gender based violence. I believe that men have an impact on our societies since most

are patriarchal, hence working with men will yield positive results as men have an influence in societies. In Bindura, the Institute for Young Women Development is working on some of the issues of gender based violence but their focus is on young women. This organization is working towards the protection and promotion of women's rights and it aims to educate young women in rural, farming and mining communities of Mashonaland Central (IYWD booklet). It should be highlighted that this organization deals with young women, a flaw which I seek to address as men are not receiving much attention. This organization deals with traditional chiefs who are believed to have an influence in their communities, again, a gap I seek to address as young men or in general the men at the grass root levels are not engaged. These are the people I am targeting as I believe that before we deal with influential people, it is vital to deal with grass root individuals with the aim of behavior change. Worth noting is that despite the establishment of committees that deal with women issues Chief Masembura of Masembura communal lands echoed that there are men who are condemning the organization's tasks (Newsletter 2014:3). This means that men still need to be included in gender based violence programs if people need change in communities. Men as brothers, fathers, grandfathers and brothers can help create an environment that condemns violence thereby promoting the value of women in communities. Concurring with my view Mulumeorderhwa and Harris (2013:223) propound that understanding the underlying causes of male violence towards women is a necessary step towards changing male behavior for the better. Men and boys should be empowered to be integral partners in combating violence against women (Greene et al. 2013). Though writing on sexual violence during war times Marinnusen (2010) corresponds that men have to be informed on this topic and should be allowed to share their knowledge.

My study seeks to cover that knowledge gap incorporating ideas from the perpetrators themselves. I have hope that if men are involved in projects that have to do with reduction on gender based violence this will impact on future generations as children will be having teachers and role models in the name of their fathers who will be discouraging violence against women. It is assumed that girls learn it is more advantageous for them to imitate their mothers and other females, whereas boys learn

to imitate their fathers and other males (Connor 2002). If men adopt nonviolent strategies of reducing gender based violence, at the end we will have a violence free generation.

A study done in Chile, Brazil, Rwanda and India indicated that men developed individual plans to address the prevalence of violence against women in their own lives (Instituto Promundo 2012). The researcher borrowed some of the ideas used with men in these countries and tried to use them in the Zimbabwean case so that men will come up with ideas to reduce gender-based violence. Some of the methods, for example soccer tournaments, were used as a platform to garner support from men as proved fruitful in Brazil. My research included some of the ideas as the boys for the interventions were approached in the soccer field. (Greene et al. 2013) is of the view that experiences across diverse settings worldwide confirm that programs can greatly influence how men and boys perceive themselves and their roles in society. Attitudes can change toward more equitable ways of thinking and being in relation to others.

2.7 Gender Based Violence in Zimbabwe

SADC Gender Protocol 2013 Barometer gives evidence that Mashonaland Central province has the highest lifetime IPV experience prevalence with almost nine in every ten (88%) women having experienced gender based violence. Upsurge in Violence against Women and girls (VAW) in the country made Institute for Young Women's Development to conduct a survey report. Mashonaland Central was among the provinces with the highest nationwide prevalence rate, recent studies are at 56%. Unconfirmed reports say it is now at 88% (IYWD report 2013). From the report it was evident that 94% of the respondents had heard or experienced violence whilst 6 % confirmed they have never heard about violence. It was apparent that the most prevalent form was gender-based violence which was at (67%), followed by political violence, and followed by sexual violence, child abuse and other forms of violence at 8%, 3%, 5% and 8% respectively (IYWD 2013).

(Sigsworth 2008; Osirim 2003; Mashiri and Mawire 2013) among other scholars agreed that the consequences of gender-based violence are devastating to the victim and to the community as a whole. My intention is also to add a voice from my community on the effects of GBV. Survivors often experience life-long emotional distress, mental health problems and poor reproductive health. In Zimbabwe, 47% of women have experienced either physical or sexual violence at some point in their life and 33 % of girls under the age of 18 have experienced sexual violence (Danish-Zimbabwean Development Partnership 2013-2015). GBV is also a health concern as abused women are also at higher risk of acquiring HIV (Sigsworth2008). Women who have been physically or sexually assaulted tend to be intensive long-term users of health services. The Zimbabwe Millennium Development Goals Monitoring report of 2005 identified gender based violence as a major impediment to achieving gender equality and the overall sustainable development (Mashiri 2013:15). The impact of violence may also extend to future generations that is, children who have witnessed abuse, were victims themselves or were born of the abuse suffered by their mothers (such as children born of war time rape, especially within patriarchal cultures that prohibit access to abortion), can suffer lasting psychological damage.

The violence directed at women and girls, simply because they are female, can prevent them from obtaining equal status and full enjoyment of their human rights (Bisika 2008:1885). Haj-Yahia (2005) reiterating on the impact of gender based violence posits that life with a violent father harms the child's emotional, cognitive, and behavioral development, not to mention the destructive impact of wife abuse on the woman herself and her ability to function as a mother. Indeed, there is evidence in research to indicate that the intergenerational transfer of trauma (whereby children who were born after the fact are negatively affected by trauma inherited from their families and communities) is profound within families and communities that have suffered loss or experienced conflict. This again demonstrates the long lasting impacts and consequences of violence. Women's exposure to violence increases their exposure to HIV/AIDS. Osirim(2014) concurs that women can become infected as a result of sexual assault or coerced sex and the physical abrasions and tearing that can accompany these violations increases the chance of infection. Mashiri and Mawire (2013:14) argue that

violence against women causes untold misery and communities also feel the negative impacts of gender-based violence which is a drain on the strength and development of micro and macroeconomic systems. Studies from countries such as Zimbabwe provide strong evidence that fear of abuse from male partners is a critical factor in women's decision making regarding contraceptive use (Mashiri2013). From this it becomes evident that gender based violence has greater negative impacts than positives hence my research sought to examine these effects with particular reference to mining communities which have been neglected in many studies.

To demonstrate the negative impacts of gender based violence not only on women but children as well Mtukudzi sings:

Imi baba manyanya, kurova amai	Father, the way you hit mother is extreme
Imi baba manyanya	You father, it is too much
Kutuka amai	You verbally abuse our mother
Munoti isu vana tofara sei?	How do you expect us kids to be happy?
Isusu vana tingafare sei?	How?
Kana mai vachichema pameso pedu	When we see our mother cry
Kana mai vachingochema	When she always weeps
Hunzi ponda hako ndifire pavana vangu	Saying, 'I will die with my children
Ponda hako ndifire pavana vangu	Kill me I will die here'
Tozeza Baba	We fear you father
Baba chidhakwa	Our father is a drunkard
Vauya vadhakwa	He comes home drunk

(Tuku 2004, see also Mapuranga 2012)

This song illustrates the effects of gender-based violence not only to the woman, but also to children. The pain is not just to the mother, but it extends to the offspring in marriage (see also Mapuranga 2012). This is emphasized by Bennett (1995 cited in Mapuranga2012) when she says

Such is the power of patriarchy that female activities are almost always judged inferior to men's: while men deliberate and judge, women intrigue, men exchange information, women gossip, men intercede with the supernatural force, and women are witches.

These cultural and social norms socialize males to be aggressive, powerful, unemotional, and controlling, and contribute to a social acceptance of men as dominant. My thesis borrowed from Mapuranga's (2012) work in portraying the impact of gender based violence in Mashonaland Central.

Furthermore, Minnesota Advocates for Human Rights (2003) argues that violence impacts negatively on women's physical and psychological health, women's dependents, and on society but also impacts on the perpetrator as well. My study will benefit from this article as different forms and effects of GBV are discussed. This gave me a guideline as I went out to the men to examine the effects of GBV in Mashonaland Central where GBV is prevalent. It is from this article that the researcher borrowed concepts on methodology on how to ask questions concerning GBV. The question on whether slapping was violence was borrowed from this work as it is from this work that different types of gender based violence are highlighted.

Human Rights Bulletin (2011:3) discusses sexual, physical, psychological and socio-economic violence. Under physical violence included are acts such as choking, slapping, punching, among others. My research sought to find men's views on the acts listed as in the African culture some of these are viewed especially by men to be acts of disciplining their women and children. In the same way, a high value is placed on women's sexual fidelity and Zimbabwean society condones severe punishment if a woman is even suspected of having extra-marital sexual partners (Njovana and Watts 1996). I intended to find from this mining community their definition of physical and other types of violence.

In a research conducted in Zimbabwe in 2003, 53% of women agreed and believed that wife beating was justified in different cases (Hindin 2003:501). This means that women have come to accept violence against them. Though borrowing on methodology and

questions, my research differs from Hindi's work in that rather than focusing on the victims, I decided to cover this gap as men's perception on gender based violence is missing. My study will add to the knowledge available on gender based violence and at the same time bring in missing accounts from men's side to maintain gender-balance accounts of violence against women.

Violence against women is traumatizing that some women end up committing suicide as they will be left with no option. Njovana and Watts (1996:50) describe an account of a woman who took her life

...A married woman aged 45 had six daughters with her husband. Her husband desired a son and because of this, he assaulted her regularly. She returned twice to her parent's home, and each time they chased her back to her husband. One night, she committed suicide by hanging herself outside her parents' house.

Violence against women is so intense and in my study I discussed the different forms of violence committed by men against women with the intention to reduce such cases in Mashonaland Central. The researcher borrowed concepts from this article as it discussed several types of gender based violence in Zimbabwe. Where women prove infertile men may be encouraged by relatives to find other women with whom to have children. Where the man's infertility is suspected, a male relative is asked to perform conjugal duties to save his brothers' and family's reputation. The woman may not be consulted whether they accept such solutions rather, what can be done is to force her into having sex with her husband's relative. The article discusses the extent of gender violence against women in Zimbabwe in general and my study focused within a specific mining community focusing on the micro social institutions.

2.8 *Summary and conclusion*

From the above argument, it is difficult to point at one factor as a main cause of violence against women. Rather, a multiplicity of factors combine to cause gender based violence. Gender based violence is caused by religion that allows women to be too

submissive to men to an extent of allowing men to make every decision without the women's consent. At the same time patriarchy which places men at a level unreachable by women can be listed as a cause of gender based violence. Political instability can be listed as a cause again as some people take advantage of the situation to do things that they do not do in a normal political environment. People take advantage of the war and at times find pleasure in doing all sorts of bad behavior. To women, they will not even realize that they are being discriminated against. I am under no illusion that a change in the patriarchal structure of many societies need to be transformed for gender based violence reduction to be a success.

CHAPTER 3

EXPLORATIONS WITH YOUNG MEN: METHODS AND RESULTS

3.1 *Introduction*

This chapter discusses the qualitative research methodology used in the study in an effort to reduce gender based violence in Mashonaland Central. I will be focusing in this chapter on the exploratory part of the research in an effort to meet my research objectives 1 and 2, which are to examine the prevalence of and factors associated with gender-based violence in the community and to investigate the perceptions of men as to the causes of gender-based violence. The following chapter will present the Action Research experience in order to meet objective 3 which is to devise and implement a program where the community will provide solutions to gender-based violence. In this chapter I will be following the terminology proposed by Mouton (2001) which is the standard South African text on research methods

Explanations of the process involved in data collection, analysis and results are given. The study type, research approach, selection of interviews, challenges faced and how they were overcome are discussed. Since my research was participatory action research, ethical issues are also conversed in this chapter as they are a vital component when conducting research as participants are supposed to voluntarily participate. This chapter focuses on understanding GBV while the next reports the Action Research intervention.

3.2 *Research design*

This research design was twofold: exploratory to determine the attitude and behavior of young men followed by action research in the form of training young boys in respect to their attitude and behavior towards women.

Given that this was participatory action research the people, in particular men, from this community formed the basis of this study and are the ones who determined the intervention to be implemented. Action research is practical in the strictest sense in that

I had to engage with the people in the community for me to be able to come up with such a piece of work.

In short, the project is people oriented since it is mostly based on their views as I did not want to impose programs or campaigns on them. In this line Woroniuk (2005) contends that participatory approaches are more effective than top-down initiatives and that those whose lives are affected by the problem under study should be engaged in the process of investigation (Stringer 1999). The basic principle of Participatory Action Research (PAR) is that researchers and social actors join forces in collective research and analysis. Local actors are involved in a process through which they are empowered to take charge of the research process and to organize and implement potential solutions (Jewkes and Cornwall 1995:1671). The social actor contribute their knowledge of the issues at stake and the researchers help to systematize this knowledge, carrying out targeted investigations to complete it, and leading the collective analysis exercise (Stiefel 2001:272). Stiefel further echoes that PAR presumes that if researchers and social actors work hand-in-glove in collective effort of research and analysis, the results obtained are better and reflect reality more effectively because the participants bring to the research exclusive knowledge and understanding that would not otherwise be available. In trying to make my research more participatory, I engaged and allowed the interviewees to talk freely about gender based violence without lecturing to them definitions from the books and journals as they were the active contributors. Participatory research methods can be used to enable local people to seek their own solutions according to their priorities (Jewkes and Cornwall 1995:1668). Jewkes and Cornwall (1995) further advance that one of the key strengths is seen to reside in exploring local knowledge and perceptions. It is because of these merits particularly the ability to engage the local people as the major suppliers of information without the influence of researchers, that I chose participatory action research.

3.3 *Research Methodology*

This research was exploratory in nature which used a qualitative approach to gathering data. William (2006 cited in Gumani and Mudhovozi 2013) define an exploratory design as an open, flexible, and inductive approach to research which addresses questions of all types and attempts to look for new insight into a phenomenon hence its applicability in my research on reducing gender based violence as there was need to address different types of questions.

Qualitative researchers seek answers to their questions in the real world. They gather what they see, hear and read from people and places and from events and activities...their purpose is to learn about some aspects of the social world and to generate new understandings that can be used by that social world. (Rossman and Rallis: 1998)

Qualitative research is any data gathering technique that generates narrative data rather than numerical data (Monsen1992:73). Quantitative research is weak in understanding the context or setting in which people talk and the voices of the participants are not directly heard. Qualitative research makes up for these weakness (Cresswell 2007:9). In my study I wanted to hear people speak for themselves and see their reactions to the questions posed thereby making qualitative appropriate for my research. As the name implies, quantitative research deals with things that can be counted, and it often uses statistical manipulation of numbers to process data and summarize results (Locke, Silverman and Spirduso1998:123). Basically when understanding ideas, beliefs and values, numbers will most likely not give the detailed information that qualitative will do especially on the narratives and what people think on gender based violence. This clarifies why in understanding men's views on the causes of gender based violence the research preferred a qualitative approach instead of a quantitative one. Qualitative research was used so as to understand meanings, experiences, ideas beliefs and values which contribute to gender based violence. In addition, qualitative research also enabled face to face discussions on gender based violence with men from this mining community. Open ended questions and close ended questions were used so as to get a deeper insight about gender based violence and what could be done to reduce gender based violence in Mashonaland Central. This

study concentrated on reducing gender based violence in Mashonaland Central paying particular attention to men as the perpetrators of such violence. The objective was to explore men's views as to the causes, effects and it was an opportunity for men to suggest solutions to gender based violence so that the tag "perpetrators of violence" will not continue to be attached to men.

The interview had nine questions which are as follows:

1. What do you understand by gender based violence?
2. How common is gender based violence in this community? Do most men use violence against their wives/partners/girlfriends?
3. What do you think are the 4 main cause of violence against women?
4. Do you think wife slapping is violence?
5. Under what circumstances, if any, is the use of violence by a man against his wife/partner/girlfriend justified?
6. What does your religion say about violence against women?
7. Do you think gender based violence has any positive results?
8. Assuming you are at workplace would you accept a woman as a boss, why?
9. What do you think should be done to reduce violence against women?

3.4 *Data collection methods*

The researcher had planned to work with an advisory group of men but also some women say (3 - 5) to help make sense of the interviews. This did not happen as planned as in research, the role of the researcher is that of planning only and the participants have the overall decision. While many practitioners of participatory research have come to it through ethical unease or plain frustration, Jewkes and Cornwall (1995) postulates that research with the inadequacies of conventional research participatory research is certainly not a simpler alternative. Working with local people is far from easy. Local people may be highly skeptical as to whether it is worthy investing their time and energy in the project, particularly if it seems to offer little in terms of direct benefit (Jewkes and Cornwall 1995:1673). The men I had asked to help me collect information were not

successful in executing the mission. It appeared that men were not comfortable in expressing their views to other men. They spent nearly a week trying to collect information, to no avail. I ended up working with 6 ladies of which 3 formed group A and I was with the group B. The advisory group helped in collecting data from the men through writing and analyzing it before the intervention program. Additionally, the advisory was chosen purposively from the community, that is, those who are literate were chosen as they assisted in data collection that involves writing. The researcher first taught the advisory group ethical issues and made clear the objectives of the study.

3.4.1 *Interviews*

We had gatekeeper's permission with us but at first it did not make sense to the informants until we explained clearly that the information we were collecting was to be used for research purposes only. We finally conducted the interviews successfully. Though they are time consuming and sometimes biased in-depth interviews enable participants to tell their own experiences and at the same time, allow the researcher to observe the non-verbal communication and emotions (Litosseliti 2003). Open ended questions and close ended questions were used so as to get a deeper insight about gender based violence. Although unstructured interviews are more flexible, their disadvantage is that a researcher gets different information from different people making it difficult to make comparisons and that made them unusable for my research (Leedy and Ormrod 2010:148). Instead, semi-structured interviews or focused interviews involved a series of open-ended questions based on the thematic concerns.

I had planned that the interviews were to last 30 minutes per each interview with the 20 men. However, due to the different nature of people some lasted 45 minutes at most and 30 minutes at least. We had Shona and English printed versions of questions as people had to choose the language they were comfortable with. We collected data in Shona version and then translated it to English as most people preferred the Shona version of the questions.

After translation process we then had to arrange the information using interpretative thematic analysis (Hsieh and Shanon, 2005, Parker and Tritter, 2006, Vicsek, 2007).

That is by an intensive reading of the interview transcripts with the assistance of the advisory group to identify the themes and group them accordingly. Data from unmarried men was analyzed separately from that of married men. The reason for this was to find out the similarities and differences between the two groups of men. In preparing the article, a number of discussions were done concerning the causes and forms of gender-based violence as well as the suggestions from the informants. After each member of the group had analyzed her data, the same notebook was given to other members to analyze again so that there was agreement on analysis.

3.5 *Selection of interviewees*

I purposely did my best in as far as selection of a mixture of participants was concerned distinguished by differences in age, marital status, and residence in the section where participants stayed,(as Trojan houses section 1 up to 7). Qualitative data consists of open-ended information that the researcher gathers through interviews with participants (Creswell and Plano 2007:6). The 20 interview sheets were marked A-T that is, the first 20 letters of the alphabetical order. These were labeled after the interviews so that analyzing data could not be a mammoth task.

In-depth face to face interviews were conducted with 20 men chosen through the convenience sampling technique to gain a deeper understanding on the strategies that could be used to resolve challenges and threats posed by gender based violence. In-depth interview is defined by Monsen (1992) as a technique that involves a face to face meeting at which one person systematically obtains information from another via questioning and answering.

Moreover, the researcher was aware of simple random sample, purposive sampling and systematic sampling but did not employ these in the study as convenience sampling seemed suitable. It is important to note that the methods are not in competition but they are appropriate for different phases of the total research exercise (Pratt and Loizos 1992). This is because if the researcher had chosen say systematic sampling this means there was need to interview say every fifth men found at his home. In my case,

since the mine is not fully operational I just had to interview any man I found at his house as most men are not always at home. They are either in town or at Freda Rebecca Mine, a mine situated about 15 kilometers away from Trojan Nickel Mine. I and my advisory group ended up using convenience sampling. A survey was another available option, but the disadvantage of surveys is that there will not be any direct communication between the researcher and the person filling in the survey such that the researcher will not observe the actions, tone of the voice or emotions of the participant.

Furthermore, focus group discussions present a more natural environment than individual interviews as participants are influencing and influenced by others just as they are in real life. They also give multiple views on a topic and are appropriate for an illiterate community (Kruger 1994). The researcher did not overlook all these merits of focus groups but focus group discussions are difficult in distinguishing between an individual view and a group view, a flaw which individual one on one interview could overcome. In my research I needed opinions from the 20 men as if I had put them in focus groups obviously other views were going to be suppressed as focus groups are not empowering for everyone in particular shy people. Concurring with this view, in focus groups there may be false consensus as some participants with strong personalities or similar views may dominate the discussion while others may remain silent (Kruger 1994). Of the 20 men interviewed the number of married to unmarried was 11:9 respectively. Individual interviews were conducted in a conversational structured style to make interviews at home. According to Stringer (1999:68) in-depth interviews enable participants to describe the situation and the interview process not only provides a record of their views and perspectives but also symbolically recognizes the legitimacy of their lives. In exploring why and how gender based violence occur and evolve the researcher used structured interviews. Also, structured interviews consisted of the interviewer asking each respondent uniform number of questions on the different aspects of the study. Focused interviews involved a series of open-ended questions based on the thematic concerns. The general, open-ended questions asked during interviews allowed the participants to supply answers in their own words. Moreover, open-ended questions helped define the topic under investigation and provided opportunities for both the interviewer and interviewee to discuss the topic in more detail.

In this study I had different themes that included religion and violence, forms of gender based violence, its effects among others as shall be discussed. The researcher also wanted to know how men understand, view or define violence against women in their own words. It is important that though most men acknowledged gender based violence to have most negative impacts, they still believed that in some cases it was justified to exercise violence as it yields behavior change. More is discussed under each question and theme as below:

3.6 Findings

Question 1 What do you understand by gender based violence?

...it is a violation of rights...

Gender based violence is understood from many dimensions by people in the area under study. A majority listed violation of each other's rights as the definition as well as quarrels, fights and disagreements in homes and the society at large. Most of the respondents were limiting their scope of violence to household level and just a handful managed to link it to societal level. Most of the participants showed lack of knowledge on psychological abuse as violence as only one participant cited it as his definition of gender based violence. It is also wiser to take into account the fact that society plays a role in contributing to gender based violence as one participant defines it as "violence against women and girls as a result of socially constructed roles and social norms." Depriving women of education was cited as a form of gender based violence. Some cited depriving unemployed women financial support as violence against women. However, quite a number gave 'No idea' as their answer, meaning they had not even the slightest idea on what gender based violence is. This then, reveals that there is still a lot that needs to be done in educating people on gender based violence. It is important to take into consideration that men were of the opinion that they are the ones being victims of gender based violence as it is women who are now abusing men especially at household level. This is due to the laws that are protecting women which women take advantage of, as beating a wife carries with it a jail term.

Question 2 How common is gender based violence in this community. Do most men use violence against their wives/partners/girlfriends?

...it is very common and women also abuse men...

On examining the prevalence of gender based violence, most people admitted that violence against women is prevalent in the community. Although some asserted that men and women abuse each other equally in the society, the number of those who argued that women are the most victims was high. This is not to ignore the few men who are victims as reported by other interviewees. Others argued against this and claim that women are no longer abused but rather, it is them who are abusing men because of the laws that are protecting abuse of women. It was argued that these women are now taking advantage of the powers invested in them to abuse men. Though informants were not citing the specific Acts and laws that are protecting women, most just used the word 'laws' as evident from these quotations

"It is common. Men and women abuse each other but women carry a high percentage as they are protected by the Zimbabwean law." (Interviewee F)

"Women are no longer being abused because of the provisions in the legislations that protect women." (Interviewee L)

"It is no longer prevalent as women are protected by the law." (Interviewee R)

From the interviews it was clear that gender based violence rate is at an 85% level. This is very high as a large number admitted that violence was very common in this community regardless of whether the victims are men or women.

Question 3 What do you think are the 4 common causes of violence against women?

...men by nature are violent that is, it is something biological and there is nothing we can do about that...

There was an assortment of responses on what men think are the reasons for the abuse of women by men in the community. Some cited overdependence of women on men, lack of knowledge about their rights, economic hardships, and, patriarchy and religion as causes of violence against women in Trojan Nickel Mine. Although this community is a mixed society where people from Malawi, Tanzania, Zimbabwe, Zambia and Mozambique meet in search of employment for some years, patriarchy was cited by many as a cause of concern. This patriarchy emphasizes that males must be given preferential treatment by society. From my observation, most people at this mine are Shona. Malawian people who live in the community are referred to as ‘*maNyasarande*’ meaning people from Nyasaland. In my research it became apparent that society has the ability to influence and change other people’s life styles as most of the Malawians have adopted the Shona ways of living of which patriarchy is one of them. I asked some Malawian informants if they practice what their Malawian societies do as in Malawi matriarch in most societies is dominant. The answer I got from these ‘Shonaized Malawians’ was,

| *Mwanangu kana tava muno muZimbabwe tinotoita zvekuno. KuMalawi vanoti murume akaroora ndiye anototama kumusha kwake kunopinda mumusha wemukadzi asika kana tava kuno ukadaro unenge wakutosekwa nemaShona (Shona version) which in English means;*

My daughter we are now in Zimbabwe not Malawi so we live according to the Zimbabwean standards. In Malawi when a man marries, he abandons his home and joins those from the woman’s side but if you do that here, you will be the laughing stock of the Shona.

This to me concurred with the view of socialization theory which argues that society plays a pivotal role in shaping an individual. To say Malawi is a matriarchal society is not to deny that there are cases of gender based violence. In a study by Bisika(2008) it was reported that men and women are both victims of gender based violence. Alpes (1998) findings, through writing on criminal behavior, seem to correspond with my findings as he posited that with few exceptions, behavior influenced by genes is no more deterministic than is behavior influenced by the environment. In this case he

argued that the environment plays a role in shaping human behavior. What I interpreted from this was that the community operates as a homogenous entity where the notion that a man is superior is the order of the day.

Moreover, lack of knowledge of their rights and Illiteracy were also alluded to as causes of violence against women. Most women marry at an early age in this community, a fact which contributes to their lack of knowledge as after marriage these women do not make efforts of furthering their education. This means that the potential of individuals will now be limited and that will not contribute to the development of the country and nation at large. Illiteracy in this regard was explained as having basic primary education such that one even given the pamphlets where the women rights are explained, that person can fail to comprehend. One of the challenges with the use of the IEC material is that all people are not at the same literacy levels hence they might not grasp the intended message on the pamphlet in the way it was supposed to have been heard (Mawire 2013:20).

In addition, overdependence of women on men for financial support was argued as another cause of violence against women. Most women do not work and depend on men to put food on the table for them. The Zimbabwean economy is not stable and the salaries earned by the majority are pitiful. This means that women often have to work and help men to make ends meet, be it venturing into informal selling, gardening, and hairdressing among others. This is in line with what others stated that husbands may turn to violence especially after realizing the money they earn is not enough (economic stress). In explaining this men posited that overdependence makes women vulnerable because if they are abused they choose to stick to those abusers since they will not be having any other means of surviving. This concurred with the Institute for Young Women's Development booklet which echoes that most women have no source of income so they find it difficult to have the providers arrested. At a live performance (drama) we attended it was explained to the public that by reporting the man to the police, it does not mean he will be arrested that very day. It was made known that first the Victim Friendly Unit will give counseling to the couple so that they stay in peace (Savanna Trust Group: 2015). However, a closer analysis may reveal that financially

stable women are also victims. If women are abused because they depend on men too much then those women who are economically stable should not be victimized. Gumani and Mudhovozi (2013) confirm this:

A sad part is that it happens to various types of people with different personalities. You see people who are very successful, who are in control and are doing fine in other areas of functioning. But when it comes to their personal relationships, they are very powerless, helpless and there is also submissiveness. The dominating factor is helplessness. They lack self-confidence and there is also fear of the unknown.

This has also made Baloyi (2013) to argue on the same point that economically independent women are also victims. He cited a case of a primary school teacher in a village outside Malamulele Township (Limpopo) who in an interview said,

Whenever I realized his voice as that of a drunk man from the cell phone, I start preparing myself to go and sleep in one of the neighbor's house. There was a day when he was knocking in the front door I jumped through the window and slept just behind the house. But when I woke up in the morning I realized that he also slept out behind the same house in a different corner because he failed to open the door. I cannot remember how many times I went home and he kept on following me because of his beating habit. (Anonymous)

Baloyi's conclusion was that wife beating is practiced in families of educated people too. However, though that might be the case but economically independent women are at less risk. She also said the most important thing women can do in their lives is work, so they can be independent. Work was not perfect, nor was it a solution to all problems, but it was the "first condition for women's independence," according to Simone de Beauvoir. This leads us to the next point that men arrogantly raised, that by nature they are violent and women should accept this. (Respondent L) argued that, "Men by nature are violent that is, it is something biological and there is nothing we can do about that." Those who argued for this asserted that changing this nature will require changing

biology itself, which cannot be done. It was stated that men are superior and therefore should be leaders whilst women are followers. However, some informants argued that it is because men are not God-fearing that is why they can be violent against women. Those who put this point forward posited that the Bible urges people to humble themselves and if one is humble then there is no need to abuse another person as one will be valuing the other individual. Some maintain that because girls are economically dependent they might end up using any means possible to get money. By so doing they will be putting their lives at stake due to HIV/AIDS that is prevalent.

In disputing economic dependence as a cause of violence against women, some argued that parenthood in most cases is also a cause. Women want their families to grow intact that is, children having their mother and father under the same roof. Even when they are working class, these women might endure gender based violence for the sake of children.

Question 6 What does your religion say about violence against women?

...she will do him good and not evil all the days of her life. (This verse was interpreted that) ...women therefore should do good to their husbands. If they do so they will not receive any form of violence.

Various views were echoed on how religion causes gender based violence. From the 20 interviewees I managed to get divergent views on how religion can be a cause of gender based violence as people from different denominations and religions participated. Christians constituted the majority, followed by Muslims and very few who did not disclose their religion. One informant admitted to having no religion but believes that violence yields negative results and people must avoid violence and adopt peaceful communication as a way of settling disputes. It was uttered that misuse of the Bible where men are howling for women to be too submissive basing on the scriptures is evidence that there is a link between gender based violence and religion. Some religious sects deprive women and girl children the right to education. (Respondent A) cited JohaneMarange, an Apostolic Sect that discourages girls from going to school as

a cause of violence. He spoke of young tender age girls who are forced to marry older people.

“My cousin’s 17 year daughter in 2012 was given in marriage to a 39 year old man who already had 3 wives and many children.” (Respondent A)

“Most women in churches are not allowed to preach in services. This is gender based violence on its own as some women are better preachers than men.” (Respondent S)

From this evidence, it becomes clear that gender based violence is caused by religion which looks down upon women and treat them as second class citizens. In support of the above claim, it was brought to light that men misuse the Bible scriptures to justify their oppression. A Christian quoted Proverbs 31:12, “She will do him good and not evil all the days of her life”. Most men interpreted this verse in this way... “...women therefore should do good to their husbands. If they do so they will not receive any form of violence.”

The Muslims admitted that their religion does not allow violence against women and some even argued that Islam means peace (Respondent R) and it is evident from their greeting Assalam Alleikum which means Peace be upon you. It was propounded that though Islam advocates for peace some Muslims claimed that there are some gender based violence traits in Islam.

I am a Muslim and in my faith women are not allowed to preach or even participate in anything. Personally, I think that is violence and I struggle to find a perfect reason why women should not preach. Just that I cannot criticize our holy book the Quran. However, the Quran explains clearly that women should not be violated against. (Respondent S).

This issue of seeing that something is not impressive and people do not critic it was discouraged by Tag Hargey, an Islamic Professor from Oxford, who echoed that people have to criticize religion and not be schizophrenic. Hargey (2014) argued that Islam

condemns genital mutilation, gender apartheid and sexual segregation and he posited that the Quran gives women rights to ownership of property.

However, a few asserted that the Bible itself encourages humbleness and love for one another. Those who abuse women should therefore not base on the Bible as if one loves others the same way he does himself then gender based violence will be reduced.

Question 9 What do you think can be done to reduce violence against women?

...gather people together from the community regardless of age and teach them about gender based violence.

The participants acknowledged that gender based violence has more negative than positive impacts. Workshops, media, door to door services, awareness campaigns, community support programs, social learning theory where parents act as role models, religion, and prosecuting perpetrators were said to all play a part in reducing gender based violence in Trojan mine community. The solutions given, if taken into account will be very successful in the reduction of violence against women. The media, although, cited by only one participant, may have an impact in as far as gender based violence is concerned. It was postulated that more advertisements about violence against women should be broadcast.

Though most informants suggested workshops as a means to reach out to more people, some were blaming women for their behavior and that it is only God who can change them. But can we really wait for God to do all for us without our own efforts? This was my question and it was argued that since as humans had failed, it was now time to pray for His intervention. Some gave suggestions that were beyond our control, for example that the laws should be changed in order to minimize the powers women have when it comes to gender issues. It was argued that most of the laws focus on women and not even a single law focus on violence against men therefore, there is no equality.

Also, men argued that women are the ones that who provoke men therefore there should be anger management programs directed to women because if they continue

being provocative they will in turn, get what they deserve. It was apparent that although the informants were informed that this was research in the field of peace studies, many still suggested prosecuting and sentencing perpetrators of violence. When we highlighted that sentencing the perpetrators may have negative impacts, as families that remain behind when men are convicted can suffer and jailing people can cause family disintegration. In the African setting it is expected that a woman should somehow be docile. Respondents B, D, J, K, F, R and N who are unmarried are the ones who suggested prosecution as a solution. This brings to light that those who are in marriages have different views from those who are not married as the unmarried men seem not to think through the effects of what they think is the solution to violence against women.

From my research it became apparent that the effects of gender based violence on the perpetrator especially prosecution is the one causing most women to suffer in silence. They fear that if the man is arrested then they will have a hard time living in the absence of a man. On the contrary Respondent Q suggested that suggestion boxes should be erected as sometimes it is difficult for the victims to report their own cases. By erecting these boxes, those from the community who think that someone may be perpetrating violence against women can communicate confidentiality through the suggestion boxes. By so doing this means there is need for gender based violence organizations to work together with the Victim Friendly Unit.

Like I said earlier, the mine is not fully operational at present, but has hopes to be fully functional soon. Some participants suggested that gender based violence should be made part and parcel of the induction process when workers are recruited. In addition, before workers start their day they have their safety talk first. There were suggestions that we should liaise with the Human Resource Management and that gender based violence issues be taken into consideration. In this regard there is need to draft modules that can be used at workplaces. This can only be done after the management has approved our idea and the implementation may take some time. We took note of the suggestion and hope that in the long run we will be able to reach out to workplaces at Trojan Nickel Mine and to spread to other mines.

Furthermore, a number of men posited that families had a special role especially parents, in the upbringing of their children. (Respondent E) argued that “...parents should lead an exemplary life which is violence free as children learn from parents...” This is in concurrence with the social learning theory which argues that children learn from the people surrounding them and the people they associate with most of the times are their role models.

Door to door service teaching all people about gender based violence was also proposed as a means to an end to violence.

Door to door services should be offered by committed people such as you (referring to the interviewers). You are doing a great job and please continue with this good work... (Respondent S)

In this regard informants were arguing that by so doing we will be able to reach out to all age groups at the same time. This is at home there is a father, mother and children of different ages so instead of reaching out to men alone, rather there is need to just involve everyone who will be available at home. That will be a chance for families to learn together as one and by so doing when there is a conflict in that home, the members might feel free to talk and have solutions at the end of the day. However, as a team we agreed that the challenge with such approach is that there is need for more personnel and resources and this is time consuming.

Many indicated that gender based issues should be taught at schools be it primary, secondary and even universities. At schools gender based violence should be in the syllabus from primary school level (Respondent A and C). This corresponds with Mashiri (2013) who posits the need for the education curriculum in Zimbabwe to be reviewed to include gender based violence and human rights. A large number suggested workshops as a way of teaching people about violence against women.

“Workshops with youths be it at university, church or schools should be held”
Respondent D.

“Workshops or even arrange soccer matches and talk about gender based violence.” Respondent K

“Workshops with men so that they are made aware of the consequences of gender based violence.” Respondent G

“...gather people together from the community regardless of age and teach them about gender based violence.” Respondent Q

These are the few examples picked where informants suggested workshops as a way of intervention. Amongst the people who recommended workshops, some made it clear that since the mine was not fully operational, it might be difficult to have people, men in particular who are committed as they are running around trying to make ends meet. Though they suggested workshops others argued that workshops might be a waste of time as it is challenging to change the attitude of people. They were arguing in line with the fact that there is another organization that is working in the same area of my study that comes to teach people in the community hall. Despite, all these efforts people are not changing and most do not attend such events. One man suggested that these workshops must be led by married people. This was after the realization that most of the ladies who were helping in the collection of data were unmarried.

Most of you are not married, what do you know about gender based violence? Unmarried people have no experience on these issues yet they claim to want to reduce gender based violence. We need people with experience so that when we discuss these issues we will be on the same page. (Respondent E)

Media was argued to be a way of reducing gender based violence. People argued that more advertisements about violence against women should be broadcasted frequently to get people's attention. These findings concur with Russo (2006) who maintains that media can play a powerful role in communicating values, setting norms, and establishing expectations for behavior. Awareness campaigns and community support

programs were among some of the solutions that can be taken into account in the reduction of gender based violence in Mashonaland Central.

Question 4 Do you think wife slapping is violence?

...long back our fathers used to slap our mother when they were not behaving properly. After beatings our mothers especially my own mother changed her behavior for the better. Beating or rather slapping is love itself.

In trying to capture men's views on types of gender based violence, the question above was asked. Thirteen respondents agreed that wife slapping can exceed physical beating or any other type of violence as this is where violence starts. It starts from a slap and the next day it will be physical abuse where the wife is beaten and abused daily, deprived financial support and treated badly. However, not all men responded against wife slapping as others not only justified it, but admitted to use it in their homesteads. Others affirmed that it was not violence but because women's rights are being overemphasized, it is now seen as violence. It is important to note that those who justified wife slapping did so on the grounds that as long as it was their wife, they had every right to exercise it.

She is my wife so it is not violence. It is a way of disciplining my partner. I believe that slapping is better and shows some level of love rather than keeping quiet. If I slap her I love her. (Respondent B)

It is not violence. I personally use it as a disciplinary measure sometimes against my wife and kids when angry. However, it can be seen as violence in the sense that the other part is not responding. (Respondent A)

To them they claimed that it is a disciplinary measure and works in as far as behavior change is concerned. Some argued that they had seen it working with their parents long back and believe in it as argued,

...long back our fathers used to slap our mother when they were not behaving properly. After beatings our mothers especially my own mother changed her behavior for the better. Beating or rather slapping is love itself. (Respondent S)

This confirms the social-learning theory which argues that children learn from their parents and imitate in their lives with their partners what they saw their parents doing. Although Sathiparsad (2005) was working with the youth my findings concur with her findings that, the youth were spontaneous in their responses that it was not only appropriate but necessary for males to physically beat females to 'discipline' them and to assert power over them. This means that as long as they are men they think and believe they have a right over women.

The other question asked to get insights of the types of violence was;

Question 5 Under what circumstances if any is the use of violence by a man against his wife/partner/girlfriend justifiable?

...not being submissive to the husband/boyfriend. If she doesn't know how to speak to the man especially the husband because women can be so rude, I mean very, very rude. Most women insult their husbands and it is after the insults that the men beat them. Women can be very provocative and when they provoke they should be given what they deserve.

This question provoked men into saying when they thought violence was justified and a variety of answers were given. From my analysis, it seems difficult to totally have a violence free generation as people have justifications for gender based violence. When I asked this question I had a picture in mind that people would say there is not any circumstance where violence is justified but to my surprise more men were citing situations justifying violence. Though most people had reiterated that gender based violence has negative effects than positive, it became confusing that people know that violence is bad but still they think that there are situations where violence is the only solution. This is evidence that the way people resolve conflicts or misunderstandings is mostly violent and rarely do they opt for nonviolent ways of resolving conflicts. Only

three informants think that violence should and must not be an alternative as he remarks,

A wife should not be beaten up at all but rather if the husband and wife have a misunderstanding then they should seek advice from a mediator in form of an aunt, uncle or an elder from the community. (Respondent N)

“...People should talk matters on the table before using violence” (Respondent E)

“There is no situation where a woman deserves to be beaten” (Respondent Q)

A huge number emphasized on unfaithfulness and infidelity as a major reason for violence against women. When asked to define infidelity men posited it as whether catching a woman red handed or if the man just suspects that one was not being faithful. One man argued that the issue of infidelity is the one that makes people discourage men from allowing women to go to work as they fear women might end up being unfaithful with bosses. Lack of respect for the husband or relatives ranked second whilst leaving home without a man's permission was third.

My findings are similar to Damba, Lunga and Musarurwa (2013) who reiterated that in discussing when they felt it was justified to beat a woman, there was a general consensus amongst men that when the women do not listen, they get beaten. There was a feeling that a woman's perceived shortcomings in meeting household chores or minding children justified discipline (Damba, Lunga and Musarurwa 2013:4). Also my findings are in corroboration with that of The Director of Enkundleni/ Padare the men's forum on gender, Mr. Kevin Hazangwi, who reiterated that it is highly disturbing that the leading causes of gender based violence were petty issues like burning food, touching a man's mobile phone, or going out of the home without telling 'the man of the house' (The Herald 2014). From my research patriarchy is deeply rooted in people's minds as men suggested that they need to be respected fully by women and not doing so results in beatings and violence against them.

...not being submissive to the husband/boyfriend. If she doesn't know how to speak to the man especially the husband because women can be so rude, I

mean very, very rude. Most women insult their husbands and it is after the insults that the men beat them. Women can be very provocative and when they provoke they should be given what they deserve (Respondent S)

“...when she lacks respect for me for example, when having an argument a woman should not raise her voice no matter how angry” (Respondent A)

“If she is disrespectful to man because it is a fact that men were created superior so women should not dispute that” (Respondent L)

“...if she shouts at you in the presence of other people” (Respondent K)

Some cases that were cited include if a wife is disobedient, using money recklessly, not taking care of the children at home and some felt it is justified for a man to beat his wife in self-defence, that is, to defend himself against physical attack.

My findings concurred with studies of both low-income countries and high-income countries which show a list of events that are said to explain and at least justify acts of physical or sexual violence: not obeying the man; not having food ready on time, questioning the man about money or girlfriends among others (Whitzman 2008:38).

On this same theme on forms of gender based violence a question was asked to see if there is also gender violence at workplaces and how men view women as leaders. Long back and even now many people have that mentality that a woman's place is in the kitchen. As a result some do not even accept women leadership as they were groomed to view and accept women as second class citizens. Some men though expressed that they would accept women leadership, but they argued that if they are told to choose between a man and a woman they would rather nominate a man.

“As long as she has the relevant required education but when I am given a choice to choose between a woman and a man, I will go for a man.” (Respondent D)

To capture Trojan Mine men's perception on this a question was asked as follows;

Question 8 Assuming you are at a workplace, would you accept a woman as a Boss/ Leader, why?

...that is not a problem at Mwana Africa as most of the Safety Health Environment S.H.E staff and electricians are mostly women.

The four who objected to women leadership did that based on grounds that women are selfish, emotional, bring their stress to the workplaces and harass men. If men object to their views and offer different views they will think they are being taken advantage of. However, a large number revealed they had no objections to women leadership as long as the women have the relevant qualifications and knowhow of their job. Others argued for women leadership as women are less corrupt, they tend to favor men and that women can bring better ideas to the workplace. Respondent M argued that having women leaders is an opportunity for women empowerment and should be encouraged. Others argued that women leadership is not an issue of concern nowadays at Trojan Mine

“That is not a problem at Mwana Africa as most of the Safety Health Environment S.H.E staff and electricians are mostly women.” (Respondent H)

Question 7 Do you think gender based violence has positive effects?

...at home yes! Because children and wife can change behavior from bad to good when exposed to violence [sic]. It works especially at my home...

It is normally assumed that violence has more negative effects than positive ones. From my study, some people did not totally dismiss gender based violence as having negative effects, but they argued that it all depends with the situation that is, how, where and when it is used. Some argued that some men generally are not good at verbal communication (shouting or talking) so the only tool available for them is violence and by using violence women will change for the better. In this case violence was regarded as a disciplinary action for behavior change of individuals. Moreover, some women do not listen even when men try to talk matters at the table with them. These were some of

the response I got from men. It was argued that if it is used properly at the right time then there is no problem.

“At home yes[sic] Because children and wife can change behavior from bad to good when exposed to violence [sic]. It works especially at my home.”
(Respondent A)

“If done for a good reason then it can yield positive outcome” (Respondent S)

Most of men interviewed agreed that gender based violence has no positive effects at all. At workplaces they reiterated that violence lowers production. Others postulated that violence does not guarantee behavior change but rather causes harm to that individual. People argued that proper communication should be established before resorting to violence.

3.7 *Validity and reliability*

In Creswell and Miller's (2000) words validity is one of the strengths of qualitative research and is based on determining whether the findings are accurate from the standpoint of the researcher, the participant or the reader of an account. This was made possible in my research through having all the advisory group members analyze data. First it was individual analysis then later a group analysis. The final draft was written by the researcher and taken back to the group for further confirmation once we had agreed what was documented. This is referred to as cross checking by Creswell (2014:201) though he refers to going back to the participants themselves. In my case I used my group for cross checking. After the interview participants signed the questionnaires only after reading out to them what we had written. This was part of confirming that what had been captured during the interview was correct. This was also a way of doing away with biases since all the data collectors were female. The other factor why I am confident that my research is reliable is because I included people from the different sections of the community not necessarily focusing only on one section.

When researchers provide detailed descriptions of the setting, for example, or offer many perspectives about a theme, the results become more realistic and richer

(Creswell 2014:202). This I did, as in my findings I gave throughout direct quotations from the interviewees. In addition my findings seem to concur with what other researchers found (see also Mawire 2013; Whitzman 2008; Damba, Lunga and Musarurwa 2013; Sathirpasad 2005; Baloyi 2013; see also section 5.6). Moreover, I interviewed some unmarried men who had recently committed some acts of gender based violence in the form of physical beatings of their partners. I was referred to them by their friends and went straight to their doors and they consented to the interviews. In this case my thesis includes accounts from those who had perpetrated violence.

3.8 *Ethical issues*

We had letter of permission from the Human Resources Manager of the company with us but at first it did not make sense to the informants until we explained clearly that the information we were collecting was to be used for research purposes only. In my study I did not use any tape recording when collecting data as the people refused to be recorded. In this regard Stringers words that the use of tape recorders may damage rapport with respondents and sometimes people find it difficult to talk freely in the presence of a recording device especially when sensitive issues are discussed, came to play (Stringer 1999: 71). I did not find my research sensitive but participants refused to be recorded even after explicitly explaining to them that the information I was collecting was to be used for research purposes only. However, for purposes of authenticity, the researcher managed to convince most participants to sign a consent that they had voluntarily agreed to participant including the date the interview was conducted. Only two cases totally refused to sign such consent. I did not use the people's names but rather labeled the interviewees using A-Z alphabet. This is crucial as Mouton (2002:57) argues that ensuring anonymity and confidentiality with participants will help to establish greater content validity. Others had indicated willingness to have their names published but for the sake of consistence I did not use their names. The researcher made sure that all the collected data from interviews was handed over by the advisory group.

3.9 *Summary and conclusion*

Now that I have done the exploratory part and found out more about GBV, there is need to take people's views and concerns into account. This means that I will not impose an intervention on the people but will be using the findings to conduct the Action Research in the next chapter. Workshops, door to door services teaching people about gender based violence, establishing support groups, using the media to educate people and training the youths to change their behavior were some of the community's responses to what can be done to reduce gender based violence.

CHAPTER 4

AN INTERVENTION WITH BOYS

4.1 *Introduction*

Most research on gender based violence has placed emphasis on working with women who are in most cases the victims (see also 2. 1 and 2.6). This has led to most attention being directed to the victims at the expense of perpetrators. What this means is that sometimes the men who cause violence will continue to do so as they will be lacking practical involvement in issues that pertain to them. Gender based violence is a cancer that keeps spreading everyday such that if nothing is done to change the attitude and behavior of people at grass root level, this cancer will get out of hand uncontrollably.

I think working towards changing the behavior of the youths can yield the best results as it may be difficult to change men who have been socialized into believing gender violence as the only way to go. As per the saying 'you cannot teach an old dog new tricks'. Although some men may change for the better after such programs, the number cannot be compared to that of young boys. Training young boys has a greater impact in as far as change of behavior and attitude is concerned. In this regard the saying 'catch them young' applies. When working with men and boys, programs should explicitly address gender attitudes and promote alternative notions of masculinity (Ending Violence against Women and Girls Programming Essentials 2013:24)

Training in this regard means the process of imparting knowledge and skills in the boys so as to help them learn in a group setting both the knowledge and skills related to conflict transformation. Since gender based violence is a worldwide phenomenon, which spans all social classes and age groups as reiterated by (Mashiri 2013), I agree that young boys have to be taught about gender violence. Tackling the root causes of violence requires not only changing the life of the victims but requires an improvement in the lives of the people at the highest risk of being offenders (Whitzman 2008:69). If men adopt nonviolent strategies of reducing gender based violence, at the end we will

have a violence free generation as violence is a choice one makes, it is not inborn. Peace studies rests on the claim that there are alternatives to any existing social order and that human agency and moral choice are fundamental to their realization (Atack 2009). In this regard the researcher believes that young boys have to be taught GBV issues so that the social order where gender based violence exists will be dealt with in the long term.

In my study, my emphasis was to work with men and seek to hear from them why they engage in gender based violence.. I believe that men have an impact our societies since most societies are patriarchal. Hence working with men will yield positive results as men have an influence in societies. The level of disadvantage suffered by men is insignificant and cannot warrant any form of intervention, despite growing sentiments that men are equally exposed to GBV as females (Sibanda 2013). In Bindura, the Institute for Young Women Development is working on some of the issues of gender based violence but their focus is on young women. This organization is working towards the protection and promotion of women's rights and it aims to educate young women in rural, farming and mining communities of Mashonaland Central (IYWD booklet). It should be highlighted that this organization deals with young women, a flaw which I seek to address as men are not receiving much attention. This organization deals with traditional chiefs who are believed to have an influence in their communities, again, a gap I seek to address as young men or in general the men at the grass root levels are not dealt with. These are the people I am targeting as I believe that before we deal with influential people, it is vital to deal with individuals with the aim of behavior change. Here I am not disputing that traditional leaders play a pivotal role in communities. I concur with the (Instituto Promundo 2012) which echoes that community leaders need to be empowered through trainings on violence against women and gender equality so as to be a powerful voice for the messages and programs, as well as through resources both educational and financial. Worth noting is that despite the establishment of committees that deal with women issues Chief Masembura of Masembura communal lands echoed that there are men who are condemning the organization's tasks (Newsletter 2014:3). This means that men still need to be included in gender based violence programs if people need change in communities.

4.2 Recruiting a sample of boys

Initially I wanted to conduct the intervention with men both married and unmarried men in the age range 18-30 years. I had arranged to work with 12 young men from my church and five from other denominations. The day came but the men were nowhere to be found as only five turned out, a number which was very discouraging. We however, did not turn them away but rather took some minutes discussing with them some of the issues on gender based violence whilst one of our members took down notes. We cannot really call that an intervention because of the low turnout but I believe this was helpful and useful in its own way as we managed to brainstorm and discuss a lot on gender violence. The challenge was that it was time for farming hence most people were busy in their fields and it rained on that particular day which made the situation even worse. Besides it being farming season, evidence from chapter five indicated that amongst the people who recommended workshops, some made it clear that since the mine was not fully operational, it might be difficult to have people, men in particular, to be committed as they are running around trying to make ends meet. It was at first challenging to make these boys accept that slapping their girlfriends was violence. Of the five boys, three admitted to having beaten up their girlfriends in the last month. When we asked the reasons they all claimed they had been suspicious that the girls were cheating on them. Again we went on to dig further and asked if they had caught them red-handed the answer we got was,

...there is no need for you to wait till you catch her red-handed because if you wait for that then you will be hurt in the end so it is better to cut the tail before it grows.

To my group these were the right people we have been waiting for. We took our time explaining to them and telling them to put themselves in the girls' shoes. We then asked the boys if they could accept that same abuse on their sisters. All of them said that if they knew that someone was doing that to their sisters then a fight would break out. This goes without saying that generally people have the mentality of saying 'do unto others what you want done to you' but then they do not live according to that same gospel. They say one thing and act another.. After some minutes of further discussion,

all the boys vowed not to beat up their girlfriends and that they were going to apologize for their actions. I do not know whether they were just saying that for the purposes of pleasing us or they meant what they said.

Initially we had drafted a program and training for young men but then due to the situation which was beyond our control, we drafted another program adapting this to suit the other group of 7-15 year olds. Most men do not take such programs seriously as they think that all we will be doing when talking about gender based violence is to 'give wings to women' so that women will think they are on equal terms with men. This is what we got from the 5 participants who had turned up for the program. I have realized that in order to effect any change to these men, long term development is needed. This would involve designing a gender based violence module that can be used at the workplaces so that employees will face the module at their workplaces. Those who are not currently working will be able to be exposed to it when the mine is fully operational. Also making gender based violence part and parcel of the induction might yield positive results. In conclusion, I realized it was very difficult to gather men for my program.

As a researcher, I did not give up as I had the other option from the findings where men were suggesting that there was also need work with young primary school boys as discussed in the preceding chapter. I conducted preliminary intervention with the boys of 7-15 years old. I with the assistance from my team visited a soccer field where the young boys usually play their soccer matches on holidays and weekends. We then introduced ourselves and our mission to the boys. All of them indicated that they wanted very much to participate in the program. When asked about their eagerness, others said they were promised at school that they will learn about gender based violence in the coming year so they wanted to be prepared. Others indicated that they just wanted to learn about gender violence since they had no idea what it was all about. We went on to print consent letters that we gave them after several visits to the playground and having realized that they were eager to learn more about the gender based violence we had hinted to them.

The researcher took into consideration that the boys were under the Legal Age of Majority Act that is, below 18 and therefore permission from parents and guardians was necessary. Consent letters were printed in Shona and English and given to the boys so they could be signed by the people responsible for their welfare (see Appendix 1). This was in line with the ethics guidelines which state that in cases where research involves vulnerable groups such as children...every effort should be made to secure their informed consent (Silverman 2013:162). Of the 20 letters three were not given back as the boys indicated that their parents had refused to grant them permission. A point worth noting is that all the three boys were from the church that practices early forced marriages. I then assumed that it was because their church practiced some kind of gender violence issues that they did not allow their children to receive any education to do with such issues of child abuse or gender based violence. The first group of the five 18 year olds was made aware that one of our members was taking notes when we were briefly discussing with them general issues of gender based violence..

4.3 *The Intervention*

There are several ways of categorizing prevention programs or initiatives by setting, age, and sector, type of activity and stage of intervention. There are early childhood, school age interventions from primary and secondary schools, and on family and other caregivers, employment and income generation community development programs, community mobilization models, public mobilization models among others (Whitzman 2008:93). My intervention falls in the school age intervention category as my participants included young boys ranging from 7-15 years. It was a single sex intervention where only boys were included however in the group there was one girl who joined the group though we had indicated that the program was targeting boys. Trojan Mine is a compound that is divided into sections one up to section seven. All in all we had 17 participants for the intervention who were drawn from sections 3, 4, 6 and 7. The duration of the program was one day from 10am to 4 pm and refreshments were provided. For the program (see Appendix 1).

It was interesting to note that those 7 year olds could give examples of what gender violence is after we had educated them. At first I thought they were not going to be useful but it turned out during the process they were very useful and prepared to work towards the reduction of gender based violence. My choice of young boys was from the background that most interviewees had suggested targeting such a group in as far as reducing gender based violence is concerned.

“...gather people together from the community regardless of age and teach them about gender based violence.” Respondent Q

“Workshops with youths be it at university, church or schools should be held.” Respondent D

“At schools gender based violence should be in the syllabus from primary school level.” (Respondent A and C)

Over and above we then agreed as a team to work with young boys from primary and several others from secondary school. In this regard the ‘catch them young’ phrase came into play.

The intervention was made possible by means of an advisory group that I trained whose aim was to assist in the drafting of the program based on findings from the interviews we gathered from men in the community. These were two boys and four girls from the ages of 23-27 years some who are students at the University of Zimbabwe and others who are school leavers with an ‘A’ Level background. This group was recruited purposively due to their literacy and ability to understand what needed to be done. I refer to them as co-facilitators in this chapter as they helped in conducting the program as they were explaining and clarifying issues to the boys as some of the issues were a bit challenging to explain. Since I had initially trained them in data collection methods, I did not take the idea of educating them on how the intervention was to be done for granted. I trained them and emphasized on listening, communication, affirmation among other things borrowing from the Alternatives to Violence Projects (AVP) Manual Basic

Course Revised 2002). For us to be productive and progressive there was need for us to listen and communicate with the boys in the manner they understood. Considering that there were seven year olds in the group a lot of explanations were needed and these co-facilitators were helpful in making this a simple task.

The interventions primarily focused on directly targeting young boys' individual and group attitudes and behavior as we felt it necessary to also have interventions that target mining communities. The program focused mostly on these young boys as I believe it is not too early to make them desist from gender based violence thinking. Catching them young was my main aim as there is need to remove the patriarchal mentality from these young boys before it takes root. These included interventions like social norm initiatives and educational campaigns. This intervention was designed to change boys' behavior and attitude from the negative mind-set about gender and societal norms that play boundaries for men and women, boys and girls. It was made clear to them that we were not biased that men are the only perpetrators of gender violence. Boys and men were also victims of violence and in our discussions we tried our best to cite examples that focused on both sexes thereby trying to avoid laying the entire blame on men.

The program was a one day workshop with young boys where we discussed and taught them various issues that had to do with change of attitude towards females. The boys were writing down their answers on charts and those who could not write on charts were assisted by the facilitator. Those who fell in this category could just shout answers and the facilitator would then write it on the provided charts. Attention was made so that those who could write would not dominate the discussion and the brainstorm exercise. The boys were made to feel at home and to listen attentively as questions were to be asked at the end of each session.

4.4 Main intervention themes

4.4.1 What is gender based violence?

We dealt at length with the definition of gender based violence. This was a brainstorm exercise where the boys were asked to define gender based violence from their

understanding. This was done after the group had first taught the boys what gender based violence is and the different ways in which it manifests itself. Educating people on the definition of gender based violence was a development that emerged after quite a number of men had given 'No idea' as their answer, meaning they had not even the slightest thought on what gender based violence is. This then revealed that a lot that needed to be done in educating people on gender based violence. The brainstorm exercise was done to see if the boys had grasped what was taught to them. The boys demonstrated deeper understanding and it was evident that they had grappled with the concept of gender violence and its diverse forms. Some of the responses on the brainstorming included physically beating the opposite sex, looking down upon the opposite sex, to be forced to do something that one does not want to do, discriminating against others, saying a lie, saying negative things about another individual for example, saying that someone is very dark in complexion and hating each other. In this exercise we wanted to expose the people to various forms of gender violence such that in future they will not commit such acts. Most of them indicated that they had witnessed gender violence either directly or indirectly. Others were not shy to admit jokingly that they were perpetrators of such violence especially looking down upon girls at school as well as uttering negative statements such as 'you are ugly', 'you are a girl therefore you cannot beat me' and refusing in class to sit next to girls because girls are too talkative.

The researcher took time to explain to the boys that their openness was crucial in as far as the progress towards attitude and behavior change was concerned. The boys promised that since they now know that what they were doing and uttering is also a form of violence, they vowed not to commit such violence in future. The different ways in which gender based violence manifests itself are physical, verbal and psychological.

4.4.2 Causes of gender based violence

In line with the aim of meeting objective one we discussed the various causes of gender based violence. It was interesting to take into account that culture which encourages patriarchy was listed also by the boys as a cause of gender based violence. This exercise was done without first teaching the boys on the causes of gender based violence. This was a brainstorm exercise where the researcher wanted to find out if the

boys had an idea on the causes of such violence. The responses we got were poverty, patriarchy, culture, economic over dependence (women laziness) as the boys called it. We asked the boys if they think that men are superior to women and most of them were for the idea. Some even referred to the Biblical teachings they receive at school that on creation Adam was first and from him came Eve. This verse of Eve being created after Adam was explained in such a way that the boys understood that she was created as a helper.

To add on, an exercise was done where the boys were told to imagine themselves alone in this world without their mothers and sisters. After 3 minutes they gave feedback on their views and most of them agreed that things would not be easy without women around. This was done with the aim of making them appreciate the usefulness of women so as to change their attitude towards them. They shared that women and girls were important in that at homes they cook for the families, wash plates, clothes and take them to the clinic when they are ill. We directed this question to the 9 year olds and these were interesting points which came from the people we viewed as minors. We reiterated to them that the issue of creation is not a basis for looking down upon girls. We made it a point to the boys that violence was not inborn but violence is a choice that one chooses on his own to follow. This is the reason why we have some men who do not even know what violence is and to them violence does not exist in their vocabulary. We urged the boys to be loving people in order for God to love them as well. The Bible they were referring to urges one to love his/her neighbor as he/she loves oneself. In this way we used sex as the defining factor of who a neighbor is. (In the words of a female facilitator)

Once you are a boy that means your neighbor is a girl so there is need to express love to that individual because that is what God encourages. So from today if you commit any act of violence towards a girl be it at school, church or home remember that God is watching you.

Here we avoided using Bible verses mostly as not all participants were Christians so few Bible verses were used in order to avoid Christianizing the program. These were common verses used even at schools as at school all the pupils do Religious and Moral

Education R.M.E. We quoted Galatians 5:22, “But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.” This verse encourages peace and love amongst people and we urged them to put that into practice. On the verses to take home Ephesians 5:28 was used which says; ‘So ought men to love their wives as their own bodies.’ This was the gospel the boys were told to bear in mind such that when they become men they will know that violence is not the way to go and be responsible husbands.

Societal expectations on males and females

The boys were asked to write what was expected of girls and boys by society. This exercise was meant to assist people to appreciate that there are expectations in our families, by peers, in the community of how we should behave. These are different for men and women, boys and girls. They place different pressures on us, as well as providing us with different opportunities. Sometimes we are under pressure to behave in ways that we do not want to behave, that don’t make us happy and may undermine our ability to achieve our goals in life (Jewkes, Mzikazi and Nwabisa 2010). Among the responses pertaining male expectations were watering gardens, herding cattle, preparing the field, driving cars, cleaning cars, selling vegetables and onions, selling cell phones, thatching houses, to be engineers, hunting animals and building houses. The girl’s responsibilities were listed as washing plates, washing clothes, cooking for the family, sweeping, cleaning the house, plaiting hair, vending, looking after babies, cleaning the toilet at home and becoming nurses, doctors and waitresses when they grow up. The exercise we conducted was that of reading out each task suggested for boys and asked the boys if girls could do such.

Participants admitted to sharing some of their parents and guardian’s roles for example cooking. When asked if it was acceptable to have women drivers a few indicated that “...women can be drivers and my aunt drives a lorry ferrying fertilizers and workers to the field” (Grade 5 participant). Most insisted that women are not supposed to be drivers. When asked about the reasons behind their thinking, they failed to give any concrete reasons but insisted that that was the accepted norm and those women who drive are not good at all. Another 8 year boy insisted he would not risk his life by riding

on a bus driven by a woman for fear of being involved in an accident. When asked if all the cars driven by women are the only ones involved in accident he went on further to justify that it was better to be involved in an accident in a car or bus with a male driver. This boy was a hard nut to crack and had the mentality of male superiority at such a tender age but we were not surprised as most societies are like that and this boy was no exception. This rang a bell to me that boys from an early age already have the mentality of superiority over women. The fact that they indicated that 'this was the accepted norm' reveals that society has expectations for women and men in which women are the inferior ones. These expectations can make women feel happy because they receive appreciation for their help or very unhappy because they feel they have little control over their life (Jewkes, Mzikazi and Nwabisa2010). It is evident that male domination has its roots in the boys mind from an early age and this was revealed by the boys' failure to accept that women can be drivers. We were delighted that after explaining to the boys, they ended up accepting that females have the same potential as that of males.

In the Zimbabwean context we cited the fact that during the liberation struggle women fought alongside men and Mai Mujuru was a living practical example. She fought the same struggle with men such that at the end she became the Vice President of Zimbabwe in honor for her participation during the struggle. A practical example from the community itself was that when the mine closed down most women became breadwinners after their husbands were retrenched. The women ventured into vending and others worked as housemaids such that they were able to look after their families. It was after citing these examples that all the boys came to an agreement that men and women have the same potential. This exercise of asking participants if what they had suggested as feminine tasks could be done by boys helped a lot in the sense that all the boys at the end managed to admit that boys and girls could do the same jobs regardless of the stipulated societal expectations. After this exercise some boys declared to helping their families with washing plates and ironing and that boy who had initially debated on male superiority ended up nodding his head which was a sign of agreement to what my team had delivered.

4.4.3 Forms of gender based violence

We had a sharing exercise with the topic 'The last time I felt I had exercised GBV towards a female'. The boys admitted to having exercised gender based violence at school especially. Most of them said they refuse to have girl prefects as leaders of their classes. Some of them admitted to having caused a hard time for the prefects by refusing to do specific tasks assigned to them. They refused to pick up litter or to sweep their classrooms worse still polishing floors. After further discussion with the boys we then came to a conclusion that those who were exposed to such chores at their homes had a different view and understanding of situations unlike those not exposed to such.

Some admitted to having committed verbal gender violence where they uttered statements, usually after fights, to their counterparts such as 'you are a coward how can you be beaten by a girl'. If a boy is beaten by a girl in a fight at school this is considered as a major weakness of the boy and that boy will spend even some months being a laughing stock. They also assented to having seen other boys perpetrating violence in the form of bullying girls and snatching away their packed lunch boxes. They argued that they do not snatch from other boys as they fear to be reported but in the case of girls they bully them and threaten to beat them if they report. In this regard girls are portrayed as weak people who fear boys' beatings. These are some of the ways in which boys exercise gender violence in schools unknowingly. They promised after the program that they were also going to change their attitude on girls. They said they were going to treat the girls with respect as some of the actions they were doing were out of ignorance as they were not aware of the different forms of gender violence.

4.4.4 What are the effects of violence against women?

It was note worth that all the boys agreed that violence mostly yields negative effects. However, they were open to share what they had experienced or heard from the community. Disintegration of families was cited as a major impact of violence against women. To come to understand the effects the facilitators explained that there was need to first identify the form of violence and then link the effect. For instance, physical

beating was said to have the effect of family disintegration in the sense that the father might get arrested. Also when the father is violent the mother might influence the children to hate the father which is unacceptable in a family setting. In the same vein, if domestic violence occurs many times the mother may divorce the father and at the end the African family structure will be destroyed.

Moreover, death is also the ultimate possible outcome of violence against women. One boy gave an example of a woman who passed away after sustaining injuries from the husband's beating. It is important to take into account that this kind of response was absent from the interviews with older men but was raised by the young boys. Verbal violence may cause one to have lower self-esteem and if it is at school the person exposed to such verbal violence may end up failing, as participation in class is affected. Suicide was also given as a negative effect of gender based violence where the party being looked down upon will find no reason to live as she/he will consider her/himself unworthy of living. Under-development is another effect as once a girl child is given off to marriage the potential of that individual is not recognized. She will be faced with family responsibility at an immature age such so that focusing on her own development might be a challenge. Others went further to echo that some of the girls may end up venturing into commercial sex working after their right to education is denied to them. We were very happy that as a group the boys managed to give back answers on the negative effects of gender violence, as this was a true reflection that they were paying particular attention to detail to what we were teaching them. To us it was a lesson because initially we had thought that educating boys of that age was a waste of time as the issues of gender based violence are complex and therefore could not be understood by them. This was a wrong perception altogether as we were proven wrong by this group.

4.5 *Immediate Outcomes*

At the end of the program we asked them what they had learnt. The following is a summary of their stated views at the end of the intervention:

boys and girls can do same tasks despite societal expectations that looked down upon women, not to look down upon girls at school, people should behave well, do not force people to do what they do not want, to love one another, to forgive those who hurt us, to give women and girls same opportunities as men, not to verbally abuse others, not to utter bad words concerning someone's looks, to do good, killing is bad, not refusing to be led by girls, not beating women and girls as they are important and not to financially deprive women money when they are not working.

These responses show that they understood the different concepts of gender based violence. Our wish is for them to put them into use for the good of the community of the province Mashonaland Central and by doing so there will be one step taken towards the reduction of gender based violence.

4.6 *Validity and reliability of the findings*

When researchers provide detailed descriptions of the setting, for example, or offer many perspectives about a theme, the results become more realistic and richer (Creswell 2014:202). Here responses from the boys are given in their own words and what transpired during the course of the program is highlighted as the different exercises which were done are stated. Direct quotes from the boys were also included in my thesis and the voice of the facilitators heard at times. Seeing that these were young boys I think the possibility of them lying was very limited as we encouraged honesty to them and they were able to share their experiences voluntarily.

4.7 *Limitation*

Also the other limitation is that the long term impact of my program is not known since it was a one day workshop. It is very difficult to conclude that after the program the boys changed their behavior and attitude as people do not change in a day, change is not an event but rather a process. This is in line with Salomon (2013:4), who asserts that short term interventions usually yield only short term effects and that a researcher should never be satisfied with measures taken only 'the morning after'. In order to evaluate the impact of the program to society more lessons and more time is needed with the boys.

4.8 Summary

Having done the intervention, it emerged that from a tender age some boys have the superiority complex over girls. They are not in a position to explain what makes them superior but they just believe so. It is the socialization and the way the children are raised that makes them think girls are inferior. Those from families where responsibilities are shared between boys and girls see things from different lenses than those from families where roles are not shared. In addition, most people are not aware of the different forms which gender based violence manifests itself through. Most people think gender based violence is only limited to domestic violence. A lot needs to be done in terms of teaching people from primary school what gender based violence is. Over and above, young boys are willing to change their behavior and attitude towards women. I believe the inclusion of men in these issues will work towards the reduction of gender based violence in Mashonaland Central where (GBV) it is rampant.

CHAPTER 5

CONCLUSION

5.1 *Introduction*

A conclusion of the thesis is given in this chapter. This includes lessons what actually transpired in the collecting of data to the final intervention, lessons learnt, limitations, aims and objectives and the summary of findings. Recommendations are given at the end of the chapter.

5.2 *Thesis Summary*

Chapter 1 contains the background to the study, aim and objectives, sample size and organization of the research. It is in this chapter that the research problem of gender based violence continuing to increase despite efforts by several stakeholders is discussed. Mining communities are in most cases being neglected by researchers but violence is rampant. Most research has focused on women who are the victims in most cases at the expense of men. My study focused on men, with the belief that if they are included in GBV issues, positive change can be achieved in reducing gender based violence. In short, my justification is also contained in this chapter. A brief introduction and ethical considerations are dealt with in this chapter, as well as my research contributions to the academic arena.

Chapter 2 is a review of literature on gender based violence. It is in this chapter that the definition of gender based violence, forms, prevalence, causes and effects in general are discussed. Patriarchy in most African societies is listed as major cause of gender based violence. This patriarchy goes hand in glove with the issue of lobola which is viewed as a handover of men's authority over women. Other scholars argue for socialization as having a major contribution to gender based violence as people learn violence from those they live with at a tender age. This however, is dismissed by others who argue that by nature men are violent regardless of socialization. This then is challenged by those who argue that if it by nature, then why are other men not violent at all? Those who argue for this echo that violence is a choice one decides to take. This chapter concludes that no single factor can be seen as the cause of gender based

violence as various factor is combine to cause such violence. In this regard a multi-causal approach is suitable when discussing the subject under investigation.

Chapter 3 discusses the research design, methods that were used in data collection and the selection of interviewees. This is a chapter where interviews were conducted with men from the community in a bid to get their view on the causes, prevalence, effects and forms of gender based violence. In addition, it is in this chapter that the actual findings from the fieldwork are presented and analyzed. What emerged was that though men agree that gender violence has negative effects, they justify it. This chapter concludes that interventions have to be conducted with men regardless of age with the aim of reducing gender based violence.

Chapter 4 is a chapter where the actual action was put into practice. The main intervention themes were addressed and taught to the young boys. The themes include definition of gender based violence, definition, causes, forms and effects. Several exercises were done which included brainstorming as a group and individual exercises. Immediate outcomes of the intervention are discussed. This chapter concludes that more young boys should be targeted and included in programs that aim to reduce gender based violence.

5.3 Objectives and findings

It is crucial to reflect on the research aim and objectives. The overall aim of the project was to equip men who are believed to be the perpetrators of violence with non-violent strategies to reduce gender-based violence. This was achieved through the objectives below

1. The perceptions of men as to the causes of gender-based violence

From the research it was apparent that no factor can be singled out as the cause of gender based violence as the factors complement each other. Culture gives root to male dominance such that at the end men 'possess women' just like they own other properties. The effects of socialization theory were noted in the community as people from other cultures where patriarchy is absent have abandoned such culture and have

adopted those cultures that practice patriarchy. Economic overdependence was listed as a cause of gender based violence. Most women have no source of income which at the end of the day makes them vulnerable especially to domestic violence. Besides this, it is worth noting that men even justify perpetrating gender based violence not only in homesteads but everywhere and claim that it is their nature. Men believe they were created to be leaders and women followers and that cannot be changed.

It also emerged that religion is taken at face value by men especially the issue of women submission. Most people do not take it the other way that women were created as helpers in the positive sense. They argued that because they were the first to be created they have authority over women and women should not question that authority. However, a few stated that the Bible encourages humbleness and love for one another so those who abuse women should not base on the Bible.

2. Examining the prevalence of and factors associated with gender-based violence in the community

It is apparent from the findings that almost 85% of the respondents from the community argue that gender based violence is common. It emerged that both men and women are perpetrators of gender based violence. Men reiterated that the pattern has changed from males being perpetrators to becoming victims. This is because of the many activists and laws that are empowering women. Hence women are abusing this power and are now abusing men. It is worth mentioning that gender based violence at workplaces is low in this community. This was evident in the responses where we asked if men viewed women leadership as positive. Most of them asserted that as long as women have relevant qualifications, they are welcome to lead even men. I think this is mostly influenced by the fact that women employees have proven beyond doubt that they can perform against the gendered stereotypes that 'women's place is in the kitchen'.

Moreover, factors associated with gender based violence include the belief that violence brings immediate effects in as far as change of behavior is concerned. Although men argued that gender based violence in this community yields negative results, some

justified it, as they asserted that it depends on how, where and when it is used. Some men echoed that gender based violence especially in the form of physical beating has been used since long back by our grandfathers. This then goes to social-learning theory which argues that children learn from their parents and imitate that in the long run. It is apparent that some acts of gender based violence are generational meaning that if gender based violence is not properly addressed, it is likely that children from such parents will continue to justify wife slapping. Wife slapping is not viewed as a factor associated with gender based violence by many men. Instead, it is seen and justified as a corrective or disciplinary measure.

To add on, suspicion is also another issue associated with gender based violence. Men echoed that when they suspect their partner/wife is cheating then she has to be beaten and even forbidden to go to work. Other factors that were discussed as being associated with gender based violence included being disrespectful, not taking care of the children, responding in a harsh tone, using money recklessly, not being submissive and infidelity..

3. To devise and implement an intervention program with men in the community to reduce gender-based violence

From the interviews a lot of suggestions were gathered as solutions for the reduction of gender based violence in the community. Most people were for the idea that conducting workshops is a better means of reaching out to large numbers. Although many suggested workshops, the age specification differed as others were for the idea that young people should be targeted, some saying women, others saying all inclusive workshops are a best solution. Many also proposed that gender based violence be taught in schools such that from a tender age children are aware of the implications of gender based violence. Others went as far as recommending that the current Domestic Violence Act has to be amended as it is a catalyst to women pride and at the end women are abusing the law. It was argued that women have suddenly become perpetrators of violence as they provoke men knowing that the law protects them.

Furthermore, with regards to social learning theory, others argued that parents should act as role models to their children and live a gender based free lifestyle. This means that children will adopt this lifestyle as adult hence a reduction in gender based violence in the future. It was recommended that parents should not only live peacefully but to discuss gender based violence issues with their children and discourage it at all costs. Awareness campaigns, suggestion boxes, anger management programs were also given as solutions to gender based violence. It is interesting to note, anger management programs were suggested for women in domestic violence situations since it was echoed that it is women in most cases who provoke men. Door to door services to all the people in the community was also suggested but due to time and resources this was not feasible. With my advisory group we ended up training young boys about gender based violence that is, the definition, causes, forms and effects. This was a way of implementing what had been suggested by the informants thereby meeting our objective.

5.4 Limitations

The major limitation is the issue of a small sample as 20 men might not represent the whole community since the whole community has seven sections. The other challenge we faced in the initial stages was that after spending some time teaching my first advisory group of men on data collection, the men refused to cooperate. They went into the field but the men were refusing to be interviewed for reasons best known to them. I had wanted the project to be wholly a man's project from data collection to the interventions but to no avail. I had to train a group of ladies who fortunately succeeded. At the end women were the ones who collected information from the 20 men.

The other challenge encountered was that of people refusing to participate if there was no incentive. Also the other limitation is that the long term impact of my program is not known since it was a one day workshop. It is very difficult to conclude that after the program the boys changed their behavior and attitude as people do not change in a day, change is not an event but rather a process. This is in line with Salomon (2013:4) who asserts that short term interventions usually yield only short term effects and that a researcher should never be satisfied with measures taken only 'the morning after'. In

order to evaluate the impact of the program to society more lessons and more time is needed with the boys.

5.5 Personal Reflection

After all this has been said and done, I as a researcher learnt a lot of things in relation to research and gender based violence. Firstly I learnt that as a researcher one has to be flexible with everything and be patient, as ones' plans at times might go astray. In my case I had trained the other group but the effort was fruitless. If I was not patient I would have given up but rather I had to be innovative and trained females as an option which at the end of day proved fruitful.

Moreover, I appreciated that it is important to give both boys and girls equal roles when growing up as this removes from them the feminine /masculine mentality. Those who are into gender based violence programs should desist from the blame game of saying men are the perpetrators but must try to look both sides. In the field I came across a man who testified that he was being abused by his wife such that the wife goes to report anything even minor issues to the police. He said it all started after she had attended a workshop on gender based violence where women were told to report men to the police.

From the research I found out that gender based violence is rampant in this mining community and more work still needs to be done in as far as reducing GBV is concerned. In addition, it emerged that people do not live according to their word. It was clear that a large number reiterated that violence has negative impacts. However, some people did not totally dismiss gender based violence as having negative effects, but they argued that it all depends with the situation, that is, how, where and when it is used. This means that men still justify gender based violence. It is interesting how men justify that by nature men are violent and nothing can be done about that. This makes the interventions against men difficult at times as convincing people with such a mentality might be a mammoth task.

Most of the respondents were limiting their scope of violence to household level and just a handful managed to link it to societal level. Other forms where gender based violence

manifests itself are not well known. Men in this community are at home, being led by women in workplaces. I think it is because women at these workplaces have proven beyond doubt that they have the same potential as that of men. Wife slapping was not regarded as violence at all but many argued that because women's rights are now overemphasized that is why many see it as violence. It was regarded as a disciplinary measure against one's property as men own their women. It came out clear that the Bible especially is misquoted and misused and the issue of creation is what men base their theory on. They do not regard that women were created as helpers but rather it is taken to mean that women have to know where they come from and therefore, a reason to be submissive. I was struck by the way men blame women for the gender based violence they receive, as they considered them weak and provocative.

What I drew from the interventions is that boys who came from families where household chores are not stipulated for boys and girls have the mentality that there is some form of equality between boys and girls. I got that socialization plays a critical role in the upbringing of children. Young boys should be targeted in efforts to reduce gender based violence as change is possible since they are still young.

5.6 *Recommendations*

After all has been said and done, I believe these recommendations will go a long way in reducing gender based violence particularly in Mashonaland Central and Zimbabwe as a whole. This does not mean that the recommendations are only targeting Zimbabwe but other countries as well may adopt these in an effort to decrease gender based violence.

- Gender based violence must be included in the primary school syllabus. This is after I realized that those who go to churches that have some gender based violence-related practices failed to release their children for the program
- At workplaces, gender based violence should be included as part of induction or made part of the safety talk in mines before workers start their day.

- Programs targeting youth behavior must be done during vacation times
- Workshops for both men and women should be done where gender based violence practitioners educate them on such issues
- The unemployed volunteers to form groups where they will be teaching the community through live performance drama during weekends as part of entertainment. This will be an excellent opportunity to get all the people's attention.
- Churches should clarify issues as some of the concepts are misquoted and wrongly used by people especially the 'creation version'. Churches if possible should have at least time for couples and gender based violence issues discussed.
- Empowerment programs for women should be established so that women can be financially independent.

Appendix 1

One day workshop from 10am-4pm with a group of 17 boys from Trojan Nickel Mine

Welcome and Greeting

Introduction of facilitators and participants

Opening Talk...Why I am here and what I found from my research

Agenda Preview

Boundary agreements

Brain storm: What is gender based violence

NB// After the brain storm that is when we discussed the different types of GBV using this exercise borrowed from the Stepping Stones Manual.

Exercise B.2: Men and women– Ideal and reality

Aims: To explore people's perceptions of the ideal man and woman and how different men and women can be in reality.

Description: Group discussion

Directions:

1. Explain that we are now moving on to explore how different people in our society are expected to behave.
2. Ask them to break into groups of three or four and to take some flip chart paper and discuss how people of people their own age and gender are expected to behave in their families, among peers, in the community and in relationships. Divide the paper into two columns. In the first column note how people expect you to behave in the family and community, and in the second to note what they are expected to say and do, or not say and not do, in relationships.

After a few minutes of small group discussion, give them another flip chart and ask them to think about how people of their age, but the other gender, are expected to behave in their families, among peers, in the community and in relationships. Again, divide the paper into two columns. In the first column note how people expect them to behave in the family and community, and in the second to note what they are expected to say and do, or not say and not do in relationships.

3. After a few minutes of small group discussion, ask the participants to form a large circle and share with the large group their ideas. First discuss the situation for people of their gender and then the other gender.

Ask participants: Is it easier to live as a man or women in our community? Are the differences fair? Do we all want to live as men and women are expected to by others? Do these ideas and expectations make us happy or unhappy? Do these differences influence our ability to achieve our life goals?

Feedback and Discussion:

The idea of this exercise is to help people to appreciate that there are expectations in our families, by peers, in the community and in relationships of how we should behave. These are different for men and women. They place different pressures on us, as well as providing us with different opportunities. Sometimes we are under pressure to behave in ways that we do not want to behave, that don't make us happy and may undermine our ability to achieve our goals in life.

Generally men are privileged and have control over their relationships with women, but they may have other disadvantages. Men may be expected to be strong and tough and, for example drink a lot and settle arguments with a fight, but some men do not want to behave like that and would rather help their mothers or grannies at home and may be called names for doing this. Women may be expected to be submissive and help most at home. This can make them feel happy because they receive appreciation for their help or very unhappy because they feel they have little control over their life.

Light and Lively

Closing for lunch

Second Session

Recap of the first session

Agenda preview

NB// Brainstorm and discussion on religionIn this exercise I would want to hear their views on what the Bible say about GBV as from the interviews it was evident that people are misquoting the Bible and other Holy Books.

Sharing. The last time I felt I had exercised GBV towards a female

Sharing: What are the effects of gender based violence. One facilitator will lead in educating people on the research findings on the effects of gender based violence also incorporating some of the ideas from Stepping Stones Manual as abuse here and GBV effects are sort of similar.

Exercise G2: ABUSE IN RELATIONSHIPS

Aims: *To enable participants to think about abuse in relationships and to distinguish between the use of physical force and other forms of abuse.*

Description: *Group discussion and role play*

Directions: 1 In this session we are going to think about abuse in relationships. We have all seen this happening in our families and neighborhoods. We are going to start this exercise as a whole group thinking of all the different forms of abuse in relationships. Encourage the group to suggest non-physical and physical forms and make sure that at least one example of each of the categories of abuse listed below has been suggested. Record these on a flip chart.

Emotional and psychological abuse may include: insults “You’re so ugly” or “You’re so useless”; being put down in front of others; forbidding a partner to leave the yard or house, or from seeing

family and friends; wanting to know everything a partner does; offering no help with work in the home; preventing a woman partner from speaking with other men; hurting something or someone she loves to punish and scare her; not caring about a partner’s health and well-being; making a partner know you have other partners; making a partner know you don’t love her; yelling, throwing things and threatening violence.

Financial abuse may include: refusing to give to support your child; taking a partner’s earnings; not sharing the money in the home fairly;

Physical and sexual violence may include: slapping, beating, pinching, hair pulling, threatening or attacking with a weapon, locking a partner in a room, or forcing a partner to have sex or do something sexual they do not want to do.

Many men say its abuse when their partners do not do domestic work at home, such as cooking, ironing and cleaning. It is very important that you challenge this and say that when we talk about emotional abuse and hurt we are referring to unfair treatment. Is it fair that women should be expected to cook and clean when men eat at home?

NB// In facilitating this exercise it is important to make sure participants consider the immediate consequences in terms of their feelings, and for the relationship, as well as help-seeking actions, possible punishments, and the long term implications of those punishments.

Consequences that may follow for women may include: physical injuries, depression,

anxiety, fear, difficulty sleeping, being frightened of it happening again, hating him, divorce or leaving the relationship, death, taking another boyfriend who loves her, reporting abuse to the police and getting a protection order, moving to a shelter, reporting to the family

Consequences that may follow for men may include: feeling guilty, feeling bad about himself, fear he will get punished, being arrested and possibly jailed with implications for school completion and working life, divorce / relationship splitting up, losing her love, becoming more jealous, embarrassment caused by the family becoming involved, being shunned by friends or family.

The 1998 Domestic Violence Act makes violence against a partner a crime. It recognizes that domestic violence takes many forms and these can be physical or sexual, but also intimidation, harassment, threats, damage to property and verbal or economic harm. The Act provides protect for all relationships including marriage and dating relationships. If abuse is reported to the police, the abuser can be arrested and it is also possible for the police to help a person to get a Protection Order from a Magistrate which provides that the abuser will be arrested if conditions of the order are broken.

Light and lively

Gathering: What I would like to do in my community towards the reduction of GBV

Closing>>What I learnt today

GOODBYE



Faculty of Management Sciences

Department of Public Management & Economics

Title of the Research Study: Reducing gender-based violence in Mashonaland Central, Zimbabwe

Dear Parent/ Guardian

I am KatemboAlima a Zimbabwean citizen undertaking a research project as part of my studies towards a Master of Technology Degree at Durban University of Technology in South Africa. This letter is to give you information about the project and to request your child's participation in the intervention I am undertaking to reduce gender based violence in Mashonaland Central particularly Trojan Nickel Mine. Your child's participation is greatly appreciated and note that the he can withdraw from the program when he feels he wants to and there are no rewards for participation. Our aim is to make a future generation which is violence free. We kindly ask you to sign if you have agreed to avail your child for the program.

Parent/ Guardian
Name.....

Signature.....
.....

Ndinonzi Alima Katembo chizvarwa chemuno muZimbabwe uye ndiri kudzidza zvidzidzo zveMasters paDurban University of Technology kuSouth Africa. Ndiri kuita research iri maererano nokupedza mhirizhonga pakati pevanhukadzi nevanhurume, vakomana nevasikana muMashonaland Central. Ndiri kuda kudzidzisa vakomana vechidiki magariro akanaka kuti tive neramangwana risina mhirizhonga. Tsvagurudzo dzatakaita dzinoratidza kuti vakomana vazhinji vanoda kuti vadzidziswe nezve Gender based violence. Mwana haamanikidzwe kupindura zvaanenge asingadi uye akasununguka kutaura zvaanoda uye zvaanoziva nezvemhirizhonga. Kana mawirirana nokuti mwana wenyu ange achibatsirana neni muresearch yangu ndingafara chose. Kana mabvuma sainai pasi apo kuratidza kubvuma kuti mwana wenyu ashande neni muprogram yandiri kuita nedonzvo rekuti tipedze mhirizhonga.

Zita remubereki kana muchengeti.....

Siginecha.....

Appendix 3

1. What do you understand by gender based violence?
2. How common is gender based violence in this community? Do most men use violence against their wives/partners/girlfriends?
3. What do you think are the 4 main cause of violence against women?
4. Do you think wife slapping is violence?
5. Under what circumstances if any is the use of violence by a man against his wife/partner/girlfriend justified?
6. What does your religion say about violence against women?
7. Do you think gender based violence has any positive results?
8. Assuming you are at workplace would you accept a woman as a boss and why?
9. What do you think should be done to reduce violence against women?

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Live performance

Savanna Trust Live Performance in collaboration with Institute of Young Women Development (Drama) held at Trojan Nickel Mine Section 1. 19 January 2015:1200 hrs.

Seminars and Presentations

Anthony Collins: Spaces of fear and safety: Rethinking gender violence in universities. Talk held in ESBE Boardroom. L3. S4. S Block, Durban University of Technology: Steve Biko Campus. 5 February 2015.

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Discography

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