



**AN EXPLORATION ON THE ROLE OF FAITH BASED ORGANISATIONS IN
DEALING WITH VIOLENCE AGAINST WOMEN IN KATANGA, ZIMBABWE**

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DECLARATION OF CANDIDATE

I, Isheachida Manatsa, hereby declare that except where acknowledged, this thesis is entirely my own work, that all resources used or quoted have been acknowledged and that this study has not previously been submitted for any degree to any other tertiary educational institution

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ABSTRACT

Faith based organizations and particularly spirituality has shown potential to help individuals, families and communities heal. Despite this been little or no attention has been paid to how faith based organizations can empower and assist victims of domestic violence and even prevent this social ill particularly in Zimbabwe.

This gave rise to the current study, which sought to explore the role of faith based organizations in dealing with domestic violence in Katanga Norton, Zimbabwe. More importantly, the study's aim was to explore the role of faith based organizations in dealing with violence against women in Katanga, Zimbabwe. To meet the desired objectives, a qualitative research design was used. In-depth interviews were used to collect data. Three sample groups were purposefully chosen. They included religious leaders and male and female congregants. The participants were members of three faith based organizations in Katanga. The leaders of the three faith based organizations purposefully chose key male and female informants from their organizations who were then included in the study. The information collected was recorded and then transcribed. After transcribing the information, a process of thematic analysis was implemented. All themes and sub-themes were derived from the collected information. The main themes emanating from the study were how participants defined domestic violence, its psychological effects, factors perpetuating violence, spirituality and spiritual interventions used by faith based organizations.

The study discovered rich information concerning the influence of faith based organizations and spirituality in dealing with domestic violence and post stress trauma. Rich descriptive information revealed that group prayers held on Tuesday and Friday, therapeutic counselling, bible reading and religious teachings were activities used to enable healing and raise awareness about domestic violence. The study further discovered that financial abuse was more widespread and common in Katanga compared to physical abuse. Factors such as religion, cultural activities such as bride pricing (lobola) and patriarchy were the root cause of domestic violence. Based on the acquired information it was recommended that government institutions give consideration to the inclusion of faith based organizations in developing interventions levelled at dealing with and combatting domestic violence.

DEDICATION

I dedicate this work to my Father and Mother, Philemon and Loice Manatsa and my siblings. May this be the beginning of great things.

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CHAPTER: ONE

OVERVIEW OF THE STUDY

1.1 INTRODUCTION

Domestic violence is a pervasive problem that occurs amongst all cultural and social groups in Zimbabwe. In order to gain an insight of this problem there have been a multitude of studies done that have focused on domestic violence (Damba, Lunga and Musarurwa 2013: 1; Mukananga *et al.* 2014: 110; Diallo and Voia 2016: 93). This form of violence has been a cause of incapacity amongst many women and has caused death in extreme cases (Mashiri 2013: 94). The root cause of domestic violence is linked to gender imbalances that exist between women and men. Despite stern legal measures, domestic violence has continued to escalate and cases have gone unreported (Chireshe 2012: 259; Damba, Lunga and Musarurwa 2013: 1). Many victims of abuse have found solace in community based institutions, such as faith based organizations. Given that there is little information on the role of faith based organizations in helping victims of abuse, this study was conceived to explore how these organizations can play a critical role in providing psychological support to abused women. Hence, this research study was conducted to share with the larger community the role played by faith based organizations in helping victims of domestic violence and how faith based organizations can be used as a tool for healing in Katanga, Norton.

1.2 BACKGROUND TO THE STUDY

Zimbabwe is a country with a long history of conflict dating back to the pre-colonial period. Modern day Zimbabwe is also characterised by conflict and violence against women which has become a common feature. Violence perpetrated against women has been linked to social, economic and political paradigms. Wekwete *et al.* (2012: 1) and Mashiri (2013: 94) wrote that violence against women has emerged as a serious global health, human rights and development issue. Dube (2013: 2) explained that in Zimbabwe abuse against women was prompted by factors such as culture, tradition, religion, politics and the economy. For Mashiri (2013: 94) the history of domestic

violence is centred on the historically unequal power relations between men and women. History of violence against women was linked to women being viewed as property and having gender roles allocated to them to be subservient. Damba, Lunga and Musarurwa (2013: 1) suggested that patriarchy caused the subordination of women, thereby resulting in conflicts amongst families. United Nations General Assembly (1993) viewed violence against women as a manifestation of imbalanced power relations between men and women, thereby resulting in the domination and discrimination of women. Dube (2013: 1) added that violence against women was a result of how society is structured. Damba, Lunga and Musarurwa (2013: 1) and Mashiri (2013: 93) claimed that patriarchal practices in society often resulted in violence against women. Damba, Lunga and Musarurwa (2013: 1) explained that at a personal or household level, inequality included emotional abuse, threats and use of physical force. They further highlighted that at a community level, culture; tradition and religion reinforced discrimination and exploitation of women. Mashiri (2013: 94) concluded that patriarchy indicated how society controls women.

Mukanangana *et al.* (2014: 121) and Damba, Lunga and Musarurwa (2013: 1) argued that social, political and economic instability had increased the exposure of women and girls to domestic, sexual violence and abuse in Zimbabwe. Mashiri (2013: 94) added that power relations were responsible for violence against women and this included economic and social forces which caused the exploitation of female bodies and labour. Mashiri (2013: 95) and Damba, Lunga and Musarurwa (2013: 2) argued that domestic violence affects age, colour, creed, political affiliation, economic, social and political status. Various factors contribute to domestic violence, but the reality is that women are potential victims of some form of violence. Moreover, normalizing female subordination has promoted the problem of domestic violence (Mashiri 2013: 95).

Domestic violence happens both in private, public spheres and is perpetrated by people who assert their love for their victims (Damba, Lunga and Musarurwa 2013: 2; Dube 2013: 1). Mashiri (2013: 95) suggested that violence against women included sexual threats, humiliation, assaults, molestation, involuntary prostitution and domestic violence. Violence against women can be viewed as encompassing physical, sexual, emotional, psychological, spiritual, cultural, verbal and financial abuse. United Nations General Assembly (1993) defined violence against women as any act of gender based violence that results in or is likely to result in physical, sexual or mental harm or

suffering to women, including threats of such acts coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

1.3 EXTENT OF VIOLENCE

Violence against women is a universal problem (Wekwete *et al.* 2012). In Zimbabwe females irrespective of age have fallen victim to this tragedy. Wekwete *et al.* (2012: 1) maintained that women and girls were at a higher risk of experiencing violence compared to men and boys in Zimbabwe. Musingafi and Tom (2013: 45) highlighted that in Zimbabwe men were the main perpetrators of violence with women and children being the main victims. Keesbury and Askew (2010) conducted population-based surveys in Eastern and Southern Africa, which found high levels of violence against women. Keesbury and Askew (2010: 1) went on to express that, spousal violence ranged from 13% in South Africa to 49% in Ethiopia and spousal sexual violence, ranged from 7% in South Africa to 59% in Ethiopia.

In Zimbabwe, levels of violence against women have reached alarming levels. Zimbabwe Daily Newspaper (cited in Immigration and Refugee Board of Canada 2015) indicated cases of domestic violence over a period of five years. In 2008, 1 940 cases were reported, in 2009, 3 193 cases were reported, in 2010, 7 628 cases were reported, in 2011, 10 351 cases were reported and in 2012, 10 871 cases were recorded. This indicated an increase of cases of violence against women yearly. According to the Zimbabwe Broadcasting Corporation News Online (2016), 15 300 cases of violence were recorded in 2014 and in 2015, 20 500 cases were reported. Moreover, Zimbabwe Statistical Data Base (2015) released the number of rape cases reported over a period of five years. In 2010, 4 450 cases were reported, in 2011, 5 446 cases were recorded, in 2012, 5 412 cases were reported, in 2013, 5 717 cases were recorded, in 2014, 7 551 cases were reported and in 2015, 7 757 cases were recorded. This reflected a rapid escalation in the number of cases involving violence against women in Zimbabwe.

The government of Zimbabwe has continuously enacted policies and laws that counter violence against women since attaining independence. For example, the Domestic Violence Act (Mashiri and Mawire 2013: 17). Despite these efforts, violence against

women has continued to swell. Murambadoro and Wielenga (2015: 32) argued that the government initiatives have been spearheaded by political elites who do not include opinions and needs of the ordinary Zimbabwean. The key point to note is that, the elite approach of conflict resolution has resulted in ordinary citizens being eliminated from the process, causing the demise of many government initiatives. Mashiri and Mawire (2013: 24) argued that community ownership of violence against women was of importance and community leaders should be involved including those of religious sects. Hence, strategies to counter domestic violence should be explored with the help of community members.

1.4 ROLE OF FAITH BASED ORGANIZATIONS

Faith based organizations play a huge role in the community peace making processes. Githigaro (2012: 96) wrote that religious leaders have the potential to access people at individual and sub-national levels where inequities and insecurities are most felt. Bercovitch and Orellana (cited in Githigaro 2012: 96) acknowledged that research related to conflict resolution had failed to focus on the role of religion in peace making processes. Consequently, there has been a gap in the research on how faith based organizations address violence against women on a family and community level.

Githigaro (2012: 97) expressed that faith based organizations cannot be defined because of the wide variety of organizations that call themselves faith based organizations and the fact that they vary widely in size, mission, services provided, degree of religiosity and ties to religious institutions. Thus, faith based organizations are an institute with or without non-profit status, which provides social services that are either religiously motivated or affiliated (Githigaro 2012: 98). There are at least four types of faith based organizations which include religious congregations, organizations sponsored by congregations, incorporated non-profit organizations that are independent or affiliated with a congregation and local, regional interfaith coalitions (Goldsmith, Eimicke and Pineda cited in Githigaro 2012: 97).

In relation to victims of domestic violence this research explored the role played by faith based organizations (religious congregations), in addressing conflict against women particularly faith gatherings. The latter is crucial within a country that has a huge

financial crisis, wherein family and community life has been eroded through moral degradation due to the prevailing socio-economic-political instability. The literature reviewed indicated that religion or spirituality had been systematically eliminated or ignored in the peace building process of communities within Zimbabwe. The researcher therefore sought not only to build the literature gap on faith based organizations addressing violence against women, but to deepen an understanding of the role of spirituality specifically and unearth relevant aspects that will build family and community life post a conflict era.

1.5 PROBLEM STATEMENT

The Zimbabwe Demographic and Health Survey (2015: 315) reported that the number of Zimbabwean women who have experienced violence has increased from 29.9% to 34.8%, between the years 2010 and 2015. Zimbabwe has pervasive acts of violence within the family and community contexts. In dealing with the stress of domestic violence, religious or spiritual support systems may play a critical role. There has however been little recognition of its importance by the government. As a result, national peace initiatives have failed to address the needs of abused women and attempts to curb this social menace at a grass roots level, have been silenced. Githigaro (2012: 96) reasoned that contemporary research on religion focused more on its contribution towards conflict. As a result, little information is shared on the role of religion or religious support systems, in solving conflicts. Thus, there has been a huge gap in the literature on the role played by faith based organizations particularly churches and other religious organizations on how they deal with violence against women perpetrated by both family and community members. Despite this, religious institutions are considered trustworthy in communities thus, having a strong influence in preventing social problems and solving conflicts (Rukuni, Kansiime and Milimu 2017: 55). According to the Zimbabwe Demographic and Health Survey (cited in Zimbabwe International Religious Freedom Report 2015: 1) 84,5 % of Zimbabweans were Christian, 33,5 % attended the Apostolic sects, 15,5 % were Protestant, 18 % were Pentecostal, 8 % belonged to other Christian groups and 9 % were Roman Catholic. Hence, this study aimed to explore the role played by faith based organizations in helping women who are victims of abuse. The researcher believed that religious beliefs

and principles are valuable in peace building and healing processes. According to Mbiti (1975), Africans are highly spiritual and spirituality is a crucial part of their daily activities. This supported the need to explore the role faith based organizations can play in helping victims of domestic violence.

1.6 AIM OF THE STUDY

To explore the role of faith based organizations in dealing with violence against women in Katanga, Zimbabwe.

1.7 OBJECTIVES OF THE STUDY

1. To inquire about the views of women and men with regards to the nature and causes of violence against women.
2. To understand views of men, women and church leaders regarding their spirituality.
3. To investigate how faith based organizations can serve as a resource for women who are victims of abuse.
4. To examine how faith based organization can help prevent violence against women.

1.8 RESEARCH QUESTIONS

1. What are the views of male and female congregants with regards to the nature and causes of violence against women?
2. What are the views of church leaders, male and female congregants with regards to their spirituality?
3. How do faith based organizations serve as a resource for women who are victims of abuse?
4. What is the role of faith based organizations in preventing violence against women?

1.9 SIGNIFICANCE OF THE STUDY

Domestic violence affects individuals, communities, adults and teenagers irrespective of race, culture, socio-economic status, ethnicity and religion (Bent-Goodley and Fowler 2006: 282). The study is of great importance to individuals, groups and community organizations. A clearer understanding of the role played by faith based organizations in addressing domestic violence will foster and enable peaceful, stable family and community life. Zimbabwean women often live in violent communities yet they are very religious. Petersen (2009: 449) acknowledged that South African communities often do not utilise religious organizations in response to domestic violence. This is similar to Zimbabwe, where little research has been done on the role of religious movements in helping to reduce domestic violence and healing. Rukuni, Kansiime and Milimu (2017: 55) emphasized that religious people work closely with community members and find it easy to intervene where there is conflict. Bent-Goodley and Fowler (2006: 283) suggested that victims of abuse turn to faith based communities before approaching mental health, social services and medical care providers. It is in this same vein that the study seeks to highlight the importance of faith based organization in helping victims of domestic violence.

In addition, results of the study might be used to encourage victims to view the surrounding faith based organizations, as a legitimate source for help and strength. Moreover, the findings from the research may enable faith based organizations to play a role in policy formulation and implementation as they have been isolated in public programs. Tom and Musingafi (2013: 49) in their study on domestic abuse in Glen Norah, Harare, recommended that alternatives such as counselling should be used for healing and rehabilitating offenders and victims. Therefore, religious based oriented healing tools are an alternative worth exploring. Bent-Goodley and Fowler (2006: 283) emphasized that spirituality often contributed to holistic healing and well-being. In light of this, it can be used for providing psycho-social support to people affected by domestic violence. Connor, Davidson and Lee (2003: 487) concurred by stating that spiritual support systems and activities are useful in restoring hope and balancing justice, injustice, safety, danger, good and evil. Given this, the current study can be harnessed to shed light on spiritual responses to domestic violence. Finally, this study may direct communities leaders and social workers to work more closely with faith

based organizations to minister with greater kindness and work collaboratively towards preventative actions.

1.10 DEFINITION OF CONCEPTS

1.10.1 Peace building

Peace building is defined as an all-inclusive concept that involves, creates and sustains the processes, approaches and specifies steps needed to transform conflict towards more sustainable peaceful relations (Lederach 1997). It involves activities that pave the way for peace accords and peace being a dynamic social construct (Lederach 1997). Brahimi (2000) viewed peace building as actions done on the far side of conflict to reconstruct the fundamentals of peace and provide necessary tools for building on those foundations that is other than just the absence of war. For the purpose of this study, the operational definition of peace building is an action taken to solidify peace and avoid relapse into conflict (Boutros-Ghali 1992).

1.10.2 Domestic violence

Domestic violence is the intimidation, physical assault, battery, sexual assault and other abusive behaviour which is a systematic pattern of power and control perpetrated by an intimate partner (National Coalition Against Domestic Violence 2015). Domestic violence has been defined as any unlawful act, omission or behaviour resulting in death or direct infliction of physical, sexual or mental injury to any complaint (Ministry of Justice Legal and Parliamentary Affairs 2006). National Coalition Against Domestic Violence (2015) and Ministry of Justice Legal and Parliamentary Affairs (2006) both stated that domestic violence included sexual violence, physical violence, threats and emotional or psychological abuse. For the purposes of this study, the meaning of domestic violence was derived from the National Coalition Against Domestic Violence (2015).

1.10.3 Faith based organization

A faith based organization is defined as congregations, national networks (Catholic charities), self-supporting religious organizations or other urban or social ministries giving some form of community service (Castelli and McCarthy 1997). This definition is adopted for this study.

1.11 THEORETICAL FRAMEWORK

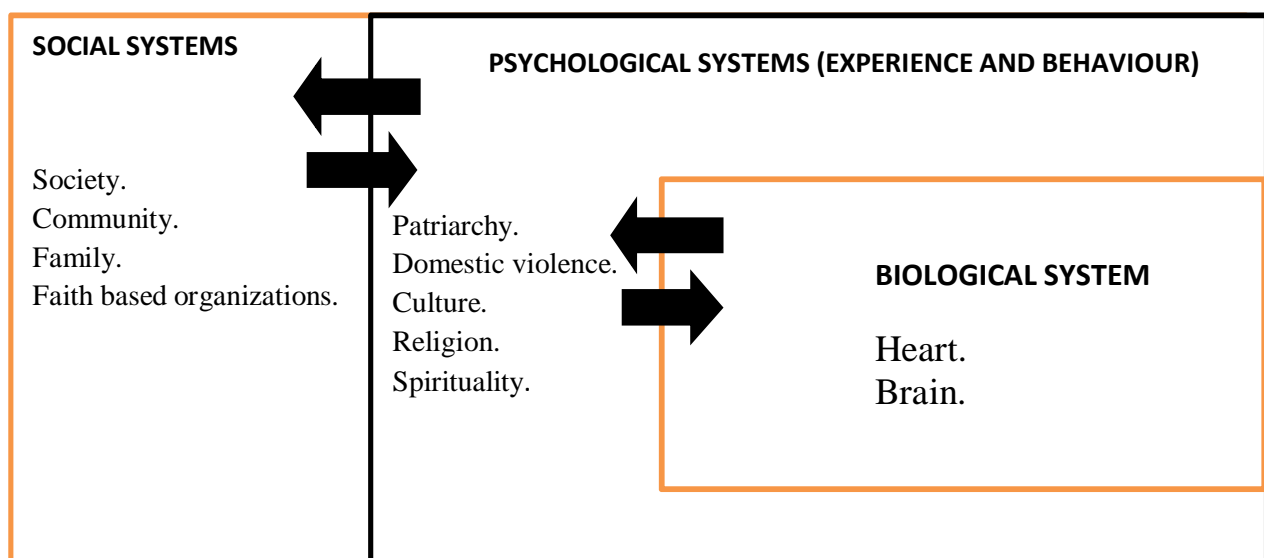
The theoretical framework is a fundamental characteristic of a research study as it provides guidelines of how the research is going to be approached. Grant and Osanloo (2014: 12) wrote that a theoretical framework serves as a foundation from which all knowledge within a dissertation is constructed. They further emphasized that it serves as the structure and support for the rationale for the study, the problem statement, purpose, significance and research questions. Thus, without a strong theoretical framework, the structure and vision for a study becomes vague (Grant and Osanloo 2014: 13). Imenda (2014: 188) stressed that it is first important to appreciate what a framework is within a research context. Liehr and Smith (1999: 13) defined a framework as a structure that offers direction for a researcher, as study questions are fine-tuned and methods of analysing data are planned. Imenda (2014: 188) suggested that after data collection the researcher should check whether the findings agree with the framework and where the results differ, questions can be asked as to whether the framework can be used in a study. Hence, a framework is viewed as a certain perspective which a researcher uses to explore, interpret or explain events he or she is studying (Imenda 2014: 188)

The conceptual framework guiding this study is the biopsychosocial and spiritual framework. Cooper, Bilton and Kakos (2010: 1) stated that the biopsychosocial theory posits that psychological and social factors impact physical health. Hence, health and illness are a result of multiple factors and produce multiple effects (Mostert 1999: 16). Moreover, social, biological and psychological systems are in constant interaction Sarafino (as cited in Mostert 1999: 16). Mostert (1999: 16) explained that psychological factors included emotive, cognitive and motivational processes while social encompassed society, community and family. These factors have an effect on one

another and a change in one of the factors will affect all others (Mostert 1999: 17). Bhagwan (2002: 12) added that the biopsychosocial framework suggests that problems cannot be understood or explained until all its component parts are holistically assessed. Hence, religious and spiritual components are linked to other physical, psychological and social aspects. Therefore, ignoring any of them will prevent a holistic approach (Bhagwan 2002: 12).

Biological, psychological and spiritual dimensions were interlinked (Bhagwan 2002: 12). Harilal (2016: 14) commented that to exclude one of the aspects it is antithetical to holistic therapeutic care. Harilal (2016: 14) added that contemporary interventions focus on psychological facets and give less attention to the spiritual dimension and how it can be used as a resource. Bhagwan (2002: 12) maintained that the spiritual dimension is intricately interwoven with other aspects of human functioning, thus ignoring it, will prevent a holistic approach. Dorer (2012) discussed that a holistic approach focussing on developing the whole person includes the emotional, mental, physical and spiritual. In developing, people relied on multiple intelligence such as logic, rationality, insight, creativity and emotion (Dorer 2012). Parts of an individual include the physical, intellectual, interactional, contextual, emotional, sensual, nutritional and spiritual dimensions (Bhagwan 2002: 12). Avoiding spiritual dimensions will minimise opportunities of supporting and developing psychological growth (Bhagwan 2002: 13). For this study, spirituality was viewed as an important tool in terms of achieving holistic healing for abused women in Katanga, Norton.

Figure 1: Bio psychological Model (Havelka 2009: 306)



1.12 OVERVIEW OF THE RESEARCH METHODOLOGY

This research study used the qualitative research methodology to meet the desired objectives. Dhingra and Dhingra (2012: 49) defined qualitative research as a natural approach that sought to understand phenomena in a context-specific settings, such as real world settings, where, the researcher does not attempt to manipulate the phenomenon of interest. For that reason, a qualitative research design was suitable because the aim was to detail the role played by faith based organizations in addressing violence against women in Katanga. Interviews and observations characterize the naturalist settings (Dhingra and Dhingra 2012: 49). Interviews were used to collect data from participants. Non probability sampling methods specifically purposeful sampling techniques, were used which is aligned with qualitative studies. Leedy and Ormrod (2001: 219) wrote that in purposive sampling, people or other units are chosen for a particular purpose. The study sought to understand how religion helped victims of domestic violence. Hence, religiously affiliated participants were purposefully chosen to take part in the study as it aimed to detail the role played by faith based organizations in helping domestic violence victims.

The research comprised of three sample groups. Sample one consisted of a purposive sample of religious leaders and elders who were interviewed with regards to how they supported women who were abused and their role in the fight against the spread of violence against women in Katanga. Sample two was a purposive selection of female participants of the three faith based organizations based in Katanga. The female participants were identified by their leaders as prospective informants. Sample three comprised of purposefully selected male participants from the three faith based organizations based in Katanga. They were identified by their leaders as potential informants. Data collection was done through semi structured interviews with the leaders of the faith organizations, in order to inquire about how they dealt with women in Katanga who are victims of violence. Data was also collected from samples regarding violence against women and the role of faith based organizations. This was achieved by using semi structured interviews. According to McNamara (1999) interviews are predominantly suitable for attaining information behind a participant's experiences.

1.13 CONCLUSION

This chapter provided an introduction to the study. It described the prevalence of domestic violence in Zimbabwe. This chapter also gave a background to the study highlighting the motivating factors in carrying out the study. The concept of faith based organizations was also discussed. It was proposed that the research be guided by four objectives and four research questions. The questions were confined to the parameters of domestic violence, faith based organizations and experiences within Katanga, Norton. The significance of the study focused on the benefits to the community and policy formulators. Key terms such as domestic violence, peace-building and faith based organizations were defined. Following this chapter is a review of literature related to the study. It covers a detailed review of related literature on domestic violence and faith based organizations.

CHAPTER: TWO

LITERATURE REVIEW

2.1 INTRODUCTION

A literature review is a systematic, explicit and reproducible method of identifying, evaluating, synthesizing existing completed, recorded work produced by researchers, scholars and practitioners (Fink 2013: 3). A literature review also provides a comprehensive synthesis and interpretation of the body of knowledge of a specific topic (Schryen, Wagner and Benlian 2015: 3). The purpose of a writing literature review according to Schryen, Wagner and Benlian (2015: 2) is to demonstrate knowledge about a particular field of study, including vocabulary, theories and key variables of a phenomenon, its methods and history. Baumeister and Leary (1997: 312) further stated that the common goal of a literature review is to evaluate articles and provide a historical account of the development of theory and research on a particular topic.

In addition, a literature review serves a purpose of synthesizing existing information, adopting new perspectives, theory building, testing theories, identification of research gaps and providing a research agenda (Schryen, Wagner and Benlian 2015: 6). In this regard, the literature review served the purpose of synthesizing existing information related to domestic violence. In this chapter, domestic violence is first conceptualized; its causes and nature are discussed within an international and local context. This chapter also goes on to synthesize existing information on faith based organizations and spirituality. It explores how faith based organization and spirituality have been used as a psychosocial source of support. The review that follows is organised thematically to highlight aspects that emerged from the literature of domestic violence, faith based organizations and spirituality in Zimbabwe.

The previous chapter introduced the research problem and gave the background to the inquiry. Guiding questions were also posed. The following chapters are covered in the literature review. Definition of domestic violence, causes of domestic violence, and Bible injunctions on the status of women, spirituality and psycho social support, faith based organizations and psycho social support.

2.2 DEFINING DOMESTIC VIOLENCE

Domestic violence destroys human life, affects all nationalities, ethnic groups and cultures across all social strata (Tom and Musingafi 2013: 45). Ideas of what is acceptable or unacceptable in terms of behaviour, what defines harm or violence is often influenced and is constantly changing as values and social norms evolve (World Health Organization 2002: 4). Diallo and Voia (2016: 93) explained that defining domestic violence in developing countries is complicated because of the difference in periods and study populations. As a result, defining violence and what constitutes violence is complicated due to different environmental influences. World Health Organization (2002: 4) reasoned that defining violence is a complex process because it is not directed by science but judgement.

As a result, there is no consensus on the actual definition of domestic violence (Chuma and Chazovachii 2012: 3). World Health Organization (2002: 4) defined violence against women as the intentional use of threats, actual body force, physical power directed against oneself or another person, a group or a community which directly or indirectly causes injuries, death, psychological damage, aberration or deprivation. Chireshe (2015: 381) also defined domestic violence as encompassing chronic abuse of women by their husbands or intimate partners. The first official definition of violence can be traced back to the United Nations General Assembly of 1993, where a document was specifically created to address violence against women. The document was named The Declaration on the Elimination of Violence against Women. Chuma and Chazovachii (2012: 2) discussed that the significance of domestic violence culminated in the United Nations World Conference on Human Rights (UNWHCR) in Vienna, 1993 placing violence against women at the epicentre of human rights discourse. It was in this document that violence against women was officially defined.

The UN Declaration on the Elimination of Violence against women in 1993 offered the first official definition of violence against women as follows. Article 1 stated that for the purposes of this Declaration, the term "violence against women" meant 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. Article 2 of the Declaration stated that the definition should encompass, but not be limited to, acts

of physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation; physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution; physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs. Chuma and Chazovachii (2012: 2) commented that the adoption of the Declaration on the Elimination of Violence against Women by the United Nations General Assembly affirmed that States should prosecute any acts of violence against women.

Despite the efforts of the United Nations General Assembly to provide a universal binding definition of violence against women, organizations, institutions, governments and scholars have continuously provided varying definitions to suit an ever evolving society. Rugoho and Maphosa (2015: 99) explained that the lack of a unitary and widely accepted definition is rooted in the varying sense and application of concepts. This could be credited to different law applications which are influenced by culture which vary from country to country. Ganley (2002: 60) observed that clinical and behavioural definitions of domestic violence are different and more comprehensive than legal definitions. As a result, varying definitions of domestic violence have led to inconsistencies in the identification and assessment of domestic violence. Chuma and Chazovachii (2012: 2) and Mashiri and Mawarire (2013: 14) maintained that violence against women in Zimbabwe included a wide spectrum of abuse, violations and many ideologies on this issue were being enforced by advocacy activities of women's rights groups and organizations. The spread of civil society organizations advocating for the empowerment of marginalized groups in society had brought the status of women to the core of policymakers around the continent (Chuma and Chazovachii 2012: 2).

Dube (2013: 3) stressed that domestic violence is a common societal problem in Zimbabwe. Petersen (2009: 23) characterized domestic violence as a multifaceted oppressive and controlling type of behaviour displayed by men and women. Stephens and McDonald (2002:79) on the other hand explained that domestic violence was an unforgiving yet distressing act, undertaken by a member of a family or household against another member with the intention of causing physical harm or injuries, assault

or any threat that reasonably places a member in fear of impending harm. Chuma and Chazovachii (2012: 2) and Mashiri and Mawarire (2013: 14) claimed that there had been an acknowledgement of violence against women and inequity in different features of life by the government of Zimbabwe. To address these differences, Zimbabwe ratified major international conventions and instituted fundamental legal policies which, in theory offered women protection of their rights in communities (Chuma and Chazovachii 2012: 2).

Some legal instruments included Legal Age of Majority Act of 1982, Maintenance Amendment Act of 1997 and most significantly the Domestic Violence Act of 1997 (Chuma and Chazovachii 2012: 2). The Zimbabwe Judiciary Service Commission (2007) defined domestic violence as any unlawful act, omission or behaviour which resulted in death or direct infliction of physical, sexual or mental injury and included physical, sexual, emotional, verbal, psychological, economic abuse, intimidation, harassment, stalking, malicious damage to property and harmful cultural practices. Tom and Musingafi (2013: 46) explained that domestic violence was any act of physical, sexual, psychological pain, economic deprivation or threat of such abuse against women, men and children by a person intimately connected to them through family relations or acquaintanceship. Bent-Goodley and Fowler (2006: 282) maintained that domestic violence should not be limited to hitting, kicking, punching, shooting, stabbing, or killing but it should also include terrorizing and harming an individual's thoughts and feelings.

Domestic violence affects all individuals and communities, adults and teenagers, regardless of race, culture, ethnicity, socio-economic status, or religion across the globe (Bent-Goodley and Fowler 2006: 282). The Domestic Abuse Intervention Project (2004) emphasized that the main characteristics of domestic violence are physical, sexual, psychological, emotional and economic abuse. Bent-Goodley and Fowler (2006: 282) commented that domestic violence centres on one's abusive use of power, to control another person. Slabbert (2016: 1) added that violence suffered at the hands of intimate partners, was a social and tragic problem of great proportions that affected all spheres of life. Research carried out in 2010 indicated that a woman was killed every six hours by her partner in South Africa (Women in Action 2010).

Statistics demonstrated that violence against women had become a norm in South Africa (Slabbert 2016: 1). Domestic violence is also regarded as something that women endure, and it therefore receives little attention in general, even in the social work profession (Slabbert 2016: 1). With the exodus of skilled labour in Zimbabwe, remaining support systems have been overloaded with cases of domestic violence, as a result there are possibilities that received cases were not being handled adequately. The impact of domestic violence is far-reaching with serious consequences not only for the battered woman but also for her children and society at large (Slabbert 2016: 2). Some scholars even reason that society as a whole suffers practically and morally by failing to stop or minimize domestic violence which allows the perpetuation of a subculture that devalues women (Petersen 2009). Hence, its spread knows no geographical, cultural, or linguistic boundaries and can therefore be seen as a global epidemic (Slabbert 2016: 2)

According to some scholars, it was observed that domestic violence was included in the definition of gender based violence. Consequently, domestic violence has been defined as gender based violence. Hearn and McKie (2010: 138) suggested that domestic violence is gender based violence, as it is perpetrated by partners or ex-partners. It is similar to gender based violence as it includes physical abuse (assault and physical attack involving a range of behaviours). The range of behaviours also includes sexual abuse, which encompasses degrading and humiliating acts perpetrated against their will for instance, rape (Hearn and McKie 2010: 139). It also includes mental and emotional abuse which encompasses acts such as threats, verbal abuse and racial abuse (Hearn and McKie 2010: 139). Damba, Lunga and Musarurwa (2013: 3) argued that domestic violence is gender based and it often contains patterns of assault and coercive behaviour, withholding money and other types of controlling behaviour such as isolation from family and friends.

The European Union (cited in Damba 2013 :2) defined domestic violence as any act of gender based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering of women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. Costelal (cited in Rugoho and Maphosa 2015: 99) discussed that gender based violence is any act or attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person

regardless of their relationship to the survivor, in any setting including (but not limited to) home and work. Gender based violence was also defined as any harmful act that is perpetrated against a person's will, including acts of inflicting mental, physical or sexual harm (Rugoho and Maphosa 2015: 99). Hence, it was noted that domestic violence and gender based violence shared similar characteristics.

However, gender based violence is a term that often sparks debate amongst scholars as the term was and is used to denote violence perpetrated against women only (Katembo 2015: 15). Scott (cited in Katembo 2015: 15) argued that gender is a constructive element of social relationships based on perceived differences between sexes, gender and is a primary way of signifying relationships of power. Yet, feminists use the term gender based violence not only to refer to biological differences between males and females, but to offset culturally shaped and defined characteristics associated with masculinity and femininity (Tickner cited in Katembo 2015: 15). Henceforth, it was assumed that definitions were centred on women, since they were the dominant victims of domestic violence. Karangwa and Kobusingye (cited in Rugoho and Maphosa 2015: 100) maintained that gender based violence involved men and women, though women were usually the victims. This study considered Hanass-Hancocksq(2008) broad definition of gender based violence which was any harmful act perpetrated against a person will, which included acts that inflict mental, physical or sexual harm. However, despite some scholars suggesting that domestic violence constitutes gender based violence, for this study, they were not deemed synonymous. Nonetheless, scholars have argued that issues such as patriarchy, culture and religion incite violence against women. Hence, the following sub-section discusses the causes of violence against women within a local and international context.

2.3 CAUSES OF VIOLENCE AGAINST WOMEN

2.3.1 Patriarchy

Patriarchy has been a constant topic in the discussion concerning causes of social ills such as gender inequality and violence against women. Maseno and Kilonzo (2011: 45) noted that patriarchy was derived from the Latin term *patriarchia* meaning rule of the father. However, in contemporary issues it has been used to refer to the rule of men

over women (Maseno and Kilonzo 2011: 45). Broadly, it refers to the web of economic, political, social and religious regulations that enforce the domination of women by men throughout the ages (Jones 2000: 7). Maseno and Kilonzo (2011: 45) expressed that patriarchy is a social system composed of web relationships that display a certain level of regularity on women.

For feminists, patriarchy is the ultimate cause of all abuse against women (Tracy 2007: 576). Kambarami (2006: 1) emphasized that radical feminists have argued that, patriarchy is a social system in which men occupy all social roles and keep women in subordinate positions. Hence, violence against women is incited by power struggles, feminists argue that in patriarchal societies, those with power, for example males, resort to violence when their position of dominance is threatened (Tracy 2007: 576). Haralambos and Holborn (1991: 145) added that for radical feminists, patriarchy is the most important concept in explaining gender inequality and violence in communities. Although it literally means rule by the father, feminists have used it more broadly to refer to male dominance (Haralambos and Holborn 1991: 145). Maseno and Kilonzo (2011: 45) maintained that the concept of patriarchy remains very important and crucial in contemporary feminism since the term describes the totality of oppressive and exploitative relations which affect women.

It can be assumed that women's omission from history originated from the gender formation of males and females and the double standards it entails. . Humm (cited in Maseno and Essien 2011: 45) was of the opinion that patriarchy is an analytically independent capitalist system or other mode of production. Hence, institutions and processes created a patriarchal system which conceptualizes gender relations which sustain and reproduce male social power in various cultural facets such as language, religion, popular culture and education (Humm cited in Maseno and Essien 2011:45). This feminist perspective on causes of domestic violence is still fairly related to patriarchy. For instance, in a journal article feminists stated that %domestic violence was a consequence of patriarchy, and part of a systematic attempt to maintain male dominance in the home and in society+(Tracy 2007: 576).

Scholars have continued to discuss patriarchy in varying ways. Though, it is a system of male authority which oppresses women through social, economic and political institutions (Maseno and Kilonzo (2011: 45), Katembo (2015: 26) commented that

patriarchy is also present in nuclear families, as it is ruled by a male figure. On a broader scale, societal elders have legitimate power over others in social units (Pilcher and Wheelan 2004: 93). Katembo (2015: 27) commented that Pilcher and Wheelan (2004) seemed to intentionally omit that women have suffered at the hands of men through such social constructions. Men are normally the leaders of social units somehow subjecting women to violence. Tracy (2007: 583) maintained that despite patriarchy not being the sole explanation of violence against women, male heads who are insecure, often justify their domination and abuse of women. Hence, patriarchy contributes to violence primarily through power and control (Tracy 2007: 583).

One of the distinct characteristic of patriarchy is that it upholds the power and control over women (Mashiri 2013: 94). Walby (1990) articulated patriarchy as a system which is based on social structures and practices that dominate oppress and exploit women. There are six structures of patriarchy which are household production, paid work, the state, male violence, sexuality and culture (Walby 1990). Katembo (2015: 27) highlighted that such structures have resulted in issues like domestic violence as they often arise from social, cultural, religious practices that subordinate women. In addition, patriarchy also manifests itself in communities where violence is viewed as a potential resource for conflict resolution (Katembo 2015: 27).

Moreover, patriarchy is often facilitated by social hierarchies that accept violence as a mode of social interaction. Katembo (2015: 27) argued that patriarchy is deeply rooted to the extent of becoming much of an ideology and a belief system, rather than being just a social hierarchy. For Essien and Ukpong (2012: 287), sustaining factors of patriarchy are rooted in tradition and customs. Katembo (2015: 27) recommended that to challenge patriarchy, family orientation of gender equality have to be changed which is the core of African tradition. Kambarami (2006: 2) discussed that patriarchal attitudes are also bred in families through socialization processes. An example of the Shona ethnic group was given, which is the local dominate group in Zimbabwe and area of study.

Refugee Review Tribunal Australia (2009: 1) shared that the Shona ethnic group comprised of 82% percent of the population in Zimbabwe and their language (chiShona) was one of the official languages. Kambarami (2006: 2) shared that in the Shona culture at a tender age, the socialization process distinguishes the girl child from

the boy child. Males are socialized to be bread winners, heads of households while on the other hand females are educated to be obedient and submissive housekeepers (Kambarami 2006: 2). Moreover, at its core, domestic violence is the abuse of male physical, social and religious power (Gelles 1997). Abusive males are characteristically insecure and possess a low sense of self-esteem. For Charvet (1982) the patriarchal ideology is premised on the fact that society views women as sexual beings and not human beings. Essien and Ukpong (2012: 286) concurred by arguing that there are some African unwritten roles and functions given to women that institutionalize patriarchy and gender inequality.

McDowell and Pringle (1992: 80) argued that women are not really defined in relation to men but instead as dependent and subordinate to them as well. Resultantly, women are socialized to acquire qualities which fit them into relationships of dependence. Their qualities include gentleness, passivity, submission and striving to please men always (Kambarami 2006: 2). This often exposes women to domestic violence. Tracy (2007: 583) reasoned that for many abusive men, in order to maintain their fragile sense of masculinity, they use physical force to keep their wives in their ~~proper place~~ and to crush all threats to keep their male power. Insecure and powerless men therefore use force to control their wives, which helps to explain why assault and homicide rates are highest when women separate or threaten to separate from an abusive husband or boyfriend (Tracy 2007: 583).

In Zimbabwe, the male child is preferred more than the female child. In fact, males rule females by right of birth and even if the male child is not the first born in a family, he is automatically considered the head of the household who should protect and look after his sisters (Kambarami 2006: 2). The female child is further discriminated upon due to the fact that eventually she marries out and joins another family whilst the male child ensures the survival of the family name through bringing additional members into the family (Human Rights Monitor, 2001). In African customary law women possess little or no right to inherit from their husbands (Gopal and Salim 1998: 20). Bowman (2003: 852) posited that violence against women is a result of inequality of men and women. Such traditions that put preference on the male child influence the perception of women in their roles on society (Essien and Ukpong 2012: 286)

However, some evangelical egalitarians are a bit more cautious in linking abuse and patriarchy, asserting a strong causal link, but not a necessary one (Tracy 2007). For instance, Cynthia Ezell (cited in Tracy 2007) maintained that patriarchy is not responsible for an individual husband's violent action toward his wife. It does, however, create an environment ripe for abuse. A weakened immune system does not create the virus that leads to deadly infection, but it provides the environment in which the virus can thrive and do its killing. Tracy (2007: 578) concluded that patriarchal beliefs weaken the marital system so that the deadly virus of violence can gain a stronghold. Patriarchy is therefore a significant contributing factor in domestic violence (Tracy 2007: 582). While patriarchy may not be the overarching cause of all abuse, it is an enormously significant factor, because traditionally males have a disproportionate share of power (Tracy 2007: 583).

2.3.2 Culture

The concept of culture has been a highly contested area in scholarship over the years (Ncube 2014: 78). There has been no agreement on what really constitutes culture. Williams (cited in Ncube 2014: 78) expressed that culture is the banal, implying that even the simplest things done in everyday life constitutes culture. Hence, culture is the whole way of life (Ncube 2014: 78). In addition, it can be said that culture is dynamic and not static. Hofstede (cited in Ncube 2014:78) viewed culture as being a collective programming of the mind, distinguishing one group from another passed from one generation to another. Ncube (2014: 78) maintained that culture frequently changes because each generation adds something of its own before passing it on. Mulholland (1991) emphasized that culture contains a set of shared and enduring meanings, values and beliefs that go on to characterize nations, ethnics or group behaviour. According to Mulholland (in Ncube (2014: 78)) culture shapes and orients an individual's behaviour in a nation or community. Therefore, culture can be defined as a set of values and norms.

Culture often involves practices that reflect values and beliefs that are held sacred by members of a community for a period spanning generations (Maluleka 2012:1). Every social group in the world has specific traditional cultural practices and beliefs that are beneficial to all members while others tend to be harmful to others, particularly women

(Maluleka 2012:1). Schein (2003) stated that culture has the characteristic of embracing a set of basic solutions which could be shared for universal problems, external adaptation or internal integration. As a result, the power of tradition and norms within the African culture is firm and it can be used to explain the wide spread of violence against women (Bowman 2003: 853). In this regard, it was suggested that culture has a direct connection with violence against women. Despite all the efforts that have been employed to combat violence against women, negative customary norms persist in contradiction to the provisions of CEDAW and UN basic human rights (Mashiri and Mawire 2013: 23). As a consequence, cases of domestic violence have not decreased but instead increased.

One of the biggest challenges is attitudinal change on the part of communities that hold on to cultural practices that incite violence against girls and women, such as the concept of *phiramu* in Zimbabwe (Mawire 2013: 23). Mawire (2013: 23) explained that in this cultural practice, the husband of the elder sister is allowed to fondle the breasts of her young sisters as they are viewed as wives also. This cultural act is mostly done by the Shona people speaking group. Kambarami (2006: 8) discussed another harmful Shona cultural practice which is the *musara pavana* known as levirate marriage. In this cultural act, when one's husband dies the widow is expected to marry one of the late husband's brothers (Kambarami 2006). On the other hand if a man is widowed, he is given his late wife's young sister, as a wife (Kambarami 2006). Even if she does not consent, the widowed wife is denied the levirate marriage, she and her children will not be allowed to access the deceased's estate (Mashiri 2013: 98).

Moreover, paying bride price known as *kuroora* was argued to be another cause of violence against women in Zimbabwe (Katembo 2015: 34). Mashiri (2013: 98) noted that *kuroora/lobola* is characterized by paying a price for the bride. Katembo (2015: 34) elaborated that, the man pay the bride's family a certain amount in order for her to be his wife. Katembo (2015: 34) commented that bride pricing reinforces the idea that a woman is regarded as property which can be handled as he wishes. Mashiri (2013: 98) added that this cultural act has a dreadful effect of paving the way for abuse such as marital rape as it entitles men to have sex with their wives at their wish. Sathiparsad (2005: 82) conducted a research study, in a rural area in KwaZulu-Natal, where the youth explained that marital rape was not existent in marriages because of bride pricing (*lobola*). The latter entitles men to have sex with his wife at any time. In some

instances, it leads to the violation of a woman's well-being and may be used to justify a man's infidelity. Often he would claim that since he paid lobola, he would mandate his wife to be faithful without the same happening (Mashiri 2013: 98).

However, for some scholars domestic violence is a product of African culture which promotes violent behaviour. Bowman (2003: 857) attributed domestic violence in general to a culture of violence tolerated by Africans. In this case, violence is accepted as a way of resolving disputes (Bowman 2003: 857). Katembo (2015: 32) stated that African cultures normalize violence against women as a correctional measure that men could carry out without hesitation. Heise, Ellesberg, and Gottmoeller (2002:8) discussed that countries like Tanzania, Cambodia, Bangladesh, Nigeria and Zimbabwe frequently accepted physical chastising, as the man was considered to have a right to correct a stray wife.

Katembo (2015: 32) commented that, people have the view that, if a man beats his wife it is a sign of love, as he will be trying to communicate what he does not accept in the family. Sathiparsad (2005:83) found that the youth in Kwa-Zulu Natal were spontaneous in their responses that, it was not only appropriate, but a necessity for a male to physically beat a female to discipline and assert power. Schmidt (1992: 278) similarly argued that men believe that they have to beat women as a disciplinary measure. According to Schmidt (1992: 278) 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 marriage contract. Under such circumstances, a man could beat his wife without social sanction +

Furthermore, it can be argued that bulk of African nations are now following Western decrees in dealing with individual rights and most states have ratified numerous international covenants that interpret domestic violence to be a violation of human rights due to globalization. Kwame (2006: 1) argued that global culture which is a result of globalization has generated a lot of controversy. Western norms and practices are gradually being transported across the globe and being accepted as a way of behaviour (Kwame 2006: 1). Nsimbambi (cited in Kwame 2006:1) defined globalisation as a process of advancement and increase in interaction amongst countries, facilitated by progressive technological changes in locomotion, communication, political, military power, knowledge, skills as well as interfacing of cultural values systems and practices.

As a result, tension has escalated from the fact that African societies are in transition from a traditional civilization to a modern, urbanized organization (Bowman 2003: 856).

Bowman (2003: 860) maintained that domestic violence emanates from the subsequent failure of recognizing women's individual rights. West (cited in Bowman 2003: 851) explained that African women live their lives in complex relationships rather than as individuals. Thus, Bowman (2003: 851) maintained that women view themselves as embedded in relationships as African culture is not premised on individualism but collective social thoughts. For instance, her reproductive capacity is considered to be owned by the husband's lineage after marriage. In this regard, one can also speak from a spousal relationship perception that males have the final say in relationships. If the female tends to go against her husband's view, violence is used to suppress this behaviour which is seen as a rebellion (Bowman 2003:856). As a result of failing to recognize individualism violence is often used to enforce ideas on liberal women.

2.3.3 Religion

In the last sixty years the world has witnessed historical events such as the accession of colonial states to sovereign countries and the rise of religion to become a major international concern and its influence can no longer to be over looked (Ellis and Haar 2004: 3). Turaki (cited in Beyer 2010: 2) viewed religion as a search for a relationship to and with the supernatural, hence it is the means by which, God as a spirit and man's essential self-communicate. Chireshe (2012: 41) added that religion is a product of human's spontaneous awareness of a living power. Two thirds of the world identifies themselves with a religion (Rukuni, Kansime and Milimu 2017: 54). Religion is of importance amongst Africans as many engage in some form of religious practise, some professing membership to religious organizations such as Christian, Muslim and traditional movements (Ellis and Haar 2004: 2). Ellis and Haar (2004: 3) claimed that religious ideas influence interpersonal relationships both of a person to another and it is often used to advance social, economic and political ideologies. In light of the above opinion of religion, Rukuni, Kansime and Milimu (2017: 54) agreed by stating that, people involved in conflicts to some extent use religious language and symbols to interpret reality and justify conflicts. Chireshe (2012: 41) summarized that, diversity in religious beliefs and practices suggests diversity in the ways women are treated and

portrayed in religion, including attitudes and responses to situations like domestic violence. Essien and Ukpog (2012: 286) argued that religion contributes to the marginalization of women and it has provided a platform for male domination in society.

Religion has a bearing on a society's psychological make-up and way of life (Berman 2015: 122). Horn (2015: 12) argued that the main impact of Christianity on women has been the reinforcement, re-popularization of heteronormative, marriage normative, submissive model of womanhood. As a result, some faith based organizations were having some influence on women's sexual and reproductive choices (Horn 2015: 12). For Essien and Ukpog (2012: 287) Christian scriptures have great influence also on issues like patriarchy and gender inequality. Katembo (2015: 39) explained that some faith based organizations use the Bible to suit their oppressive desires towards women. Horn (2015: 14) supported this by stating that the discourse of men being God appointed heads of their households is often used by clergy men to justify domestic violence and other violations such as marital rape. Ross (2010: 6) labelled the use of Bible scriptures to suit personal needs as 'proof texting' which is another cause of violence against women. Proof texting is the selective use of Biblical texts which would have been taken out of context to justify actions such as patriarchy (Ross 2010: 6).

Berman (2015: 126) commented that the Bible subscribes to the teaching that boys and men are leaders, authority figures, independent, strong and aggressive. Essien and Ukpog (2012: 287) highlighted that in the New Testament some biblical passages have been used to support patriarchy. Katembo (2015: 38) and Berman (2015: 125) quoted the letter to Ephesians in 5 verses 22-24. It stated that '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 the saviour of the body,' King James Version. Ross (2010: 9) accentuated that there are sections of Christian scriptures and church contexts that contribute to cultural interpretations that perpetuate violence against women.

Berman (2015: 125) and Essien and Ukpog (2012: 288) reiterated that the first letter to the Corinthians 14 verse 34, St Paul, purports that women should submit to their husbands as to the Lord and should not speak in public. According to The Holy Bible English Standard Version (2007: 1034) St Paul wrote: 'let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be

under obedience, also says the law.+ Essien and Ukpung (2012: 288) commented that there are subordinate parts in the verse that did not allow women to speak in public hence promoting patriarchy and subservience of women. Katembo (2015: 40) argued that in Zimbabwe it is common knowledge that women should not actively be involved in issues of ordination in a religious setting. Katembo (2015: 40) stated that the exclusion of women from social political, economic settings such as churches and politics is violence committed against women. Berman (2015: 126) further discussed the issue of gender power imbalances by using the Biblical example of Hosea and Gomer. Berman (2015) highlighted that men in Botswana align to this Biblical example by stating that a man should be older than a woman and she should recognise his position as a leader. Horn (2015: 14) found that in Swaziland religious organizations were teaching that once a woman is married she automatically consents to sex and in Uganda women, were made to believe that their first ministry is marriage. Horn (2015) observed that they were taught that the husband is the head of the house and they should submit to his directions and resort to prayer in times of disagreement.

Horn (2015: 16) argued that Pentecostal and Charismatic Christian churches preached abstinence until marriage and discouraged the use of condoms in marriage. The anti-condom stance was problematic for married women who have promiscuous husbands as it exposed wives to sexually transmitted diseases. Berman (2015: 126) found that in Botswana men disclosed that they controlled the timing of sex and decided whether it was going to be protected or not. Katembo (2015: 39) highlighted that in Zimbabwe female members of Johanne Marange and Johanne Masowe eChishanu were exposed to forced marriages, denial of the right to education and experienced gender based violence. Berman (2015: 126) concluded that the biblical perspectives often merge seniority, authority and discipline, leading to abuse of women.

However, some scholars argued that the Bible does not promote inequality. Essien and Ukpung (2012: 287) argued that it is difficult to decode the Bibles position on issues of inequality because some integral scriptures promote dignity of every human being created in the image and likeness of God. Leavitt (2006: 1) argued that Christianity encourages respectful treatment of women in the letter to the Ephesians 5 verse 28-29: %even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh but nourishes it and cherishes it, as Christ does the Church, because we are members of his body.+ Leavitt (2006: 1)

commented that, if husbands were to nourish and cherish their own bodies and that of his wife, physical battering is a violation of this teaching and a clear reflection of self-hatred.

Essien and Ukpung (2012: 288) also suggested that St Paul's letters preached against patriarchal mentality championing an inclusive culture, where women and men contribute equally to the Kingdom of God. Essien and Ukpung (2012: 288) exemplified the letter to the Galatians 3 verses 26-29, which challenged patriarchy. St Paul wrote that ~~For~~ ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ+ (The Holy Bible English Standard Version 2007: 1048). There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Leavitt (2006:1) concluded that such teachings promote nonviolent relationships. Rukuni, Kansime and Milimu (2017: 56) emphasized that religion did not promote violence but instead, it was the interpretations accorded to them. Despite the debated position of the Bible concerning women, the following heading sheds some light on the Bible's injunction on the status of women.

2.3.3.1 Bible Injunctions on the Status of Women

2.3.3.1.1 The Book of Genesis

Creation narrative is discussed in the book of Genesis Chapter 1. God created humans in his likeness (Chireshe 2012: 42). Verse 27 stated that ~~God~~ God created humankind in his image, in his image, in the image of God he created them; male and female he created them.+ Chireshe (2012) commented that this biblical text implies that men and women are created equally and they are co-rulers of nature. This verse is quoted by gender equality activists to illustrate that the two genders were created at par (Chireshe 2012: 42). Chireshe (2012: 42) was of the opinion that Genesis 2 seemed to contradict equality. He argued that, in the chapter there is only the reference of man and that of a woman is over looked. This text indicates that what motivated the creation of Eve was Adams loneliness. Genesis 2 verse 22-23: ~~and~~ the rib, which the Lord God had taken from man, made him a woman, and brought her unto the man. And Adam said, this now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was

taken out of Man. Chireshe (2012: 42) highlighted that Adam naming Eve in this chapter implied that he had authority over her. However, the phrases ~~bone~~ of my bones and ~~flesh~~ of my flesh also implies equality (Chireshe 2012: 42). He concluded that these texts seem to support subordination of women as well as equality.

Genesis 3 explained how sin and punishment came into this world. Chireshe (2012: 43) discussed Genesis 3 verse 16, which stated that ~~unto~~ the woman he said. I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.+ Chireshe (2012: 43) suggested that according to the text, Adam was to rule over her. In addition, this text suggests that before sinning Adam and Eve were equals but Eve lost that status as she was the first one to be deceived. Due to the implications that a woman caused humanity's downfall, this resulted in negative attitudes towards women (Chireshe 2012: 43).

2.3.3.1.2 Equal Status

Luke 10 verse 39 -42, Jesus allowed women to get involved by encouraging Mary who had chosen to seat by his feet and learn instead of helping Martha to prepare a meal (Chireshe 2012: 49). When Martha complained, it can be noted that Jesus applauded Mary's act. Chireshe (2012: 49) suggested that Jesus took housekeeping as secondary participation in theology, hence allowing both men and women to actively participate in Christian Ministry. Hence, this suggested that Jesus saw women and men as being equal. However, people continue to use religious language and symbols to interpret reality (Rukuni, Kansime and Milimu 2017: 54). The following discussion will show how some religious components such as faith based organizations and spirituality have been used as a psycho social support system internationally and locally.

2.4 SPIRITUALITY AND PSYCHO SOCIAL SUPPORT

Spirituality has been used inter alia by psychologists, medical doctors, psychiatrists, political scientists, business women, men, sociologists, ecologists, anthropologists, human rights activists, literature scholars, religionists and theologians (Kourie 2006:

19). Masango (2006: 932) and Kourie (2006: 20) noted that the growing interests in spirituality are evident in radios, televisions, seminars, conferences, universities, classes, courses and curriculum. Kourie (2006: 20) added that the growing interest in this phenomenon of spirituality is evidenced by the vast array of literature both popular and scientific which is available. As a result of growing recognition, studies of spirituality show numerous health benefits and there have been efforts within the literature to promote spiritual diversity in the health care system (Speed 2016: 34). Despite growing interests the definition of spirituality remains vague (Speed 2016: 34). Kourie (2006: 19) claimed that the term spirituality is hard to define given the multiple meanings attributed to it and the tendency to equate this phenomenon with piety or other worldliness.

Kourie (2006: 22) advised that spirituality had no clear, unequivocal definition that is acceptable. Dupre and Saver (as cited in Kourie 2006: 22) suggested that with the ever changing communities, there was need to define spirituality with engagement of self, community with the struggle for justice, restoration of relationships with nature and larger cosmos. However, the definitional ambiguity is still problematic for researchers who seek to explore the relationship between spirituality and other concepts (Speed 2016: 34). In this regard, domestic violence is an example. Speed (2016: 34) argued that definitions of spirituality are scarce but measures of spirituality are abundant. Kourie (2006: 22) debated that there has been wide spread confusion regarding the very meaning of spirituality and its use has become fluid. Spirituality generally refers to values an individual subscribes to, which give meaning and orientation to life, further entailing on-going harmonious integrations of the whole human person (Waaijman 2006: 26).

Spirituality involves recognition of the sense or belief, that there is something greater than being human and sensory experience (Spencer 2012: 1). He further discussed that, there is a greater whole which humans are part of, cosmic or divine. Spirituality recognises that lives have significance in the context beyond an everyday biological experience (Spencer 2012: 1). Jinpan (2001:81) accentuated that spirituality is concerned with the qualities of human spirit such as love, compassion, patience, tolerance, forgiveness, contentment, responsibility, harmony which brings happiness both to self and others. This suggested that everyday life has a significance part in unfolding our universe (Spencer 2012: 1). For Bent-Goodley and Fowler (2006: 283) spirituality is connected to services dealing with community strife and promoting

personal healing. It can be argued that spirituality plays a role in dealing with community strife~~s~~ such as domestic violence and influences healing of victims

Jacinto, Turnage and Cook (2010: 111) claimed that the restoration of domestic violence survivors is characterised by confusion and an understanding that life~~s~~ direction must change to have a sense of being normal. Hence, spirituality gives psycho-social support to abused women by redirecting their action and energy towards beliefs that lead to abusive free living and healing (Fowler *et al.* 2011: 1248). The support is of helping victims to have a meaning in life. In a study, African- American women congregants indicated that spirituality had an influence on the healing process related to domestic violence by giving them a sense of meaning (Fowler 2011). Drumm *et al.* (2014: 389) carried out a study including 42 Christian women and found that in seeking healing, spirituality was important and a primary tool for resilience in their abusive relationships. Gillum, Silluvan and ByBee (2006: 421) commented that spirituality played a vital role in many people~~s~~ lives and by restoring one~~s~~ sense of meaningfulness and power over life. Gillum (cited in Jacinto 2010:111) reported that 97% of the women who participated in a New York study said that spirituality or God was a source of strength in difficult times. Fowler *et al.* (2011: 1423) commented that spirituality was an important phase in assisting surviving victims with coping, healing from experiences by offering hope, a barrier against helplessness and providing meaning. Distressed individuals coped with the disintegration of their world by using systems that offer meaning in which spirituality was present (Lilliy, Howell and Graham-Bermann 2015: 89).

2.4.1 Prayer and Bible Reading

Spiritual prayer and Bible reading was another form of psycho-social support women received by using spirituality to solve their problems. Drumm *et al.* (2014: 381) highlighted that prayer and Bible reading functioned as primary methods for strengthening and tapping into faith related resilience. Jacinto, Turnage and Cook (2010: 111) concurred by stating that African American women were likely to use spiritual strategies such as prayer rather than seeking help from health professionals. Bhagwan (2002: 118) highlighted that prayer had the characteristic of being short, silent or community shared. Banks-Wallace and Parks (2004: 36) explained that in their study

participants viewed prayer as having communion with God. Drumm *et al.* (2014: 389) emphasized that praying was practiced prior to being abused and after being exposed to abuse, the practise of prayer intensified. Griesbretch and Sevcik (cited in Gillum 2006: 240) found that survivors of domestic violence identified praying spiritually as a tool for recovery. Speed (2016: 34) explained that spirituality had a sense of transcendence which surpassed ones immediate circumstances, purpose, meaning in life, reliance on inner resources and a sense of integration or connectedness. One could suggest that the meaning of life was acquired through prayer.

Shorter (1978:4) highlighted that spirituality was dynamic and outgoing; the word ~~spiritus~~ referred to a life giving force which stemmed from God. Shorter (1978:4) went on to state that there was nothing cerebral or ecstatic about spirituality, it was the core of Christian experience, an encounter with God in real life action. Close encounters with God were assumed to be a turnaround in relationships and their personal problems. Dupre and Saver (1989: 539) maintained that spirituality had to do with prayer, a sense of holiness and the mystery of life and death, further seeking wholeness to human existence in relation to God, creation order and neighbour. Spencer (2012: 1) commented that contemplative practise such as meditation and prayer were the common features of many religions and the foundation of spirituality. Through these contemplative practises, victims of domestic abuse can become more resilient through spiritual activities. Spiritual development is not an instant event, but a process that happens gradually when going through life defining moments that make a person re-evaluate the meaning of life (Spencer 2012: 1).

Jinpan (2001: 81) accentuated that spirituality is concerned with the qualities of human spirit such as love, compassion, patience, tolerance, forgiveness, contentment, responsibility, harmony which brought happiness both to self and others. Lewis *et al.* (2007: 22) observed that spirituality encourages unconditional love. They noted that unconditional love declares tolerance to people who are different from them including, abusive individuals. It can be noted that with the characteristics of unconditional love, courage and hope in abusive relationships become a beacon of hope. Waaijman (2006: 59) emphasized that spirituality is characterised by consciousness, wonder, gratitude, hope, courage, energy, love and friendliness. Spencer (2012: 1) commented that the manifestations of these attributes became an important part of the journey through life for spiritually inclined individuals. Rukuni, Kansime and Milimu (2017: 48) discussed

that Christianity has made tolerance central to their teachings and achievement of peace in families. Dlamini (2005: 70) found that abused Zulu women in Sweetwaters, KwaZulu Natal were encouraged to forgive perpetrators as this was the Christian way of life and a critical path to emotional recovery.

Banks-Wallace and Parks (2004: 27) noted that activities of daily living experiences were seen as opportunities for spiritual growth and God to intervene in troubled situations. Some women viewed their struggles as opportunities for spiritual growth. Lewis *et al.* (2007: 20) suggested that spirituality is linked to a belief in God or a Higher Being who helps women to pass through adverse times. Banks-Wallace and Parks (2004: 33) carried out a study on African American women and found that spirituality caused women to look to God for wisdom to journey through life. Lewis *et al.* (2007: 21) concurred by highlighting that female participants in their study, shared that spirituality involved the freedom of approaching God knowing that He will understand their situation and they will receive advice. Haddad (2004: 8) agreed by claiming that a prayer to God was a spiritual link which allowed women to voice their burdens and view life from a different perspective as they relieved issues that weighted heavily on their hearts to God.

Kourie (2006) and Schneiders (2003) reasoned that spirituality is concerned with the fullness of humanity and the capacity of persons to transcend themselves through knowledge, love and become more than self-enclosed material monads. Spencer (2012: 1) further explained that spiritual development involves spontaneous events that cannot be explained scientifically and are often attributed to external forces such as grace, angelica or divine interventions. He gave an example of the Christian story of Paul of Tarsus who was on his way to Damascus. Lewis *et al.* (2007: 20) remarked that spirituality made women view trying situations as testing of their faith and possible turning points in life. Lewis *et al.* (2007) found in their study that African American women believed that in their lives they were going to face trials and to pass them they had to cast all their worries to God as the Bible instructed them that He will fight for them. Speed (2016: 34) agreed that spirituality had a sense of transcendence which surpassed ones immediate circumstances, purpose, meaning in life, reliance on inner resources and a sense of integration or connectedness.

Dupre and Saver (1989: 539) reasoned that spirituality had to do with prayer, sense of holiness and the mystery of life and death, further seeking wholeness to human existence in relation to God, creation order and neighbour. Opening of one's heart was an important feature of spirituality (Spencer 2012: 1). The development of devoutness involved practise and discipline to make progress (Spencer 2012: 1). Spencer (2012: 1) highlighted that contemplative practise such as meditation and prayer were the common features of many religions and the foundation of spirituality. Banks-Wallace and Parks (2004: 36) said that a variety of activities prompted spiritual development including prayer, worshipping, laying on of hands, singing and testifying. Lewis *et al.* (2007: 21) also shared that spiritual life encouraged proper exercise, praying, and reading spiritual and non-spiritual material. African American participants in a study of the role of spirituality in their lives highlighted that women talked to God about the meaning of their lives, shared true emotions, sought guidance and experienced relief from pressures of the world (Lewis *et al.* 2007: 37). Banks-Wallace and Parks (2004: 20) maintained that spirituality was viewed as being rooted in God and served as a cornerstone in establishing healthier relationships. Lewis *et al.* (2007: 20) concurred by stating that by establishing faith in God it helped abused women to pass through adverse times. However, despite spirituality influencing domestic violence abuse victims, faith based organizations have also played a critical role in acting as a psychological social support system. The following section involves a discussion on faith based organizations and how faith based organizations have been used as a system for psycho social support in communities.

2.5 ROLE OF FAITH BASED ORGANIZATIONS

2.5.1 Faith Based Organizations

Faith based organizations have a long history of responding to people in need and today they are important players in the community's response to emergencies. United Nations Population Fund (2009) defined faith based organizations as religious faith based or faith inspired groups which operate as registered or unregistered non-profit institutions. Carver and Bonita (2002) wrote that faith based organizations were stable, enduring, often most trusted institutions in a community because they can be identified with almost every cultural, ethnic group and frequently serve as a point where people

regularly congregate and people turn to their for strength in times of illness. Carver and Bonita (2002) clarified that faith based organizations were groups united, on the basis of religious and spiritual beliefs having a mandate of directing efforts towards meeting spiritual, social and cultural needs of members.

Ferris (2005: 313) discussed that traditionally, faith based organizations provided assistance to those afflicted by natural disaster, persecution, uprooting and war. The theme of justice for the poor, marginalized and alien is central to Christian care services (Ferris 2005: 313). He noted that Catholic Church order established charity, medical care, education while on the other hand protestant, Orthodox churches created diaconate ministry to provide Christian service. The services are based on Christian values of charity, mercy and valuing human lives. Obaid (cited in United Nations Population Fund 2009:13) acknowledged that religious communities have served as the oldest social networks as they have moral authority and social and political outreach in their respective networks. As a result, faith based organizations have become a beacon of hope as residents get help in times of need. United Nations Population Fund (2009: 13) wrote that religious leaders and faith based organizations enjoyed unique relationships with community members as relationships are built in mutual respect, trust and service to those in need.

However, with ever changing social, economic and political environment some faith based organizations have changed their code of conduct. Ferris (2005: 317) argued that secular based humanitarian organizations have been affected by the evolving context in which aid is offered. For instance, Christian organizations providing relief assistance in Sudan supported Southern Sudan's quest for autonomy in the peace process in order for them to do aid distribution. Smillie and Minear (cited in Ferris 2005: 317) claimed that many faiths based groups embrace a justice agenda, abandoning their principle of neutrality, which is of great importance to them when aiding communities. It is difficult to develop a definition of a faith based organization because of the diversity in conduct principles and values (Githigaro 2012: 97).

There are at least four types of faith based organizations, which are, religious congregations, organizations sponsored by congregations, incorporated non-profit organizations that are independent or affiliated with a congregation and local, regional interfaith coalitions (Goldsmith, Eimicke and Pineda 2006: 3). Religious congregations

and coordinating bodies were the focus of the study and it included small store front, congregations, houses of worship for example temples, synagogues and churches (Goldsmith, Eimicke and Pineda 2006: 3). They further highlighted that they are primarily communities of worship and draw membership from neighbourhoods. The second type of faith based organizations discussed by Goldsmith, Eimicke and Pineda (2006: 3) were organizations or projects sponsored by congregations. They noted that these were projects, programmes or organizations hosted by one or more religious organizations. Goldsmith, Eimicke and Pineda (2006: 3) concluded that this type of faith based organization might run incorporated or non-incorporated programmes such as mentoring or after school programmes.

The third type incorporated non-profit organizations. Goldsmith, Eimicke and Pineda (2006: 3) discussed that these are non-profit organizations founded by religiously motivated incorporators, religious congregation or members. They highlighted that with such organizations religious affiliation or motivation is often clearly cited in the organization name or mission statement for instance World Vision and Catholic Charities. The last type of faith based organization is the ecumenical interfaith organizations (Goldsmith, Eimicke and Pineda 2006: 3). This included groups of faith communities collaborating to influence collective resources delivering social services or advocacy work (Goldsmith, Eimicke and Pineda 2006: 3). Fowler *et al.* (2011: 1247) observed that faith based organizations were groups that promote spiritual involvement, religious activities, provided education and support having a mission statement that included religious or spiritual terminologies.

2.5.2 Faith Based Organizations and Psycho Social Support

Religious communities have provided support, improved quality of life and have assisted in healing processes where congregants have problems (Karendahl *et al.* 2015: 257). Carver and Bonita (2002) commented that people turn to faith in times of trouble. Hence, involvement of religion was deemed extremely important in influencing reactions and recovery of abused women (Lilliy, Howell and Graham-Bermann 2015: 89). Future and Enger (2006:1) pointed out that religious texts and teachings served as a resource to assist those who had experienced abuse in finding safety and healing. Dlamini (2005: 68) clarified that faith based organization like churches in South Africa

had strengthened women through activities like bible reading, prayer and offering women's support groups. She carried out a study on how the church helped Zulu women who were facing domestic violence in Sweetwaters in KwaZulu Natal. Dlamini (2005) highlighted in her study that one of the types of psycho-social support provided by churches was through group prayer support. Participants shared that, through prayer burdens became lighter, they received guidance, strength was imparted and hearts were softened (Dlamini 2005: 68). In another study participants emphasized that prayer groups helped them to have breakthroughs in their problems (Lewis *et al.* 2007: 19). Dlamini (2005: 69) observed that victims based in Sweetwaters KwaZulu Natal were of the opinion that group prayer support was a powerful tool that was used to withstand the pressures of abuse. Olphen *et al.* (2005: 556) highlighted in their study that participants acknowledged that being part of a religious community provided a network of support.

Haddad (2001:6) commented that female victims of domestic violence prayed together with other congregants and suggested that prayer and practical life situations went hand in hand. Jordan (2015: 19) articulated that practical life situations included unemployment, lack of education and life stress which contributed to domestic violence. Dlamini (2005: 69) emphasized that in these practical life situations victims strongly believed that God would answer their prayers and would receive optimism to face their situations. Ellison *et al.* (2007: 1099) and Olphen *et al.* (2005: 449) shared that African American women who were involved in religious movements in their lives were associated with life satisfaction, high self-esteem, less levels of psychological distress and substance abuse. Ellison *et al.* (2007: 1099) stated that such benefits were experienced amongst African American women because they relied and received religious congregational support.

Ellison *et al.* (2007) concluded that religious involvement was of importance in reducing incidences of domestic violence amongst African Americans. Olphen *et al.* (2005: 549) also concurred by stating that troubled women who attended church frequently had a greater number of social ties, support and benefits from them than those who did not attend church frequently. Christian faith prayer groups provided support to abused women by placing strong emphasis on the development of a personal relationship with God through the use of corporate and individual prayer (Drumm *et al.* 2014: 391). Dlamini (2005: 69) explained that prayer was having a conversation with God and it

played a vital role for those women in need and problems. Drumm *et al.* (2014: 391) maintained such strategies led abused women to develop ways of survival, which were attributed to God. An overwhelming 97% of intimate partner violence survivors (N=151) acknowledged spirituality and a belief in God as a source of support (Gillum, Silluvan and ByBee 2006).

Bible reading was another form of psycho-social support provided by faith-based organizations to victims of domestic violence. Dlamini (2005: 69) found that abused women used bible reading as a source of support. Drumm *et al.* (2014: 389) highlighted that practices such as bible reading were primary methods of support amongst abused women. Mbambo (2006: 24) claimed that how abused women read and interpreted the Bible influenced their life style in Zambia. Dlamini (2005: 69) explained that when victims read the Bible in their context it offered liberating possibilities.

Dlamini (2005: 69) found that Bible reading made abused women cope with their abusers as it had verses that support and give hope. Young, Griffith and Williams (2008: 68) explained that scriptures were influential because they provided answers that victims were seeking. Jordan (2015: 20) added that participants who were overwhelmed were advised to find comfort in Biblical verses such as Psalms 23, which spoke about Gods care and His delight in everyone. Dlamini (2005: 69) observed that abused Zulu women did Bible reading individually and in support groups at church gatherings. She commented that contextual Bible reading enabled victims to tell their story and understand that there is still hope. As a result, contextual reading became a tool of rescuing victims from domestic violence trauma (Dlamini 2005: 69).

2.5.3 Social Support Groups

Women's support groups have been used as another form of psycho social support for abused women within, faith based organizations. Dlamini (2005: 70) noted that there were women's groups in churches that empowered women and provided various tools for survival in patriarchal societies. Haddad (2004: 6) shared in her study that, indigenous South African Christian women formed groups known as Manyano for support. Dlamini (2005: 70) explained that in these groups women met alone to provide psycho social support thereby boosting their inner self confidence. Haddad (2004: 8)

commented that in these groups they prescribe their own agenda including daily issues faced and this will be under the control of their leaders. Thursday was set aside as the day when church women gathered and fellowshiped (Haddad 2004: 9). This is similar to Zimbabwe, where church women meet on a Thursday for meetings. During Thursday fellowship, womanly issues are discussed and they provide each other with psycho social support.

Dlamini (2005: 70) maintained that in these groups women contextualised Bible reading, reflected their reality, prayed and praised God for strength. Haddad (2004: 9) observed that this particular day is marked by wearing church uniforms, extensive praying and preaching and fund raisings. This is similar to Zimbabwe. She explained that during Manyano prayer, women share issues that weigh heavily on their hearts to one another, reach out to each other with mutual care and become the incarnate response to their pain. Dlamini (2005: 70) found that Zulu women in Sweetwaters were practising another indigenous form of Christian women's support called Izimvuselelo. She explained that women pray, sing and worship, speak in tongues till dawn. These practices give women an opportunity to pray, praise and celebrate with fellow Christians resulting in a feeling of togetherness in Christ. In Zimbabwe, women do such spiritual activities in support groups known as Chipiri and China which reflects their Tuesday and Thursday prayer times.

Haddad (2004: 10) maintained that in these support groups they practice preaching and exploring Biblical texts. They share personal stories that relate to their daily survival. She reasoned that the dialogues embrace poor, marginalised women and help them to collectively explore a practice of faith that addresses their constraints. Dlamini (2005: 70) concluded that these groups gave abused women a sense of belonging in Christ and hope that all trials will be overcome. Saul (2011: 38) noted that church members were there to give assistance to those in distress as instructed by the Bible. He noted that their psychological social support was grounded in books of the Bible such as Ephesians 3 verse 17, Acts 2 verse 42, and Hebrews 10 verse 23-25 and exemplified by the church of Ecclesia. Saul (2011: 38) explained that when the church members of Ecclesia, met they ministered to one another through sharing, teaching, praying, encouragement, giving of thanks and worshipping.

2.5.4 Therapeutic Counselling

Faith based organizations have also provided psychological social support to abused women, troubled families and communities through therapeutic counselling and teaching the word of God in its context during faith gatherings and private meetings. Gillum, Silluvan and ByBee (2006: 240) observed that social support provided by religious institutions such as churches had been instrumental in women's abilities to rebuild broken relationships and their lives. They went on to highlight that women who had experienced religious interventions such as therapeutic healing reported having a feeling of hope and healing from distressing life events. Jordan (2015: 18) observed that African American pastors based in Boston combated intimate partner violence by offering social counselling support to victims and perpetrators. They found that clergy men, were playing a role of informing perpetrators of the gravity of their acts before God and men. Dlamini (2005: 71) highlighted that therapeutic counselling in Protestant Christian churches, is done in a private meeting and with the Roman Catholic it is done in a confession box.

Young, Griffith and Williams (2003: 690) concurred by stating that, participating pastors in their study implemented psychotherapeutic approaches by showing care, listening, counselling, praying and ministering the word of God, in helping surviving victims. Fowler *et al.* (2011: 1247) discussed that churches served as a source of comfort and healing for abused women. Gillum, Silluvan and ByBee (2006: 241) emphasized that women in religious communities were likely to disclose their problems to their religious community as they discreetly and informally provided them with much needed support. Young, Griffith and Williams (2003: 690) shared that pastors regarded psychological therapeutic healing, as allowing victims to express their deep feelings.

In providing psychological support, teaching Biblical texts were found to be contributing positively during faith gatherings and counselling sessions. Young, Griffith and Williams (2003: 690) observed that scriptures often provided answers being searched for by participants. Clergy men in their study emphasized that, by informing victims that God was aware it provided them with an opportunity to seek Him. Jordan (2015: 19) reasoned that faith based organisations were attempting to teach the word of God in its correct context. An example of the misunderstood scripture which was used to justify domestic violence was Ephesians 5 verses 22-28. It was discussed that clergy men

attempted to preach this verse in the right context. Pastors in a study of Young, Griffith and Williams (2003: 690) attested that scriptures were very helpful in combating domestic violence and helping victims. The book of Malachi 2 verse 16 was also helpful in challenging domestic violence as it highlighted how much God hated divorce (Young, Griffith and Williams 2003: 19). Hence, Jordan (2015: 691) concluded that in providing psychotherapeutic clergy men prayed and quoted some scriptures.

2.6 CONCLUSION

This chapter presented aspects related to domestic violence, both in a local and international context. This included its definitions, causes and how it has been addressed within religious organizations such as churches and spiritually based helping. The causes of domestic violence such as patriarchy, culture and religion were also discussed. The review went to highlight information from international studies which showed how spirituality and faith based organizations such as churches had been used as interventions, of helping victims of domestic violence. Faith based organizations and spirituality were effective in providing support to distressed women and families. This approach achieved holistic healing by focusing on emotional and psychological issues. Chapter three which follows contains a discussion of the research design and techniques that directed the study in collecting relevant information relating to domestic violence in Katanga, Norton.

CHAPTER: THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter focused on a review of literature related to domestic violence. This chapter discusses the research paradigm adopted by the study. In doing so, the chapter begins with a discussion of the research design implemented. The rationale for using this design is presented. This is followed by a discussion on the population and sample used. The data gathering instruments used are also presented together with a justification of the choice of these methods is provided. To meet the desired objectives a qualitative research approach was used.

3.2 RESEARCH DESIGN

Research studies can make use of several designs that could utilise quantitative or qualitative or mixed methods to meet the desired objectives. De Vos *et al.* (2011: 268) defined a research design as resolutions taken in planning a study by a researcher. Sarantakos (2005: 111) also suggested that a research design designates what intends to be studied, processes to be considered, types of events to register and the instruments to employ. Henn, Weinstein and Foard (2009: 49) further stated that a research design focuses primarily on the aim, purpose, intention and strategies together with the practical limitations of the setting, time, money and accessibility of staff.

Henn, Weinstein and Foard (2009) offered a simple explanation which was adopted by the researcher. They referred to a research design as a plan or a strategy of shaping the research study. For the purposes of this study, a qualitative research methodology was adopted to meet the objectives of this research. Leedy and Ormrod (2001: 148) wrote that qualitative methodology is useful in revealing the nature of certain situations, settings, processes, relationships, systems or people. In addition, qualitative research methodology enables a researcher to gain insights about the nature of a particular phenomenon and to develop new concepts (Leedy and Ormrod 2001: 148).

Creswell (2013: 44) described qualitative research method as an approach that occurs in a natural setting and attempts to make sense and interpret a phenomenon through the lenses of involved people. Creswell (2013: 45) further suggested that qualitative research methodology includes responsiveness to the interpretative nature of an inquiry and locates a study within the political, social and cultural contexts presented. Leedy and Ormrod (2005: 95) wrote that this methodology is holistic, emergent; in this case the researcher has to enter a setting with an open mind and interact with participants to acquire information.

The work of a researcher in a qualitative approach is explanatory and they make use of observations to construct a theory from ground up (Leedy and Ormrod 2005: 96). De Vos *et al.* (2011: 65) maintained that qualitative methods seek to understand social life and meanings attached to everyday life experiences by people. Thus, a researcher has the mandate of describing and understanding rather than explaining or predicting human behaviour (De Vos *et al.* 2011). In this regard, a qualitative approach focuses on non-statistical methods and small samples which are purposefully chosen (De Vos *et al.* 2011: 65).

Strauss and Corbin (1998: 11) emphasized that qualitative research is implemented to discover concepts, connections in data and organize it into a theoretical explanatory scheme. Qualitative research approaches are useful in answering questions about a complex phenomenon by describing and appreciating a situation from a participant's point of view (Creswell 2013; Leedy and Ormrod 2005; Strauss and Corbin 2013). Qualitative research can study a person's life, lived experiences, behaviours and organizational functions (Strauss and Corbin 1998: 11). Seale (2012) and Leedy and Ormrod (2005) explained that a qualitative research is centred on inductive reasoning. Leedy and Ormrod (2005: 96) clarified that in inductive reasoning researchers make observations and draw conclusions about a general phenomenon. In addition, Seale (2012: 101) suggested that inductive reasoning is implemented to avoid assumptions of findings before data analysis. The data being analysed may be composed of interviews, observations and documents such as films and videotapes (Strauss and Corbin 1998: 11).

However, it can also be said that a qualitative research method has its own distinct characteristics. Creswell (2013: 45) emphasized that qualitative approaches have the

characteristics of occurring in a natural setting where participants experience the problem under study. Kumar (2005: 12) maintained that the primary purpose of a qualitative approach is information gathered without quantifying it. Creswell (2013: 45) also suggested that in a qualitative approach the researcher learns meanings that participants have concerning a problem and not meanings presented by the researcher. In addition, a qualitative research has the characteristic of seeking to develop a complex and holistic opinion of a certain social phenomena under study (Creswell 2013: 45).

Strauss and Corbin (1998: 11) maintained that qualitative methodology is appropriate to implement when trying to understand a problem and finding out what they are doing about it. A qualitative approach was viewed as important to understanding the problem of domestic violence as perceived by faith based organizations and exploring how they deal with it. It was therefore relevant to this study. In addition, qualitative methods are appropriate to discover substantive areas, where little information exists (Strauss and Corbin 1998: 11). There is no or limited research that focuses on how faith based organizations have addressed the problem of domestic violence in Zimbabwe and particularly Katanga, Norton. The aim of the research was to explore and understand how faith organizations operate in Katanga, Norton. In addition, Creswell (2013: 48) maintained that qualitative methods are particularly useful to explore silenced voices instead of using predetermined information to understand a problem. A qualitative approach is useful in empowering individuals to share stories, hear their voices and minimize power relationships that exist between a researcher and participants (Creswell 2013: 48). A qualitative research design was viewed as being the cornerstone to give ignored social mechanisms, such as religious organizations, the voice and platform to indicate their role in problem solving in communities such as Katanga. Accordingly, a qualitative methodology was important to explore and document the activities of faith based organizations when dealing with domestic violence. Therefore, a qualitative approach was used to achieve the aim and objectives of the research.

3.3 STUDY SETTING

This study was carried out in Katanga, Norton, and Mashonaland West Province.

3.4 STUDY POPULATION

A population can be defined as an aggregation of items which samples will be drawn from. Babbie (2013: 134) defined a population as a group that a researcher is interested in generalizing about. Henn, Weinstein and Foard (2009: 153) also viewed the population as an all-inclusive group that you want to study. For the purposes of this study the population was defined as a group the researcher was interested in generalizing about (Babbie 2013: 134). Neuman (2006: 224) further viewed the population as a specific pool of cases that a researcher wants to study. The population for this study comprised of three faith based organizations in Katanga, Norton. The organizations involved were the Roman Catholic Church, United Methodist Church and Faith Ministries Church.

3.5 STUDY SAMPLE

A sample is a smaller set of cases the researcher selects from a larger pool and generalizes about the population (Neuman 2006: 219). May (2011: 99) write that a sample is a subset of a larger group called a population. Henn, Weinstein and Foard (2009: 153) further viewed a sample as a subsection of the population which is chosen in a way that their characteristics reflect those of the group from which they are chosen. It should be noted that for qualitative research, its relevance to the research is more important than representation, which determines the way in which people in a study sample are selected (Neuman 2006: 220). Flick (2014: 167) suggested that the general issues of sampling are based on how the researcher selects examples from a wider population whose opinion cannot only represent individual participants.

To avoid individual representation, the researcher selected different faith based organizations. The research had three sample groups, which included male and female congregants and leaders of three different faith based organizations in Katanga. Sample one consisted of a purposively chosen sample of religious leaders and elders

who were interviewed with regards to how they managed cases of violence and how they deal with violence against women in their community. Sample two comprised of purposefully selected female participants of the three faith based organizations based in Katanga. Finally, the third sample included male participants from the three faith based organizations based in Katanga which were also purposefully selected.

3.6 SAMPLING PROCESS

Qualitative and quantitative researchers draw samples depending on the objectives of the study. There are many methods of sampling but samples are generally probability or non-probability samples (May 2011: 99). In quantitative research the primary aim of sampling is to use small samples to produce accurate generalizations about larger groups saving time and costs (Neuman 2006: 219). May (2011: 99) wrote that probability sampling allows statistical generalization from a sample population. On the contrary qualitative sampling focuses more on collecting specific cases, events or actions that can clarify and deepen understanding of an issue (Neuman 2006: 219). Thus, probability sampling has the aim of generalizing or proving a theory while non-probability sampling focuses more on deepening an understanding of a phenomenon. Hence, for this study non probability sampling was relevant.

Henn, Weinstein and Foard (2009: 154) wrote that probability sampling involved randomised selection, in which members of a population have an equal chance of inclusion in a study. Leedy and Ormrod (2001) and Henn, Weinstein and Foard (2009) wrote that in non-probability sampling the researcher cannot guarantee that each element of the population will be represented or have an opportunity of being selected. May (2011: 102) elaborated further that in non-probability sampling the principle is that, the sample size should be large enough to gather data required within a target population. There are varieties of non-probability sampling techniques and for the purposes of this study, purposeful sampling was chosen.

Neuman (2006: 222) advised that purposive sampling is particularly useful in special situations; it selects participants with a specific purpose in mind. Leedy and Ormrod (2001: 219) wrote that in this sampling technique, participants are chosen for a particular purpose. The aim of the study was to explore the role of faith based

organizations in dealing with violence against women in Katanga, Zimbabwe. To achieve this aim, the researcher focused on three faith based organizations for information. Participants were chosen to take part in the study if they were members of any of the three selected faith based organizations in Katanga. The researcher purposefully selected samples two and three with the assistance of sample one. As a result, a purposeful sampling strategy was viewed as being most appropriate to meet the objectives of the study.

Sample one consisted of religious leaders and elders. Sample two consisted of female congregants of the three faith based organizations based in Katanga. Sample three comprised of male congregants of the three faith based organizations based in Katanga.

Data was collected till the point of saturation, from all key informants from the three faith based organizations. Saunders *et al.* (2018: 1893) emphasized that saturation refers to a point where information collected is found to be similar. They further noted that saturation is based on the widest possible range of data in a given category. Fusch and Ness (2015: 1409) argued that data saturation is not about numbers but the depth of data. For example, the researcher should choose a sample size that has the best opportunity to reach data saturation (Fusch and Ness 2015: 1409). Hence, thirty participants were targeted by the researcher to give the widest possible number of participants. Data was saturated after conducting twenty-three interviews. Hence, only twenty three people participated in the study.

SAMPLES	NUMBER
Sample 1 : Religious leaders or elders	3
Sample 2: Female congregants	16
Sample 3 : Male congregants	6

3.6.1 Inclusion

All participants were purposefully chosen for the study sample. Sample one consisted only of leaders who were associated with any of the three purposefully selected faith based organizations in Katanga. Sample two comprised of female members who were identified by their leaders as potential informants. Finally, sample three was also made up of male members who were acknowledged by the clerics as prospective informants.

3.6.2 Exclusion criteria

Sample one excluded leaders who were not linked to any of the three purposefully selected faith based organizations in Katanga. Sample two omitted females who were not recognised as potential informants by the organizations leaders. Sample three also excluded male participants who were not identified as prospective informants by the cleric leaders.

3.7 SAMPLING METHOD

Non probability methods specifically purposeful sampling strategy was implemented. De Vos *et al.* (2005: 328) emphasized that in purposive sampling, a participant is principally chosen because they resemble certain characteristics which are central to a study. This sampling method was considered appropriate as participants in the research were chosen for the purpose of understanding how faith based organizations deal with violence against women in Katanga. The selected participants were affiliated with the three purposefully selected faith based organizations based in Katanga.

3.8 PILOT STUDY

The term pilot study is used in two different ways in social research. Teijlingen and Hundley (2001: 2) wrote that a pilot study can refer to a feasibility study, which includes trial runs or pre testing of a particular research instrument. For this study it was viewed as a pre-test of research instruments. A pilot study can be carried out in qualitative and quantitative and mixed research studies. Janghorban, Roudsari and Taghipour (2013)

defined a pilot study as a small scale that pre-tests particular research instruments such as a questionnaire or an interview guide. The general application of pilot studies can be summarised in four ways as suggested by Janghorban, Roudsari and Taghipour (2013) that is, to find problems, barriers related to participants recruitment, secondly to be engaged in research as a researcher, thirdly to assess acceptability of interview and finally to determine epistemology and methodology of research.

Janghorban, Roudsari and Taghipour (2013) wrote that a pilot study can help a researcher explore the limitations of recruitment, for instance it guides the sampling strategy and finding the most effective way of recruiting participants. For Teijlingen and Hundley (2001) a pilot study has the advantage of warning the researcher of potential failure. Janghorban, Roudsari and Taghipour (2013) gave an example of qualitative researches which focused on sensitive issues such as sexual violence. They stated that the researcher could encounter complex challenges such as maintaining confidentiality, a suitable place for an interview, protection from emotional harm; therefore, a pilot study leads to identification and management of ethical and practical problems that could jeopardise the main study. Janghorban, Roudsari and Taghipour (2013) also suggested that pilot studies provide opportunities to improve the skills of a researcher in conducting research. Turner (2010: 757) added that a pilot study can assist a researcher in identifying flaws, limitations and weaknesses within the interview design. Turner (2010: 757) further suggested that a pilot study will assist a researcher in refining research questions. Turner (2010: 757) advised that a pilot study should engage participants who share similar interests as well as those who will form the final group.

The pilot study was conducted with three participants who met the selection criteria of being affiliated to any of the three faith based organizations, based in Katanga Norton. De Langen (2009: 64) claimed that pilot studies are not usually used in qualitative studies but novice researchers could conduct interviews as pre-exercises, to familiarise themselves with data collection. Hence a pre exercise was done to initiate the researcher to the research project and provide insight into the process.

3.9 DATA COLLECTION

Data collection was done through semi structured, face to face interviews with clerics and faith members to understand how the churches dealt with the issue of domestic violence. An interview can be defined as a short term, secondary social interaction between the researcher and participant with a purpose of obtaining specific information (Neuman 2006: 305). According to McNamara (1999) interviews are predominantly suitable for attaining information behind a participant's experiences. Diccico-Bloom et al. (2006) defined semi structured interviews as guided conversations whereby an interview schedule may be used, unlike a structured interview which is formal.

Henn, Weinstein and Foard (2009: 187) wrote that semi structured interviews also have the aim of capturing the respondent's perceptions and not the concerns of a researcher. Neuman (2006: 301) argued that face to face interviews have the advantage of allowing the researcher to ask the longest questions. He further alluded that this type of an interview allows the researcher to observe the surroundings and use non-verbal communication and visual aids (Neuman 2006: 301). Henn, Weinstein and Foard (2009: 187) also added that semi structured interviews allows issues to be explored in detail by using probes, prompts and flexible questioning styles. They further noted that probes and prompts in a semi structured interview allow the researcher and respondent to enter into a dialogue thereby allowing verification of answer and to understand if they have a shared understanding of the meaning (Henn, Weinstein and Foard 2009: 188).

Neuman (2006: 301) also highlighted that semi structured interviews allow high response rates, thereby capturing rich data. To aid the capturing of informative data, semi structured interviews allow respondents to discuss a topic using their own reference. Consequently this presents an opportunity to explore uncharted terrain (Henn, Weinstein and Foard 2009: 188). Henn, Weinstein and Foard (2009: 187) added that qualitative semi structured interviews have an advantage of being open ended and guided by an interview schedule. Neuman (2006: 276) defined an interview schedule as a set of questions read to a respondent by an interviewer who will in turn record responses. Therefore, the researcher chose semi structured interviews as a data collection tool in exploring and capturing the experiences of faith based organizations in dealing with violence against women in Katanga.

However, there are problems associated with semi structured interviews that were observed by the researcher. Neuman (2006) and Seale (2012) indicated that semi structured interviews are associated with the problem of biasness and poor wording. Seale (2012: 183) added that bias can emerge from the personal characteristics of the researcher. To avoid poor wording, the researcher carried out a pilot study. Ambiguous statements were corrected and tested again on members who would not form the final group under study. In addition, to avoid bias the researcher allowed participants to evaluate their transcribed response as to whether the data reflected their personal opinions.

3.9.1 Interview Setting

The interviews were carried out in Katanga, Norton, and Mashonaland West Province. Three faith based organizations were engaged. The interviews were carried out in several places. It included church premises and homes of the participants. This was done at the request of participants. The interviewer ensured the conduciveness of the environment before carrying out the interview. The setting was inspected first to make sure it was well ventilated, secure and a noise free room. Before commencing the interview, the participants were asked which language they felt comfortable using. The languages indicated were Shona or English. Many participants opted to use their native language, Shona.

3.9.2 Interview Process

The researcher asked each participant for a convenient time slot from all participants. Punctuality was maintained and upon arrival the researcher introduced himself and discussed the purpose of the interview. The researcher then asked participants to select their preferred language for communication which was either Shona or English. Consent forms were signed and the interviews were conducted. The interviews commenced with the assumption that the perspectives of all participants were meaningful, identifiable and were clear. As the interviews proceeded, the researcher observed physical expressions, tone of voices and made notes. Neuman (2006: 396) wrote that a researcher should pay close attention, watch, listen carefully and notice

non-verbal communication as well. These were necessary to assign meanings, understand the background and context of domestic violence in Katanga. Qualitative research focuses on contexts with the aim of gaining an impression of a context (Sarantakos 2005: 45). Semi structured interviews were set up as conversations and open ended questions were implemented to allow probing beyond answers as suggested by May (2011: 134). The researcher looked out for special language or terminologies used by participants (Neuman 2006: 398).

Interview notes were taken down during the interview process. Neuman (2006: 402) wrote that interview notes contain information such as date, place of interview, characteristic of interviewee, and context of the interview with the aim of helping a researcher to remember when rereading and making sense of notes.

3.10 DATA CAPTURING AND DATA ANALYSIS

A qualitative research approach was used to guide the study and meet its objectives. Consequently, data analysis of the research was qualitatively oriented. Henn, Weinstein and Foard (2009: 258) wrote that the aim of qualitative data analysis is to account for events and not document a certain sequence. In the process data analysis involves examining, sorting, categorizing, evaluating, comparing, synthesizing, contemplating coded data and reviewing recorded data (Neuman 2006: 467). Wertz *et al.* (2011) and Neuman (2006) highlighted that there are various qualitative data analysis methods which include ideal type, successive approximation, the illustrative method, domain analysis, analytic comparison, narrative analysis and negative case method. Neuman (2006: 467) wrote that data analysis involves the search for patterns in data, recurrent behaviours, objects, phrases and ideas. The data analysis method merges rough analysis of material (overviews, condensation, summaries) with detailed analysis that is developed for categories or hermeneutic interpretations (Flick 2014: 370). The aim of this research was to explore and document the role of faith based organizations in dealing with violence against women in Katanga, Norton. To achieve this, thematic data analysis method was implemented to arrive at all conclusions.

Thematic analysis is a method of identifying, analysing and reporting patterns within the data, gathered by a researcher (Flick 2014: 421). Sarantakos (2005: 299) wrote that

thematic analysis is the study of interviews to distil words, meanings and interpretations. Flick (2014: 421) further elaborated that thematic analysis organizes, describes data in detail and goes further to interpret various aspects of the research topic (Flick 2014: 421). Hsieh and Shannon (2005: 1278) also maintained that thematic analysis was the research method used for subjective interpretation of the content of data through the system classification process of coding and identifying themes or patterns. Vaismoradi, Turunen and Bondas (2013: 399) added that thematic analysis has an aim of qualifying and analysing narrative data on social life. A narrative can be both a rhetorical form of explanation that merges theorized description of an event with its explanation (Neuman 2006: 474). Narratives include how people organize their daily lives, practices and subjective understandings, which can be communicated orally or in written texts (Neuman 2006: 474).

In the same vein, Neuman (2006) advocated that it is the quality of lived experience and a way by which individuals forge identities and locate themselves in what is happening around them on a micro and macro level which is central to a study. The research explored how faith based organization members helped victims of domestic violence using interviews. Hence, the researcher had the purpose of documenting what had been done by faith based organizations in dealing with domestic violence. Narrative approaches can be viewed as a practise hence, Neuman (2006: 474) produced the term narrative practice. In narrative practice, people give an account of their subjective experiences, give meaning to their daily lives and actions in the world (Neuman 2006: 475). He further noted that a narrative organizes information, events and experiences that flow across time and provide a story line.

The researcher found thematic analysis method to be the most appropriate as it addressed the aim and objectives of the study. The research explored how faith based organizations have addressed violence against women in their communities. However, as the researcher gathered data, narrative stories were also of importance to the study. Three faith based organizations were engaged for the study. In addressing the aim and objectives, the researcher had to identify, report patterns appearing in all interviews and analyse them. Vaismoradi, Turunen and Bondas (2013: 400) stated that thematic analysis involves the search for and identification of common issues discussed in a set of interviews. Braun and Clarke (2006) wrote that thematic analysis provides a

qualitative, detailed and nuanced account of data. The procedures of thematic data analysis were guided by the opinion of Braun and Clarke (2006).

Flick (2014: 421) recorded several ways that make thematic analysis practical. Vaismoradi, Turunen and Bondas (2013: 402) emphasized that the first stage was that of familiarising oneself with data. This involved transcribing data, reading and rereading of data and noting down ideas. The information should be relevant for the research question. In this regard the researcher constantly checked with the research aim, objectives and questions when jotting down interesting ideas suggested by participants. The second step as suggested by Vaismoradi, Turunen and Bondas (2013: 402) was of generating initial codes. This encompassed noting potential themes and placing data according to their potential. Flick (2014: 421) explained this as distinguishing inductive thematic analysis, which develops themes from the data and theoretical thematic analysis which is motivated by the researcher's analytical interests for analysis. In light of this second step, the researcher sorted data and generated some codes from the interviews which were aligned to research aim and objectives.

The third step was of reviewing themes in the collected data (Vaismoradi, Turunen and Bondas 2013: 402). At this stage the researcher cross checked if coded themes were connected to coded extracts and created a thematic map. Flick (2014: 421) defined this step as clarifying semantic and latent themes. In this regard the researcher focused on highlighting surface meanings of data and identifying underlying ideas, assumptions and conceptualizing of ideologies that underpinned perceptions (Flick 2014: 421). Hence, the researcher searched for participants' attitudes towards the role of faith based organizations in dealing with violence against women. The fourth step was that of defining and naming themes (Vaismoradi, Turunen and Bondas 2013: 402). They suggested that the researcher should at this stage generate clear names and themes. At this stage the researcher elaborated on clear themes that were central to the research.

3.11 TRUSTWORTHINESS

De Langen (2009: 90) emphasized that trustworthiness involved the true significance of a piece of research. A research project is trustworthy when it reflects the reality and

ideas of the participants (De Langen 2009: 90). In this study trustworthiness was ensured by the researcher by laying aside preconceived ideas about the phenomenon under investigation and by returning to participants to ascertain whether the description was a true reflection of their experience. Trustworthiness involves credibility, dependability, conformability and transferability. These are discussed below.

3.11.1 Credibility

Credibility can be viewed as the ability to capture the realities of what is under study. Lincoln and Guba (2000) and Gasson (2004) wrote that credibility refers to internal consistency through which the researcher ensures thoroughness in the research process and communicates to others that it was. Morrow (2005: 252) maintained that credibility can be achieved through peer review, prolonged engagements with participants, debriefs, negative case analysis, participant checks and validation. There should be the development of an early familiarity with the culture of participating or organizations before data collection (Shenton 2004: 65). In this regard, the researcher should consult appropriate documents and have preliminary visits to the organization. Shenton (2004: 65) recommended that prolonged engagements with participants should be carried out to establish a relationship of trust between the parties.

Morrow (2005: 252) suggested that credibility can be achieved through description of source data. Morrow (2005: 252) described thick description as involving detailed descriptions of not only experiences of a phenomena but also contexts in which they happen and how data was collected until the point of saturation. The thickness of description relates to culture and context in which the experiences are entrenched (Morrow 2005: 252). Loh (2013: 6) argued that credibility is best achieved by allowing participants to validate the findings made if they represent their experiences. Creswell (2009: 191) highlighted that to cross check the final report the researcher should take back all findings to participants in order for them to provide context and alternative interpretation. Shenton (2004: 66) emphasized that voluntary participation is key to credibility because participants who join voluntarily tend to offer answers genuinely. Where appropriate, the independent status of the researcher must be professed to encourage participants to talk without fear of criticism (Shenton 2004: 67).

Thus to meet the study objectives and credibility, the researcher prolonged engagements with participants to gain trust. However, Shenton (2004: 65) wrote that prolonged engagement with participants can influence the judgement of a researcher. To avoid this the researcher constantly revisited the research objectives. In addition, the researcher gave back transcribed responses to all participants to evaluate what the researcher had captured. This was done to validate information as advised by Creswell (2009).

3.11.2 Dependability

Dependability is a process where if the same techniques and similar participants were used, similar results will be obtained (Shenton 2004: 71). Gasson (2004: 94) further defined dependability as the way in which a study should be consistent across time and in implementing analysis techniques. Morrow (2005: 252) wrote that the findings should be explicit and repeatable as much as possible. She further suggested that dependability can be achieved through keeping an audit trail that is a detailed chronology of activities, processes, influences of data collection and analysis of emerging themes, categories and analytic memos. This was applied in this study. Shenton (2004: 71) advised that to address dependability the processes within the study should be reported in detail. This enables future researchers to repeat the work, if not gain the same results. Shenton (2004: 72) advised that to ensure dependability, the research should include the research design and its implementation.

Loh (2013: 11) further advised that a good research study should satisfy the following criteria:

- It should be theoretically detailed and with data
- It develops empirically sound reliable and valid findings
- It implements methodologies that are appropriate for the research problem
- If contributes to practice and policy.

3.11.3 Transferability

This is when the findings can be repeated in the same environment with the same subjects or the extent to which a researcher can generalise their findings in his or her context and address the core issues. Morrow (2005: 252) highlighted that transferability

posits the following question: how far a researcher may make claims for a general application of their notion? Morrow (2005: 252) wrote that the best way to achieve transferability is to provide sufficient information about the research context, processes, participants and researcher-participant relationship to enable readers to decide how findings may be transferred. Shenton (2004: 94) emphasized that this process is where if the same techniques and similar participants were used, similar results would be obtained. He further noted that this can be done by providing a detail report of every event, thereby enabling future researchers to acquire the same results. It was concluded that in transferability it should be questioned whether the notion of producing truly transferable results from a single study, is a realistic aim or it disregards the importance of context which forms the key factor in qualitative research (Shenton 2004: 71).

However, Morrow (2005: 252) argued that due to small sample sizes qualitative data cannot be generalized. However, Shenton (2004: 70) argued that transferability is useful in qualitative research. He argued that researcher should offer a thick description in their research report, to allow readers to determine how far they can be confident in transferring to other situations the results and conclusions presented. Henceforth, results of qualitative study must be understood within the context of geographical area in which the fieldwork was carried out (Shenton 2004: 71).

3.11.4 Conformability

This can be viewed as the neutrality of the data rather than neutrality of the researcher. Shenton (2004: 72) viewed this as a method of maintaining objectivity in the research. Shenton (2004: 72) emphasized that conformability involves comparable concern to objectivity. This process can be achieved by allowing an audit trail. This is a process whereby observers trace, step by step, the decisions made and procedures used (Shenton 2004: 71). Thus, the researcher allowed the public to scrutinize the report.

3.12 ETHICAL CONSIDERATIONS

The safety of participants under study is a major priority in any research study. Leedy and Ormrod (2001: 107) viewed ethics as part of the internal review boards and professional codes of ethics that provide guidance for researchers. May (2011: 61) wrote that ethics focuses on formulating codes and principles of moral behaviour. Barnes (as cited in May 2011: 61) defined ethical decisions as those decisions encountered during the study which determine which course to pursue, based not on expediency or efficiency but on standards of what is morally right or wrong. Flick (2014: 49) emphasized that ethics is concerned with the procedure that should be applied for protecting those who participate in a research. Flick (2014) and May (2011) both concluded that ethical issues are concerned with what is right and just in the interests of not only the project, sponsors or , workers but also participants and the role of research in society. To address ethics, the researcher took steps such as acquiring an ethics number and considered issues of anonymity, confidentiality, protection from harm and informed consent.

3.12.1 Anonymity and confidentiality

Israel and Hay (2006) said that anonymity protects the participants, develops trust, guards against misconduct and indecency, which might reflect in the organization and institutions. Henn, Weinstein and Foard (2009: 94) highlighted that these terms are often used interchangeably and have distinct meanings. In confidentiality, the researcher removes from record any identifying features of participants and in anonymity participants remain nameless. Confidentiality was viewed important as it protected the participants from stereotyping and social discrimination. The participants were reassured of the confidentiality of the information shared. Best (2012: 27) noted that a researcher should protect information and conform to relevant data protection laws. Leedy and Ormrod (2001: 108) asserted that research information is to be presented in a way that others would be clueless of how a particular participant responded.

Considering how sensitive, information associated with domestic violence is, the researcher viewed anonymity and confidentiality as a major priority to protecting

participants. Participants were disclosing their experiences and other information on cases of domestic violence that they had been aware of and the dangers associated with not handling this information with care was tarnishing the images of both faiths based organizations and victims involved. Information thus had to be confidential. Anonymity was to protect the identity of helpers and victims. True identity was concealed using code names during interviews. Allmark (2002: 17) suggested that data should be stored in a safe and completely secure container. During data collection audio recordings were saved on an encrypted memory card for safety. After transcribing the researcher backed the data on a personal drop box account and destroyed the memory card.

3.12.2 Protection from harm

Social research can harm participants physically, physiologically, legally and professionally (Henn, Weinstein and Foard 2009: 91). Miles, Huberman and Saldana (2014: 61) stated that the researcher should consider harm that could be brought by the study which can come in various ways such as a blow to self-esteem, threats to ones interests, position being sued or arrested. Moreover, Henn, Weinstein and Foard (2009: 92) wrote that researchers may accidentally place participants in stressful, embarrassing and anxiety producing situations. Henn, Weinstein and Foard (2009: 192) advised that harm could be avoided by asking insight of participants the likelihood of facing unwanted experiences. Dangers associated with the research included tarnishing a persons image and embarrassment. Hence, the researcher ensured that all participants were not exposed to physical or psychological harm. Such risks were avoided by making sure that all questions asked did not pressure them to discuss personal experiences testimonies or the provision of others victims names.

3.12.3 Informed Consent

Informed consent means that participants should be informed of the nature of the study and any associated risks in terms of participation. Best (2012: 22) noted that participants should be informed as to what they are consenting to and should have the right to decide, if they wish to participate and the researcher should respect that. Flick

(2014: 50) recommended that selected participants should agree to take part in a study based on the information provided by a researcher. Participants should therefore not be coerced to participate (Miles, Huberman and Saldana 2014: 59). Flick (2014: 51) wrote that a general rule for participation is that it was voluntary and should take place, on the basis of information about the goals and methods of the proposed study. Flynn and Goldsmith (2013: 10) further elaborated that informed consent requires that participants know, understand the risks, and benefits of participating in the study and should understand that it is voluntary. Miles, Huberman and Saldana (2014: 60) advised that a researcher should be open about the project to develop a sense of trust because if it is absent, poor data will be yielded. Leedy and Ormrod (2001: 107) suggested that if people agreed to participate they had the right to withdraw at any time from the study. This was implemented in the study.

3.13 LIMITATIONS

A study of only three faith based organizations and their congregants based in a satellite town makes it difficult to generalize to the population of Zimbabwe. This however was a qualitative study. The data also reflects information collected from female participants. This was because mainly female participants were willing to participate in the study as compared to males. Three religious leaders (one female and two males) and sixteen female participants took part in the study. A total number of twelve female participants were expected to take part in the study but four more participants volunteered. Nonetheless, information was collected from all participants to shed more light on the role played by faith based organization in combating domestic violence and offering psycho-social support to victims in Katanga, Zimbabwe.

3.14 CONCLUSION

The research methodology utilised to guide the research was discussed in this chapter. A description of the sample and sampling strategy was also provided. Furthermore, attention was given to the data collection procedures and process of analysis used. A description of the participants was provided Purposeful sampling techniques adopted

were discussed. The following chapter focuses on the presentation of the data collected.

CHAPTER: FOUR

ANALYSIS AND DISCUSSION OF FINDINGS

4.1 INTRODUCTION

This chapter presents the data collected from interviews with members of faith-based organizations based in Katanga. The aim of this study was to explore how faith based organizations can be used to facilitate healing for domestic abuse victims. Moreover, the study aimed at understanding how faith based organizations have been used as a tool for healing in Katanga, Norton. An open-ended interview schedule was used to collect information. The data collected was analysed using the process of thematic analysis. Rich descriptive data was obtained by asking participants to share their experience of abuse and how it had affected them. The data in this chapter was presented according to themes and sub themes, which emerged from the analysis. These themes served to illustrate the essence of each member's experience. Twenty-five participants from three faith-based organizations participated in the study and were clustered into three sample groups. Participants were congregants from Roman Catholic Church, United Methodist Church and Faith Church Ministry.

4.2 ANALYSIS OF DATA

In this section, data derived from in-depth interviews is presented.

4.2.1 DEMOGRAPHIC PROFILES

Demographic profiles of the three sample groups was provided in Table one below.

Pseudonym	Faith based organization names	Number	Total number of participants
Sample 1 Church leaders (L)	Roman Catholic (L#- RMC)	0	3
	United Methodist (L#- UMC)	1	
	Family of Christ Ministries (L#- FMC)	2	
Sample 2 Female participants (FP)	Roman Catholic (FP#-RMC)	4	16
	United Methodist (FP#-UMC)	4	

	Family of Christ Ministries (FP#-FMC)	8	
Sample 3 Male participants (MP)	Roman Catholic (MP#-RMC)	1	6
	United Methodist Church (MP#-UMC)	4	
	Family of Christ Ministries (MP#-FMC)	1	

4.3 INTERVIEWS

The interview schedule provided below had questions that allowed all three samples to share their views and experience regarding domestic violence within their locality and the proposed role of faith based organizations related to same. The questions on the schedule were as follows:

4.3.1 INTERVIEW GUIDE

1. How would you define violence?
2. What impact does it have on women and young female children?
3. Which are the common types of violence women face?
4. How does religion and or culture encourage violence?
5. What role do you think faith based organizations play in dealing with violence against women?
6. How would you define spirituality?
7. How can spirituality help victims heal from violence they would have experienced?
8. How can faith based organizations create more peaceful relationships within families?
9. What is the role of faith based organizations in building more peaceful families?
10. What are your views on the role of faith based organizations in creating more peaceful communities?

4.3.2 THE PROCESS ON ANALYZING INTERVIEWS

The process of analysing interview transcripts grew from the researcher's experience of exploring the information provided by participants. The experience was acquired by conducting pilot studies. As a researcher I was guided by the philosophy that data analysis was giving voice to those interviewed (Harilal 2016: 81). Although there are concerns that traditional coding methods of themes in transcripts could alter information acquired, the reporting was made as accurate as possible.

4.3.3 DATA ANALYSIS AND FINDINGS

This section focused on analysing findings derived from the data. The themes presented were derived from responses of participants who took part in the in-depth interviews. Excerpts were given codes according to the participant's demographic profile, for example, FP/MP/L (number) . RMC/UMC/FMC means Female Participant, Male Participant or Leader (number) - Roman Catholic Church, United Methodist Church or Faith Ministries Church. The themes derived are reflected in Table 4.4 below:

TABLE 4.4: THEMES DERIVED FROM THE IN-DEPTH INTERVIEWS

THEMES	SUB THEMES
ABUSE	Economic abuse Social rejection Emotional Abuse Sexual Abuse Physical Abuse Subordination
PSYCHOLOGICAL EFFECTS	Low self esteem Health Trauma
FACTORS THAT PERPETUATE VIOLENCE	Patriarchy Roora (bride price) Religion

SPIRITUAL INTERVENTIONS USED BY FAITH BASED ORGANIZATION	Prayer and faith in the creator Counselling Couples meetings Charity work Religious teachings
SPIRITUALITY	Understanding spirituality Spirituality as a resource
FAITH BASED ORGANIZATIONS AS A PEACE BUILDING TOOL	Relationships Family Communities

The themes and sub-themes were presented using verbatim extracts from participants.

Theme 1: ABUSE

Sub themes:

Neglect.
Abuse by extended family.
Emotional Abuse.
Sexual Abuse.
Physical abuse.
Oppression.

Domestic violence in Katanga was experienced in various ways by participants. A majority of the participants viewed it as a violation of women's rights, that is, making her do something that is against her will. It was also described as having quarrels, fights in homes, extended family and society. The main themes related to how violence was defined and experienced by women in Katanga. It included neglect, emotional abuse, sexual and physical abuse, oppression and abuse by extended family. These were the most common forms of abuse said to be experienced by women in Katanga. The sub-themes derived from data are captured in the excerpts presented below:

Sub theme 1: Neglect

Sample two and three which included females and males asserted that women in Katanga were experiencing financial neglect from their husbands. Participants construed this as not providing financial support. This was viewed as a violation. It was regarded a norm that men were responsible for their family's upbringing. Mashiri (2013: 98) conferred that husbands were breadwinners in most Zimbabwean households. The information derived from the interviews is presented in the excerpts below:

Sample 2

"...Women are abused in different ways. Sometimes you are left with no food to eat with the children..." (FP7-FMC)

"Women are abused in various ways in their homes. Men take advantage of the fact that she is a woman and has no power. The power involves financial neglecting. They go on not to supply food for children especially if the woman is not working. They take advantage of that because they know she does not have another source of income..." (FP4-FMC)

".... Women are abused by not being given financial maintenance by their husbands." (FP2-RC)

"...Women experience violence through being given limited access to food in their homes..." (FP6-FMC)

Sample 3

“.. Women often face abuse especially if their husbands come back drunk. They spend all monthly earnings at the beer hall which will be expected for use by the family. If they would ask for money abuse begins. This is a form of violence I have been exposed too and witnessed on various occasions...” (MP1-FMC)

Information from the excerpts above showed that women were victims of financial neglect. Mashiri (2013: 98) explained that the dollarization of the Zimbabwean economy brought challenges to low income families, as the United States Dollar was inaccessible. As a result, financial management became the husband's duty, which is supported by the notion that men are the heads of families. This ultimately exposes women to economic abuse (Mashiri 2013: 98). Husbands were said to be abandoning the traditional role of taking care of the family, both the wife and children due to the inaccessibility of the United States Dollar. Flyer (2015: 2) emphasized that people viewed domestic violence as injury and emotional abuse and often overlooked financial abuse. Diallo and Voia (2016: 93) explained that defining domestic violence in developing countries is complicated because of the difference in periods and study populations. However, Flyer (2015: 2) clarified that signs of economic abuse included refusal to pay support, refusal to contribute to household expenses and excluding their partner from giving an opinion on critical financial decisions. Economic abuse caused homelessness, unemployment and struggle to support children (Stringer 2012: 14). In line with Flyer (2015) women in Katanga were being given limited access to financial support and freedom. In addition, this led to a short supply of food in homes, which brought on additional problems for women and their children.

Sub theme 2: Abuse by extended family

Participants highlighted that married women were suffering abuse at the hands of extended family particularly the family of the husband. Chireshe (2015: 389) asserted that extended family can be a source of support but can also be dangerous at the same time, as they can interfere to the extent of causing violence. Upon marriage, the bride is accepted as a family member of the bridegroom. However, some relatives refuse to acknowledge her as a family member and tend to mistreat her as the marriage

progresses. The abuse they faced was more psychological and not physical. This was reflected in the excerpts presented below:

Sample 2

“...Abuse of women comes through various ways which can include failure to be accepted by your husband’s family.” (FP2-FMC)

“Abuse of women, I can explain it as the mistreatment done by their husbands or the husbands relatives, especially those who are married. They are forced to do activities that go against their well-being, this includes overloading them with house chores or refusing to relate to her as a family member...” (FP1-FMC)

“...Women are mistreated in various ways. Others face abuse in families of their husband. They are treated in a humiliating manner or viewed as a worthless person. For example, they are not allowed to eat food like any other family member of the husband because they would have not been accepted.” (FP4-FMC)

“Women are told words that hurt them emotionally, this often comes from the husband and his relatives (Hama dzemurume).” (FP2-UMC)

Sample 3

“Mistreatment of women happens in different ways ... Others have quarrels with relatives from the husband’s side because they want to rule her, tell her what to do and impose somethings on her without her agreeing...” (MP4-UMC)

Data collected reflected that married women face a risk of rejection and isolation by the bridegroom’s family. Ganley (2002: 65) maintained that isolation tactics include distorting issues through lies, withholding information and contradicting information. Reasons for isolation emanated from the brides poor background or because she is a stranger to the family. DeWall and Bushman (2011: 257) noted that social rejection consisted of ignoring another person’s presence in a bid to expel him or her from an existing relationship. This abuse faced by women in Katanga was said to be based on the family labelling the bride as an outsider. Chireshe (2015: 383) emphasized that Shona brides were considered as aliens (vatorwa) in the families they had been married to. This label of being alien incited expulsion of the bride from the family, especially if she had not been received into the family. DeWall and Bushman (2011: 258)

accentuated that rejection had the ability to disrupt society. They carried out a study on the behavioural patterns of social rejection. It was found that people who had been rejected often lashed out against others, blast strangers thereby contributing to violence (DeWall and Bushman 2011).

Sub theme 3: Emotional Abuse

Emotional abuse was another theme that emerged from the data. Participants acknowledged that women in Katanga experienced emotional abuse. This form of abuse was suggested to be fuelled by male domination both in public and private settings. Participants claimed that abusive words caused emotional pain. The information derived from the interviews is presented in the excerpts below:

Sample 2

“... You can get married to your husband and he begins to be promiscuous sparking mistreatment. He will start degrading you yet in the beginning he loved you and he loses interest in you because of promiscuity, this disturbs the wife’s emotions.” (FP8-FMC)

“...Mistreatment of women happens in different ways...Some other mistreatments may come through the use of abusive words. This will emotionally hurt her because of the words said...” (FP6-FMC)

Sample 3

“... violence can be in the form of their clothing. They are being abused because of their dressing. We can have some people seeing them walking around and start calling them names using abusive languages because of their dressing...” (MP3-UMC)

“Violence is an act of causing harm, in this case to women who are married... There is harm that comes through words, which are said by their husbands. Like for example, you can ridicule your wife. In her heart, she becomes affected.... When she reflects she will not be settled in her heart, she will feel lonely even if she has a husband.” (MP4-UMC)

“Violence against women is a deliberate evil action done against women. The evil action is like.... They discriminate women against holding certain positions in churches. They are supposed to be submissive even to the point of being like children. As a result, they can be emotionally mistreated...” (MP2-UMC)

Information gathered from the participants highlighted that women in Katanga were often exposed to emotional abuse. Women were being degraded both in the public and private sphere. Emotional abuse is the inflicting or the causing of mental pain, anguish or distress through verbal or nonverbal acts which include isolating, terrorizing, humiliating and harassing (Gordon 2012:24). Participants acknowledged that the abusive relationships women in Katanga were engaged in included some degree of humiliation and degrading treatment through extra marital affairs. Mashiri (2013: 97) and Kambarami (2006: 4) commented that women who face a huge problem of marital affairs consequently experience emotional torture as they live in constant fear of being infected by sexually transmitted diseases. Husbands in some instances convince their partner that they are worthless and public put downs are directed towards destroying a person's self-esteem (Gordon 2016:25). Ganley (2002: 64) suggested that the verbal attacks were fabricated with particular sensitivity to the victim's vulnerabilities. The victim's vulnerabilities include verbal abuse about a victim's history, about her language abilities and her skills as a parent or religious beliefs. As a result, women experienced emotional abuse.

Sub theme 4: Sexual abuse

Participants from sample two and three, which included females and males, claimed that sexual abuse was another form of violence experienced in Katanga. Though the matter was kept secret, participants claimed that women were facing this problem and they shared this issue with their close friends in some instances. Participants stressed that despite having some tension in their homes men viewed sex as a right. Mashiri (2013: 98) asserted that men and women did not believe in marital rape as roora (bride price), which entitled men to have sex at their will. Participants emphasised that sex was not something husbands would negotiate for but rather demand from their wives. The information derived from the interviews is presented in the excerpts below:

Sample 2

“...Violence against women is whereby women are treated in a way they do not like. They are misused. For example, in a relationship the man can violate his wife by forcing her to have sex with him...” (FP4-RMC)

“...Married women can also be abused by their husbands in their families by may be denying sexual relations. Women are not vocal about these issues. Many women are reserved in their lives about this, man exploit this sexual marriage issue...” (MP3-UMC)

“I think it is to force women to do things they don't want to do. For example, being forced to have sex...” (FP3-RMC)

Sample 3

“Abuse of women, I view it as forcing her to do something at a moment they do not feel like doing it. For example, being forced to have sexual intercourse.” (MP1-RMC)

The data affirmed that sexual violence was a reality for women living in Katanga. From the information gathered participants shared that women were forced into sexual activity and they rarely discussed it openly. World Health Organization (2002: 149) discussed that sexual violence was any act that attempts to obtain sexual act, unwanted sexual comments or advances or acts to traffic or otherwise directed against women's sexuality, using coercion that is psychological intimidating, physical force or threats of harm by a person regardless of the relationship to the victim in any setting. Kambarami (2006: 4) explained that in Zimbabwe women were expected to be passive and submissive when it came to sexual activity. Women were expected to satisfy their husbands sexually, during their marriage (Messer 2004). Hence, Leclerc-Mdlala (2000) clarified marriage was viewed as a contract thus husbands could have sex at any given time and women should comply. This made women vulnerable to sexual abuse. Sathiparsad (2005: 82) explained that marital rape was not existent in marriages because of roora (bride price) which entitled man to have sex anytime with their wife. Despite acquiring the knowledge that women in Katanga were being forced into sexual activity by their husbands extracting information about the true nature of sexual violence in homes was difficult due to the nature of sex as a topic in African culture. Sex is regarded as sacred topic within a religious and cultural context. As a result, few participants could have discussed this matter.

Sub theme 5: Physical abuse

In Katanga men were said to be violent at times by participants. However, it was noticed that few participants aligned their definition of domestic violence with physical abuse but statistically speaking this was the most pervasive offense encountered nationally. The Zimbabwe Statistical Data Base (2015) indicated that domestic violence cases involving physical abuse was rising annually over a period of five years as compared to other forms of violence committed. Surprisingly however, very few participants conceptualised physical abuse as domestic violence. The information derived from the interviews is presented in the excerpts below:

Sample 2

“...Mistreatment of women can include being beaten by your husband; this is how I view it.” (FP7-FMC)

Sample 3

“Abuse of women, I would say women they would be beaten by their husbands...” (MP1-RMC)

“Women face abuse through physical beating.” (MP2-RMC)

From the excerpts above it can be concluded that physical abuse was still rife in Katanga. Ganley (2002: 62) suggested that physical abuse included grabbing, pushing, shoving, scratching, biting against the victim. Mashiri (2013: 97) commented that amongst Zimbabwean married couples the perpetrator assaulted, injured the wife, partners or other family members. Despite passing legislation that restrained violence, it was still rife (Chireshe 2012: 260). Tom and Musingafi (2013: 47) explained that hearing about domestic violence was another thing while appreciating and understanding it fully was another concept on its own. This could explain why physical abuse was still occurring in Katanga. However, Mukananga *et al.* (2014: 11) highlighted that the government of Zimbabwe was a signatory of policies, domestic and international laws that counter violence against women since attaining independence, for example the Domestic Violence Act. Despite these legal strategies, women continue to suffer physical violence in Katanga.

Sub theme 6: Oppression/ Control

Religious leaders and female participants highlighted that women in Katanga were suffering at the hands of their husbands. Oppression was discussed as gaining control over someone by force and it was an unjust exercise of power. The information derived from these interviews is presented in the excerpts below:

Sample 1

“... Oppression of women, men have the mentality of saying I am the father and view themselves superior to women. They will not value the female because they say they paid lobola. So for the fact that they have paid lobola, they say they can do anything and there is nothing you can do.” (L2-FMC)

Sample 2

“Mistreatment of women is when they do not exercise their rights, she will be oppressed. There are rights of a woman that she possesses. For example, if the husband comes back home late, as the wife you have the right to ask where he was. So when you ask, he might be beat you. As a married wife it is your right to ask you’re your husband where he was because you are his wife. (FP4-UMC)

“... I would say mistreatment of women is when ... they are deprived of opportunities because they are looked down upon.” (FP1-RMC)

“... they will be made to do things they do not like or cannot do... In some working areas they are told to do things they do not like without being given an opportunity to voice out their opinion.” (FP1-UMC)

From the information gathered from participants it can be observed that women were being forced into positions that were not of their choice. Chireshe (2015: 383) argued that masculinity was central to domestic violence cases. Petersen (2009: 23) explained that by nature domestic violence was multifaceted and involved oppressing and controlling behaviour displayed by a spouse. It was noted from information provided by participants that control of women manifested through curtailing mobility and behaviour prescriptions which were explained by Chireshe (2015). Curtailing movement was defined as allowing the wife to go where the husband allowed them to go (Chireshe 2015: 383). Bent-Goodley and Fowler (2006: 282) concurred by discussing that

domestic violence should not be limited to hitting, kicking, punching, shooting, stabbing, or killing but also include terrorizing and harming an individual's thoughts and feelings. Victims suffered from terrorism through prescription behaviour in which the husband instructed how they ought to relate with community members and family (Chireshe 2015: 383). It was observed that women in Katanga were not exercising their individual rights due to oppression.

Theme 2: EFFECTS OF ABUSE

Sub themes:

- Low self-esteem
- Health related issues
- Trauma

Sub theme 1: Low self-esteem

Low self-esteem was discussed as the main effect of domestic abuse. Most participants claimed that women who experienced abuse would lose self-confidence due to repeated ridicules from their husbands or extended family. These victims felt unworthy of living a happy life, incompetent as a parent and incapable of bring satisfaction in their homes. The information derived from these interviews were captured in the excerpts below:

Sample 1

"... the impact is unfriendly; it causes long lasting discomforts like in the end the woman will look inferior. Inferiority complex comes in inflicting mental injuries and to some extent leading to death." (L1-FMC)

Sample 2

"... If you are married to someone who does not take care of you... It destroys your hope for life, you will look and wonder what kind of life you will be living in the next five years, this destroys the self-esteem of the woman. "(FP4-FMC)

“The exposure to violence makes them look down upon themselves or makes them not know their self-value. For example, they might go on a social gathering with others, they will look down upon themselves because of their experience which is different from others.” (FP3-FMC)

“It disturbs self-esteem the violence. Sometimes the woman feels looked down upon because of the words said, especially when they are constantly being told words like you are crazy. It will end up not making them feel special.” (FP3-UMC)

Sample 3

“... women are disturbed when they remain behind with their children. The children will ask for food when they are hungry and when she looks at herself she cannot provide, she does not feel like a good mother, this resulting in her losing her sense of self-esteem.” (MP1-FMC)

Mashiri (2013: 96) commented that abused women suffered from low self-esteem. As a result of this experience, victims faced rejection subjecting them to exploitation and punishment (Mashiri 2013: 96). Augestad (2017: 2) asserted that self-esteem reflects a person's overall emotional appraisal of his or her worth and a sense of pride with self-consciousness and psychological wellbeing. Self-esteem is dependent on psychological adjustments, quality of life, relationships, behaviour and success in life (Augestad 2017: 2). Hence, an unsuccessful life and above all an abusive marriage, causes low self-esteem. Participants stressed that victims lacked self-esteem. As a result, they withdrew from public settings because of fear of being abused. Trout (2010:10) asserted that people with low self-esteem could not take any form of action, as they generally accept their situations.

Sub Theme 2: Trauma

Participants maintained that girls who were staying in homes where there was a high rate of abuse often experienced trauma. They said that their social skills and school performance deteriorated. Participants highlighted that trauma was an effect of their experience of abuse and this diminished state of well-being, often led them to present with varied types of behaviour that was unpredictable. The most evident effect was a

drop in academic performance. Mashiri (2013: 100) explained that trauma caused by sexual coercion and assault experienced by girls at different stages in life left them with irreparable loss of self-worth and autonomy. This in turn may affect academic performance.

The information derived from the interviews related to this is presented in the excerpts below:

Sample 2

“... girls are affected by violence in such a way that their school standards drop.” (FP2-UMC)

“Mistreatment often disturbs the minds of the young women. If they are exposed to abuse, when going to school they become disoriented and school performance drops. In homes, married women will end up losing touch with the children because of the traumatization.” (FP1-UMC)

“Young women if exposed to violence, when they are at school they cannot participate like any other normal child because she will see herself as a lesser student because of being exposed to violence. Such memories haunt them, hence disturbing them in their school performance...” (FP6-FMC)

“... when a girl witnesses her mother being mistreated it will disturb her when she is attending school. It will affect her performance because she will always think about the violence occurring at home...” (FP2-RMC)

Sub Theme 3: Health issues

One participant shared that women who experienced abuse were likely to experience health related problems. Mashiri (2013: 100) claimed that abuse of women not only experienced psychological effects, but also physical effects. Furthermore, their violent experiences undermined the victims' self-respect and thus they tended to engage in risky sexual behaviours. Information derived from the interviews is presented in the excerpts below:

Sample 2

“If you get married to someone who does not take care of you, stress increases and it causes some other diseases she did not have such as high blood pressure, disturbing her way of life. (FP4-FMC)

Theme 3: FACTORS THAT PERPETUATE VIOLENCE

Sub themes:

Culture
Roora
Religion

Sub theme 1: Culture

There were mixed views with regards to the role of culture in perpetuating violence against women. Some participants discussed that culture does not incite violence. However, most participants argued that culture is one of the main reason women faced domestic abuse in Katanga. Culture was defined as the values and beliefs that guide behaviour. Thus, values such as roora (bride price) and patriarchy were highlighted as the cause of violence in Katanga. Some participants argued that culture promoted peace and did not incite violence in homes. Some participants suggested that religion incited domestic violence. The information derived from these interviews is presented in the excerpts below:

Sample 1

“Culture is dynamic what it used to be and what it is, is different... the Ubuntu concept, the real African culture to me it encourages men to treat women as a special type of people who are not supposed to be abused in anyway.” (L1-UMC)

“Our culture encourages violence’s more because they say men should be respected, so whatever they say should be done whether it is befitting or not or it is oppressive. So our culture encourages violence.” (L2-FMC)

“... women are treated as minors, in this case women are normally treated like children. In the African culture children are forced to behave the way parents want. So, in this case the parent acts as the husband and children is the wife. In that cases it really encourages violence.” (L1-UMC)

Sample 2

“In most times as women we are told that you should submit to your husbands. It exposes women to violence.” (FP4-UMC)

“Our culture encourages violence as it focuses on one gender. They give power to men and make women look like they are not a priority, most times you are told to submit to your husband, the husband is the one who is supposed to talk. So at times it hinders women from being given a space to say what they think because they will be constantly reminded that they should submit to their husbands. So they are not supposed to say anything but rather to obey what has been said by the husband in homes. This causes violence against women as they are oppressed. “(FP6-FMC)

“Culture encourages violence especially in home, they will constantly tell the wife that the father is the head of the house and women have nothing to say. So sometimes if the woman has an idea, the man might think that he is being governed by a woman and he will beat her up because they are the men and the head of house.” (FP2-RMC)

“In our culture men are usually said to be above women and they are not supposed to be disrespected. So sometimes when the woman tries to talk to the husband, if misunderstood the husband feels disrespected and he will assault her...” (FP3-UMC)

Sample 3

“Our culture encourages violence by the fact that it supports men. So men will see themselves as more powerful, as a result they do not want any challenge or to be given advice. So they view women as not worthy.” (MP1-FMC)

Most participants argued that domestic violence was a product of cultural inequalities. Cultural practices were said to value men more than women in Zimbabwe. Kambarami (2006: 2) highlighted that in the Shona culture, at a tender age the socialization process

distinguishes the girl child from the boy child. Males are socialized to be breadwinners; heads of households while on the other hand females are educated to be obedient and submissive housekeepers (Kambarami 2006: 2). Consequently, females were disadvantaged by such practices. Schein (2003) stated that culture had a characteristic of embracing a set of basic solutions, which could be shared for universal problems, external adaptation and internal integration. In most shared instances by participants, males were given more respect than females. As a result, women were not viewed equal to men making them susceptible to abuse. Bowman (2003: 860) maintained that domestic violence emanated from the subsequent failure of recognizing women's individual rights. Tracy (2007: 583) reasoned that in order to maintain power they use physical force to keep their wives in their 'proper place' and to crush all threats they limit their power. While patriarchy may not be the overarching cause of all abuse, it is an enormously significant factor, because in traditional patriarchy males have a disproportionate share of power (Tracy 2007:583). Katembo (2015: 27) highlighted that control over women resulted in domestic violence and often arose from social, cultural, religious practices that subordinate women. It was observed that participants viewed culture as encouraging patriarchy. Consequently, women were viewed as weaker vessels exposing them to the risk of experiencing violence.

Sub theme 2: Roora (bride price)

Roora (bride price) was the second sub theme. It was linked to culture. It was described as being when the groom pays a sum of money to the bride's family in order to get a hand in marriage. Chireshe (2012: 383) commented that roora validates marriages and without it the union is not recognized in African communities. Katembo (2015: 34) elaborated that the man paid the bride's family a certain amount in order for her to be his wife. This cultural activity made women to be perceived as property being traded. According to the participants, it causes violence against women. The information derived from the interviews is presented in the excerpts below:

Sample 2

"Culture does not really encourage violence but to some extent it does. You find out some aunties, they encourage the young lady to divorce if the husband is very poor..."

the aunties they can tell them to divorce as a result they are promoting violence.” (FP5-FMC)

“There are other elements of our culture that promote violence. For example, when a man has paid roora he has the right to do anything with you or even mistreat you because he will be saying I paid a price for you, I paid roora so there is nothing a woman can really do about it.” (FP3-FMC)

“Culture encourages violence because they look down upon the bride, the husband’s family. The husbands mother and other extend family will be saying she is stranger and not blood family because roora was paid. So sometimes this encourage the man to beat her as a sign of demanding respect...” (FP1-FMC)

“Our culture does not encourage violence. We are encouraged to respect each other, love one another, empathize with each other and bring unity amongst as we live in our daily lives.” (FP4-FMC)

Sample 3

“Our culture encourages violence because the wife is not given the sexual right. Since the husband would have paid roora he would be entitled to have sex anytime as he wishes.” (MP1-RMC)

“Culture encourages violence, normally when families take sides it causes violence when there is an issue at hand. For example, they say the wife is always wrong because she is not blood family, she was brought by money. Taking sides based on roora people will be biased this causing violence.” (MP3-UMC)

“.. men pay roora for women. Once someone has paid money for something it now belongs to him. With these equal rights, women now have something’s they should be doing in their homes. For example, she cannot raise ideas because of our culture of roora a man can think that the woman is over powering him as a result he imposes ideas causing violence ignoring that she could have done it thinking of the family. As a result they may assault each other or exchange words.” (MP4-UMC)

From the above excerpts, it can be understood that participants believe that the practise of bride pricing contributed to the violence against women in Katanga. Mashiri (2013: 98) suggested that roora (the bride prize) allowed men to have sex without any

negotiation. Katembo (2015) carried out a study in Bindura, Zimbabwe and found that roora was a major cause of violence against women. The information extracted by Katembo (2015) was similar to that of Sathiparsad (2005 :82) whose research was carried out in Ugu North, a rural area in KwaZulu-Natal. Youth explained that marital rape was not existent in marriages because of roora, which entitled the man to have sex anytime with the wife. Chireshe (2012) in his study found that victims claimed that roora fuelled abuse as men were made to feel superior. It was also found in this study that bride pricing was inciting violence against women in Katanga. However, two participants argued that culture does not cause violence in homes. They maintained that true African culture encouraged harmony in families and Ubuntu.

Sub theme 3: Religion

There were mixed opinions as to how religion controlled conflicts in homes. Rukuni, Kansiime and Wilkister (2017: 48) asserted that religion had the potential to resolve or perpetuate differences. Most participants argued that religion does not incite violence in homes. Participants suggested that religion is a unifying force in Katanga. Religious systems were used to promote peace, love and discouraged divorce in troubled homes. However, some participants argued that it instigated violence in instances where the Bible was misquoted or misinterpreted by the reader. As a result, women in Katanga became victims of abuse stirred by religion. This information is reflected in the excerpts presented below:

Sample 1

“Religion brings peace; it encourages husbands to love their wives. The Bible says that wives should submit to their husbands and you husbands love your wives. So when they talk about love, they say love has patience, humbleness, self-control. So in religious services husbands and wives are encouraged to love one another...” (L2-FMC)

“... Christianity believes that women are special, so it condones any form of violence against women...” (L1-UMC)

Sample 2

“Religious movements can incite violence if they fail to understand the Bible. It needs wisdom to understand the Bible. So sometimes if you lack wisdom in solving social tensions you might cause violence because you lack the understanding.” (FP7-FMC)

“Religious movements incite violence by instructing the abused wife to stay in that bad relationship. When you are abused they tell her to be strong for it will come to pass. So in a way this causes and grooms violence in families.” (FP4-UMC)

“Religion does not incite violence; they fight against it by encouraging people to pray.” (FP1-FMC)

“Religion does not fuel violence. Because they explain, the law of the Bible, which says wives, submit to your husbands and you husbands love your wives. It teaches couples to love and disregards any form of violence in homes.” (FP6-FMC)

“Religious movements do not fuel violence; instead they give advice on how to coexist with one another in communities and homes. They give counselling pastors, elders and deacons. They teach on how to avoid violence in homes and how to handle their children...” (FP4-FMC)

“Religious groups actually help through prayers, helping you not to be bitter and to give shelter when abused in homes... They do not fuel violence in homes and communities.” (FP2-FMC)

“I would not say religion causes violence. They encourage people to live in harmony. That is why you find at some churches there are people who do counselling. If there is violence, they counsel the husband and wife and encourage them to live in harmony. So I do not think religion incites violence.” (FP1-FMC)

“Religious movements they build up broken relationships through preaching and prayer or teaching about God. So, they fight against and condemn any violent behaviour shown towards women.” (FP3-FMC)

Sample 3

“Religion can cause violence especially when people do not read and understand the Bible. For example, when it is saying women submit to your husbands. People tend to

take it far more than it says. It does not mean women should accept everything whether it does not make them feel comfortable... The statement of submission if not understood it will fuel violence.” (MP2-UMC)

“Religion can cause violence if couples believe in different religious teachings because they go to different churches. If these teachings do not merge they will cause violence in families...” (MP3-UMC)

“Religion to some extent causes some form of violence. You find that when people are getting married they go through counselling. You find they will tell you that someone can be angry in the kitchen, dining room but someone cannot be angry in the bedroom. When you have sex with someone who is not intending to have it that is basically abuse...” (MP1-UMC)

A majority of the participants however were of the belief that religion does not incite violence in Katanga. Instead, it played a pivotal role in peace building in Katanga. Olawale and Yemisi (2012: 3) maintained that religion does not preach violence and conflict. Rukuni, Kansime and Wilkister (2017: 54) emphasized religion inspired feelings of empathy and compassion that sustained reconciliation and problem solving. In this regard, it was viewed as a unifying force in Katanga. Olawale and Yemisi (2012) and Rukuni, Kansime and Wilkister (2017) clarified that religion advocated and preached peace and nonviolent co-existence of all citizens. Participants shared that religious based teachings encouraged couples with marital difficulties to live in harmony. Jesus Christ is referred to as the prince of peace, as He taught, commanded and validated the importance of peace (Olawale and Yemisi 2012: 3). When, participants imitate the ways of Christ, religion cannot then promote violence. This was the belief of the participants. However, some participants believed that religion incited violence. This opinion was based on the misinterpretation of the Bible and hidden agendas presented by the preacher or believer. Katembo (2015: 34) argued that some denominations in Zimbabwe used the Bible to suit oppressive desires towards women. The book of Ephesians was suggested as being the root cause of violence as many faith members misinterpreted it. Ross (2010: 6) labelled the use of Bible scriptures to suit personal needs as *proof texting* which was another cause of violence against women. Proof texting was the selective use of Biblical texts that would have been taken out of context to justify actions such as patriarchy (Ross 2010: 6). Horn (2015: 14)

supported this by stating that clergymen to justify domestic violence and other violations such as marital rape often used the discourse of men being God appointed heads of their households. Not only can this be limited to clergymen but the community at large. However, despite the diverging opinions concerning the influence of religion on violence, participants maintained that religion did not incite violence in Katanga.

Theme 5: Faith based organizations as a resource

Sub Themes:

- Counselling
- Prayer
- Religious teachings
- Charity

Faith based organizations were said to play a critical role in dealing with violence against women in Katanga. They were said to be playing numerous roles in helping to resolve conflict and fight abusive relationships. Participants highlighted that some of the strategies used by faith-based organizations based in Katanga were counselling, prayers, religious teachings and charity work. However, one participant believed that faith based organisations were not doing enough to deal with violence against women, as they were not interfering in domestic affairs. The information derived from the interview is presented in the excerpts below:

Sub theme 1: Counselling

Counselling was one form of support offered by the three faith based organizations in Katanga. Sheppard (2015) explained that counselling involved the application of psychological development principles through affective, cognitive, behavioural interventions that address personal growth and wellness. Participants explained that counselling gave hope and courage to victims of domestic violence. The information derived from the interviews is presented in the excerpts below:

Sample 2

“They encourage women not to divorce. They encourage them to pray and discourage them against divorce. They are counselled as to not divorce because it is mentioned in the book of Matthew 19 that God hates divorce.” (FP6-FMC)

“They help women by counselling...” (FP5-FMC)

“They have times were by they carry out counselling... they give counsel by giving examples of situations that can cause clashes in homes and how to avoid them...” (FP4-FMC)

“They counsel and pray with the abused.” (FP3-FMC)

“Faith based organizations they mainly give counselling advice. Some can have a thought of committing suicide. Faith based organizations take in the abused give them counselling and encourage them to pray...” (FP1-FMC)

This method of providing support was popular amongst faith-based organizations in Katanga. It is suggested that this form of support be used continuously for providing support for both victims and clergymen. In Boston, America it was observed that counselling provided by churches had been instrumental in women's abilities to rebuild broken relationships and their lives (Gillum, Silluvan and ByBee 2006: 240). Young, Griffith and Williams (2003: 690) explained that counselling was effective because by showing care, listening, praying and ministering the word of God it had helped surviving victims to overcome their troubles. Gillum, Silluvan and ByBee (2006: 241) discussed that women in religious communities disclose their problems to their religious community as they discreetly and informally provided them with much needed support. Hence, counselling provided an environment that allows victims to express their deep feelings (Young, Griffith and Williams 2003: 690). They also said that counselling is useful as it provides room to express unshared feelings. Moreover, the support provided gives people hope and faith.

Sub Theme 2: Prayer

Prayer was another method used by faith-based organizations in Katanga to provide support to victims. Samples 2 and 3, which included males and females, shared the importance of prayer in giving support to surviving victims. Banks-Wallace and Parks (2004: 36) clarified prayer as having communion with God. Bhagwan (2002: 118) highlighted that prayer has the characteristic of being either short, silent or community shared. Participants expressed that prayer gave victims power and resilience during trying times in Katanga. The information derived from the interviews are presented in the excerpts below:

Sample 2

“... in times of trouble we are encouraged to keep on praying.” (FP4-UMC)

“... women will help each other through prayers and giving each other support...” (FP7-FMC)

“... they give help though prayers and pray together to avoid the faced problems.” (FP4-FMC)

“...they help through counselling and praying.” (FP2-FMC)

Sample 3

“Faith based organisations... we do some prayers for those couples and time do counselling.” (MP3-UMC)

From the information provided by participants, prayer was found to be a salient way to help victims deal with their experience of abuse. Participants highlighted that they used prayer to provide support to other victims and the victims themselves stated that they relied on this method to cope. Participants expressed that it provided victims much needed faith and power to face their struggles. Spencer (2012: 1) commented that prayer was a common feature of many religions and the foundation of religious organizations. Drumm *et al.* (2014: 381) added that prayer functioned as a method for strengthening and tapping into faith related resilience. According to a South African author, woman women living in KwaZulu Natal believed, that prayer was having a conversation with God and it played a vital role for those women in need and with

problems (Dlamini 2005: 69). Lewis *et al.* (2007: 19) found in their study that prayer helped women to have breakthroughs in dealing with their problems. It can be suggested that prayer, which is seen as having a communion with God, provided women the support needed to face their problems in Katanga. Dlamini (2005: 70) found that women in KwaZulu Natal were practising another indigenous form of spirituality, through a Christian women's support group called Izimvuselelo. Women would pray, sing and worship with fellow Christians. In Zimbabwe, women did engage in spiritual activities through support groups known as Chipiri which means Tuesday prayer. Saul (2011: 38) noted that church members used verses such as the book of Acts 2 verses 42, encouraged and provided support amongst members. The form of support-cultivated faith based resilience. As a result, this method was commonly used in Katanga to provide support to victims.

Sub Theme 3: Religious teachings

Religious teachings were found to be useful in countering domestic violence and providing support to victims. Sample 2 which was made up females, expressed that religious teachings provided wisdom on how to handle their homes and how to overcome problems. Religious teachings were discussed as teachings based on the Bible by victims. These teachings were provided at religious meetings held by the three faith-based organizations engaged in Katanga. The information derived from these interviews are presented in the excerpts below:

Sample 2

"Faith based organization leaders they take women to a social area for some teachings on how to love their families..." (FP2-UMC)

"In churches they usually do groups like at Roman Catholic Church there is faithful house. It is for couples, it teaches and encourage them to coexist in families..." (FP2-RMC)

"... they help through teaching about knowing the ways of God. They are taught on how to handle their homes and are taught on how to pray for their homes or even themselves..." (FP3-FMC)

“... they teach women on how to pray. There are two special days they meet as women, they are taught about the word of God that is on Tuesday and Thursday teaching programmes.” (FP3-UMC)

Religious teachings were viewed as being important in combating domestic violence and raising awareness amongst women in Katanga. Young, Griffith and Williams (2003: 690) shared that scriptures were very helpful in combating domestic violence and helping victims. According to Haddad (2004: 10) during preaching, biblical texts of relevance are explored, that relate to their daily survival. She reasoned that the dialogues embraced poor, marginalised women and helped them to collectively explore a practice of faith that addressed their constraints. As a result preaching was an effective tool in fighting domestic violence and providing support in the faith groups. Clergymen used the book of Malachi 2 verse 16 and suggested that it was helpful in challenging domestic violence as it highlighted how much God hated divorce (Young, Griffith and Williams 2003: 19). Young, Griffith and Williams (2003: 690) observed that scriptures often provided answers being searched for by participants. As a result, scriptures played a critical role in providing psychosocial support to surviving victims.

Sub Theme 4: Charity

Female participants shared that one of the roles of faith-based organizations was providing charity to abused women. They described charitable service as providing food and money to surviving victims. The information derived from the interviews is presented in the excerpts below:

Sample 2

“They help through ... financial support to start their own business...” (FP8-FMC)

“... there was one woman who was beaten. She came to church and saw people who were staying at church. A social worker was called in first and counselled her. The father was then told about the issue and he took over, he gave her money to go home as she did not want to remain the marriage.” (FP1-RMC)

“They help by giving food especially if you do not have food even money to start a business...” (FP8-FMC)

“... help each other by giving each other food especially when there is nothing left, they help you church members. So sometimes women are mistreated to an extent of being abandoned by their husbands. So they are helped by being given money to start a business and carry on their life...” (FP7-FMC)

Sample 3

“... they are not helpful there is nothing much that they do. They only teach about peace and how to coexist with others but they do not do the actual teaching. There are individuals in the church who take other outside couples and they teach about living together peacefully...In church they only concentrate on life after death...” (MP4-UMC)

Despite mixed opinions regarding the role played by faith-based organizations, it was observed that charity work remained one of primary activities of these religious movements in Katanga. Saul (2011: 38) noted that church members were there to give assistance and that their psychological social support was grounded in books of the bible such as Ephesians 3 verse 17, Acts 2 verse 42, Hebrews 10 verse 23-25 and exemplified by the church of Ecclesia. Saul (2011: 38) explained that when the church members of Ecclesia met they ministered to one another through sharing, teaching, praying, encouragement, giving of thanks and worshipping. So in this regard, church members provided financial support and food to victims of domestic violence as exemplified by the church of Ecclesia in the Bible.

Theme 6: Spirituality

Sub Themes

Understanding spirituality.

Spirituality as a resource.

Sub theme 1: Understanding spirituality

Spirituality was defined participants as a relationship with God. Participants maintained that there is a world, which is not seen by the human eye. Instead, the spiritual being hence only saw it, it could be seen by a spiritual eye. Participants believed that God

was the Supreme Being living in that world. The information derived from the interview is presented in the excerpts below:

Sample 1

“Spirituality you will be asking how are you close to your God. When we speak of spirituality it is how God would want you to live your daily life... how are you connected to your God.” (L1-FMC)

Sample 2

“Spirituality means is the belief in the things that are not seen. For example, we believe in a God that we have not seen.” (FP6-FMC)

“Spirituality means there is a God who is up above and watching. So everything we do we must know that there is a God who is watching.” (FP3-FMC)

Sample 3

“Spirituality means there are activities that happen in the spiritual world that cannot be seen by any eye.” (MP1-FMC)

“Spirituality is an aspect of worshipping a living God as Christians.” (MP1-UMC)

“There is a belief that there is a God who is the ruler of this world that we are in and that we cannot see which is the spiritual world.” (MP1-UMC)

“This is the spirit and there are two kinds, the evil and good. There are the holy and evil ones. Us as human we believe in God who is the creator.” (MP4-UMC)

“It is the belief into the unknown zone. Even those who do not believe in God have certain spirits they believe in. For example, others believe in the dead, some believe in life after death, things that are not tangible which are the unknown” (MP2-UMC)

Participants suggested that the term spirituality was associated with the unseen world in which God is the ruler. Waaijman (2006: 26) explained that spirituality had to do with values that an individual ascribes to, which give meaning and orientation to life and on-going harmonious integrations with other people. In this regard there was a belief that there was a Supreme being who was God and who gave the participants meaning to life. Park (2014: 1) emphasized that spirituality is defined as the lived experience of

Christian faith and discipleship. (Park 2014: 1) added that spirituality involves a recognition of the sense or belief that there is something greater than more to being human than sensory experience. The belief of participants was that God was in charge of everything on earth. Spencer (2012: 1) concurred adding that there is a greater whole which humans are part of, cosmic or divine. Participants also believed that there was a Holy world in which human beings were supposed to be part of and that life on earth was temporary.

Sub theme 2: Spirituality as a resource

Participants had various experiences with spirituality in their lives as Christians. Participants suggested various ways in which it has proved resourceful in dealing with abuse and its effects. Praying, counselling and evangelism were some of the strategies that were used by victims in dealing with the problem of domestic violence in Katanga. The information derived from these interviews is presented in the excerpts below:

Sample 3

“... when I face a problem I always pray to God asking for help. I think in spirituality people can form groups so that when someone is facing a problem they can pray about as a group, one way or the other they will have a solution through praying.” (FP4-RMC)

“They can help through counselling, especially if the woman is the only one coming to church they can go talk to the husband because pastors would have received training in counselling. So they can go give counsel to these troubled families.” (FP2-FMC)

“They can help through prayer. When the husband and wife pray together. They can take admit them with them and ask the Lord for help as counsel each other...” (FP7-FMC)

“They can help through prayer and make them realise that the bible tells that there are troubles that will be faced in life. The bible says it and we have to keep on looking to the Lord who is our saviour and these troubles will pass...” (FP5-FMC)

“They can help through prayers and counsel those who are having troubles and counsel those in difficult times, take them and sit down with them. They discuss on how to

coexist and teach them the bible and its views on marriage and how God ordained it...”
(FP3-UMC)

“They can help by sitting down with the husband and wife, try to bring peace. They should increase more teachings about love and how to live together.” (FP2-UMC)

Female participants shared that spiritual methods and activities, such as praying, counselling and religious teachings were very helpful in their struggles. Spiritual prayer and Bible reading were the forms of spiritually based activities that women used to solve their problems. Drumm *et al.* (2014: 381) expressed that prayer and Bible reading strengthened and helped women to tap into faith related resilience. Jacinto, Turnage and Cook (2010: 111) concurred by stating that abused women were likely to use spiritual strategies such as prayer, rather than seeking help from health professionals. In this regard, participants highlighted that prayer served as a critical resource to cope with difficult situations, as they believed that they would be communicating with God. Lewis *et al.* (2007) found in their study that African American women believed that in their lives they were going to face trials and to pass them on, they had to cast all their worries to God, as the Bible instructed them that He would fight for them. African American participants in a study on the role of spirituality in their lives highlighted that women talked to God about the meaning of their lives, shared true emotions, sought guidance, experienced relief from pressures of the world and recovered from their difficulties (Lewis *et al.* 2007: 37). On the other hand Young, Griffith and Williams (2003: 690) shared that counselling allowed victims to express their deep feelings. In this regard, participants found solace in spiritual methods such as prayer and counselling. These findings were interlinked with those made regarding the role of faith-based organizations.

Theme 7: Faith based organizations as a peace-building tool

Sub Theme:

Relationships.

Families.

Communities.

Sub Theme 1: Relationships

Participants suggested alternatives in which faith based organizations can do more to create peaceful relationships in Katanga. Participants suggested that faith based organizations in Katanga should become more deeply involved in peace initiatives that educate members about domestic violence. Programmes such as couples meetings were suggested and abuse should be discussed more in churches, as churches are closer to the ordinary community member. This data is presented in the excerpts below:

Sample 1

“They should do more outreach programmes and other social events like couple’s meetings and outings. These include braais and dinners. During these programmes they will teach about family values and the institution of marriage as created by God.”
(L2-FMC)

“... more churches should be set up, more pastors should say yes to the call of God and every child of God must speak the word so that that they can alleviate this problem. As the bible says be saved you and your household, if one person is saved, that person becomes an agent. Church is not a building but a person who gets into the spiritual realm and understands and becomes part of it.” (L1-FMC)

“... increase awareness and let issues be discussed openly. Let the church know the reality of what is happening in the community. There are some churches that suppress activities that destroy the community... Things should be discussed. If violence is increasing the church should talk about it and find solutions, they should confront the relevant authorities like the police...” (L1-UMC)

Sample 2

“Teach people on how to live together in their homes and encourage people to do projects so that they can be self-reliant...” (F2-UMCP)

“Faith based organizations like here at the Roman Catholic we have the CCJP, they should educate about peace since you find that nowadays even an 18-year-old boy has his own family. They should try to teach on how to handle issues without using violence and to live through God without any violence...” (FP4-RMC)

“They should do more couples meetings and faithful house fellowships at then Roman Catholic Church. Married couples should meet and share ideas on how to live together and do prayer programmes and teach on how to handles their homes on Tuesday and Thursday meetings.” (FP2-RMC)

Sample 3

“They can do crusades, prayers, counselling so that there could be good relationships.” (MP1-FMC)

“...there is need for churches to increase couple’s meetings... they can engage someone, a specialist in a topic who teaches the mother, father how to interact with the family, the children are also taught the same thing but at different locations. They should also have young couples, middle-aged couples and old age couples. Such events help they help because when you hear about others and how they run their families, you would want to apply it in your family this building peaceful relationships.” (MP4-FMC)

“... they can help by being more visible in communities where they will teach the word of God... bringing up more programmes where they do some projects. They bring people together and impact them with knowledge and at the end of the day people are doing some projects. They will have some other benefits as they are being taught to do some good whilst uplifting their lives they are uplifting their knowledge... come up with more programmes that interact with communities,” (MP1-UMC)

Participants suggested that in building peaceful relationships, faith based organization should carry out programmes that engage community members. It was suggested that they should initiate public gatherings to educate community members on domestic violence and how to avoid it. Other participants suggested that couples meetings should be held regularly. Couples meetings were described as gatherings where married people discuss issues that affect them. Participants explained that these gatherings create an environment that is conducive for sensitive matters to be discussed. This study therefore found that relationships in communities could be best-mended using religious activities.

Sub Theme 2: Families

Participants suggested different methods in which faith based organizations may be used as a resource to build peaceful families. It was suggested by participants that churches need to be more visible in communities by doing more programmes that are central to the family. Participants suggested counselling and couples meetings as possible methods that can be used to create healthier relationships amongst spouses. This data is reflected below:

Sample 1

“One of the greatest problems faced by churches today is depleted church programmes. In families, it is only the women and children who come to church. Normally the father is not coming to church. Therefore you are actually bringing up two different sets of people. The other one has Christian values and the other is not even worried or concerned about it. Faith based organizations should encourage worship from the family; they should try to reach out to the spouses who are not coming to church. Faith based organizations should also discourage families from attending two different organizations. We should try bringing the family together ... it will create peace as they will have shared values...” (L1-UMC)

Sample 2

“They can create peaceful families by doing workshops or meeting with the families. The church must have family meetings, the father is there, the mother is there. The father is told the role, what is expected of the father or as a spiritual father written in the Bible. And the mother is also taught and plays a role. If you go to the book of Titus Chapter 2, it says men love your women and women submit yourselves to your husbands. So if we have meetings that incorporate the bible readings it makes people fulfil their role causing peace in families...” (FP5-FMC)

“They should do counselling; do outings they cause people to have a different perspective. If people go to somewhere else you come with a different mind... if you go and witness how other people live, whatever you witness will make you change your mind. For example, you might end up seeing you were abusing or mistreating your partner... after returning from such events you will have a different understanding of marriage...” (FP4-FMC)

“They should sit down with couples and teach them the word of God and how to live in peace... teach how to live together as families as the Bible also instructs on how families should coexist... encourage them to read and meditate the word of God.” (FP1-FMC)

“Continue preaching the word of so that people may fear sin, this maintaining peace.” (FP3-FMC)

“They should do more programmes that promote peace in families. There is a functional body which is called faithful house which has the theme of rejoice in the family at Roman Catholic. They should increase teachings on how to relate with other family members from wife to husband... So such programmes that are done by the apostolic faithful house should be given more support or programmes that promote peaceful families” (FP1-RMC)

“What they can do more is to increase their rate of teachings. If they do workshops once a month they should do it twice or thrice a month, so that people get to know more about violence and how to avoid it.” (FP4-RMC)

Sample 3

“They should preach more on the importance of family. There should be prayers in homes or group prayers despite being of different churches.” (MP1-RMC)

“They should encourage families to go to the same church...” (MP4-UMC)

“There should be teachings that encourage children on how to behave and incorporate teachings on the father and mother on how they should live together as a family” (MP1-RMC)

“Peaceful families can be created by teaching. If you teach someone you have empowered them and that somebody has the ability to turn that knowledge into wisdom... that wisdom can be used to build a home because that person would have understood the teachings of faith. They then create a peaceful home and environment in families. If everyone understands their roles in the family ... they can create a peaceful family.” (MP1-UMC)

“They can do programmes in their churches that teach about the effects of abuse.”
(MP3-UMC)

Participants generally suggested that programmes that engage the family need to be done more often. Roman Catholic members suggested that church units such as the faithful house ministry had to be more active in and around church. This ministry is responsible for family affairs, hence, for some participants their teachings were more effective. In addition, it was observed that religious teachings that encouraged co-existence in families, were important and there was a need to implement them more. In conclusion, participants argued that religious based teaching methods were of importance in maintaining family relationships.

Sub Theme 3: Communities.

Faith based organizations were reported to have a critical role in creating peaceful communities. Participants highlighted the important role played by the three faith based organization in Katanga in terms of making it a peaceful community. The participants, as per the excerpts below, described programmes initiated by their organizations positively:

Sample 1

“The church teaches a lot of things that result in self-control... Proverbs 31 talks about a virtuous woman. It happens that at times what causes conflict in home is lack of money... We encourage women to be self-dependant. We believe that working with your husband will bring peace. In the book of Genesis when Adam was created Even was also created and given a role of being a helper. So if you are a wife help your husband. So the role of is of creating peaceful communities by telling women to be self-dependant.” (L2-FMC)

“I believe if you reach to a smaller unit you have done a change...If faith based organizations create strong families which exist in a community, a community comes from a family. So faith based organizations which members of a community belong to and when they actually shape a person, that person shapes a community. So in a

nutshell I say faith based organization have a role of shaping community members as a result creating peaceful communities.” (L1-UMC)

Sample 2

“They do evangelism, preach the word of God. It is good to teach the word of God... it teaches how to solve problems, live together in communities, if there is anything that needs assistance they help each other. The bible encourages people to live in harmony. The more they do crusades and evangelism it helps in creating more peaceful communities... Our church does couples meetings, conferences and crusades to spread the word of God.” (FP4-FMC)

“They go around the community preaching about praying and teach them fear sinning.” (FP3-FMC)

“Faith based organization create peaceful communities by preaching the word of God, also by sending some children to schools because some would have been abandoned... they set examples and hope to soul win. For example, a troubled family can observe from a family that was helped by a church, they will end up wishing to live a peaceful life this helping them to change their ways.” (FP8-FMC)

“To keep peaceful communities, they usually do conferences and teach about peace. These conferences are done at least three times a year, this usually involves a number of communities meeting at one place, they invite people to come and teach them. The events are popularly known as congresses.” (FP2-RMC)

“We usually do sections which are small groups of people in our communities, they are held in homes... We are encouraged not to do these sections in homes but outdoor so that when singing or doing our rosary and preaching those who witness might admire our ways and deem it peaceful and God guided, so they might come and we also invite neighbours and doing masses which are popularly known as sectional masses, they do a mass in homes and this will attract people... if some community members admire our followers they will come to church and this will help to create peaceful communities.” (FP1-RMC)

“There is the Catholic Commission for Justice and Peace it helps us to grow spiritually and help us to think before we act...” (FP4-RMC)

Sample 3

“Faith based organizations they create organizations that help people such as the Catholic Commission for Justice and Peace and faithful house write books and teach the gospel of peace in communities.” (MP1-RMC)

“Faith based organizations have a role of teaching people about life after death where there is God, so on that issue of believing God that is where peace comes in because if you are a believer you would not be violent, fighting with your family, neighbours or friends. You must be having love; the Bible says love your neighbour like the way you love yourself. So you would never hurt any neighbour, this helps in creating peaceful communities.” (MP4-UMC)

“...they are trying their best to be visible in communities although they face some problems... we normally carry out some sectional meetings, some sectional prayers, also door to door visit where may be the leaders of the church visit the houses of congregants and do one on one discussions trying to understand what is going on in their lives, trying to give advice. As a church these are most of the programmes done to help create peaceful communities...” (MP1-UMC)

“We have a number of programmes that help in creating communities. There is a ministry, which is called Ministry to women youth and children. That ministry actually helps, it actually deals with those issues of violence, it deals with issues of women, children and even widows on how to handle themselves in communities. This ministry plays a big role in creating peaceful communities.” (MP3-UMC)

All the participants agreed that faith based organizations had done some work, but still had a significant role to play in combating domestic violence and helping couples who have had this experience. The United Methodist Church has a ministry responsible for teaching young women and children the importance of peaceful relationships. It was shared that in this ministry issues of violence were discussed and its damaging effects highlighted. For the Roman Catholic Church, they had an organ called the Catholic Commission for Justice and Peace. Participants expressed that this organ teaches communities about violence. Faith Ministry members also shared that community programmes that created awareness around the destructive impact of violence was

also implemented. Church members attested that they went into communities praying and teaching about Christ and peace.

4.5 CONCLUSION

The main themes and sub themes that were obtained from the interviews were presented in Table 4.4. A deeper understanding of the devastating effects of domestic violence was presented through the data. More importantly, the critical role that faith based organizations played in Katanga in terms of highlighting the effects of domestic violence, helping couples heal and emphasizing the importance of healthier marital relationships was brought to the fore. Spirituality as a source of strength for those who needed support was emphasised as well. The following Chapter presents the conclusions reached and recommendations for further research.

CHAPTER: FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of this study was to explore domestic violence as experienced by women living in Katanga, Zimbabwe and explore how faith based organizations, in this town have been used as a resource for helping victims of domestic violence. The data presented in Chapter four reflected the emerging themes from the study. These included six themes and twenty two sub themes. They evolved from in-depth interviews that were done. The discussion that follows summarizes the findings made in respect of the themes presented in Chapter four. This chapter ends with some recommendations, conclusions, limitations and suggestions for future studies.

5.2 DISCUSSION

The main themes extracted from the data that emanated from the interviews were as follows:

- Types of abuse.
- Psychological effects.
- Factors that perpetuate violence.
- Spirituality.
- Spiritual interventions used by faith based organization.
- Faith based organizations as a peace building tool.

The sixteen sub-themes generated from the interviews were as follows:

- “ Neglect
- “ Abuse by extended family
- “ Emotional Abuse

- " Sexual Abuse.
- " Physical Abuse.
- " Oppression
- " Low self esteem
- " Health
- " Trauma
- " Patriarchy
- " Rooru (bride price)
- " Religion
- " Prayer and faith in the creator
- " Counseling.
- " Couples meetings
- " Charity work
- " Religious teachings
- " Understanding spirituality
- " Spirituality as a resource
- " Relationships
- " Family
- " Communities

5.3 THE BIOPSYCHOSOCIAL IMPACT OF ABUSE

The data collected indicated that women in Katanga were still experiencing varied forms of domestic violence. These ranged from economic, social, emotional, sexual and physical abuse. In addition, it was discovered that faith based organizations in Katanga were being utilized as a resource for conflict transformation and spiritual healing

amongst victims. What was found was that many participants defined domestic violence as economic neglect. They indicated however that the most common form of domestic violence that they encountered was physical abuse. This may be due to the fact that people were more aware of physical abuse and its impact, whilst diminishing the importance of other forms of abuse that occur in families. Culture, religion and a lack of financial independence were discussed as the cause of domestic violence in Katanga. Subordination, low self-esteem, social embarrassment, hatred and trauma were described as the major forms of impact of domestic violence on women living in Katanga. Finally, faith based organization services such as prayer counseling, couples meetings and family programs were identified as being most useful in fighting domestic violence in Katanga. The findings made in this study, resonated with those made in other studies.

Katembo (2015) found that no single factor could account for violence perpetrated against women in Bindura Mashonaland central, Zimbabwe. Instead factors such as cultural practices such as patriarchy, roora/lobola, religion and economic dependence contributed to the abuse of women. Katembo (2015: 92) illustrated in her study that culture paves way for male dominance as a result men view women as property. This was similar in this study carried out in Norton, Mashonaland west, Zimbabwe. Lobola/roora was viewed as the most major cause of violence in Katanga. These findings resonate with those made by Chireshe (2015) who did a study on domestic violence amongst Christian married women in Zimbabwe. It was found that participants felt vulnerable because of roora/lobola. Participants explained that husbands viewed women as property and not as partners. In addition, the participants highlighted that men did not accept any advice from females because they often reminded them that they paid roora/lobola, hence they did not have a say in their life. These were views echoed by participants in the current study. Women in this study also said they felt they were the property of their husbands, because of roora/lobola. This cultural practice silences them because men tend to believe that they have the final say as they would have paid roora/lobola. Roora has been articulated in a number of studies as a cause of domestic violence (Armstrong 1998; Chireshe and Chireshe, 2010; Chitando, 2004; Hove and Gwazane 2011, Townsend, 2008; Tsanga, 1999). These scholars indicated that the bride payment practice, boosted male domination and female vulnerability to domestic violence. This was evidenced in the study that roora/lobola was still fueling

abuse of the abuse of women. However, it must be understood that roora is a noble practice aimed at protecting the dignity of men and women (Chireshe 2015: 389). Tsanga (2006: 69) asserted that the payment of roora is indicative of the reality that women are largely regarded as property that exchange hands. Chireshe (2015: 389) concluded that when a man views his wife as property, she is not given a voice in marriage. Hence instead of promoting dignity of women, roora/lobola can dehumanize a wife.

Economic dependency was discussed as another factor that exposes women to domestic violence in Katanga. Katembo (2015: 92) did a study on the causes of gender-based violence in Bindura, where she also discovered that women who had no source of income were vulnerable to domestic violence. This resonated with Tom and Musingafi (2013: 24) who did a national study in Zimbabwe and concluded that women, who are dependent on their husbands, are at the risk of experiencing spousal violence. It was found in their study that women in Katanga were exposed to domestic violence because they did not have financial independence. Participants highlighted that when finances are controlled by the husbands women are disadvantaged women. Rusvingo (2014: 1) further discussed that 85% of Zimbabwe's population is unemployed. Married women fall into this same category, as a result they look up to their husbands for upkeep. It is in this process husbands manipulate women and expose them to domestic abuse.

Religion was identified as another factor that fuels violence in Katanga. According to Katembo (2015: 92) men misunderstood the concept of women submitting to their husbands, which led them to view their spouses as helpers. She went on to say that men in Bindura argued that they were the first ones to be created, hence they have authority over women. As a result, this misinterpretation of texts in the Bible fueled abuse of women. Katembo (2015: 93) argued that men tend to take religion at face value especially the submission of women. Participants confirmed this notion stating that women will be put in a subservient position overlooking the book of Genesis. The latter highlighted that women were created as a helper of a man. Chireshe (2015: 387) in his study concluded that religion is key in understanding the patriarchal roots of domestic violence. It was discovered in this study that women's experience of domestic violence was shaped by religion. Chireshe (2015: 387) further argued that male dominance is sanctioned by Biblical texts such as Colossians 3-verses 18-19 and

Ephesians 5 verses 22-24. These texts instruct women to submit to their husbands. Information shared by Chireshe (2015) resonated with interviews done by the participants in Katanga. They believed that male dominance was grounded in some Biblical texts such as Ephesians 5. Thus, it can be observed that, if Biblical texts were misquoted and misinterpreted they fuel violence in homes.

5.4 INTERVENTION STRATEGIES

Spiritual and faith based services such as prayer, counseling, couplesq meetings, bible reading and family programs were had been identified as being most useful in dealing with domestic violence cases in Katanga and in providing healing amongst victims. A spiritually oriented approach was viewed as being related to piety by participants. Participants in Katanga suggested that spiritual approaches were rooted in God. (Park (2014: 1) clarified that spirituality involves recognition of the sense or belief that there is something greater than being human and sensory experiences and the belief of a God who is in charge of everything on earth. Thus any service y rendered was God oriented according to participants.

Prayer was also used to deal with domestic violence cases in Katanga and to help victims. Banks-Wallace and Parks (2004: 36) explained that prayer was having a communion with God. Participants in the study viewed prayer as a method of communicating with God about their problems. Participants shared that it helped them to get through their problems as they believed God would intervene and provide them with faith based resilience to get through their problems. This resonated with the study by Lewis *et al.* (2007: 19) who found that, prayer helped African American women to have breakthroughs in their problems. Similar results were acquired by Dlamini (2005: 69) who found that South African women based in Kwa Zulu Natal also used prayer as a method of strengthening women in need and problems. It was suggested that prayer provided victims with the much needed power and resilience to face their struggles (Spencer 2012: 1). This resonated with participants in the study who maintained that prayer helped victims to tap into faith related resilience. Jacinto, Turnage and Cook (2010: 111) stated that abused women were likely to use spiritual strategies such as prayer rather than seeking help from health professionals.

Spiritually and faith based counseling was another intervention used in domestic abuse related cases. Counseling involved private conversations that helped surviving victims disclose troubling matters. Gillum, Silluvan and ByBee (2006: 241) discussed that women in religious communities often disclosed their problems to their religious community as they discretely and informally provide them with much needed support. This was similar to the information disclosed by participants. It was observed that spiritually and faith based counselling was effective for surviving, because the spiritual environment afforded them the chance to share deep thoughts and feelings. Young, Griffith and Williams (2003: 690) explaining that counseling was effective because by showing care, listening, counseling helped surviving victims to overcome their troubles.

Moreover, spiritually and faith based bible reading was an intervention used to challenge domestic violence and help surviving. Participants shared that Bibles provided texts that helped victims of abuse to face their problem. In a study, clergymen used the book of Malachi 2 verse 16 to challenge domestic violence as it highlighted how much God hated divorce (Young, Griffith and Williams 2003: 19). Young, Griffith and Williams (2003: 690) observed that scriptures often provided answers being searched for by participants. As a result, scriptures played a critical role in providing psycho social support for surviving victims.

5.5 CONCLUSION

This study highlighted the impact of domestic violence, the different forms of violence perpetrated against women and the spiritual resources which are utilized and available for use to help victims in Katanga. Most participants believed that economic abuse was a form of domestic violence. Many females said that they suffered more from financial neglect as compared to other forms of abuse such as sexual, physical and emotional abuse. To some extent it can be said that services provided by faith based organizations have been beneficial to victims based in Katanga. Victims were said to have a sense of belonging, care and love. What was interesting in the information reviewed by participants was that domestic violence was defined in the context of financial abuse and neglect yet they went on to state the most perpetrated violence in Katanga was physical abuse. It can be argued that people define experiences according to their exposure and experience. So it can be suggested that participants

defined domestic violence according to their experience with it. Thus, it was observed that it was defined in terms of financial abuse. One can note that the most violence women said to be experiencing in Katanga is physical abuse yet the same participants reported financial abuse as being the most perpetrated form of abuse. In this regard, one could suggest participants were made to believe that physical abuse is the most prevalent form of violence yet in reality financial abuse of women is the most occurring abuse in homes.

What was also important to discover was that victims used spiritually based activities such as prayers, counseling and these organizations went to offer some programs that sought to build and maintain peace in homes and communities. Though there is limited information on how spirituality has played a role in healing processes, the latter is being increasingly seen as part of conflict solving and part of restorative processes. Several cited prayer and faith in God as a critical form of support. The data revealed that spirituality is an asset in healing processes. This study managed to highlight that faith based organizations were playing an unseen yet critical role in maintaining and building broken family relationships. Therefore, spiritual activities such as praying, counseling, couples meetings and gatherings must be considered as therapeutic by community members, town councils, police and government at large. In order to fully utilize this tool bible schools should continue thriving to produce competent and ethical clerics. The recommendations below give suggestions to advance the area of study and add value to spiritual based services in and around Katanga.

5.6 RECOMMENDATIONS

Based on the findings of the study, the following recommendations can be made:

Despite awareness campaigns on domestic violence and stern laws against domestic violence cases have not decreased. Research has documented the drastic effects of domestic violence on women and female children. Moreover, the ailing economy of Zimbabwe has left many health facilities paralyzed. This requires a number of strategies that support the already struggling health delivery systems. There is a need to extend services from sorting legal

interventions to that of other interventions. It is recommended that faith based organizations be educated and urged to deal with issues of domestic violence and serve as greater sources of strength to women and their families.

Where possible, faith based organizations should offer more spiritual based programs at their premises and continue to encourage members to live in harmony.

5.7 LIMITATIONS

Although this study made some significant findings about the research objectives, the following limitations were encountered:

Females turned out to be more willing to participate than their male counterparts were. This can be associated with the age of the researcher and the area of study, which mainly included older individuals. As a result, some participants turned down meetings and participation in the study. This study concentrated on one geographical area, which is Katanga Norton. Despite data being collected to the point of saturation, research on this topic in different locations will be beneficial to understanding how spirituality has been used a resource for healing victims of domestic violence. Studies in other areas will provide support for spirituality as a therapeutic intervention in communities.

5.8 FURTHER RESEARCH

Whilst the present study explored abuse of women and how spirituality can be used as a therapeutic tool, there is need to understand and develop models based on the spirituality as a healing tool and restorative method in broken homes. There is need to understand the definition of domestic violence more holistically so all forms of abuse are recognized. This will help in understanding the true breath of domestic violence as it occurs in families and communities.

There should be further research done on understanding how lobola reduces domestic violence.

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ANNEXURE 1



LETTER OF PERMISSION

Faculty of Management Sciences

Department of Public Management & Economics

Date:

Religious Leader

Dear Sir/ Madam

RE: Permission to undertake research at your faith based organization.

My name is Isheachida Manatsa; I am currently studying towards a Masters Degree in Management Science, in Peacebuilding at Durban University of Technology. I wish to provide you with further information pertaining to my research study so that you have a clear understanding of what it is about.

Violence against women has been escalating in the Zimbabwean communities. Various social mechanisms have been used to deal with violence against women for example the Zimbabwe Republic Police (ZRP). However, there are ways such as faith based organizations which include churches that have been used to address the issue of violence against women in society. In this research, I aim to explore the role played by faith based organizations in dealing with violence against women in Katanga.

The data collection or study will involve carrying out interviews with the organization leaders and members concerning violence against women.

Your permission to undertake the research would be greatly appreciated. Should you wish to discuss the study further, please feel free to contact me or my supervisor.

Yours faithfully

Isheachida Manatsa

Masters student: Peacebuilding

Email: ishemanatsa01@gmail.com

Contact number: +263 775 483 517

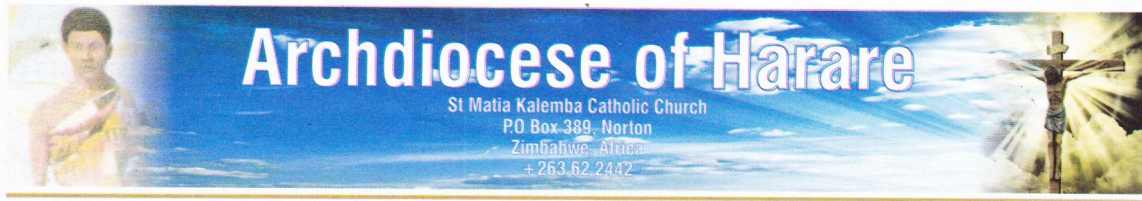
Prof. Raisuyah Bhagwan

Supervisor

Email: bhagwanr@dut.ac.za

Contact number: +27 31 37 321 97

ANNEXURE 2



Faculty of Management Sciences
Department of Public Management & Economics

11 OCTOBER 2016

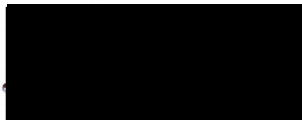
Dear Isheachida Manatsa

In response to your request letter you forwarded to our church organisation. Your research will go a long way in uprooting some violence, challenges being faced by women in Zimbabwe.

However in our church organisation, we have commissions such as Catholic Commission for Justice and Peace, Education and Health, Faithful House couples who do informative workshops sessions/talks to preventive and management of violence against women.

Having highlighted the above we offer you permission to carry out your study provided its for an authentic and genuine cause. We will get in touch with your supervisor to see confirmation otherwise feel free to be working with our Parish Secretary MRS P.C. CHIFAMBA 0772 659 270

Yours faithfully



FR.N MWALE (Acting Parish Priest)



"Martys of Uganda the true fighters"
"Vagandami varwi kwavo"



**THE METHODIST CHURCH IN ZIMBABWE
NORTON CIRCUIT**

Stand K2859
Katanga
NORTON
Email: revmakiwa@gmail.com
+263 772 912 883
+263 712 504 910
+263 62 2294

06 October 2016

Mr. Isheanesu Manatsa
Durban University of Technology
Department of Public Management and Economics

Dear Mr. Manetsa

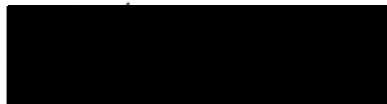
RE: ACADEMIC RESEARCH GENDER BASED VIOLENCE

I acknowledge receipt of your letter and your wish and choice to carry out research on the subject you indicated.

Permission is granted for you to carry out the research in the church in Norton Katanga area on condition this is purely academic and guarantee of protection of sources human or documentary.

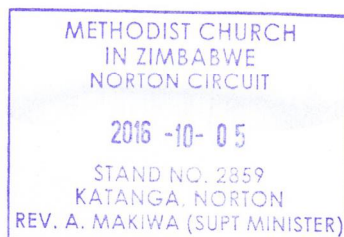
Let us know in advance of your research dates and related methods so that we can facilitate your engagements with us.

Yours faithfully



REV. A. MAKIWA
Superintendent

MAKIWA
MCZ MINISTER





FAMILY COVENANT CHURCH

building a habitation of god's presence and glory

K2117 Katanga T/ship
Norton
Cell : 0773 036 468

25 July 2016

The supervisor
Professor Raisuyah Bhagwan
Durban University of Technology

Dear Sir

REF: RESPONSE TO ISHEACHIDA MANATSA

We write in connection with the above student studying within your University.

We as Norton Family Covenant church have accepted Isheachida's request to come and conduct the research as per need.

Yours faithfully

[Redacted signature]

Rev C. Maseko

ANNEXURE 3A



LETTER OF INFORMATION

Title of the Research Study: An exploration of the role of faith based organizations in dealing with violence against women in Katanga Zimbabwe.

Principal Investigator/researcher: Isheachida Manatsa, Masters

Co-Investigator/s/supervisor/s: Professor Raisuyah Bhagwan

Dear Participant

Thank you for taking an interest in my research study. My name is Isheachida Manatsa; I am currently studying for a Masters Degree in Management Science, in the department of peace building at Durban University of Technology. I wish to provide you with further information pertaining to my research study so that you have a clear understanding of what it is about.

Violence against women has been escalating in the Zimbabwean community. Various social mechanisms have been used to deal with violence against women for example the Zimbabwe Republic Police (ZRP). However, there are other social mechanisms such as faith based organizations which include churches that have been addressed the issue of violence against women in society. Through this study I aim to explore the role played by faith based organizations in dealing with violence against women in Katanga.

Through consenting to participate in this research you will be involved in a interview with the researcher. Please be assured that all information discussed in these meetings

is confidential. Given that participation is voluntary and you may freely withdraw from participating in the interview at any time. You will not be paid for participating in the study and you will not be expected to pay anything to take part in the study. The individual interview sessions will be held at a time convenient to you. Your names will not be used when reporting on the individual interviews. Your answers will be kept confidential and mainly for this research. However, by participating in this research you can express your views and comments without fear of being victimised.

Should you have any problems or queries then please do not hesitate to contact me on (+263775483517) or my supervisor Professor Raisuyah Bhagwan (+27 31 3732197), or the Institutional Research Ethics administrator on 031 373 2900. Complaints can be reported to the DVC: TIP, Prof F. Otieno on 031 373 2382 or dvctip@dut.ac.za

Kind regards

Isheachida Manatsa

ANNEXURE 3B



TSAMBA YEZIVO.

Musoro weResearch Study: Kutsvaka ruzivo mayere rano nenzira dzino shandiswa nevanhu vano tenda mune zvomeya kuti vano batsirana sei nemadzimai anenge achisanga nemhirizhonga muKatanga, Zimbabwe.
Kune adikanwa.

Principal Investigator/researcher: Isheachida Manatsa, Masters

Co-Investigator/s/supervisor/s: Professor Raisuyah Bhagwan

Kune adikanwa

Ndino kutenda neku ratidza hanyana neresearch yangu. Zita rangu ndonzi Isheachida Manatsa. Ndiri kuita zvidzidzo zve masters in management science in peacebuilding pa Durban University of Technology. Ndoda kukupai zivo maererano neresearch yangu muve nezive yekuti iri kuita nezvei.

Kushungurudzwa kwe vanhukadzi kuri kuramba kuchi wedzera munharaunda. Nzira dzeku batsira vakadzi vano shungurudzwa dzakati wandei dzino sanganisira mapurisa eku ZRP. Zvisinei, dzimwe nzira dzoshandiswa dzino sanganisa vanhu veku tenda avo vakaita sevema kereke kubatsira madzimai ano shungurudzwa. Mu research ino tiri kuzama kuda kuhwisisa kti veku tenda vano shandisa nzira dzipi kubatsira vakadzi vano shungurudzwa munharaunda yeKatanga.

Ndino kuudzai kuti kuva kwenyu mudzidzo uyu kuva kuda kwenyu uye mokwanisa kusiira pamada pachaitwa ma interview. Hamu bhadharwe uye kana kubhadhara kuti muve paboka redzidzo iyi. Mazita enyu aha taurwe pachaitwa pa interview. Uyezve mazita enyu aharerwi paku repota zvinenge zvawanikwa. Mhinduro dzenyu dzicha vigwa kuitira research ino chete. Zvisi nei mokwanisa kutaura mawonero nema fungiro enyu pasina kutya.

Pakaitika mivhunzo kana zvashepa munondi bata parunhare panumber dzinoti (+263775483517) kana kuti mukuru wangu wefundo Professor Raisuyah Bhagwan panumber dzinoti (+27761010693).Kana musina kufara mokwanisa kureva ku DVC: TIP Professor F. Otieno panumber dzinoti 031 373 2382 kana kuti pa dvctip@dut.ac.za.

Ndini wenyu

Isheachida Manatsa

ANNEXURE 4A



CONSENT LETTER FOR RELIGIOUS LEDEARS

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, _____ (name of researcher), about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: _____,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

Full Name of Participant
Thumbprint

Date

Time

Signature / Right

I, Isheachida Manatsa herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

_____	_____	_____
Full Name of Researcher	Date	Signature
_____	_____	_____
Full Name of Witness (If applicable)	Date	Signature
_____	_____	_____
Full Name of Legal Guardian (If applicable)	Date	Signature

ANNEXURE 4B



TSAMBA YEBVUMO YEVA TUNGAMIRIRI VOZVO MWEYA

Chitendero changu kuva umwe wavamwe achava mu Research Study:

- Ini ndobvuma kuti ndaudzwa na researcher _____ zvichava zvichi itika mu study ino. Research Clearance Number:- _____,
- Ndagamuchira ndika verenga neku hwisisa zivo iri patsamba yezivo yestudy inoyi.
- Ndiri kuziva kuti zivo ine niche kuita neni mazita, zuva reku berekwa zvicharehwa asi zita rangu hari taurwi.
- Nezivo yandinayo nekuda kwe research ino ndino tendera kuti zivo yawanikwa ive ino nyogwa pasi muma computer na researcher.
- Ndine bvumo yeku sava paboka iri zvisina kutukwa kana kushorwa mukati mu study ino.
- Ndine mukana waka kwana kuvhunza zvose zvandada kuziva uye ndotenda kuti ndokwanisa kuva umwe weavo vachava mustudy ino.
- Ndotenda kuti zivo icha wanikwa yandenge ndapa muresearch ino ichava yando kwanisa kuona.

Zita_____

zuva_____

nguva_____

signature_____

Ini, Isheachida Manatsa pamwe nearipo pano ane zita rarehwa ndotenda kuti audzwa
zvakanakwana zvicha zvichiitika mustudy ino

Reseachers,Name_____

Date_____ **Signature**_____

ANNEXURE 5A



CONSENT LETTER FOR MALE PARTICIPANTS

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, _____ (name of researcher), about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: _____,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

**Full Name of Participant
Thumbprint**

Date

Time

Signature / Right

I, Isheachida Manatsa herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher

Date

Signature

Full Name of Witness (If applicable)

Date

Signature

ANNEXURE 5B



TSAMBA YEBVUMO YEVARUME

Chitendero changu kuva umwe wavamwe achava mu Research Study:

- Ini ndobvuma kuti ndaudzwa na researcher_____zvichava zvichi itika mu study ino. Research Clearence Number:-_____,
- Ndagamuchira ndika verenga neku hwisisa zivo iri patsamba yezivo yestudy inoyi.
- Ndiri kuziva kuti zivo ine niche kuita neni mazita, zuva reku berekwa zvicharehwa asi zita rangu hari taurwi.
- Nezivo yandinayo nekuda kwe research ino ndino tendera kuti zivo yawanikwa ive ino nyogwa pasi muma computer na researcher.
- Ndine bvumo yeku sava paboka iri zvisina kutukwa kana kushorwa mukati mu study ino.
- Ndine mukana waka kwana kuvhunza zvose zvandada kuziva uye ndotenda kuti ndokwanisa kuva umwe weavo vachava mustudy ino.
- Ndotenda kuti zivo icha wanikwa yandenge ndapa muresearch ino ichava yando kwanisa kuona.

Zita_____

zuva_____

nguva_____

signature_____

Ini, Isheachida Manatsa pamwe nearipo pano ane zita rarehwa ndotenda kuti audzwa
zvakanakwana zvicha zvichiitika mustudy ino

Reseachers,Name_____

Date_____ **Signature**_____

ANNEXURE 6A



CONSENT LETTER FOR FEMALE PARTICIPANTS

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, _____ (name of researcher), about the nature, conduct, benefits and risks of this study . Research Ethics Clearance Number: _____,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

Full Name of Participant
Thumbprint

Date

Time

Signature / Right

I, Isheachida Manatsa herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

_____	_____	_____
Full Name of Researcher	Date	Signature
_____	_____	_____
Full Name of Witness (If applicable)	Date	Signature
_____	_____	_____
Full Name of Legal Guardian (If applicable)	Date	Signature

ANNEXURE 6B



TSAMBA YEBVUMO YEVAKADZI

Chitendero _hange kuva umwe wavamwe achava mu Research Study:

- Ini ndobvuma kuti ndaudzwa na researcher _____ zvichava zvichi itika mu study ino. Research Clearance Number:- _____,
- Ndagamuchira ndika verenga neku hwisisa zivo iri patsamba yezivo yestudy inoyi.
- Ndiri kuziva kuti zivo ine niche kuita neni mazita, zuva reku berekwa zvicharehwa asi zita rangu hari taurwi.
- Nezivo yandinayo nekuda kwe research ino ndino tendera kuti zivo yawanikwa ive ino nyogwa pasi muma computer na researcher.
- Ndine bvumo yeku sava paboka iri zvisina kutukwa kana kushorwa mukati mu study ino.
- Ndine mukana waka kwana kuvhunza zvose zvandada kuziva uye ndotenda kuti ndokwanisa kuva umwe weavo vachava mustudy ino.
- Ndotenda kuti zivo icha wanikwa yandenge ndapa muresearch ino ichava yando kwanisa kuona.

Zita_____

zuva_____

nguva_____

signature_____

Ini, Isheachida Manatsa pamwe nearipo pano ane zita rarehwa ndotenda kuti audzwa zvakakwana zvicha zvichiitika mustudy ino.

Reseachers,Name_____

Date_____ **Signature**_____

ANNEXURE 7A



Interview Schedule for Religious leaders

Title of the Research Study: An exploration of the role of faith based organizations in dealing with violence against women in Katanga, Zimbabwe.

Student/Researcher: Isheachida Manatsa

Date:

Time:

Consent Process

Thank you for agreeing to participate in my research study. I am very interested to hear from you with regards to how your faith based organization deals with issues of violence against women.

The aim of the research is to explore the role played by faith based organizations in dealing with violence against women in Katanga, Zimbabwe.

- The information provided during the interviews is completely confidential, and hence your name will not be disclosed.
- Your permission is sought to tape the interview so that information is accurately recorded. No names will be used for reporting purposes the tapes will be destroyed after a while following transcription.
- You may refuse to answer any questions you do not wish to.
- Please sign to indicate your agreement to participate in this interview.

Questions

1. How would you define violence against women?
2. What impact does it have on women and young female children?
3. Which are the common types of violence women face?
4. What types of violence are common?
5. How does culture encourage violence?
6. How does religion encourage violence?
7. What role do you think faith based organizations play in dealing with violence against women?
8. How would you define spirituality?
9. How can spirituality help victims heal from violence they would have experienced?
10. How can faith based organizations do more to create peaceful relationships?
11. How can faith based organizations do more to create peaceful families?
12. What are your views on the role of faith based organizations in creating more peaceful communities?

That concludes our interview. Thank you so much for sharing your opinion

ANNEXURE 7B



INTERVIEW YEVATUNGAMIRIRI

Musoro wehurukuro: Kutsvaka ruzivo mayere rano nenzira dzino shandiswa nevanhu vano tenda mune zvomeya kuti vano batsirana sei nemadzimai anenge achisanga nemhirizhonga muKatanga, Zimbabwe.

Kune adikanwa.

Researcher : Isheachida Manatsa.

Zuva

Nguva

Ndinoku tendai nekuva nehanyanop neni. Ndiri kuda kuziva zvikuru maererano nezve mweya pamwe neku shungurudzwa kwevanhukadzi.

Chinangwa che research ino kuzama kuda kuhwisisa kuti veku tenda vano shandisa nzira dzipi kubatsira vakadzi vano shungurudzwa munharaunda yeKatanga.

- Zvamucha taura zvichava zvaka kosha hazviudzwi munhu uye mazita enyu ahafe azivikanwa.
- Ndoda kutapa zvamucha reva kuitira kana pakaitika zvinga potseka zvoda kuzo nyorwa pasi futi. Izvi hazvipihwe mazita enyu, ndichi pedza ndichazvi paradza.
- Mokwanisa kuramba kupindufra m imwe mivhunzo.
- Toziva kukosha kwe mhinduro dzenyu uye tichadzi chengetedza. Kana paine zvamoda kuziva mokwanisa ku phona panumber dziri patsamba yezivo.
- Isai runyorwo rwenyu patsamba yembvumo.

Mivhunzo.

1. Muno tsanangura sei kushungurudzwa kwe vanhukadzi?
2. Zvino vhiringa sei vanasikana vechidiki nevanhukadzi?
3. Ndeipi mhirizhonga ino wanzo sangana nevanhukadzi?
4. Ndeipi mhirizhonga ino nyanyo itwa nevanhu?
5. Tsika nemagariro edu ano kurudzira sei mhirizhonga?
6. Vemakereke vano kurudzira mhiri zhonga sei?
7. Ndezvipi zvinoitwa nevemakereke muku batsira avo vechikadzi vanoshungurudzwa?
8. Izwi rokuti zvomweya/ kutenda rorevei kwamuri?
9. Vomweya vano kwanisa kubatsira sei avo vano wanikwa nedambudziko remhirizhonga?
10. Ndezvipi zvimwe zvokwanisa nevo mweya mukubatsira kuwumba hukama whakanaka?
11. Ndezvipi zvimwe zvokwanisa nevo mweya mukubatsira kuwumba mhuri dzine runyararo?
12. Sema fungiro enyu ndezvipi zvoitwa nevema kereke muku gadzira nharaunda dzine runyararo?

Ndokupera kwaita interview. Ndoku tendai neku kwanisa kutaura mifungo yenyu

ANNEXURE 8A



Interview Schedule for Male participants

Title of the Research Study: An exploration of the role of faith based organizations in dealing with violence against women in Katanga Zimbabwe.

Student/Researcher: Isheachida Manatsa

Date:

Time:

Consent Process

Thank you for agreeing to participate. We are very interested to hear your valuable opinion on faith based organizations and violence against women.

Aim of research to explore the role played by faith based organizations in dealing with violence against women in Katanga, Zimbabwe.

- The information you give us is completely confidential, and we will not associate your name.
- We would like to tape the interview so that we can make sure to capture the thoughts, opinions, and ideas. No names will be attached and the tapes will be destroyed as soon as they are transcribed.
- You may refuse to answer any question.
- We understand how important it is that this information is kept private and confidential if you have any questions now or after, you can always contact a study team member like me, or you can call the persons whose names and phone numbers are on this form.
- Please sign to show you agree to participate in this interview.

Questions

1. How would you define violence against women?
2. What impact does it have on women and young female children?
3. Which are the common types of violence women face?
4. What types of violence are common?
5. How does culture encourage violence?
6. How does religion encourage violence?
7. What role do you think faith based organizations play in dealing with violence against women?
8. How would you define spirituality?
9. How can spirituality help victims heal from violence they would have experienced?
10. How can faith based organizations do more to create peaceful relationships?
11. How can faith based organizations do more to create peaceful families?
12. What are your views on the role of faith based organizations in creating more peaceful communities?

That concludes our interview. Thank you so much for sharing your opinion.

ANNEXURE 8B



INTERVIEW YEVARUME

Musoro wehurukuro: Kutsvaka ruzivo mayere rano nenzira dzino shandiswa nevanhu vano tenda mune zvomeya kuti vano batsirana sei nemadzimai anenge achisanga nemhirizhonga muKatanga, Zimbabwe.

Researcher : Isheachida Manatsa.

Zuva

Nguva

Ndinoku tendai nekuva nehanyana neni. Ndiri kuda kuziva zvikuru maererano nezve mweya pamwe neku shungurudzwa kwevanhukadzi.

Chinangwa che research ino kuzama kuda kuhwisisa kuti veku tenda vano shandisa nzira dzipi kubatsira vakadzi vano shungurudzwa munharaunda yeKatanga.

- Zvamucha taura zvichava zvaka kosha hazviudzwi munhu uye mazita enyu ahafe azivikanwa.
- Ndoda kutapa zvamucha reva kuitira kana pakaitika zvinga potseka zvoda kuzo nyorwa pasi futi. Izvi hazvipihwe mazita enyu, ndichi pedza ndichazvi paradza.
- Mokwanisa kuramba kupindufra m imwe mivhunzo.
- Toziva kukosha kwe mhinduro dzenyu uye tichadzi chengetedza. Kana paine zvamoda kuziva mokwanisa ku phona panumber dziri patsamba yezivo.
- Isai runyorwo rwenyu patsamba yembvumo.

Mivhunzo.

1. Muno tsanangura sei kushungurudzwa kwe vanhukadzi?
2. Zvino vhiringa sei vanasikana vechidiki nevanhukadzi?
3. Ndeipi mhirizhonga ino wanzo sangana nevanhukadzi?
4. Ndeipi mhirizhonga ino nyanyo itwa nevanhu?
5. Tsika nemagariro edu ano kurudzira sei mhirizhonga?
6. Vemakereke vano kurudzira mhiri zhonga sei?
7. Ndezvipi zvinoitwa nevemakereke muku batsira avo vechikadzi vanoshungurudzwa?
8. Izwi rokuti zvomweya/ kutenda rorevei kwamuri?
9. Vomweya vano kwanisa kubatsira sei avo vano wanikwa nedambudziko remhirizhonga?
10. Ndezvipi zvimwe zvokwanisa nevo mweya mukubatsira kuwumba hukama whakanaka?
11. Ndezvipi zvimwe zvokwanisa nevo mweya mukubatsira kuwumba mhuri dzine runyararo?
12. Sema fungiro enyu ndezvipi zvoitwa nevema kereke muku gadzira nharaunda dzine runyararo?

Ndokupepa kwaita interview. Ndoku tendai neku kwanisa kutaura mifungo yenyU

ANNEXURE 9A



Interview Schedule for Female participants

Title of the Research Study: An exploration of the role of faith based organizations in dealing with violence against women in Katanga Zimbabwe.

Student/Researcher: Isheachida Manatsa

Date:

Time:

Consent Process

Thank you for agreeing to participate. We are very interested to hear your valuable opinion on faith based organizations and violence against women.

Aim of research to explore the role played by faith based organizations in dealing with violence against women in Katanga, Zimbabwe.

- The information you give us is completely confidential, and we will not associate your name.
- We would like to tape the interview so that we can make sure to capture the thoughts, opinions, and ideas. No names will be attached and the tapes will be destroyed as soon as they are transcribed.
- You may refuse to answer any question.
- We understand how important it is that this information is kept private and confidential if you have any questions now or after, you can always contact a study team member like me, or you can call the persons whose names and phone numbers are on this form.
- Please sign to show you agree to participate in this interview.

Questions

1. How would you define violence against women?
2. What impact does it have on women and young female children?
3. Which are the common types of violence women face?
4. What types of violence are common?
5. How does culture encourage violence?
6. How does religion encourage violence?
7. What role do you think faith based organizations play in dealing with violence against women?
8. How would you define spirituality?
9. How can spirituality help victims heal from violence they would have experienced?
10. How can faith based organizations do more to create peaceful relationships?
11. How can faith based organizations do more to create peaceful families?
12. What are your views on the role of faith based organizations in creating more peaceful communities?

That concludes our interview. Thank you so much for sharing your opinion.

ANNEXURE 9B



Interview yevakadzi

Musoro wehurukuro: Kutsvaka ruzivo mayere rano nenzira dzino shandiswa nevanhu vano tenda mune zvomeya kuti vano batsirana sei nemadzimai anenge achisanga nemhirizhonga muKatanga, Zimbabwe.

Researcher : Isheachida Manatsa.

Zuva

Nguva

Ndinoku tendai nekuva nehanyanani. Ndiri kuda kuziva zvikuru maererano nezve mweya pamwe neku shungurudzwa kwevanhukadzi.

Chinangwa che research ino kuzama kuda kuhwisisa kuti veku tenda vano shandisa nzira dzipi kubatsira vakadzi vano shungurudzwa munharaunda yeKatanga.

- Zvamucha taura zvichava zvaka kosha hazviudzwi munhu uye mazita enyu ahafe azivikanwa.
- Ndoda kutapa zvamucha reva kuitira kana pakaitika zvinga potseka zvoda kuzo nyorwa pasi futi. Izvi hazvipihwe mazita enyu, ndichi pedza ndichazvi paradza.
- Mokwanisa kuramba kupindufra m imwe mivhunzo.
- Toziva kukosha kwe mhinduro dzenyu uye tichadzi chengetedza. Kana paine zvamoda kuziva mokwanisa ku phona panumber dziri patsamba yezivo.
- Isai runyorwo rwenyu patsamba yembvumo.

Mivhunzo

1. Muno tsanangura sei kushungurudzwa kwe vanhukadzi?
2. Zvino vhiringa sei vanasikana vechidiki nevanhukadzi?
3. Ndeipi mhirizhonga ino wanzo sangana nevanhukadzi?
4. Ndeipi mhirizhonga ino nyanyo itwa nevanhu?
5. Tsika nemagariro edu ano kurudzira sei mhirizhonga?
6. Vemakereke vano kurudzira mhiri zhonga sei?
7. Ndezvipi zvinoitwa nevemakereke muku batsira avo vechikadzi vanoshungurudzwa?
8. Izwi rokuti zvomweya/ kutenda rorevei kwamuri?
9. Vomweya vano kwanisa kubatsira sei avo vano wanikwa nedambudziko remhirizhonga?
10. Ndezvipi zvimwe zvokwanisa nevo mweya mukubatsira kuwumba hukama whakanaka?
11. Ndezvipi zvimwe zvokwanisa nevo mweya mukubatsira kuwumba mhuri dzine runyararo?
12. Sema fungiro enyu ndezvipi zvoitwa nevema kereke muku gadzira nharaunda dzine runyararo?

Ndokupera kwaita interview. Ndoku tendai neku kwanisa kutaura mifungo yenyu