



Preventing violence against lone women in Pumula community, Bulawayo, Zimbabwe

A thesis submitted in fulfilment of the requirements for the degree of
Master of Management Science: Public Management (Peacebuilding)

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DECLARATION

I, Wakhumuzi Ndlovu declare that:

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ABSTRACT

The purpose of the study was to assess or investigate the forms, causes and effects of violence towards lone women from Pumula Township, Bulawayo, Zimbabwe. In finding these it seeks to prevent violence towards these lone women. It is noted that structural male dominant culture and inequality are the major causes of violence towards lone women in Pumula; this is also similar in Sub-Saharan Africa. Many studies on lone women have been done worldwide and to the best of my knowledge, none that seeks for substantive solutions has been done in Bulawayo.

This study was exploratory and qualitative in nature. This was done through a forum, focus group interviews and personal interviews. The data in the forum was collected by an advisory team and the researcher was the facilitator in all interviews. The major method of data collection was the focus group interviews. Also for triangulation purposes, and to complement the focus group interviews, individual interviews were done. Stakeholders' workshops and lone women workshops were conducted to propose the means that could be used to reduce violence against lone women. Ethical standards were observed during the study.

The findings of the study indicate that violence towards lone women is caused by a patriarchal culture and the social norms that make lone women to be stigmatised, ostracised and discriminated against because of their status. The confiscation of their property after the death of their spouses, or divorce, the struggle to shelter and care for their children often causes lone women ill-health and low self-esteem. They also find it difficult to find time for self as they are the breadwinners.

It was proposed that the community and the lone women work together to curb violence against lone women and to combat all the injustices that are happening within society. Women empowerment and development can eradicate violence against the lone women.

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DEDICATION

This study is especially dedicated to my lone mother who worked hard day and night to raise me and my siblings.

Proverbs 31:10- A woman of noble character who can find? She is worth far more than rubies...

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
BICCP	Brethren in Christ Church Pumula
DVA	Domestic Violence Act
ECLF	Ecumenical Church Leaders Forum
FGWS	Focus group of widows and single mothers
FGD	Focus group of Divorced women
FGS	Focus group of spinsters
HIV	Human Immunodeficiency Virus
LRF	Legal Resource Foundation
MAC	Matabeleland AIDS Council
WCOZ	Women's Coalition of Zimbabwe
WOZA	Women of Zimbabwe Arise
ZCC	Zimbabwe Council of Churches
ZWLA	Zimbabwe Women Lawyer Association

CHAPTER 1: INTRODUCTION

1.1 What is violence?

Violence can be physical, emotional, and psychological. Krug et al (2002: 1084) quote the World Health Organization which defines violence as:

The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in [or has a high likelihood of causing] injury, death, psychological harm mal-development or deprivation

From this definition we understand that violence ranges from the physical through to threats, intimidation and belittling of people. It includes making someone feel out of place, not welcome, or have freedom to socialize. Brown, Brady and Letherby (2011: 363) refer to the Women's Aid which states that:

Violence can mean, among other things: threats, intimidation, manipulation, isolation, keeping a woman without money, locked in, deprived of food, or using (and abusing) her children in various ways to frighten her or enforce compliance. It can also include systematic criticism and belittling comments (e.g. "you're stupid and ugly and no one else would want you"). Sometimes the abuser's behaviour fluctuates wildly; he may offer "rewards" on certain conditions, or in an attempt to persuade his partner that the abuse will never happen again.

Violence includes coercion which is forcing or pushing someone to do something outside their will. They also define it as instilling fear into a person's life. Some perpetrators go as far as blackmailing, (if you don't do this you won't get that) thus forcing the victim to do what the perpetrator wants so that their needs can also be met. But usually, after doing what the perpetrator wants, they normally do not get what they have been promised. Brown, Brady and Letherby (2011: 366) state that lone women experience threats, intimidation, isolation, their families or partners' manipulating their children to frighten them or enforce compliance, and systematic criticism and belittling comments. Some prefer opt to spend a lot of time with friends than be harassed at home.

Rasool et al (2002: 10) also define emotional abuse as any act associated with psychological, spiritual and other forms of abuse that relate to any individual's sense of integrity, freedom of expression and well-being. This is very broad, and includes

emotional manipulation so that people's dignity may be impaired. Brown, Brady and Letherby (2011: 268) state that although emotional abuse may be more difficult to recognise, as much attention must be put in trying to eradicate it as in other more obvious forms of violence because if left unchallenged, it can lead to low self-esteem, lack of confidence and or avoidance of contact with others. Emotional abuse causes much damage in people's lives but is often hidden.

Daoud et al (2012: 1893) state that lone marital status is an important risk factor for abuse in the United States. Throughout the study the term 'lone women' will be used. It refers to widows, divorced women, single mothers and spinsters who are above 30 but not married. Cherube and Omumu (2011: 2613) describe lone women as people who experience low status constraints, discrimination, violence, marginalisation or exclusion from social activities, stigmatisation and breach of fundamental rights and this is usually done by their families and the community. Jordal, Wijewardena, and Olsson (2013: 1) point out that single motherhood is an increasing global phenomenon. In many countries, lone women are vulnerable to abuse and other different forms of violence. Levels of study vary from individual to between nations.

1.2. Lone women

The law in Zimbabwe has been designed to protect women generally. The Zimbabwean Constitution in its founding provisions, under values and principles, highlights the equality of all human beings as being of great importance. It also says that the State must promote full participation of women in all spheres of Zimbabwean society on the basis of equality with men. It says practical measures are to be taken to ensure that women have resources including land on the basis of equality with men. The Zimbabwean Constitution under Chapter Four under the declaration of human rights, states that the State must take positive actions to rectify gender discrimination and imbalance resulting from past practices and policies. Zimbabwe also has a Ministry of Women Affairs Gender and Community Development which seeks the mobilisation of women and communities, the economic empowerment of women and communities and gender mainstreaming.

1.3 The research problem

As we shall see in chapter two, the Zimbabwean society is male dominated in most spheres of life. The definition of a family, being a father as the head of the home, and the mother as a child bearer and a caregiver for her home, is held in high esteem. Culturally men have higher positions than women and this has continued in modern life where men, receive better treatment as regards education, thus dominating higher paid jobs. This culturally approved male domination means that Zimbabwean women are frequently subjected to the violence outlined in section 1. 1. There are reasons, as suggested in section 1. 2., to believe that lone women are particularly vulnerable to such violence. It seems likely that lone women are prone to being ostracised, discriminated against, isolated and marginalised in their communities. Swisher (1994: 15) asserts that, "Women who are both physically and emotionally abused have scars; fear, shame, anxiety and anger are some of the emotions they experience."

1.4 Research aim and objectives

The overall aim of this study is to gain understanding and seek means to prevent violence against lone women in ward 17 and 19, Pumula suburb, Bulawayo.

The specific aims are

- To identify and understand the forms of violence that lone women experience in their daily lives
- To identify and assess the causes and effects of these forms of violence
- Based on the above, to propose effective ways to reduce the violence against lone women.

1.5 Research method

The research design—following Mouton (2001) the standard South African research method text—is largely exploratory. Stebbins (2008) defines exploratory research as descriptive of facts, social processes, beliefs and belief systems normally found in a group, process, activity, or situation.

That is, we need to understand the nature, extent, causes and consequences of the violence which, we strongly suspect, is perpetrated against lone women in the Pumula

community. The research methodology, again following Mouton (2001), is qualitative and involves the collection of in-depth data from a small number of respondents. Marczak and Sewell (nd: np) define a focus group as a group of interacting individuals who have come together to work in order to try to solve or discuss a particular topic. These lone women had one common interest that brought them together. Leedy and Ormrod (2005: 133) argue that to answer some research questions, we cannot skim across the surface, we must dig deep to get a complete understanding of the phenomenon we are studying. In qualitative research, we do dig deep: we collect data and examine it from various angles to construct a rich and meaningful picture of a complex, multi-layered situation. This is why participants were put into focus groups so as to dig deep and collect the rich information from them. Gill et al (2008: 292) note that before an interview takes place, participants should be informed about the details of the study and given assurance about ethical principles, such as anonymity and confidentiality. This was also done in this research.

The data was collected in three major ways:

- A large meeting or forum involving around forty women covering each of the categories of lone women.
- Three focus group discussions, with each group made up of one type of lone women (widows together with divorced, single mothers and spinsters).
- Individual interviews complemented and enriched the information collected during the first two exercises.

Having explored the nature, causes and consequences of violence against lone women in Pumula, meetings of lone women and community stakeholders to develop ways to reduce violence were held. In all this, I was assisted by an advisory team of four members.

1.6. Structure of the dissertation

Chapter one has introduced the research project. Chapter two is a review of relevant literature on forms, causes and effects of violence towards lone women. Chapter three explains the research methods used in the study. Chapter four presents an analysis of

the data collected from the lone women. Chapter five deals with the recommendations and the way forward as expressed by stakeholders and the lone women themselves. Chapter six has concluding remarks.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

The aim of this chapter is to review the literature on violence against lone women, recognising that it is a neglected sub-set of violence against women as a whole. It includes Western studies, given that there is relatively little literature written on sub-Saharan Africa, and starts with a discussion of the types of violence faced by lone women, before examining the causes and consequences. It concludes with a review of the attempts that have been made to protect lone women against violence. Shuttleworth (2013: 1) highlights that “literature review is a critical and in depth evaluation of previous research. It is a summary and synopsis of a particular area of research, allowing anybody reading the paper to establish why one is pursuing a particular research program.” Thus the researcher will critically examine the literature on lone women in this chapter.

2.1 Violence towards lone women in Sub-Saharan Africa

Sub-Saharan women in general face lots of violence in their everyday lives just like in other parts of the world. Jiggins (1989) takes some time to discuss the challenges that women in Sub-Saharan Africa face. It is noted that in Sub-Saharan Africa, people survive on subsistence farming, with women doing most of the work in the fields. These farming activities accumulate stress to the women and children as they continue to live in poverty because of the little or no income from the farming activities to cover everyday living expenses. Over the years there has been little rainfall, especially in most parts of Zimbabwe, causing most of the households to have little produce, therefore causing a great deal of suffering. Most women especially the lone women not only depend on farming but on self-employment which does not give them much to survive on with their families. This causes them to have little or no access to decent housing, water, electricity and health facilities. Their situation is exacerbated by continuing male dominance in the work place and also by unequal household responsibilities. Jiggins further highlights that women are at times offered opportunities for entrepreneurship, especially those who do small businesses, but the women who do not have operating licenses are not supported and therefore are discouraged. Some lone women do not

even get to hear about such opportunities as they are closed in because of their status and state.

Dimandja (2004) points out that, the International Monetary Fund, the World Bank and other authentic literature on developmental issues, agree that Sub-Saharan African women are the poorest persons worldwide. In Africa, women continue to be denied dignity and their lives remain more complex than that of men. The reality for African women is that they are impoverished and are in lowly positions. African women continue to face ongoing violence and are in need of peace in their lives. Joireman (2007: 1238) adds that women in Sub-Saharan Africa go through a unique social dilemma. Because of their hard work, they are the backbone of farmed frugalities. But despite their hard work, they do not have the right to co-own any of their matrimonial property or even have the right to buy personal property while married. When she loses her husband, through death or divorce, power to safeguard the matrimonial property is taken from her. The position or the status of women in Africa is critical and surely needs attention. Feminist Scholars have tried to intervene but with little results. Thus it is vital that all stakeholders be involved in fighting violence against women, especially lone women. Joireman noted that in the Western cultures, most married women would not be able to own assets independently, but only conjointly with their husbands. But in Africa, the idea of co-owning property or assets was hardly ever practiced. In some parts of Sub-Saharan Africa, women cannot have assets independently and instead, in customary law, they are seen as property. If a woman chooses to own property independently it sends a wrong message that she is not committed to her husband or marriage. Sewell (1994: 19) highlights that women in general, represent means of economic/ political gain through marital arrangements. Wives become their husbands' property; they are the symbol of power or status, which is why a man who married many wives was seen as a rich man and was highly respected.

Chant (2001: 9046), speaking of the lone women in particular, acknowledges that households headed by lone women have since increased in number in most parts of the South since the mid-twentieth century. These lone women are seen as people who are responsible for shouldering the burden of poverty in most communities in Sub-Saharan

Africa. Clark and Hamplova (nd: 1) note that being a single mother in Sub-Saharan Africa has a negative impact on the lives of individuals. Although some women remarry after divorce or loss of husband, being a single mother continues to have a long standing undesirable impact to both the mother and the children in the African Culture. Clark and Hamplova (2013: 1523) mention the two main pathways into single motherhood as having a child out of wedlock, and the dissolution of marriage through divorce or the death of a husband, which I will elaborate in greater detail below. Clark and Hamplova (ibid: 1524) further highlight that children who are born by lone women normally receive less care, not only from their fathers but also from their mothers. Sandys (2001: 2) has written extensively on the wide range of cultures in Sub-Saharan Africa. Widows are said to be under the patriarchal customary and religious laws and face discrimination when it comes to inheritance rights. Widows worldwide endure great poverty and lack. They are isolated, excluded and ostracised from the community and family. Each day they face different types of abuse. The widows are degraded and discriminated against at law and customarily. In Sub-Saharan Africa women are forced out of their homes, they become homeless and in most cases are forced to remove children from school as they cannot afford to pay school fees. Most lone women are highly dependent on their children or grandchildren's labour.

The widow's abuse is exacerbated by ritual and religious practices. Sandys (ibid: 6) mentions that in Indian society they confer the women's social status through men just like all patriarchal societies, meaning that for a woman to have dignity or value she has to be under a man. On her own, in the absence of a male figure, she is a nobody. In customary marriage, if a widow challenges the tradition or custom concerning land and inheritance rights she is normally disowned by her family, that is why some widows prefer to remain without any land or property as they live in fear of being ridiculed or disowned. It is therefore important for the researcher to dig deep into the state's views on inheritance law and rights vis-à-vis the customary law. I agree with Sandys when she argues that due to lack of education and training concerning their rights, the lone women are mostly exploited by the extended family. I will also discuss the issue of education and its contribution to the prevention of violence against lone women. African widows are the most vulnerable to destitution among women of the world regardless of

their ethnic groups. Sandys (2001: 8) concludes the argument by stating that the low status, lack and abuse experienced by widows emanates from discrimination in male dominated societies. Furthermore, the violence experienced by lone women also emanates from the old-fashioned practices that are used to control and oppress women. These traditions take precedence over the “constitutional guarantees of equality, modern laws and international women’s rights statutes.” It would seem that in Sub-Saharan Africa there is no law that can take precedence over customary practices.

2.3 Forms of violence faced by lone women

2.3.1 Lack of property rights

Amongst the divorced and single women, division of property seems to be a great challenge. Kurz (1996:63) states that, ill treatment remains a great problem in the process of dissolving marriages. The violence and ill treatment occurs when couples try to decide how to share property after divorce. It is well-known that many women go through violence during the divorce and after. The ending of their matrimonial union make other women leave with nothing or very little property as they face so much difficulties in trying to reach an agreement on sharing the matrimonial property. Young (2006: 200) notes that in some cultures, a widow is most likely to lose all the property that she acquired in her marriage including her up keep and her children. Some women are cheated in the division of property and cannot say or do anything about it. Pfumorodze (2010: 54) refers to a report by ZWLA (Zimbabwe Women Lawyers Association) that says;

Women have also been socialised into believing that they will have bad luck if they do not cooperate with their husband’s family. The women fear ‘*ngozi*’, or the husband’s vengeful spirit, and that it’s better for the relatives to take everything while they start afresh.

Such mythical beliefs have made lone women not to challenge their in-laws on property issues and in the end lose everything.

Brownridge (2006: 514) states that women are at great risk of violence after divorce or separation from their spouses. Some women’s property is taken away by force from them by their former spouses when they divorce. In addition, once the divorce is finalised they tend to lose their friends or social mates as they are viewed as bad

influence to other women who are married. The ex-husband has a tendency of withdrawing all his funds leaving the woman impoverished, with nothing to live on. Young (2006: 203) highlights that communities in South Asia and Sub-Saharan Africa often impose harmful mourning ceremonies and at times, deprive widows of their rights to own land, livestock or other material possessions as well as custody of the children. It is important to note that the widowers do not experience such treatment from the community, only widows do. Esmaeili et al (2015: 249) report that divorced women experience “high levels of psychological distress, including depression, unhappiness, helplessness, aggression, sadness, guilt, loneliness, anger, low self-esteem, and anxiety, because of the loss.”

2.3.2 Care of children

At divorce or widowhood, women are typically expected to take over the total care of children. I agree with Huda (2001: 341) who admits that lone women struggle with taking care of their children and the household because of either unemployment or employment duties. The patriarchal culture discussed above is also a contributing factor because some lone women are unable to balance formal employment and household chores thus making it very difficult for them to be able to work, and fully care for their children at the same time.

In developing countries women in general have been relegated to secondary and lesser jobs, not only because of the patriarchal culture but because they are ill-educated forcing them to do those tough and dirty job which cause them to go home very tired. The Legal Resource Foundation (LRF) (2014: 2) notes the fact that men hold more senior positions in industry compared to women, which again is a result of society deciding that certain jobs are more appropriate for men than women. Although this is changing, it remains a loophole for the lone women in caring for their children. Despite the significant progress made since independence in Zimbabwe, there is still less access to, and achievement by women in education, especially secondary and tertiary education. Lone women’s level of education is surely a great hindrance to them in finding better jobs so that they can have better resources to care for their children. Because of the difficult jobs they have to do, when they arrive home they fail to do any

household chores because they are very tired. MacCarthy (2009: 24) emphasises Huda's point by stating that child care is also a great challenge for the lone women. It is difficult for them to leave their children unattended to seek employment, thus some remain at home until their children grow up. But this has negative financial implications for the women, remaining home means that she will have great challenges financially until she finds a job or a man who can support her. Some opt to take their children to Day Care Centres, which is why Newton-Levinson (2014: 924) notes that it is important for lone woman to look for day care for her children. But for them to achieve their ambitions, they need finances, however, they often have to depend on friends, relatives, in-laws and fathers of their children for financial support, this traumatises them as they are sometimes abused in the process. Crosier, Butterworth and Rodgers (2007: 6) point out that the penalty for divorce or separation, that lone women have to face, is socio-economic hardships and challenges in caring for their children, which they can never avoid. MacCarthy (2009: 26) points out that in Ireland the lone women and their children are at a higher threat of poverty than the traditional families. Lone women, especially the younger ones, experience segregation in society, even their children suffer the same fate as they socialise with their peers.

Ajandi (2011: 410) states that children born and raised by lone women are victims who are often blamed for the supposedly escalation of crime in the community. The lack of development in the community and early pregnancies are said to be caused by the children of the lone women. Ajandi argues that blaming these children is just an excuse to cover up community failures or unequal distribution of power and resources. Fry (2010: 7-8) found that there are factors that disturb the flow in marriages; parents sometimes have serious conflicts and are more likely to face financial pressure leading to inadequate parenting. Fry notes that children are affected socially, economically and psychologically by divorce or death. Being born by a lone woman is a serious challenge that causes some children to misbehave. Studies have regularly shown that children who grow up in lone women households are more likely to be antisocial and offenders. Children in this kind of family set up tend to suffer a lot as they are obliged to help take care of everyday chores in the home. Some children are affected academically as they fail to perform well at school. The mother has to take up the dual roles of being mother

and father to the children. Chen and Dreze (1992: 81) state that the widow's children are particularly likely to be exposed to ill-health because of their mother's economic deficiency.

The widow turns to her children for labour, who become the source of income at home. This devastates the well-being of the children as they have to give up their leisure time. Surviving sons in other families are the most likely to bear the burden of being the source of income for their family which their mothers can count on. But in other families the girl child is the bread-winner. Lone women have a great challenge in coping with work and taking full responsibility in taking care of their children. Some lone women hand over the task for child care to their older children and this forces them to drop their own life plans so as to pander to the family needs. This makes poverty to grow from one generation to the other. Warnener, Koivunen and Postmus (2013: 164) posit that the first thing that the divorced women specifically face is the decline of financial support from their former husbands; it is very difficult for these women to recover from this economic set back. The woman's abusers will make it a point that she remains restless and desperate in life so that she can pay dearly for separating with them. Because of this, they will try as much as they can to obstruct or inhibit the woman from attending school or finding work. They would go as far as prohibiting the woman from working if she has found a job. The abuser tries as much as possible to make life very difficult for the victim even if the victim tries to recover financially on their own.

2.3.3 Ostracism

Lone women are excluded, isolated, excommunicated and shunned in the communities. Huda (2001: 347) suggests that some societies see divorced women or single mothers in particular, as people who live an immoral lifestyle. Having a child outside of marriage is seen as a possible lack of self-control and discipline. Divorced and single mothers are labelled and blamed for all the misfortunes in society, hence, in some communities people would wish that lone women would stop having children so that all the misfortunes would stop as well. The single woman's household is labelled as unlawful in the society so any woman who has sex outside her matrimonial home is bound to

experience societal stigmatisation. Not only is she stigmatised, but her children face great challenges in her community too as they are labelled as bastards (*Igola*).

Ashiru (2007: 316) highlights that in Nigeria there are negative cultural values that play a great role in the promotion of discrimination. He further defines culture as the people's behaviours; the way they think and the way they do things. It also includes things that people believe in (religion or values), in their communities or social groups. It is very difficult for people to give up negative aspects of their cultures; any compromise seems to be viewed as a loss of one's pride in their culture, especially in the patriarchal communities. In a patriarchal community a woman is most likely to lose her case if it has to do with cultural matters, especially if she is a lone woman. Degarmo and Kitson (1996: 983) note that all loss is likely to cause pain and stress to all humankind and women in general, tend to feel it more. Loss causes a person to lose their personal identity and dignity causing some people to be closed in, having no sense of being in the community. Developing a sense of self and a new identity takes a long time for these lone women; some never regain their identity because of these cultural values that oppress them. Newton-Levinson et al (2014: 922) avow that lone women who receive social support are seen as people who rely on others for mental and emotional endorsement. It seems like they are not able to stand or survive on their own. Lone women are not able to discuss their problems with friends and family because if they do, they are laughed at and gossiped about. It is also very difficult for them to attend community events such as meetings, weddings and funerals because of their status and fear of being ridiculed.

According to Ajandi (2011: 410), if one says loudly, "single mother", whether it be in a grocery store, at school, in the park, on the news, or in a social service agency; all the destructive and vicious images of a negligent mother tend to come to people's minds. What Ajandi means is that single lone women are known as people who have neglected their children, people who have failed to discipline their children. She is a mother who is not responsible for her children or herself. Ajandi further states that the lone women are seen or labelled as people of loose morals. All the illicit behaviours and disgraceful acts that happen in society are said to be done by the woman who has no husband. She is

seen as someone who is unfit to be part of society. All blame is on her and she is blamed for all the wrong doings and behaviours in the community since she has no man to modify her character. She is seen as a person who depends too much on the community instead of fending for herself and her children. Because of her dependence on the community, she is at times viewed as an incompetent woman.

Arditti and Lopez (2005: 144) posit that divorce in Latin America has undesirable implications, and communities have considered divorced women as social outcasts, people who are inferior. They are viewed as people of less value compared to married women. Divorce or being a lone woman is certainly a life changing situation for women. It brings about a whole lot of social, psychological and economic changes. All communities have different ideologies about lone women. The communities have emphasised male supremacy having total control of and power over women. The woman comes secondary and her role is to bear children or parenting. Culturally, a woman is viewed as one whose main role is to be a wife and a mother not a householder. Thus when she becomes a householder, people view her as a woman of loose morals who wants to practice those loose morals without hindrance. In the male dominant set up, a family that is functioning properly is that which has a man who is dominant and a wife that is submissive. If there is no male dominating in a household then it is a dysfunctional or illegitimate family.

Newton-Levinson et al (2014: 920) affirm that, when women separate from men through widowhood or divorce, the community views them differently, they are seen as people who are unrestrained and unstable and this tends to intimidate society. Widowed and divorced women's sexuality is to be policed. Other women, especially the married ones, often suspect the lone women of stealing or luring their husbands. Newton-Levinson notes that some lone women are perceived as people who have high sexual desires and are thus capable of stealing other women's husbands. Women, without men in their lives, are viewed as people who are desperate to find new partners and they can do whatever it takes to get partners. The lone women are suspected and feared because of their status. The lone women who dress well or are too clean are often accused of looking for men. These lone women are given nicknames to show that they are no

longer under the restrictions of their husbands. There are also socially not accepted thus, when they try to adjust their conduct to prevent the foreseen ill-treatment by society, they isolate themselves even more, socially. They close themselves in and shut the world out of their lives.

In addition to what Newton-Levinson et al point out, Degarmo and Kitson (1996: 988) argue that, income, education, and occupational status are assets that promote negative effects on the lone women. Unwelcome or unwanted support will lead to increased distress for most of them. Newton-Levinson et al (2014: 923) suggest that lone women struggle a lot with economic support which is why this topic is always under discussion, either by them or society. Financial and practical support, are the most concrete forms of support that one can offer to the lone women. When a woman is divorced she has to leave her matrimonial home and all the property that was part of it and goes back to her parents' home. Starting to acquire property all over again is the greatest challenge for all the lone women. Lone women struggle to support and care for their children and in most cases, when they try to look for aid, from neighbours, family and community members, they are denied or even insulted.

According to Khalil (2014: 54) lots of people in the community stare at lone women with a sympathetic eye, however they are perplexed with her state of being as a lone woman as they assume that she did not try harder to make her marriage work for the sake of the children. Arditti and Lopez (2005: 151) concur with Khalil that people in the community view divorced women, specifically, as failures, people who are immoral, very weak and unworthy of respect. They assert that divorced women in Puerto Rico and the Dominican are perceived or described as those that are cowards and weak as they failed to persevere or endure in marriage. They are viewed as insecure women who love things that come easy. The divorced women are viewed as people with perky and playful behaviours and a great weakness (Arditti and Lopez 2005: 157). There is also a cultural belief that divorced women are people who are promiscuous, as one who goes to bed with whomever. They are seen as people who regularly put themselves in situations of helplessness and tragedy so society may feel pity for them and rescue them. Married women are encouraged to endure difficult situations in their marriages to

the point of enduring abuse as this is said to be an unavoidable part of marriage. Women are forced to endure so as to avoid divorce, thus those who fail to endure are failures in life.

There is a great belief that no matter how hard, bad or unhealthy the marriage is, the woman must stay in it. Traditionally and culturally there is a great stigma attached to divorced women and she has to avoid it at all cost. Society sees the divorced woman as a deserted, frantic, anxious and uncontrolled woman who cannot take good care of herself since she failed to keep her marriage intact. It is important for the community to monitor her movements so that she does not destroy other people's homes. She is seen as one who is incompetent, who fails to do the simple task of being a wife. Newton-Levinson et al (2014: 916) indicate that, lone women of Oramiya in Ethiopia experienced high levels of community stigma in relation to their sexuality. Lone women fear this kind of stigma as it make them feel unwelcome in the communities they live in. These lone women end up hiding, not joining clubs and other community activities and this has a great impact on their health, social and financial wellbeing.

Being a single mother is particularly shameful in a community, more so for a young girl. Brown, Brady and Letherby (2011: 361) argue that being a young mother is considered a social ill and society has expectations that these young women should be at school, obtaining occupational skills. This means that those young mothers who were not able to meet societal expectations and became adults unexpectedly face stigmatisation and marginalisation in their families and communities. These young mothers are called "inappropriate mothers". Families are sometimes unable to provide the emotional support needed and may even be violent and abusive toward these young mothers. Because of (violent) challenges and difficulties in life, Crosier, Butterworth and Rodgers (2007: 6) posit that, there are higher chances of lone women experiencing poor mental health than mothers who have husbands, and the major challenge is financial hardships, to be specific, and lack of social support from family, relatives or the community. The problem of raising children is a major one; what they will eat, wear, stay and even the issue of school fees, all contribute to the higher mental health problems amongst single young mothers. Some single mothers end up taking their children to be

cared for by their parents or relatives because of unemployment or not earning enough to allow them to care for their children. Himmelweit et al (2004: 240) avow that lack or deficiency in most communities is blamed on the lone women and their children. May (2003: 28) argues that there is no longer any substantial stigma attached to being a lone woman, but the general attitudes continue to favour the traditional nuclear family as the best alternative for an environment in which to bring up their children. I differ with May on this point, because in an African setup, the traditional view of a family remains as a home with a father and a mother, anything outside this is unacceptable. Arditti and Lopez (2005: 161) suggest that because of the traditional view of family in Puerto Rico and the Dominican, most lone women in these societies are limited in what they can achieve in their lives. They face so many hindrances that their lives become stagnant. Divorced women are specifically and aggressively excluded from many activities because of their failure to keep their marriages working. Society understands lone women as women of the streets, they are viewed as people who have failed and who do not deserve a second chance in life. These lone women are said to not know how to be real women, real women keep their husbands. They are weak and very selfish and have failed to give up self for the sake of their children. Arditti and Lopez (ibid: 161) state that the Puerto Rican society looks at the lone woman with a suspicious and fearful eye.

When people speak of violence against women, the assumption is that it is done by men only, however as Arditti and Lopez's (2005: 163) research in Puerto Rico and the Dominican found out, there was a lot of woman on woman violence perpetrated mainly by the married on the unmarried. Some divorced women confessed that they had heard some married women speaking among themselves about the need to be vigilant as they feared that the newly divorced would start prostituting themselves to all men in the community.

Lone women are often abused, neglected, sidelined and exploited by their kinsfolk and society. Chen and Dreze (1992: 81) have said that the North Indian widow tends to be a highly marginalised person. She typically receives very little support from persons other than her children, and even when she lives with one or several of her adult sons, she remains highly vulnerable to neglect. The widow is deprived of the opportunity to

reintegrate into her parental household and of the support she needs to live happily in her husband's village. She is judged and marginalised because of her status. In our society, widows are not allowed to attend any activity that might help them recover their state or status. It is because of the mistaken belief that their presence carries bad luck. This evidently designates her societal and family status as very low from every point of view compared to other women. Apart from that, widows are always deserted by the family, mistreated and publicly humiliated and often accused of practicing witchcraft. Because of the abandonment by family and society, these widows face financial limitations and have none or few friends. This makes them feel uncertain and valueless, causing them to end their own lives.

Martin-Matthews et al (2013: 507) affirm emotional support as the key, but also the most complex thing that widows need. Seclusion and feelings of isolation are predominant. In spite of the company of kinsfolk, the widow is most likely to feel there is no one by her side and fail to overcome sorrow and anguish. At this point she struggles to do anything for herself and her children, yet she does not want to burden her children emotionally and financially, thus she is forced to be strong and take care of the chores and all the household responsibilities. Mellan (2014) says that the widow, in the US, is extremely vulnerable to abuse because her thinking is weakened by her state. At times, some of the widows make rushed decisions. Some even contemplate selling the house so that they may move in with their parents or stay close to them.

Bawaba (2013) concurs and notes that families who have lost their loved ones, live a miserable life. Women in Nigeria are so exposed to pain; torment, so many burdens and hardships that they find it difficult to find anyone who could understand their situation. The shock and pain they feel remains forever in their lives. They also experience neglect and pain and mourn all the days of their lives with no one willing to listen to their troubles. Bawaba further notes that some widows in Nigeria are forced to drink the water that would have been used to wash their deceased husbands' bodies. They are forced to cut their hair and are secluded from the community as the family seeks to find the cause of the death of their son. Some cultures ban visits from friends and any kind of visitor at this time. If she really wants to remarry, she must do so within her late

husband's family. In most cases she is forced to leave her matrimonial home. In some societies, punitive restrictions are recommended for widows, they are deprived of the use of jewellery, fragrances, flowers and fashionable clothing. They are not allowed to do their hair; instead, they are forced to cut their hair as a sign of respect to their dead husband. The widow is not to be glamorous; if she does then she is viewed as a prostitute.

RAU (1996) indicates that, young widows are expected to heal faster because they are young and had not stayed with their husbands for very long. These young widows are isolated from any activities that involve couples as they will be reminded of their spouse. Some women consider them as threats to their marriages, and so most married women keep away from them and make it a point that their husbands also do the same. The young widow is also expected to be able to deal with all her financial problems and her children's grief. Some of these widows have to first deal with their children's grief before dealing with their own. Being alone again breaks their hearts even more, particularly at night. She normally loses her friends also as these friends are led astray by the cultural belief that socialising with a young widow will make them widows too.

2.3.4 Status

Status is most valuable in the African society. One must be careful about what they do or how they behave daily, as it is of great interest to the community. Anything may elevate or lower the status of a woman. Arditti and Lopez (2005: 164) assert that married women in Puerto Rico criticised divorced women and considered them as immoral or with tendencies for licentious behaviour. They also feared that divorced women would threaten their marriages, because these women had already departed from the traditional norm regarding family. This traditional norm is the remedy which keeps the women in check and their sexuality monitored. Ahmed (2012: 3) argues that in a society where there is a greater emphasis on valuing and keeping one's matrimonial home united, there were higher chances that divorced women would most likely face emotional and mental anguish, public disgrace and dishonour. Again, they are most likely to be discriminated against because of their status and face huge economic problems; this does not only affect them but their children as well. Some

children from lone women households are insulted by the community because of their mothers' status. All women and children are expected to be attached to a father figure. When a couple divorces the children and the extended family are all affected. Warnener, Koivunen and Postmus (2013: 166) assert that as women become lone women, they experience loss of confidence and their coolness, making them unable to find or do any kind of work. These lone women are most likely to be unhappy with anything in life; they worry a lot about everything and are traumatised after their divorce. Women who have been abused before have a great challenge of unemployment or they change jobs constantly. Health is a serious issue for them. They have a challenge of finding decent housing forcing them to move from one house to another as they cannot afford rentals. At times they are forcibly evicted from these homes. All these challenges demean their status as human beings.

2.4 Causes of violence towards lone women

2.4.1 Patriarchal Culture

Male dominant culture is one of the causes of violence or ill-treatment that almost all lone women face. Newman (2010: 384) suggests that globally, male dominated societies have given cultural beliefs and values, which everyone has to abide by. These cultural values give a higher influence and importance to men than women. Throughout these societies, there is a great lack of equal treatment which affects girls and women adversely. This dominance also affects the fulfilment of their desires, and their interaction with others in the societies they live in. In such societies men are given greater honour and advantaged to access most opportunities. They have been empowered to have a greater influence in civil and economic affairs. This has a great effect on women in that when they divorce, they lose everything and return to their parents' homes empty handed.

Ahmed (2012: 3) agrees with Newman's (2010) point of view that society is generally male-dominated. The males have control or power over women in society irrespective of religious beliefs or cultural values. Women by nature are vulnerable but divorce and separation worsens this. Their problems start during the process of divorce and continue till death; even if they remarry, a permanent scar remains in their lives. Adasi

(2013: 138) indicates that the existing structures within both the church and society are patriarchal in the sense that the structures tend to uplift the image of males while marginalising women in various sectors of life. Brownridge (2006: 519) further confirms that, ethnic values and attitudes are the major factors that nurture and make violence grow exponentially in societies. Patriarchal cultures dictate that the wife must be completely devoted and dependant on her husband. The woman is expected to keep the marriage going. Because of this, women are more likely to be blamed for the failed marriage. In a patriarchal society, when a woman initiates separation, men may see this as a challenge to their manhood and may thus refuse to grant the separation. According to McCarthy (2009: 18) the traditional family component, of husband and wife (with or without children) living in one household, continues to be dominated by the male and its structure remains intact. Anything other than this configuration is not a complete family. King and Raspin (2004: 604) emphasise that globally, marriage is a strong connection and thus one must be married to be complete. When one is married they are happier than when they are not. The patriarchal society assumes that divorced, unmarried, or widowed people can never be happy outside of wedlock or the proper family unit. In order to show that the woman is complete, in an African culture, she has to be married and remain in it. Marriage is said to be the only institution that can make a woman happy. No husband, no happiness.

In many cultures, including African culture, divorced women are looked down upon and the society is uncomfortable around them as they are viewed as people who can be of bad influence to other women. Thus other women, especially the married ones, do not socialise with her. Newton-Levinson et al (2014: 916) indicate that in Ethiopia, separating from a spouse has its consequences for a woman as one becomes socially separated from her associates. Financial problems experienced by the lone women also cause the greatest loss of dignity. They further say male dominant cultures limit women's ability to secure or buy land or have control over any property. Women are also viewed as property and so property may not own property, as she is said to have been bought. Isran and Ali Isran (2012: 835) say that, Pakistani women are kept away from others and community activities and are often deprived of chances to better themselves due to the patriarchal nature of that society. Newman (2010: 209) argues

that in most societies divorced women are especially punished and depending on the culture, may be fined, prohibited to remarry and excluded from community activities.

In the particular case of widows, they are often disadvantaged regarding their husband's legacy. In the male dominant culture she is expected to have a male child who will inherit his father's property. In cases where they did not have children or only had daughters, the widow is bound to face a great challenge from her in-laws. Some in-laws take away the property arguing that there is no one who is going to continue to protect their son's property or keep it within his male side of the family. At times the widow is maltreated by her in-laws for bearing girls only instead of boys who are able to carry on their father's name. Thus at times she is forced to endure all the maltreatment from her in-laws who will frequently torment her for bringing bad luck to the family. Sometimes this maltreatment is done to force her out of her husband's home so her in-laws can take over everything that is left behind.

2.5 Consequences of violence against lone women

2.5.1 Ill-health

Not only do lone women have a challenge with division of property and male dominance but they also have a great challenge with their health and general well-being. Turner (2006: 479) asserts that, lone women experience much stress in their lives, they are also greatly vulnerable hence stress affects them easily and they also face a great challenge in that their families do not give them much support. According to Degarmo and Kitson (1996: 987), divorced women experience jitteriness, they are fearful and panic a lot. In addition, they also experience depression that causes them to feel miserable and inadequate, leading them to be short tempered. These women end up becoming moody and wanting to be alone, and tend to despair about the future. These feelings cause them to have high blood pressure, migraine headaches, heart problems and other different kinds of diseases. Himmelweit et al (2004: 244) highlight that healthcare is something that most people need and cannot go without. Once one gets sick they need medical care, but most divorced women cannot afford it. Since these women cannot afford medical care, they end up diagnosing themselves and taking over-

the- counter pain-killers which do not help them much. These illnesses make them fail to give adequate care to their children.

Widows, in particular, face a great challenge of health and wellbeing too. Kaprio, Koskenvuo and Rita (1987: 283) state that, "widowhood is a common event that indicates and is related to changes in emotional condition, socioeconomic conditions, personal relations, and life-style." Widows have been found to face so many health challenges compared to married women. Immediately after the loss of the husband, she faces the consequences of loss and grief which cause her psychological disturbances and trauma. There is a greater vulnerability to illness among widows, so that when they lose their husbands, some women tend to die soon after, if they do not deal with the grief properly. For those who survive the trauma and shock, they face health challenges like high blood pressure, sugar diabetes, and many other diseases. Pandey (2014) affirms this by saying that losing a husband carries not just tremor or shock; it also drives most women in the direction of an unclear future. This causes deterioration of their family life. Koropecj-Cox (1998: 303) posits that widowed men and women experience greater isolation, loneliness and depression than married people irrespective of paternal position. This means that most lone women struggle to cope with being alone and end up being depressed. Not only are they depressed by being alone but also they get depressed because they are thinking of the future, how they will take care of themselves and their children. They worry about where they will get the money to buy food and pay rent and utilities. Some fail to deal with the loss thus they take a long time grieving and the more time they take, the less work is done as there would be no one else to take care of the day to day chores. They are stressed and frustrated by the worry over who will now take care of those responsibilities or duties since the husband who used to perform those chores is dead.

Newton-Levinson et al (ibid: 920) note that many divorced women reported instances of forced sex or of their husbands having extramarital affairs leading them to divorce their husbands. Khalil (2014: 54) states that lone women struggle a lot to deal with emotional breakdown and taking good care of their children. This responsibility becomes a great burden for them in their state. This could be the reason why some lone women go back

to live with their parents so they can be able to get emotional support. According to Himmelweit et al (2004: 241), the living standards for lone women change from good to bad and this affects how they care for their children. Lone women struggle to manage stress, this normally causes the mother to abuse her children or be harsh to them. Eastman (1992: 318) indicates that when one becomes a lone woman there is great loss of expected standard of living, as they would have lost financial support from their spouse. This condition leaves them in a worse off situation compared to the man or the spouse who continues to work. King and Raspin (2004: 604) concur that that women have a higher possibility to experience increased financial challenges after divorce compared to men. Himmelweit et al (2004: 237) agree with King and Raspin that lone women face an unavoidable quandary in allocating their time between earning an income and caring for their children. The low income status of the lone woman in the work place makes her face great problems in her life and with her children, as she fails to buy food, pay rent and utilities for her family.

According to MacCarthy's (2009: 20) findings, being single and alone make that parent and children suffer very high levels of deprivation. Some cannot afford to buy new clothes so they opt for second-hand ones. Another challenge that the lone women face is debts arising from ordinary living expenses like rent and utilities; some go without electricity for quite a long time. Buehler and Hogan (1980: 525) aver that lone women have stress that is created when environmental demand and supply place constraining influences on the family. They further say that when parents divorce or a father dies, the family loses the bread winner. In the case of a divorce, the man may struggle to fend for his children if he remarries as he would now be having two households to care for financially. Whenever the mother becomes a lone woman she is forced to reduce her expenses and the food that is consumed by her children. MacCarthy (2009: 24) argues that housing and health are the greatest challenges lone women face. In addition, those with limited education or skills face employment challenges. These limitations cause them to opt for any job that comes their way. Some do not even have the confidence to look for a job. Buehler and Hogan (ibid: 527) point out that the lone woman's role is over strained and overloaded, as a result they have to work very hard to meet their family's

financial needs. The lone woman plays a dual role of mother and father; this is often a great challenge to most.

2.5.2 Poverty

Huda (2001: 347) states that, lone women's households are customarily known as low class, unusually broken emotionally and psychologically, compared to male dominant families. Such lone women live in excessive poverty to a point that the American society has blamed and labelled the lone women as the major causes of their moral unfitness. Their children are supposedly unstable and insecure because they live in poverty. Huda further notes that Sociologists have defined a "culture of poverty," as not just a financial state but also an individual's way of life. Women are said to be the causers and spreaders of poverty from generation to generation. Although this issue concerns many people, it is very difficult to find a solution as most lone women cannot find jobs with better pay because they are incapacitated. This kind of life seems to have a great effect on their children as some have no aspirations or role models. Crosier, Butterworth and Rodgers (2007: 7) highlight that Irish people living in poverty have a great shortage of basic needs such as food, shelter, clothes and security. The lone women's households fail to provide three meals a day. Some of these lone women fail to pay rent and utilities thus they move from one location to another being chased away as they fail to raise rent and utilities on time.

These challenges make the lone women mentally disturbed and emotionally traumatised. Himmelweit et al (2004: 237) add that the poverty of lone women is primarily deep-rooted because they lack time to work and care for their homes. Again this is caused by the failure to get better paying jobs because of inadequate employment opportunities, especially in Zimbabwe where the current employment rate is less than 15%. Himmelweit et al (2004) further state that the problem of unemployment among lone women is a systemic one and not accidental. Because lone women do not have people who can assist them get better paying jobs, they must spend a lot of time trying to work very hard to earn a living so that their families can survive on. Green (in Himmelweit et al 2004: 246) points out that; economists have come to a conclusion that lone women are a burden and the cause of poverty in the

state. This view point has spread across board even to the government of the day. Some economists think that although lone women are a burden, the well-being of their children must be looked into as it has a negative impact on the state in the future. Newton-Levinson et al (2014: 916) argue that the divorced women's households are the most underprivileged and sidelined groups in the world. Sadly, very few people seem to notice the needs of a lone woman. Huda (2001: 358) admits that lone women face difficulties in trying to get jobs. It is very difficult for them to find jobs that are stable and be treated well. They are bound to get low paying jobs that do not require any skill but where they are exposed to ill-treatment.

But again it is important to note that there are some lone women who have good paying jobs. These do not have great challenges in providing adequate care and resources for their children. They do not lack and are managing well. But some of them have a challenge in finding day care for their children; they find maids who are sometimes not honest. At times they are forced to take their children to their grandparents and are often deprived of the joy and pleasure of raising their own children. This causes the lone woman not to have a close relationship with her children alienating her from her children. Some children end up calling their grandparents mother or father, this causes the woman to lose her place as a mother.

2.5.3 A Lack of time for life

Buvinic (1998: 4) notes that lone women face a great challenge of time which is one of the greatest resources that the poor do not have easily available to them. Studies show that poor families led by males, have more time to relax and enjoy life than those led by females. In addition, Buvinic notes that in Honduras lone women who are farmers have to wake up early before dawn to grind corn for the day. In the urban areas they wake up very early in the morning to go to the market to sell vegetables. Lone women who live in poverty or in poor households work extra hard and more hours compared to men. The poorer she is and her household, the harder she has to work, making it very difficult for her to spend quality time with her children. Poor women can be trapped in a very painful and spiteful cycle of lack and deficiency even if they work hard. Newton-Levinson et al (2014: 922) confirm that lack of support for these lone women leads to greater isolation

for them and the more they are isolated the lesser they engage with life, making them feel they are lesser beings. Because of her state it is very difficult for her to fellowship with other women. Most of her time is spent thinking and working hard to make ends meet.

2.6 Attempts to protect lone women against violence

2.6.1 Law: Customary Law and General Law

Africa has done much to protect the rights of women in general and one of the major things they have focused on is women's property rights. There are two types of laws that pertain in Zimbabwe, these being the customary law and the general law.

2.6.1.1. Customary Law

The Legal Resource Foundation (2013: 2) defines customary law as the law of African people that is administered by the Chiefs and the courts. These customary laws vary from one ethnic group to the other. It is important to note that inheritance laws differ from society to society. What can be applied to one ethnic group may not necessarily apply to another. In particular, when a husband dies leaving behind his wife and children, his wife and children inherit the property. If the husband had two wives both share equally all the property.

Horell and Krishnan's (2006: 1354) research on poverty and production in female household in Zimbabwe notes that, customary law necessitates inheritance to pass through the hands of the patriarchy to the widows and daughters. In some cultures widows are inherited by the husband's relative but she can decline this. In the case of divorce, the woman may sometimes not receive any property and at times she may be forced to leave without her children. She is normally expected to return to her father's household so that she can be looked after. If she chooses to live alone she is viewed as a prostitute.

Limann (2003: 2) states that in Uganda, the customary law recognises traditional and ethnic practices, which in general are discriminatory to women. These traditional views and ethnic practices reject, refute and deny all the international and regional efforts done to protect the rights of women. All this has been seen whenever the issue of

inheritance arises. Their situation is worsened by the ignorance of their rights. Limann (ibid: 5) notes that in Ugandan courts there is limited use of books that deal with legal challenges faced by women. When it comes to widows, they depend also on the Ugandan customary practices. The customary law does not seem to protect the rights of the lone women since it is predominated by patriarchy. To make matters worse, the word 'rights' does not exist. In the traditional African culture and communism is applied more to inheritance issues than individualism.

2.6.1.2. General Law

General Law is defined as the law which was brought to Zimbabwe by European settlers and has been added by legislation and developed by court decisions (Legal Resource Foundations 2013: 2). The law says that the way people live should indicate whether customary law or general law should apply. Horell and Krishnan (2006: 1353) make a comparison of communal law and state law by noting that communal law in Zimbabwe maintains patriarchal power and state law is more inclined to give preference to communal law. Thus according to communal law, married women are treated as children. They are not given land and cannot have a contract in the absence of their husbands and thus they cannot own property independently. With these two laws in place, when a husband dies there are deliberations about which law to apply, if the husband did not have a will, a magistrate takes charge. In some ethnic groups the widow does not have the chance to contest her rights under the general law until her property is dispersed.

Sandys (2001: 9) highlights that Ghana, Malawi, Nigeria, Zambia and Zimbabwe are among those countries that have enacted and passed laws on women's inheritance rights in accordance with the Beijing Platform for Action and other human rights treaties, such as the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child. But it is important to note that violence and ill-treatment towards lone women in societies continue in spite of modern laws, as customary law on inheritance remains intact even today. Sandys further notes that the Beijing Platform for Action tried to deal with all forms of discrimination against Women and tried to deal with land ownership rights which stated that women and men

have equal rights to own land. But most lone women struggle a lot to take their husband's extended family to the judicial court to deal with these inheritance issues because they fear that their children might lose their family name and relatives, hence they prefer to give up everything and start acquiring property afresh. The Legal Resource Foundation (2013: 3) explains that in Zimbabwe, if a man dies leaving behind a widow she is protected by both the General and Customary laws. But the question is whether these women are aware of these provisions. The truth is that most women do not know about these laws and easily give up the fight when pressed by the man's relatives. Dube (2008: xxi) notes that widows are not aware of the Zimbabwean inheritance laws and hence they do not seek any legal advice when faced with these challenges. The few who attempted the legal route have not been successful.

Think Africa Press (2011) indicates that there has been a variety of agreements worldwide concerning women's rights which have been endorsed, including domestic laws. But African governments have been very slow to address the status of lone women; to protect them from violence, ensure their access to justice and enjoyment of their fundamental human rights in all aspects of their lives. Although the justice system has introduced these laws, lone women's lives have continued to be run by societal customs and traditional laws and these customs and traditions discriminate and isolate widows from other members of their ethnic groups. Lone women and their families face criticism, backbiting, and all sorts of violence when they attempt to use General Law. They are viewed as people who bring bad luck to the clan. Joireman (2007: 1238) agrees with the above points when he notes that, although there are women's property rights that have been introduced, in Africa, access to land has continued in the traditional patterns. Therefore in Sub-Saharan Africa, under customary law, daughters tend to inherit less than sons and women tend to inherit less than men. This is why inheritance has remained a problematic issue to the surviving female spouse. A lone woman inherits less as she will re-marry. In some ethnic groups, a lone woman with children is not at high risk to lose her marital property, especially if she has a son. In some ethnic groups the extended family members do not care, they take away her marital property. But when a woman dies the man gets to keep all the property including the woman's property. Limann (2003) highlights that the African Charter on Human and

Peoples' Rights (The African Charter) and the Protocol to the Africa Charter on Human and Peoples' Rights On The Rights of Women (The Women's Protocol to the African Charter), have made great steps to protect the rights for women in Africa. But in all of their strategies they have not given much attention to specific categories of women. This means that widows, single mothers, and single—and never—been married women and divorced women are not sufficiently protected from abuse since these laws are too general. This thought is strengthened by the fact that widows are rarely discussed in international forums. This appears to confirm that the rights of lone women are not taken seriously.

Young (2006: 205) argues that;

In a number of African countries and in India, lawyers and policy-makers are campaigning to introduce changes to inheritance laws so that widows have, at a minimum, rights to use the possessions and access to resources that they enjoyed during their marriage.

Giving these lone women their rights to property will assist them to take care of themselves and their children. But the greatest challenge is that they are not given the right to sell or dispose of any property, making it difficult for them to meet their everyday needs.

The Domestic Violence Act (DVA) (chapter 5: 16), is not known to most women thus they are not able to diagnose or distinguish violations, abuse and ridicule from good treatment, since they do not know the relevant laws or the law in general. This makes them fail to demand protection from the law. There have not been enough awareness campaigns, probably because of lack of resource or simply the drive or urge to protect lone women.

Although some may feel there has been increased awareness, evidence has shown that very few lone women are keen to pursue their issues through the legal route as they fear being ridiculed by their kin.

2.6.2 Religion

Very few scholars have taken time to look at the biblical concepts that are there to protect lone women. In this section, I am going to give my views concerning the

treatment of widows in particular, as they are the lone women who have some protection from religion compared with other lone women. In the Old Testament, God gave specific regulations to protect widows. Deuteronomy 10: 18 tells us that God executes justice for the fatherless and the widow. In Deuteronomy 24: 17, God gave instruction that people should never pervert justice or take a widow's garment in pledge. In Psalm 68: 5, God represents himself as the protector of the widows. In Isaiah 1: 17, God instructs his people to learn to do good, seek justice, resist oppression, defend the fatherless and plead for the widows. God shows special care for the widows and the theme recurs throughout the Bible. Other Old Testament scriptures are Deuteronomy 14: 29 which speaks of the widows eating the tenth of the produce in the church. Malachi 3: 5 talks of God's judgment towards those who oppress the widows and the fatherless. Because of the biblical instruction, it was right for the church to take care of these women who were in need of support.

In the New Testament there are so many biblical verses that speak of the importance of caring for the widows. In Matthew 23: 14, Mark 12: 40 and Luke 20: 47, we see Jesus calling the Scribes and Pharisees hypocrites, people who pretend to care yet they do not. This is because they used to enter the widows' houses and consume and take away the widows' food and belongings. It seems the people who would see them entering the widow's homes assumed that the scribes and Pharisees were going there to assist the widows yet there were stealing from them. Thus Jesus says they will receive great condemnation and will be judged one day for their wickedness. In Acts 6: 1, Luke speaks of the complaints that were brought to the disciples by the Hellenists who were the Greek speaking Jews. Their complaint was that their widows were being overlooked and neglected in the distribution of the relief by Hebraic Jews. The disciples chose seven men to take care of the responsibility as it was neglected. This shows us that in the New Testament times it was very important to care for the widows but the church had become slack in its care just as today's church has. James 1: 27 says that pure and unblemished religion is that which is expressed outwardly like visiting, helping and caring for the widows and orphans in their infirmities and needs. It is also living the word of God. This means that Christianity is not only about living the word of God but it is also about meeting the needs of the widows and the orphans.

But Paul in his letter to Timothy is specific on who is supposed to get help from the church. In 1 Timothy 5: 9, Paul clearly states that a widow who is under sixty years must not be included in the food relief of the church or one who has been a wife of more than one man. This specification was probably instituted because there were too many widows who were above sixty then, or it is because the widows who are below sixty are energetic and can still care for themselves. Although the church today uses this criterion in the distribution of resources to the widows and needy, they have other criteria they use that leave out some widows or needy people, causing grumbling and making other women feel discriminated against or left out. As Paul writes further to Timothy in 1 Timothy 5: 11, he highlights that younger widows must not be enrolled onto relief programmes as they will one day have higher sexual desires and wish to marry again. According to 1 Timothy 5: 16, Paul clearly notes that it is not entirely the responsibility of the church to care for the widows or the needy but is the relatives' responsibility as well. The relatives are to take up the duty instead of burdening the church. Based on such scriptural references, some churches in Zimbabwe, like Brethren in Christ, Methodist, Roman Catholic to mention just a few, have tried to have departments that care for the needs of the widows and the needy.

These church efforts are not continuous, which means that when the food is finished people have nowhere else to go. Unfortunately, these food programmes are usually for church members only, leaving non-church members with no one to assist them. This shows that there is a serious gap between the church and the community in terms of the assistance rendered to the widows and needy. In their efforts, not all the widows or needy are catered for and those who get nothing are left bitter and desperate as the resources are hardly enough for everyone.

The problem is not only the issue of relief for the widows but the patriarchal culture is also an issue in the church. Arditti and Lopez (2005: 163) note that the church buttresses and emphasises the male dominant culture in the oppression of divorced women. Males have power over the woman in the home set up and this dominancy and power must be obeyed. They also note that in Latin America women are of secondary importance and have a very lower rank than men. The women accept everything that

come from the male without any questions because of the male dominant culture and religious beliefs. Thus, religious doctrine is said to contribute to the idea that divorce is horrible, unpleasant and shameful. Those women who divorce in Latin America are viewed as people who are not sensible, women who disobey and confront the standpoint of the church, thus they have no place in the church. Arditti and Lopez (2005: 166 - 7) agree that ethnic values and religion promote the dishonour, shame and disgrace linked with divorce, to the detriment of divorced women. The sidelining of divorced women using customary norms could lead to negative health impact as divorced women are seen as failures. Faraj-Falah (2009: 248) argues that the number of women in churches is higher than that of men but only statistically, as men have a greater influence than women. All the rules and regulations are and were drawn up by men and the excommunication of any member in the church is also done by men. Although in some churches women have a say in the laying down of the principles, they can hardly stand up in a church council and speak their views as this is not in their nature. This is more difficult for a divorced woman, who does not have a say because of the patriarchal culture. Speaking in public is not in the nature of women.

Looking at the divorced woman in particular, it is important to note that she is not protected by the bible or the church. In Malachi 2: 16 the LORD clearly states that he hates divorce and marital separation and him who covers his wife with violence. In Matthew 5: 32; 19: 9 he states that "... whoever marries a divorced woman commits adultery." 1 Corinthians 7: 10-11 says that if a woman divorces her husband she must not get married again but she must remain single. One can conclude that the church is not a safe place for a divorced woman unless the church comes up with programmes that can help these lone women feel safe.

For the single-and-never been married women, Paul in 1 Corinthians 7: 8 says that he wishes that the single and never been married women and widows would remain unmarried like him, but if they cannot exercise self-control then they should get married. It is better to marry than burn with passion. What if one is burning with passion but "cannot be found"? I say "cannot be found" because in the patriarchal culture a woman does not find or look for a man but she is found by a man. What is the role of the

church or the community especially if the young woman is burning with passion but is not found by any man? I think the church and community have failed to assist the never been married women. All they have done is to be suspicious and critical of them instead of coming up with solutions or means to assist them.

2.6.3 Education

Ntoimo and Odimegwu (2014: 2) offer a general view that with the high poverty levels in many sub-Saharan African countries, and the gender gap in education and high-wage employment, chances are high that many lone women and their children will most likely face malnutrition. Their children are likely to die early. Clark and Hamplova (2013: 1534) found that that women's education varied considerably across countries. Only 4.1 % of women in Zimbabwe had never been to school, compared with 77.1 % of women in Ethiopia. This means that women in Zimbabwe are generally educated, they can read or write. Although education in Zimbabwe is spread across board, violence remains an issue as some lone women are manipulated because of their state and status. Some lone women who are educated and have good jobs are not easily abused by their extended family as they are providers rather than burdens to them. But some are abused despite their education and contribution to their family. Some lone women are abused even in their work places and in the community despite their education because of the community or cultural expectations. Bachman (1994: 3) indicates that women with less education generally experienced higher rates of assault than women with more education. For all forms of violent crime, females who either had never married or were divorced or separated experienced a greater risk of victimisation than other females. Widows were generally the least likely to be victims of violence.

One of the Organisations that help women is *Musasa* Project which provides counselling, legal support and refuge to women experiencing violence from the community. The Project conducts public education to raise awareness on domestic and sexual violence. There are also organisations like, Legal Resource Foundation (LRF), Zimbabwe Women Lawyers Association (ZWLA), Women of Zimbabwe Arise (WOZA), Women's Coalition of Zimbabwe (WCOZ), Habbakuk Trust, Matabeleland AIDS Council (MAC), Zimbabwe Council of Churches (ZCC), that offer counsel to women at some

point in their lives. Have these organisations been seen in Ward 17 and 19 in Bulawayo? The researcher will find out from her participants.

2.7 Conclusion

The literature review done leads one to conclude that lone women face different kinds of violence from their families, communities, churches and workplaces, in their daily lives.

Patriarchal culture or male dominant culture is the major source of violence on lone women in communities. It has cultural values which give a higher status and importance to men over women. Throughout these societies, the dominancy of men contributes to the unequal treatment of women which affects girls and women in their perceptions of life. There are also the existing patriarchal structures within both the church and society in the sense that these structures tend to extol the male image while marginalising women in the various sectors of life. This has proven to be the major cause of inequality. Lone women also have a challenge when it comes to property issues. They are most likely to lose all the property that they have acquired in their marriage when they divorce or lose their husband through death. Some lone women are cheated in the sharing of property and cannot say nor do anything about it. At times, there is great deprivation in the inheritance rights of owning land, livestock or other material possessions and child custody. Financial problems experienced by lone women are also the cause of the greatest loss of dignity and status. Lone women experience more stress in their lives, they are greatly vulnerable thus stress attacks them easily and they face a great challenge because their families do not give them much support.

Lone women struggle with taking care of their children and the households because of unemployment, health or employment duties. Children born and raised by lone women are victims who are blamed for the supposedly escalation of crimes in the community. Finding a marriage partner is one of the greatest achievements in life that a lady can ever attain. Thus despite her great achievements in life a single and never been married woman faces stigmatisation, criticism and discrimination because of her status

Although different organisations in Bulawayo have been put in place to address the issues of women in general, there is much ground still to be covered.

CHAPTER 3: RESEARCH METHODS

3.0 Introduction

This study used the exploratory research design and was qualitative rather than quantitative. Data was collected through forum meetings, focus group discussions and interviews were the main data collection method employed. This chapter reports on the research methods, which were designed in order to meet the study's research objective and aims (see section 1. 4).

3.1 Research design

The research design used in the study – using the explanation of Mouton (2001), author of the standard South African research methods text - was largely exploratory. Stebbins (2008) defines exploratory research as descriptive of facts, social processes, beliefs and belief systems normally found in the group, process, activity, or situation.

That is, we need to understand the nature, extent, cause and consequences of the violence which, might be perpetrated against lone women in the Pumula community. The research methodology, again following Mouton, was qualitative and involved the collection of in-depth data from a small number of respondents. Marczak and Sewell (nd: np) defines a focus group as a group of individuals interacting to solve or discuss a particular topic. These lone women had one common interest that brought them together. Leedy and Ormrod (2005:133) state that to answer some research questions, we cannot skim across the surface, we must dig deep to get a complete understanding of the phenomenon we are studying. In qualitative research, we do dig deep: we collect data and examine it from various angles to construct a rich and meaningful picture of a complex, multi-layered situation. This is why participants were put into focus groups so as to dig deep and collect the rich information from them. Gill et al (2008: 292) note that before an interview takes place, participants should be informed about the details of the study and given assurance about ethical principles, such as anonymity and confidentiality. This was also done in this research.

In this chapter, we discuss sampling, data collecting instruments, reliability, validity, limitations, and delimitations amongst others.

3.2 Research methodology

Leedy and Ormrod (2005:133) argue that we must dig deep to get a complete understanding of the phenomenon we are studying. In qualitative research, we collect data and examine it from various angles to construct a rich and meaningful picture of a complex, multi-layered situation.

Morgan (1996: 134) suggests that individual interviews, which explore participants' specific opinions and experiences, can be used to complement focus group interviews can be used as follow up. This helps the researcher to obtain more in-depth data, as well as produce narratives that address the continuity of personal experiences over time. This enables the researcher to identify a range of experiences and perspectives and draw data from there. That is why this researcher used a forum for pre-test, three focus groups of lone women in their various categories, which were the main methods of data collection in the research. With individual interviews, the researcher asked questions and the participant gave their responses, while the researcher wrote down the information given. The researcher read back the answers to the participants so that interviewees could confirm the accuracy of the information recorded.

After the interview with the lone women the researcher called for a stakeholders' meeting where the community leaders assisted with the recommendations and the way forward. These included home based caregivers, residence association members, church leaders, neighbourhood watch and community leaders. About thirty five people were invited but only twenty five people attended the workshop. This workshop was done over two half days from 10am -1pm.

3.3 Data collection methods

The focus group interviews were facilitated by the researcher. A focus group is a group of interacting individuals who come together to work in accord to try to solve or discuss a particular topic. The facilitator or moderator used a schedule to help in the facilitation of the focus group discussion.

The researcher worked with an advisory team during the stakeholders' interview. It was the researcher's plan to have lone women present their experiences at the

stakeholders' meeting but there was no lone woman who volunteered to do this, so the researcher had to present the outcomes of the research herself.

3.4 Question guide for focus groups

	Specific Objective	Who to ask	What to ask them
1	Forms of violence experienced by Lone women	Lone women	(a) How is it like to be a lone woman? Can you share your life experiences? (b) Can you tell me about any ill treatment/ violence which you face in your everyday life? (c) Who are the perpetrators?
2	Causes of these ill treatments/ violence	Lone women	(a) What do you think are the causes of ill treatment/ violence?
2	Effects of the violence	Lone women	(a) What do you think has been the end result of these ill treatments? (b) What has been the outcome of ill treatment or violence on lone women?
3a	Proposed ways to reduce violence	Stakeholders	(a) In view of the issues raised by the lone women, what do you think the community could do for the lone women? (b) What can the church do for them? (c) What can the lone women do for themselves? (d) What are the recommendations?
3b	Proposed ways to reduce violence	Lone women	(a) In view of the issues raised by the lone women, what do you think the community can do for the lone women? (b) What can the church do for them? (c) What can the lone women do for themselves? (d) What can be the proposed way to reduce the violence?

The research activities took place on the following dates:

- Forum 12 March 2015
- Focus groups: 17 and 18 July 2015
 - 23 and 25 July 2015
 - 26 and 30 July 2015
- Stakeholder's meetings – 14 -15 August 2015
- Lone women (way forward meetings) – 31 October and 1 November 2015

The Forum meeting was done as a pre-test so as to find out whether violence against lone women happens. The researcher did a pre-test of the questions with the advisory team. The researcher discussed the questions with the advisory team so as to see if the questions were clear and open ended enough to produce the required results. After the pre-test the researcher recruited the participants.

Gathering up lone women was a little difficult as many people at first did not understand the intentions of the researcher and what she was going to do with the information collected. This experience is reported under section 4.3. The researcher extended personal invitations, to the forum, to those lone women that she knew in the wards. These lone women were also asked to invite other lone women as well. Because the lone women knew the researcher, they came although they seemed to be concerned about the topic and anxious about what was going to be discussed.

One forum meeting and three focus group interviews were conducted, specifically for the lone women, were conducted to investigate the forms of violence which they are experiencing in their lives, the causes and effects of the violence. A forum meeting was held with them and the advisory team assisted with the data collection. This advisory team was strategically selected by the researcher after considering their status and ability to write. After the forum group interview, the facilitator met with the advisory team to discuss and confirm the data collected. To complement the forum group interview, the different categories of lone women formed three different focus groups. Also, personal Interviews were done to collect more pertinent information. Lastly, the stakeholders' meeting was done to come up with a way forward and recommendations.

Data collected from the lone women was presented then they gave their ideas on how the church and community could prevent violence against lone women.

3.5. Sampling

Twenty seven lone women were interviewed in the forum group interview from Pumula community. These lone women were purposively selected based on the researcher's previous knowledge of their status as they are part of the community in which she grew up. Very few of these lone women are employed in the industrial sector; the majority of them do not have any income or are jobless. The participants were a mixture of illiterate and literate women. The researcher conducted a purposive sampling technique which Guarte and Barrios (2006: 277) described as an "unsystematic selection of sampling units within the segment of the population with the most information on the characteristic of interest." The researcher was able to get all three categories of lone women from the two wards. Since this was a qualitative research, twenty seven lone women were a fair representation of the lone women's general experiences. The sampling was also done based on the total population of the Pumula community. Faugier and Sargeant (1997: 792) argue that in studying population, groups such as the police, nurses and teachers, have a high social visibility as they deal with society every day. Although the researcher may have difficulty gaining access to these groupings, her knowledge of where to locate them should not be a problem. This was true for this researcher as she used her knowledge of the community she was sampling. The community that she sampled is where she grew up and lived from childhood. Thus in the data collection process the researcher's previous knowledge was helpful in the liableness of data collected, although she tried by all means to be unbiased, hence the use of an advisory team.

The actual sample size was 31 lone women which included the four interviewers. Bailey (2007: 63) highlights that the key to good sampling is to select cases for systematic study that are information rich. That is why the researcher personally invited most of the lone women who attended the forum and later formed the focus groups. The lone women who accepted the invitation were asked to invite others too (snowball sampling).

Sampling was done using the researcher’s personal knowledge of the two wards selected.

The categories for lone women were as follows:

- The widows- those who have lost their husbands through chronic or short illness and those who have lost their husbands through any other form of death including HIV/ AIDS. This type of lose is not voluntary to these women.

Table 3.1 Widows’ profile
NB: All had Children

Participants	Status	Educational History
1	Widow	Primary Education
2	Widow	Primary Education
3	Widow	Primary Education
4	Widow	Primary Education
5	Widow	Secondary Education
6	Widow	Secondary Education

- The divorced- some of the divorced women were divorced by their husbands and some chose to divorce their husbands for various reasons. Some divorced their husbands because of abuses experienced from their husbands or their relatives. Some women divorced their husbands because of their husbands’ infidelity. Some divorced because the husbands failed to support their families financially, and yet spent a lot on alcohol and other women.

Table 3.2 Profile for divorced women

NB: All had children

1	Divorced	Primary Education
2	Divorced	Tertiary Education
3	Divorced	Tertiary Education
4	Divorced	Secondary Education
5	Divorced	Secondary Education
6	Divorced	Tertiary Education
7	Divorced	Tertiary Education
8	Divorced	Primary Education

- The single mothers- these women got pregnant but were rejected by the father of the child or the relationship could not work out thus they chose to separate. Most of these lone women had great challenges in finding committed men to marry. There was no single mother by choice; most of these single mothers were forced by situations or circumstances to be lone women.

Table 3.3 Profile for single parents

1	Single parent	Primary Education
2	Single parent	Primary Education
3	Single parent	Tertiary Education
4	Single parent	Tertiary Education
5	Single parent	Tertiary Education

- The spinsters – these lone women did not have children and most of them were working. From these spinsters that attended the focus group interview, none of them were single by choice. The lone women interviewed were 30 years old and above. It was assumed that at this stage they seemed to be receiving pressure either from the relatives, church, or community members to find a man to marry.

Table 3.4 Profile for spinsters

1	Spinster	University Education
2	Spinster	University Education
3	Spinster	Tertiary Education
4	Spinster	University Education
5	Spinster	Tertiary Education
6	Spinster	Secondary Education
7	Spinster	Secondary Education
8	Spinster	Secondary Education

In all the forum and focus group interviews held:

- All the lone women were volunteers.
- No lone woman was forced to be part of this research.
- No lone woman was paid in cash or kind to participate in both group interviews including the Advisory team.
- Focus group interviews were kept as short as possible to avoid keeping the participants for too long.

For the stakeholders' meeting, 35 community leaders were invited of whom 25 came.

3.6. Data Analysis

According to Jacelon and O'Dell (2005), coding is a simple instrument used in qualitative research. Through the process of coding, the researcher breaks the data and organizes it in terms of ideas and themes contained within it; there is therefore no right or wrong way in coding. The researcher used her knowledge and perceptions to identify the themes and ideas in the data.

These are the following codes used:

- For the rest of the focus group, the code was - FG
- Widows and the single mothers - FGWS
- Divorced - FGD,

- Spinsters - FGS
- Community leaders – Stakeholders’ meeting

In analysing the data, the researcher and her advisory team tried to identify and understand the beliefs and attitudes of lone women towards the issues of violence. After the forum group, the advisory team and the facilitator met to discuss all the data collected and written in note books by each member of the team. This helped us to make sure that the information written was the actual data collected from the participants and not made up by the researcher. Where necessary, corrections were made to the data this helped us to keep data up to date. After the forum meeting, the women were placed in three groups according to their categories. After the two group and individual interviews, data was arranged according to themes and key elements raised by the participants. The same was also done with the data from the recommendation and way forward. Just as Burnard et al (2008:430) note, analysing data involves identifying themes and categories that ‘emerge from the data’. This means that the researcher had to carefully note themes in the two group interviews from the written notes and endeavour to verify, confirm, and qualify them by searching through the data and repeating the process to identify further themes and categories.

3.7. Ethical considerations

Anonymity was used in all interviews so as to protect the identities of the informants. The lone women were informed fully about the purpose of the research. All the participants were given detailed information about the research.

3.8. Validity and reliability

According to Burnard et al (2008: 431),

Some quantitative researchers claim that qualitative accounts cannot be held strait (*sic*) forwardly to represent the social world, so different researchers may interpret the same data somewhat differently.

Thus to validate or authenticate the data collected, the researcher verified the data to confirm its trustworthiness. A forum for pre-test was conducted; the focus group

individual interviews were the major sources of data. The researcher went back to the participants to confirm with them whether the data she had was really from them. After the interviews were conducted, the data collected was cross checked with the final data collected. Data collected was substantiated by triangulation. Triangulation was used in this research for verification, by using it to determine which findings was “the truth” (Bailey 2007: 181). This means different theoretical frameworks were used, the secondary data (data by different scholars) which the researcher discussed in chapter two, on the forms of violence, to prove that violence toward lone women was real or not. Also the researcher conducted individual interviews with those who could not attend the group interviews but were interested in being part of the research. These interviews were done to authenticate the data collected.

3.9. Limitations of the study

A case study of two wards in one province cannot be used to generalise to the wider population. The perpetrators of the violence on lone women were not included in the study so their motives cannot be known. This study reflects the data collected from lone women only thus this data may be biased, however it was only collected to help the communities see the challenges that lone women face in society and how they can prevent violence against lone women in the Pumula community of Bulawayo, Zimbabwe. Not all invited lone women were able to attend the forum and focus group interviews. Two lone women refused altogether to be part of the research, although the researcher had clearly explained what her research was all about.

It would have been desirable to engage those who discriminate against lone women in the research. If it was possible for them to change attitudes and behaviour, life for lone women would become much easier. Their involvement was considered but was thought to be too problematic to rely on; it might be the basis of a follow-up study.

3.10. Conclusion

A practical study was done by the researcher through qualitative data collection methods. A forum meeting of twenty seven lone women was held. Focus group

interviews were done by grouping lone women into three categories. Individual interviews were conducted so as to authenticate the data collected. The main objective of this study was to investigate the causes of violence and its effects on lone women and to allow the community stakeholders and the lone women to propose how best to prevent violence in Pumula, Bulawayo. The researcher acted as a facilitator and carefully recruited the advisory team made up of four lone women.

Chapter 4: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4. Introduction

This Chapter will highlight the themes, characteristics and patterns of the violence experienced by lone women in Pumula, Bulawayo. Thirty one lone women were interviewed at the forum and the three focus groups and subsequent individual interviews were carried out over the course of seven months. The purpose of the focus groups and individual interviews were to gather information on the violence experienced by lone women and how these types of violence can be reduced or prevented. The research reveals that lone women are victims of violence in their communities and most of it is caused by a patriarchal culture.

Research was done to gather pertinent data needed to achieve the aims of this study, which were:

- To identify and understand the forms of violence that lone women experience in their daily lives.
- To identify and assess the causes and effects of these forms of violence.
- Based on the above, to propose effective ways to reduce the violence against lone women.

4.1 Data sources and collection

The data for this study was accumulated over a period of seven months, during which the researcher recruited the advisory team and mobilised thirty one participants who were eligible for the study. Focus group interviews were done, at the Brethren in Christ Church Pumula premises as some of the participants and the facilitator were members there. No payment was made for the venue and lone women did not need to take any form of transport to attend the meetings. All the interviews were recorded by the advisory team. Our interviews were done in less than four hours to avoid feeding the participants and no form of payment was made to anyone. The data was recorded by the advisory team which was strategically selected by the researcher.

The data was collected during a forum - pre-test. The first focus group had eleven participants, widows and single mothers (FGWS), the second had nine divorced lone women (FGD), while the third had seven spinsters (FGS). Five individual interviews were conducted. A stakeholders' meeting was done to explore challenges faced by the lone women and to seek a way forward. This stakeholders' meeting is reported on in chapter five as it has recommendations for the church and society. Lastly a forum for the lone women was done again to seek their opinions about the way forward and recommendations.

4.2 Data analysis and interpretation

The analysis and interpretation of data was done by the researcher after completing the focus group and individual interviews. The analysis was done after going through the transcripts written by the advisory team. A coding process was done so as to categorise the information collected, this led to the formulation of the themes.

4.3 Challenges

Although the researcher invited many lone women in Pumula suburb, Bulawayo, to attend a forum, most lone women showed no interest at all. Some asked, *"What are you going to do with the information you are going to collect?" "Your topic is too sensitive and personal. Our private lives will be known by everyone"*. Many lone women were not comfortable participating. The fact that most of the lone women were Christians was a great challenge because when the researcher introduced herself and the research that she was doing, they tried to spiritualise everything. For instance, during the focus group interview the first question asked, "How is it like to be a lone woman? Can you share your life experiences", *one widow answered, "It is a gift from God and it gives freedom and independence to fend for myself."* This response alerted the researcher to the fact that if not careful, such a response would make other lone women not open up, the de-rolling of the facilitator was important at this point. Since we were in the church premises the researcher had to inform the participants that the research had nothing to do with church at that moment. Again the researcher is known as a pastor since she did an

Honours Degree in Theology; she de-rolled and became Wakhumuzi Ndlovu, a researcher and a facilitator. After this the lone women managed to open up.

At the stakeholders' meeting the lone women were unwilling to speak publicly and the researcher was forced to present what she felt was the way forward and then seek the approval of the lone women present. Fortunately the stakeholders identified with the lone women and confirmed the lone women's experience.

4.4 The findings of the study

4.4.1 Forum meeting

Twenty seven lone women of different categories attended the forum. Most of these lone women were not employed nor had any meaningful source of income. Eleven were widows and single parents, nine were divorced women, and seven were single and never been married women.

Table 4. 1: Category and educational level of participants

Participants	Status	Educational History
1	Widow	Primary Education
2	Widow	Primary Education
3	Widow	Primary Education
4	Widow	Primary Education
5	Widow	Secondary Education
6	Widow	Secondary Education
7	Single parent	Primary Education
8	Single parent	Primary Education
9	Single parent	Tertiary Education

10	Single parent	Tertiary Education
11	Single parent	Tertiary Education
12	Divorced	Primary Education
13	Divorced	Tertiary Education
14	Divorced	Tertiary Education
15	Divorced	Secondary Education
16	Divorced	Secondary Education
17	Divorced	Tertiary Education
18	Divorced	Tertiary Education
19	Divorced	Primary Education
20	Spinster	University Education
21	Spinster	University Education
22	Spinster	Tertiary Education
23	Spinster	University Education
24	Spinster	Tertiary Education
25	Spinster	Secondary Education
26	Spinster	Secondary Education
27	Spinster	Secondary Education

Forum Meeting: Question 1

All the lone women present in the forum meeting were asked to share their personal experience on how it is like to be a lone woman.

One widow said, "It is a gift from God, it gives me freedom and independence to fend for myself."

Such a response implied that this woman did not feel free and had no freedom in the marriage before her husband died. This was a point to note and follow on the focus group interview. Most lone women were in agreement with this single parent,

"It's a painful experience to be a lone woman; the community does not accept us. We say so because they label and give us names."

Most participants expressed the difficulties they face as lone women. A lone woman indicated that they are called *Omazakhela* meaning a single woman who cooks only for herself and does not have any dignity. She even confessed that their children are labelled because of their status. The single parents who live with their children in their parent's home with uncles and aunts said that labelling is very common. Each day their children, especially the boy children, are called *amagola* meaning "a wild cat with no home". Uncles with wives are normally the one who call them with this name as they feel the boy child is a threat in their marriages (It was common in the African culture that when the uncle dies this boy child born by this single mum has a potential of marrying his aunt). Most single parents stressed a lot that their children are abused by their relatives, they are often used as slaves but they cannot do anything since they are dependent.

One single parent said,

My son grew up bitter. He left home and went to South Africa some years back and up to today I have never seen him. He left home angry that I never

defended them when there were being ill-treated by my relatives. But what could I have done, life was also difficult for me. My relatives were my support system.

Lone women also admitted that being single also closes opportunities not only for them but also for their children. One single parent said that her daughter got into a relationship with one young man from their community and the mother of the young man confronted her and said she didn't want her son to marry a daughter born by *iwule* (a prostitute). This single parent said that her status had also affected her children. The lone women complained that, "Although we have trained our children in a godly way and have taught them good values, they are disrespected a lot by the society because they come from families with no father who is the head of the family."

Getting proper housing is also a difficult task for the lone women. Most lone women do not have their own houses and because of this, they are perennial tenants. They complained that finding a house to rent is a problem they face constantly as they are always asked how they will pay the rent since they are not married. In addition, paying rent was truly a great challenge for them and most of them indicated that they constantly move from one house to another. All lone women were in agreement that, "property breaks a lot when you are moving from one place to another." Again one lone woman revealed that, she had not bought much property since she did not have her own place to stay. "Not having my own home has made me to be more dependent", said one lone woman. This has forced some of the lone women to live with their parents and endure ill-treatment together with her children. The lone women highlighted that they live in poverty as they also struggle to put food on the table. Not only do lone women struggle to pay rent but they also struggle to put food on the table for their children. These lone women fail to provide all three meals. Most widows confessed that they never had time to mourn their husbands because they were pre-occupied with thoughts of who would take care of the children since the bread winner had now passed away. This caused trauma in the lone women's lives.

At times children of lone women can be irresponsible just like all the other children. However, their deeds are never taken lightly and lone women are often criticised for

their children's behaviour. Their children are often cited as bad examples within the community.

Lone women are not given respect because of their status. They said that although they may have accepted their status they were constantly reminded of their situation by the community and church. Some lone women complained that their contributions or ideas were never taken seriously at community meetings. Only the men's ideas or points were taken serious. Women are rarely given opportunity to speak or preach at funerals of other women.

A lone woman said, "at church there is so much stigmatisation and a lot of stereotyping among us women. Some people see themselves as better than others and this make us avoid socialising with others after church."

The lone women further explained that, "we do not have freedom to socialise with any one, especially men. Most married women are afraid that we will snatch their husbands. Married women do not feel secure when their husbands are seen with us." Because of this, most lone women prefer to avoid chatting with men or people who are not in their class so that there are not hurt by careless talk. This was typified by the following comment from one of the women;

"I have leaned to mind my own business, whenever I have a need I always ask from a friend with whom I share a lot in common than asking from a married woman so that I do not get offended by her constant questions of where the father of my children is."

Every economic opportunity is a great challenge to the lone women as they struggle to get loans from banks since they have no collateral. This affects their ability to progress in life by acquiring any property they might need. Most lone women acknowledged that being a lone woman is very difficult,

Finances are an extreme problem for me, paying fees for my children, rent, and giving my children a decent meal every day. Sometimes things are so hard I almost sleep without putting anything in my mouth, but I make it a point that at least my children eat something.

Lone women insisted that they did not sit back and mourn in situations like this, but always try to use their hands to make money. Some lone women are vendors, others are involved in cross boarder trading, some do sewing, very few are employed, but all these activities do not bring in much income, hence they find themselves with heavy debts as they borrow heavily from neighbours. Lone women, especially the widows, said they were assisted more by their own relatives than their late husbands'. Because of their financial state, lone women revealed that it was very difficult for them to join grocery clubs, burial societies or money clubs. One lone woman confessed that at one point she joined a money club with \$10 monthly contributions. This made life easier but when the contributions were raised to \$50 she had to withdraw from the club as she could not afford this amount.

4.4.2. Focus group interviews

Forms of violence: Question 2

In their different focus groups discussions, the women were asked to share any form of violence they had experienced in their lives and who the perpetrators were.

All lone women in the focus groups confessed that it was very difficult for society to accept them because of their status. One participant in the focus group for widows and single mothers (FGWS) said, "Our culture emphasises that a woman must be under a man. Men are said to have the power to tame a woman and put her in the right path. Because of this the women who are not married will always be looked down upon." From this, the researcher learnt that the male dominant culture takes precedence in communities making life very difficult for lone women who do not have any men in their lives.

Most lone women amongst the divorced (FGD) and the focus group for spinsters (FGS) said that married women suspected them of wanting to snatch their husbands. These accusations are often raised when a lone woman is seen chatting or laughing with a married man. A spinster confessed "I always receive calls from women in church and the community threatening and accusing me of stealing their husbands." Because of these accusations, it is very difficult for most lone women to socialise freely with

anyone. These lone women also pointed out “if you are seen dressed neatly or perceived to be over dressed, you are said to be seeking men’s attention.” Both married women and the community at large constantly ask single mothers and spinsters why they are not married yet. Most lone women in the FGS said that these questions put them under pressure to marry. Some lone women said they ended up getting into wrong relationships just to gain acceptability and this sometimes led to abuse.

Another problem that the lone women raised in the FGS is that in their different cultures they were limited in the choice of men they could marry. One spinster said, “I am Ndebele, my parents clearly told me that I am not to marry any man from another tribe since my culture is totally different from theirs. I was trained and taught that I must marry only an Ndebele man.” Most spinsters said that this was a common attitude however, few or no men from their tribes had shown any interest in them. Most of the spinsters said that these limitations violated their right to choose whom they would like to get married to. One of them said, “even if you date a man from another tribe and the man proposes marriage, you will still need your parents to approve or bless your marriage.” This reflected the African understanding of marriage as being the union of the two families and not just the two individuals getting married.

A single parent in the FGWS said, “People feel they are responsible for your life and that of your children, they give you lots of good and bad advice, be it at church, community or work.” Some divorced in the FGD complained that, “although we are seen as independent, we are not because the community continues to interfere with our personal lives and our children.” Most lone women did not feel any sense of independence in that they have lived all of their lives to please their families and community members. Some noted that this makes it very difficult for them to make independent decisions without consulting anyone. Whenever they make major decisions without consulting they are always criticised.

Most lone women in the FGWS highlighted a serious problem with people borrowing things, like garden tools and never returning them or bringing them back damaged. One widow related how a male neighbour borrowed her hoe but had trouble getting it back;

I thought he was going to return it the next day but he never did. A week passed, when I tried to make a follow up from the wife, she insulted me and asked me what relationship I had with her husband. My hoe was brought back broken; it was given to my kids in my absence.

Another lone woman interjected, "It's better, you got yours back, I never got mine back. I just got tired of following it up; from that day I learnt not to lend anyone my garden tools."

Part of the ill treatment that FGWS lone women complained about was, being taken advantage of by their relatives. Most Lone women in the FGWS and FGD stated that their relatives took their children in the name of reducing their burden and yet used their children as "*Izikasumana zabo*" (their slaves). One lone woman amongst the FGWS added, "at first I thought my child was being lazy when he complained that they were over working him but later I discovered that my son was really being over worked compared to other children at home." Another lone woman among the FGWS revealed "at times the uncle's child does naughty things and says it is my child who did it. Because you are in your parent's house with your children, it becomes very difficult to be too vocal in defence of your child."

The participants also highlighted a great challenge of children being sent away from school because of non payment of school fees. These children are at times said to go to school without having eaten anything. This was because the lone women do not have any basic income, and the little they get is not enough to pay just the rent and utilities.

Most lone women amongst the FGWS indicated that after their husbands died, they were accused of having bewitched their husbands. This was a common theme among most widows. One widow reported that her in-laws had said, "you killed our son so that you could get his inheritance, but could I have killed the father of my children?"

Because of this some widows in the FGWS said that they lost the inheritance their husbands had left for them and their children. This was said to have been done by their in-laws. Some widows said that they started losing the property during the mourning period. A widow said "when my husband died, his people came to put together his property and belongings. I wasn't seeing anything as I was asked to sit by the corner

wrapped in a blanket. But I suspect that is the time when some small items started disappearing.” One widow reported that she was told by her in-laws that they wanted the property that belonged to their son because having their son’s property would comfort them. She was told “we cannot lose our son and lose his property too.”

A widow who was individually interviewed narrated her how her in-laws took almost everything; they only left her a bed and a wardrobe. She reported the matter to the police and her in-laws were asked to return the property but she found it difficult to accept the property back as she felt the enmity looming. She was also afraid that her children would lose their relatives the moment she accepted the property back. She said:

There was a serious fight between me and the in-laws. There was a Will. The brother in-laws tried to challenge the Will, by keeping away from the funeral. They protested saying that the Will was foreign and not part of their culture. All they wanted was their son’s property so they could be comforted. My mother in-law is the one who stood by me up until my husband’s burial.

All divorced women in the FGD highlighted that during a divorce there are so many arguments on who will get what, forcing most of the women to take their ex-husbands to legal or customary courts. Solving this issue peacefully seems to be a great challenge. A few lone women stated that because they opted out of marriage they lost everything forcing them to start all over buying new property.

These experiences showed that widows face many accusations, at the death of their husbands, from their in-laws. Some widows, and divorced women, lost their property and tried to defend themselves but others did nothing out of fear for the future of their children. It was also very clear that although most widows knew some of their rights, they feared to protest against their in-laws because they feared that their children would lose relatives. Some widows noted that they normally let their in-laws get away with it for the sake of their children. One related, “when my husband was alive, his family and relatives used to love me a lot because they used to ask for anything from their son and he would give them, but when he died they began to hate me because my husband died with his job and income.”

One can deduce from this that a widow loses much at the death of her husband. She not only loses her husband but the relatives too. Most widows in the FGWS also mentioned that they lost their best friends who were badly advised by older women in the community who told them not to keep the friendships because they too would lose their husbands through bad luck brought about by the widow. Society also has some beliefs that there is no good friendship that can develop between a married and an unmarried woman. It is believed that married women must befriend the married and lone women other lone women. This was common in all categories of lone women.

A widow in the FGWS also indicated that she never had a chance to mourn her husband as she was busy with inheritance issues and thinking of who would take care of her children and all the financial demands in the family because when her husband died the income stopped coming in.

Widows in the FGWS indicated that the church has always tried its best to support them. "Almost every year we receive some donations, at least more than three times, especially clothes from the deacon's desk." The church seems to be doing its best to help the needy widows, especially the older ones who no longer have the strength to care for their grandchildren. The widows said although some clothes were not of their size or that of their children's, they appreciated the effort which was better than nothing as they were able to alter them. The church not only supported them materially but spiritually too. Some noted that in their churches there are programs where they are taught about life and how to live as widows. The single women shared similar sentiments too. However the divorced expressed great disappointment because they did not get any support from the church or society, instead they were labelled and constantly told how wrong they were to dissolve their marriages. The spinsters also reported that there were no church programs that catered for them.

All divorced women in the FGD said they faced problems in the division of property when they divorced their husbands. One single parent noted that when things were bad between her and her husband, she went back to her parents' home. She confessed that, that was her greatest mistake because her husband started selling their property. When their marriage was dissolved by the court, they were ordered to sell the house

and share the money but the man sold the house alone and disappeared. She had to start accruing property afresh and this she found difficult. She spoke angrily about the fact that her ex-husband reappeared when children were now working. Most lone women in this FGD expressed anger as they shared similar sentiments with the lady. Although a few got part of the property they felt they deserved more.

In the FGS it was noted that people had a tendency of borrowing money from them and often delayed paying back. Statements like, “you are single, you are paid lots of money why do you need this one” were often said to them. They said that if they refused to lend them, they would be confronted by statements like, “why are you refusing to lend me money, you are single with no child, I know you have the money, you must lend me.” This seems to indicate that spinsters are seen as people with no responsibilities at all, yet most of them are the bread winners in their families. Some spinsters reported that because they were single, relatives gave them lots of responsibilities to care for the extended family as they are viewed as people who are financially stable. In addition they were constantly asked by family, church and community members, why they are still single and unmarried. One lone woman claimed that one older lady had told her that, “you have bad luck!! Why are men not seeing you?” She was told that there was a traditional healer who could help her find a man. Spinsters mentioned that the greatest pressure to get married came from their families. These lone women highlighted that this traumatised them a lot as they could not do anything about their status since they were not the ones who should propose to men. One said “all I have to do is to wait for a man to propose to me. They are not coming, so what should I do?” For spinsters, waiting to be approached by a man is a painful task on its own and it caused them more pain when people constantly pressurise them because they cannot do anything about it. One spinster said, “It is like adding salt to a wound when people are talking about our singleness.”

In the FGS it was said that as human beings we have been socialised in such a way that we have a need and longing for a marriage partner. When growing up we were taught that one must find a man and get married. This is biblical and is part of our nature as human beings. Society and the church have not sought to provide solutions to

the spinsters' dilemma, all they get is judgment from people, "you are not doing this right, you are doing this wrong that is why you are still single." Although society expects spinsters to get married by a certain age, it has no way of assisting them to do so.

Causes of violence: Question 3

In focus groups, lone women were also asked to identify what they thought were the main causes of ill treatment or violence.

One widow in the FGWS said "we live in a society where men are the leaders; they dominate and control almost everything and everywhere, in families, church, work places and society." Most lone women agreed that the African culture in general has always looked down upon women. A single parent spoke plainly saying "although globally women have tried to push for equal rights, we will never be equal to men. Maybe these human rights can be practiced in work places but not at home and society. Even churches struggle to put women in pastoral or leadership positions." Other lone women in the focus group for divorced (FGD) and focus group for spinsters (FGS) shared similar beliefs, indicating that there was lots of gender based violence in the African culture as women are at times viewed as children. Lone women were aware of their cultural belief system and knew the major cause of ill-treatment in their lives. Another lone woman in the focus group for widows and single mothers (FGWS) pointed out that "when you are a married woman you are given respect no matter how young you might be but if you are single, you are disrespected no matter how old you might be." Lone women concluded therefore, that marital status seemed to give women greater dignity than those not married. Lone women also concluded that, because of this, they were easily ill-treated by people in the community as they had no means to defend themselves.

A spinster in the FGS said, "Culture has emphasised or has higher expectation that every woman must be under a man who has dominion over every aspect of her life". Another spinster added, "Men have been culturally trained to have dominion and control over women, that is why when a woman does not have a man in her life, she is said to have too much freedom." This is why most spinsters concluded that the male dominant

culture has generally put women under pressure to marry. Some of the spinsters also concluded that the reason there were so many divorces and single mothers is because they would have been forced or put under pressure to marry. The male dominant culture is what causes older women in the community to harass them as to why they were still single, concluded the spinsters.

In the FGS a spinster also said;

I think that is why in the olden days when one delayed getting married the family would take it upon itself to impose a man on the woman and that man would gladly take you, and you became his possession. But this is no longer the case. Women in general now have a right to marry whoever they want. Some at times get married early, yet some have to wait a long time to be found.

It would seem this culture of imposing a man on a spinster is no longer practised by most communities. This conclusion was reached after all the spinsters indicated that they had not experienced such in their lives. Even though this is no longer happening lone women stressed that elders in their clans continued to pressurise them to marry. The Spinster's status remains problematic in the community as some are viewed as threats in other people's marriages.

Amongst divorced women in the FGD, one lone woman suggested that:

Divorce in our African society is viewed as a shameful act and as an abomination thus the minute one divorces her husband or is divorced by her husband that person is treated as an outcast. Very few people would want to be associated with you as you are viewed as a bad apple.

Most divorced women said that when they divorced they lost friends because of their status. No one would want to be associated with a failure in life that is why most divorced women do not have any close friends. Another divorced woman added,

When we divorced with my husband, my family blamed me for the divorce. They said that I was not doing my duty to please my husband that is why he had chosen to leave me for a better woman. Some family members felt I rushed to divorce. They said I was supposed to stay longer for the sake of my children.

Divorced women stressed that there is no woman who just divorces without a cause. This indicated that most divorced women did not voluntarily divorce but situations and

circumstances forced them to make such decisions. But all that is not considered the moment the marriage is dissolved.

Following is a short story of as told by one of the divorced women:

All things were alright between me and my husband although after *lobola* negotiations he complained that he had been over charged, but we overlooked it. I lived in the rural areas while he worked in town. He would send money now and again but life was hard for me and my children. I could visit him once or twice in a year. One day when I visited him at work, his boss told us that there were looking for someone to assist them in their home. I thought I was a good candidate for the job. I requested permission from my husband to take the job and he hesitantly agreed. That is when things changed. Now that I was earning some money, my husband started to be jealous and complained a lot. He clearly told me that a woman was not supposed to work in town; he asked me who was going to take care of the flocks and our children, and who was going to plough the fields? He started to emotionally abuse me telling me that he paid lots of money for me yet I was not being submissive. One day when I came from work, I took a bucket of warm water and went to bath. The bathroom was some few meters from the main house. When I was in the bathroom my husband took all my clothes and burnt them, I smelled an odour and saw smoke but told myself that he was probably clearing some dirt in the yard. When I came out of the bathroom I saw a bottle of paraffin and ignored it, instead, I went straight inside the house to dress up. Surprisingly I found my bag empty. I asked my husband where my clothes were, he told me plainly that he had burnt them. I couldn't utter a word because I was too shocked. We stayed for few days not talking to each other but I could not take it anymore. I left and went back home.

The researcher noted in the FGDs, that most lone women had a tendency of sweeping issues under the carpet and when the conflict emerged it became very difficult to manage it, leading to break ups of marriages. The conflict above started with the issue of *lobola* which was never resolved. The issues of finance in the home and women not being allowed to work in town were never discussed resulting in physical abuse. Lone women highlighted that in the African culture it is common that when couples get married, most women would remain in the rural areas while the husbands went to towns to look for jobs. Some have to go to other countries to look for jobs and this has also contributed to the break-up of marriages. It was clear then that finances also contributed a lot to the dissolution of marriages. In the focus group interview for the divorced

women, few identified physical abuse as reason for their failed marriages; instead they revealed that emotional abuse was more common from the man and the in-laws.

It can be concluded from this that the African society does not approve of divorce, regardless of the reasons. Divorce remains an abomination and a shameful act. Some lone women said that it was very difficult for them to go back home to live with their siblings or parents because of their status. Some said they ended up coming into town to look for jobs because of the fear of criticism and ridicule by siblings and relatives.

Effects of violence: Question 4

All participants in the focus group discussions were also asked to share what they thought had been the result of these ill treatments.

Almost all participants blamed illnesses such as high blood pressure, migraine headaches and heart problems on the problems they had in raising their children and the financial challenges faced. They added that they also experienced depression which caused them to feel miserable and inadequate, leading to short temperedness. The lone women ended up becoming moody making them want to be alone and losing hope for the future. In the FGWS and FGD some lone women with children confessed that their state caused them to be harsh or too strict with their children unaware that they were actually abusing them.

A follow up question asked the lone women how they dealt with their illnesses.

One widow said “it is very difficult for me to go to the nearest clinic or hospital when I am sick because I cannot afford it, I don’t even have any medical aid.” She said that she once had medical aid when her husband was alive, but when he died it was terminated. Life had been made very difficult for most lone women, especially the lone women in the FGWS, as they did not seek any medical attention. Some lone women ended up diagnosing themselves and using tablets bummed from their neighbours or bought over the counter. As a result, most lone women were always down in bed due to ill health and as a result they failed to care for themselves and their children adequately. Some of them indicated that their business always came to a standstill when they were in bed

sick. In the FGD lone women said that they were cut off from medical care after their marriages dissolved leaving them vulnerable to so many diseases.

The spinsters in the FGS claimed the stress of being alone was very common amongst them causing them to get sick time and again. One spinster said;

What helps me the most is to talk about my loneliness with my friends who are in the same situation like me and they comfort me for that short time but I am always back in that same situation. It is always worsened by the people in the community who constantly ask me too many questions.

Most lone women in all focus group discussions also highlighted that finances were a great challenge. Lone women noted that they had a great challenge in caring for their families. "It is very difficult to have the money for rent and utilities. I even struggle to put food on the table for myself and my children and to pay for their fees." Most lone women in the FGWS and FGD highlighted that it was very embarrassing for them to have their children turned back from school due to unpaid school fees. One single parent's grandchild failed to proceed to secondary school because she could not afford the school fees. "It is more painful if you are looking after your grandchildren whose parents are late. You do not have anywhere to turn to." Some lone women revealed that they struggled to take care of orphans left in their care.

A divorced woman noted that, "there is great conflict between me and the father of my children because the money that he sends for them is not enough. He now has another family to fend for. Things are just so hard sometimes." Some divorced and single mothers seemed to be going back to the fathers of their children to look for finances for sustenance but it seemed the men could only provide very little as most of them had new families or other responsibilities. This made the participants to be constantly angry with the father of their children leading to distress and them taking it out on their children.

Almost all lone women revealed that they had no me time or time to enjoy life because of the problems they face and the demand to find solutions every day. A widow noted that, "I do not even know when last I bought myself some new pair of shoes or clothes." Almost all participants in the FGWS were in agreement with this widow. The divorced

women pointed out that they worked extra hard every day to meet the needs of their children so that their children would not feel the gap of their absent fathers. Because of this, most of the participants were always tired and could not find time to focus on self. Almost all lone women said that these challenges isolated them a lot making it very difficult to fellowship with other lone women or other women in both church and community. This issue was also common among the FGS, especially those who lived with extended families. They said that they struggled to fulfil their dreams in life as they had to divide their resources amongst the family they were taking care of. Poverty is also very common in the lives of lone women in the FGWS and FGD. Most lone women in both these groups acknowledged that it was very difficult to provide all three meals a day for their children. They disclosed that they only managed to provide one or two meals at most. Most participants said they were not working and relied on donations from other people.

In the FGWS, widows highlighted that loss and grief was the major challenge for them, which was worsened by the loss of property forcing them to start afresh to buy property. Some were concerned that property was very expensive and they could not afford it since they did not have any meaningful incomes. Some lone women said the confiscation of property created conflict between them and the in-laws; hence there was very little communication with them. This had made most lone women to be constantly anxious since their children were no longer close to their relatives. One lone woman spoke frankly, “you know very well that good relations are very important in the African culture, that is why I am not settled when this conflict with my in-laws is going on like this.” This explained why most lone women, especially widows and divorced women, struggled to maintain good relations with their in-laws for the sake of their children. One divorced woman said, “I could not stand my husband’s ill-treatment that is why I ended up divorcing him. Divorce has caused enmity between me, my husband and in-laws, this has strained relations between me and my children and their father.” Most lone women said that they had a great challenge of taking care of their children since their husbands withdrew their monies soon after they were divorced. Divorced women complained that they were always blamed for the divorce by their in-laws and their families. Some participants highlighted that they were made fun of by neighbours and

relatives. In iSindebele a divorced woman is derogatively referred to as *umabuya ekwendeni* (one who has returned from her marriage), a constant reminder that she has deserted her marriage. A divorced woman said;

Divorce is an abomination in our society. Women who divorce their husbands or are divorced by their husbands are at times called prostitutes. Divorce brings shame no matter what the cause, not only to me as a woman but also to the parents and your own children. I would have loved to stay in my marriage but I couldn't bear my husband's abuse. But leaving my home has caused me to live in shame.

This is perhaps the reason why most lone women face accusations and blame from their families and community when their marriages break down. It is not only the spinsters who are accused of prostitution but divorced women too because of their failure to take care of their families. Some lone women said their divorce had caused friction between them and their families making it very difficult for them to go back home to their parents. They were therefore forced to find alternative accommodation but life often became difficult for them as they could not afford to pay rent and utilities. Although some of them were independent, they were constantly abused as they depended on the income from their former husbands. One lone woman noted that, "at times we send our children to go and ask for fees and food from their father, by so doing he is forced to give the children some money." This showed that some lone women manipulated their former husbands to support their children instead of the father doing so voluntarily. Another lone woman commented:

At times such methods of asking for money do not work but instead, it creates enmity between the children and their father which is not good. Children end up seeing their father as someone who does not care for their needs or their lives which may be a wrong interpretation.

Although most lone women conceded that they needed support from the father of their children, all of them agreed that using children as their go-between was not a good idea as it created conflict between the father and his children.

Most spinsters said that they ended up feeling the pressure to get involved in wrong relationships out of desperation, dooming those relationships from the start. This made most spinsters get in and out of relationships frequently, causing heart aches to themselves and their ex-partners. No lone woman interviewed had ever experienced

physical abuse from the ex-partners but they admitted to psychological or emotional abuse. Most lone women also experienced stress as a result of heartbreaks and loneliness. Worry is also the end result of being single and constantly reminded one of status. Some spinsters lost friends because of being constantly reminded of their singleness. They preferred to keep to themselves than have friends who would continue hurting them. Some opted to befriend women in similar circumstances so that they might be comforted by their empathy. In order to mask the loneliness, some participants claimed that they resorted to studying hard or working very hard. Said one spinster:

We are disrespected in our communities no matter how old we are or how educated we are. Because of this, as lone women we tend to be defensive or self-protective all the time, this protects us from being hurt by people. As a lone woman I found education a better place to hide.

The researcher noted that while lone women felt that they were protecting themselves, sometimes their aggressiveness actually hurt other people. Some participants admitted that the violence they received from the society because of their status led to low self-esteem. One lone woman said, "I really had confidence in myself but when I started receiving pressure from the community about why I was not getting married, I started thinking that maybe there is something wrong with me." Another participant added:

Some people told me that the reason no men wanted to marry me was because I was too big or over weight. That is why I tried to lose weight but still no man asked me out. I almost hurt myself with all kinds of weight loss formulas but they never worked. But I still have so many unanswered questions. Why me? Why is it that I am not getting married like other girls? Is there something wrong with me?

The researcher noted that spinsters feared being alone for the rest of their lives, and what would happen to them if they failed to find a life partner. Some feared they might now be too educated and men were afraid to date them. The researcher also realised that participants had serious attitudes towards their perpetrators which acted as a defence mechanism. Most spinsters struggled to maintain friendship with some women or people in the community because of their status.

4.5 Main themes

The findings were put into themes so as to highlight key factors raised during the focus groups. The first theme was the forms of violence experienced by lone women.

Table 4.2: Summary of the main forms of violence experienced by lone women

Forms of violence	Suggested by:
Confiscation of property/ division of property	Some widows, all divorced women
Housing	Most lone women
Ostracism in general	All lone women
Status	All lone women
Abuse of children	Widows, divorced and single mothers

4.5.1 Confiscation of property/ sharing of property

The research findings agreed with Young (2006: 200) that, in some cultures a widow is most likely to lose all the property that she acquired in her marriage including her up keep and her children. Most of the lone women who opted out of marriage concurred that they lost so much property which forced them to start acquiring property afresh. The divorced women highlighted that division of movable and immovable property was a great challenge as it sometimes caused conflict with their former husbands. The division of property is determined by the type of marriage that subsisted between the two. Participants said that sometimes former husbands argued that certain property was theirs because they were the ones who bought it. Most divorced women agreed that such arguments made it difficult for them to get a share of the property forcing them to drag their ex-husbands to courts of law or customary courts. Brownridge (2006: 514)

states that women are at great risk of violence from their spouses after divorce or separation. Most divorced women confirmed Brownridge's point that it is very difficult for them to share property with their ex-husbands thus the courts became the best option for those who knew their rights. Those ignorant became victims of violence as they continued to beg their ex-husbands to share the property equally. Most participants said that the division of property depended on who initiated the divorce proceedings and divorced women said this made other women endure abusive marriages for fear of losing out on the property.

Although the issue of property is also experienced by both divorcees and widows the types of treatment are different. Most widows said that immediately after their husbands passed away, the in-laws came and gathered together all the property, it is at this time that part of the property disappeared, particularly the small items. The widows noted that during this time they were not aware of what was happening as they were in mourning, they only discovered items were missing in the house after the funeral. .

4.5.1.1 Housing

All participants had great challenges with accommodation. One of them commented, "I have to move from house to house because I often fail to pay rent on time. I do not have a house of my own." The lack of stable accommodation discouraged most women from buying property as they had no place to put it. "Generally there is less housing in Bulawayo and it is too expensive, anyone with no job cannot have her own house", said one participant. The researcher can confirm that most stands in the high density suburbs are \$4000 and a basic house ranges from \$12 000 to \$15 000. Most lone women would never be able to raise such amounts of money, so they resort to renting at \$60 per room excluding utilities. It would seem this kind of urban life is a great challenge to most participants.

4.5.2 Child care

Another form of ill treatment raised mostly by widows, single mothers and divorced women was the issue of the treatment of their children by the in-laws, relatives and the community in general. Huda (2001: 341) suggests that lone women struggle to take

care of their children and the household chores because of either unemployment or employment duties. In agreement with Huda most participants said that their children were taken by relatives in the name of reducing a load for them, as they struggled to care for them, but the same relatives made the children their slaves. Some participants said when they went back to live with their relatives, their children went through many challenges. At times they were accused of things they had not done, this made the lone women perpetually unhappy. Some of the lone women mentioned that they struggled to care for their children as they were not employed fulltime and their small projects did not earn them much. Their children were always being sent back home for non-payment of school fees. Others said their children sometimes went to school on empty stomachs as they often did not have money to buy enough food for them. Although in Zimbabwe women can hold senior positions at work, only one woman interviewed held such a position. It was clear that the patriarchal culture still rules therefore depriving the lone women good opportunities that would allow them to take better care of their children. Evidence suggests that women had less access and achievement in education, especially secondary and tertiary education, despite the significant progress made since independence.

4.5.3 General Ostracism

In general the researcher found out that lone women are stigmatized, isolated and shunned in the communities. It was evident, as has been claimed by Huda (2001: 347), that the divorcees and single mothers in wards 17 and 19 were viewed as immoral. Having a child outside of marriage is often seen as a sign of a lack of self-control and discipline. Divorcees and single mothers were blamed for all the misfortunes in society. The lone woman's household is labelled as unlawful in society and her name in vernacular is *umeri lezitonkana* or *umazakhela*, (meaning a female donkey and her young ones or that one who has built her home alone). Her children face great challenges in her community too as they are labelled as bastards or *Igola*, which means a wild cat, the one who has no base or home.

Ashiru (2007: 316) found that some cultural values in Nigeria had negative characteristics that played a great role in the promotion of discrimination against

women; it was evident that people in wards 17 and 19 had cultural beliefs that discriminated against lone women in particular. It is a cultural practice that if a husband or a wife dies his or her relatives will collect or gather together his/her property. It is at this point that most property disappears, is stolen or taken away, and many participants interviewed had experienced this. It is also part of patriarchal culture that every woman must be under a man to chastise and make her toe the line; as a result most lone women were discriminated against and ill-treated because of their status.

The researcher agrees with Degarmo and Kitson (1996: 983) when they say all loss is likely to cause pain and stress to all humankind, especially women. Loss causes a person to lose their identity and dignity causing some to be reclusive with no sense of being in the community. This was evident in some lone women as they struggled to develop a sense of self and a new identity, particularly the divorcees. Some lone women were helped by the church to develop self-confidence. Newton-Levinson et al (2014: 922) avow that lone women who receive social support are seen as people who rely on others for mental and emotional endorsement. This agrees with the findings as most lone women were unable to stand on their own and survive. The lone women were not able to discuss their problems with friends and family as they feared being ridiculed or discussed in the market squares. They also found it very difficult to attend community events or contribute in such meetings because of their status as they feared ridicule.

Lone women in ward 17 and 19 complained that they were treated as outcasts and inferior people by church and community, just as Arditti and Lopez (2005: 144) found out about the divorced in Latin America. The divorced women can never be at par with married women, this brings a whole lot of social, psychological and economic challenges. Culturally, a woman generally comes second and her main role is to be a wife mother and a parent not a householder. Thus when she becomes a householder, people view her as a woman who has loose morals and want to practice those loose morals freely. This is why in the male dominant set up a functional family is that which has a man who is dominant and a wife that is submissive. If there is no male dominating in a household, then it is a dysfunctional or illegitimate family. Newton-Levinson et al (2014: 920) affirm the above point by stating that when women separate from men

through death or divorce, the community views them differently, they are seen as people who are unrestrained, unstable, and this tends to intimidate society. Widowed and divorced women's sexuality is closely watched. This was proven during the interviews as the divorcees pointed out that they were constantly given advice leaving them with no freedom to run their lives. Such pressure made most lone women to close themselves in and shut the world out of their lives. Degarmo and Kitson (1996: 988) have said that, Income, education, and occupational status are assets that promote negative effects on lone women. Very few of the participants admitted that they were working and did not need any support from anyone.

Lone women are often abused, neglected, sidelined and exploited by their kinsfolk and society. Widows are often deserted by the family, mistreated and publicly humiliated and accused of practicing witchcraft. Because they have been abandoned by family and society, these widows face financial limitations and have few or no friends at all. This makes them feel uncertain and valueless, causing some to commit suicide. Martin-Matthews et al (2013: 507) affirm emotional support as key for the widows and the most complex thing they need. Seclusion and feelings of isolation were predominant among the participants.

4.5.4 Status

Status is very valuable in the African society. One must be careful how they conduct oneself daily. Anything a woman does will either lower or boost her status. Because of this, most divorced women are in a great dilemma and are distressed because of their status. Ahmed (2012: 3) affirms the above when he says that in a society where there is a greater emphasis on valuing and keeping one's matrimony intact, chances are high that divorced women are most likely to face emotional and mental tremor, public disgrace and dishonour. This is why lone women are discriminated against because of their status and face huge economic problems; this also affects their children. Some children from lone women's households are insulted by the community because of their mothers' status. All lone women and those with children are expected to be attached to a father figure. When a couple divorces or the father absents himself, everyone is affected including the extended family. Warnener, Koivunen and Postmus (2013: 166)

assert that this is why women become lone women as they experience loss of confidence and their coolness, rendering them unable to find or do any kind of work. The participants said they were unhappy most of the time as they had nothing in life; they worried about everything and were traumatized after their divorce, death or abandonment.

The spinsters emphasised that being single was a great challenge as they were always reminded they were not married, by people asking them when they would be getting married. They also complained that their married children disrespected them.

4.6. Causes of violence

Table 4.3: A summary of causes of violence

Cause of violence	Suggested by:
Patriarchal culture, gender in-equality	All lone women (FGWS/ FGD and FGS)

4.6.1 Patriarchal Culture

In the focus group discussions, women concluded that the male dominant culture was one of the major causes of violence faced by most lone women. As Newman (2010: 384) has stated, globally, male dominated societies have cultural beliefs and values that everyone must abide by and this includes lone women too. These cultural values give men the greatest advantage and power over women. In a male dominated society boys are treated better than girls. This male dominant culture has also affected the fulfilment of lone women’s desires, and their need to interact with others in the community.

Men are better placed to access most possessions and positions in the community and work. From childhood, men are empowered to have great influence in civil and economic affairs than women. In addition, the lone women complained that although the government has put legislation in place that guarantees equality between men and women, men remain with the upper hand. Although married women are treated better than lone women at work, equality in work places remains a challenge for all women in general. The male has also been empowered to make more personal decisions than

women in general. This has been proven to have a great effect on women in that when she divorces, she loses everything and goes back home empty handed. She is unable to find a good job as she is not empowered intellectually. The widows' condition showed that they had been married with no profession or skill, which distressed them and caused anxiety after the death of their husbands.

The research showed that males have control or power over women in society irrespective of religion or cultural values. Lone women indicated that the ill-treatment they faced in the communities was also the same they faced in churches. Women by nature are vulnerable but divorce and death worsens their vulnerability. Adasi (2013: 138) indicates that the existing structures within both the church and society are patriarchal in the sense that the structures tend to uplift males while marginalising women in the various sectors of life. Although the women are now involved in leadership both in the church and society, they remain marginalised, especially so the lone women, as they are regarded as not exemplary and people who can never say anything weighty. A lone woman who is vocal is said to be unrestrained because she has no man to tame her to be *umuntu* (a woman with values).

Patriarchal cultures dictate that a wife or woman must be compliant, devoted and dependant on her husband. The woman is expected to keep the marriage going. Because of this the women are at a high risk of being blamed for causing the separation or divorce more than the men. King and Raspin (2004: 604) emphasise that globally, marriage is seen as a strong connection, and hence one must be married to be complete. When one is married they are happier than when they are not. The patriarchal society says that divorced, unmarried, or widowed people can never be happy if they are not married or are in a proper family unit. To show that the woman is complete, in an African culture, she has to be married and remain so. Marriage is said to be the only institution that can make a woman happy. No husband no happiness. In a way this was proven to be true because some lone women were really struggling.

In the patriarchal culture lone women are looked down upon and society is uncomfortable around them as they are viewed as people who can be of bad influence to other women. Thus other women, especially the married ones, do not socialize with

them. Newton-Levinson et al (2014: 916) posit that the male dominant culture greatly limits lone women's capacity to buy land or control any property. Although this is no longer practiced in most cultures in Zimbabwe, lone women continue to struggle to own property.

Isran and Ali Isran (2012: 835) indicate that Pakistani women are kept away from others and community activities. This Pakistani culture is also similar to some Zimbabwean cultures. Lone women in general remain ostracised because of their marriage status. The most common practice that was discovered in the research was permanent excommunication from church and community activities, the reason for the divorce or separation are never considered. Criticism, gossip and stigmatisation are very common from church and community members. Some lone women end up changing churches or moving from one community to the other in a bid to start a new life but the shame remains with them forever.

Widows are often disadvantaged regarding their husbands' legacy. In the male dominant culture, she is expected to have a male child who will inherit his father's property otherwise she might lose everything. At times, the widow is maltreated by her in-laws for having girls instead of boys who will perpetuate their father's name. At times she is forced to endure all the maltreatment from her in-laws, who frequently accuse her of bringing bad luck to their family after the death of their son. Sometimes this ill-treatment is done to force her out of her husband's home so her in-laws can take over everything left behind.

Spinsters face ill-treatment because of their status. This is caused by the patriarchal culture that insists that every woman must be under the control of a man. They are always asked why they are not married, and some people call them prostitutes because of their status. The assumption is that if one is single and successful then she is involved in prostitution. Spinsters and other lone women tend to be abused by married women if they find them talking to their husbands.

I agree with Harris (2003: 16) that structural violence is about social systems, which uphold the supremacy or control of one group at the centre of it all. One group has

dominion and power over another which remains subordinated. Lone women are ostracised, sidelined and deprived socially and economically.

4.6.2 Gender inequality

Gender inequality is also a cause of violence against women. Elfenbein (2006: 19) defines gender inequality as violence that is caused by the public socially and culturally. In addition, procedures imposed cause great harm to women in general, as women are viewed as less powerful than men. Societal and structural systems cause this gender imbalance. In the research lone women constantly mentioned that they were second class citizens as their households were viewed as incomplete without a man. Lone women who were once married also indicated that during the time they were married, their duty was only to care and nurture the children at home. They did not have any opportunity to work in industry and when their husbands died or divorced them, they did not know where to start.

4.7. Effects of violence

Table 4. 4: A summary of effects of violence

Effects of violence	Suggested by:
Illness/ ill- health	All lone women in (FGWS/ FGD/ FGS)
Poverty	Most lone women
Lack of time for life	Most lone women
Isolation of self	Most lone women
Pressure to get into relationships	Some spinsters
Low self-esteem	Few lone women

4.7.1 Illness/ Ill-health

During the interviews it emerged that almost all the lone women ended up having different kinds of illnesses as a result of violence. This is confirmed by Turner (2006: 479) who asserts that lone women experience more stress in their lives, they are also greatly vulnerable hence stress attacks them easily and they often get little support from their families. The lone women with children faced problems in raising their children alone because of financial challenges causing worry and anxiety which sometimes leads to illness. Illnesses have made life very difficult for the lone women as they are not able to do work most of the time. Most of the widows interviewed said that being Christians helped them to be strong in spite illnesses. Pandey (2014) argues that losing a husband carries not just tremor or shock; it also drives most women in the direction of an unclear future and this causes their families to deteriorate. Koropecykj-Cox (1998: 303) states that widowers and widows experience great isolation, loneliness and depression more than married people irrespective of paternal position. This means that most lone women struggle to cope with being alone and end up being depressed.

Khalil (2014: 54) states that lone women struggle a lot to deal with emotional breakdown and taking good care of their children as well. This responsibility becomes a great burden for them in their state. This is the reason why some lone women had to go back to live with their parents so they could get emotional support. Eastman (1992: 318) has correctly concluded that when one becomes a lone woman there is great loss of expected standard of living, as they would have lost financial support from their spouse. They often find themselves in a far worse situation as compared to the man or the spouse who continues to work. King and Raspin (2004: 604) agree that women have a higher possibility of experiencing increased financial challenges after divorce than men.

According to MacCarthy's (2009: 20) findings, single parenting makes that parent suffer very high levels of deprivation which also affects the children. This was evident during the research as most lone women could not afford to buy new clothes; rather they opted for second-hand clothes. Another challenge that the lone women faced were debts arising from everyday living expenses like rent and utilities; some went without electricity for long periods. Buehler and Hogan (1980: 525) state that lone women have

stress that is created when environmental demands and supply place constraining influences on the family.

Spinsters also admitted that the stress of being alone was a common cause of their sickness, time and again. They acknowledged that talking about their loneliness with friends, who were in the same situation as them, gave them comfort for a little while.

4.7.2 Poverty

MacCarthy (2009: 24) notes that most lone women find it difficult to find jobs, especially those that are either uneducated or with limited educational qualifications. These limitations cause them to opt for any job that comes their way. Some do not even have the confidence to look for one. Because of this, many lone women live in poverty as they struggle to put food on the table. Buehler and Hogan (ibid: 527) state that lone women's role is over strained and overloaded, as a result, they have to work very hard to meet the financial demands of their families. The lone woman plays a dual role of mother and father which poses a great challenge for her. Widows noted that when they lost their husbands, they lost everything including the number of meals they had a day. Single mothers and divorced women expressed similar sentiments too. I agree with Huda (2001: 347) when he says lone women's households are customarily known as low class, unusually broken emotionally and psychologically compared to male dominant families. Such lone women live in excessive poverty to a point that society accuses them of moral bankruptcy. The lone women's children are supposedly unstable and insecure because they live in poverty. Huda (2001) further notes that Sociologists define a "culture of poverty," as not just a financial state but a way of life also.

Although poverty concerns so many people, it is very difficult to find a solution as most lone women cannot find better paying jobs. This kind of life has a great effect on the lone women's children as some have no aspirations and role models. Crosier, Butterworth and Rodgers (2007: 7) highlight that in Ireland, people living in poverty have a great shortage of basic needs such as food, shelter, clothes and security. The lone women failed to provide all three meals daily, most could afford only one meal or two at most. Some of the lone women failed to pay rent and utilities, forcing them to move from

one house to another after being evicted. This brought so much shame to most lone women.

Himmelweit et al (2004: 237) concluded that, the problem of unemployment among lone women is a systemic one and not accidental. Again it is caused by the failure to get better paying jobs because of the inadequate employment opportunities, especially in Zimbabwe where the employment rate is less than 15% and falling. Some are even retrenched without notice causing most of these families to suffer greatly. Because lone women do not have people who can assist them get better paying jobs, they must spend a lot of time trying to work very hard to earn a living so that their families can survive Green (in Himmelweit et al 2004: 246) points out that; economists have come to a conclusion that lone women are a burden and the cause of poverty in the state. This view point has spread across board even to the government of the day. Some economists think that although lone women are a burden, the well-being of their children must be looked into as it has a negative impact on the state in the future.

4.7.3 A lack of time for life

My study revealed that lone women, in general, lack time for self as they are always busy trying to counter life's challenges. Just as Buvinic (1998: 4) noted, lone women face a great challenge of time which is one of the greatest resources the poor lack. Studies have shown that the lone women and their households do not have time for leisure. Almost all lone women indicated that they did not have time to live their lives as they spent most of the time trying to find solutions to the challenges they faced daily. Divorced women pointed out that they had to work extra hard every day to meet the needs of their children so that they would not feel the gap of their absent fathers. Most of the participants were always tired and could not find a little time to focus on self. These challenges isolated them making it very difficult for them to fellowship with other lone women or other women in both church and community. This issue was also common among the spinsters, especially those who lived with extended families. They complained that they struggled to fulfil their dreams as they had to divide their resources among the families they took care of. Levinson et al (2014: 922) argue that lack of

support for the lone women leads to greater isolation and the more they are isolated the lesser they engage with life, making them feel like lesser beings.

4.7.4 Isolation of self

Most lone women spoke frankly that because of the violence they experienced from the church and community, they ended up isolating themselves from people. Some lone women went as far as avoiding fellowship with other women outside their class so as to protect themselves from hurt and always having to defend themselves. Some managed to form exclusive clubs to cater for their specific need.

4.7.5 Pressure to get into relationships

Spinsters pointed out that because of the pressure from church and community; they ended up rushing into relationships. This led to the breaking up of those relationships after experiencing so much hurt or them hurting the men they were dating. Most lone women complained that people in the church and community constantly reminded them that they were single and needed to get married. They constantly compared them with other women who married young or who got married earlier than them. Spinsters acknowledged that this made them ask themselves many questions like, what is wrong with me? Why are men not coming my way, where have I gone wrong, where am I going wrong? Why did I chose this career maybe it's the one that is closing all the marriage opportunities? Some blamed themselves for decisions made when they were younger. Some of the spinsters were angry with themselves as they felt they were to blame for their status. Most of the lone women feared for their future.

4.7.6 Low self esteem

Some lone women had lost confidence in themselves because of the forms of violence they have faced in their lives. Goldsmith, Veum and Darity (1997: 134-5) assert that, "psychological well-being is a multidimensional concept. Therefore, the impact of unemployment on mental health is likely to be manifest in many forms, including denigration of self-worth or self-esteem." They further point out that there are three most important factors that go hand in hand with the personality traits that are likely to show the psychological well-being of a person and these being enthusiasm, meaning that one

must have personal motivation, self-esteem and emotional stability. But when one, loses her job or lives for a long time without being financially stable, they lose all these personal attributes. Not only does the financial status of lone women cause low self-esteem to most of them, their marital status also makes them have no self-worth.

4.8. Conclusion

This chapter discussed the findings of the research on the forms, causes and effects of violence lone women go through in church and community. The findings helped participants to come up with ways of preventing or reducing violence against the lone women. The research revealed that all forms of violence faced by lone women were caused by the patriarchal culture which makes women less than men. This causes the women to depend heavily on men for a living and when a man is not there, life becomes a great challenge. It was discovered that in the patriarchal culture, a woman must be under a man so that he can control, tame and make her have a sense of “ubuntu”. Marriage is seen as being of greater value than celibacy and this is why most lone women are ostracised, marginalised and discriminated against. Some lone women lost their property to their in-laws in the case of a death or to the former husband in the case of a separation or divorce. After death or separation, some lone women struggled to care for their children.

All these forms of violence led to ill-health, poverty and lack, isolation of self, low self-esteem, fear and anger. Some lacked time for life, or got into wrong relationships to avoid criticism and shame ending up hurting themselves or others.

The next chapter discusses the recommendations on how to prevent or reduce violence as suggested by the participants in Pumula.

CHAPTER 5: PROPOSED MEANS OF REDUCING VIOLENCE

5. Introduction

In the previous chapter, data collected from the lone women was presented and analysed. It was evident that lone women in Pumula face different forms of violence which is caused mainly by the patriarchal culture and inequality. This caused lone women to be ostracised, marginalised and discriminated. Some lone women shared that they lost their property to their in-laws or to former husbands at separation. Some lone women struggled to care for their children after the death of their husbands or separation.

All these forms of violence were proven to lead to ill-health, poverty and lack, isolation of self, low self-esteem, fear and anger. Some lacked time for self, some ended up getting into wrong relationships to avoid criticism and the shame of being alone.

In this chapter the searcher is going to discuss the proposed ways to prevent or reduce violence in Pumula.

5.1 Stakeholders: recruitment method

The stakeholders' meeting for community leaders was organized through the Ward Councillor who gave the researcher permission to conduct the workshops. This request was not foreign to the Councillor as the researcher had previously informed him about her research and intentions. The researcher was informed which community leaders she could work with. The stakeholders that were invited were, the home based caregivers, residence association members, church leaders, neighbourhood watch and community leaders and elders. It is important to highlight that the researcher lives in this community so she knew most of the stakeholders. About 35 people were personally invited and a few were invited by their committee chairpersons. About 25 people attended the workshop. This workshop was done over two half days from 10am -1pm. This was so because of other commitments the leaders had. The workshop started at 10am and ended at 1pm with lunch. The workshop ran from the 14th to 15th August 2015. The advisory team assisted with data collection during the stakeholders' workshop, although due to other commitments, one of them was absent. It was the

researcher's plan to have the lone women present their experiences before the stakeholders but there was no lone woman willing to volunteer and so the researcher presented the outcomes of the research herself.

Table 5.1 Composition of stakeholders

Participants	Profession	Female/ Male
Church leaders	1. Community Pastor	Male
	2. Community Pastor	Male
	3. Community Deacon	Male
	4. Community Deaconess	Female
	5. Community Pastor	Male
Community home based care	7 representatives	Five females and 2 males
Neighbourhood Watch	6 representatives	Two females and four males
Residence Association	3 representatives	All male
Community members	4 representatives	All male

Stakeholders' meetings were held 14th and 15th August 2015 at Pumula community hall between 10am and 1pm.

Organizing this workshop was not easy as most people who were invited had too many commitments. It was agreed to have two half day meetings to allow participants to attend other meetings they had during those two days. Relying on others to inform the participants limited the number of people who attended the meetings. This was a lesson learnt.

Questions

- 1 a) How best can we eradicate these forms of violence against lone women?
- 1 b) Is it possible since we have a male dominant culture that views lone women as inferior to man?
2. What are the activities that can help empower women?
3. What role can the church play in reducing violence against lone women?

4. What role can the community play in eradicating violence against lone women?

5.2. Proposed means of reducing violence by stakeholders

In the stakeholders' meeting the researcher presented the outcomes of the interviews that she had with lone women. Stakeholders were informed that lone women experience different forms of violence such as: confiscation of property when they lose their husbands through death or divorce, serious accommodation challenges forcing them to constantly move from house to house, struggles to pay rent and utilities, and to care for their children. Most of their children were constantly dismissed from school because of non-payment of school fees. They also had one or two decent meals a day instead of three. Lone women generally experienced ostracism, stigmatisation, isolation and discrimination. Their status is of great interest to the society. The major cause of the violence was the male dominant culture that demands that every woman must be under a man so as to be seen as a woman with dignity. It was also presented to them that although our nation has tried its best to make men and women equal, inequality continues in communities.

A major question about what could be the best way to eradicate the violence against lone women was asked. Stakeholders started by emphasising that, it was important for lone women to accept their status as they deserved to live in peace like everyone else in society, and that this was going to help them affirm themselves. It was asked how this was going to be possible since the male dominant culture was prevalent. Stakeholders admitted that "It is very difficult to change the traditional definition of family but culture is dynamic, it is changing to suit the times that people are living in." Lone women were urged to live exemplary lives so that society could change its view of them. The stakeholders also recommended that society be taught to accept other people irrespective of their status. This meant that lone women should be given freedom to make decisions. They must fight for recognition and participate in community activities. Gaventa (2004: 18) points out that, "participatory approaches are more likely to have the greatest potential for influence if they can be strengthened by claims to participation as a legal right", that is why lone women and women in general, must be empowered to take part in community activities. Programmes that could help women develop must be

introduced. Ansary (2015) argues that “women’s empowerment addresses power and relationship in society intertwined with gender, race, class, ethnicity, age culture and history.” When women are empowered, they will be able to acquire resources, participate in decision making, and have equal control over the distribution of resources and benefits just like men. Gaventa (2004: 18) also points out that multiple stakeholders in new forms of partnerships must be involved or included in community activities and this includes the poor and the lone women. With this partnership, they may be able to confront the patriarchal societal structures. The involvement of women in general will help in promoting women’s rights, wellbeing and interests. Duflo (2012: 1051) avers that, “Institutional structures must promote equality.” This means that social structures must be established and have policies that should increase opportunities for women that help them to develop, for example academic scholarships and business opportunities. Religious and social groupings and women’s organisations must be started to support lone women and activate all policies that have been established.

Peace education was recommended as one of the tools that could transform people’s attitudes and reduce violence. Salomon (2004: 124) affirms that “peace education is a process which involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment.” Stakeholders pointed out that peace education must be introduced in schools so that young boys and girls may be empowered with skills, attitudes and knowledge to live in peace with self and others, by doing this, the community will be transformed. Some stakeholders suggested that organisations like the Ecumenical Church Leader’s Forum (ECLF) and churches must do community peace workshops. Very few people had heard or attended such peace workshops and so they were recommended, as they promote conflict transformation, change people’s attitudes and encourage them to practice *ubuntu*. It was proposed that the church should continue caring for the widows and orphans in the community. Through their care orphaned children were able to go to school.

One community elder emphasised that “as a people we need each other that is why I must do what I do, but still consider how my neighbour feels about my actions or behaviour, this is *ubuntu*, this is being a human”. Stakeholders emphasised that when

such humanness is applied, there won't be discrimination, isolation or any other form of ostracism. "I am what I am because of what we are" noted one stakeholder. Dreyer (2015: 192) points out that, *ubuntu* is an ancient African word meaning 'humanity to others'. It also means 'I am what I am because of who we all are'. With this, the stakeholders agreed that the community must actively support lone women since they are also part of the community. Stakeholders emphasised that lone women must teach their children biblical principles and *ubuntu* as well as good cultural values. One stakeholder concurred that some parents provide their children with everything they need but they do not give them training, instruction and teaching about *ubuntu*. Lone women were encouraged to send their children to school and to look after their children themselves instead of sending them to extended families; by so doing they would be protecting them from potential abuse.

Most stakeholders challenged the government to find means to improve the economy, in order to reduce poverty that affects lone women. Duflo (2012: 1056) argues that if a country can develop its economy poverty will be reduced. Economic development will help most households, including those of lone women, to survive tough times and the government will also be able to mitigate sickness and hunger. It will not only reduce poverty but will also increase the wellbeing of lone women. In order to curb poverty, stakeholders recommended that lone women should start small income generating projects that would bring them some income instead of being dependent on others. Stakeholders recommended that lone women should use Wednesdays and Thursdays to meet and encourage each other in the community and churches. Traditionally, either one of these days (depending on community) is set aside as a day when people do not go to their fields, instead, people gathered to discuss community issues. If this time was used wisely, lone women could be able to do many activities to develop themselves.

Concerning the loss of property, stakeholders noted that lone women could not recover what has already been lost but, they could protect their children by writing Wills. The stakeholders suggested that lone women with property, especially houses, should write Wills and include all their children. It was recommended that programmes should be introduced to enhance women's legal and social rights, which include the right to

equality, economic liberation and education. Stakeholders recommended that whenever lone women had problems they should inform the members of the neighbourhood watch. These are the people who have been assigned, by the local leadership, to assist in small conflicts before the police are involved. The neighbourhood watch could assist in cases of confiscated property, family matters and community issues. O'Neil and Toktas (2014: 29) point out that property rights must be offered to women as a means to protect and empower women to resist male domination, inequality and all forms of violence. This is why lone women must be assisted to write Wills and acquire property.

Spinsters were encouraged to form platforms that could assist them to mingle and find prospective marriage partners. One stakeholder said, "This type of fellowship is not there in most local churches because most young people used to marry early. But now that things have changed, some people marry late and this type of fellowship could help cover the needs of spinsters and bachelors." Stakeholders recommended that parents, church leaders and community leaders should support these spinsters. If it means match making, they should do so. Spinsters were also encouraged not to be afraid to get into relationships because of their past hurts or past experiences with men. Chang (2015: 48) notes that spinsters tend to be troubled by their own self-imposed shame and lack of confidence, struggling with complex feelings to locate themselves in a society which provides little space for single women. This is why most stakeholders suggested that these lone women need all the social support they can get.

Besides the recommendations given above for lone women, stakeholders recommended that divorced women in particular, must have mentors selected by the divorced women themselves. The mentor is to give guidance, counselling and support to the divorced woman. Her family must also be counselled on how to live in peace with her as they contribute greatly to her wellbeing. Societal awareness is also needed so as to curb violence towards lone women resulting from patriarchal structures.

It was noted that when lone women's wellbeing is taken care of by the society, there will be less sicknesses reported. Hence, the stakeholders emphasised that all community stakeholders, the church and all community sections should see to it that lone women are not ostracised, ill-treated or abused emotionally, spiritually or socially. Stakeholders

noted that lone women must be included in all community developments as this will also help the community to know and accept them. All these activities will contribute greatly to the wellbeing of the lone women. Lone women were also encouraged to go to clinics and hospitals when they are not well instead of diagnosing themselves.

Stakeholders did not have much to say on the issue of housing except to encourage all lone women who needed accommodation to register for houses with the city council. According to Pascall et al (2001: 297), housing was found to be critical in reducing the likelihood of further violence. They found that lone women with housing do not report any further ill-treatment; it is associated with long term safety for them.

Seventy five percent of people in Zimbabwe profess to be Christians that is why the church should play a leading role in educating people on peace, reconciliation and transformation. This will help community members to live in peace with lone women and women in general.

5.3. Proposed means of reducing violence by lone women

In their meetings, lone women suggested that they should start small income generating projects they would run for themselves so they could have some income and not depend on community, church or relatives. Projects like needlework or knitting were highly recommended, although these bring little income, they could keep themselves busy and avoid stress. Landig (2011) advises that, "For entrepreneurship projects, women must have a business plan, access to finance, a mentor, and monitoring so that these projects may flourish". Women's projects must be supported by national government policies and workshops for lone women or women in general. Some lone women suggested forming money clubs where they would support each other through monthly contributions, one individual at a time. This suggestion was warmly welcomed by all lone women as it could reduce the dependency syndrome and cover some of the little financial needs they have. Those lone women, who are managing financially, were encouraged to assist others in cash or kind and were asked to be faithful in paying back loans. One lone woman said, "It is the duty of the church to take care of the widows and their needs, so it must do so and as they care for our needs, we will also pray for the

church.” This point was accepted although all other lone women warned that dependency syndrome kills people’s minds, making people to be lazy and not work hard, lone women were encouraged to work with their hands so as to put food on the table.

Lone women also encouraged each other to attend women’s Thursday services at their local churches. In these Thursday services they receive spiritual, social and practical teachings. Some lone women who attend these services displayed the handbags they had knitted. These handbags were sown using clothing material or sacks. All lone women were encouraged to come out of their “closets” and meet with other lone women to benefit economically, spiritually and socially. Stokes et al (2015: 44) suggest that, “Entrepreneurship has the potential to facilitate the successful transition of women into their new roles and to help their households thrive.” They continue to emphasise that in order to strengthen women’s current livelihoods, female participation in entrepreneurship must be increased, and eventually, the success of women-headed households will be appreciated. This is why programmes that adequately address the lone women’s needs are needed.

The lone women requested the Councillor to provide them with many boreholes so that they may be able to water their gardens. This project was to be done in all parts of wards 17 and 19 since there is shortage of water in both these wards.

Lone women, widows and divorced women noted that they could not do anything now to recover the property they lost, but they encouraged those wanting to get married or married customarily to marry under chapter 5: 11 which prohibits polygamy and protects women and the property acquired while the marriage subsisted. Husbands and wives were encouraged to write Wills together. Under chapter 5: 11, in the event that the husband dies the woman could choose one person to oversee her property during the mourning period so that relatives cannot do as they please with her property. When the husband dies the wife should inform her lawyers so that there can be a public reading of the Will.

All lone women were encouraged to write Wills. Those that cannot afford to pay lawyers can go to the Social Welfare offices in the city centre or the Legal Resource Foundation

(LRF). Lone women with houses were advised to make copies of their Wills and give one to the Housing office and another copy to their local pastor who would keep the Will safe. Even if the pastor changes and a new pastor takes over, the Will, would still be safe. One member of the family should be told that there is a Will but the contents of the will must not be disclosed. Upon death, that person should inform the lawyers; the housing officer or church who will come and read the Will. This would help distribute their property better than what they themselves experienced when their husbands died. Pfumorodze (2010: 50) argues that in the case that property was attained before the step-mother got married to the deceased father, it is justifiable that such property be owned by the children of the deceased while the step-mother got personal legal right to use the property. The recommendation applies to everyone who has property. Lone women were informed that LRF educates people about their rights in ward 17 at St Bernard's Primary School every Thursday and participants were encouraged to go and find out more. It was suggested that organisations like LRF, Zimbabwe Women Lawyers Association (ZWLA) and others, play a greater role in the issues of inheritance and women's rights. I agree with Pfumorodze (2010: 56) who suggests that there is a need for public awareness on the laws governing the division of property in cases where there is no Will.

5.4 Conclusion

It is obvious that there is a great need for intervention in reducing violence against lone women. All stakeholders must be involved in the development and empowerment of the women in Pumula and Zimbabwe in general. All NGOs that have been working with women in the community must continue bringing awareness to the public so that the women may be informed of their rights. Lone women and other women in the community must participate in the community activities and should not be left out. Workshops must be carried out to educate women on income generating projects, this will help them to have productive projects and be independent.

CHAPTER 6: CONCLUSION

6. 1. The findings of the research

The overall aim of this study was to gain understanding and seek ways to prevent violence against lone women in ward 17 and 19, Pumula Township in Bulawayo.

The specific aims were

- To identify and understand the forms of violence that lone women experience in their daily lives
- To identify and assess the causes and effects of these forms of violence
- Based on the above, to proposed effective ways to reduce the violence against lone women.

This study used an exploratory research design and collected qualitative data. It sought to understand the nature, extent, causes and consequences of the violence which, we suspected, was perpetrated against lone women in Pumula. Data was collected through forum meetings, focus group discussions and individual interviews.

The findings of the research indicated that male dominance and inequality were the major causes of violence against lone women in Pumula. Findings show that generally, in Africa, women including lone women continue to be denied significance in spite of their achievements. The reality for African women is that they are impoverished and are in lowly positions and this is worse if she is a lone woman. African lone women continue to face ongoing violence despite all the structures that have been put in place to protect and empower them. It has been indicated that if a woman loses her husband through death or divorce, power to safeguard the matrimonial property is limited although she has rights over her property. Because of lack of empowerment and fear, the woman finds it difficult to challenge the patriarchal practices as a result she ends up losing most of her property.

The research observed that lone women have secondary and lesser jobs not only because of the patriarchal culture but because they are ill-educated causing them to do

menial and hard jobs and they are usually too tired to care for and support their children. As a result some end up sending them to extended families, where they are often abused.

Lone women are excluded, isolated, excommunicated and shunned by communities. Lone women are often abused, neglected, sidelined and exploited by their kinfolds and society. Having a child outside of marriage is seen as a sign of lack of self-control and discipline. Divorced and single mothers are blamed and labelled for all the misfortunes in society hence in some communities, people wish that lone women could stop having children so that all the misfortunes would stop also. It was concluded that in a society where there is the greatest emphasis on valuing and keeping your matrimonial home intact, there are greater chances that divorced women are most likely to face emotional and mental tremor, public disgrace and dishonour. This is why even lone women from Pumula are facing such challenges. Losing a husband means that one is a witch and has killed her husband so that she can take over his property. Spinsters are seen as people who are prostitutes; people who are loose and have no morals at all, for if they had them they would be married by now.

It was indicated that lone women are not independent in any way. Their lives are always policed closely by the church or society. Almost every decision she makes is questioned, some people become unwanted advisors to these women. Some community members borrow garden tools from lone women and never return them, this indicates that a lone woman and her household is not respected by society.

It was also indicated that when a woman losses her husband, she is typically expected to take over the total care of the children. Participants said this was too taxing for them as they had to play a dual role of mother and father. Finances are also a challenge in terms of the wellbeing of the children. Many lone women struggle to give proper medication to their children or pay school fees. Children born and raised by lone women are victims often blamed for the supposedly escalation of crime in the community, and so lone women are criticised and accused of being bad mothers.

Lone women experience much stress in their lives, and are vulnerable to sicknesses. They also get very little support from their families. Lone women also experience

different kinds of illnesses and tend to diagnose themselves without seeking medical attention. Some lone women also experience low self-esteem. Lone women's households are customarily known as low class, unusually broken, emotionally and psychologically, and live in greater poverty compared to male dominant families. These lone women's households have a great shortage of basic needs such as food, shelter, clothes and security. This kind of life has a great effect on their children as some have no aspirations or positive role models. The poorer she is, the harder she has to work, and this makes it very difficult for her to spend quality time with her children. Poor women can be caught up in a very painful and spiteful cycle of lack and deficiency even if they work hard.

Housing is also one of the serious challenges to lone women, as most of them rent and do not own any houses. They are forced to move from one place to another because of the failure to pay rentals on time. Most lone women do not have time for self as they spend most of their time thinking of how they are going to put food on the table for their families or pay rent.

6.2 Recommendations

It was recommended that all stakeholders be involved in the development and empowerment of the women in Pumula. All NGOs that work with women in the community should continue with awareness campaigns so that women may be informed of their rights. Lone women and other women in the community must participate in community activities and should not be left out. Workshops to educate women on income generating projects should be done as this will help them to have productive projects and not be dependent on anyone.

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APPENDIX 1

Incwadi encaza indikimba iResearch

Isihloko sendikimba yendaba yalomsebenzi: Ukuvikela ubudlwangudlwangu lokungaphatwakahle kwabesifazana abangendanga esigabeni sePumula, Bulawayo Zimbabwe

Principal Investigator/s/researcher: Wakhumuzi Ndlovu

Student number: 21448863

Co-Investigator/s/supervisor/s: Professor Geoff Harris (PHD UNE)

Brief Introduction and Purpose of the Study: lumsebenzi wenzelwe ukudingisisa ubudlwangudlwangu locuku abesifazana abangendanga abahlangana lalo lokudingisisa kungani bephathwa ngodlakela langocuku olukhulu esigabeni. Lokhu kuloba kuzadingisisa njalo ukuthi kambe lobu budlwangudlwangu lumemetheke okungakanani. Ngemva kokucwayisisa konke lokhu kuzenzima izifundo ezizahlomisa uzulu ukuthi engaphila njani ngokuthula labesifazana abangendanga.

Outline of the Procedures: umhlangano wabesifazana abangendanga usosetshenziswa ukuswisisa ubudlwangudlwangu abesifazana abangendanga abahlangana labo. Kuzadingwa abesifazana abalitshumi amane okuzasetshezwa labo. Laba bantu bazaba yinxhenye yaleli qembu ngokuzikhethela kungela muntu ozabafuqa ukuthi babe yinxhenye yawo. Kuzadingwa ngonanzelelo langokungqineka okukhulu abesifazana abahlanu abazangisiza kulo umsebenzi. Kuzadingwa intombazana esikhulile engendanga eyodwa, umfelwakazi oyedwa, owehlukana lomkakhe oyedwa lababili abesifazana abalabantwana. Kuzahlanganelwa eBandleni labazalwane kuKristu ePumula lapho okuzacelwa khona ukuthi kubeyindawo yokuhlanganela yethu. Umhlangano labo bonke abantu uzenziwa ngamahola amane. Besekuthi ngemva kwalokhu ngibe lomhlangano leqembu labahlomisi bami. Laphoke sizabe lihlanganela ukubala izinto ezilotshiweyo ukuze sibe lesiqiniselelo sokuthi okulotshiweyo kuyahambelana yini lokukhulunywe ngabantu. Lowo ozizwa engasanelisi ukuba yinxhenye yaleli qembu uvunyelwe ukusixolisa azihambe engabanjwanga ngamandla.

Risks or Discomforts to the Participant: Amabizo angasiweqiniso azasetshenziswa ukuvikela abantu abazabe besetshenziswa ukuncwayisisa izindaba.

Benefits: ukudingisisa lokuloba kwalolugwalo kumbe lumsebenzi kuzasiza abesifazana abangendanga ukuthi bangazivikela njani kulobu budlwangudlwangu abahlangana labo ezigabeni zamo lezimulini zabo. Labo abahlonyisiweyo bakhuthazwa ukuthi bafundise kumbe bahlomise abanye abesifazana abahlangana lobuhlwanguhlwangu empilweni zabo.

Reason/s why the Participant May Be Withdrawn from the Study: wonke owesifazana ozaphatheka ekwenzeni lumsebenzi uzazikhethela yedwa ukuba yinxhenye yalo msebenze. Ozizwa engasafuni kuphatheka kulomsebenzi uvunyelwe ukutsho abesezihambela ngokuthula kungela muntu ozamayo ukumkhombisa ukuthi aqhubeke abeyinxhenye yalumsebenzi.

Remuneration: Hatshi

Costs of the Study: imizamo yokuphungula indleko yokwenza lumsebenzi uzenziwa ngokucela ukwenza imihlangani eBandleni labazalwane kuKristu ePumula.

Emihlanganweni kuzaba lokudla okuzanikezwa abayinxenye yayo. Lokhu kwenzelwa ukukhuthaza ukuxoxa abantu bengacabangi ngendlala.

Confidentiality: bongwe abesifazana abayinxhenye yalo umsebenzi bakhuthazwa ukuthi lumsebenzi ubeyimfihlo. Izinto ezixoxiweyo kule mihlangano akuvunyelwa ukuthi zixoxelwe iloba ngubani. Lokhu kwenzelwa ukuvikela isithunzi sawo wonke umuntu ozoba yinxhenye yale mihlangani.

Research-related Injury: asikhangelelanga izingozi

APPENDIX 2

Incwadi yesivumelwano

Umutsho wesivumelwano phakathi kweParticipant lomlomi wesifundo:

- Ngiyavuma ukuthi ngazisiwe ngokupheleleyo yisifundi u, _____ (name of researcher), mayelana leResearch leyi, mayelana lendlela okumele siziphathe ngayo, mayelana lenzuzo ezabakhona emvakweResearch, mayelana lokungenzakala okungakuhle mayelana lokuba yinxhenye yale iResearch - Research Ethics Clearance Number: _____,
- Ngamukele ngabala ngazwisisa ugwalo olucazululayo njalo olugcazayo indikimba yale iResearch (Participant Letter of Information).
- Ngiyazwisisa impumela yalesisifundo. Isimosami, iminyaka yami, ibizo lami kuzabayimfihlo ekwenzeni le iresearch.
- Ngiyavula ukuthi inxhoxo ezenziwa ingalotshwa ifakwe kuComputer.
- Loba ngasiphi isikhathi ngingafuna ukutshiya ngingasabi yinxhenye yale iResearch, njalo angisozeze ngibanjwe ngamandla ukuthi ngiphatheke kule Research.
- Sengibuzile yonke imibuzo engilayo mayelana lokuba yinxhenye yale iResearch njalo ngiyasuthiseka.
- Ngiyazwisisa ukuthi nxa kungaba lokuguquka kumbe kube lezinto ezintsha phakathi kweResearch okuhlangene lamaParticipants ami ngizabazisa ngokugcweleyo okwenzakalayo.

Ibizo ngokupheleleyo

ilanga

isikhathi

ukusayina

Mina, Wakhumuzi Ndlovu ngiyavuma ukuthi uParticipant osayine ngaphezulu ngimazisile ngokungweleyo mayelana lendlela okumele aziphathe ngayo, mayelana lenjongo yale iresearch lokuthi yiziphi izinto ezingenzeka ezingahle emveni kkuba yinxhenye yale iResearch.

Ibizo ngokupheleleyo elikaResearcher

ilanga

ukusayina

APPENDIX 3

Dear Rev. Mandlenkosi Mkhize

RE: Request to work with lone women in your church.

Greeting

I write this letter as a request to work with the lone women in your church. I am currently doing my Masters in Peacebuilding at Durban University of Technology. My research main aim is to investigate violence and discrimination against lone women. These are my objectives:

The specific objectives of the research are to:

The overall aim of this study is to gain an understanding and prevent violence against lone women in ward 17 and 19, Pumula community, Bulawayo.

The specific aims are

- To identify and understand the forms of violence that lone women experience in their daily lives
- To identify and assess the causes and effects of these forms of violence
- Based on the above, to proposed effective ways to reduce the violence against lone women.

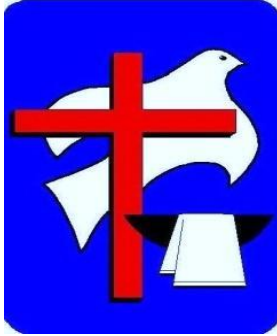
I also request to use the church premises to conduct the forum and the focus groups as BICC Pumula has been identified as a central place and most convenient.

Your positive response will be kindly accepted.

Wakhumuzi Ndlovu

Master of Management Science: Public Management (Peacebuilding) student

APPENDIX 4



BRETHREN IN CHRIST CHURCH PUMULA

**6854 Pumula North
P.O Pumula
Bulawayo**

**Tel: 09- 42 21 08
Cell: 0773 536 087**

**P.O. Box 9
Pumula
Bulawayo**

Email: brethreninchristpumula@gmail.com

Dear Sir/ Madam

Durban University of Technology.

RE: ACCEPTANCE OF THE REQUEST TO USE BICC – PUMULA AS A CASE STUDY.

The Brethren In Christ of Pumula do hereby acknowledge and accept Wakhumuzi Ndlovu's request to use the church as a case Study and data resource.

We hope the findings of the study will help improve the lives of the study will help improve the lives of women both at church and community.

Thank You

In Christ's service

Rev. Mandlenkosi M. Mkhize
(PASTOR)

APPENDIX 5

Dear Councillor

RE: Request to work with lone women in your community.

Greeting

I write this letter as a request to work with the lone women in your community. I am currently doing my Masters in Peacebuilding at Durban University of Technology. My research main aim is to investigate violence, and discrimination against lone women.

The overall aim of this study is gain understanding and means on how to prevent violence against lone women in ward 17 and 19, Pumula community, Bulawayo.

The specific aims are

- To identify and understand the forms of violence that lone women experience in their daily lives
- To identify and assess the causes and effects of these forms of violence
- Based on the above, to proposed effective ways to reduce the violence against lone women.

With this information above I request permission to work with lone women in your community.

Your positive response will be kindly accepted.

Wakhumuzi Ndlovu

Mtech of Management Science: Public Management (Peacebuilding)

APPENDIX 6

Kuwe Mpathi Wesigaba Mr. Zana

RE: Isicelo sokusebenza labesifazana abangendanga esigabeni.

Ngiyalibingelela.

Ngiloba le incwadi ngicela ukusebenza labesifazana abangendanga esigabeni sakho. Okwamanje ngenza ugwalo oluphezulu iMasters ekhangele ngezokuthula eDurban University of Technology. Indikimba kumbe injongo yale iresearch yikudingisisa imbangela yobudlwangudlwangu lokwehlukani swa okukhona kwabesifazana abangendanga.

Iziqu zenjongo:

- I. Ukudingisisa lokufuna ukuzwisisa inhlobonhlobo yobudlwangudlwangu lokuyikho okwenza lobubudlwangudlwangu bumemetheke impilweni yowesifazana ongenzanga.
- II. Ukudingisisa lokucwayisisa izinto ezenza ubudlwangudlwangu bubekhona njalo bumemetheke.
- III. Ukudingisisa ukuthi kambe inkolo lamasiko kulemithetho bani enza ukuthi ubudlwangudlwangu bumemethe siqathanisa lempilo yanamuhla lemithetho ezalayo
- IV. Sikhangele lokhu okuphezuku sikhangelele ukuqoqa izifundo besekuhlonyiswa abantu, lokhu kusenzelwa ukuvikela ubudlwangudlwangu ukuthi bungamemethesi empilweni yabesifazana abangendanga lasesigabeni sePumula.

Yimi owenu

uWakhumuzi Ndlovu

APPENDIX 7

8200 Pumula East
P.O. Pumula
Bulawayo

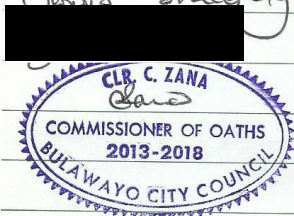
29 April 2014.

To who it may concern.

This letter serves to confirm that I, as the Councillor of Ward 19, Pumula East and Old of Bulawayo, do here by accept Wakhumazi Ndlovu to do a project on violence and discrimination against lone women in the Community. I hope her research would help us as a community, as we would know the situation in the ward.

I hope to assist her in her project and hope that she would provide us with a copy of her project at the end. I hope her the best in her project and hope that she would be free to ask for any help in this regard.

Yours sincerely



APPENDIX 8

Dear Participant

RE: Request to work with you as a lone woman in doing my research

Greetings

My name is Miss Wakhumuzi Ndlovu. I am currently doing my Masters in Peacebuilding at Durban University of Technology. My research main aim is to investigate violence, and discrimination against lone women.

The overall aim of this study is gain understanding and prevent violence against lone women in ward 17 and 19, Pumula community, Bulawayo.

The specific aims are

- To identify and understand the forms of violence that lone women experience in their daily lives
- To identify and assess the causes and effects of these forms of violence
- Based on the above, to proposed effective ways to reduce the violence against lone women.

All the discussions made will be confidentiality. All the participant will be volunteers thus no money will be paid to any participant or any form of payment as this is not an income oriented research.

Your positive response will be kindly accepted.

Wakhumuzi Ndlovu

(Mtech of Management Science: Public Management (Peacebuilding) student

APPENDIX 9

IsiNdebele

Kuwe Participant

RE: Isicelo sokusebenza lawe ngisenza izifundo zami

Ngiyakubingelela

Igama lami nguNkosazana Wakhumuzi Ndlovu. Okwakhathesi ngenza izifundo zokuthula egwalweni oluphezulu abathi yiMasters eDurban University of Technology. Izifundo zami zikhanele kakhulu ubudlwangudlwangu obesifazana abangendanga abahlangana labo njalo lokwehlukaniswa, lokukhangelelwa kwabo phanzi nguzulu isigabenzi. imigomo:

- I. Ukudingisisa lokufuna ukuzwisisa inhlobonhlobo yobudlwangudlwangu lokuyikho okwenza lobubudlwangudlwangu bumemetheke impilweni yowesifazana ongenzanga.
- II. Ukudingisisa lokucwayisisa izinto ezenza ubudlwangudlwangu bubekhona njalo bumemetheke.
- III. Ukudingisisa ukuthi kambe inkolo lamasiko kulemithetho bani enza ukuthi ubudlwangudlwangu bumemethe siqathanisa lempilo yanamuhla lemithetho ezalayo
- IV. Sikhangele lokhu okuphezuku sikhangelele ukuqoqa izifundo besekuhlonyiswa abantu, lokhu kusenzelwa ukuvikela ubudlwangudlwangu ukuthi bungamemethesi empilweni yabesifazana abangendanga lasesigabeni sePumula.

Konke okuzaxoxwa kulemihlangano kuza phathwa ngokuqakatheka langemfihlo enkulu. Bonke abazaphatheka kulokhu kuxoxa kumele bebe ngabantu abazikhetheleyo ukuba yinxhenye yalokhu. Akula mbadalo ngemali loba ngakuphi ukubhadala ukuthi iParticipant ibeyinxenye yaleli qembu.

Ngiyethemba ngalokhu ngizathola impendulo ejabulisayo.

Wakhumuzi Ndlovu

(Mtech student)

