

CHAPTER ONE

1.0 INTRODUCTION

Gender based violence (GBV) is a global problem that cuts across culture, race, borders and ethnicity (Heise, 2002). The most pervasive form of gender based violence is abuse of women by intimate male partners; this is also known as domestic violence. Campbell (1999), defines domestic violence as emotional, psychological, and sexual abuse which occurs between a married couple, dating or intimate partners. Domestic violence is understood to encompass sexual abuse of female children, dowry related violence, marital rape, female genital mutilation, and other traditional practices harmful to women and children. According to the World Development Report (2004), domestic violence is a more serious cause of death and incapacity among women of reproductive age as cancer and greater cause of ill-health than traffic accidents and malaria combined. Further, Koenig (2003), states that there has been recognition of the links between domestic violence and a range of adverse reproductive outcomes. They include non-use of contraceptives, unintended pregnancies, poor outcomes of pregnancy and births; gynecological morbidity and sexually transmitted diseases including HIV/AIDS. The impact of domestic violence is grave and is highly minimalised by society's trend towards a focus on physical injuries that are visible. Heise (1994) argues that victims of domestic violence are at increased risks of suicide, depression and drugs or alcohol abuse. Domestic violence also drains the country's resources and handicaps women's ability to contribute to social and economic progress.

Understanding the causes of domestic violence is substantially difficult because it is an entirely a product of its social context (Jewkes, 2002). As a result, preventing of domestic violence has been challenging. Most institutional response to domestic violence is based in criminal justice systems, but studies show that abused women turn first to those closest to them. They firstly turn to the extended family, friends, and neighbours before they reach out to an organisation or professional service provider. Abused women seek out government institutions, police and courts last (CSO, 2006). While appropriate services and responsive institutions are important components in the effort to counter family violence, it takes more than that to generate and sustain real change. But those who are most affected by the violence; the families and

communities that live with it have largely been left out of discussions about the solutions, yet they are the ones who know all too well how domestic violence affects their daily lives and their relationships (Fullwood, 2002). Families and community members play a crucial role in preventing domestic violence for many reasons:

- Families that experience violence are often disconnected from traditional service providers and are isolated from services offered outside their immediate neighbourhood.
- Community members often know which families need help and which services can make a difference.
- Community members know the cultural values, traditions, and practices that support violence as well as those that can be used appropriately to intervene and stop it.
- Communities include men, women and youth who understand the connection between violence in the home and on the street and see domestic violence as a primary barrier to community development and revitalisation.
- Most community residents and leaders have the willingness and capacity to develop the skills needed to conduct domestic violence prevention and intervention activities.

The community is thus a critical place to hold the conversation about preventing and stopping domestic violence (Fullwood, 2002). Yet very little is known about the role of the community in preventing domestic violence in Zambia.

1.1 BACKGROUND TO THE STUDY

When the International Women's Year World Conference convened in Mexico in 1975, the proceedings reflected a general awareness that wife abuse was problematic (Stromquist, 2007). As the international movement gained strength, discussions at the World Conference in

Copenhagen in 1980, and Nairobi in 1985 recognised gender based violence with an emphasis on domestic violence as an obstacle to equality and an intolerable offence at dignity. In 1985 the United Nations General Assembly passed its first resolution on violence against women, advocating concerted and multi discipline action within and outside the United Nations (UN) system. Additionally, in 1993 the General Assembly of the UN adopted this declaration with the vision of eliminating violence against women and further advocated for defining measures to combat the social problem. According to Stromquist (2007), the UN definition was a landmark document because it pointed to gender roots of violence and reflected that it is not random violence in which the victims happen to be women and girls and the risk is being female. The definition situated violence against women squarely within the discourse on human rights. The declaration affirmed that women are entitled to equal enjoyment and protection of all human rights and fundamental freedoms, including liberty and security (UN, 1993).

Domestic violence occurs in all countries, though the magnitude varies. A multi-country study on Women's Health and Domestic Violence against Women by the World Health Organisation in 2005 was a landmark research project in this area. The project comprised of experts and specially trained teams that collected data from over 24,000 women from 15 sites in 10 countries; representing diverse cultural and demographic characteristics. The countries that participated in this research included Bangladesh, Brazil, Ethiopia, Japan, Namibia, Peru, Samoa, Serbia and Montenegro, Thailand and the United Republic of Tanzania. According to this study, the proportion of partnered women who had ever experienced physical or sexual violence, or both, by an intimate partner in their lifetime ranged from 15% to 71%, with most sites falling between 29% and 62%. These results indicated that violence by a male intimate partner was more widespread in all countries covered by the study. However, the researchers concluded that there was a great deal of variation from country to country, and from setting to setting within the same country.

Zambia is equally confronted with increasing levels of domestic violence. According to GBV statistics of between 1999 and 2012 of the Zambia Police (VSU, 2012), domestic violence has been rising steadily in most parts of the country. These statistics are very distressing because Zambia by authority of its government has appended its signature to a number of international

instruments on gender equality and gender based violence to combat this scourge. Some of the instruments worthy of mention include:

- **The 1993 UN Declaration on Violence against Women (VAW) and Girls.** This instrument has adopted a comprehensive definition of VAW including but not limited to physical, sexual and psychological violence occurring at three levels; which are:
 - (i) Physical, sexual and psychological violence occurring in the family (including sexual abuse of female children in the home, dowry-related violence, marital rape, female genital mutilation, and other harmful traditional practices, spousal violence and violence related to exploitation).
 - (ii) Physical, psychological and sexual violence (including rape, sexual abuse, sexual harassment and intimidation at work places, in educational institutions and elsewhere, trafficking in women and forced prostitution).
 - (iii) Physical, sexual and psychological violence that is condoned or perpetuated by the State wherever it occurs (UN, 1993).
- **The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)** of 1979. The CEDAW is the first international legal instrument to define discrimination against women. It is considered the most far reaching approach because it is based on equal protection of both men and women under the law. If discrimination in law enforcement is demonstrated in a case of violence against women, the state may then be liable for violating international human rights standard on equality.
- The **Beijing Declaration Platform for Action** was adopted by the Fourth World Conference on Women in 1995. The Platform for Action reaffirms the fundamental principle that the rights of women and girls are an “inalienable integral and indivisible part of universal human rights”. The Platform for Action also calls upon governments to take action to address several critical areas of concern, among them violence against women.

- The **SADC Declaration On Gender and Development (1997)**; and its addendum on **Prevention and Eradication of Violence Against Women** has set the following six specific targets to be attained by 2015, and aims to eliminate gender based violence at six levels:

1. Enact and enforce legislation prohibiting all forms of gender-based violence.
2. Ensure that the laws on gender based violence provide for the comprehensive testing, treatment and care of survivors of sexual assault.
3. Review and reform their criminal laws and procedures applicable to cases of sexual offences and gender based violence.
4. Enact and adopt specific legislative provisions to prevent human trafficking and provide holistic services to the victims, with the aim of re-integrating them into society.
5. Enact legislative provisions and adopt and implement policies, strategies and programmes which define and prohibit sexual harassment in all spheres and provide deterrent sanctions for perpetrators of sexual harassment.
6. Adopt integrated approaches, including institutional cross sector structures, with the aim of reducing current levels of gender based violence by half in 2015.

- **The African Charter on Human and Peoples Rights on the rights of women in Africa** adopted by the African Union (AU) in 2003. This charter addresses African specific issues which also include gender based violence.

Nationally, Zambia's efforts to supplement the fight against GBV at domestic level are evidenced through its strategic actions in implementing the following legislative and policy frameworks:

- **Police Victim Support Unit (VSU):** The unit was created in 1994 but became operational in 1998. It is responsible for the prevention and protection of citizens from GBV and mitigating the effect of violence on the survivors.

- **The Human Rights Commission:** The Unit was formed in 1996 and looks at issues of human rights including gender matters. The commission ensures that human rights are respected and is currently present in all provincial centres across Zambia.
- **National Gender Policy:** In March 2000, the Government of Zambia adopted the National Gender Policy which identifies GBV as a major area of concern.
- **Zambian Women's Parliamentarian Caucus:** The caucus undertakes advocacy on gender and women's issues in parliament and ensures that cardinal issues are incorporated in parliamentary procedures. The caucus contributed tremendously in the enactment of Anti-Gender Based Violence Act of 2011.
- **National Plan of Action on Gender Based Violence 2010-2014 (NAP):** The plan's objective is to facilitate the implementation of the recommendations in several national policies, plans of action and reports that have been developed in the last decade.
- **Anti- Gender Based Violence Act No.1 of 2011:** The act was enacted to provide for the protection of victims of GBV, Constitute the anti-GBV committee and establish the anti-GBV fund.

The above efforts are being complimented by International Aid Agencies which also includes the UN agencies who fund the Zambian government and some Non-Governmental Organisations in anti-gender based violence programming. However, current research findings reveal that despite all the above interventions, domestic violence has continued to increase. For example, the CSO (2006) survey on GBV revealed that GBV is rampant in most parts of the country. According to Routledge (1998), confronting domestic violence raises certain problems apart from other kinds of human abuse. When the perpetrator is an outsider it is usually possible to mobilise the community support to fight it, but it is difficult to persuade people to stop accepting or condoning violence committed by their own family and friends.

According to GIDD (2010), the attitude in the communities towards domestic violence is that of tolerance and a normal aspect of domestic life. Similarly, the CSO (2006) gender based violence survey indicates that 60% of men and women agreed that it was acceptable to batter a wife if she did something that upset the husband. Traditional beliefs still recognise cultural rights of men to chastise wives. Moradi, (2009); Meyering (2011), have argued that attitudes play a role in the perpetration of violence at all levels of society. At the community level, attitudes are important as they affect the prevalence of violence with those holding violence supportive attitudes likely to become offenders themselves. Similarly, attitudes also influence the responses of victims and the community's response to violence; they also affect the ability of women to disclose violence, seek help, bystanders making the critical decision to intervene, and willingness to hold men accountable. As a result, Michau (2004) argues that prevention of violence against women should not only involve creating a legal and policy environment but rather, requires commitment and engagement of the whole community. Thus, mobilising communities to prevent domestic violence requires individuals to identify the problem of domestic violence, consider its importance, evaluate one's own behaviour and begin to make positive changes.

1.2 STATEMENT OF THE PROBLEM

Violence has been traditionally seen as a domain of law enforcement (Campbell, 1994). As a result, the Zambian Government and other stakeholders have made some progress by being party to international instruments aimed at eradicating gender based violence and putting in place legal and policy instruments to deter would be offenders. However, gender based violence is still on the increase (GIDD, 2012). Hardly a day passes by without media reports on spousal economic abandonment, spousal battery or femicide. Michelle (2007) argues that general laws fail to adequately protect the interests of all groups of women. Most domestic violence response measures depend on user-capacity, the willingness to report and cultural response systems. The assumptions inherent in the laws and institutional mechanisms to assist victims in fact perpetuate power-dynamics in a patriarchal society.

Current legal remedies and institutional services do not fully respond to the needs of all women. In particular, women who are otherwise marginalised within society remain on the outside with respect to these services and remedies. The legal approach is known to be punitive in nature. Since many women are economically dependent on men; they are in most instances unwilling to subject an abusive partner to the legal system as they fear to remain destitute when a partner is incarcerated. In view of this, many women in Zambia have been subjected to spouse abuse and as such violence against women is effectively accepted in many communities in Zambia as a norm. Additionally, cultural beliefs shared through the generations and actively practised is the notion that occurrences between man and wife/ partner are a private matter. In instances of domestic violence, the community members' normative response is not to intervene in the matter until such a time that the violence worsens and at that time it may be too late (GIDD, 2008). Unfortunately most extended family members and the community at large also tend to place blame on women when they seek legal action against their spouse/husbands for wife battering as it is considered as a betrayal and unbecoming of the good qualities of an African wife (ZARD, 2005). However, authors such as Fullwood (2002) argue that the solution to domestic violence lies in the community itself. While the community is admonished as a sanctuary for violence, it can also bring together talents, resources and skills of people in order to increase their collective power to work for social change aimed at decreasing domestic violence. There is an urgent need for organised responses on the part of communities to prevent the epidemic of domestic violence. A number of studies have been conducted on gender based violence in Zambia; however, we do not know what roles communities play towards the prevention of domestic violence. Therefore, this study is an attempt to fill in the gap in documented knowledge about the roles communities are playing in preventing domestic violence in Zambia.

1.3 OBJECTIVES

Main Objective

To investigate the role of the community in preventing domestic violence in Chaisa.

Specific Objectives

1. To investigate the prevalence of domestic violence in Chaisa.
2. To investigate perceptions regarding domestic violence as a serious problem among Chaisa residents.
3. To determine the role that the Chaisa community play in preventing domestic violence.
4. To find out whether or not there any community owned initiatives aimed at preventing domestic violence in Chaisa.

1.4 RESEARCH QUESTION

What roles are the community members playing in preventing domestic violence in Chaisa?

Specific Research Questions

1. What is the prevalence of domestic violence in Chaisa?
2. What are the perceptions of Chaisa residents regarding domestic violence as a serious problem?
3. What roles do the community play in preventing domestic violence in Chaisa?
4. Are there any community owned initiatives aimed at preventing domestic violence in Chaisa?

1.5 JUSTIFICATION OF THE STUDY

The study seeks to provide better understanding about the roles communities play in their quest to prevent domestic violence. While formal structures such as police and courts are important, community interventions also have the potential to minimise domestic violence. In view of this, knowledge of community's good practices concerning the prevention of domestic violence can not only strengthen government efforts through public policy, but it can also facilitate engagement of external stakeholders such as NGOs in building better equipped capacity to combat domestic violence specific to the community. The strategies can be further evaluated for their effectiveness and gender sensitiveness in preventing domestic violence.

1.6 OPERATIONAL DEFINATION OF TERMS

Community: In this study, the community comprises informal mechanisms that may address domestic violence such as; individual community members, community leaders from the church, political parties, traditional leaders and local government Ward Development Committee (WDC).

Culture: Culture represents a way of life and thinking of groups of people. In this study, culture will encompass the whole complex of distinctive, spiritual, attributes, material, intellectual and emotions that characterise society.

Domestic violence: In this study, the focus of domestic violence is on male spouses/intimate partner's perpetration of different types of aggression on female spouses/intimate partners. The study, specifically discusses physical, emotional and economic violence.

Economic violence: Behaviour of a male spouse in the home that result in financial and material deprivation linked to the feminisation of poverty.

Emotional/Psychological violence: In this study means instilling of fear and dehumanising or belittling a spouse to a point where they feel they are hopeless and useless.

Femicide: Killing of women through violent acts.

Gender: In this study, refers to the social roles that men and women, boys and girls are expected to play in society. For example, in many settings in Zambia, women are expected to be submissive to husbands at all times to enjoy peace in the home.

Gender based violence: Violent acts that are targeted at women and girls within the home or outside the home. The violence includes physical (slaps, kicks, punches etc), emotional (dehumanising or belittling spouse), economic (depriving a spouse and children of basic needs and materials to a point of them becoming destitute) and sexual violence (rape, defilement).

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter presents a review of related literature to the study. It also presents some of the theoretical explanations related to the study. The literature also reviews the prevalence of domestic violence across the world and challenges of preventing domestic violence. Lastly, the chapter reviews literature related to the role of the community in preventing domestic violence.

2.1 THEORETICAL FRAMEWORK

2.1.1 SOCIAL DISORGANISATION THEORY

Social disorganisation theory is a theoretical perspective that explains ecological differences in levels of crime based on structural and cultural factors shaping the nature of social order across communities (Grasmick, 1993). This approach narrowed the focus of earlier sociological studies on the covariates of urban growth to examine spatial concentration and stability rates of criminal behaviour. According to the social disorganisation framework, such phenomena are triggered by the weakened social integration of neighbourhoods because of the absence of self regulatory mechanisms which in turn are due to the impact of structural factors on social interactions or the presence of delinquent subcultures (Grasmick, 1993). The rapid urbanisation in the 1900s inspired scholars at the University of Chicago to re-examine the relationship between structural socioeconomic conditions and local processes of social integration.

To date, the majority of research underscores the importance of individual level factors to explain domestic violence thereby neglecting the significance of macro level elements (Pinchevsky, 2012). Those studies which have taken context of macro level factors into account have chiefly been based on social disorganization theory which stipulates that neighbourhood characteristics can influence individual level behaviours such as violence and crime (Pinchevsky, 2012). Studies grounded in social disorganisation theory have demonstrated macro level factors

do impact many forms of violence. Evidence to date suggests that this theory is also applicable to understanding domestic violence and how it can be minimised in the community. The social disorganisation theory provides a foundation to examine the contextual predictors of domestic violence. The recent reformations of the social disorganisation theory emphasises social process between neighbourhoods' residents that may influence the association between structural factors and crimes (Sabol, 2007). The most notable are collective efficacy, social ties and cultural norms. The aforesaid refers to the degree of social cohesion among neighbourhoods' residents and their willingness to intervene on behalf of the common good of the community. It is hypothesised to mediate the relationship between the structural disadvantage and crime, so that residents are willing to take collective action on behalf of the greater good of their community.

Theoretically, social efficacy should mediate relationship structural factors and crime by increasing resident's capacity to effectively exert social control over individuals who dwell away from the communities norms. As for social ties, it is envisaged that it may transmit social values that approve or disapprove incidences of domestic violence within the community. Similarly, cultural norms reflect a common set of rules and values that govern the community. These beliefs may either increase or decrease acceptance of many forms of crimes including domestic violence (Warner, 2003). However, studies examining these processes have largely focused on other crimes than domestic violence. But according to Sampson (1997) evidence from the 1990s's has demonstrated that the tenants of social disorganisation theory may also apply to domestic violence. Scholars have suggested that collective efficacy may increase the likelihood that residents will intervene on violent couples in an attempt to stop violence. Social efficacy may also increase other forms of social control such as gossip or ridicule that might deter domestic violence in the neighbourhood. Further, social ties have also been theorised to inhibit partner violence by increasing surveillance between neighbours thus increasing the likelihood that violence will be recognised and become known by neighbours. As violence becomes recognised in the neighbourhood, higher levels of collective efficacy might ensure that the residents act to stop the violence (Wright, 2011).

Although there has been few studies examining the impact of social intervention mechanisms identified in social disorganisation theory and domestic violence, those which have included them generally demonstrate results consistent with theoretical expectations (Sabol, 2007). For example, the majority of studies examining collective efficacy have reported its protective nature against violence between partners regardless of the various methodologies that have been used (Pinchevsky, 2012).

2.1.2 SOCIAL CAPITAL THEORY

The central thesis of social capital theory is that relationships matter, the central idea is that social networks are a valuable asset. Interactions enable people to build communities that commit themselves to each other and knit social fabric and it is argued that this brings benefits to people (Coleman, 1990). Thus social capital is defined by its function; it is not a single entity, but a variety of different entities having common characteristics. But they all consist of some aspects of social structure and they facilitate certain actions of individuals who are within the structure. The term “social capital” was in occasional use from about 1890 but only became widely used in the late 1990s.

According to Javakhishvili (2011), recent national wide records in many countries show that domestic violence still remains a problem around the world. Because of its complex nature, the most effective way to combat it needs the involvement of a broader circle of stakeholders. Researchers and practitioners agree that inter-agency efforts are needed to effectively combat domestic violence with the active participation of government, NGOs, mass media, church and local community all these consisting of social capital. Borrowing from Putnam (2000), social capital can be discussed in two ways. The first relating to sociologists like Portes refers to the resources (informal ideas and support) that individuals are able to procure by virtue of their relationship with others. These resources are said to be social in a sense that they can be accessible in and through relationships only. The second which relate to Putnam and others refer to the nature and extent of one’s involvement with various formal or informal civic organisations. Social capital is characterised by a myriad of ways in which community members interact. Abraham (2000) argues that social capital can have negative effects when cultural resources have negative effects. Religious leaders and religious group members who maintain

patriarchal practices and beliefs about marriage feel that intimate partner violence is acceptable. In some countries efforts to address domestic violence are often restricted or downplayed by community leaders who promote traditional culture because such efforts threaten the image of the group (Abraham, 2000).

With the above said and with reference to social capital theory, Sabol (2007) has suggested that domestic violence policies and programmes need to address the issue of community norms and values as part of social capital that serves as social control by imposing constraints on women. Without change in norms in time of crisis, women who are isolated even when surrounded by family members and friends may still feel helpless. This is because orthodox views of kin and community about marriage and gender roles are that domestic violence is acceptable behaviour and seeking help is not appropriate. Hence Javakhishvili (2011) argues that community driven efforts to combat domestic violence also need to focus on the changing of community's view of gender relationships in general and on domestic violence and getting help in particular. Therefore, many community based organisations and support groups rendering support to abused women need to flourish. Results from in-depth interviews of 50 abused women in Bangladesh suggest that community based organisations in the community working in the area of domestic violence, facilitate trust and network formation of social capital. However, the relative scarcity of social capital in many places especially developing countries has made it difficult to effectively strategise towards individual level and community level social change (Javakhishvili, 2011).

According to Michau (2004), not all hope is lost; there are a number of community based organisations based in developing countries that have stepped up efforts in preventing and minimising domestic violence. The following are some of the guiding principles worthy of mention based on social capital theory that some community based organisations in Eastern and Southern Africa funded by Family Violence Prevention Fund adheres to when planning domestic violence prevention programmes;

1. ***Raise awareness of domestic violence and establish social norms that make violence unacceptable*** by publicising domestic violence through the use of local media and

events such as participating in community events, exhibiting at conferences, organising special events, speaking at local colleges; collaborating with faith communities; and engaging men in speaking out against domestic violence.

2. ***Develop networks of leaders within the community*** through seeking out non-traditional leaders, encouraging youth leaders, identifying leadership roles for men, recruiting at community meetings, providing training, developing teams, and sharing power.
3. ***Connect community residents to services and informal supports when they need help*** by creating stronger connections to formal services, creating community-based advocacy networks, and strengthening informal support systems. Community groups can work with agencies to offer services that are culturally relevant and responsive to the needs of domestic violence survivors, which families, friends, and neighbours can be engaged in advocating for and supporting domestic violence survivors.
4. ***Make services and institutions accountable to community needs*** by advocating for changes in public policy and how social institutions respond to domestic violence.
5. ***Change social and community conditions that contribute to violence*** through forming coalitions with other advocacy groups to promote social change on a number of fronts. Framing domestic violence as a social justice issue that is connected to other social problems, such as poverty and access to health care can strengthen advocacy efforts.

2.2 GLOBAL PERSPECTIVE OF DOMESTIC VIOLENCE

Domestic violence is a global problem. It is estimated that globally 30% of women suffer physical violence at least once from a male partner and in a multi-country study, nearly 20% of women said that their first sexual encounter was forced (WHO,2005). In the United States of America (USA) statistics indicate that 28% of women have suffered from some form of domestic violence. In India, 45% and in Egypt, 35% of women have experienced domestic violence. Domestic battery is the most significant injury to women more than car accidents, rapes and muggings combined (WHO, 2005). Further, statistics on homicide reveal that more than half of all murders of women in the world were committed by present or former partners (UN, 1989). This is not to say that women do not murder men. Brown (1987) contends that studies from the First and Third World show that when women murder men, it is often in self defence after years

of steady increasing abuse. In nearly every country, crime statistics are grossly under reported particularly battery and sexual assault within the family setting. However, researchers have also documented communities where gender based violence is minimal and on this basis they conclude that it is not inevitable. This is an important finding and these are rare exceptions but not the rule. For example, anthropologists have documented small scale societies such as Cape of Papua New Guinea, where domestic violence is virtually absent and this reality stands as a testament to the fact that social relations can be organised in such a way as to minimise abuse (Heise, 2002).

2.3 PREVALENCE OF DOMESTIC VIOLENCE IN AFRICA

Africa has some of the highest recorded cases of domestic violence (WHO, 2005). In South Africa, a woman is killed by her intimate partner every six (6) hours. This is the highest in the world and it has been pointed out that it will not be contained for a long time because 70% of those who kill go unpunished. Similarly, 90% of rapists in South Africa go unpunished as only one (1) in seven (7) women report rape cases (Mueller, 2006). In Namibia, according to WHO (2005), 36% of women have suffered physical violence and 20% from sexual violence. In Ethiopia, 18% of women had their first sexual encounter forced, while 70% reported experiencing intimate partner violence. In West Africa, statistics are unreliable because of the culture of silence around violence against women; while Sierra Leone and Ghana are exceptions, In fact, Ghana has already enacted laws on domestic violence.

2.4 PREVALENCE OF DOMESTIC VIOLENCE IN ZAMBIA

In Zambia, gender based violence is rampant and the most common is domestic violence (CSO, 2007). The common forms of violence are physical, economic and psychological. Although men are also victims, the majority of the victims tend to be women and children (GIDD, 2011). According to the Zambia Demographic and Health Survey (2007), 47% of women have suffered from physical violence since ages of fifteen (15) and 20% have experienced sexual abuse in their life time. Further, a study by the Young Women's Christian Association (YWCA, 1995)

indicates that 33% of murdered women from 1970 to 1995 were killed by husbands, former husbands or male intimate partners. The statistics so far indicate that domestic violence has been on the increase. The Zambia Police Victim Support Unit (1999-2010) has also recorded an increase in assault cases from 280 in 1999 to 3351 in 2008 and to 2719 in 2010. Recorded cases of failing to provide financial, material and other forms of support to spouse and children have also risen from 29 in 1999 to 1556 in 2008 and to 1715 in 2010.

2.5 FACTORS ASSOCIATED WITH PREVALENCE OF DOMESTIC VIOLENCE

According to Hansen (1993), violence against women has been part of everyday life since the beginning of recorded history. For centuries it was normative that no sanctions existed against it. Formal questioning of the appropriateness of men's abuse of wives began in this century in the western world. However, attention to the problem of domestic violence in Africa is comparatively recent with studies beginning to appear in the mid 1990's (Bowman, 2003). The causes of domestic violence are wide and diverse. Increasingly researchers are using an ecological framework to understand the interplay of personal situation and socio-cultural factors that influence domestic violence (Heise, 2002). At individual level, these include being abused as a child or witnessing marital violence, having an absent father and frequent use of alcohol. At family or relationship level, cross-cultural studies have revealed that male control of wealth and decision making within the family and marital conflict are strong predictors of abuse. At community level, women's isolation and lack of social support groups together with male peer groups that condone and legitimise men's violence predict higher rates of violence (Stern, 2007). Other factors associated with domestic violence are poverty, low level of education, alcohol and drug consumption.

Maimine (2008) also asserts that heterosexual relationships in Africa which are often influenced by culture also contribute to gender based violence by continuing to dictate the social construction of many gender roles and mindsets that are important to reducing gender based violence. Throughout Southern Africa, there are numerous beliefs that entrench gender disparities. Culture continues to be the source of most attitudes and behaviours that promote the proliferation of gender based violence. In many societies, culture primarily exists to serve the

interests of men and make women subservient to them. This has been a generally accepted value or norm and has become part of people's culture overtime. These include all modes of thought, behaviour and production handed down from generation to generation to the next by means of socialisation through speech, gestures, writing and other forms of communication among humans (Maimine, 2008). The above differ across Africa and changes and moves with the needs of the community or society at a particular time.

2.6 CHALLENGES IN PREVENTING DOMESTIC VIOLENCE

In Zambia, like many places, domestic violence has been challenging to address because it is treated as private matter and not to be discussed outside the family. This is because customary law is widely practised and in many settings, domestic violence is not recognised as a crime especially wife battery (Munachonga, 2011). Some women who are abused think that it is a normal part of marriage. The downplaying of domestic violence is enforced by traditional practices such as initiation ceremonies and traditional marriage counselling (ZARD, 2005). During initiation ceremonies, women are taught to respect their husbands and not to question whatever men do in the home. However, most formal interventions against domestic violence fail to recognise the terrain that this violence is played out. Marriage and childbearing continue into the 21st century to be the central defining event of most women's life. Therefore, court systems aimed at punishing the offender and in the process lead to divorce have not been efficient in preventing domestic violence (Sweetman, 2004). Moreover, in poor countries, the police are without training to deal with domestic abuse. The police are also not remunerated very well and therefore are susceptible to corruption (Bowman, 2003). In some instances, a victim may find out that her case was not pursued after the abuser paid off the police officer handling the case.

In short, domestic violence victims in some African countries expect very little from the police in many cases with good reasons. Given this expectation, massive under reporting of domestic violence incidents to authorities is not surprising. In a study of invited disclosure of domestic violence (Beydoun, 2013), secondary analysis involving approximately 300,000 women who participated in a Demographic and Health survey between 2004 and 2011; results indicate that

there was a wide gap between prevalence of domestic violence (40%) and disclosure (7%) implying of an underestimation of domestic violence reporting. But Richie (2000), argues that despite the inefficiencies of the police in prosecuting domestic violence cases, there has been an over reliance on law enforcement to deal with the social problem especially in poor communities. These conditions create tensions for women in need for some kind of state intervention to protect them from abuse in their homes. However, for state interventions to have any hope of being useful to women there is need for significant material resources to be made available to the poorest and most disadvantaged abused women to better their chances of successes in leaving an abusive situation. There is also a need for effective abused women organisations and coalitions to act as reformers to monitor police actions towards domestic violence. But according to Campbell (1999), in most places where domestic violence is rampant, material resources to protect women from violence are simply not available, especially in the developing world. Because of the problems related to relying on criminal justice system, many domestic violence scholars are looking to informal institutions other than the criminal justice system to find a solution to women abuse.

2.7 THE ROLE OF THE COMMUNITY IN PREVENTING DOMESTIC VIOLENCE

According to Michau (2005), multiple international policy statements are now encouraging domestic violence prevention strategies that involve the whole community. It is argued that while the problem may be global, the solution is local. Prevention of domestic violence can be conceptualised in two ways; preventing violence occurring in the first place (primary prevention), or more commonly preventing repeat attacks also referred to secondary prevention (Wolfe, 2003). Primary prevention for domestic violence involves creating a legal and policy environment that supports women's rights. At community level, primary prevention needs to adopt a proactive rather than a reactive stance. A primary prevention approach assumes it is not enough to provide services to women experiencing violence or to promote an end to violence without challenging communities to examine the assumptions that perpetuate it. Primary prevention involves addressing the root causes of violence against women by introducing a gender-based analysis of why domestic violence occurs (Michau, 2005). This means recognising women's low status, the imbalance of power, and rigid gender roles as the root causes of

domestic violence. Prevention work involves challenging the widely held belief that women are less valuable as human beings and therefore not worthy of possessing the same inherent rights and dignity as men. Efforts must expose this fundamental injustice and proactively challenge these assumptions. But according to WHO (2005), there has been an emphasis on secondary prevention that work after violence has occurred. This is because support systems and resources remain inadequate for protecting women and stopping men from abuse especially in developing countries. On the other hand, Michau (2005) argues that preventing domestic violence requires commitment and engagement of the whole community at large. Ad hoc efforts that engage isolated groups or implement sporadic activities have limited impact. A cross section of community members must all play a role, not just women or one sector. This is needed in order to generate sufficient momentum for change. Therefore, individual community members, church leaders, civic leaders, women organisations and traditional leaders can each play a role in minimising domestic violence in a developing country such as Zambia. Michau (2004) has explained that community ownership of prevention strategies is important as it can ensure that change occurs in the hearts and minds of community members themselves. Other formal structures and institutions outside the community can only come in to strengthen the capacity of the community to prevent domestic violence.

Fullwood (2002) is also against the over reliance on formal structures and institutions in preventing domestic violence because they tend to ignore those who are most affected by the problem. The families and communities are seemingly left out in discussions about solutions and yet they are the ones who know too well how violence affects their daily lives. He further argues that community members must take an active role in preventing domestic violence because they know which families need help and which service can make a difference. Community members also know the cultural values, traditional practices that support violence as well as those that can be used appropriately to stop domestic violence. Therefore, the entire community can contribute to the prevention of primary and secondary domestic violence.

In terms of physical violence, community sanctions against it can go a long way in preventing this form of violence. Campbell (1999) notes, that one possible sanction is public shaming of a batterer as a way of changing public opinion about domestic violence. A study by Guenette

(1991) in Lima, Peru found that lack of cooperation by police stations to stop domestic violence was met by community based sanctions and alternatives. Women in the community would intervene in situations of spouse abuse by blowing whistles, assembling together and confronting the man. Cases of spouse abuse would then be reported to community mediators with no legal status at all. When the abuse did not stop, the abuser would be eventually handed to the police by the mediators. Such an approach appears to have also achieved some success in settings such as rural Gujarat, Uttar Pradesh and West Bengal, India (Bott, 2005). In West Bengal, rural women's groups known as the "Samity" adapted the traditional village dispute resolution system known as *shalishi* to address violence against women. Cases include physical violence by husbands and in-laws, forced sex by husbands, dowry disputes and other forms of violence against women. Facilitators of the *shalishis* conduct an inquiry by holding a public hearing (depending on the sensitivity of the case), try to negotiate a resolution and then call on the community to enforce the decision. The police are asked to intervene only if the *shalishi* fails. By 2002, caseloads had grown to over 400 a year. Key informant interviews, focus groups and a survey of 151 women suggested that the *shalishi* was vastly more accessible than the formal legal system.

While the formal legal system focuses almost exclusively on punishing the perpetrator, the *shalishi* aimed to restore women's safety while keeping the family intact. Some criticise the emphasis on preserving the family, but researchers note that rural women often have no means of survival outside the family in this setting. The *shalishi* appeared to be effective in stopping most cases of physical violence and most women were satisfied with the process (Bott, 2005). This is an example of how community actions can act as a deterrent of domestic violence. However, in Zambia the media revelations of domestic violence are only capturing cases where women have been beaten to death or almost beaten to the point of death. It seems communities only intervene when the situation becomes serious. Community members, especially family members know who is being abused and therefore they can prevent further abuse by intervening early. Munachonga (2011), states that the family is an important social institution and plays a key role in dispute resolution. It is the first structure in the informal justice. Bownman (2003) also contends that institutions such as the family and traditional structures without formal structures in the modern state can be very powerful and much more intrusive and coercive than intervention

by the state. He therefore concludes that if domestic violence is consigned to the private sphere it does not mean that a woman is without any help.

According to Munachonga (2011), historically in most areas in Zambia domestic violence was handled within the family. This consisted of mediation and counselling of the couple and there was a sort of “peace bond” under which a man was warned not to use violence against his wife or her family would take her. In Ghana, women preferred to take conflicts to the extended family clan or other traditional authorities rather than the state. The outcome of the mediation included any number of sanctions; public apology, pacification and separation of couple for a while as elders work with the perpetrator in reforming his behaviour. Bowman (2003) argues that building on these traditional remedies, community based action teams can achieve much needed progress in fighting domestic violence even in modern times. Similarly, in Zimbabwe mediation in domestic violence included counselling of the couple and offering of a peace bond under which a man was warned not to use violence against his wife (Bowman, 2003). In other non-African countries, the Navajo native people of Northern America are still using an alternative to mainstream legal approaches in preventing domestic violence known to them for centuries. It is known as restorative justice called peace-making. This is an informal method of adjudication in which a peacemaker who is familiar with Navajo laws and stories guides disputing parties to develop a just solution (Kohn, 2010). The Navajo restorative justice system has many advantages over the formal legal approaches to domestic violence. It often offers women tangible material support and assistance and it may be better equipped to cut through abusers denial and hold them accountable for their behaviour. Mediators often use traditional stories with themes of egalitarian to challenge abusers attitudes about women and male dominance. However, the influence of the family in many situations is weakening as members are not as economically interdependent (Bowman, 2003). Therefore, the family can play contradictory roles of either a sanctuary of violence or discouraging it. Findings on violence against women in Zambia emphasises that the family is characterised by the culture of silence which disadvantages women. This is because family interests override personal interests (Munachonga, 2011).

At community level, reducing economic inequality to prevent domestic violence is an important undertaking. Groups of women can create an informal support group of which a cooperative can be born in which they all worked. According to UNICEF (2000), women initiatives for a quarter of a century have provided leadership in boosting the visibility of violence against women and providing economic empowerment to alleviate domestic violence. Walker (2005) suggests that women groups can create informal support group out of which cooperatives or businesses can grow to lessen economic dependency on men which has been associated with domestic violence. The informal groups can also cater for needs such as child care and emotional support. A study by Poonacha (1999) in India discovered that the formation of women's self- help groups in rural communities was both a domestic violence prevention measure and a reactive response to victims of violence. This initiative intended to foster new opportunities for women to gain economic and political power at the local level.

Community based prevention efforts by community leaders can also stimulate action that focus on the care and support for victims of domestic violence. Richie (2000) suggests that the community must form anti-violence movements; He claims that the importance of anti violence movements is to address domestic violence in an honest self- reflective manner. However, He also suggests that for the movements to be successful, participants must reflect simplistic views of violence that assume that men dominate women. Further, Sokoloff (2005) observes that successful anti-violence coalition building requires analytical self-reflection by participants regarding their own responsibility for perpetuating violence and empathy for the suffering others. He sees community leaders as having the potential to spearhead anti-violence movements. Community leaders essentially comprise people who are influential in the community. In Zambia, at community level, they include leaders from the church, local government, traditional and community based organisations. In terms of preventing domestic violence, community leaders are one form of an informal justice structure. Those seeking mediation and reconciliation may access informal systems, where as those wishing to punish the offender may be inclined to formal systems such as the courts (Sweetman, 2004). It is often said that informal justice services closely meet the needs of women and children unlike the criminal justice system in terms of immediacy in which they resolve problems. The informal systems focus on mediation not prosecution through the courts aimed at punishing the offender. A study by (Moult, 2005) in

South Africa found that most women choose alternative justice mechanisms to address domestic violence in their homes and their communities such as street committees and community informal police. The court system was seen as the last resort when all other options have been exhausted. The study concluded that many unemployed women avoided the formal systems because of the possibility that their partners would be arrested leaving no one to provide for them.

Similarly, community leaders such as the church are also potential allies for eradicating violence against women given the fact that generally religious teachings stress on issues of care, responsibility, morality and social protection. Moreover, women who have been abused may seek support from the church. However, generally the church can be a hindrance to stopping domestic violence. Women are often reminded of the permanence of marriage and the need to bear the cross for the good of the family and children (Munachonga, 2011). In Wendt's study in Meyering (2011) on the role of religious leaders in preventing domestic violence, some women interviewed spoke about how church leaders did not know how to address domestic violence and were reluctant to talk about it or even acknowledge it. But Perila (2006) also argues that religious leaders can make significant contribution to ending domestic violence by speaking out on the subject and encouraging women to seek assistance. The clergy can send the message that battering women will not be tolerated by the community. Churches, temples, and other religious/spiritual places of worship can play influential roles in raising awareness within a community to dispel myths and misconceptions about domestic violence.

However, Sokoloff (2005) states that religious and other faith/spiritual-based leaders may need to reconcile scriptural or faith based beliefs and interpretations about the male authority or headship in the home and how these interpretations may perpetuate the cycle of domestic violence. Further, all churches are challenged to take an active stand against domestic violence by reinforcing that God does not require women to suffer. According to Sokoloff (2005) the pulpit must therefore, remove any messages that may directly reinforce the acceptability of women abuse. Other rituals to prevent violence against women include continuing to integrate rituals that resist violence into the churches' internal practices and community outreaches.

Rituals such as prayer vigils in support for women rights or creating songs and prayers that address women's concerns must be encouraged. In strengthening the church's role in preventing domestic violence, Richie (2000) explains that anti-violence trainings should also be provided to youths and adults in all church forums where ideals of what it means to be a Christian are taught.

Another group of community leaders that are influential in the community are local government leaders. Civic leaders contribute to social development work at community level and those enlightened about gender issues are able to contribute to domestic violence prevention. In Tanzania, a community initiative known as Kivulini which when translated means "shelter" has embarked on activities aimed at minimising domestic violence. More than 50% of community leaders such as ward executive officers, street leaders, and local police militia are all playing a role in preventing domestic violence (Kivulini, 2005). They organise street meetings, conduct homes visits aimed at reconciling families and making referrals to the police where their interventions have not proved successful. The leaders also work with groups of men and women who want to address the issue of domestic violence in their community and by 2005 they were twenty (20) such groups.

The literature reviewed above reveals that domestic violence arises from factors that are distinct from other forms of violence. Both family dynamics and social context have the great effects on the risks of domestic violence. As a result, Bowman (2003) suggests that domestic violence policies may have to differ from violence policies in general. Essentially, there should be a balance between formal prevention systems such as courts and the police and informal community based prevention systems. It entails prevention should not only be the responsibility of the law enforcers and other formal structures but the community as well.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The research design adopted for this study was descriptive research method. According to Gupta (2011), a research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in the procedure. Kombo (2006) states that the major purpose of descriptive research is description of the state affairs as it exists and involves measurement, classification, analysis, comparison and interpretation of data. Descriptive research design can be used when collecting information about people's attitudes, opinions, and habits and on a variety of social issues. This design was applied because the researcher wanted to describe and analyse the phenomena under study. The design was also applicable because the study was carried out in a natural and uncontrolled environment.

3.2 Research Paradigm

Academics distinguish two main types of research; quantitative research and qualitative research. Quantitative research involves an objective way of studying things and is sometimes referred to as "positivist". On the other hand, qualitative approach assumes that this is difficult when the research is subjective (Gupta, 2011). According to Bless (1995), qualitative research is concerned with the subjective assessment of attitudes, opinions and behaviour. Some of the techniques used to conduct a qualitative study are focus group discussions, in-depth interviews and projective techniques. The study adopted qualitative research method because it sought to describe and analyse the role of the community in preventing domestic violence in great depth.

3.3 Study Site

The study setting was in Lusaka urban namely Chaisa township, a densely populated residential area with a population of about 45,000. The site was selected because Lusaka has the highest number of reported cases of domestic violence (GIDD, 2012). This is an indication that the population of Lusaka is aware about the issues of domestic violence as evidenced by the high

numbers of reported cases. Secondly, Chaisa was selected in order to extract information from a population with diverse socio-economic and ethnic characteristics which is representative of Lusaka. Thirdly, the site was convenient for the researcher because the area is accessible.

3.4 Sampling Population

The target population for individual household participants was men and women above 18 years of Chaisa Township who are married or have ever married or were in intimate relationships. Furthermore, the participants must have resided in Chaisa for at least two years. Domestic violence manifests itself in intimate partner relationships and so the population selected had a better understanding of domestic violence and provided in-depth information on the topic. As for community leaders incorporated into the study, the researcher consulted the Chaisa local government councillor who advised the researcher on the available local leadership structures that could be relevant to the study. They included, Chaisa Ward Development Committee, political party leaders, church leaders and traditional marriage counsellors. The study incorporated the Ward Development Committee as they represented all the seven (7) geographical zones under Chaisa and they had a wider perspective of domestic violence in their locations. The study also incorporated leaders from the available church denominations, political party leadership and traditional marriage counsellors found in Chaisa.

3.5 Sampling procedure

According to Ghosh (2002), sampling is the process of selecting representative units of the population in order to obtain information regarding a phenomenon in such a way that represents the entire population. There are basically two types of sampling methods; probability and non-probability sampling. For the household participants, the research applied probability multi stage sampling method by firstly selecting a street in each of the seven (7) geographical zones of Chaisa by way of a lottery method. The second stage in sampling involved recruiting between five (5) to six (6) household focus group participants in the seven (7) streets randomly selected who had unique qualities required for the study and were willing to discuss the sensitive topic of domestic violence. As for community leaders, the researcher adopted snowball non- probability sampling by consulting the Chaisa local government councillor who advised the researcher on

the available local leadership structures that could be relevant to the study. They included, Chaisa Ward Development Committee (WDC), political party leaders, church leaders and traditional marriage counsellors. The study purposefully recruited into the study the Chaisa WDC who represented the seven (7) geographical zones of Chaisa. Similarly, community leaders from the church, political parties and traditional marriage counsellors who were available in the area were also purposefully selected into the sample. This group comprised formidable leaders of the Chaisa local leadership structure whose influence in the community cannot be disputed.

3.6 Sample Size

A total sample of (67) was drawn, there was a total number of (34) women and (33) men. Sixty (60) respondents were enrolled into six (6) focus group discussions of between (6-10 people). Two (2) focus groups comprised community leaders; the community leaders comprised female and male subjects from the church, traditional marriage counsellors and political parties. The church leaders represented were from the Catholic, Pentecostal, Seventh Day Adventists (SDA), Reformed Church of Zambia (RCZ) and the United Church of Zambia (UCZ). The political party leaders incorporated in the study were from the MMD, NAREP, UPND and PF. Four (4) focus groups constituted household participants. The researcher also conducted in-depth interviews with seven (7) geographical zone leaders representing the 7 branches of Chaisa. This was done in order to obtain representation from all the seven (7) geographical zones under local branch structures in Chaisa. The zone leaders make up what is known as Chaisa Ward Development Committee (WDC) and one of the zone leaders is a chairperson of this committee. The WDC are civic leaders who work under the office of the area councillor. The councillor represents the office of the Lusaka City Mayor at community level. Therefore, the WDC provided detailed insight on the topic under study as they were well informed and knowledgeable about the Chaisa community.

3.7 Data Collection

The research made use of both primary and secondary sources of information and a pre-test was the first stage in data collection. Primary data was collected in order to answer specifically the research question. According to Bless (1995), primary data is collected for the purpose of answering questions for the research at hand while secondary data is information collected by others which is mainly obtained to gain insight on the research topic.

3.7.1 Pre-test

The researcher carried out a pre-test on two (2) focus groups to ensure that the questions had the same meaning for all the respondents. The pre-test was important in the refinement of data collection instruments. According to Gupta (2011), a well constructed data collection instrument eliminates the worries of validity (extent which data collection method accurately measures what they were intended to measure) and reliability (degree to which data collection methods will yield consistent findings). All the questions which needed clarification and refinement as informed by responses of the pre-test were corrected.

3.7.2 Primary Sources

Data collection for this study was collected from September to October 2012. The methods that the study used to collect data were in-depth interviews and focus group discussions. The data collection instruments used in the above data collection methods was semi-structured interview and guided interview schedules.

(a) Focus Group Discussions

Focus Group Discussions (FGD's) data collection method was adopted to collect data from individual household participants and community leaders. FDG's provided in-depth information on the topic under study and gave an insight into the participants' experiences, feelings, knowledge and perceptions on the topic under study. According to (Bless (1995), focus group discussions are useful in qualitative studies. They enable members of a group to share their experiences, opinions and attitudes with the researcher in order to reach some kind of consensus about the research topic. The FDG's enabled the participants to discuss the sensitive nature of the study without fear or intimidation. The FGS's were also suitable for the study because it gave

chance to the respondents and researcher to clarify questions and answers so that the study remained focused. The information collected was stored on the tape recorder with the due permission of the respondents.

(b) In- Depth Interviews

In- depth interviews were conducted with the members of the Chaisa local government Ward Development Committee (WDC) which comprised geographical zone leaders representing all the zones in the area. The interview allowed the WDC to give a detailed account on the topic under study as they were knowledgeable of the issues under study in reference to their constituencies. The responses from the WDC were adequate in answering the research questions for the study.

3.7.3 Secondary Sources

The study reviewed literature related to the research in order to give background information for the purpose of broadening understanding of the topic. The review was from published and unpublished sources which included books, reports, journal articles, newspapers and other related materials on the topic.

3.8 Data Analysis and Interpretation

According to Kombo and Tromp (2006), data analysis refers to the examination of data collected in a study and making logical conclusions and suggestions. Data was analysed using content analysis. It involved reviewing all transcribed responses. The transcripts were analysed both to identify common themes and to identify the underlying assumptions in the respondent's responses and similar responses were clustered to form themes. The themes that emerged formed the basis for data categorisation.

3.9 Ethical Issues

The researcher firstly sought approval from the University of Zambia Ethics Committee to carry out the proposed research. Secondly, when permission was granted, the researcher further obtained permission from the local administration of Chaisa. Lastly, the following was not only considered but was enforced with regard to ethics as far as subjects were concerned;

- Obtained informed written consent
- Privacy and anonymity of respondents (no names or addresses on questionnaire)
- No risk or trauma or injury to subjects
- Use of the gathered information for academic purposes and by relevant lawful stakeholders
- Subjects were recruited on voluntary basis only and were not coerced

3.10 Limitations

While the researcher made all effort to ensure the study was thorough, there were constraints that the researcher met. Due to the sensitive nature of the topic, the study only recruited study participants who were willing to discuss issues of domestic violence. Therefore, it is most likely that some respondents exaggerated their responses in order to appear to be playing positive roles in preventing violence despite their daily actions not helping in preventing or minimising domestic violence in the community. This may be as a result of heightened condemnation of the GBV in the mass media of late.

3.11 Delimitation

The study excluded discussions on sexual violence as one of the forms of domestic violence due to its sensitive nature. The pre-test conducted informed the researcher that the study participants especially females were uncomfortable and were unwilling to discuss sexual violence. Therefore, the extent of domestic violence in Chaisa may have been under estimated due to the omission of sexual violence discussions.

CHAPTER FOUR

RESEARCH FINDINGS

4.1 PREVALENCE OF DOMESTIC VIOLENCE IN CHAISA

In trying to investigate the prevalence of domestic violence in Chaisa, the researcher firstly asked the respondents of what they understood about the term “domestic violence”. This question was important in determining knowledge levels on the topic at hand. The majority of the respondents understood domestic violence in terms of misunderstandings between couples which led to physical violence and verbal abuse. One male subject said:

“Domestic violence is a misunderstanding between a couple which results in physical or verbal abuse”.

The rest of the respondents understood domestic violence as simply lack of peace and good communication between couples. In terms of the forms of domestic violence that the respondents were aware of, most cited physical violence, others suggested economic violence and the rest talked about verbal and emotional violence. Furthermore, a few men also cited denial of sex by their partners as a form of domestic violence. This view was also shared by some women who belonged to traditional marriage counselling groups.

When the researcher enquired from the respondents on what they thought was the most common form of domestic violence, physical violence was mentioned to be the most prevalent form of violence followed by verbal or emotional abuse and then economic abuse. In terms of establishing the prevalence levels of domestic violence, the majority of both male and female respondents shared that they had experienced some form of domestic violence and only a few said that they had not experienced any form of violence. Most of the women cited economic violence as a form of violence they had experienced while others mentioned emotional violence and the rest said that they had suffered from physical violence. Some of the reasons for experiencing economic violence were as a result of unemployed spouse, extra marital relationships and excessive alcohol consumption. One female respondent lamented:

“Our men are unemployed and therefore they drink alcohol excessively and are unable to put food on the table. Moreover for those men who are employed, some still desert their homes in terms of welfare due to involving themselves in extra marital affairs. They spend their money on girlfriends instead of their families”.

In terms of emotional violence, the reasons attributed to it included: infidelity, excessive possessiveness and in-law interference. As for the male respondents, most of them indicated that they had suffered emotional violence. There were several reasons cited and these included; denial of sex, excessive possessiveness, inability to provide for the home due to unemployment and insubordination from their partners. One male subject particularly complained:

“Once a man becomes unemployed, it was highly likely that the wife would not submit to him, deny him sex and verbally be abusive. These issues are not talked about because we men have our pride but most of us are living a life of hell when we are not working”.

As for a few women that had experienced physical violence, they cited excessive alcohol consumption by their partners and excessive possessiveness as their reasons for suffering frequent physical violence. One woman complained that she was frequently physically abused by her husband whenever he went home drunk. She said:

“I dread when my husband comes home drunk because he becomes very abusive physically and verbally. He is really a different character when he is drunk and I cannot reason with him. He sometimes beats me over trivial issues such as not opening the door as fast as he expects me to do it”.

There were also a few men who had suffered from physical violence and they claimed that the reasons for their abuse were excessive possessiveness and alcohol abuse by their partners. Not only did the majority of the respondents experience domestic violence personally, but all the respondents agreed that domestic violence was rampant in Chaisa and that it was on the increase as they continued witnessing domestic violence on a daily basis in the community. They cited the following as the main causes of domestic violence in Chaisa:

- High poverty levels due to unemployment among both male and female community members. The Chairperson of the Ward Development Committee lamented :

“Chaisa has high levels of poverty and therefore, increased levels of domestic violence have robbed homes of peace as most men were failing to provide for families in terms of food and other essential commodities. When there is no food in the home, women become very nagging and blame men for not making an effort in looking for housekeep money. This is because traditionally men are supposed to be providers. The stress put on men has made them very irritable and aggressive towards their spouses”.

- Excessive alcohol consumption because most community members are not economically productive and bars are not regulated on opening and closing times. One male subject had observed :

“Despite the local government’s proposed operating hours of bars, Chaisa bar owners opened as early as 07.00hrs and closed early in the morning around 03:00 am or so. Excessive alcohol consumption has contributed immensely towards men and women becoming economically unproductive. Therefore, when a drunken spouse goes home, any small misunderstanding with the partner tends to lead to physical or verbal violence”.

- Alcohol abuse by women was also cited by most of the men as a predictor for violence. Some women were also of the view that women are not supposed to abuse alcohol because it leads to lack of care for the home. Misuse of money on alcohol consumption can lead to violence in the home. One male subject argued :

“ A lot of women had taken to alcohol abuse and they were using money for food to buy alcohol which contributed to physical violence with their partners”.

- Women failing to submit to their spouses were also cited as contributing to increasing levels of domestic violence. Most of the men said that women were especially disrespectful and insubordinate when the man was unable to provide at home or if they were the ones who were providing for the home instead. This sentiment was also shared by some women, especially the church leaders and traditional marriage counsellors. A female church leader complained :

“Women were being physically abused because they have neglected biblical teachings about being submissive to their husband even when they were the bread winners. By the way, being a breadwinner does not entitle one to be disrespectful to one’s husband”.

- Most of the men and women further shared that men having extra marital partners was a major cause of domestic violence in Chaisa. However, a few women and men also said it was not only men who had extra marital affairs but women too especially those who frequented bars. A female marriage counsellor said:

“I have been witnessing a lot of domestic violence incidences which were as a result of men especially having extra-marital affairs. For any normal person with feelings, when there is a second woman in a marriage it brings a lot of tension between couples which becomes a fertile ground for violence”.

But a male marriage counsellor also argued:

“There were a number of women who frequented bars who were involved in extra marital affairs which led to domestic violence with their spouses. Most of the ladies who go to bars do not have sufficient money to buy alcohol therefore, they engage in extra marital affairs with men who buy them alcohol. In my opinion that is the more reason I feel women should not drink beer especially if they are already in intimate relationships”.

4.2 PERCEPTIONS REGARDING DOMESTIC VIOLENCE AS A SERIOUS PROBLEM IN CHAISA

(A) CHAISA WARD DEVELOPMENT COMMITTEE

The researcher firstly sought to gain insight on perceptions of the community leaders about the issue of domestic violence in Chaisa. This is because in every community, there are perceived leaders and structures that usually spearhead community actions for social development. In this regard, the Chaisa Ward Development Committee (WDC) operating under the office of the area councillor was an entity which spearheaded social development issues in the community. The Committee comprised zone leaders who represented the seven (7) geographical zones of Chaisa and one of the leaders was also a chairperson of the committee. In order to find out if the committee was concerned about the prevalence of domestic violence, the researcher asked each member of the committee if they addressed any matters pertaining to domestic violence in their geographical zones. Firstly, the committee shared that they did not address any issues of domestic violence and that it was not part of their mandate but would consider it in future since they were just settling down. By the time of the study, they had only been in office for 8 months. However, the WDC acknowledged that domestic violence was retarding the development of Chaisa as it had become a vicious circle. The committee chairperson particularly lamented that children had become the main victims and were unlikely to contribute to the development of Chaisa and the nation at large in future.

The researcher went on to ask the WDC to share their experience on how issues of domestic violence are generally resolved in Chaisa. According to the WDC, the commonest way of resolving domestic violence was reporting the matter to the Victim Support Unit situated at the Chaisa police station. However, most of the WDC members said the first line of intervention came from the neighbours to the victims of domestic violence. According to one of the WDC member:

“Other forms of domestic violence other than Physical violence are left to the couple, neighbours, family members and marriage counsellors to resolve, but where a victim has been brutalized, people were now rushing to the police in order to save lives”.

However, another committee member who had served in the previous Development Committee affirmed that in the previous administration, (current administration was ushered into office at the beginning of reign of Patriotic Front Government-September 2011) zone leaders dealt with cases of domestic violence and only those which involved serious bodily harm were reported by the zone leader to the police. The committee member went on to say the following:

“The interventions against domestic violence were in many forms. For example, the zone leaders would caution the perpetrator of domestic violence and warn him of stern action and if he continued being unrepentant, he would be asked to leave the locality and look for an alternative place to live”.

In terms of other types of violence such as economic violence, the committee admitted that it had not been brought into the public domain for outside intervention mainly due to high levels of poverty. In addition to this, one of the zone leaders asserted:

“In as much as we would like to intervene in situations where victims were experiencing economic violence, we do not have capacity because the majority of people in Chaisa are living in poverty. To say the truth, we have no economic empowerment programmes currently as a committee especially for women”.

In gathering more views on the perception of the seriousness of domestic violence in Chaisa, the researcher asked the committee how domestic violence was affecting the development of Chaisa. The Ward Development Chairperson acknowledged that domestic violence distracted development in Chaisa in so many ways. He also said:

“When parents are embroiled in domestic violence, it is the children who suffer. Such children do not perform well at school and are likely to be perpetrators of violence in future. This entails Chaisa will continue to lag behind in development for generations to come because children are not being raised as responsible useful future citizens”.

Other members of the WDC also affirmed that domestic violence in homes retarded development in Chaisa and in the nation at large because it may lead to divorce of parents thereby contributing to already high levels of street children. One committee member lamented:

“Children being raised from domestic violent homes will continue to be a menace to society if we continue to uphold such high levels of domestic violence as a nation. Many people think all street children are orphaned children. This is entirely not true; in fact most street children are coming from unstable homes where parents are always fighting. The stress that the children go through sometimes forces them to leave their homes and opt to live on the streets”.

(B) COMMUNITY LEADERS

The researcher also wanted to investigate on the perceptions of the seriousness of domestic violence from community leaders (traditional marriage counsellors, church and political parties). The researcher asked the leaders if victims of battery should report the perpetrator to the police. The community leaders response to this question saw most of the men affirming that it was not necessary for victims of domestic violence to report such cases to the police and only a few were of the view that victims of domestic violence should be reported to the police. A male marriage counsellor said the following:

“Men usually apologise after beating a woman and so it becomes unnecessary to report a battery incidence to the police. In fact, most women usually accept apologies from husbands as it is an indication that a man is still in love with the wife”.

Most of the respondents who were against reporting cases of domestic violence to police argued that issues of domestic violence are between two people and anyhow the police were not effective in resolving such disputes. A female church leader argued:

“Marriage did not take place at the police and so it is not the police’s business to resolve marriage disputes. A couple should be given a chance to resolve their differences instead of rushing to the police”.

The community leaders further argued that fights were in different categories and so not every small dispute must be handled by the police. One particular male marriage counsellor said:

“In the olden days people preserved marriages by adhering to traditional marriage norms such that the perpetrator would even nurse the victim of domestic violence and thereby ensuring reconciliation”.

Some leaders who were in support of reporting cases of domestic violence to the police argued that doing so could save many lives. A male PF leader commented:

“Some fights are brutal and need to be reported to the police in order to save lives and also act as a deterrent to the perpetrator. Even though the police are not trusted by many people to resolve disputes, their punitive nature sometimes can instil fear if perpetrators of violence know that even neighbours can report them to the police. Therefore, the community must be in the habit of reporting violent husbands to the police as a deterrent from further violence”.

Others also said that reporting violence to the police can enable a couple seek counselling from the police about their marriage. The respondents informed the researcher that the Police Victim Support Unit sometimes arranges for couples to undergo marital counselling especially where a complainant wants to withdraw a reported domestic violence case.

(C) INDIVIDUAL HOUSEHOLD PARTICIPANTS

Before establishing the perceptions regarding domestic violence as a serious problem in Chaisa, the researcher also wanted to find out on the perceptions of who were the victims and perpetrators of domestic violence among Chaisa residents. Most men and women agreed that women were the main victims of domestic violence, other men and women said it was both men and women and a few men and women said it was the men who were the main victims. Those who thought women were the main victims said so because most women lacked strength to engage in physical violence. One female participant said:

“In terms of physical violence, women were the victims because men are much stronger than women and so women are unable to fight back”.

Further, the respondents said that since most women were not in employment or economically productive they were likely to suffer economic violence. Another female participant lamented:

“Most of us women do not work and are poor so men take advantage to abuse us economically by not providing for the homes even when they have the capacity to do so. Men would rather spend money on girlfriends or alcohol”.

But male and female respondents who said both men and women were victims argued that nowadays women were stubborn and also abused men because of prevailing gender equality sentiments from some sectors of society such as the media and NGO's. A male participant argued:

“Both men and women are victims of domestic violence because NGO's are preaching confusion that men and women are equal in the home. Some women have become uncontrollable in homes. In fact, men are now being abused especially verbally and emotionally”.

Having gathered the above information on the communities' perceptions on who were main victims of domestic violence in Chaisa, the researcher asked the study participants if it was acceptable to report incidences of domestic violence to the police. The responses were not any different from the community leaders. Similarly, most household participants did not favour the idea of reporting perpetrators of domestic violence to the police. However, a few supported the idea. One female respondent said:

“It is embarrassing for the family embroiled in domestic violence to report to the police because it was like discussing family problems in the public which is not good”.

Others were of the view that despite occasional differences, couples still loved each other and so reconciliation minus the police is always a good thing. A male respondent said:

“ It is important for couples to forgive each other when one wrongs a spouse because the Bible expects us to forgive one another”.

Another female respondent argued strongly against reporting a spouse to the police and gave the following reasons:

“Once a man is jailed they would be no one to take care of the family as most of us women are dependent on husbands to provide for us and our children. It would also be a burden for the wife to continue caring for the husband who has been jailed. Therefore, couples must seek

counselling from traditional marriage counsellors when they experience domestic violence in order for the marriage not to breakdown completely”.

Of the few women who said it was important to report cases of domestic violence to the police; one female respondent said:

“Reporting domestic violence cases to police would deter the perpetrator from violent behaviour and would also enable the victim get a medical report in order to seek treatment from a health institution. This is because some health institution cannot treat wounds if one does not possess a medical report”.

In determining further the perceptions of the seriousness of domestic violence among the Chaisa community, the researcher went on to enquire from the individual community members about how they reacted upon witnessing domestic violence in their community. The majority of both men and women said they just watched and took no action. A male respondent confidently said:

“I just stand and watch from a distance just like anybody else. In fact some other people even cheer the couple quarrelling or fighting. In most communities people behave as if they are watching some action movie and they just stand amazed”.

Others said they visited the couple when the fight had “cooled down” and offered them counsel and a few said they reported to the police where it was evident that a fierce physical fight was taking place. Several reasons for not taking action were given. One male subject said:

“Domestic violence was a private matter and did not require outsider’s intervention. I feel it is not good to dwell into affairs of the home in public because there a lot of reasons why people fight. Some reasons are not supposed to be known by the public because if people know, they may lose respect for the couple. For example, how can one intervene where a couple is fighting over a man wetting the bed?”

Another male subject said:

“I fear to be beaten by the perpetrator especially where I do not have a personal relationship with the couple entangled in domestic violence because some men turn into vicious and uncontrollable animals when they are annoyed”.

Further, some subjects argued that fights were in different categories and only fights resulting in serious bodily harm should be reported to the police. They further argued that acts such as slapping were a sign of love in marriage. Only a few men and women recognised that it was important to intervene personally or report to the police in order to avoid deaths and deter would be offenders.

4.3 THE ROLE OF THE COMMUNITY IN PREVENTING DOMESTIC VIOLENCE IN CHAISA

(A) CHAISA WARD DEVELOPMENT COMMITTEE MEMBERS (WDC)

In trying to establish if the WDC as geographical zone community leaders were involved in preventing domestic violence in their respective zones, the researcher firstly wanted to find out from the WDC if they had any programmes on domestic violence prevention. The committee confirmed that at present they did not have specific programmes attending to issues of domestic violence. However, the previous committee (the current executive had only been in office since October, 2011) had a committee which was specifically attending to domestic violence cases. In this regard, most cases of domestic violence cases were not being reported directly to the police but through the zone leaders. The researcher went on to find out if at all the (WDC) played any role in the community in preventing domestic violence. It was established by the researcher that the WDC were not playing any role in preventing domestic violence as they all agreed that there was no programme to that effect. However, the chairperson of the WDC said he would consider putting domestic violence prevention on the agenda as they were just settling in as an executive.

Upon establishing that the WDC did not play any role in preventing domestic violence, the researcher asked the chairperson to outline some of challenges they were likely to face in preventing domestic violence in Chaisa. The following were the outlined challenges:

- **Excessive alcohol consumption:**
“If someone is drunk you cannot control their behaviour either in public or their homes”.
- **High poverty and unemployment levels in Chaisa:**
“Poverty is a big challenge in preventing domestic violence in Chaisa. Many men are unemployed; therefore lack of food in homes fuels domestic violence in most households”.
- **Economic status of people trying to prevent domestic violence:**
“There is no respect or acceptance of marriage counsellors by perpetrators of violence if they are of low economic status especially by our young generation. Respect for elders especially in urban areas is slowly fading away. They respect someone because of one’s economic status and therefore they do not accept advice from persons of low status like most traditional counsellors. Moreover, most young people nowadays are just cohabiting and so they have not gone through traditional marriage counselling”.
- **Ignorance of one’s rights:**
“When there is violence, even if people want to help, victim or perpetrator think that people want to finish the marriage”.
- **Lack of finances:**
“We lack finances to compile cases and offer assistance where victims of domestic violence need financial help”.
- **Lack of Educational Aids:**
“We lack knowledge, pamphlets and other aids to educate people on good marriage values aimed at minimising domestic violence. We are encouraging interested stakeholders with the knowledge and useful resources to work with us in minimising domestic violence in our community”.

(B) COMMUNITY LEADERS

Traditional Marriage Counsellors

In wanting to find out about the role that the traditional marriage counsellors played in preventing domestic violence in their community, the researcher asked both the female and male leaders to state what role they played in preventing domestic violence. The marriage counsellors said that they counselled community members who were experiencing domestic violence even if they were not personally known to them. A female marriage counsellor said:

“My role as counsellor is to reach out to as many couples as possible experiencing domestic violence even if I do not know them personally because I know my advice can make a positive difference. I also make sure I counsel couples intending to get married on how to avoid domestic violence because it is always good to stop the violence before it starts. For example, I counsel the women to be resourceful and not just wait for the man to provide everything for the home. The only problem that I encounter is counselling couples that never passed through premarital counselling as they tend to be stubborn and immature”.

Another female counsellor said:

“As for me, I encourage the women to be submissive to their spouses at all times. I tell the women to acknowledge their faults when they wrong the husband. If it is a man who is at fault, I rebuke them about their behaviour and I also encourage them to apologise to their wives. This is because a woman can never be fifty fifty (equal) with a man, otherwise if a woman wants to be equal with the man then there can be no peace in the home”.

Further, a male traditional marriage counsellor also said:

“As a marriage counsellor, I reach out to couples experiencing domestic violence within my locality. The community members are also at will to approach me as it was my noble contribution to my community. The only problem is that many couples have now just started cohabiting at tender ages and were not passing through our premarital counselling as it is evident that it is the young ones who are mostly embroiled in domestic violence. In my opinion if couples could approach us before marriage, then levels of domestic violence would be lower than they are now in our community”

Political Party Leaders

As far as political leadership is concerned, leaders from the Movement for Multi Party Democracy (MMD), United Party for National Development (UPND), Patriotic Front (PF) and National Restoration Party (NAREP) stated that they did not have a particular mandate or programme specifically aimed at preventing domestic violence but just encouraged their members to live in harmony as couples. A representative from MMD informed the researcher:

“As party leadership, we just encourage our members to be good citizens who must at all time live uprightly within the community and within their own homes”.

However, the Patriotic Front (PF) Women’s Affairs Chairperson, stated:

“All the party branches in Chaisa had departments which received reports of domestic violence. The departments were engaged in mediation between couples experiencing domestic violence and where violence persisted; they handed over the cases to the police for further action”.

Church Leaders

As far as church leaders are concerned, there was great insight on the role played by both female and male church leaders in preventing domestic violence in their communities. However, it was established that most of the interventions were not necessarily community outreach programmes but each church targeted interventions towards its church members. For example, the Catholic, Seventh Day Adventist (SDA), New Apostolic and Reformed Church of Zambia (RCZ) churches affirmed that they had programmes within the church which taught and emphasised on good marriage values but were not necessarily offered to those outside the church. A church leader from the Catholic informed the researcher:

“As the Catholic Church, we have church programmes for our members where we learn about good values of marriage and we have annual marriage retreats that are aimed at building good marriages. In fact, we have observed that those who make an effort to attend our retreats are enjoying violence free marriages”.

Another female leader from the Pentecostal church also stated:

“We pray for women experiencing domestic violence within the church and we also encourage women facing economic violence to embark on income generating activities through saving clubs within the church. At my church we have income generating activities but I am not sure if other churches are doing so. Therefore, if all churches had such initiatives in the community, we would see a reduction in domestic violence because most women are suffering from violence due to their low economic status”.

Also, a United Church of Zambia (UCZ) deacon shared the following sentiments with the researcher:

“The UCZ have departments such as the Men’s Christian Fellowship (MCF) that visits families experiencing domestic violence in the communities even though they do not belong to UCZ. Our role is to rebuke especially men perpetrating violence and encourage them to be better husbands. As MCF we go a step further by reaching out every so often to men in the community with teachings about being good husbands and providers for the family”.

After having established some of the roles that community leaders were playing in preventing domestic violence, the researcher also asked the community leaders to provide insight on some of the challenges that they were facing in preventing domestic violence. The following are some of the challenges that were outlined:

- **Lack of respect for marriage counsellors-** A marriage counsellor lamented :
“Many couples do not heed to our counsel, therefore we need organisations that can approach such couples. Many people would rather go to police than heed our counsel as they lack confidence in us”
- **Unchristian values-**A church leader from the Pentecostal church argued that:
“When people are not Christians, they hardly take advice and may even accuse male marriage counsellors to be lovers of their spouse. Those who are not part of the church are difficult to counsel using the Bible as a guide to good marriages”.

For further insight on establishing the role that community leaders such as WDC, Church leaders, traditional marriage councillors and political party leaders play in preventing domestic violence, the researcher sought views from individual household participants. The majority of both male and female respondents were of the view that the community leaders were not visible in preventing domestic violence. One particular male respondent stated:

“The police have become the chairman of preventing domestic violence. In my own observation, it is only the action of the police that perpetrators of violence take seriously. Perhaps our community leaders should also be involved vigorously in preventing domestic violence”.

However, the rest of respondents were able to acknowledge the effort of some church organisations and some political party constituent chairpersons who had been offering counsel to couples experiencing domestic violence. For example, one female respondent said:

“Our PF zone leader does not tolerate domestic violence; he is even the first one to report to the police a repeat offender of violence. He usually cautions the perpetrators before reporting them to the police”.

Another female respondent said:

“We the people do not just listen because the church has always been preaching to us against involving ourselves in domestic violence”.

(C) INDIVIDUAL HOUSEHOLD PARTICIPANTS

The researcher firstly asked the respondents on what roles they were involved in preventing domestic violence in their household. Some men said they left home until they “cooled off”, whilst others said that they made an effort to live peacefully with their spouses. One male respondent informed the researcher:

“When my partner annoys me, I get the urge to beat her up or verbally abuse her but I restrain myself by leaving home for some time in order to wean off my anger. The idea of leaving an environment which is likely to break into violence has helped me and my partner enjoy a peaceful relationship because we try to discuss misunderstandings when we are both calm”.

A few men also stated that they emulated biblical teachings about marriage. They said that despite biblical teaching stressing that men were head of the homes, the Bible discouraged violence between married people. Another male respondent said:

“According to biblical teachings, married couples are one body and therefore it was not in order to abuse someone who was part of you”.

As for the female respondents, most of them said that in order to avoid violence in their household, they humbled themselves and were submissive to their spouses and some said that they tried to live in peace with their spouses by avoiding unnecessary confrontations. One female respondent said:

“In order to avoid domestic violence in my home, I submit myself to my partner and listen to whatever he says”.

Another female respondent informed the researcher that:

“I avoid talking or quarrelling with my husband whilst he is drunk. My previous experience has been that I was experiencing domestic violence when I quarrelled with my partner whilst he was drunk”.

Further, a wife of a pastor said:

“I always pray for peace to abide in my home because it is only through prayer to God that one can have sustained peace in the home”.

Secondly, in trying to establish if at all individual household participants played any role in preventing domestic violence in the community, the researcher asked the respondents if it was acceptable to intervene during incidences of domestic violence in the neighbourhood. Most of the respondents agreed that it was acceptable to intervene and only a few were not for the idea. The reasons for neighbours intervening were varied. The majority said intervening was necessary in order to save lives as some fights can lead to death, others stated that intervening by reporting such incidents to the police deterred would be offenders and the rest said that intervening by counselling the couple can lead to strong marriages. A male respondent argued:

” It is important to intervene when a couple is involved in physical violence because it can result in death if they are left alone”.

However, a male marriage counsellor stated:

“ The intervention should not be immediate but wait for couple to stop fighting so that one is able to get facts on what led to the fight. If the person intervening is aware of the cause of the fight, he or she will be able to counsel the couple effectively”.

The few who said they would not intervene stated that some perpetrators of domestic violence never took advice from someone they did not know personally. Particularly, a male respondent was of the view:

“Perpetrators of domestic violence rarely heed to advice of people they do not know personally, they may even insult you and belittle you for meddling into their affairs as a stranger”.

A female marriage counsellor also gave a reason why neighbours should not intervene in domestic violence and she said the following:

“If I am not assaulted badly, no neighbour should intervene unless if they are marriage counsellors. This is because within no time I will reconcile with my husband because beatings or insults should never break a marriage as they are just temporally setbacks which are part of marriage relationships”.

Another male respondent also said:

“I do not want to interfere on issues of domestic violence as I fear of being accused of being in love with the victim. I am saying this out of experience because at one time I tried breaking the door of my neighbour who was beating the wife. When the man came to the door, he told me that I was probably sleeping with his wife and that is why I had gone there to rescue her”.

Most men affirmed that it was common for the male perpetrators of violence to accuse those men seeking to restrain them from domestic violence of being lovers of the victim. The respondents were further asked to outline the roles they played in the community to prevent domestic violence, most of the men and women said they did not play any role in preventing violence. However, a few respondents said they undertook violence preventive measures. Of the

respondents who did not play any role in preventing violence, some said it was difficult to prevent violence especially economic violence due to high levels of poverty. One male respondent lamented:

“It is difficult to prevent domestic violence in the midst of high unemployment and poverty levels in the community because most couples fight over home upkeep in terms of food and other basic necessities”.

Another male subject argued:

“Perpetrators of violence are set in their ways of behaviour and are difficult to counsel as they do not adhere to advice easily”.

Others said that if the violence did not involve serious bodily harm, then it was not necessary to do anything about it. One particular male respondent said:

“ I can only intervene in issues of domestic violence if one is badly hurt or a limb is broken but were one is slapped out of love, it is not necessary for me to intervene”.

Some of the roles of those who claimed that they were actively involved in preventing domestic violence included; counselling or reporting couples experiencing domestic violence to marriage counsellors, reporting domestic violent incidences to the police as a way of deterring would be offenders and praying to God to intervene so that the violence stops in households. A female subject informed the researcher:

“I sit down with my fellow women who are constantly embroiled in domestic violence to counsel them on how to avoid violence. If they are not economically productive, I encourage them to start small businesses. I also encourage my fellow women to be submissive to their husbands in order to maintain peace in the home”

Another female subject informed the researcher the following:

“I report visible cases of domestic violence to our political party zone leader who is very active in reporting perpetrators of domestic violence to the police when they do not refrain from violence after several warnings”.

A male respondent also told the researcher that:

“As a Christian, I encourage other men to live in harmony with their wives and pray for those experiencing domestic violence because there is no problem that God cannot solve. My vocation as a Christian is to spread good values. Therefore, I always encourage members of my community whom I see perpetrating domestic violence to be good husbands by treating their wives with respect”.

4.4 COMMUNITY OWNED INITIATIVES AIMED AT PREVENTING DOMESTIC VIOLENCE IN CHAISA

The Researcher wanted to establish the availability of community owned initiatives or organisations which were aimed at preventing domestic violence in Chaisa. This was enquired from all categories of the respondents. The Chaisa Ward Development Committee (WDC) affirmed that they were not aware about the existence of such organisations. However, the committee members acknowledged programmes by the different churches in the community and marriage counsellors. The WDC chairperson acknowledged:

“Most churches teach their members on good marriage values which discourage violence. The marriage counsellors also play an important role in guiding married couples and intervening whenever disputes arise in homes but we lack organisations whose main objective is carrying out violence prevention programmes such as community sensitisation and economic empowerment”.

Similarly, the community leaders from the church, traditional marriage counsellors and political parties said that they had never come across an organisation aimed at preventing domestic violence in Chaisa. A male marriage counsellor lamented:

“We need a community led organisation to spearhead issues of domestic violence and we will be glad to be part of it. We should not wait until a lot of people are killed to have such an organisation. In fact, in general, there are many programmes on television and radio on cholera, HIV and AIDS and other forms of GBV but very little on domestic violence in particular”.

The responses from the household participants were not any different from the WDC and community leaders. The community members were also not aware of any community owned organisations whose main objective was to prevent domestic violence. A few stated that they

only knew of church organisations and marriage counsellors who sometimes counselled couples embroiled in domestic violence. One female respondent informed the researcher that:

“I am only aware about the church and traditional marriage counsellors as groups who are making an effort in preventing domestic violence but those who do not go to church miss out”.

Another male respondent said:

“Here in Chaisa we have no organisation working in the area of domestic violence. We only have organisations such as neighbourhood watch which is concerned with security in Chaisa. We also have tenants and landlord association mediating between landlords and tenants and clubs working in the area of HIV/AIDS”.

CHAPTER FIVE

DISCUSSION OF RESEARCH FINDINGS

5.1 PREVALENCE OF DOMESTIC VIOLENCE IN CHAISA

According to the findings, most of the respondents had experienced some form of domestic violence. The majority of the women cited economic violence as a form of violence they had experienced while others mentioned emotional violence and a few said that they had suffered from physical violence. The above findings are an indication that there is a high prevalence of domestic violence in Chaisa. Similarly, the Zambia Demographic and Health survey (2007) also recorded high levels of domestic violence. According to the survey, 47% of women had suffered from physical violence. The Zambia Police (2009-2012) GBV statistics also indicate that Lusaka had the highest recorded cases of domestic violence and that physical violence was the commonest form of GBV. When asked about what they thought were the causes of increasing levels of domestic violence, respondents argued that high poverty levels, alcohol abuse by both men and women, insubordination of women to their spouse, women's economic dependency on men and infidelity were the main reasons. Heise (2002) also contends that poverty, low level of education, excessive alcohol consumption and inferior status of women are some of the factors associated with high levels of domestic violence at community level. From the findings, it is clear that some of the prevention strategies of domestic violence in Chaisa will have to include economic empowerment of women in particular because the majority of women indicated that they had suffered from economic violence.

5.2 PERCEPTIONS REGARDING DOMESTIC VIOLENCE AS A SERIOUS PROBLEM IN CHAISA

The findings indicate that the community does not take seriously many forms of domestic violence and therefore most of the community members are not committed to preventing violence that did not lead to serious bodily harm. They seem to have perceived many forms of

domestic violence as a normal way of life. Gender in Development Division (2010) also contends that the attitude in the communities towards domestic violence is that of tolerance and is perceived normal way of life. Further, the responses from the WDC, community leaders and individual household participants indicate that there is low perception of domestic violence as a serious problem. While the WDC who are drivers of social development in the community as civic leaders acknowledged the negative impact of domestic violence on development, they do not have a mandate to address domestic violence. However, Fullwood (2002) argues that civic leaders have a primary role in coordinating the activities aimed at reducing crime. Local governments are the key actors in coalitions and in the development of community-wide planning strategies for crime prevention. The International Conferences on the theme of urban violence and safety held successively in Barcelona (1987), Montreal (1989), Paris (1991), Vancouver (1996), Johannesburg (1998) Naples (2000), and Durban (2003) reaffirmed that the role of Local Authorities as leaders of local partnerships is crucial. Mayors and City Councilors are in strategic positions to initiate and co-ordinate local action and adequately address the social demand.

A partnership between local governments and other stakeholders can enable prevention and ultimately eliminate violence, crime and insecurity (Fullwood, 2002). However, the responses from the WDC indicate that they preferred the police to resolve domestic violence but (WHO, 2005) asserts that cases of domestic violence globally are grossly under reported. There are several reasons why the majority of domestic violence cases are not reported. Sweetman (2004) argues that the main targets for criticism against the police and courts were due to their lack of understanding of domestic violence and their general tendency to reduce incidents to domestic issues. Further, the police also blame the victim for not leaving a violent relationship which in turn makes it difficult for women to have full confidence in the police ability to offer protection. Therefore, both victims and perpetrators of violence tend to accept domestic violence as a normal way of life. This is further acknowledged by the fact that community leaders as well as household participants under study did not support reporting of physical violence incidents to police. They perceived such acts as slapping as not serious and would only report to the police where grave bodily harm was evident. Therefore, most incidences of domestic violence are not perceived important to attract attention of both those in leadership and individual community

members since only cases involving serious bodily harm are reported to police. This entails that as long as the community continues ignoring the responsibility of preventing domestic violence, victims of domestic violence who are mostly women will continue to suffer alone in silence. Evidently, very few options of help seem to be available to them.

5.3 THE ROLE OF THE COMMUNITY IN PREVENTING DOMESTIC VIOLENCE IN CHAISA

According to Sweetman (2004), most formal interventions in domestic violence fail to recognise the terrain where violence is played out. Marriage and childbearing continue into the 21st century to be the central defining event of most women's lives. Therefore, court systems aimed at punishing the offender and in the process lead to divorce have not been efficient in preventing domestic violence. In view of the above, the researcher sought to gain insight on the roles that informal community leaders such as the Chaisa Ward Development Committee (WDC), church leaders, political party leaders and traditional marriage counsellors played in preventing domestic violence in their communities.

(A) CHAISA WARD DEVELOPMENT COMMITTEE.

The current executive that the researcher interviewed had only been in office for eight months at the time of interview. Firstly, all the committee members informed the researcher that they did not attend to cases of domestic violence as it was not part of their mandate. However, one member of the committee who had also served in the previous WDC informed the researcher that the previous office bearers had a committee in each zone in Chaisa which addressed issues of domestic violence. Cases were being reported first to the committee before the police. The committee prevented domestic violence by counselling couples and also threatened to have the couples relocated to other townships if violence persisted. Despite the current executive not having any programme on domestic violence prevention, by the end of the interview the chairperson of the WDC informed the researcher that he would consider addressing issues of domestic violence once they had settled down as a leadership. The chairperson also informed the researcher that they had infrastructure in place just lying idle due to limited finances which could be used for skills training among women. He said that as a committee they had realised they

needed to play a role in the community but complained that they lacked sufficient knowledge on domestic violence prevention initiatives. The WDC is a very important leadership structure in the Chaisa community which can spearhead domestic violence prevention. Therefore, it is important that gender activists and other interested stakeholders must engage the Chaisa WDC on strategies they can adopt to prevent domestic violence in the community.

**(B) COMMUNITY LEADERS- Traditional Marriage Counsellors,
Church and Political Party Leaders**

Traditional Marriage Counsellors

Both male and female marriage counsellors were interviewed. They informed the researcher that their role was to counsel couples on good marriage values which included, respect for one another and women submitting to their spouses. The counsellors said that they also attended to couples experiencing domestic violence and if it was a woman at fault, she was told to submit as most men complained that women had become insubordinate. Similarly, once it was established that it was husband at fault, he was rebuked for his behaviour. Essentially, the marriage counsellors' role was to act as mediators in conflict resolution between spouses. Their ultimate goal was to reconcile couples in conflict. All the marriage counsellors claimed that all couples who needed assistance in conflict resolution was free to seek their help. However, there was no umbrella body of traditional marriage counsellors in Chaisa and were all working in isolation. It would be important to have traditional marriage counsellors standardise their teachings. The counsellors need sensitisation on domestic violence prevention methods which do not hinder on either the men or the women's human rights. In essence, the prevention methods should be gender mainstreamed. In this regard, traditional marriage counsellors need to come together in the community and have one united voice. When they are organised, it is easier for those who have the knowledge on gender mainstreaming in domestic violence prevention to reach out to them with the necessary knowledge so that their strategies are standardised and are fair to both men and women. This is because it can no longer be denied that they are more accessible than many formal domestic violence prevention strategies in some parts of the world which include Zambia (Bowman, 2003; Campbell, 1994).

Church leaders

According to Sokoloff (2005), religious institutions can play a role in addressing domestic violence. It is suggested that churches need to reinforce that God does not require women to suffer and churches must focus on self-critique on removing any message that may directly reinforce the acceptability of women abuse. However, Meyering (2011) also argues that generally, the church can be a hindrance to stopping domestic violence. Women are often reminded of the permanence of marriage and the need to bear the cross for good of family and children.

In the study, all the church leaders stated that they had programmes on marriage but not necessary on preventing or addressing domestic violence. The majority of church leaders said that their churches emphasised on good marriage values which obviously did not support violence. In terms of community outreach, most of the church leaders said that marriage programmes were mostly offered to church members. But the UCZ men's fellowship informed the researcher that they undertook community outreach and often counselled couples experiencing domestic violence even when they did not belong to the UCZ. Similarly as part of preventing domestic violence, women leaders from Pentecostal church had established income generating activities for women experiencing economic violence. Munachonga (2011) contends that religious leaders also represent an important influential target group given the fact that, generally, religious teaching stresses issues of care, responsibility, morality and social protection for vulnerable members of society. According to GIDD (2012), the three main church mother bodies in Zambia, namely the Evangelical Fellowship of Zambia (EFZ), the Zambia Episcopal Conference (ZEC) and the Christian Council of Zambia (CCZ) have developed a manual for the clergy to effectively tackle GBV. According to Father Cleopas Lungu from ZEC, the manual for the clergy has been developed in order for the clergy to properly sensitise their church members about gender based violence. Father Lungu said that previously, the clergy used the Bible in an insensitive manner, thereby discriminating women (GIDD, 2012). Therefore, religious leaders are potential allies in efforts aimed at preventing domestic violence in the community and country as a whole.

Political party leaders

Political parties are important entities in the community as far as propagation of social development agenda on behalf of their national leaders is concerned. In this regard, any worthy political party must strive to reflect the goals of its development agenda by playing roles which are development oriented within the community. However, a political party in the community can only champion development goals outlined by the party's national leadership. Therefore, if the political party's aspirations do not include addressing or preventing domestic violence, then it is highly unlikely that grass root leaders will do so. The researcher managed to interview male and female political party leaders from the MMD, NAREP, PF and UPND.

As for political parties, it is clear that a domestic violence free community was not an aspiration of many of the political parties interviewed as they also did not have specific programmes on domestic violence. However, it was noted that the PF informed the study that they handed over unrepentant abusers to the police. The MMD also said that they encouraged their members to live peacefully with their spouses. The researcher also noted that there was no visible gender gap in prevention efforts of domestic violence. Despite women being the most affected by domestic violence, community female political leaders made no greater effort than their male counter parts in preventing domestic violence.

(C) INDIVIDUAL HOUSEHOLD PARTICIPANTS

In an effort to gain insight on some of the roles that the residents played in preventing violence in Chaisa, the researcher enquired from the respondents what role they played in preventing domestic violence firstly in their households and secondly in the community. The majority of men said they left their homes when they noticed that they were becoming angry while the majority of women said they were submissive to their husbands. Some women said that they avoided quarrelling with a drunken partner. Here, gender differences are evident in the way men and women perceive they can avoid domestic violence.

Men did not want to confront the issues which would supposedly lead to domestic violence, while women felt that if they subordinated, they would avoid domestic violence. According to both men and women, their strategies of preventing domestic violence were a success despite the majority of them having experienced domestic violence. The findings suggest that women are likely to suffer domestic violence when they do not submit to their partners. Therefore, there is some form of gender inequality of behaviour in trying to maintain peaceful relationship between a man and women in a home. Women and not men must submit for peace to prevail in intimate partner relationships.

When the subjects were then asked to state what roles they played in the community to prevent domestic violence, some said that they prayed for violence free marriages in the community, Others said that they counselled their neighbours against violence and stopped couples from fighting and a few said that they encouraged their fellow women to be economically independent to avoid violence. However, most of the respondents said that they did not particularly play any role in preventing violence in the community. From the above discussions, it is evident that while some community members made some effort, the majority of the community members have not taken up much responsibility in preventing violence. Their attitude to violence is that of acceptance among both men and women. ZARD (2005) argues that the downplaying of domestic violence is enforced by traditional norms such as initiation ceremonies and traditional counselling which encourages women not to question or oppose abuse from men. Munachonga (2011) further asserts that in many places domestic violence has been challenging because customary law is widely practised and in many settings domestic violence is not recognised as a crime. Therefore, preventing or minimising domestic violence in Chaisa will remain a challenge unless there is a critical mass of both men and women who will not condone violence but remain committed to preventing domestic violence both in the public and private spheres.

From the above discussions, it evident that the community as a whole did not have dependable and sustainable local structures aimed at preventing domestic violence but there was a lot of potential. To this effect, Michau (2004) argues that preventing domestic violence requires commitment and engagement of the whole community. Uncoordinated efforts that engage

isolated groups or implement sporadic activities have limited impact. Hence, a cross section of the community members must all play a role in order to generate sufficient momentum for positive change. If all stakeholders worked together in synergy, violence in the home would be minimised. Despite the church not having domestic violence prevention programmes for the benefit of the entire community, the fact that church members benefited means that they were contributing to reducing the vice in the community. Similarly, some political parties such as the MMD and the PF were also playing a role in preventing violence by encouraging their members to live in peace with their spouses and also reporting repeat offenders of violence to police. Therefore, local community organised efforts have the potential to prevent and minimise domestic violence among women of low status than reactionary responses to domestic violence such as the police and court systems.

5.4 COMMUNITY OWNED INITIATIVES AIMED AT PREVENTING DOMESTIC VIOLENCE IN CHAISA

There has been some effort by the government of the Republic of Zambia aimed at reducing rising levels of domestic violence. However, most of the efforts have been through the policy and legal framework. For example, the Anti-Gender Based Violence Act was enacted in 2011 but the cases of domestic violence are still rising according to GBV statistics held by the Zambia Police (GIDD, 2012). In this regard, Fullwood (2002), argues that those who are most affected are families and communities and they seem to have been left out in discussions about solutions despite them knowing too well how violence affects their daily lives. He further argues that community members must take an active role in preventing domestic violence because they know which families need help. Community members also know the cultural values, traditional practices that support violence as well as those that can be used appropriately to stop domestic violence. Therefore Fullwood (2002) sees the community as being willing and having the capacity to conduct domestic violence prevention activities.

Findings from this study indicate that there are no local initiatives or organisations except for the church which had programmes for its members on teaching about marriage values which were against domestic violence. Some churches had also established income generation activities for women aimed at reducing economic dependence on men. However, all the respondents agreed that such local organisations were needed in the community. In fact, they realised that they were some local initiatives such the Neighbourhood Watch, Landlord and Tenants Associations and HIV and AIDS clubs which addressed a number of problems facing the community on a voluntary basis but none were working in the area of domestic violence.

From the foregoing, the researcher concluded that the residents of Chaisa have not been sensitised on the issue of domestic violence and its consequences. Hence, domestic violence has not been perceived as a serious problem to warrant sustained community commitment aimed at preventing it. However, all the problems that the community have perceived important have some form of local initiative aimed at preventing them. As for domestic violence, it seems as though they have accepted it as part of intimate relationships. In other parts of the world where domestic violence has been recognised as an urgent problem, they have put in place policy and legal frameworks as well as community strategies. Some of the community strategies that have been successful at preventing and reducing levels of domestic violence have included; community sanctions against perpetrators of violence (Guennette, 1991), Informal economic support groups for women that minimise economic dependency on men (Walker, 2005), local police militia aimed at patrolling the community and reprimanding perpetrators of domestic violence and community domestic violence mediators who handover perpetrators of violence to the police (Kivulini, 2005). While domestic violence may not be stopped completely, the community has the capacity to minimise incidences of domestic violence. Bowman (2003) suggests that there should be a balance between formal prevention systems such as courts and the police and informal community based prevention systems. Therefore, prevention of domestic violence should not only be the responsibility of the law enforcers and other formal structures but informal community owned initiatives as well.

CONCLUSION

The study conducted revealed that there is high prevalence of domestic violence in Chaisa. Following the global trend of women being more affected, the study revealed that the majority of both men and women do not regard domestic violence as a serious problem, but rather a normal occurrence in intimate partner relationships. For this reason, most of the community members were not involved in preventing or intervening in cases where domestic violence arose. The community leaders however showed more initiative and commitment in their effort to prevent domestic violence. For example, leaders based in the church have implemented teaching good marriage values to their members which discouraged violence. Specifically, the United Church of Zambia (UCZ) carried out outreach activities which specifically taught men how to be good husbands. Others have also stepped up efforts by establishing women income generating activities as a way of minimising domestic violence by making women less financially dependent on their spouses and therefore not tolerating violence from them.

From the political party leadership, it was noted that they took the initiative to take on the responsibility of reporting repeat offenders of domestic violence to the police when all other efforts had failed to deter the offenders. However, the study did conclude that none of the political parties or the traditional marriage counsellors had programmes which specifically aimed at minimising domestic violence in the community.

In terms of community owned organisations working in the area for the prevention of domestic violence, no such organisation was available in Chaisa. However, other problems that concerned the community had voluntary organisations in place. It is also possible the same can be done for domestic violence prevention but positive changes towards acting together as a community can only be achieved when the community recognises domestic violence as a serious problem. Therefore, the study concluded that, there needs to be massive sensitisation on the subject of domestic violence to all sectors of the community in order to put in place organised and sustained initiatives aimed at preventing domestic violence in Chaisa. In view of women being the main victims of domestic violence, they need to be educated about their human and women's rights in order to stand up for themselves in the community against domestic violence. Similarly,

men also needed to be sensitised about human and women's rights in order for them to stop the abuse of women. In other words, gender norms that suggest that violence is a normal part of intimate relationships must be challenged in the community for domestic violence to be prevented or minimised.

The study also concluded that domestic violence interventions that may lead to divorce cannot be successful as marriage and child bearing are necessary part of life for many women in Zambia like elsewhere in the world. Further, the study also concluded that many women are not willing to subject husbands or partners to court systems who are mostly the breadwinners in the relationship. In this regard, many women in Zambia have no option of leaving abusive relationships. Therefore, community based interventions have the potential to minimise incidences of domestic violence. However, this is only possible when the majority of the community members have recognised the serious problem of domestic violence and are willing to change the status quo.

RECOMMENDATIONS

- There is an urgent need for massive sensitisation strategies on domestic violence in Chaisa in order for the community to realise that it is a serious problem, and thereby begin to make positive changes towards minimising/eradicating it. In particular, women should be educated about their rights so that they can begin to stand up for their own rights as well as those around them.
- The traditional concept of males acting as sole breadwinners is an unrealistic social expectation in today's harsh economic environment. In view of this, women need to be sensitised that men should not be sole breadwinners in the home. The women must also contribute economically to the home since economic stress on men was also a major factor to high levels of domestic violence in Chaisa. This is also directly linked to poverty which brings us to the next recommendation.

- Poverty was cited as a stimulus in creating chaos in homes and a fertiliser to creating a domestic environment where violence could arise. Therefore, stakeholders need to come up with and implement massive poverty reduction exercises in Chaisa. Employment creation among skilled men and women is needed. Similarly, the unskilled men and women must also be empowered with handcraft skills in order for them to engage in income generating activities.
- All perceived community leaders must be equipped with training concerning issues of domestic violence and its consequences so that they start working together with their people at the grassroots to prevent domestic violence. Once they are educated, they will pass on the knowledge to their constituencies.
- The local leadership structure such as the Chaisa Ward Development Committee (WDC) which operates under the office of local government at community level must immediately have programmes on domestic violence prevention. The WDC must engage the government and other interested stakeholders for financial assistance to effectively implement prevention programmes such as women income generating clubs to reduce economic dependency on men.
- Community leaders such as traditional marriage counsellors, church and political leaders must immediately commit themselves to institute programmes aimed at preventing and responding to domestic violence in their communities. However, these entities must work with each other. For example, political parties must work with other political parties and churches must work with other churches. In short these responses to domestic violence must be organised responses in all leadership sectors of the community. This is necessary if such responses are to be rolled out to the entire community and for other interested stakeholders to render their assistance.

- Regulating of closing and opening hours of the bars must be enforced in Chaisa. According to the research findings, excessive abuse of alcohol was cited as one of the main causes of domestic violence. Therefore, the community leaders have the responsibility of ensuring that bars are only open for business according to the prescribed hours recommended by Local Government Authority.
- There is an urgent need for the Government to implement the National Plan of Action on Gender Based Violence of 2010-2014 (NAPGBV). The plan is very elaborate on why domestic violence prevention strategies need community participation and how the Ministry of Gender and Child Development would work with communities in fighting gender based violence. The NAPGBV has not been implemented in most communities including Chaisa despite the plan coming to an end in 2014.

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APPENDIX A

INTERVIEW GUIDE - (Chaisa Ward Development Committee)

1. What is the prevalence of domestic violence in Chaisa?
2. What forms of domestic violence is most common?
3. Does your committee attend to any issues of domestic violence?
4. What do you think are some of the causes of domestic violence in the Chaisa community?
5. How are issues of domestic violence generally resolved in Chaisa?
6. How is domestic violence generally affecting the development of Chaisa in particular?
7. What role are you playing in the community to prevent domestic violence?
8. Are you aware of any community owned initiatives aimed at preventing domestic violence in Chaisa?
9. What are some of the challenges of preventing domestic violence in Chaisa?
10. What assistance from relevant stakeholders do you think is needed to strengthen domestic violence prevention in Chaisa?

END.

APPENDIX B

INTERVIEW GUIDE- FOCUS GROUP DISCUSSIONS (Community Leaders: Church leaders, Traditional Marriage Counsellors and Political Party Leaders)

1. What do you understand by the term “domestic violence?”
2. What is the prevalence of domestic violence in Chaisa?
3. What forms of domestic violence is most common in Chaisa?
4. What do you think are some of the causes of domestic violence in the Chaisa Community?
5. Should incidences of domestic violence be reported to the police? State the reasons for your answers?
6. How are issues of domestic violence generally resolved in Chaisa?
7. What role are you playing in the community to prevent domestic violence?
8. Are you aware of any community owned initiatives aimed at preventing domestic violence in Chaisa?
9. What are some of the challenges of preventing domestic violence in Chaisa?

END.

APPENDIX C

INTERVIEW GUIDE FOR FOCUS GROUP DISCUSSIONS - (HOUSEHOLD PARTICIPANTS)

1. What do you understand by the term “domestic violence?”
2. Have you ever experienced domestic violence?
3. What do you think are some of the causes of domestic violence in Chaisa?
4. How do you react to incidences of domestic violence in your neighbourhood?
5. Do you think it is acceptable for neighbours to intervene in issues of domestic violence?
6. Should incidences of domestic violence be reported to the police? Give reasons for your answer?
7. What role are you playing in preventing domestic violence in your community?
8. What role do your community leaders play in preventing domestic violence in Chaisa?
9. Are you aware of any community owned initiatives aimed at preventing domestic violence in Chaisa?
10. Give recommendations on how the community can effectively prevent domestic violence in Chaisa?

END

THANK YOU

APPENDIX D

THE UNIVERSITY OF ZAMBIA

SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

DEPARTMENT OF GENDER STUDIES

PARTICIPANT CONSENT FORM

TOPIC: THE ROLE OF THE COMMUNITY IN PREVENTING DOMESTIC VIOLENCE: A CASE STUDY OF CHAISA TOWNSHIP IN LUSAKA URBAN

Dear Respondent

My Name is Sharon Phiri. I am a master's student from the University of Zambia in the Department of Gender Studies. I am carrying out a study on the role of the community in preventing domestic violence in Chaisa. You have been randomly selected into the study. If you are willing to take part in the study, please append your signature on this form. Be assured that the information being solicited is purely for academic purposes and will be treated with maximum confidentiality. Thank you for your cooperation.

Signature of participant.....

For any queries please contact the following:

Dr. T, Kusanthan

Head of Department

Department of Gender Studies

The University of Zambia

APPENDIX E



THE UNIVERSITY OF ZAMBIA
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

Telephone: 292884 /291777
Telegrams: UNZA LUSAKA
Telex: UNZALU ZA 44370
Fax: +260-1-253952

P.O. Box 32379
Lusaka Zambia

Your Ref:

3rd September, 2012

Sharon Phiri,
Department of Gender Studies,
University of Zambia,
LUSAKA.

RE: APPROVAL OF RESEARCH PROPOSAL

The Graduate Studies Committee of the School of Humanities and Social Sciences has approved your research entitled **The role of the community in preventing domestic violence: A case study of Chaisa Township in Lusaka Urban** and your supervisor is Dr. A. Kapungwe.

You are required to contact your Head of Department or Supervisor to guide you as to the next course of action.

J. Simwinga (PhD)
ASSISTANT DEAN (POSTGRADUATE), HSS

cc: Director, DRGS
Dean, HSS
Head, Department of Gender Studies

APPENDIX F



UNIVERSITY OF ZAMBIA
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF GENDER STUDIES

Date: 17/09/2012

TO WHOM IT MAY CONCERN

Mr/Ms SHARON PHIRI Computer #: 530503327

is a student of M.A. degree programme in Gender Studies at the University of Zambia for the academic year 2012 to 2013. One of the requirements for this programme is to conduct research in her/his relevant area of interest.

The department would appreciate any assistance rendered to her in this regard.

Yours faithfully

A handwritten signature in blue ink, appearing to read 'T. Kusanthan'.

DR. T. KUSANTHAN
HEAD, GENDER STUDIES DEPARTMENT

