

**FEMALE DOMESTIC VIOLENCE AGAINST MEN IN TRADITIONAL
RURAL SOCIETIES: A CASE STUDY OF CHIAWA COMMUNITY IN
KAFUE DISTRICT**

by

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**This Dissertation was submitted to the University of Zambia in Association
with the Zimbabwe Open University (UNZA-ZOU) as a partial fulfillment of
the Requirements for the Award of the Degree of Master of Science in Peace,
Leadership and Conflict Resolution**

THE UNIVERSITY OF ZAMBIA

LUSAKA 2020

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DECLARATION

I, **MAINGA HATIMBULA** do hereby declare that I am the sole author of this dissertation entitled **Female Domestic Violence Against Men in Traditional Rural Societies: A Case Study of Chiawa Community in Kafue District** is my own work which has not been submitted to UNZA-ZOU or any other learning institution for the purpose of being awarded a degree or academic qualification. All the sources that referred to therein or cited have been duly acknowledged by means of complete references.

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APPROVAL

This dissertation by **Mainga Hatimbula** has been approved as a partial fulfillment of the requirements for the award of the degree of Master of Science in Peace, Leadership and Conflict Resolution of the University of Zambia – Zimbabwe Open University (UNZA-ZOU).

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ABSTRACT

This study was conducted in order to investigate the causal factors and the consequences of female domestic violence against men among the Goba speaking people of Chiawa community in Kafue district.

A qualitative case study was used. The main instruments used in data collection were semi-structured interviews and focus group discussions (FGDs). Data was collected from 27 participants who included 15 community members, 4 village heads, one Chieftainess' representative, 2 clergymen, the local court adjudicator, the clinic officer, 2 head teachers and the Victim Support Unit coordinator. Of the 27 respondents, 16 were males and 11 were females. Snowball and purposive sampling techniques were used.

Several studies on domestic violence have been conducted but they are largely biased towards urban societies with mixed cultures. They do not show the causes and consequences of female domestic violence against men in a traditional rural society particularly within a single tribal grouping like the Goba speaking people of Chiawa community. This has consequently created a need to conduct a research in the area in order to understand what the problem is, hence this study.

The findings of the study showed that the causes of female domestic violence against men included cheating and being involved in extra-marital affairs, failure to provide for the family, alcohol and drug abuse, defense and retaliating for male dominance. The consequences manifested in physical assault which resulted into health effects, broken homes, increased poverty levels, prostitution, staying away from home and dependents copying the violent acts from parents or guardians.

The impact of culture on domestic violence are embedded in the Goba cultural practice which is biased towards women and the teaching of being secretive. These contributed to the low reporting levels of violence cases. Solutions to the problem of female domestic violence against men can be broadly categorised into: the need to apply the law equally, stiff punishment to perpetrators of domestic violence and the need for more sensitisation and counselling for both the victims and perpetrators of domestic violence.

Key Words: Domestic violence, gender based violence, male, female, causes, consequences, perpetrators, victims.

DEDICATION

This dissertation is dedicated to my late father Mr. Ben Choongo Hatimbula, may he rest in peace (MHRIP), to my mother Mrs. Lentie Mulambo Hatimbula and to my brothers and sisters: Ben, Kingsley, Gilly, Herrington, Nchimunya, Mutinta, Choolwe, Auxillia, and O'brian Hatimbula.

ACKNOWLEDGEMENTS

I wish to first and foremost, thank God for the grace He granted me to complete this programme. Let me say “TO GOD BE THE GLORY” for granting me wisdom, strength, good health, resources and time to accomplish this great academic work and achievement.

I wish to extend my gratitude to Dr Magdalene Simalalo my Supervisor for her excellent advice and guidance built me into a true scholar and researcher. I say to you Dr “Thank you so much. May the Almighty God richly bless you abundantly in all your endeavors”.

Also I would like to thank Dr Gistered Muleya, the MSPL Course Coordinator together with all the lecturers who rendered constant academic support to me in all the courses covered in the postgraduate programme I pursued.

I am thankful to my colleagues and friends at the University of Zambia for their academic support, motivation and social interaction during my course of study.

Gratitude also go to the research participants and members of Chiawa community in Kafue district without whose support and information they contributed, the study would have been impossible.

I am indebted to my family, friends and workmates for their love and support when I needed to be away from them to concentrate on my studies.

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LIST OF ABBREVIATIONS AND ACRONYMS

DV	–	Domestic Violence
FDG	–	Focused Group Discussion
GBV	–	Gender Based Violence
GMA	–	Game Management Area
IPV	–	Intimate Partner Violence
NGOs	–	Non-Governmental Organizations
USA	–	United States of America
VSU	–	Victim Support Unit
ZP	–	Zambia Police

CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter introduces the study. It brings out the scope, context and significance of the study by summarising the current understanding and background information on female domestic violence against men. Also included in this Chapter is the statement of the problem, purpose of the study, research objectives and questions, theoretical framework and limitations. The key terminologies are also defined.

1.1 Background of the Study

Gender-based violence (GBV) has been widely recognised as a violation of human rights and a crime against humanity. However, despite this realisation it has been vastly noted that this phenomenon of domestic violence is on the increase globally. It has also emerged as a serious cause for concern world over as a serious human rights, global health and a development issue. This is due to the fact that it undermines the health, dignity, security and autonomy of its victims.

GBV usually takes the form of physical, mental, social or economic abuse against a person because of that person's gender and includes violence that may result in physical, sexual or psychological harm and suffering to the victim. It may also include threats or coercion or the arbitrary deprivation of liberty, whether in public or private life (Rennison & Welchans, 2000).

Domestic violence is a type of repeated pattern of behaviours an intimate partner uses to gain power and control over another (Brodwin & Siu, 2007). Miller and Meloy (2006) stipulate that domestic based violence is a problem affecting millions of women and men globally and this problem manifests in various forms, for instance, in the context of marriage or cohabitation, between siblings and between parents and their children. Many feminist researchers have pointed out that domestic violence is a gender neutral term and as such fails to clarify who is the victim and who is the perpetrator, masking the fact that in many relationships women are most frequently subjected to violence by men.

Although women are the most haunted group of people in terms of GBV as victims and men as perpetrators, it's not always the case as there are some men who are also victims of GBV. GBV

against men is largely invisible, unrecognised and trivialised. If an abused man seeks help as a victim of domestic violence, the majority of society will see it as a laughable matter. Society chooses not to believe the man and this creates the feeling of guilt and shame in the male victim.

Domestic Violence (DV) has been recognised as a most strong factor that leads to inequality and that has deep negative impacts that ostracise men's ability in both the public and the private sphere. (Brodsky and Hare-Mustin, 1980). Also by borrowing the Biblical perspective that man is superior over a woman as it is from the creation, men have by all means kept secrecy on violence against them in fear of embarrassment.

Men usually consider violence orchestrated by women as an assault to their masculinity identities which fundamentally affects reporting of such incidences when they occur (Carney *et al.*, 2006). They are also viewed as perpetrators of domestic violence since it is assumed that they assert their authority over women. As such for a long time, female violence against men has been ignored and remains unacknowledged as a violation of men's fundamental rights.

Traditional societies which according to Langlois (2001) are largely rural, characterised by an orientation to the past and with a predominant role for custom and habit are not an exception to this matter of GBV and DV. Like many other traditional societies, the Goba speaking people of Chiawa community in Kafue district follow a natural progression of maintaining values, mores and ethics changing only when there is a perceived need to add or adapt to the given behaviours and beliefs.

Chiawa is under the rulership of her royal highness Chieftainess Chiawa. Originally, the Goba people were known as the 'Korekore'. The Korekore were believed to have come from Zimbabwe in the 1970s where they were running away from the liberation wars of that country. The name Goba was adopted in line with their settlement pattern when they arrived in Zambia. Since they settled in the valley, across the Zambezi River, people preferred to refer to them as 'The Goba' meaning those who leave across the river. Chiawa is geographically located in the GMA of Lower Zambezi National Park as such most people in this area work in the nearby game parks, lodges and camp sites.

Comack and Brickey (2007) point out that in rural communities, masculinity is often conceived of and expressed in terms of traditional attributes of strength, courage and domination. Erosion of these forms of rural manhood as well as women's increasing emancipation and assertions of equality can provoke violent expressions of 'hyper-masculinity'. Male victims seem reluctant to get help as their self-esteem and confidence has deteriorated due to the violence but regardless, they still want to remain 'manly' to the outside world. Many men deny that they are victims of domestic violence in order to maintain dominance in their households. Others feel too embarrassed to seek help and advice and some of the victims who try to seek help from the police or other social services are sometimes ridiculed.

It is worth noting that, the way in which traditional society looks at gender images of men and women are passed down from generation to generation. This has had a severe negative effect on the existence of male victims of domestic violence in both rural and urban societies. Musune (2015) in his dissertation on "Female Domestic Violence against Men," stated that female victims of domestic violence are increasingly treated by society with sympathy and support while male victims are treated with disbelief. He further said, society's view on domestic violence has been reinforced by the media coverage of the issues surrounding domestic violence, portraying females as the only victims and males as the abusers. Response by society at large is a major concern for men's rights. Therefore, there is need to take more comprehensive steps to raise awareness of the magnitude of the problem and effect policies that would lead to its eradication.

Despite violence being on the upsurge in the country, Zambia has demonstrated commitment and political will to deal with gender violence at various levels. At the international level, Zambia has signed and ratified all the major international instruments and is a signatory to the African Charter on Human and People's Rights (ACHPR). At national level, the condemning of various acts which cause physical, sexual or psychological harm or suffering to women and children is enshrined in the Republican Constitution Cap 1 Article 23. Zambia has also established various institutions which include Gender in Development Division GIDD which was transformed into Gender and Child Development Division (GCDD). On 8 March 2012, the then Republican President Mr Michael Sata turned GCDD into a full flagged ministry as Ministry of Gender. Other institutions also established include the Zambia Women Parliamentary Caucus (ZWPC), the Gender Forum,

the Permanent Human Rights Commission (PHRC) and the Victim Support Unit. In March 2000, the Government of the Republic of Zambia adopted the National Gender Policy (NGP) (GIDD Report, 2000).

In 1994, the Zambia Police Service established the Victim Support Unit (VSU) in almost all Police Stations which became operational in 1996. The Victim Support Unit was charged with the responsibility of addressing violation of human rights that are gender-based.

In 1997, Zambia signed the Gender and Development Declaration of the Southern African Development Community (SADC) in which the Government pledged to take urgent measures to prevent and deal with the increasing levels of violence against women and children (SADC, Gender and Development, 1997). The Government of the Republic of Zambia under the leadership of Mr Rupiah Bwezani Banda introduced the Anti-Domestic Violence Bill (ADVb) to parliament. Acknowledging the urgency of addressing gender violence, on the 10 May 2011, the President of the Republic of Zambia gave assent to the Gender Based Violence bill which henceforth became law.

The ratification and adoption of these policy instruments truly show that Zambia is committed to dealing with gender based violence at various levels. However, a critical analysis shows that most of these policy instruments have a feminine biasness or inclination. Women seem to be well protected while issues of violence against men are not adequately covered. This could be the perceived basis for violence and the low reporting levels from the male victims.

Female domestic violence against men has been prevalent among the Goba speaking people of Chiawa community in Kafue district manifesting itself in physical, sexual, emotional and verbal abuse. Therefore, it is vital to investigate female domestic violence against men among the Goba speaking people of Chiawa community of Kafue district.

1.2 Statement of the Problem

Female domestic violence against men has become common and is on the rise in rural and urban areas. A study conducted by Center for Disease Control and Prevention (2011) shows that, more

than one in every 4 men (28.5%) in the United States have experienced rape, physical violence, and/or stalking by an intimate partner in their lifetime. If not curbed in its infancy stages, victims of female domestic violence can have trust issues in relationships and suffer from depression, chronic pain, death from their injuries and suicide (Moskovic, 2004; Davis, 2010). Further, Musune (2015) found that Female domestic violence against men is also prevalent in Lusaka in Zambia. However, there is no known study that has embarked on such a mission particularly in Chiawa community of Kafue District even when cases brought before the village heads and Chieftainess show evidence that violence against men in the area was on the rise though it was usually ignored and unacknowledged. The gaps in understanding the pervasiveness of this act in terms of the causal factors and the consequences of female domestic violence against men in traditional rural societies calls for studies such as this one.

1.3 Purpose of the Study

The purpose of the study was to investigate the causal factors and the consequences of female domestic violence against men among the Goba speaking people of Chiawa community in Kafue district.

1.4 Main Objective

The main objective was to investigate the causal factors and the consequences of female domestic violence against men among the Goba speaking people of Chiawa community in Kafue district.

1.4.1 Specific Objectives

The four Specific Objectives of the study were:

- (i) To determine the causal factors of female domestic violence against men among the Goba speaking people of Chiawa community;
- (ii) To ascertain the consequences of female domestic violence against men in Chiawa community;
- (iii) To assess how the culture of the Goba speaking people contributes to domestic violence; and
- (iv) To establish strategies of curbing the problem of violence against men.

1.5 Research Questions

There were four research questions formulated in the research as follows:

- (i) What leads to female domestic violence against men among the Goba speaking people of Chiawa community?
- (ii) What are the consequences of female domestic violence against men of Chiawa community?
- (iii) What is the culture of the Goba speaking people and its impact on domestic violence?
- (iv) What are the solutions to the problem of female domestic violence against men among the Goba speaking people?

1.6 Significance of the study

The study was important because it highlighted various causal factors and consequences of female domestic violence against men in traditional rural societies. Some of the causes included cheating and being involved in extra-marital affairs, failure to provide for the family, alcohol and drug abuse, defense and retaliating for male dominance. The consequences usually manifested in physical assault, broken homes, increased poverty levels, prostitution and promiscuity and dependents copying the violent acts from parents or guardians.

The study further attended to the cultural impact of GBV. Culturally, men were known to keep their feelings in whatever they were going through. Hence many cases remained unreported and they would continue to remain behind closed doors as long as the society continued to regard domestic violence as normal or to dismiss it as a private matter. As such, the study established that solutions to domestic violence included equal application of the law, stiff punishment to perpetrators and sensitisation and counselling.

In line with the above, the study might have to familiarise the stakeholders as well as policy makers together with gender and human rights activists on the challenges facing male victims of domestic violence thereby enhancing policy interventions to strengthen serious enforcement aimed at reducing the problem of female domestic violence against men. Furthermore, it is hoped that heightened community sensitisation and counselling would result into reduced unreported GBV

cases. Offenders would also be convicted or alternative measures made in an effort to assure justice for the victim. The study would also contribute to existing literature on domestic gender-based violence.

1.7 Scope of the Study

The study was carried out in Chiawa community of Kafue district in Lusaka province. Chiawa is a rural area located in the South-east part of Kafue. It is about 100 kilometers from Kafue town and 30 kilometres East of Chirundu district. The majority of the people in the area speak Goba tribe. The justification for the selection of Chiawa as a study area was that being a traditional rural community, the area was likely to have increasing levels of unreported cases of gender-based violence.

1.8 Limitations

The limitations of the study included language barrier and difficulties in accessing research participants. Consequently, an interpreter was engaged to help with interpretation. It also resulted in visiting the area and the targeted institutions more frequently than expected respectively.

1.9 Theoretical Framework: Social Learning Theory

The study was aligned to the theoretical framework known as ‘social learning’ by Albert Bandura. This theory posits that people learn from one another via observation, imitation and modeling. Learning Bandura’s theory combines elements from behavioural theories which suggest that all behaviours are learned through conditioning and cognitive theories, which take into account psychological influences such as attention and memory (Bandura, 1977).

While the behavioural theories of learning suggested that all learning was the result of associations formed by conditioning, reinforcement and punishment, Bandura's social learning theory proposed that learning can also occur simply by observing the actions of others. His theory added a social element, arguing that people can learn new information and behaviours by watching other people (Bandura, 1973).

There are three core concepts at the heart of social learning theory. Firstly, the idea that people can learn through observation. Next is the notion that internal mental states are an essential part of this process. Finally, this theory recognises that just because something has been learned, it does not

mean that it will result in a change in behaviour. In many cases, learning can be seen immediately when the new behavior is displayed. Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behaviour is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action” (Bandura, 1977).

White and Kowalski (1994: 488) present arguments for the application of social learning theory and the different behaviours in men and women. They quote from the work of Bandura (1973) who considered that “as role expectations of women and men become more similar, female and male patterns of aggressive behaviour will become more similar” They propose three possible causes of female violence: masculinisation, where the female takes on a more masculine role as they play a more masculine role in society. Secondly, as an opportunity based crime as described by Felson and Pare (2008) where offenders typically behave like criminals only in certain settings, that is, slices of time and space within which relevant people and things are assembled. White and Kowalski (1994) also draw from social learning theory to consider that as females move into the male workplace they experience role strain which will increase the likelihood of them taking out anger and frustration on their male partner. Thirdly, they consider the opposite tendency, where there is frustration at not being able to participate in a male work environment that leads to aggressive behaviour to obtain money and power from the male partner.

As indicated earlier, the way in which traditional society looks at gender images of men and women are passed down from generation to generation. Similarly, Bandura concluded that children learn aggression, violence, and other social behaviours through observation learning, or watching the behaviours of others. Violent and abusive females learn such behaviour as a result of being witnesses of aggressive and abusive behaviour they see in their parents as they grow up. They internalise beliefs and patterns of behaviors that lead them to abuse their own spouses in later life.

Furthermore, young girls who observed violent behaviour by their fathers towards their mothers may end up growing with frustration and hence put up measures to ensure that they are not mistreated by their husbands when they get married. Additionally, Bandura (1997) notes that most

human behaviour is learned observationally through modeling: from observing others, one forms an idea of how new behaviours are performed, and on later occasions this coded information serves as a guide for action. Women have become violent just like men are due to the fact that they now have a guide for their action. Since men have been violent in the past, women have now learnt to reciprocate and retaliate. Because of this, young women are growing with the notion that they are supposed to harass men. It is now becoming like a trend imbedded in culture where they develop a greater propensity towards abusing their own spouses verbally and physically.

In rural communities, masculinity is often conceived of and expressed in terms of traditional attributes of strength, courage and domination. Erosion of these forms of rural manhood, as well as women's increasing emancipation and assertions of equality, can provoke violent expressions of 'hyper-masculinity'. In this study, female domestic violence against men backed up the emergence of diverse concepts in relation to the Social Learning Theory. The effects of domestic violence emerge as a learnt behavior on an individual. Transmission of violent behaviour occurs through processes of modeling, failure to learn appropriate ways to manage conflict, and reinforcement for violent behaviour. Normal coping mechanisms may not be learned or may become impaired, leading to violence as the ultimate resource.

Female domestic violence against men is a human behaviour which manifests itself in social learning due to the continuous reciprocal interaction between cognitive, behavioral and environmental influences.

1.10 Definition of Terms

Violence: Any actions using physical force intended to hurt or damage.

Domestic Violence (DV): is a type of repeated pattern of behaviour an intimate partner uses to gain power and control over another (Brodwin & Siu, 2007); an act of violence that results in physical, sexual, emotional and verbal abuse in an effort to control and gain power over another individual.

Domestic Violence against Men: refers to abuse against men or boys in an intimate relationship such as marriage, co-habitation, dating, or within a family.

Gender Based Violence: refers to an act which results in physical, sexual or psychological harm or suffering of women and men including threats such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. It is manifested in physical, sexual, emotional and psychological acts (Rennison & Welchans, 2000).

Traditional Society: is an aggregate of people living together characterized by an orientation to the past, not the future, with a predominant role for custom and habit (Langlois, 2001). It usually follows a natural progression of maintaining values, mores and ethics changing only when there is a perceived need to add or adapt the given behaviours and beliefs.

Victim: is a person considered infringed upon, harmed or killed (Garner, 2004)

Perpetrator: is a person who commits a crime or offense (Garner, 2004)

1.11Chapter Summary

This Chapter provided an exposition of the foundational basis of the study. In other words, the Chapter categorically stated what the study is about. Foundational aspects of the study were provided in the introduction. The Chapter provided the background and aim of the study. Following this was a discussion of the ‘problem statement’ of the study. Attention was also granted to highlighting the purpose of the study, research objectives, research questions, and the significance of the study before attending to the theoretical framework (social learning theory). Forming a major part of the discussion in this Chapter was also the aspect of concept clarification, where the key concept domestic violence, was clarified. The next Chapter will attempt to review

available literature on domestic violence focusing on the global, African and Zambian perspectives.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This Chapter reviews literature related to the current study. Literature review is central to any research because it provides the logical rules, ideas or beliefs upon which the research is based. It also provides the researcher with the much needed insight into what has been done in the field or the subject being studied, how it was done and what conclusions and recommendations were made by other scholars (Bryman, 2004). The review is done according to research objectives, which are themes here as follows:

2.1 Occurrence of domestic violence against men

Britton (2012) defines GBV as any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between males and females. While GBV is generally male-on-female, it may also be female on male. The three levels of gender-based violence are the home or family, the community and the state level. Within the home, domestic violence is the most prevalent. It is described as a type of repeated pattern of behaviour an intimate partner uses to gain power and control over another (Brodwin and Siu, 2007).

Worldwide, there are few statistics about female domestic violence against men because it has just been accepted as a problem. However, violence against men by women is now being recognised throughout most of the world as a significant social problem. It has been identified by many countries, the United Nations and the European Union as an issue of human rights (Kelly, 1997).

Traces of concrete statistics of female domestic violence against men can be seen in the western literature beginning as far back as the first U.S. National Family Violence Survey of 1975 which unexpectedly found women to be as violent as men (Carney et al., 2006). The findings were not readily accepted because it contradicted both common sense and the burgeoning feminist scholarship. Steinmetz's study in 1977 also affirmed that the number of threats of domestic violence from wives against husbands exceeded the threats from the husbands and it concluded

that women have more intentionality of violence than men. The study was conducted on fifty-seven residential families in New Castle County, Delaware, United States. The result was that ninety-three per cent of the sample of people interviewed used verbal aggression and sixty per cent used physical aggression, like throwing objects or pushing their spouse to solve marital conflicts.

More recently the United States Department of Justice in 2000, surveying 6,000 Americans found out that 7.4 per cent of men reported being physically assaulted by a current or former spouse or cohabiting partner. The survey further reported that 0.9 per cent of men reported experiencing domestic violence in the previous year and this translated into about 2.5 million victims per year. Despite the existence of studies that confirm female domestic violence against men, it can be seen that, in the USA, evidence of the existence as well as extent of female domestic violence has been at least confounding. Carney *et al.* (2006) though, have argued that the problematisation of statistics of female violence against men is deliberate, it is done in an attempt to diminish female initiated violence in intimate relationships. This according to them has resulted in violent women being portrayed as engaging in self-defensive violence, less serious violence, or being the victims of gender biased reporting differences. There are however, some scholars in the USA who believe that in fact, rates of female domestic violence in intimate relationships are equivalent to or exceed male rates; they include female domestic violence against non-violent males. Even when analysed for level of severity, they state that female initiated violence has more serious consequences for males than is male initiated violence for females (Archer, 2000).

There are conflicting facts and figures about the occurrence of domestic abuse against men, but it has come to be known more recently that men and women are equally capable of being the victims of violence at the hands of a partner. As such, it suffices to note that there are several instances where domestic is not reported and obviously not recorded. Smith *et al.* (2012), comment that although the under-reporting of crime to the police is especially prevalent with domestic, intimate violence, that the British Crime Survey (BCS) self-completion survey has the advantage of being able to gain more information not reported to the police. They state that around six per cent of women and four per cent of men had experienced partner abuse in 2011, equivalent to around 900,000 female and 600,000 male victims. Non physical abuse, such as emotional or financial, was the most common type with about fifty-seven per cent of women and forty-six per cent of men

experiencing this since the age of 16 years old. Such reports show that the crime of domestic violence cuts across gender.

In Africa studies of female domestic violence against men are rare. But this is not surprising because it is in this part of the world where discourses of patriarchy and male-dominated cultures are most common and thus female domestic violence against men is theoretically farfetched. In Botswana however, a study by Raditloaneng (2010) acknowledged that both men and women are victims of GBV. Furthermore, Botswana Police Service reports (2012) and statistics on GBV from the Ministry of Labor and Home affairs indicate that in 2003, there were fifty-four passion killings which claimed forty-six women and eight men.

In Zambia, a similar pattern regarding the scarcity of literature on female domestic violence against men exists. In as much as it is clear that gender based violence is an endemic problem which manifests in many ways such as spouse battering, incest, property grabbing, defilement and sexual harassment (National Gender Policy, 2000), it is only literature on male initiated violence which largely exists. A research by Musune (2015) on female domestic violence against men in Lusaka confirms the occurrence of domestic violence against men in Zambia. The findings of the research show that female domestic violence against men was in the form of physical assault, verbal abuse, sexual violence and psychological abuse.

Dobash and Dobash (2000) notes that intimate partner violence takes different forms but the most common shape it takes includes: Verbal abuse, physical abuse, sexual abuse, emotional or psychological abuse and economic abuse. Verbal abuse refers to the use of excessive language to cast aspersion on a man's integrity and dignity. It could also take the form of insult and mockery.

Physical abuse usually involves a contact on another person which is meant to cause grievous bodily injury, pain or impairment. Cork Rape Crisis Centre (2002) identified this form of abuse to include pushing, pinching and damage to property, it can occur at any time or place.

Sexual abuse is a kind of abuse which is usually committed against men and it is the hardest to disclose in spite of emotional pain that it produces. When men are sometimes accused of forcing

their spouses to have sex, women on their part abuse their spouses by denying them sexual intimacy. Some Nigerian women are often in the habit of refusing sexual advances from their spouse by saying they have headaches or are tired. It is not uncommon to hear a woman asking the spouse if sex is food. While frowning and condemning these acts, Osazuwa and Iboma (2018) note that these are subtle but damaging abuses against men.

Emotional or psychological abuse refers to degrading or humiliating conducts a wife has towards the husband which might be in the form of repeated insults, ridicule or name calling and keeping malice. Quinn (1997) sees the keeping of malice (physical abuse) as the willful infliction of mental emotional anguish on a spouse.

In line with economic abuse, men are expected to provide for their families but in some cases, particularly when due to the economic downturn or recession, some men have found themselves out of work and so are unintentionally not able to meet the economic needs of their families. Nothing can be as painful to a man when due to situation beyond his control, he is unable to meet the needs of his home and the closest person to him mocks him with his predicament. Where a woman finds herself in a position of economic power and thus uses it against her spouse that is economic abuse (Dobash & Dobash, 2000).

2.2 Causes of female domestic violence against men

Women's victimisation by their partners has been shown to be the primary factor in their perpetration of violence. It can be argued that women who initiate violence against men actually play the masculine gender role. Fiebert and Gonzales (1997) support by stating that there are three reasons found from empirical studies why female violence against men exist; "to resolve an argument; to respond to family crisis; and to stop him bothering me." It is further argued that the construction of the "victimised woman" drew attention to women's experiences in violent intimate relationships thereby highlighting intimate partner violence as a major social problem.

Corry *et al.* (2002) consider masculinisation to be one of the possible causes of female domestic violence against men. The concept entails that females are capable of taking on a more masculine role in society and this makes them perform gender roles typical for men. Such women are able to

enact controlling behavior on other people including men. Just like the social learning theory of Albert Bandura posits, people choose to either perform masculine or feminine gender roles depending on what they observe and learn in their social environment (Bandura, 1977).

White and Kowalski (1994) also drew from social learning theory to consider that as females move into the male workplace they experience role strain which will increase the likelihood of them taking out anger and frustration on their male partner. On the other hand, they consider the opposite tendency, where there is frustration at not being able to participate in a male work environment that leads to aggressive behaviour to obtain money and power from the male partner.

Robertson (2005) has pointed to the emotional imbalance manifested in all perpetrators of violence and they argue that female perpetrators are not an exception in this regard. They hold that perpetrators of both sexes often have emotional control problems and a related inability to communicate while talking through issues in homes. They also argue that many perpetrators were victims of domestic violence themselves previously, this could be when they were growing up as children.

2.3 Consequences of domestic violence

The concept of domestic violence is based around power and control. The Duluth Model acknowledges the cycle of violence and how it is continued through methods of physical abuse, economic abuse, emotional abuse and isolation. The cycle of violence consists of six categories: abuse, guilt, excuses, “normal” behaviour, fantasy and planning, and set-up (Smith & Segal, 2010). The definition of physical abuse is using physical force to control an intimate partner by pushing, shoving, slapping, biting, punching, choking, throwing objects at the partner, or assaulting them with a weapon (Rohrbaugh, 2006). Polsky and Markowitz (2004) also defined physical abuse as the intentional use of physical force with the potential for causing death, disability, injury or harm.

Abuse from an economic perspective is defined as not letting the victim be financially independent. Economic abuse is the reason that about half of domestic violence victims lose their jobs. The abusers feel as though they have the power to control the finances in their household. Behavior that constitutes economic abuse includes harassing the victim at the workplace, stealing from

victim, and punishing victim by means of physical or sexual abuse because money was not accounted for. The abuse affects all types of income levels. (Smith & Segal, 2010).

Emotional abuse is defined as any use of words, voice, or lack of action meant to control, hurt or demean another person (Polsky & Markowitz, 2004). It involves (emotional) trauma to the victim caused by acts, or coercive tactics. The types of behaviours that are defined as emotional abuse are name-calling, humiliation, low self-worth, and manipulation. Emotional abuse can cause someone to feel worthless. The most common form of emotional abuse is verbal assaults. The abusers can say things that would insult, demean, or cause their victims to doubt themselves (University of Michigan Health System, 2007). Isolation is a form of emotional abuse. Isolation is done when abusers control every aspect of victim's lives to the point where the victims cannot do anything without telling their partners.

The cycle of violence starts with abuse according to Smith and Segal (2010). The cycle of abuse begins when the perpetrator displays violent behavior. Guilt is displayed when the abusers acknowledge what they have done but worries about what happens after the violent act has taken place. The perpetrators then begin to make excuses for what they had done by providing some type of justification as to why. "Normal" behaviour is displayed so that the victim will not leave the relationship and the abuser promises to make things better. The fantasising and planning stage is where the abusers think about committing the violent act again and how they are going to do it. The set-up phase is where the abuser receives the most pleasure because the plan begins to take motion thus setting up the stage for the violent act to take place.

A study completed between December 1997 and March 2001 in Shelby County, Tennessee found out that female batterers were more likely to use a weapon in an act of violence than male batterers were (Hines & Douglas, 2009). Herrera (2008) acknowledges that women possess the same qualities that a male abuser does such as charm, controlling, emotionally and physical abusive, isolation, and jealousy. The perpetrators display "charm" by being on their best behavior and does not show the signs that they are an abuser. Abusers want to have a sense of "control" in everything they do from working to interacting with others. The victim experiences emotional abuse by being

constantly demeaned and has a low self-esteem. Jealousy is a trait that is displayed when the abuser is making accusations of infidelity (Herrera, 2008).

There are many reasons as to why men stay in abusive relationships. Brown explains some of these reasons in “Male Victims of Domestic Violence – When HE is the Victim.” The three main reasons that Brown (2009) states that men stay in abusive relationships are assuming blame, dependency on the abuser for survival, and for the children. Male victims of domestic violence often assume blame for the acts of violence because they feel as though they have done something wrong to cause their batterers to abuse them. Another reason is that male victims have a need to stay with their abusers because they are dependent on them for support. Children are also a reason that men stay because they feel that if they leave the children would have to suffer the same consequences they have had to and they stay as way to protect the children. Getting out of an abusive relationship can be hard to do. If victims are planning on leaving their abusers there are certain steps that they should follow such as calling for help, finding somewhere safe to go to, staying away from their abusers, and enlisting help (Gleason, 2008). These steps are crucial because if victims leave and do not follow these steps, it can cause their abusers to become angry when victims are found. If victims decide to give the relationship another chance, it could have drastic consequences.

A victim’s health physical and mental health state can also be impacted because domestic violence victims who are abused physically are likely to suffer from injuries such as broken bones, internal bleeding, and bruises. Emotionally, a victim can have trust issues in relationships and suffer from depression (Centres for Disease Control and Prevention, 2006). The act of domestic violence can also have mental health effects such as anxiety and panic attacks (The Ripple Effect, 2002). Health risks factors of domestic violence include alcohol abuse, chronic pain, and attempted suicides (Hines and Douglas, 2009). Some health effects such as brain damage and sexually transmitted diseases are long-term (World Health Organisation, 2002).

Fiebert and Gonzalez (1997) note that violence and abuse are critical problems in the United States. Their effects in rural America are often exacerbated by limited access to support services for victims, family connections with people in positions of authority, a lack of acceptance for alternative lifestyles, distance, transportation barriers, the stigma of abuse, lack of available

shelters and affordable housing, poverty as a barrier to care, and other challenges. Abused victims who live in small communities may be well-acquainted with healthcare providers and law enforcement officers. For that reason, they may be reluctant to report abuse, fearing that their concerns will not be taken seriously, their confidentiality will not be maintained, their reputations may be damaged, or that they may incur even more abuse.

In the relatively recent past, there has been a shifting trend as it relates to treatment services available to victims of intimate partner violence. It has been demonstrated that, although men in abusive relationships will sometimes seek treatment, it is more to seek treatment for an outcome of the violence, rather than treatment for the violence itself. An example of this can be found in the case study written by Ananthakrishnan, *et al.* (2006). Their case study detailed the treatment of a 46-year-old man who was complaining of pain on the right side of his chest and shortness of breath. Upon being x-rayed, it was revealed that this man had several fractured ribs in different stages of healing. When further discussed with the patient, he revealed that his female partner had been hitting him, but he declined to get police or social services involved. This case illustrates a disturbing trend in which men prefer to at least try to lie about the sources of their injuries.

It is important to study and acknowledge whatever reasons exist that men in abusive relationships are not getting treatment. And it is important to recognise that at least one of these reasons is that men encounter barriers in their journey to receive help. Hall (2012) believes that, “the inability to acknowledge male victims of domestic violence is attributed less to personal preference and more to cultural traditions of the West.” He believes that it is society which needs to have a shift in thinking, rather than any individuals, in order to help these men access treatment. Believing that welfare has become “feminised,” he asserts that the only way to move past this “feminisation” begins with acknowledging the signs and symptoms of men in abusive relationships.

2.4 Impacts of culture on domestic violence

Culture can be described as coherent values and beliefs, set of rules or norms held by members of a particular society (Strobel, 1995). Culture consists of the shared beliefs, values, norms and ideas that create a common identity among a group of people as put by Giddens (2006).

Most African cultures accept violence against women as a form of correctional measure that men can do without hesitation. Some instances of gender based violence are culturally acceptable as they are viewed as within the bounds of what is expected. Gender based violence then becomes part and parcel of people's lives. More importantly however is the seeming degree of acceptance of cultural violence. If a specific culture develops, through various measures, a sense of right and wrong, good and evil and acceptable and unacceptable, any deviations from these norms would be viewed with a negative connotation (Nicolaidis 2008). Nonetheless, the prevalence of the widespread belief that children's development is optimal in a home with two parents causes either men or women to feel that they have no choice but to continue living with their partners, even if they are violent.

Cultural and social norms persist within society because of individuals' preference to conform, given the expectation that others will also conform. A variety of external and internal pressures are thought to maintain cultural and social norms. Thus, individuals are discouraged from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalisation of norms (Durlauf & Blume, 2008).

Cultures nourish pride, resilience, belonging, intersectional identities, and connection to community. It puts specific forms of behaviours in place which could be destructive to certain groups of people (Arise, 2000). Culture is usually passed from parents to their younger ones, their younger ones will later pass it to their kids when they grow old and it goes on and on. There is need to stop the spread of negative and bad culture. This can be done by encouraging parents to teach their children only positive cultural practices.

2.5 Ways to curb female domestic violence

Men and boys should be incorporated as perpetrators, as victims or survivors and as agents of change. Men and boys are often neglected as survivors of GBV. Hence, there is a need to recognise and address men's and boys' particular vulnerabilities and needs in relation to GBV, especially in the context of armed conflict. There is a need to work towards transformed norms around gender relations and masculinity. Such an approach acknowledges that men and boys are also restricted by expectations linked to masculinity and can also be victims of violence. A failure to recognise

and address this can contribute to the perpetuation of cycles of GBV. When successful, though, such an approach enables men and women to become agents of change (Chuulu and Chileshe, 2001).

School initiatives can also be a solution to the problem of female domestic violence. School-based programmes can address gender norms and attitudes early in life before they become deeply ingrained in children and youth. A number of initiatives have been developed to address gender norms, dating violence and sexual abuse among teenagers and young adults. These target either male peer groups, or male and female youth together, and aim to increase knowledge of intimate partner violence, challenge gender stereotypes and norms and reduce levels of dating violence. Evaluations of these programmes suggest they can increase knowledge about dating violence and improve attitudes towards it; their effectiveness at reducing levels of actual abuse towards appears promising. Positive results have been reported for the Safe Dates programme in the United States of America and the Youth Relationship Project in Canada (Hoyle and Young, 2002).

Additionally, community interventions can assist in curbing female domestic violence. These try to effect change in individuals and whole communities, by addressing gender norms and attitudes. They can include methods to empower men and women economically and to enlist women as partners against gender-based violence. Community interventions aim to change not just the way individuals think and behave, but also to mobilise entire villages or districts in efforts to eradicate violence (Carey, 2010).

Since poverty is seen to be one of the casual factors of female domestic violence against men, a number of initiatives involving micro-finance have been established to increase women's economic and social power. These provide small loans to mobilise resources for income-generating projects, which can alleviate poverty. While microfinance programmes can operate as discrete entities, successful ones tend to incorporate education sessions and skills-building workshops to help change gender norms, improve communication in relationships and empower women in other ways (Kimmel and Aronson, 2004). One of the most rigorously evaluated and successful programmes is South Africa's Intervention with Microfinance for AIDS and Gender Equity (IMAGE). This targets women living in the poorest households in rural areas, and combines

financial services with training and skills-building sessions on HIV prevention, gender norms, cultural beliefs, communication and intimate partner violence. The programme also encourages wider community participation to engage men and boys. It aims to improve women's employment opportunities, increase their influence in household decisions and ability to resolve marital conflicts, strengthen their social networks and reduce HIV transmission. It should be noted that programmes must engage both males and females. There is some evidence that microfinance schemes that empower women (without engaging with men) may actually cause friction and conflict between partners, especially in societies with rigid gender roles (Hamberger and Guse, 2002).

Other community programmes challenge gender norms and attitudes that justify intimate partner violence. The most widely established and rigorously evaluated is the Stepping Stones programme, a life-skills training intervention developed for HIV prevention, which has been implemented in Africa and Asia. Using a variety of methods, including reflection on one's attitudes and behaviour, role-play and drama, it addresses issues such as gender based violence, communication about HIV, relationship skills and assertiveness. Thirteen three-hour sessions are run in parallel for single-sex groups of women and men. These are complemented by mixed peer group and community meetings. Stepping Stones is designed to improve sexual health by developing stronger, more equal relationships between those of different gender (Chuulu and Chileshe, 2001).

In Uganda, Raising Voices and the Centre for Domestic Violence Prevention run a community initiative for males and females, designed to challenge gender norms and prevent violence against women and children. This includes raising awareness of domestic violence and building networks of support and action within the community and professional sectors; community activities such as theatre, discussions and door-to-door visits; and using radio, television and newspapers to promote human rights. A review of the programme after two years suggested that all forms of intimate partner violence had decreased in the community (Carey, 2010).

Violence prevention in the personal domain involves teaching partners how to deal with conflict without resorting to physical or psychological abuse. Prevention at the situational level involves responding positively to identifiable pivotal stressful events. Prevention at the societal level

involves changes in the norms of relationships that form key components of the structure of the family system and of society as a whole; changes that reduce gender inequality, couple conflict and interpersonal stress (Cook, 1997).

Furthermore, media interventions like the use television, radio, the internet, newspapers, magazines and other printed publications can be used to reach a wide range of people and effect change within society. They aim to increase knowledge, challenge attitudes and modify behaviour. Media interventions can also alter social norms and values through public discussion and social interaction.

Media campaigns have proven successful in increasing knowledge of intimate partner violence and influencing attitudes towards gender norms, but less is known about their ability to reduce violent behaviour, as it is difficult to measure potential changes in levels of violence associated with media interventions (Moore, 2008). Research shows, however, that the most successful media interventions are those that begin by understanding the behaviour of their audience and engaging its members in developing the intervention.

One of the best-known and most carefully evaluated media programmes is Soul City in South Africa. This uses a series of radio and television episodes to highlight intimate partner violence, date rape and sexual harassment, among other social problems. The series is accompanied by information booklets that are distributed nationally. An evaluation of the fourth series, which focused on gender-based violence, used a random sample of the national population and conducted two sets of interviews, eight months apart: before and after the intervention. The study reported an association between exposure to the Soul City series and changes in knowledge and attitudes towards intimate partner violence (Carey, 2010).

Government interventions to promote gender equality, such as laws and policies, can also play an important role in the primary prevention of violence. The development of international and national legal frameworks that promote gender equality can play an important role in preventing violence against men. Internationally, a number of human rights agreements require states to take measures to eliminate gender-based violence against women (Moore, 2008). These include the

Convention on the Elimination of All Forms of Discrimination Against Women; the International Covenant on Civil and Political Rights; and the International Covenant on Economic, Social and Cultural Rights. The same emphasis that is put on women's rights should be put on men's protection so that domestic violence against men is curbed in its infancy stages. Significant changes worldwide should be made to strengthen national laws and policies. Among them we should have laws that criminalise violence against men and women; laws and policies that support and protect those affected (e.g. implementing protection orders, child and family protection units, specialised response teams and family courts); improving the response of police and other criminal justice officials towards cases of violence against women and men; and improving men's rights in marriage, divorce, property ownership and inheritance and child support (Kimmel and Aronson, 2004).

The rule of law can also be effective in ending impunity for GBV. Systematic failures of police, justice personnel and armies put men and women at risk of violence and prevent access to justice. Perpetrators of GBV must be held accountable under national and international law. Yet, attempting to reduce GBV by a simple focus on prosecuting offenders may not lead quickly to the desired outcomes (Hoyle and Young, 2002). There is a need to recognise the limitations of convictions as prevention (through deterrence) and combine legal actions with so called secondary prevention efforts addressing social and psychological driving forces, particularly in post-conflict settings.

There is also need of strengthening and enhancing multi-sectorial services at all levels (Hamberger and Guse, 2002). Services must be based upon survivors' needs and safety. Although the state is responsible for the safety of survivors, it is important that not only the state but also Non-Governmental organisations (NGOs) are provided with resources to give support. NGOs often have a deep knowledge and long experience of support and service to survivors of gender-based violence. Services must be effectively coordinated in development and humanitarian contexts and include: Health sector response to GBV including reproductive health, medical and psychosocial support; State run shelters and counselling centers in order to provide safe place to survivors of GBV; Shelters and counselling centers run by independent actors; Adequate police and justice response including legal aid to survivors.

2.6 Knowledge Gap

Factors such as women's victimisation, masculinisation, emotional imbalance anger and frustration are identified as among the appealing factors of domestic violence against men. A victim's health physical and mental health state can be impacted, manifesting itself in emotional trauma, low self-esteem, depression, anxiety and panic attacks and physical injuries such as broken bones, internal bleeding and bruises.

However, none of the reviewed literature explains the causal factors and consequences of female domestic violence against men in a traditional rural society particularly within a single tribal grouping like the Goba speaking people of Chiawa community. Several studies have been conducted but they have been largely biased towards urban societies with mixed cultures (cultural heterogeneity). This has consequently created a need to conduct a research in the area in order to understand what the problem is, hence this study.

2.7 Chapter Summary

The Chapter reviewed literature related to the current study. The review was done according to research objectives. The reviewed literature showed that female domestic violence against men takes different forms which includes: verbal abuse, physical abuse, sexual abuse, emotional or psychological abuse and economic abuse. There are three reasons found from empirical studies why female violence against men exist; "to resolve an argument; to respond to family crisis; and to stop him bothering me". Consequently, the risks factors of domestic violence manifest in depression, anxiety, panic attacks, alcohol abuse, chronic pain and attempted suicides.

Cultural and social norms persist within society. Cultures nourish pride, resilience and belonging. Thus, individuals are discouraged from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalization of norms. Domestic violence can be curbed by way of incorporate men and boys as perpetrators, as victims or survivors and as agents of change and using school initiatives to address gender norms and attitudes. Community interventions, media interventions and government interventions can also be used to promote gender equality, increase knowledge and challenge attitudes and modify behaviour.

CHAPTER THREE

METHODOLOGY

3.0 Overview

This Chapter describes the research design and methodological approaches used in the collection and analysis of data. The Chapter also identifies the population under study and details of the sampling methods used. The safety, confidentiality and privacy of research participants are particularly crucial in social science research and these are covered in the ethical consideration section.

3.1 Research Design

A research design is a plan on how a study will be conducted. It can also be referred to as a detailed outline of how an investigation will take place. It provides a series of sign posts to keep one in the right direction. A research design specifies conditions and optimum research procedures to be followed when conducting a research study (Msabila and Nalaila, 2013).

The study was conducted using qualitative approach embedded with the case study design; this is because the design is suitable to give information on the state of affairs as they exist by allowing direct interaction with the research participants. Since reality is socially constructed as indicated by Creswell (2014), the research relied as much as possible on the participants' view of their situation. The qualitative approach is ideal to investigate such cultural and social phenomena. The research design was arrived at because it assists the researcher to establish facts that result in proving knowledge about a particular problem and subsequently provide solutions.

3.2 Study Site

The study was carried out in Chiawa community of Kafue district in Lusaka province. The justification for this selection is that Chiawa being a traditional rural community in the South-eastern part of Kafue district is expected to have increasing levels of unreported cases of gender-based violence. Cases brought before the village heads and Chieftainess show evidence that violence against men in the area is on the rise even though it is usually ignored and unacknowledged.

3.3 Study Population

Msabila and Nalaila (2013) define population as a complete set of elements (persons or objects) that possess some common characteristics defined by the sampling criteria established by the researcher. The target population for this study comprised Chiawa community men and women, village heads and the Chieftainess. The targeted institutions included the church, the clinic, the court, the school and Zambia Police Service-Victim Support Unit (ZPS-VSU).

3.4 Sample Size

A sample is defined as a subset of the population that is selected for a particular study (Best and Khan, 2004). The sample or the target population is a representative of the main population from the group under discussion. A sample may as well lay down the number of items to be included in the sample. For instance, the sample size or the number of target population (Kothari, 2014).

This study comprised twenty-seven (27) participants. These included fifteen (15) community members comprising 8 males and 7 females, four (4) village heads, one Chieftainess' representative (1), two (2) clergymen (priest and evangelist), one (1) local court adjudicator, one (1) Clinical Officer, two (2) head teachers and one (1) Victim Support Unit coordinator (Chiawa Police).

3.5 Sampling Techniques

Patton (2009), defines sampling procedure as a definite plan for obtaining a sample from a given population. It also refers to the technique or the procedure the researcher would adopt in selecting items for the sample. In this study, snowball and purposive sampling techniques were employed. In Snowball sampling, researchers identify a small number of individuals who have the characteristics they are interested in (Creswell, 2014). The village heads and the Chieftainess' representative of Chiawa community were used as informants to identify or connect the researcher with others who qualified for inclusion and these community members in turn, identified yet others. Purposive sampling was also favored as participants were selected based on some pre-defined characteristics that made them the holders of the data needed for the study (Maree, 2010). In this case heads or representatives of institutions were purposively selected.

3.6 Instruments of Data Collection

This study used semi-structured interviews and focus group discussion to collect data. According to Kothari (2004) an interview is a method of collecting data which involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses through personal interviews and telephone interviews. Interviews enable a researcher to explore some topics in-depth and discover the reasons and motivations which make the participants act in a certain way. Interviews were used on male community members and the key informants, who include the clergymen, the clinic officer, head teachers, court adjudicator and the Victim Support Unit (VSU) Coordinator.

Focus Group Discussions (FDGs) were used to collect data from the female community members to explore their views on domestic violence. Patton (2009) defines a focused group as a group of individuals selected and assembled by researchers to discuss and comment on, from personal experience about the topic which is the subject of the research. The objective of focused group discussion is to get high-quality data in a social context where people could consider their own views in the context of the views of others, and where new ideas and perspectives could be introduced.

3.7 Data Collection Procedure

The researcher obtained ethical clearance from the University of Zambia. Further, permission was obtained from Her Royal Highness Chieftainess Chiawa to interview the subjects in her chiefdom. The researcher started the interviews by introducing himself and thanking the participants for agreeing to participate in the study. All the interviews and Focus Group Discussions (FDGs) were audio recorded after getting permission from the participants.

It should be mentioned that the interview process did not rigidly follow the interview guide in terms of asking questions. When it was noticed that the response was not clear, the question was rephrased to allow for clarity. This flexibility in the interview process led to collection of deep and a wide range of data.

At the end of the interviews, the researcher thanked the participants for accepting to be interviewed and again reassured them of protection of their rights and that the information they gave was for

academic purposes only. Confidentiality was also assured. All the interviews lasted between 20 to 35 minutes.

3.8 Data Analysis

The data was analysed, presented and then interpreted using qualitative methods of data analysis. Specifically qualitative thematic analysis was used in the study when interpreting responses to open-ended questions and conversations. As data was interpreted, particular themes related to primary concerns or objectives of this entire study were identified.

3.9 Trustworthiness

To ensure validity and reliability of data, findings must accurately describe the phenomena being researched and must ensure that the elements of the main issue to be covered in the research are a fair representation of the wider issue under investigation (Kothari, 2004).

Reliability and trustworthiness of data was observed through triangulation (mixed) method of data collection. In this study, interviews, documents and focus group discussions were used to help give a deeper insight to the issues of GBV. The triangulation of methods enabled comparison, hence it provided corroborative evidence from different sources.

Member checking was also used in this study. Member checking means checking the script with the people who gave data (Punch, 1998). In this study, interview records were taken to the research participants before and during data analysis for them to confirm, validate and verify information captured in the script.

3.10 Ethical Considerations

Ethical concerns are very important component to social research. Cohen, *et al* (2000) hold that; ethical concerns encountered in educational research, in a particular study could be extremely complex and delicate and could frequently place researchers in a moral predicament which would appear quite irresolvable.

The ethical concerns that were taken into consideration in this study included Confidentiality. All data collected during the study was kept strictly confidential and only used for the intended purposes. Consent was sought from the respondents and heads of institutions. The researcher also ensured that participants participated voluntarily.

3.11 Chapter Summary

Among the various aspects that this chapter has are; research design, selection of respondents, data collection techniques, data analysis and others. Validity and reliability of the study were also given attention. The next chapter presents the research findings.

CHAPTER FOUR
PRESENTATION OF STUDY FINDINGS

4.0 Overview

This Chapter presents the findings according to the themes linked to the objectives of the study. The objectives were to: determine the causal factors of female domestic violence against men among the Goba speaking people of Chiawa community, ascertain the consequences of female domestic violence against men in Chiawa community, assess how the culture of the Goba speaking people contributes to domestic violence and establish strategies to curb the problem of violence against men.

4.1 Biographical profiles of participants

The study had fifteen (15) community members which comprised eight (8) males and seven (7) females, four (4) village heads, one (1) chief representative, two (2) clergymen (one priest and one evangelist), two (2) head teachers, one (1) local court adjudicator, one (1) Clinical Officer and one (1) Victim Support Unit coordinator altogether totaling 27 research participants; 16 respondents representing 59 per cent were males while 11 respondents representing 41 per cent were females. The profiles of these participants and codes or identifiers were assigned as presented below.

4.1.1 Profiles of community members

Fifteen community members participated in the study comprising eight (8) males and seven (7) females. Their biographical profiles are presented in Table 4.1 below:

Table 4.1: Profile of community members

Code	Gender	Marital Status	Age
CM 01	Male	Married	31-35 years
CM 02	Male	Married	36-40 years
CM 03	Male	Widowed	41-45 years
CM 04	Male	Married	46-50 years
CM 05	Male	Married	39-40 years

CM 06	Male	Divorced	39-40 years
CM 07	Male	Married	31-35 years
CM 08	Male	Married	36-40 years
CM 09	Female	Married	26-30 years
CM 10	Female	Divorced	31-35 years
CM 11	Female	Divorced	26-30 years
CM 12	Female	Married	31-35 years
CM 13	Female	Married	26-30 years
CM 14	Female	Married	21-25 years
CM 15	Female	Married	31-35 years

Source: Field Data (2019).

4.1.2 Profile of head teachers

Two head teachers participated in the study. Their characteristics are presented in Table 4.2 below:

Table 4.2: Profile of head teachers

Code	Qualification	Gender	Work Experience
HT 01	Degree	Male	26-30 years
HT 02	Degree	Male	21-25 years

Source: Field Data (2019).

4.1.3 Profile of clergymen

Two clergymen participated in the study. Their characteristics are presented in table 4.3 below:

Table 4.3: Profile of clergymen

Code	Denomination	Work Experience
C 01	Catholic	11-15 years
C 02	New Apostolic	16-20 years

Source: Field Data (2019).

4.1.4 Profile of Chief Representative and village heads

Four village heads and one chief's representative participated in the study. Their characteristics are presented in Table 4 below:

Table 4.4: Profile of chief representative and village heads

Title	Code	Gender	Period of Stay in the Area
Chief Representative	CR 01	Male	51-55 years
Village Head	VH 01	Male	46-50 years
Village Head	VH 02	Male	36-40 years
Village Head	VH 03	Female	46-50 years
Village Head	VH 04	Female	41-45 years

Source: Field Data (2019).

4.1.5 Profile of Government Employees

Three government employees participated in the study. Their characteristics are presented in Table 4.5 below:

Table 4.5: Profile of Government Employees

Code	Occupation	Gender	Qualification
GE 01	Clinic Officer	Female	Diploma
GE 02	Court Adjudicator	Female	Diploma
GE 03	Victim Support Unit Coordinator	Male	Certificate

Source: Field Data (2019).

4.2 Causal factors of female domestic violence against men

The study findings indicated that causes of female domestic violence against men varied but mostly this was because of cheating and extra-marital affairs, failure to provide for the family, alcohol and drug abuse and also as a way of retaliating against male dominance.

4.2.1 Cheating and extra-marital affairs

The study findings showed that most men were abused because they were suspected of cheating on their spouses and being involved in extra-marital affairs. This was the general view of most female community members who participated in the focus group discussions.

CM 14 made this submission:

These men are cheats, they pretend to be loyal and loving husbands when they are home, meanwhile they have several girlfriends from the nearby town Chirundu. Therefore, as women, we treat them accordingly (harshly) whenever we find out that they are cheating on us.

CM 11 further alluded by stating that:

Men have a habit of going to drink from Chirundu town during pay days. In the process, they meet their 'side chicks' (girlfriends) on whom they spend much of the salary. I can't allow a situation where a side chick gets the larger share than me a wife I get leftovers.

On the other hand, the male community members blamed females for the rapid violent reaction even without verifying the facts to find out the actual truth and.

CM 03 had this to say:

I was physically assaulted by my wife for assisting one of the neighborhood girls with transport on my way from work. As the girl was dropping off, my wife ran to the car, shouting on top of her voice, "I have caught u red-handed!" Before I could say anything, she opened the door, picked up the screwdriver from the dashboard and started hitting me. My right eye was injured in the process.

Men who are suspected of cheating and extra marital affairs do not only suffer physically but are also emotionally abused.

CM 07 made this submission:

Women overreact too quickly. Having gone on a drinking spree with my colleagues on Christmas Eve, I came back the following morning only for my wife to welcome me with serious insults. She was so upset with me and kept on emphasising that I slept at my girlfriend's place. Efforts to prove my innocence made her more upset. This resulted in her stopping preparing meals for me for about a week.

4.2.2 Failure to provide for the family

Violence is also a factor of increased poverty levels which are exacerbated with men's failure to provide for the family. The study findings showed that men were abused because they did not leave money at home for the women to buy food and other necessities. Money given to the woman to buy food was sometimes not enough hence women tended to question where the man took the money. In order to be heard, they fought for the money.

CM 15 had this to say:

We fight with my husband because he is stingy. Whenever he gets paid, his priority is to spend on beer and girlfriends. Imagine, he only gives me K500 to sustain us the whole month, what can I buy using that small amount of money? I am a woman, I also need more money to buy cosmetics and cloths in order to maintain my beauty.

Women felt that getting physical was a faster way of communicating and instilling fear in men to change their bad habits.

CM 10 had this to say:

Mere talking does not solve issues, If I beat him, then am teaching him a lesson so that he changes his bad habits to become a good and responsible man.

Male participants were abused when they made decisions individually without the involvement of their partners.

CM 02 had this to say:

I was shouted at for sending money to my mother who was in dire need of it. I sent the money without my wife's consent knowing very well that if she was informed prior to sending, she was not going to be for the idea. To thank us for the help, mother called my wife, who later got angry with me. She insulted me and said all sorts of abusive words. I couldn't believe she could be that sarcastic.

Men also alluded to the fact that women usually wanted to be in total control of all monetary affairs even when they were not directly involved in working for it. Chaos was usually the end result in the event that a man tried to come in with an idea which was different from that of his spouse.

CM 05 had this to say:

My wife is very economical. She always controls finances and keeps my bank card as if she is the one who works. I am required to ask from her whenever I need money, even just for airtime. Such restrictions prompted me to use force at one point so that I grab the bank card from her. Unfortunately, in the process she hit me with an iron bar on my right hand. My hand got swollen and I was in pain for a good number of weeks.

4.2.3 Drug and Alcohol abuse

The study also revealed that men in the traditional community of Chiawa abused alcohol and the traditional tobacco known as 'sunko' which was believed to be a sex booster. This was confirmed by CM 14 who said:

The intake and abuse of sunko usually gets worse when people get drunk because it is believed it increases the urge for sex in the abusers.

In order to satisfy their alcohol desires in their state of bankruptcy, men went to extents of selling household appliances and foodstuffs.

HT 01 revealed that:

Men have a tendency of getting food from their homes and some household appliances which they sale in order to find money to buy alcohol. Once they succeed, they buy alcohol and get drunk. In their drunk state, they are powerless and are physically abused by their spouses for the act.

HT 02 also alluded to the fact that:

In situations where both man and woman get drunk, their minds become intoxicated, as such there is no time for them to seat and have constructive talks. They end up fighting over simple issues which could be resolved with much easy when in sober state of mind.

Constant abuse of alcohol could not always be accepted by spouses who didn't drink alcohol. To confirm this, C01 made a submission that:

Taking alcohol is not wrong in itself, even the Bible allows it. The problem comes in when one drinks more than the body requires and they fail to control themselves. There is usually confusion when a man who abuses alcohol is from a household where the wife doesn't drink. Wives get frustrated with such habits, hence violence erupts.

4.2.4 Violence as a way of defense and revenge for male-dominance

Violence was also used by women as a means of revenge for provocation or done in self-defense against their violent spouses.

GE 01 made this submission:

Females are generally peaceful however they may act violently in certain instances especially when pushed too far. In fact, many female perpetrators of violence were actually victims of domestic violence themselves before.

Females' violent behaviour was due to the fact that they tried to defend themselves from the violent attacks from the males or as a way of retaliation for men's unpleasant behaviours.

CM 09 had this to say:

I don't allow my husband to touch me if he comes home drunk, he even knows. There's no way he can spend the whole day drinking with his friends, not caring for me and the children. We also need him to spend some quality time with us since he is the head of the family.

CM 11 added by saying that:

If my husband comes home late and drunk, no sex for him, he even knows. In fact if he finds food then he's lucky, otherwise he is not supposed to find anything except water to drink.

Women felt that they were strong enough to defend themselves against male attacks even without the involvement of the law enforcers. They resorted to taking the law in their hands.

CM 12 revealed that:

I am strong enough to defend myself. My husband cannot just be beating me every time as if am a robot, I hit back so that I defend myself. I stopped reporting him to the police for fear that we can suffer as a family if he was to get arrested. So it's

like he took advantage of my compassion and continued beating me. I have now resorted to hitting back as a way of defending myself without involving the police.

4.2.5 Lack of Employment

Joblessness of a man also contributed to domestic violence. Unemployed men were treated with less respect by their partners for failing to provide for the family. They were verbally abused for not being man enough. Disparaging remarks and disrespect led to the loss of self-confidence in men.

CM 01 had this to say:

My wife has no respect for me, she talks too much. This weird behaviour only started when I lost my job. She talks carelessly without considering where I am and whom am with. I usually feel ashamed when she blasts at me in the presence of my friends and worse still in the presence of our children. I feel unwanted and unloved by my wife just because I no longer work.

On the other hand, women defended their acts since it seemed to be the only working solution.

CM 10 made this submission:

Keeping quite does not bring food on the table. Sometimes these men need to be jagged up to make them realize that they are men.

CM 09 alluded by stating that:

Man just has to work, there is no way he can be sitting home the whole day and expect to be fed by me as if am the head of the house. Yes, I do some pieces of work but what I get is only enough to supplement where he is unable to fully provide.

The clergyman made reference to scriptures emphasised the need for man to work.

C 02made this submission:

Man is the head of the family. He is mandated to provide for them. The Bible says man has to sweat and till the land in order to find food. Therefore, a man who fails to provide for the family is considered lazy and women may not always condone such form of laziness.

4.2.6 Low Levels of Reporting

The very fact that cases of female domestic violence against men were not reported was actually the reason why we continue to have more female perpetrators of domestic violence.

HT 01 had this to say:

Women are comforted with the fact that they will not be taken anywhere for inflicting pain on their husbands, hence the impetus to be more aggressive to men.

It was also revealed that men would rather endure the pain and affliction solely than to make the perpetrators (their spouses) suffer the consequences.

GE 03made this submission:

Most men who are abused by their partners hardly report their cases to the police for fear of being ridiculed and mocked by society. The few victims who report the cases only do so in order to get police reports which are required by hospitals where they go for treatment for the sustained injuries. As a result women continue being abusive.

The GE 01 further revealed that:

We try by all means to encourage men who come for treatment to go back to the police in order to allow for the due process of the law to take its course. This is

done in effort to prevent a reoccurrence of such violent acts, but it seems men are not ready to heed to advice hence we have more assault cases.

Low reporting levels of abuse cases made it difficult for the law enforcers to come in and assist the victims.

GE 02 made this submission:

We cannot summon someone for a cases which has not been reported because we do not have all the facts about the matter. If we try to come in by summoning the offender, our interest in the matter will be questioned because the victim did not report the case. Therefore, such a case has no base because it does not have a complainant.

4.3 Consequences of female domestic violence against men

The study findings show that the consequences of female domestic violence against men were diverse. They included physical assault, broken homes, increased poverty levels, prostitution and promiscuity and staying away from home.

4.3.1 Physical pain and assault

The study findings show that men were physically abused by their spouses and the injuries sustained usually took long to heal.

GE 01 made this submission:

The by male victims of GBV usually feel ashamed to go the clinic or hospitals to seek medical care. As such, the sustained injuries usually take long to heal because the self-prescription and treatment which they resort to may not be correct.

Since the injuries sustained took long to heal, men found it difficult to work and to perform certain duties. They could not work effectively when they were in pain.

CM 04 had this to say

My wife hit me with a pot on the forehead. I have never gone to the clinic for medical examinations. The incident happened four years ago but up now the pain still comes and goes. The pain usually leads to severe migraine headache which seriously affects my work of bricklaying.

Adding on, CM 01 further revealed that:

Women can use anything near them as a weapon to react to a quarrel or misunderstanding. One time my friend's wife used a phone which she had her hand. She threw it and it hit him on the right eye. He was in pain and was forced to start putting on sun glasses for some time to prevent direct sunlight.

The effects of the physical pain and assault suffered by males were also felt by the other dependents in the household.

VH 01 made this submission:

Children and other dependents also suffer from the consequent effects when their fathers are abused. This is due to the fact that the incapacitated breadwinners hardly have means of finding food and other required basic necessities for the household.

4.3.2 Broken Homes

Broken homes were also a consequence of female domestic violence against men. This is due to the fact that these unfortunate circumstances led to divorce. Husbands found it convenient to divorce a violent wife for the sake of peace.

CM 06 made this submission:

My former wife was violent. My lack of retaliation didn't go well with my family members who were prompted to come in and deal with her. Divorce was the end result since we couldn't reach a compromise.

CM 05 had this to say:

I divorced my first wife with whom we have three children because she didn't give me the respect that I deserve as a husband. As I speak now, all my three children have not grown up with me, they are under the care of their mother. The only time she allows them to see me is when they need money and other school requirements.

Further revelation showed that divorce was seen to be the best alternative to prevent more injuries to the victim and disgrace to the family.

VH 03 made this submission:

Usually the family of the man feels humiliated and embarrassed when man is beaten by the woman. They fear the shame that would come upon the family for the fact that a man is beaten by a woman as if he has no relatives to assist him. They see divorce to be the best alternative in order to protect their family member.

On the other hand, the village headman alluded to the fact that divorce was not encouraged. However, it could be considered as a last resort when all possible measures had been tried and failed.

VH 04 had this to say:

We don't encourage divorce because it leads to broken homes. However, we may support it as a last resort when all possible intervention measures have been exhausted.

4.3.3 Loss of Self-Confidence and Inferiority

The study findings also showed that male victims of violence usually felt inferior and had less confidence in their own worth or abilities. This made it hard for them to stand and contribute to the positive development of the society since they felt embarrassed.

VH 03 made this submission:

Male victims of violence are not usually themselves, they look emotionally disturbed and tend to isolate themselves.

CR further revealed that:

One jobless man, was forcefully made to do some house chores like sweeping and cleaning dishes daily by his wife. The man could not refuse since he was not working. As time went on, he started feeling embarrassed and could hardly mingle and interact with us his colleague. He felt inferior to attend village meetings due to his loss of worth. Sadly, he died.

An abused man was not respected in the community. It was believed there was no way someone could be respected by members of the public when he had failed to command respect in his own household.

CM 03 had this to say:

Respect attracts respect. Since an abused man is not respected by his wife, he also loses respect from friends and the community.

The clergyman alluded to the fact that due to loss of self-confidence, victims of domestic violence failed to attend church service worship.

C 01 alluded to the fact that:

Victims of violence really need help. They find it hard to attend church service worship. They also fail to come for the weekly small Christian Community meetings due to loss of self-confidence.

4.3.4 Lack of parental care for children

The study findings indicated that victims of female-induced violence believed that the more time they spent at home, the more they would suffer abuse from their spouses. Therefore, the little time they spent at home, the better. This however deprived their children the much needed parental care from fathers.

CM 07 made this submission:

I have resorted to leaving home early and coming back late. It is better I spend less time at home to avoid being abused by my wife.

Women, through verbal abuse were fond of forcing their husbands to find jobs to keep them busy instead of spending much time at home.

CM 08 had this to say:

I am not in formal employment. My wife always tells me to go and find something to do just like other men. As a result, I leave home around 06:30 in the morning when my children are asleep and I usually come back in the evening after 18:00 when they are either sleeping or are about to. This goes well with her and she doesn't care that I have little time for our children.

Children learnt more from their mothers since they spent much time with them. Furthermore, they learnt by what they saw.

CM 02 made this submission:

Since abused men are not respected by their spouses, children somehow also conform to the treatment that the mother gives to the father. As such fathers are not taken seriously by their children and they are not given the respect they deserve.

In adding on, HT 01 had this to say:

Children who are brought up in violent homes are likely to pick up violent traits. The verbal counsel and instructions to children by their parents is intertwined with what they see hence they imitate the violent acts.

4.3.5 Prostitution and Promiscuity

Violence against men contributed to prostitution and promiscuity. Men who were usually sexually abused by their partners resorted to finding love and comfort elsewhere. They ended up having multiple partners.

CM 06 had this to say:

A woman may think she is punishing her husband by denying him sex but in the actual sense she is just punishing herself. A man will look for even better sex elsewhere, without even spending a coin.

Men further blamed women for indirectly forcing them to have extra marital affairs. In certain extreme situations wives suffered divorce.

VH 02 made this submission:

Women should show total love and respect to their husbands, otherwise they risk losing them to the sex workers found in the nearby border town of Chirundu.

CM 05 had this to say:

My former wife made me feel unloved. We quarreled often because she never cared for most of my sexual needs. I found love and comfort in my girlfriend who took care of my needs. I ended up divorcing my wife because there was no reason for us to continue being together.

It was believed that men took advantage of the time their wives sent them away from home to find and/or meet their sexual partners.

CM 08 added by stating that:

Men cannot always be blamed for promiscuity. Since women send them away from home to go and find jobs, where they go a lot of things happen. Mind you they spend more time there than they spend at home, therefore a possibility of engaging in extra marital affairs is high.

4.3.6 Children Copying Violent Acts

Children were invariably victimised when there was domestic violence between their parents. Those who witnessed domestic violence were also at a risk of becoming anti-social, violent and abusive in later life.

HT 03 made this submission:

Children are quick to learn and copy what they see. If a spouse is beaten, they witness and will copy. In the end they will start fighting with their friends and will also be beating their spouses when they grow.

VH 01 had this to say:

Parents should learn to sort out their differences politely. They should avoid showing it to the children that they have differences. It is even better parents

pretend that everything is fine when they are in the presence of children so that they only pick out the good that they see.

Quoting from the scriptures, the clergy man emphasised the need of bringing up children in a Godly way.

C 01 made this submission:

The bible says train up a child in the way he should grow and he will not depart from it. This training can also be unguided. A child who sees violence will eventually exhibit violent traits.

Children who lived in homes where there was domestic violence between their parents did not only copy but were also likely to be victims of the violence themselves.

GE 01 had this to say:

There was this woman who threw a scissor at her husband because of the dispute which they had. The scissors hit the man on the elbow as he was trying to shield his face, but it bounced off and as it was falling down it landed on the head of their one-year old son who was playing on the floor. The child sustained a deep cut.

4.4 Impacts of culture on domestic violence

This theme concerns the impacts that culture had on domestic violence. When asked about the impacts that culture posed on domestic violence, different responses were given by different participants.

4.4.1 Cultural biasness

Study findings from the male focus group discussions revealed that the Goba culture was largely biased towards the women hence they were highly favoured.

CM 04 had this to say:

The Goba culture holds women in high esteem, village headmen are quick to hear cases involving violence against women but they are slow to act when man is a victim. This is also the case with other law enforcers like the Police. As such we don't report.

In confirming that the Goba culture favoured women the most, HT 01 made this submission:

Gobas consider mothers to be the true owners of children. It is for this reason that Goba women have the audacity of changing the children's surname. This is usually the case especially when the man is not Goba by tribe since he has little say.

The very culture which favoured women made them have the feeling of wanting to have everything to themselves and also be in control. Women tried by all means possible to keep men loyal to them.

GE 02 had this to say:

It is believed some Goba women even reach an extent of using charms (love potions) to ensure that the man is loyal to them. As a result a man is mistreated without him necessarily realising and understanding what really is happening.

The head teacher alluded to the fact that non-Goba speaking men who didn't really understand the Goba culture usually suffered the most in their marriage.

HT 01 had this to say:

It is common to find that when a man and woman decide to marry, the Goba woman will ensure that the man shifts from where he stays to settle with the woman's family on their land. Hence, it is said Goba women don't get married, they marry the men.

Such acts give the women more power and control over a man. When things go wrong, man can even be sent packing since the land they settled on is not he's.

4.4.2 The Culture of being secretive

Being secretive with sensitive issues was very much emphasised in the Goba culture. It was believed that careless talks were a recipe for disrespect, loss of dignity and trust.

CR made this submission:

Gobas are taught to be secretive with sensitive issues like women induced violence. A man who is abused by his wife is considered to have lost control and authority as head of the house, hence he cannot be entrusted with communal assignments.

The Goba cultural teaching to be secretive discouraged men from reporting abuse cases against them.

CM 06 had this to say:

Our culture discourages us from reporting abuse cases. As such we try by all means to keep such issues to ourselves. We also fear losing trust and confidence from our employers since majority of them concur with this cultural perception.

Female domestic violence against men was not very common in Chiawa community, this made the Gobas to consider it to be almost non-existent.

VH 02 made this submission:

Buttering a man is a taboo. In fact, it is unthinkable in the Goba culture. However, if it happens, the best an abused man can do is to keep quiet.

It was believed that men lost dignity if they reported female perpetrated domestic violence cases against them.

CM 07 had this to say:

The Gobas believe that a man should not report minor cases or take them publicly because by doing so, one loses dignity. Those handling such cases at the traditional courts even wonder what kind of man one is for reporting such embarrassing issues.

4.5 Solutions to the problem of violence against men

This theme concerns solutions to the problem of female domestic violence against men. The solutions were manifold as revealed from the research findings. However, these solutions could be broadly classified into three categories which are equal application of the law, stiff punishment to perpetrators and sensitisation and counselling.

4.5.1 Equal Application of the Law

As a solution to the problem of female domestic violence, research participants felt that the law should be applied equally without any biasness or prejudice.

C 02 had this to say:

Wrong doers should be disciplined. We should emulate from God who is peaceful, honest and just, He does not condone violent behaviour regardless of who the perpetrator is.

Male community members believed that the equal application of the law was further affected with the biasness of culture towards women.

CM 05 had this to say:

The problem is that women are usually favored compared to us men. The local court and other law enforcing agencies should be- quick to act when cases of domestic violence against men are reported just like they do when a female is a victim.

The head teacher pointed out that there was no one who was above the law no, as such no one person should be more advantaged than the other. Corruption and nepotism should not influence justice and fairness.

HT 02 had this to say:

GBV is an offence which needs to be handled justly and fairly. Any form of partiality shown based on gender, class, status, political inclination and family relations by law enforcers will result in further escalation of the act.

In supporting equal application of the law, the Victim Support Unit Coordinator emphasised that impartiality was observed when handling abuse cases.

GE 03 made this submission:

No one is above the law, justice is always observed. The challenge is that cases of male victims are not reported, otherwise everyone found guilty is punished accordingly.

4.5.2 Stiff Punishment to Perpetrators

Research participants were of the view that punishment given to perpetrators of domestic violence was not stiff enough. In confirming the type of punishment given, CR had this to say:

Those found with abuse cases in Chiawa community are made to pay a goat or small amount of money. Others are made to work for about three weeks at the Chief's palace.

However, participants felt that such punishment was not enough to make a perpetrator to abstain from violence. They felt that punishment should be hard enough to make the perpetrator refrain and to learn a lesson.

CM 08 made this submission:

When found guilty, those holding key positions in society should be dropped as a way of punishment. Married women should be sent back to their parents so that they can be taught on how to take good care of a husband in a peaceful manner.

CM 12 had this to say:

Perpetrators of gender based violence should be publicised so that everyone knows them in order to shame them, no lenience should be shown.

Traditional courts should emulate the law enforcers like the Zambia Police Service in meting out punishment so that the perpetrators of violence should be punished accordingly.

On the other hand, HT 01 had this to say:

Traditional courts should intensify the fight against GBV by stiffening punishment just like the police do. At the police, the guilty face the wrath of law. This is actually the reason why some people don't report violence cases to the police, they fear to be jailed.

4.5.3 Sensitization and Counselling

Research participants believe that there is need for more sensitisation and counselling if the fight against domestic violence is to be won.

HT 02 pointed to the fact that:

The true value of education has not been fully appreciated in Chiawa community, as such the literacy levels are very low. There is need for more counselling and sensitizing which can be done through drama or plays so that information is communicated even to the illiterate.

The Victim Support Unit Coordinator alluded to the fact that counselling and sensitisation should be done to both victims and perpetrators of violence.

GE 03 made this submission:

The high illiteracy levels are partly the reason for the low reporting levels. I feel sensitization and counselling should be to both the perpetrators and victims of domestic violence so that they (victims) are informed on the steps to take after being victimised and also for the perpetrators to know the dangers of such acts.

The court adjudicator pointed out that there was lack of understanding within society regarding what really domestic violence was.

GE 02 has this to say:

The general population still don't know and understand what really domestic abuse is, they think it only involves physical abuse like punching, as such they consider it to be non-existent if it hasn't taken the physical form.

The Clinical Officer made a call for NGOs to come to rural communities like Chiawa to enhance the sensitisation of GBV.

GE 01 had this to say:

There is no organisation in Chiawa which looks at the plight of GBV victims. As such there is need to form organisations and associations where men will be sensitised and will also be free to share life experiences and GBV issues.

In order to promote the observance of human rights, religious denominations should also join in providing sensitisation and counseling services to the perpetrators and victims of domestic violence. Furthermore, traditional and religious beliefs should complement each other so that the fight against GBV was scaled up from all strands.

C 02 had this to say:

In the olden days, people used the Law of Moses to bring peace and order. In like manner, since Zambia is a Christian nation, the church should come in to counsel the victims and perpetrators of GBV by first quoting from the scriptures. Cultural and religious beliefs should not contradict but should instead complement each other so that we have uniformity from all perspectives.

4.6. Summary of the study findings

This section presents a summary of the Chapter on the findings of the study. A number of themes and sub-themes generated from the research objectives emerged from the data analysis. Study findings showed that there were various contemporary factors that perpetuated the increase of female domestic against men. These included unfaithfulness in marriages and extra-marital affairs, the low reporting levels of domestic violence cases, failure to provide for the family, alcohol and drug abuse and retaliation for male dominance. The consequences of domestic violence included physical assault, broken homes, lack of family support and parental care for children, prostitution and promiscuity and increased poverty levels.

The impacts of culture on domestic violence were embedded in the Goba cultural practice and teaching of being secretive which contributed to the low reporting levels of GBV cases. The biasness of the culture towards the women also prompted them to have more power and control over men. Solutions to the problem of female domestic violence against men could be broadly categorised into the need to apply the law equally, stiff punishment to perpetrators of domestic violence and the need for more sensitisation and counselling for both the victims and perpetrators of domestic violence.

The Chapter presented the study findings from semi-structured interviews and focus group interviews or discussions. The next Chapter will focus on the discussion of the research findings of the study.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Overview

The previous Chapter presented the study findings. This Chapter discusses the findings of the study obtained through the utilisation of qualitative data collection techniques namely; semi- structured interviews and focus-group interviews or discussions. The discussion of findings is done to increase the understanding of the findings presented by participants on the topic, female domestic violence against men in traditional rural societies: a case study of Chiawa community in Kafue district. The discussions of the findings follow the themes which were derived from the research findings.

5.1 Causal factors of female domestic violence against men

Study findings indicate that causes of female domestic violence against men can be broadly categorized into; cheating and extra-marital affairs, failure to provide for the family, alcohol and drug abuse, defense and retaliation for male dominance.

It was revealed that men's unfaithfulness was as a result of being suspected to be cheating and having extra-marital affairs which usually deprived the authentic wives and children the much needed support since men spent quality time and money with other partners. Women usually laboured with their husbands during hard times to make earnings meet with the expectations of jointly reaping the fruits of their labour when things got better. Alas however, when things got better men changed, they tended to be stingy and selfish. They also started womanising and became unfaithful to their loyal wives who had been with them when times were hard. Further revelations showed that such acts usually got worse especially on pay days as the men from Chiawa went to the nearby Chirundu town to get their salaries and in the process linked up with their girlfriends. Such behaviours according to Smith and Segal (2010) constituted economic abuse. Men could be punished by means of physical or sexual abuse for failing to account for the money.

Additionally, this situation as noted by Osazuwa and Iboma (2018) could push the woman to take the law into her hands, hence becoming violent. In the process men got injured since all the anger was vented on them. Men who are suspected of cheating and being involved in extra marital affairs

did not only suffer physically but were also sexually abused by being denied sexual intimacy by their partners.

Violence was also a factor of increased poverty levels which exacerbated man's failure to provide for the family. The study findings showed that men were abused because they did not leave enough money at home for the women to buy food and for other necessities. Men were expected to provide for their families but in some cases, particularly in time of economic downturn or recession, some men found themselves out of work and so were unintentionally not able to meet the economic needs of their families (Dobash & Dobash, 2000).

Female research participants also alluded to the fact that at times men forgot that they were family heads, as such they were being constantly reminded to perform their duties and responsibilities. However, reminders at times fell on deaf ears leading to frustrations in women. In their state of frustration, women resorted to violence with a view to be heard and for their demands to be met (White & Kowalski, 1994).

Furthermore, White and Kowalski (1994) stated that as females moved into the male workplace they experienced role strain which increases the likelihood of them taking out their anger and frustration on their male partners. The violent acts were further worsened if a wife discovered that the man went out and spent money on other women. Physical violence was usually the end result and serious injuries were sustained as women tried to protect and fight for what was theirs.

Drug and alcohol abuse were also casual factors in women perpetuation of domestic conflicts. It should however be noted that alcohol intake was not in itself sufficient to explain violence, but that the combination of alcohol abuse, poverty and attitudes which legitimise violence was a powerful predictor (Dobash & Dobash, 2000).

The study findings revealed that when men were bankrupt, they resort to selling food and some household appliances in order to find money to buy alcohol. When they had money, they patronised drinking places, brothels and the nearby lodges. As a result, they went home late, drunk and without any money left on them. This had a way of making the women feel neglected and

unwanted, consequently men were physically or sexually abused because money was not accounted for (Smith & Segal, 2010).

The study findings also revealed that men in the traditional community of Chiawa abused the traditional tobacco known as '*sunko*' which was believed to be a sex booster. The intake and abuse of *sunko* usually got worse when they got drunk. It was believed that the *sunko* when taken it increased the urge in men for sex. There was a high likelihood that men would sleep around without protection after they took alcohol and drugs. This had ripple effects because in turn, it became a health risk factor of domestic violence which caused brain damage and some sexually transmitted diseases (World Health Organisation, 2002).

Efforts by the women to discourage men out of this habit in most times were met with shoving aside and harsh comments. Persistence to such habits stimulated frustration in the women, thereafter, aggressive behaviour followed with the hope of making the man to change his alcohol and substance abuse habits (White & Kowalski, 1994). Since there was no time for the couple to seat and have constructive talks, they ended up fighting over simple issues which could be resolved with much ease if they were both in their sober state of minds.

Self-defense and retaliation were also seen to be causes of domestic violence against men. Herrera (2008) acknowledges that women possessed the same qualities that a male abuser did such as charm, controlling, emotionally and physical abusive, isolation and jealousy. Some women took to intimate partner violence due to provocation or in self-defense against their spouses. Those who engaged in intimate partner violence commonly reacted using violence to defend themselves from their partners. Corry *et al.* (2000) noted that females were capable of taking on a more masculine role in order to be at par with men. This act was done as a preventive measure for being trampled upon.

Some women exhibited emotional violence against their husbands as retaliation for the violence perpetrated against them by their partners. Since men spent more time drinking with their friends and only went home late in the night, women also punished them by denying them sexual intimacy

as a way of revenge. This led to sexual abuse which according to Osazuwa and Iboma (2018) was the hardest to disclose in spite of the emotional pain that it produced.

Hamberger and Guse (2002) allude to the fact that women's resorting to intimate partner violence was due to the fact that the majority of such women experienced aggression from their husbands and so they learnt to defend themselves though violently. Various researchers found out that wives who were physically violent against their husbands had at one time or the other been battered. This could be either when they were growing up as children or in their adulthood. These women then strived to either stop or escape such attacks.

Additionally, in relation to the theory of social learning, Bandura (1997) notes that most human behavior is learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action. Women have become violent just like men are due to the fact that they now have a guide for their action. Since men have been violent in the past, women have now learnt to reciprocate and retaliate. Because of this, young women are growing with the notion that they are supposed to harass men. It is now becoming like a trend imbedded in culture where they develop a greater propensity towards abusing their own spouses verbally and physically.

The joblessness of a man also contributed to domestic violence. According to Dobash and Dobash (2000), men were expected to provide for their families but in some cases, particularly during the economic melt downs or recessions, some men found themselves out of work and so were unintentionally not able to meet the economic needs of their families. Unfortunately, these men were treated with less respect by their partners for failing to provide for the family. They were verbally abused for not being man enough due to their inability to find employment.

By putting pressure on their spouses to find jobs, women used demeaning language which usually involved name calling, blaming, disrespect and criticism which was even done publicly in the presence of friends, relatives and other community members. Nothing can be as painful to a man when due to situations beyond his control, he was unable to meet the needs of his home and then the closest person to him mocked him with his predicament (Dobash & Dobash, 2000). This

psychological abuse on the men was seen as an attack on their ego. It led to the shame, humiliation and loss of self-confidence such that they found it hard to stand up high to positively contribute to the welfare of society (Polsky & Markowitz, 2004).

Furthermore, the very fact that cases of female domestic violence against men were not frequently reported was actually a reason why we continue to have more female perpetrators of domestic violence. The study findings revealed that most men who were abused by their partners hardly reported their cases to the police for fear of being ridiculed and mocked.

Carey (2010) summarises the difficulty of seeking help for male victims by stating that ‘when a man was beaten, bitten, stabbed and emotionally destroyed, where can he go in a society that tells him to “take it like a man” ’? Such sentiments caused male victims to feel even more abused and hence do not to report. Furthermore, abused victims who lived in small communities may be well-acquainted with healthcare providers and law enforcement officers. For that reason, they may be reluctant to report the abuse they experienced for fear that their concerns would not be taken seriously, their confidentiality would not be maintained and their reputations might be damaged or that they might incur even more abuse (Fiebert & Gonzalez, 1997).

Ananthkrishnan *et al.* (2006) allude to the fact that when it comes to treatment for the victims, it was only sought for as an outcome of the violence rather than treatment for the violence itself. The few victims who reported only did so in order to get police reports which were a requirement by hospitals to treat and attend to the injuries sustained. It therefore becomes difficult for the law enforcers to come in to assist in situations where there was no complaint or where the violent cases were not reported by the victims yet the male abuse kept rising.

The research participants also expressed fear that their employers would not hold them in the same regard if they were aware of the abuse they experienced and this could affect their promotional prospects. According to Smith and Segal (2010) economic abuse was the reason why about half of the domestic violence victims lost their jobs. With this in mind, women were comforted with the fact that they would not be taken anywhere for the pain they inflicted on their partners. Hence they gained courage to be more aggressive towards men.

5.2 Consequences of female domestic violence against men

The study findings showed that the consequences of female domestic violence against men were diverse. Archer (2000) actually noted that female initiated violence had serious implications for males than it was for male initiated violence for females. The consequences include; physical assault, broken homes, increased poverty levels, prostitution and promiscuity and staying away from home.

Physical abuse as noted to by Rohrbaugh (2006) is using physical force to control an intimate partner by pushing, shoving, slapping, biting, punching, choking, throwing objects at the partner, or assaulting them with a weapon. The findings from the study show that men were physically abused by their spouses and the injuries sustained usually took long to heal. Female domestic violence against men has backed up the emergence of diverse concepts in relation to the Social Learning Theory. Effects of domestic violence emerge as a learnt behavior on an individual. Transmission of violent behavior occurs through processes of modeling, failure to learn appropriate ways to manage conflict, and reinforcement for violent behavior. Normal coping mechanisms may not be learned or may become impaired, leading to violence as the ultimate resource.

The men sustain injuries such as multiple bruises and abrasions, injured genitalia, minor head trauma and numerous internal injuries. Weapons used by the wives included cooking sticks, knives, scissors, screwdrivers, cellular phones, fingernails, metal pots and pans, keys and other thrown objects (Hines & Douglas, 2009).

The sustained injuries usually took long to heal because male victims of GBV usually feel ashamed to go to the clinic or hospitals to seek medical care because they may be well-acquainted with healthcare providers who they fear that their concerns will not be taken seriously, their confidentiality will not be maintained, their reputations may be damaged, or that they may incur even more abuse (Fiebert & Gonzalez (1997). As such, the self-prescription and treatment which they resort to may not be correct, hence injuries taking long to heal.

It was further revealed that spouses, children and other dependents usually suffer and feel the impacts when the head of the house is injured. This is due to the fact that the incapacitated breadwinners hardly have means of finding food and other required basic necessities for the household since physical abuse has the potential of causing death, disability, injury or harm (Polsky & Markowitz, 2004). For those who work especially in the nearby lodges, they are given unpaid leave days in order to recover. Others who are less fortunate end up losing employment especially if the illness prolongs. The challenge now comes to the dependent who are unable to have decent meals, lack basic needs and also stop going to school due to inability to acquire school requirements and non-payment of tuition fees.

Broken homes as consequences of female domestic violence against men are as a result of the ripple effects of anxiety, panic attacks, divorce and attempted suicides (Hines & Douglas, 2009). Usually the family of the man feels humiliated and embarrassed when a man is beaten by a woman. They fear the shame that would come upon the family for the fact that a man is beaten by a woman as if he has no relatives to protect and assist him.

With a view of protecting their family member from health risk factors like chronic pain and attempted suicide (World Health Organisation, 2002), family members push their relatives to divorce the abusing spouse. Once this happens, the home breaks. The ripple effect here is that children lack parental care. They end up growing with either one or none of their biological parents since others decide to send the children to other guardians like grandparents because they may not be accepted by the new spouse. In certain situation this brings the lives of the children to a halt because they lack all the necessary love and support which the biological parents are capable of providing, since it is believed that children's development is optimal in a home with two parents (Nicolaidis, 2008).

Violence also leads to loss of confidence and inferiority. Emotional abuse is the main cause for someone to feel worthless because it involves trauma to the victim caused by acts, or coercive tactics. The victim experiences emotional abuse by being constantly demeaned and has a low self-esteem. Abusers want to have a sense of control in everything that they do from working to

interacting with others. Jealousy is a trait that is displayed when the abuser is making accusations of infidelity (Herrera, 2008).

Having been abused by a woman, the men felt that they had failed to achieve culturally defined masculine characteristics, such as independence, strength, toughness and self-reliance. As a result, the men felt helpless and marginalized and tended not to express their fears, ask for help, or even discuss details of their violent experiences (Polsky & Markowitz, 2004). During the interviews, the abused men repeatedly expressed shame and embarrassment.

Findings from the study also show that men's disclosures of abuse were often met with reactions of disbelief, surprise and skepticism from the law enforcers and health personnel, as well as friends and neighbours. These reactions cause male victims to feel even more abused. According to Musune (2015), society's view on domestic violence has been reinforced by the media coverage of the issues surrounding domestic violence, portraying females as the only victims and males as the abusers. Response by society at large is a major concern for men's rights. Therefore, there is need to take more comprehensive steps to raise awareness of the magnitude of the problem and effect policies that can lead to its eradication.

Prostitution and promiscuity is another consequence of domestic violence against men. As noted by Osazuwa and Iboma (2018), sexual abuse is a kind of abuse which is usually committed against men and it is the hardest to disclose in spite of emotional pain that it produces. When men are sometimes accused of forcing their spouses to have sex, women on their part abuse their spouses by denying them sexual intimacy. Men therefore resort to finding love and comfort elsewhere by going out to look for other sexual partners who would satisfy their desires.

Some women who abused their partners are alcohol addicts who when intoxicated, may be influenced to do things that they may not do in their sober state of mind. For instance, in their drunken state, they are sarcastic and may not prepare meals for their spouses. As a result, men end up having multiple partners from whom they find peace, love and care. In the long run, men suffer from health effects such as sexually transmitted diseases (World Health Organisation, 2002).

The study further revealed that children are invariably victimised when there is domestic violence between their parents. There is widespread agreement among researchers that children are more adversely affected by conflict between their parents than by either marital distress or divorce and this adversity increases with the severity and frequency of the conflict (Hines & Douglas, 2009).

Children who witness domestic violence run a significant risk of themselves becoming anti-social, violent and sexually abusive both in childhood and in adult life. In addition, children who live in homes where there is domestic violence between their parents are also more likely to become victims of physical abuse themselves (Brown, 2009). This is similar to Bandura's social learning theory which indicates that people can learn new information and behaviors by watching other people (Bandura, 1973). As such, children learn through observation learning, or watching the behaviors of others. Violent and abusive females learn aggression, violence and other social behaviors as a result of being witnesses of aggressive and abusive behavior they see in their parents as they grow up. They internalize beliefs and patterns of behaviors that lead them to abuse their own spouses in later life (Bandura, 1997).

These considerations serve to further broaden our understanding of domestic violence and the scope of interventions required to address it. In particular, they highlight the need for professionals to be aware that child abuse may itself be an indicator of domestic violence and vice versa and the need to understand the family dynamic at work in these cases as seen from the perspective of all family members before interventions are made.

5.3 Impacts of culture on domestic violence

Cultures nourish pride, resilience, belonging, intersectional identities and connection to community. It should however be noted that culture puts specific forms of behaviours in place which could be destructive to certain groups of people (Arise, 2000). This could be a recipe for domestic violence.

One major factor to consider when we talk about domestic violence is "patriarchy". We live in a patriarchal society where men are expected to be physically stronger than women and hold the power in their homes (Raditloaneng, 2010). Therefore, it is culturally regarded as shameful to

know that a woman beats a man and that a man will hardly ever be bold to say, 'my wife or my girlfriend is assaulting me'.

Cultural and social norms persist within society because of individuals' preference to conform, given the expectation that others will also conform. A variety of external and internal pressures are thought to maintain cultural and social norms. Thus, individuals are discouraged from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalization of norms (Durlauf & Blume, 2008).

Study findings from the interviews conducted reveal that the Goba culture is largely biased towards the women hence they are highly favoured. Whereas the woman is held in high esteem, men encounter barriers in their journey to receive help, they are denied fair access to public services as well as the right to fair treatment when they go to police stations and traditional courts. Hence, men who are victims of domestic violence cannot easily open a case of assault or abuse against women because they fear to be ridiculed and mocked by law enforcers and members of the society. This therefore substantiates the belief that the inability to acknowledge male victims of domestic violence is attributed less to personal preference and more to cultural traditions (Hall, 2012).

It seems gender based violence has become part and parcel of people's lives. More importantly however is the apparent degree of acceptance of cultural violence (Nicolaidis, 2008). Research participants revealed that it is common to find that when a man and woman decide to marry, the Goba woman will ensure that the man shifts from where he stays to settle with the woman's family on their land. Hence, it is said Goba women don't get married, they marry the men. This practice gives the women more power and control over a man. When things go wrong, man can even be sent packing since the land they settled on is not he's. Such acts constitute isolation, a form of emotional abuse done when abusers control every aspect of victim's lives to the point where the victims cannot do anything without telling their partners (University of Michigan Health System, 2007).

Being secretive with sensitive issues like domestic is very much emphasized in the Goba culture. It is believed careless talks are a recipe for disrespect and loss of dignity and trust. Research

participants revealed that a man who is abused by his wife is considered to have lost control and authority as head of the house, hence he cannot be entrusted with communal assignments.

In line with this Goba teachings, Hines and Douglas (2009) noted that in the African setting, men are known to keep their feelings in whatever they are going through. Therefore, they hide the violence and are always strong and silent about it. A lot of men today are not free to express themselves or speak up when an issue is going on in their homes, whereas women can shout it out and receive immediate help. These male victims often pretend that all is well when their wives are violating their rights at home. They may not even tell their closest friend what they are passing through in their marriages till the violence leads to serious health complications or even death (Moskovic, 2004).

Additionally, Arise (2000), noted that in most instances domestic violence is regarded as family business, which does not require intervention of the law. Hence many cases remain unreported and they will continue to remain behind closed doors as long as the society continues to regard domestic violence as normal, or to dismiss it as a private matter. With such mindsets, the men continue to suffer gross violations of human right within their homes. In order to help these men access assistance and treatment, society needs to have a shift in thinking. It is believed that welfare has become 'feminised', however, the only way to move past this 'feminisation' begins with acknowledging the signs and symptoms of men in abusive relationships (Hall, 2012).

As indicated by Gidden (2006), culture consists of the shared beliefs, values, norms and ideas that create a common identity among a group of people. It is usually passed from parents to their younger ones, their younger ones will later pass it to their kids when they grow old and it goes on and on. Therefore, there is need to stop the spread of negative and bad culture. This can be done by encouraging parents to teach their children only positive and violent free cultural practices.

Culture according to Strobel (1995) can be described as coherent values and beliefs, set of rules or norms held by members of a particular society. In like manner, there should be coherence between traditional and Christian beliefs. The Christian beliefs can be used to mold traditional culture into a culture of peace. Emphasis should be placed on the fact that since Zambia is a Christian nation, traditional or cultural beliefs and practices should not contradict religious beliefs which to larger

extent promote peace, law and order. The two should instead complement each other so that we have coherence and uniformity from all perspectives.

5.4 Solutions to the problem of violence against men

Solutions to the problem of female domestic violence against are manifold as revealed from the study findings. However, these solutions can be broadly classified into three categories which include; equal application of the law, stiff punishment to perpetrators and sensitisation and counselling.

With reference to equal application of the law, research participants feel there is no justice in the application of the law. It is believed that men and women are not given the same punishment even in instances where the magnitude of the offense committed is the same. This is usually the case in instances where the offender is well-known or has some relation with the highly ranked officials in the community. Musune (2015) stated that female victims of domestic violence are increasingly treated by society with sympathy and support. The traditional court and other law enforcing agencies are expected to be impartial, they should be quick to act when cases of domestic violence against men are reported just like they do when a female is a victim.

The development of international and national legal frameworks that promote gender equality can play an important role in preventing violence against men. Internationally, a number of human rights agreements require states to take measures to eliminate gender-based violence against women (Moore, 2008). These include the Convention on the Elimination of All Forms of Discrimination Against Women; the International Covenant on Civil and Political Rights; and the International Covenant on Economic, Social and Cultural Rights. The same emphasis that is placed on women's rights should also be put on men's protection so that domestic violence against men is curbed in its infancy stages. Significant changes should be made to strengthen national laws and policies. Among them we should have laws that criminalise violence against men and women; laws and policies that support and protect those affected; improving the response of police and other criminal justice officials towards cases of violence against women and men; and improving men's rights in marriage, divorce, property ownership and inheritance.

Regarding punishment, the participants feel that perpetrators of domestic violence are not punished enough, it's like too much lenience is shown to them. Usually, those found guilty of violent acts are made to pay a goat or small amount of money. Others are made work for the chief at the plantation for about three weeks. However, such punishment is not enough to make someone abstain from domestic violence. Punishment should be stiff so that it acts as a deterrent to the perpetrators and the would-be offenders. Perpetrators of GBV must be held accountable under national and international law (Hoyle & Young, 2002).

Yet, attempting to reduce domestic violence by a simple focus on prosecuting offenders may not lead quickly to the desired outcomes. There is a need to recognise the limitations of convictions as prevention (through deterrence) and combine legal actions with other prevention efforts addressing social and psychological driving forces, particularly in post-conflict settings. As such, the research participants feel perpetrators of gender based violence should be publicised so that everyone knows them to shame them. Others should even be sent back to their parents so that they can be taken through lessons on how to take good care of a husband. Furthermore, those holding key positions in society should be dropped as a way of punishment. It is believed that incorporating such forces discourage individuals from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalisation of norms (Durlauf & Blume, 2008).

Another measure to consider as a solution to the problem of domestic violence against men is by sensitisation and counseling. Raising public awareness can effect change within society by increasing knowledge, challenging attitudes and modifying behaviour. Such interventions can alter social norms and values through public discussion and social interaction (Moore, 2008). Sensitisation and counselling should be both to the perpetrators and victims of domestic violence so that the latter are informed on the steps to take after being victimized and also for the former to know the repercussions of such acts.

School clubs through the cultural and peer groups can be used as effective tools for public awareness were domestic violence is concerned. These school-based programmes can help address gender norms and attitudes early in life before they become deeply ingrained in children and youth (Hoyle & Young, 2002). Since theoretical and literacy programs are not easily accepted and

grasped in Chiawa community due to the low literacy levels, a number of initiatives like cultural dances, songs and drama can be performed to address gender norms, violence and sexual abuse among teenagers and young adults both schooling and school non-schooling.

Furthermore, it was also revealed that there are no deliberate programmes designed to deal with domestic violence against men in Chiawa. Although the state is responsible for the safety of survivors, it is important that not only the state but also Non-Governmental organisations (NGOs) are provided with resources to give support. NGOs often have a deep knowledge and long experience of support and service to survivors of gender-based violence (Carey, 2010). Services must be effectively coordinated in development and humanitarian contexts and include: health sector response to GBV including reproductive health, medical and psychosocial support; state run shelters and counselling centers in order to provide safe place to survivors of GBV; shelters and counselling centers run by independent actors; adequate police and justice response including legal aid to survivors (Hamberger & Guse, 2002). Currently, there is no organisation in Chaiwa which looks at the plight of GBV male victims. As such there is need to form organisations and associations where men will be sensitised so that they can be free to open up and share life experiences which might include GBV issues.

Since poverty is seen to be one of the casual factors of female domestic violence against men, a number of initiatives involving micro-finance should be established to increase men's economic and social power. These should help in income-generating projects, which can alleviate poverty. While microfinance programmes can operate as discrete entities, successful ones tend to incorporate education sessions and skills-building workshops to help change gender norms, improve communication in relationships and empower both men and women (Kimmel and Aronson, 2004).

Media campaigns can be used in sensitization since they have proven successful in increasing knowledge of intimate partner violence and influencing attitudes towards gender norms (Moore, 2008). Sensitisation and counselling should be done with the aim of preventing further occurrence of domestic violence.

According to Cook (1997) violence prevention in the personal domain should involve teaching partners how to deal with conflict without resorting to physical or psychological abuse. Prevention at the situational level should involve responding positively to identifiable pivotal stressful events. Prevention at the societal level should involve changes in the norms of relationships that form key components of the structure of the family system and of society as a whole; changes that reduce gender inequality, couple conflict and interpersonal stress. As well, there is continuing need for efforts to increase public awareness and reduce tolerance of violence (Carey, 2010).

5.5 Summary of the discussion

The Chapter discussed the findings of the study which was investigating investigate the causal factors and the consequences of female domestic violence against men among the Goba speaking people of Chiawa community in Kafue district. The causes of female domestic violence against men include; cheating and extra-marital affairs, failure to provide for the family, alcohol and drug abuse, defense and retaliating for male dominance. These situations could push the woman to take the laws into her hands by becoming violent. In the process men are injured, either physically, emotionally, socially or culturally.

Precisely, the consequences further manifest in physical assault which results into health effects, broken homes, increased poverty levels, prostitution and promiscuity, staying away from home and dependents copying the violent acts from parents or guardians.

The cultural impacts of female domestic violence were also discussed. Culturally, men are known to keep their feelings in whatever they are going through. Thus, individuals are discouraged from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalisation of norms. Hence many cases remain unreported and they will continue to remain behind closed doors as long as the society continues to regard domestic violence as normal, or to dismiss it as a private matter.

Solutions of domestic violence include; equal application of the law, stiff punishment to perpetrators and sensitisation and counselling. Impartiality should be observed in the application of the law. People should be punished as a way of deterring them from committing the same act again. Sensitisation and counselling should be both to the perpetrators and victims of domestic

violence so that the victims are informed on the steps to take after being victimised and also for the perpetrators to know the dangers of such acts.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0 Overview

The main objective of the study was to investigate the causal factors and the consequences of female domestic violence against men among the Goba speaking people of Chiawa community in Kafue district. The study of female domestic violence has generated interesting findings pertaining to causes and its consequences. While the study is obviously limited in scope, its outcomes may prove most informative when interpreted together with those from previous studies undertaken by other researchers.

6.1 CONCLUSION

Domestic violence is prevalent in our society. This study has revealed that just like women, men also suffer as victims of domestic violence. Divergent motives were discovered from the study to be responsible for the cause and effect of female perpetrated violence. The causes include; cheating and extra-marital affairs, failure to provide for the family, alcohol and drug abuse, defense and retaliating for male dominance. These situations push the woman to take the law into her hands by becoming violent either emotionally, verbally, economically, sexually or physically. Victims of the latter usually sustain serious injuries which may take time long to heal.

In this study, female domestic violence against men has backed up the emergence of diverse concepts in relation to the theoretical framework of the study 'Social Learning Theory'. The effects of domestic violence emerge as a learnt behavior on an individual. Transmission of violent behavior occurs through processes of modeling, failure to learn appropriate ways to manage conflict and reinforcement for violent behavior. Normal coping mechanisms may not be learned or may become impaired, leading to violence as the ultimate resource.

The consequences of female domestic violence against men include; physical assault, broken homes, increased poverty levels, prostitution and promiscuity, staying away from home and dependents copying the violent acts from parents or guardians. Weapons usually used by the wives include cooking sticks, knives, scissors, screwdrivers, cellular phones, fingernails, metal pots and

pans, keys and other thrown objects. In the long run, men suffer from health effects. Once this happens, the impacts further spread to the children and dependents who lack basic needs, love and support and also run a significant risk of themselves becoming anti-social, violent and sexually abusive both in childhood and in adult life.

Regarding the impacts of culture on male domestic violence, in most African cultures, it is regarded as shameful to know that a woman beats a man and that a man will hardly ever be bold to report. Men are known to keep their feelings in whatever they are going through. Thus, individuals are discouraged from violating norms by the threat of social disapproval or punishment and feelings of guilt and shame that result from the internalisation of norms. Hence many cases remain unreported and they will continue to remain behind closed doors as long as the society continues to regard domestic violence as normal, or to dismiss it as a private matter. With such mindsets, the men continue to suffer gross violations of human right within their homes. Society therefore needs to have a shift in thinking in order to help these men access treatment.

Solutions to the problem of female domestic violence against are manifold as discussed above. However, these solutions can be broadly classified into three categories which include equal application of the law, stiff punishment to perpetrators and sensitisation and counselling. Justice and impartiality should be observed in the application of the law. People should be punished as a way of deterring them from doing the same act again. The illiteracy levels are partly the reason for the low reporting levels. As such, sensitisation and counselling should be both to the perpetrators and victims of domestic violence so that they (victims) are informed on the steps to take after being victimised and also for the perpetrators to know the dangers of such acts.

6.2 RECOMMENDATIONS

Based on the findings discussed above, the following specific recommendations are made:

1. There should be more advocacy by approved government agencies, schools, religious organisations and the civil societies to enlighten the society about the existence and reality of the evils of domestic violence against men.

2. The media should give broad coverage and publicity to the arrest and prosecution of women who domestically abuse their husband in order to serve as deterrence to others who have the potentials to do the same.
3. Bearing in mind the limitations of convictions as prevention (through deterrence), law enforcers should combine legal actions with other prevention efforts addressing social and psychological driving forces, particularly in post-conflict settings.
4. With the high illiteracy levels and lack of knowledge on female GBV, Non-Governmental Organisations (NGOs) involved in the fight against domestic violence should be supported and given more resources to reach out to rural areas like Chiawa to sensitise community members.
5. Incentives should be given to male victims of domestic violence who report female perpetrated violence so that more and more males are encouraged to reporting.
6. Health institutions, religious denominations and schools should enhance the provision of sensitisation and counselling services to victims of domestic violence. This should also be extended to children and dependents who usually suffer the ripple effects of broken homes caused by domestic violence.

RECOMMENDATIONS FOR FURTHER RESEARCH

7. This study investigated how culture from a single tribal grouping impacts on domestic violence, further investigation could be done to assess various cultural groupings and how their practices or teachings impact on female perpetuated violence.
8. The attitudes of stakeholders involved in the fight and prevention of female domestic violence need to be further investigated.

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APPENDICES

APPENDIX I

INTRODUCTORY LETTER

TOPIC: FEMALE DOMESTIC VIOLENCE AGAINST MEN IN TRADITIONAL RURAL SOCIETIES OF CHIAWA COMMUNITY IN KAFUE DISTRICT

Dear Respondent,

My name is **Hatimbula Mainga**, a postgraduate student at the University of Zambia. I am pursuing a Master's Degree in Peace Leadership and Conflict Resolution. I am carrying out a research whose aim is to investigate the causal factors and the consequences of female domestic violence against men among the Goba speaking people of Chiawa community in Kafue district.

The possible benefits of the study are that it may help generate knowledge by identifying and addressing impediments of the possible causal factors and consequences of female domestic violence against men in traditional rural societies. The results of the study may also assist to enhance policy interventions that would strengthen serious enforcement aimed at reducing the problem of female domestic violence against men.

You have been selected to take part in this study. You have full rights to participate or decline at your own will. However, your participation will be highly appreciated because your contribution through providing answers to this interview will render a great contribution to the problem of gender based violence. The interview will take about 30 minutes. This study is purely academic and is absolutely confidential.

If you have any questions get in touch with the University of Zambia, Directorate of Research and Graduate Studies.

Thanking you in anticipation

Yours sincerely,

Mainga Hatimbula

Computer Number: 71781908

Cell: 0979/0967 – 017707

APPENDIX II

INTERVIEW GUIDE FOR COMMUNITY MEN AND WOMEN

1. Explain the way of life of the Goba men and women in relationships.
2. What form(s) of violence do men in this area experience?
3. What factors cause women to abuse men in traditional rural societies?
4. Explain ways in which men influence women to abuse them?
5. What problems do men experience as a result of being victims of the violence in traditional rural societies?
6. What are the effects of female domestic violence against men on the affected families?
7. What are the consequences of female domestic violence against men on the community as whole?
8. How does the Goba culture contribute to female domestic violence against men?
9. What services are available in this community that help to curb gender based violence?
10. How best should female perpetrators of domestic violence be dealt with in traditional rural societies?
11. What strategies or services should be put in place to help male victims so as to end domestic violence in traditional rural societies?

THANK YOU FOR YOUR TIME

APPENDIX III

INTERVIEW GUIDE FOR THE HEADTEACHER AND THE CLERGYMEN

1. How do you understand the way of life of the Goba men and women in relationships?
2. What are the causal factors of female violence against men in traditional rural societies?
3. What are the consequences of female perpetrated domestic violence in traditional rural societies?
4. What form(s) of assistance does your organisation give to victims of domestic violence?
5. How does your organisation deal with the perpetrators of domestic violence?
6. In what ways do non-members benefit from your organisation when it comes to issues of gender based violence?
7. How does the culture of the local people contribute to female domestic violence against men?
8. In what ways does the Goba culture contradict with your organisation's operations in relation to dealing with domestic violence?
9. Explain how reporting of cases of female violence against men can be enhanced?
10. What challenges do you face as an organisation when handling issues of gender based violence in traditional rural societies?
11. Suggest measures, strategies and services to be put in place in order to effectively deal with the perpetrators of violence against men in traditional rural societies?

THANK YOU FOR YOUR TIME

APPENDIX IV

INTERVIEW GUIDE FOR THE CHIEFTAINNESS AND VILLAGE HEADS

1. Explain the way of life of the Goba men and women in relationships.
2. What form(s) of violence do men in this area experience?
3. What are the causal factors of female violence against men in traditional rural societies?
4. What are the consequences of female perpetrated domestic violence in traditional rural societies?
5. How do you assist victims of domestic violence?
6. In what ways do you deal with the perpetrators of domestic violence?
7. How does the culture of the local people contribute to female domestic violence against men?
8. What challenges do you face when handling issues of gender based violence in traditional rural societies?
9. Suggest measures, strategies and services to be put in place in order to effectively deal with the perpetrators of violence against men in traditional rural societies?
10. What help and assistance should be given to victims of violence in traditional rural societies?

THANK YOU FOR YOUR TIME

APPENDIX V

INTERVIEW GUIDE FOR THE VICTIM SUPPORT UNIT COORDINATOR, THE COURT ADJUDICATOR AND THE CLINICAL OFFICER

1. How does the culture of the local people contribute to female domestic violence against men?
2. What forms of female violence against men do you encounter in your duties?
3. What are the causal factors of female violence against men in traditional rural societies?
4. What are the consequences of female perpetrated domestic violence in traditional rural societies?
5. What assistance do you give to victims of domestic violence?
6. How do you deal with the perpetrators of domestic violence?
7. In what ways does the Goba culture contradict with your institution's operations in relation to dealing with domestic violence?
8. What challenges do you face when handling cases of gender based violence in traditional rural societies?
9. Suggest measures, strategies and services to be put in place in order to effectively deal with the perpetrators of violence against men in traditional rural societies?
10. What assistance should be given to victims of violence in traditional rural societies?

THANK YOU FOR YOUR TIME