



**Investigating the Relationship between Excessive Dowry and
Gender Based
Violence
In the Households of Maramba Compound of Livingstone District**

**BY
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**A dissertation submitted in partial fulfillment of the requirements
for the partial for the degree of Master of Science in Peace
Leadership and Conflict Resolution**

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University**

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DECLARATION

I Martha Kalaluka, declare that **INVESTIGATING THE RELATIONSHIP BETWEEN EXCESSIVE DOWRY AND GENDER BASED VIOLENCE IN THE HOUSEHOLDS OF MARAMBA COMPOUND OF LIVINGSTONE DISTRICT** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signature

Date

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APPROVAL

This dissertation of MARTHA KALALUKA is approved as partial fulfillment of the requirements for the award of the Degree of Master of Science in Peace, Leadership and Conflict Resolution.

Examiner's Signature

1. **Date**.....

ABSTRACT

This research was based on investigating the relationship between excessive dowry and Gender Based Violence in the households of Maramba compound in Livingstone District. Its main purpose was to investigate the effects of excessive dowry on GBV in the households of Maramba compound of Livingstone District. The study was guided by the following main research question: What are the effects of excessive dowry on Gender Based Violence in Maramba Compound of Livingstone District? This question formed the main basis for the achievement of the study's overarching purpose highlighted earlier. A qualitative methodology was used to collect data for this research. Semi-structured questionnaires and semi-structured interviews were used to collect data. The research participants included couples, traditional counselors and elders.

The findings of the study were as follows: It was clear that GBV exists in the households of Maramba compound and the common forms of GBV include physical violence, emotional, economical and sexual violence among others. Some of the causes of GBV were: Unfaithfulness, poverty, unemployment and excessive dowry. The study also established that excessive dowry contributes significantly to GBV in that it leads to poverty in a home, breakdown in family relations, cultural dilution among others.

The main conclusion of the study was that GBV exists in the households of Maramba compound in different forms such as physical, emotional and economical: some of the contributions of excessive dowry to GBV include poverty, broken family relations, and cultural dilution. The measures include enforcement of existing policies to curb the vice.

Arising from the findings that addressed the objectives, this study made the following recommendations: There is need for the society to accept the presence of GBV caused by excessive dowry. Acceptance should be followed by formulating and implementing policies that will curb the vice.

There is also need for cultural reform, the cultural norms that promote excessive dowry charges should be revised or done away with. Furthermore, there must be sensitization programmes at all levels in Maramba Compound to educate people on the effects of excessive dowry.

The church, traditional leaders, local authorities and all stakeholders should join hands in the fight against excessive dowry charges, which have contributed significantly, to GBV.

The need for empowerment of people in Maramba compound cannot be over emphasized as people need to be empowered with skills that they will use to sustain their lives considering that unemployment levels are very high in the compound. Empowerment will eradicate poverty that contributes to people charging dowry excessively as they see dowry as a business opportunity to better their lives.

Key terms: Dowry, excessive, household, Gender Based Violence, culture.

DEDICATION

I dedicate this work to my son Chimwemwe Tembo.

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ACRONYMS AND ABBREVIATIONS

CSO Civil Society Organisation

CSR Child Sexual Ratio

EU European Union

GBV Gender Based Violence

HIVAIDS Human Immunodeficiency Virus / Acquired Immunodeficiency Syndrome

UNCA United Nations Commission for Africa

ZDHS Zambia Demographic Health Survey

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CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter provides a background to the study, the problem statement, the objectives and research questions of the study. The conceptual and theoretical frameworks are also outlined. The limitations of the study are also looked at, the definitions of operational terms are presented and the summary is given to conclude the chapter.

1.1 Background of the Study

Dowry is defined as money paid at the time of marriage. This payment of money varies from one culture to the other. In African culture, it is the man that pays the bride price which can be in monetary form, cattle or any other form that the bride family demands as guided by their culture while in the Asian culture it is the woman that pays a dowry to the groom's side. This practice has been going on for centuries. It is imperative to postulate that dowry has undergone radical transformation. It has of late changed from a simple cultural practice into a highly commercialized venture. This transformation has led to positive and negative effects and one of the effects of commercialization of dowry is Gender-Based Violence, a global vice that cuts across cultural, racial, and religious boundaries. According to WHO, (2013) 35% of women worldwide have experienced either physical and/or sexual or nonsexual violence. Gender-based violence, especially among married couples, has continued to rise at alarming levels.

The causes for this Gender-based violence among others include poor communication, unfaithfulness, promotion of women rights, cultural values, high illiteracy levels among others (WHO,2013).

India is one of the countries that has faced challenges with dowry, according to the Indian culture it is the woman that pays the man dowry. This payment has had several effects such as wives being chased away from their matrimonial homes for failure to pay dowry, women were being killed by their parents for bringing shame to the family after failing to meet the dowry demands of the groom. Dowry charges had also led to infanticide in India thus this led the government to

resort to passing a law eliminating dowry charges in India, though it is imperative to note that some sects of India still practice the tradition of dowry (Singh, 2006).

In Africa, the story of Gender Based Violence cannot be overemphasized and one of the attributing factors to the state of affairs is the African culture which requires men to pay a dowry for their wives. This tradition of dowry has evolved with time as people now charge dowry in monetary terms and not necessarily guided by tradition this has resulted in men paying huge sums of money for a woman thus this excessive charge of dowry has left many families in poverty (Mushibe,2008).

In the recent past, dowry charges have been skyrocketing while cases of Gender Based violence have also continued to be on the rise. Thus calling for an investigation into this area of study. The media is characterized by crimes of passion which are as a result of misunderstandings in the marriages. Excessive dowry has given so much authority to husbands over their women. To an extent where women are viewed as property hence, it is a common situation to see a husband beat the wife and the wife is expected to take the beating as a normal phenomenon thus very few cases of Gender Based Violence are reported to the relevant authorities (Chondoka,2001)

According to the Zambia Police GBV 2017 3rd Quarter report, 80 cases of rape, 12 cases of attempted rape, 17 murder cases, 1 attempted murder cases were reported in the third quarter of 2017. The country has recorded an increase in the physical type of GBV such as assault, unlawful wounding and murder.

Dowry in Zambia differs from one culture to the other. It ranges from gifts to monetary form. Dowry is a sign of appreciation that the husband pays to the wife's family. Dowry is attributed to responsibility as any man who wants to marry must at least meet the demands for dowry to show not only his commitment but also responsibility. It is imperative to note that this dowry has changed as many people have now commercialized it. This has, in turn, fueled Gender Based Violence cases as some men feel the dowry paid gives them the authority to treat their spouse as property leading to several repercussions in marriages, further leading to divorces and in extreme cases lives being lost. Thus the research was carried out to investigate the relationship between excessive dowry and Gender-Based Violence in the households of Maramba Compound of Livingstone District.

1.2 Statement of the Problem

According to the United Nations Commission for Africa(2017), there has been a marked increase in the number of Gender Based Violence (GBV) cases recorded in Zambia. The Zambia Demographic Health Survey Report (2013/2014), states that many Zambian cultural beliefs and norms contribute to GBV. The main focus of this study was the cultural norm of dowry. This is because much research has been done on GBV in general but less or nothing has been documented on exploring the relationship between Excessive Dowry and GBV particularly in the households of Maramba compound of Livingstone district. Therefore, this research was conducted to investigate the relationship between excessive dowry and GBV in the households of Maramba compound of Livingstone District.

1.3 Significance of the Study

The desire of this study was to investigate the relationship between excessive dowry and Gender-Based Violence particularly in the households of Maramba compound of Livingstone District. Thus the study endeavoured to ascertain the existence of GBV in Maramba compound and then establish the effects of excessive dowry on GBV. The findings of this study may help families, traditional counselors, young couples, civil society Organizations (CSOs) such as the church identify effects of excessive dowry on Gender-Based Violence.

The findings from this study may also be used in devising locally acceptable possible measures of rectifying effects of excessive dowry on Gender-Based Violence. The research will also contribute to the body of existing knowledge and may further help policymakers such as the ministry of Gender and other stakeholders in policy formulation. The research may also act as a motivation for further research on the topic.

1.4 Research Objectives of the Study

The study was guided by the following general and specific research objectives.

1.4.1 General Research Objective

To investigate the effects of excessive dowry on Gender-Based Violence in the households of Maramba compound in Livingstone District.

1.4.2 Specific Research Objectives

1. To ascertain the existence of Gender-Based Violence in the households of Maramba compound of Livingstone district.
2. To establish how excessive dowry contributes to Gender-Based Violence in the households of Maramba compound in Livingstone district.
3. To device possible measures of rectifying effects of excessive dowry on Gender-Based Violence in the households of Maramba compound of Livingstone district.

1.5 Research Questions of the Study

The study was guided by the following general and specific research questions.

1.5.1 General Research Question

1. What are the effects of excessive dowry on Gender-Based Violence in Maramba compound of Livingstone?

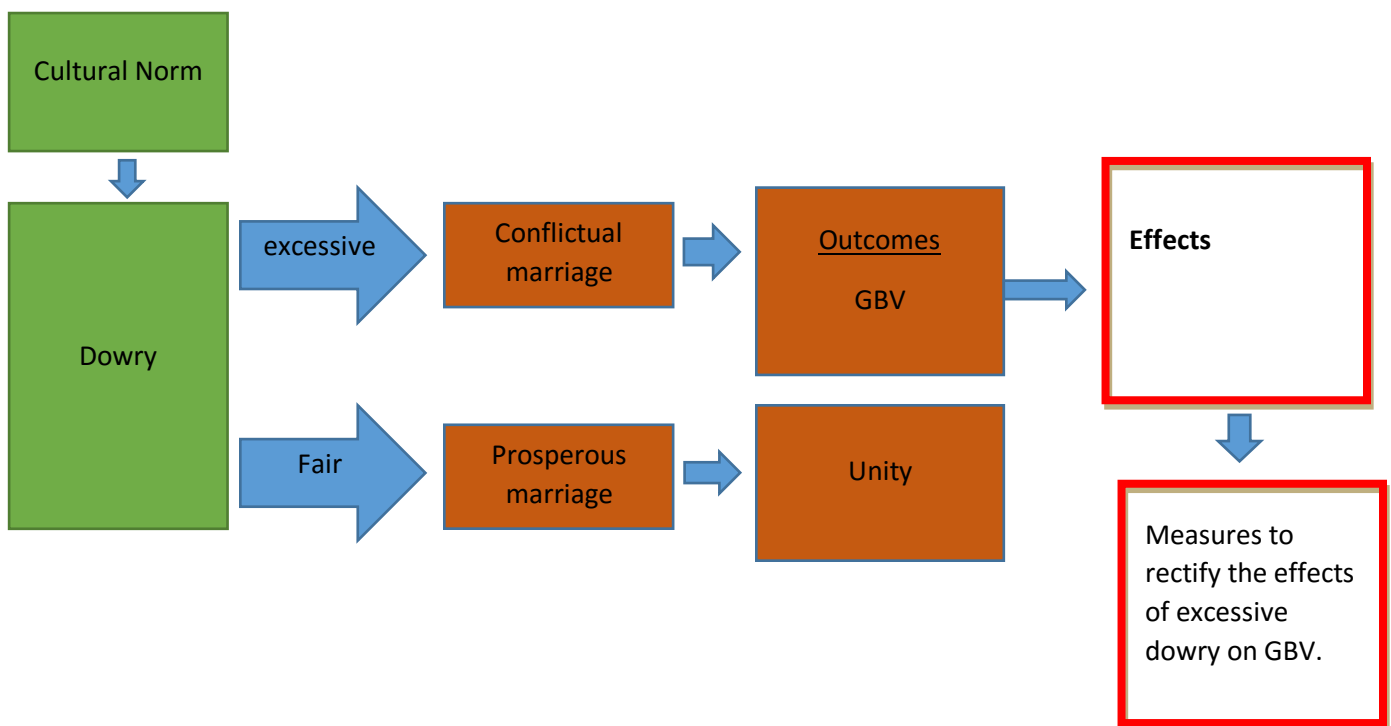
1.5.2 Specific Research Questions

1. Is Gender-Based Violence experienced in the households of Maramba compound of Livingstone District?
2. How does excessive dowry contribute to Gender-Based Violence in the households of Maramba compound of Livingstone district?
3. What possible measures can be put in place to rectify the effects of excessive dowry on Gender-Based Violence in the households of Maramba compound of Livingstone district?

Conceptual Framework

Gender-Based Violence is an umbrella term for any harmful act that is perpetrated against a person's will and that it is usually based on socially ascribed differences between males and females (European Commission 2010). Examples of GBV include sexual violence, domestic violence, harmful traditional practices such as female genital mutilation and honor killings among others. According to Feree(2010), gender is defined as a social relation characterized by power inequalities that hierarchically produce, organize and evaluate masculinities and feminists

through the contested but controlling cultural practices such as belief norms, values traditions of societies such as dowry show gender power inequity which places women as commodities that can be purchased by men and be treated less equal to men. This Gender-Based Violence has been exacerbated by excessive dowry charges. These excessive charges have left many young men frustrated and impoverished. Thus when some men pay huge sums of money they feel they can treat their wives in any way they want. Women are scared of reporting their abusive husbands to relevant authority because they feel it is culturally accepted for a husband to beat a wife. These are the same women who end up traumatized or even lose their lives at the expense of protecting their abusive husbands. The conceptual framework is illustrated as below:



1.7 Theoretical framework

This study adopts the theory of frustration-aggression theory.

Dollard, et.al., propounded the theory in 1939. The theory states that:

1. All acts of aggression are results of previous frustration
2. All frustration leads to aggression.

Frustration according to Dollard, et. al., (1939), is defined as the act of blocking someone from gaining an expected gratification. Aggression is defined as any behavior to injure the individual

to whom it is directed. Whenever something interferes with an individual's attempt to reach some goal, the feeling of frustration emanates. This frustration leads to aggression. Aggression includes both physical and verbal behavior which intends to hurt someone. As already aforementioned, when someone fails to reach their goal, they become frustrated and tend to strike out at others in ways that range from tongue lashing to overt violence. They consider verbs like destroy, damage, torment, retaliate, hurt, humiliate, insult, threaten, and intimidate as the action of aggressive nature. The injury may be mental as well as of physical nature.

This theory further postulates that an actual display of aggression may be inhibited by either internalised norms such as cultural values, beliefs, traditions such as dowry or even external groups such as society. It is also recognized that frustrations can be cumulative and remain active over a long period of time. Frequently the frustrated individual cannot express aggression against the cause of frustration. Aggression may be displaced and innocent people become victims of the aggression. Thus in the case of dowry, a husband will lash his aggression on the wife and not the culture or in-laws who set the prize for dowry.

Relating of the Frustration-Aggression Theory to the Current Study

Having outlined the theory, it is important to show how the theory relates to this study. Aggression-frustration theory states that failure to achieve a desirable goal leads to frustration. In the case of this study when a young man wants to marry and is told to pay an excessive amount of dowry which he can hardly afford, that will result in frustration as dowry will act as an obstacle to achieving his desirable goal of marriage. Efforts may be made to pay the dowry but the frustration suffered may not disappear as the theory stipulates that the frustration suffered can be cumulative and remain active for a long period of time. Now the frustration accrued cannot be lashed out on to culture because it is intangible nor can aggression be lashed out on parents-in-law because of cultural values. Thus the aggression that emanates from the frustration is released on the wife who is innocent. The effects of frustration include physical and mental abuses which are all forms of GBV.

1.8 Limitations of the Study

Finding time appropriate for the couples to be interviewed considering that they are usually busy people was challenging thus this delayed the research. However, appointments with the participants proved effective.

The fact that the interview schedules had to be translated in order to make it easier for the respondents to have clear comprehension have obstructed negatively on the time needed for conducting research.

1.9 Delimitations of the Study

The study was limited only to Maramba Compound of Livingstone which is the biggest compound in Livingstone and has the highest population in that city.

1.10 Definitions of Operational Terms

The following terms are defined within the context of this study.

Keywords: Dowry, Gender-Based Violence, Marriage, Culture, Household

Dowry: Refer to payments made at the time of marriage. **WWW. Encyclopedia journal of Social sciences.com**

Gender-Based Violence: Defined as violence against women based on women's subordinate status in society. It includes any act or threat that inflicts physical, sexual, psychological harm on a woman or girl because of gender (European Institute for gender equality, 2018).

Marriage: Will be defined as a union between man and woman who make a commitment of love and faithfulness to each other (Wimalasena, 2004).

Culture: Will be defined as a set of characteristics that includes the beliefs, practices, values, norms, and behaviours that are shared by members of a group.

Household: Will be defined as a group of people often a family, who live together in a house or flat Cambridge Academic Content dictionary, (2018).

Excessive: Is defined as more than is necessary, normal or desirable. Merriam-Webster Dictionary.

1.11 Summary

This chapter introduced the study on investigating the relationship between excessive dowry and Gender-Based Violence in the households of Maramba compound of Livingstone District. It started with the background of the study, gave the statement of the problem. The objectives of the study and the research questions were also given. The conceptual and theoretical frameworks were also outlined. The chapter concluded by looking at the assumption of the study, giving out some of the limitations and defining the terms used in this study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

In an attempt to strengthen arguments and prove the validity of conclusions drawn from the case study, the researcher will make use of the available literature on the subject of investigating the relationship between excessive dowry and Gender-Based Violence in the households of Maramba Compound of Livingstone District. The chapter is sub divided into the following categories: General perspective of dowry. The applicability of dowry, reasons for dowry, effects for dowry system, solution to the effects of dowry system, review of related literature in India, Uganda South Africa and Zimbabwe. The chapter ends with the identification of the research gap in the reviewed literature and the summary.

2.1 General Perspective on Dowry

What is Dowry?

Dowry in the Indian culture refers to the property, money, ornaments or any other form of wealth which a man (groom) or his family receives from his wife or her family at the time of marriage. (Haveripeth, 2013).

Dowry also known as trousseau or ocher in Latin is the money, goods or estates that a woman brings to her husband in marriage, it contrasts with bride price which is paid to the bride's parents, The custom of dowry dates back as far as 3000 BCE. The ancient civilizations of Egyptians, Mesopotamians, Hebrews, Aztecs, all used dowry (Quale, 1988). During the Medieval period, the system of dowry had taken a positive root of great magnitude from the 13th to 14th centuries. However, the amount of dowry began to increase disproportionately because of the exclusiveness of marriage within one's own sub-caste. During the later period of Muslim rule, the position of women had changed drastically. Birth of a daughter was now considered as a bad omen. Women were supposed to stay within the four walls of their homes and denied access to education. Polygamy was now an accepted practice in our society.

During the British rule, the dowry system had grown up into the monstrous curse throughout the country. Under the burden of heavy taxes, peasant families were inevitably compelled to find cash where they could or lose their land. As a result, the dowry increasingly came to be seen as a vital source of income for the husband's family. The British modified laws, especially those regarding land tenure and in that process, women became invisible and they became dependent on men. By 1850's dowry became a way of showing appreciation, a family had for their daughter. This is an important responsibility on the part of parents to ensure daughters are given due inheritance rights during the time of marriage.

Historically, the term dowry implies the transfer of a large wealth of goods and services to parents of the bride during the marriage. The practice of dowry is contemporarily popular in South Asia, particularly given high demand in the twentieth century. Dowry giving was historically popular in the near East, Europe, East Asia, South Asia and some parts of the Americas (Botticini and Siow, 2003). In South Asia, the term groom price can be used in place of dowry since payment is typical to the groom and family. Dowries exist in societies where group interests value the nature of wealth and rights are negotiated and transferred (Fleising, 2003). Dissemination of wealth and inheritance is a cooperate responsibility dominated by males which further contributes to inequality and disparity of resource distribution.

Bride price is payment to the family of the bride. Regardless of the economic status of the groom, payment is typically done by the groom. However, family members of the groom can sometimes be collectively accommodating in helping the groom meet the cost of payment. Historically, bride price is more common in subsistence economies where horticultural or pastoral farming practices exist. For instance, in Uganda, bride price can involve payment of money as well as goods such as cows and goats to the family of the bride. The totality of the exchange whether in cash or goods and services as compensation to the family of the bride constitutes bride price. The term "bride-price" has the connotation of a purchase or financial transaction. Though it is always claimed that what we actually have is bride-wealth, in present day society it is more like a financial transaction. Bride-wealth has been highly commercialized, leading to many negative consequences such as women treated as property, the idea of daughters as investment, come-we-stay marriages, forced marriages, enslavement, family conflict, inferiority and dehumanization, and gender-based violence

Women and child labor are indispensable contributions in such societies. Gaulin and Boster (1990), suggested a prevalence of bride-price in predominantly agricultural labor-intensive societies where the contribution of women and children is highly valued. The complexity of societies that practice bride-price is typical in the West African country of Sierra Leone where there are variations across tribal groups regarding bride-price. In Sierra Leone, there are cases where part of the bride-price payment may be used by the family of the bride to pay for the cost of marital expenses. Since the society is still male-dominated, in many cases, the money for the bride-price payment is used by the elders of the bride's family. There are cases when both the bride and groom families offer wealth by way of providing land or other valuables to the bride and groom to establish their new family. In the early 1970s, Goody and Tambiah (1973), presented an elaborate description of bridewealth and dowry practices in Africa and Eurasia. In the same publication, Tambiah presented a treatise of dowry and bridewealth in relation to property rights of women in South Asia. In medieval Europe, for instance, dowry was used as a form of political connectedness and alliance (Barker, 2003). In India, social stratification impact shows much dowry is paid given the anticipated improved status of the woman after marriage. A plausible explanation for stratification is due to resource disparity among men and women.

Originally, the purpose of dowry was to provide 'seed money' or property for the establishment of a new household, to help a husband feed and protect his family, and give to the wife and children some support if he were to die. A husband had property rights in his wife's dowry. However, the Dowry Prohibition Act of 1961 was one of the most significant attempt for the uplift of women's status in the society and the abatement of dowry system. This legislation marked the inception of an evolution leading to development of a legal infrastructure which effectively monitored the exchange and facilitation of exchange of dowry in India. It imposes a penalty in section three in case of exchange or demand for dowry. The minimum term for the lay-off was 5 years and a minimum fine of INR 15,000[Indian Rupees] or the amount of dowry, depending upon whichever is higher. In case a demand for dowry was made, it was equally punishable in the legislation. Well, if a direct or indirect demand was made, it would invoke a prison term of 6 months at the threshold with a fine of INR 10,000.

Even in the oldest available records such as the code of Hammurabi, the dowry is described as an already existing custom. Regulations surrounding the custom include; the wife being entitled to

her dowry at her husband 's death. Her dowry being inheritable only by her own children not by her husband children by other women. If a woman died without a son, her husband had to refund the dowry but could deduct the value of bride price, the dowry would normally have been the larger of the sums. One of the basic functions of dowry has been to serve as a form of protection for the wife against the possible ill-treatment by her husband and his family thus in other words, the dowry provides an incentive for the husband not to harm his wife.

Botticini and Siow, (2003), state that dowry is an invaluable component of bridal wealth. This is an important responsibility on the part of parents to ensure daughters are given due inheritance rights during the time of marriage. Historically, the term dowry implies the transfer of a large wealth of goods and services to parents of the bride during marriage. The practice of dowry is contemporarily popular in South Asia, particularly given high demand in the twentieth century. Dowry giving was historically popular in the near East, Europe, East Asia, South Asia and some parts of the Americas (Botticini and Siow 2003). In South Asia the term groom price can be used in place of dowry since payment is typically to the groom and family. Dowries exist in societies where group interests value the nature of wealth and rights are negotiated and transferred (Fleising 2003). Dissemination of wealth and inheritance is a cooperative responsibility dominated by males which further contributes to inequality and disparity of resource distribution. Bride-price is payment to the family of the bride. Depending on the economic status of the groom, payment is typically done by the groom. However, family members of the groom can sometimes be collectively accommodating in helping the groom meet the cost of payment. Historically, bride-price is more common in subsistence economies where horticultural or pastoral farming practices exist. For instance, in Uganda, bride-price can involve payment of money as well as goods such as cows and goats to the family of the bride. The totality of the exchange whether in cash or goods and services as compensation to the family of the bride constitutes bride-price. Women and child labor are indispensable contributions in such societies. Gaulin and Boster(1990), suggested prevalence of bride-price in predominantly agricultural labor-intensive societies where the contribution of women and children is highly valued. The complexity of societies that practice bride-price is typical in the West African country of Sierra Leone where there are variations across tribal groups regarding bride-price. In Sierra Leone, there are cases where part of the bride-price payment may be used by the family of the bride to pay for the cost of marital expenses. Since the society is still male dominated, in many cases, the money for the

bride-price payment is used by the elders of the bride's family. There are cases when both the bride and groom families offer wealth by way of providing land or other valuables to the bride and groom to establish their new family (this depends on the wealth status of both families). In the early 1970s Goody and Tambiah (1973), presented an elaborate description of bride wealth and dowry practices in Africa and Eurasia. In the same publication, Tambiah presented a treatise of dowry and bride wealth in relation to property rights of women in South Asia. In medieval Europe, for example, dowry was used as a form of political connectedness and alliance (Barker, 2003). In India, social stratification impact show much dowry is paid given the anticipated improved status of the woman after marriage. A plausible explanation for stratification is due to resource disparity among men and women.

There are few choices for women hence marriage decisions are a familial venture as is typically done in arranged marriages. Geographical variations about where dowry and bride-price are practiced are presented in the literature and research. Dowry and bride-price are cultural and traditional practices predominantly done in Asia and Africa (Maitra2008), while others indicated that dowries are common in the Near East, Europe, East Asia, South Asia, and parts of the Americas (Botticini and Siow 2003). In dowry systems, the concept of a daughter leaving home to unite with a husband comes along with transfer of wealth, goods, and services to the bride's family as a form of reimbursement for the absence of a family member. In monogamous virilocal economies where agriculture is predominant, children are treasured assets and the need to remain in the family is a daunting reality. Technically, leaving home means that the daughter can no longer contribute to the wealth of the parents or family. Sons primarily receive inheritance while daughters receive theirs in the form of dowries. Botticini and Siow (2003), predicted and justified the transfer of property rights and dowry in virilocal societies where married daughters are expected to leave home. However, the exception to this was contemporary sub-Saharan Africa where even though many economies are virilocal, bride-prices are preferred. However, in some contemporary sub-Saharan African countries, bride-prices are more common than dowries. Botticini and Siow (2003) examined previous research done by Murdoch (1967) indicating that 7 percent of African societies with bride-prices are collectivistic instead of individualistic in terms of property rights. 66% of cultures practice bride-price while only 3 percent practice the dowry system. Therefore, the favored type of marital exchange practice is that of bride-price since wealth is owned by the family and cannot be transferred, regardless of gender.

In most parts of Africa, depending on the type of agricultural practices, bride-prices are usually favored over dowries. For example, non-plow agriculture requires more labor, while plow agriculture requires less, hence the role and contributions of women to the labor force are more highly valued in the former than the latter. It is therefore not astounding that bride-price is common in a non-plow system while dowry is favored in plow economies. Botticini and Siow (2003), presented a theory of dotal versus virilocal societies. The former is a historical replica of the European pattern of modern society while the latter refers to traditional agricultural societies. Historically, the existence of dotal marriages was impacted by immigration patterns as well as capitalism in North America. It makes sense economically that dowries would be exchanged in traditionally rooted societies since children are considered as part of the family wealth. The departure of a daughter can therefore be compensated due to loss of family in replacement for a dowry. In dotal (dowry giving) societies, the need for labor replaced by modernization brought about the disappearance of dowry and bride price. Individual wealth is more important than collective wealth, hence the absence of a dowry and bride-price in such economies as the United States. The connotation of individual investment as dictated by market forces prevails over wealth accumulation within the larger family context of the bride.

It is imperative to note that, the dowry system is a multifaceted process in stratified societies (Harrell and Dickey 1985; Fleising2003). In India, the connection between dowry and social stratification is clearly discussed in the research literature (Goody and Tambiah 1973; Gaulin and Boster 1990). Researchers have commented that whether dowry exists or not is not really the issue, rather the hub can be shifted on the role of income disparity and inequality prevalent in societies where dowry is practiced.

Gaulin and Boster (1990), posit that, dowry creates a form of female competition ensuring brides attain the fittest male for their continued survival. Families therefore contend to have their daughters married to the groom who can ensure the most stable conditions for their daughter. In such a case, families of the bride gather resources to support the continued survival of their kindred under the most favorable conditions. One rationale for this model is social stratification in monogamous societies, which contribute to women and their families bidding for the wealthiest or most suitable male with the probable outcome of all inheritance to be in the control of the woman and offspring. This supports one plausible explanation for the existence of dowry

in such societies. There are implications for dowry and bride-price in contemporary research and literature. For example, the burden of responsibility for dowry payments has incapacitating consequences for women, such as bride burning in India.

With regards to aspects of public health and women's sexual reproductive health perspective, some advocates of women's rights suggest the voices of women in sub-Saharan Africa denounce bride-price due to potential compromise of reproductive health (Wendo, 2004). In 2004, the International Conference on Bride-price held in Kampala, Uganda, became the platform to master support from other African countries. Bride-price practice has been widely criticized as the attainment of wealth but the terms of who benefits from such wealth are more familial than representative of the couples themselves. The woman has no control over the number of children to have, nor of sexual reproductive health after the bride payment is made. In retrospect, men's control over women's bodies becomes a perception of property.

In addition, advocates suggest that since the system of marriage is more polygamous than monogamous, many parts of Africa risk the potential spread of HIV/AIDS. In certain cases, the bride payment is returned when the woman leaves the relationship. This has potential penalty for domestic violence. In Uganda, there is the possibility of bride recall when the bride-price is not completely paid off as in the case of cohabiting couples. Advocates focus more on behavior change toward women and the ability of women to negotiate their sexual rights. On the other hand, some advocates prefer reform rather than abolish bride-price. Critics of bride-price suppose the process has considerable financial burden on families (Fortunato et, al.,2006).

It is worth noting that, dowry and bride-price as invaluable cultural elements of marriage deserve a treatise of diversity consideration. Both practices present strong impression of continued male dominance and control. There are already challenges defining, mapping, and assessing dowry and bride-price practices. This means that, there are cultural values that will be imprecise when compared with Western systems. Understanding cultural systems such as dowry and bride-price can be very challenging given the complex nature of the societies in which they occur. Similarly, since multicultural literature and research is vastly expanding in a global context, it would be imperative to further expand research geared toward nuances among cultures. Such expansion calls for advocates to further examine the existing implications of custom and traditional practices of other cultures. More advocates are challenging the dowry system and bride burning

in India. This signals the need for a universal advocacy appeal given the potential associated public health and mental health concerns. Barker (2003) and Gaulin and Boster (1990) suggested consideration of a diversity approach to the dowry system and that there is need for intra-culture or intra-societal examination of the dowry system. Advocates of gender inequality should focus their attention on ways to collaborate with cultural, socio political and economic dimensions of societies that practice dowry and bride-price as a way of bridging the gap of disparity of wealth distribution. A more radical approach would be increased advocacy for the education of women in societies where dowry and bride-price are prevalent. This may potentially increase possibilities for independence and control of resources.

Furthermore, researchers have suggested more forms of independence for marriage and career choice to potentially increasing economic security and independence for women. Navigating multicultural nuances can certainly present challenges. Many researchers have highlighted that diversity of languages and dialects in various parts of Africa indicates one example of how difficult it would be to make clear distinctions between dowry and bride-price practices. Rather, it would be reasonable to discuss practices of cultures in context based on linguistic and semantic presentation within a given geographical location. Therefore, given the advocacy need for women as an underrepresented group faced with historical, economic, political, social, public health, and mental health inequalities, gender review of dowry and bride-price is a much more serious concern than ever before. Dowry and bride-price are practices to compensate for lost services, goods, and human capital. Marriage and its material components are considered a reciprocative transaction. Definitions and discussions of dowry and bride-price will continue to vary as long as there are different economies around the world. The idealism is that marriage payments in the form of dowry and bride-price have implications for both families of bride and groom. Loss or gain for either group can be difficult to determine.

2.2 Prevalence/Applicability

Historically, the payment of bride price has been a more common occurrence than that of dowry. Only 3% of the cultures listed in Murdock's Ethnographic atlas demonstrates the practice of dowry payments while 66% follow the norm of bride price. Dowries are common in parts of East Europe, East and South Asia and part of America. Although the custom of dowry payment has disappeared in most regions in the west, it remains widespread in South Asia. On the other hand,

Bride prices are common in Africa, south and East Asia, North and South Asia
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2.3 Reasons for Dowry System

There are implications for dowry and bride-price in contemporary research and literature. For example, the burden of responsibility for dowry payments has debilitating consequences for women, such as bride burning in India. In the context of a public health and women's sexual reproductive health perspective, some advocates of women's rights suggest the voices of women in sub-Saharan Africa denounce bride-price due to potential compromise of reproductive health (Wendo, 2004). In 2004, the International Conference on Bride-price held in Kampala, Uganda, became the platform to must support from other African countries. Bride-price practice has been widely criticized as the acquisition of wealth but the terms of who benefits from such wealth are more familial than representative of the couples themselves. The woman has no control over the number of children to have, nor of sexual reproductive health after the bride payment is made. In retrospect, men's control over women's bodies becomes a perception of property.

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warrants advocate to further examine the existing implications of custom and traditional practices of other cultures. This signals the need for a universal advocacy appeal given the potential associated public health and mental health concerns.

According to Singh (2005), there are several reasons for the dowry system which include among the following: Dowry demands often are exemplary of the collective greed of the society. Extortion in the name of social standing, compensation for the cost of the groom's education, his financial stability is a key feature of Indian marriages. Demands are put forward shamelessly and are expected to be met with silence. Threats of withdrawing the proposal loom on the bride's family's head at the cost of losing face in the community and portions of the agreed upon sum is often demanded before the actual ceremony.

Singh (2005), further argues that Society Structure is yet another reason. He posits that the dowry system is largely the manifestation of the patriarchal nature of the Indian society where men are considered superior to women in aspects of physical and mental capabilities. With the backdrop of such societal structure, women are often considered second-tier citizens, fit to assume only domesticated roles. Such acuties are often associated with being treated as a burden in economic terms first by the father and then by the husband. This feeling is further compounded by the dowry system which fuels the belief that girl child is a potential cause of drain of family finances.

Religious Dictates – Religious constrictions enforced by the society on marriage customs, mainly suitability of groom have contributed greatly towards the dowry problem. These constraints do not condone inter-religious marriages or even between different religious sects and a suitable groom has to be found from the same religious backgrounds. These restrictions limit the number of suitable matches. Boys of marriageable age with desirable qualifications become a prize or everyone's dream suitor, this, in turn, facilitates the practice of the catch being caught by the highest bidder (Singh, 2005).

Social Constraints – Aside from similar religious backgrounds, further constraints are imposed based on the caste system and social status. Practices like caste endogamy and clan exogamy have to be kept in mind while arranging a match. Preferred matches have to belong to the same caste, different clan and same or higher social standings. These limitations again

severely deplete the pool of marriageable men leading to similar consequences for demanding dowry.

Social Status of Women – the inferior social standing of women in Indian society is so deep-rooted in the psyche of the nation, that this treatment of them as mere commodities is accepted without question, not only by the family but by the women themselves. When marriage is viewed as the ultimate achievement for women, evil practices like dowry takes its roots deeper in the society (Bloom,2008).

Lack of formal education is another cause for the prevalence of the dowry system. A large number of women are deliberately kept from schools either due to certain superstitions or from the belief that educating girls will take away from their eligibility as good wives (Bloom, 2008).

Education is the primary catalyst of growth in any nation. If we have to reach out across the nation and make sure the mainstream community is at par with the nation's prospects, education is a necessity. Lack of education leads to irresponsible decisions leading to financial exploitation from a marriage relation. Dowry system is a social evil and owes its origination to ignorance and illiteracy. Eradicating this evil is not possible without educating the society. The legislation isn't enough to bring a revolution. Rather, the masses are the ones who hold the concentrate to eliminate the dowry system (Sadjere, 2011).

Gender Equality: The primary reason behind dowry system is the existence of a patriarchal society. Owing to such a social infrastructure, the dowry system still finds its takers and propagators. To ensure removal of dowry system from the nerves of our system, gender equality is the second step. Educating children about the drawbacks of dowry system, and making sure that they inculcate the spirit to boycott it, is the long-term solution to the issue. To eradicate this evil, we need to learn and educate others about the ill-effects of it and it can be achieved by providing equal rights to both genders. Well, granting equal employment opportunities won't be enough. Rather, altering the mindset of the masses, and making them realize that a girl child is an entity, not a liability is the long-term solution to the issue (Sadjere, 2011).

Propulsion towards Adhering to Customs – Indians value traditions a lot and they tend not to question customs. They follow traditions blindly and provide dowry because it is the norm handed down through generations (WHO,2013).

Urge to Show Off – dowry is often a means for showing off social stature in our country. One's worth in society is often measured by how much one spends in daughter's wedding or how much gold one gives to them. This perspective heavily justifies the practice of dowry demands. The boy's family in turns gains new heights of social standings based of the amount of dowry their new bride brings in which is an indicator of how desirable their boy was in the marriage market (Murati,2015).

2.4 Effects of Dowry System

1. Having looked at the causes it is imperative to note that there are short as well as long-term effects attributed to dowry these include but not limited to:

- a) Injustice towards girls – dowry bears a huge financial obligation for the bride's family. As a consequence, a girl child is viewed as a possible source of drain on the family's finances. This view evolves into gigantic proportions taking the shape of infanticides and feticides of the girl child. Girls are often marginalized in the areas of education where boys of the family are given preference. They are thrust towards domestic chores from a very early age. A host of restrictions are imposed on them in the name of family honor and they are made to stay indoors. Child marriages are still practiced because age is counted as an index of purity. It also stems from the belief that young girls can be better molded into household roles than older girls. The amount of dowry increases according to the girl's age, fueling the practice (Murati,2013).
- b) Violence against women – contrary to hopeful parents, dowry is often not a one-time pay up. Demands are continuously made by the husband's family who considers the girl's family as a never-ending source of finance. Inability by the girl's family often leads to verbal abuse, domestic violence and even deaths. Brides being burned by the in-laws are hardly a novelty in this country. Continuous physical and mental torture instigates women to go into depression and commit suicide. 2016 figures indicate that in India, 20 women die every day due to dowry-related issues (Bloom,2008).
- c) Economic burden – getting a girl married is associated with a hefty amount of money by Indian parents due to direct or subtle demands for dowry by the groom's family. Families often borrow heavily, mortgage properties leading to a major decline in economic health.

- d) Gender inequality – the idea of paying dowry in order to get a girl married generates an increased sense of inequality among the genders, placing men superior to women. Young girls are kept from schools while their brothers are given access to education. They are regarded incompetent for roles other than housework and are often discouraged from taking up jobs. Their opinions are suppressed, not valued or ignored more often than not. Physical and behavioral restrictions are imposed on girls that are completely natural for boys (Bloom, 2008)

2. Long-Term Effects of Dowry System – the short-term effects lead to the following long-term consequences

- a) Gender imbalance – the much-abhorred practices like abortion of female fetuses and killing of girl babies have resulted into an unnaturally skewed child sex ratio (CSR) in India. In states like Haryana and Rajasthan where these practices are most prevalent, the CSR stands at 830 girls per 1000 boys. This, in turn, leads to peculiar practices like polyandry and an increase in violence against women.
- b) Loss of self-esteem in women – in a country which has experienced centuries of inferior attitude towards women, it is very hard to maintain a high level of self-regard if you are a woman. Naturally, women themselves are bound in the shackles of an idea that they are incapable of any contributions to the society. Their sense of self-worth hits rock bottom and they are increasingly subjected to injustice.
- c) Status of women –practices like dowry are social evils and a huge deterrent towards the improvement of the social status of women in India. The inferiority of women has been impressed upon the minds of the nation time and again by the demands of dowry.

Dowry in like any other cultural norm has some unintended negative effects (Samanya,2004), posits that dowry may create a financial barrier for some young men looking to take a bride. It is common for a couple that is emotionally ready to commit to each other to stay unmarried if the man does not have the financial resources to satisfy the impending traditional ritual, and in some cases the bride-to-be who has the financial resources secretly pays her own dowry by giving the money to the man who in turn hands it over to the bride's family. For those who do have the financial means, the issue can be dowry 's opportunity cost. Young men who are in the wealth-

creation stage of life may feel that their future is better secured if they invest their money elsewhere to receive significant financial returns.

Some as an extravagance that has little relevance in a society where young Africans are trying to lift themselves out of poverty further see dowry. However, the tradition is still adhered to as strongly as ever, and in families where tradition and intention override greed, dowry can be a great way of showing commitment between families, not just between the bride and groom. Dowry is also seen by some rural South African woman as a sign of respect in that it symbolises their worth and reinforces their dignity. Many traditional marriages utilise a cash-based dowry; this can be then followed by a European-style wedding ceremony, where the dowry funds are used to pay for expenses. In this way, any outlaid costs are returned to the payer in another form, preserving tradition, honor and finances (Shope, 2006).

According to Samenya (2014), the meaning of dowry has been abused. The bride's families are demanding huge amounts of money from the groom's family and in turn, dowry is now more of a money-generating-scheme from most families. Instead of simple gifts for dowry payment-as it was in the 20th century and beyond, fathers are demanding outrageous amounts for their daughters. This has given some men in the African society the 'right' to abuse and ill-treat their wives because they feel that they bought them. There is no gender equality because (in some views) the system "promotes male superiority" where the voices of women do not matter nor their importance acknowledged.

In most cases, African men are keen on getting married to their girlfriends, however there are hindrances that may stop them from doing so. As mentioned in the above paragraph finance is the main one. Other potential hindrances are family members not approving their future son in law, a bitter past where the parents dig out dirt. It is important that a couple communicates these issues openly with each other so that they can protect their other half should anything occur

2.5 Solutions to Dowry System

According to Murat, (2013) the following are some of the solutions to dowry systems: Law – several laws have been enacted to prohibit the practice of dowry and the injustice against women stemming from it. The Dowry Prohibition Act was passed on 20thMay, 1961 with an aim to

eradicate the evil practice from the society. The act declares not only the practice of accepting dowry unlawful but also penalizes giving of the same. It includes property, valuable security like cash and jewelry exchanging hand during the marriage. Making demands of dowry is punishable by a minimum imprisonment of 5 years and a minimum fine of 15,000 rupees. Incidences of cruelty by the husband or his family against the wife have been addressed in the Section 498A of the Indian Penal Code and Section 198A in the Criminal Procedure Code. Section 113A added in the Indian Evidence Act further provides the family of the bride to charge the husband's family of abetting suicide of their daughter within 7 years from the date of marriage.

Enforcement – it is never enough to just introduce acts and amend sections to fight against a social evil. This requires strict and ruthless enforcement of such laws. That aspect still leaves a lot to be desired. Although such allegations are taken very seriously by the authorities, lack of proper investigative procedures often leads to the accused going free. The government needs to ensure a zero-tolerance policy for such offenders and ensure enforcement of the law through systemic changes (Murati, 2013).

Social Awareness – creating a widespread awareness against the evils of the dowry system is a key first step towards eradicating the practice. Campaigns should be designed to reach the deepest strata of the society and aim to spread knowledge about the legal provisions against dowry. There also is the need to promote the need for educating the girl children.

Education and self-dependence of women – education is not just required to find your vocation in life, it is essential to gain eyes and ears to a world beyond the one you can immediately see. It is important for all of us to emphasize on educating the girls in order to fight widespread social evils like dowry. Knowledge of their rights will enable them to speak up against the practice of dowry and ongoing marginalization. They will also be able to strive for self-dependence and not view marriage as their only salvation.

Overhaul of mindsets –India as a country requires a major overhaul of its existing mindsets in order to push back against the iniquitous custom of dowry. They need to realise the fact that in today's society women are perfectly capable of doing anything that men can. Women themselves need to come out of the belief that they are inferior to men and they need to depend on men to provide for them. Really understand the purpose of paying the bride price, adding that they just wanted to hide their brutality behind a noble tradition (Murati,2013).

During the modern times, when India became independent, the Indian women were caught up in the shekels of socio-evils like dowry, sati etc. However, social reformers like Raja Ram Mohan Roy and Mahatma Gandhi dedicated their lives to the abolition of these social evils like dowry, the fruitful result of their efforts were perceived first in Sind, called the Sind Deti – Leti Act in the year 1939. But this act however, failed to yield results.

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

Among the Zulu or Swazi bride price or dowry is property in cash or kind, which a prospective husband or head of his family undertakes to give to the head of a prospective wife's family in consideration of a customary marriage. Historically this property was in cattle, but over time it has moved to mostly being cash. The primary purpose of dowry is to build relations between the respective families as marriage is seen as more than a union between individuals.

The Dowry Process

According to Derby (2012), the process of dowry can be long and complex and it involves a lot of people from the bride and groom's extended families. Mostly this process would involve the uncles of the marrying parties, as well as the fathers, where the custom allows. It is important to make mention that women are sometimes allowed to be present but not really playing an active role during the negotiations often the role of women is to dispel any tensions between the families. A bottle of brandy is placed on the table, however, this is not limited to brandy, and can

be traditional sorghum beer. This is usually not drunk, it is simply a gesture to welcome the guest family and make everyone feel relaxed, and it is also known as ‘mvulamulomo which is Xhosa for mouth opener. In Sotho (pulamolomo). Price for opening the mouth your mouth to speak so as to express the purpose of your visit. It is up to the potential wife’s delegation to make use of the alcohol or keep it closed.

Amount

It is generally accepted that 10 cows, at a minimum are required in a lobolo within the Xhosa and the Zulu cultures, however, differing customs within various regions may contribute in determining this amount as well as the value for each cow. Today negotiations involve setting a price for a single cow then multiplying the agreed price by the number of cows the new bride is deemed to be worth (Derby, 2012). The amount due is affected by different factors including but not limited to education levels of the prospective bride as well as whether the prospective bride already has children

The Dowry process in Zambia

In Zambia tribes and cultural groupings look at the payment of dowry differently. Some tribes charge dowry in monetary form other in form of gifts while others tend to charge in form of animals. The Tonga people are found in Southern and Western provinces of [Zambia](#). They are also found in the northern part of Zimbabwe and in Mozambique. Archeological findings show the Tonga in the Zambezi valley as long as 900 years ago (Fortunato, 2006). They are one of Zambia’s main tribes. According to the Tonga tradition there two ways of marrying but all of them require the payment of dowry:

KUTIZYA (Eloping)

Kutizya is a way marrying that is commonly practiced in the villages, a man with an intention to take a wife arranges with his friends or relatives to "ambush" or "abduct" the targeted girl in the night with or without her consent. According to the Tonga tradition, abducting a girl for marriage is not a crime, provided that the abductor reveals the whereabouts of the girl to her relatives (Fortunato, 2006). Tonga men that usually use this method of marriage proposal are those that are shy or fear to profess their love to the girl.

After taking the girl to the groom's home, his representatives are sent to the bride's family to inform them that the girl is in the groom's custody. The bride's family then asks the groom to pay a fine for eloping with their daughter as the first payment. Later on, the groom is asked to pay dowry which is known as **Kulunga (Making things right)**. According to the Tonga tradition, dowry takes three forms, which are Chiko, Maamba and Kufwenezya (Usher, 2003).

CHIKO

Wendo (2004) argues that, Chiko is the bride price which is paid in form of cattle especially in the villages. The bride price for a virgin is valued between 5 and 8 cows. According to Tonga custom, payment of Chiko is important for the groom. A groom who has not paid Chiko cannot have any claim over the children that he may have with his wife. Children, who are born without the settlement of Chiko, belong to the wife.

MAAMBA

The word maamba means hoes or ox driven ploughs in Tonga, tools mainly used for tilling the land. Maamba is a type of dowry that Tongas charge, (Wendo, 2004). It is the charge for the value of labour that the bride will expend in terms of cultivating her groom's and her in-law's fields. This type of dowry is paid in form of cash. In the village, a Tonga woman is expected to help her spouse in cultivating the land.

KUFWENEZYA

According to Usher, (2003), Kufwenezya is the price that the groom pays for the labour that the bride will undergo in cooking for him as a husband and his extended family. In Tonga culture, close and extended families live closely as a family unit. The bride is expected to cook meals for the family. In this process, the bride's aunt lights up the fire wood and puts a pot of relish which is left to cook. When the relish is cooked and ready, the aunt to the groom is expected to remove the pot from the fire. To do that, she is made to pay some cash. This ceremonial process is repeated three or four times until the required amount of money is raised.

KUSELA (Marriage Proposal Through a Representative)

This is a process that is commonly practiced in most other Zambian traditions. A man, who chooses to take a wife in a more open manner as opposed to eloping, may send his representative to the bride's family to inform them about his intentions to marry their daughter. According to common Tonga practice, Kusela is often practiced in urban areas, especially where a Tonga is marrying another tribe. The first step to be taken is Chijalula mulomo. The other steps explained in the preceding paragraphs may be skipped in the case of intermarriage or may be followed in the event that the marriage is between fellow Tongas (Fortunato, 2006).

CHIHALULA MULOMO (Permission to Speak and Propose Marriage)

Usher (2003), posits that in most Zambian cultures, the groom or his representatives are not expected to utter any word to the bride's family without payment of a token in form of cash, which symbolises permission to talk. Before asking for blessings for a hand in marriage and to commence any discussions, the groom's representatives ask for a hollow small plate where they put in a certain amount of cash which is known as chijalula mulomo. Upon payment of chijalula mulomo, the groom is asked to pay his bride price which is traditionally valued in form of cattle. Payment in form of cattle happens mainly when both the bride and the groom are Tonga.

Usher (2003), further posits that, in an instance where there is inter-marriage, the bride price may be converted into cash to the total value of the number of cows being demanded for dowry. For instance, at the moment, a cow costs between one and half thousand and two thousand Zambian Kwacha. If the groom is expected to pay six cows and the value of one cow is Two Thousand Kwacha, then he will be expected to pay twelve thousand Kwacha as his bride price.

Cattle according to the Tonga tradition is a measure of wealth in the Tonga tradition. A man who has daughters is generally respected, because of the symbolic value that his daughters represent; value that is measured by the number of cattle that he will acquire upon marrying them off (Wendo, 2004)

Among the Bemba in Northern and Muchinga provinces, men for their brides pay dowry. The payment is in form of money and other gifts like goats, and farming implements among them. This bride price is paid to appreciate the hard work that the parents of the bride put in raising and

grooming the bride who is supposed to look after her husband once the two are married. It is important to make mention that with the coming of modernity, most Zambian tribes are now quantifying all dowry-related requirements to monetary terms. This cultural practice is so important as it cements all discussions that eventually lead to marriage and even divorce. Therefore, it is indisputable that dowry payment is regarded as not only a symbol of love but also a basis on which marriage thrives. (Simbeye,2016).

Cases of Gender-based violence in Zambia due to excessive charges of dowry are not exceptional, Tembo, (2011), posits that, spouse battering continues to be a source of concern in the recent past especially among young couples, he further argues that at the close of 2011, 11908 cases of GBV had been recorded.

According to Cross project (2012), more than one in ten married women in Zambia has experienced physical violence in one way or the other, living some dead, maimed or traumatized.

2.6 Review of Related Studies on Dowry.

Studies in Bangladesh suggest a link between domestic violence and dowry demands. Wife abuse has been found to be higher when a husband and/or his family believes dowry payments are inadequate (Banerjee. 1999; Bloch and Rao, 2002). These instances of “dowry violence” stand in stark contrast to the bequest theory of dowry. If dowry does indeed function as an investment given by altruistic parents in the form of a pre-mortem inheritance, one would expect brides who pay a dowry to face a lower likelihood of experiencing domestic violence. Moreover, the welfare of brides who pay dowry should increase as dowry levels rise.

In Uganda, a study that was conducted by Sambe et. al., (2013), on effects of high bride price on marital stability reviewed that Bride price is now a commercial transaction. The information from the study further shows that high bride price has detrimental effects on marital stability. The findings from the study further showed that high bride price has the tendency to subject couples to poverty especially newly married ones as huge resources are used by the groom

leaving him stretched economically leading to poverty in the home. The study makes the following recommendations:

1. Non-state actors should carry out advocacy programmes that would stop the escalation of bride price.
2. The study further recommends that there should be a fixed price for the bride price regardless of the social economic status of the bride or groom.

The study shares similar views with a research that was done in Tanzania by Mkinga, (2000), whose findings show the tradition of dowry as being the major cause of gender violence including wife battering, marital rape, forced labour, tough jobs and harassment some of which leads to death. This results because after a man has married through payment of dowry, he feels like he owns the woman. It also results in women's lack of participation in decision making on family matters. Some men openly ridicule or scold their wives that they cannot own or decide on ownership distribution and expenditure of the family wealth because they have been bought to be servants. Marital rape a form of GBV becomes the order of the day because sex can be done without the consent of the wife thus in this case, the woman has no voice against the wishes of the man. This forces her to bear children at the discretion of the husband and often without proper family planning.

Despite the fact that the payment of bride price is a custom and tradition of many Tanzanian ethnic groups, many consider it as a way of generating income. Some parents depend on the bride price to solve some of the family problems including food and clothing.

The study also holds similar views with the study that was done in Zimbabwe by Takunda Chabata (2012), the commercialization of lobola in Zimbabwe: A double-edged sword for women. The study looked at how lobola payment had changed from a simple cultural practice into a highly commercialized venture and how this has impacted the women in Zimbabwe. The study involved the use of interviews with 50 respondents and 10 male respondents from the high-density suburbs of Harare. The findings of the research showed that lobola has lost its traditional, cultural meaning of uniting two families and has become a money making venture, findings further showed that commercialization of lobola has resulted in many family problems such as domestic violence. Essentially the study showed that the payment of lobola goes together with both explicit and implicit obligations. Failing to meet these obligations may result in serious

problems such as abuse which include marital rape, wife battering, exposure to HIV/infection, enmity between families due to bitterness the men felt for the huge sums of money paid to their in-laws for lobola (Chabata,2012).

In South Africa, a similar study was carried out by Dr.Nokuthula M, titled 'Ilobolo, the bride price and the narratives of Gender Violence in Nemaodi in 2016.The study reviewed that often the abuse of culture is used to perpetuate and justify violence against women in an African environment. The practice of bride price in the institution of marriage is ceasing to be a partnership and rather becoming an absolute dictatorship of the husband.

The findings from this study further showed the controlling effects that bride price has on women. Thus two subthemes emanated namely: the positive side of bride price which gives women title and value in society and on the other hand the negative side which makes women be viewed as property hence becoming victims of Gender-based violence.

2.7 The Identified Research Gap

There are a number of studies that have been done on Dowry and GBV in general but little or nothing has been documented to show the relationship between excessive dowry and Gender-Based Violence in Maramba compound of Livingstone. Thus this research endeavours to fill in the gap by carrying out a study on investigating the relationship between excessive dowry and Gender-Based Violence in the households of Maramba compound in Livingstone District.

2.8 Summary

This chapter has reviewed various forms of international and local literature on investigating the relationship between excessive dowry and Gender-Based Violence in the households of Maramba compound of Livingstone District. A review of these studies has been done to bring forth the uniqueness of this research.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

This chapter discusses the methodology used in the study. It started with the description of the research design employed, the target population for the study, sample size, sampling procedures and the research instruments to be used. The chapter describes data collection procedures and how data was analyzed. Ethical considerations are explained and finally, a summary is drawn.

3.1 Research Design

A research design refers to a plan or blueprint of how one intends to conduct a research (Mouton, 2001). For the purpose of achieving the objectives of the study, the researcher chose to use a case study research design which is qualitative in approach. The Multiple case study is used to enable a researcher to closely examine the data within a specific context. In most cases, a case study method selects a small geographical area or a very limited number of individuals as the subjects of study. Case studies, in their true essence, explore and a case study as a research method investigates contemporary real-life phenomenon through detailed contextual analysis of a limited number of events or conditions, and their relationships.

3.2 Sample and Sample Size

Sample refers to all the members who meet the particular criterion specified for a research investigation (Alvin, 2016). Study population will comprise elders who are 45 years and above, couples who are less than 5 years in marriage, traditional counselors. According to Kothari (2011), a sample size is defined as a group of relatively smaller number of people selected from a population for investigation purpose. The members of the sample are called as participants. In this research, the sample size is 35 divided as follows 15 couples who are less than five years in marriage, 10 elders who are 45 years and above and 10 traditional marriage counsellors. Thus this sample size that the research picked is sufficient to provide the much-needed information the research. This is according to Rwegoshora (2006), who posits that the researcher can choose the number that he or she feels sufficient to form a sample for research.

3.3 Sampling Procedure

The process through which a sample is extracted from a population is called sampling. In the investigation, it is impossible to assess every single element of a population so a group of people (smaller in number than the population) is selected for the assessment. On the basis of information obtained from the sample, the inferences are drawn for the population. The more the sample is representative of the population, the higher is the accuracy of the inferences and better are the results generalizable. A sample is said to be representative when the characteristics of elements selected are similar to that of the entire target population (De Vos,2005).

In this research purposive sampling (maximum variation) is used on respondents such as young couples and church leaders while snowballing will be used on traditional counsellors. According to Alvin (2016), when using purposive sampling the sample is approached having a prior purpose in mind. The criteria of the elements who are included in the study are predefined. Thus this method is suitable as it looks at young couples bearing in mind the fact that there are a lot of couples, the research is interested in couples who are less than five years in marriage and elders who are 45 years and above. Criteria is pre-defined.

3.4 Research Instruments

The study used semi-structured questionnaires and semi-structured interviews as research instruments in data collection. The researcher used semi-structured questionnaires to collect information from young couples and elders while interviews were used to collect data from traditional counsellors.

Interviews are a widely used tool to access people's experiences and their inner perceptions, attitudes, and feelings of reality. Based on the degree of structuring, interviews can be divided into three categories: structured interviews, semi-structured interviews and unstructured interviews (Fontana and Frey, 2005).

3.5 Validity and Reliability of the Study

Reliability refers to the extent to which the questions are able to elicit similar responses. Validity refers to the extent to which the research instruments are able to address all the research

objectives (Brynard and Hanekom,2006). The questionnaires were tested for reliability during the pre-test to ensure that respondents understood the questions.

3.6 Data Analysis

Data analysis refers to examining what has been collected in a surveying experiment and making deductions and inference. It is a manipulation of the collected data for the purpose of drawing conclusions that reflect on the interests, ideas and theories that initiated the study, it involves uncovering underlying structures, extracting important variables, detecting any variance and testing any underlying assumptions (Ng'andu, 2013:46).

In this research, data was analyzed qualitatively as the semi-structured questionnaires and interviews were used for data collection. Thematic analysis was used to organise common themes or patterns that emerged from the responses in the questionnaires and interviews from the participants so that appropriate conclusions would be made.

3.7 Ethical Considerations

The researcher ensured that the purpose of the study was clearly stipulated and made known to the participants and that there were no emoluments or incentives attached to this study, thus the research was purely academic.

The researcher also assured the Participants of their confidentiality as no names would be published and that their responses would only be known by the researcher and that no data provided would be attached to the respondents. The information obtained was solely for academic purposes.

The researcher did not force participants to be part of the study, consent was sought from respondents to be involved in the research. Only those that were willing to participate in the study were engaged.

There was no harm experienced by the respondents attributed to their participation in the research. This is because the researcher ensured that the research topic was strategically selected to ensure that there was no harm whatsoever to the respondents.

3.8 Summary

This chapter outlined the research design, target population and sample size, ethical considerations, and methods that were used in the collection and analysis of data in Maramba compound of Livingstone District. The next chapter focuses on the research findings from the study.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Overview

The prior chapter looked at all research methodology of this study. This chapter presents the findings of the study. The researcher was interested in knowing the views of the respondents on the relationship between excessive dowry and Gender-Based Violence in the households of Maramba compound. The intent of the study was to investigate the effects of excessive dowry on Gender-based Violence with a specific focus on the households of Maramba compound of Livingstone District. The findings are presented in line with the research objectives of the study. Actual words said by the respondents have been used as much as possible in the descriptions.

4.1 General Research Objective

To Investigate the effects of excessive dowry on Gender-Based Violence in the households of Maramba compound in Livingstone District.

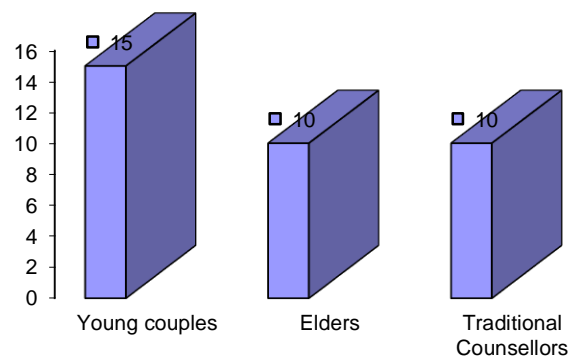
4.1.2 Specific Research Objectives

1. To ascertain the existence of Gender-Based Violence in the households of Maramba compound of Livingstone district.
2. To establish how excessive dowry contributes to Gender-Based Violence in the households of Maramba compound in Livingstone district.
3. To device possible measures of rectifying effects of excessive dowry on Gender-Based Violence in the households of Maramba compound of Livingstone district.

4.2 Demographic Profile of Research Participants

This section gives a presentation of the demographic information of all the participants who took part in the study.

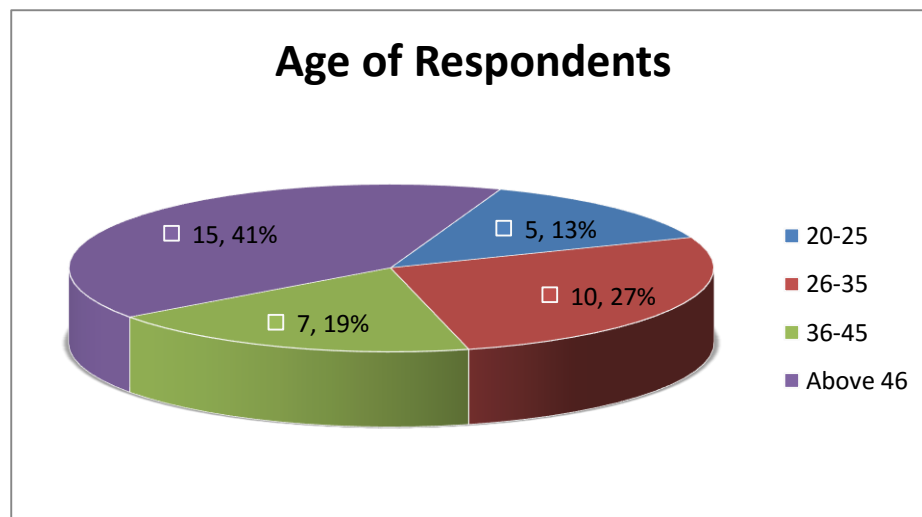
Figure 1: Demographic Profile of Research Respondents



Source: (Field Work, 2018)

The research interviewed 15 couples, 10 elders who were above 45 years and 10 traditional counsellors.

Figure 2 Respondents by Age



Source: (Field Work, 2018)

The total number of respondents was 35, 41% of the respondents were above 46, those between 26 and 35 accounted for 27%. 19% of the respondents were those between 36 and 45 while those between 20 and 25 accounted for 13% of the total number of respondents.

Table 1. Couples number of years in marriage

Couple's years in marriage	Percentage
0-1 year	5%
2-3 years	15%
4-5 years	80%

Source: (Field Work,2018)

The total number of couples in the research was 15.5% of the couples had been married for less than a year, 15% of the total number of couples had been married between 2-3 years and 80% had been in marriage between 4-5 years.

Table 2. The traditional counselors work experience.

Traditional counsellor's work experience	Percentage
0-5 years	5%
6-10 years	20%
11-15 years	60%
Above 20 years	15%

Source: (Field Work,2018)

The total number of traditionalcounselors respondents was 10, 5% had less than 5 years experience, 20% had between 6-10 years experience, 60% had 11-15 years of work experience while 15% had above 15% work experience in marital issues.

Table 3. The elders experience with marital issues.

Elder's experience with marital issues	Percentage
0-5 years	2%
6-10 years	13%
11-15 years	55%
Above 15 years	30%

Source: (Field Work, 2018)

The total number of elders respondents was 10, 2% had less than 5 years experience, 13% had between 6-10 years experience, 55% had between 11-15 years experience while 30% had over 15 years of experience.

4.3 Findings from Semi-Structured Interviews

4.3.1 To ascertain the Existence of GBV in the Households of Maramba Compound of Livingstone District

When asked on the existence of GBV in the households of Maramba compound all the fifteen couples interviewed in the study agreed that GBV exists in the households of Maramba compound. in support of this research finding, research participants said the following:

Couple A said:

GBV here in Maramba is very common especially among newly wedded couples, you find a couple less than one month in marriage are busy fighting and insulting each other.

In line with the above findings, couple B stated that:

Maramba compound being the biggest compound in Livingstone has a lot of people and assume it has the highest number of GBV cases because nearly every day the clinic is characterized by cases of assault as a result of GBV.

In support of the findings above Couple C pointed out that:

GBV is present here in Maramba, this is mainly because the elders have forgotten their role, children are growing up without mentoring them as a result, children find themselves adopting strange behaviours that they watch on television.

All the 10 elders that were interviewed in the study acknowledged the existence of GBV in the households of Maramba compound and Elder A said the following:

GBV is present in Maramba compound but its presence has nothing to do with an excessive dowry, dowry has always been there since time in memorial, remember dowry is determined by culture and that it varies from one culture to the other. There are people that have been charged excessive dowry but have never experienced GBV. On the other hand, those that have been charged minimal prices are the ones fighting in these homes so dowry has nothing to do with the existence of GBV in the households of Maramba compound.

In line with the above findings Elder B said:

The existence of GBV is mainly attributed to lack of respect for one another among married couples.

Vis-à-vis the findings above, Elder A stressed that:

GBV is present in the households of Maramba compound of Livingstone. To some extent, excessive dowry has contributed to this status quo. It is also important to say that the reason why GBV is so prevalent because people have turned away from the word of God. People want to get things using shortcuts and if they don't get them when they expect them their tempers rise and GBV follows.

Still related to the findings above, Elder B posited that:

GBV is present in Maramba compound and its presence is nothing but a reminder of the end of times. For the Bible tells us that when we see all this we should know that the son of man is coming soon.

Finally, also related to the findings above, Elder C was of the view that:

GBV is present in the households of Maramba compound, this has been caused by various factors such as excessive dowry, the love of worldly pleasures. People are no longer selfless but selfish they put their interest first hence no regard for other human beings so people will fight to get what they want.

In addition to the findings presented above, were the most common types or forms of GBV which exist in the households of Maramba compound. These forms are presented below.

4.3.1.2 Most Common Forms of GBV

When the researcher inquired from the respondents on what they thought were the most common forms of GBV, 90% stated that physical violence was the most prevalent form of violence followed by verbal or emotional abuse and then economic abuse.

Research participants uttered the following in support of the research finding above:

Couple G emphasised that:

Physical violence is the most common type of GBV, people here fight nearly every day there are people who are fighting.

In relation to the finding above, Couple H had this to say:

Here in Maramba insults are the order of the day, children and parents insult each other as if it's a normal thing. People insult as though there is nothing wrong in insulting openly.

In line with the above finding, Traditional Counselor E said:

These days we are used to insults especially young couples, they will insult each other even over a simple misunderstanding and these insults are being learnt by the children so it is not surprising to see an under-five child insulting because they hear these things.

Linked to the above finding Traditional Counselor F opined that:

In terms of establishing the prevalence levels of domestic GBV, the majority of both male and female respondents shared that they had experienced some form of domestic violence and only a few said that they had not experienced any form of violence.

Still related to the finding above, women in general stressed:

Economic violence as a form of violence they had experienced while others mentioned emotional violence and the rest said that they had suffered from physical violence. Some of the reasons for experiencing economic violence were as a result of unemployed spouse, extramarital relationships and excessive alcohol consumption.

4.3.1.3 Causes of GBV in the households of Maramba Compound of Livingstone District

The research revealed that adultery is one of the causes of GBV in the household of Maramba compound. Linked the above findings, Traditional Counselor F stated that:

Adultery is the reason for fights in households of Maramba, because both men and women are unfaithful.

In addition, Couple H lamented that:

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

In addition to the causes of GBV in the households of Maramba compound, the study findings also revealed that the westernisation of local culture contributed to GBV. Related to this finding, Traditional Counselor G said:

The current generation has no regard for culture, thus they shun away from activities such as pre-marital counselling thinking its old fashioned and that failure by young couples to heed to advise is yet another cause for GBV in Maramba compound.

Study findings also revealed lack of respect for God and the institution of marriage as one of the leading causes of GBV. In support of this finding, Elder C stressed that:

One of the causes of GBV is lack of respect for God and the institution of marriage, young people look at marriage as a contract which can be as short as one week and as long as three years. Most divorces have been granted to couples who have been married for less than five years.

4.3.1.4 Effects of GBV in the Households of Maramba Compound of Livingstone District Gender

The research findings revealed a number of effects of GBV these include: divorce, separation, dehumanisation, poor communication in a household trauma, HIV/AIDS. Linked to the above findings, Couple E posited that:

When my husband refused to take me to college, I felt that my partner does not love me and decided to divorce him. How can I stay with a man who does not want to improve my welfare so that I become economically independent?

In support of the aforementioned Couple F disclosed that:

I felt like my partner does not love me when he had sex with me after contracting an STI. I felt less human I cannot really describe how I felt but less human of course which was depressing but I managed to seek medical attention and here I am talking about it.

4.3.2 To Establish how Excessive Dowry contributes to GBV in the Households of Maramba Compound of Livingstone District

The study findings revealed that excessive dowry contributed significantly to GBV as it led to Poverty in households. Most of the research respondents stressed the aspect that excessive dowry

contribute significantly to rising levels of GBV in the households of Maramba compound since it led to poverty in such homes. Related to this finding,

Couple J said:

When a man is charged dowry excessively he uses up what he had saved to pay for the dowry and is left with nothing hence it becomes difficult to make ends meet in a home and these are situations that create room for violence because the wife expects the husband as the head of the house to provide food while the husband says he has no money to provide the food eventually if not well handled a conflict ensues which may be violent.

Linked to the above, Couple A said:

Excessive dowry contributes to increased hunger in a home. When a man is charged fifty thousand just for dowry? Where do people expect me to find money for the wedding and money for food after the wedding considering that the wedding is a one-day event? Hence you find hunger in a home because all the money went towards dowry and the wedding.

The other cause revealed by study findings was poor relations amongst the in-laws. Due to excessive dowry in the households.

In line with the above findings, Couple C said:

Young men tend to have minor grudges, such that even when parents ask for financial help, they are always resistant because they feel they were unfairly treated thus usually find it difficult to offer financial help. This usually affects the wife who becomes bitter with the husband, thus lead to an exchange of words or even end up fighting. Such incidences usually disturb the relations with their in-laws, thus effects may include separation, divorce, trauma or even death.

4.3.3 To Devise Measures of Rectifying Effects of Excessive Dowry on GBV in the Households of Maramba Compound in Livingstone District

As a finding linked to the objective, the study revealed a number of measures of rectifying effects of excessive dowry on GBV these are: prioritising education, enforcement of existing policies that curb the vice, empowering the locals. The other measure concerns the promotion of cultural reforms. Thus in support of these findings research respondents stressed that:

The procedure of dowry should be revisited, people should follow guidelines of dowry according to their cultural norms not just charging for the sake of making a profit.

In addition, some respondents said that:

“Parents should give priority to education and not marriage when one is educated they not only learn to be independent but also appreciate that violence is not an effective method of resolving conflict”.

Moreover, the majority of the respondents indicated that:

The cultural norms that look at a woman as a commodity should be reformed or done away with. A woman is not a product like boom on the market so if you have a girl child don't look at her as a source of capital. Commercialisation has distorted the whole aspect of dowry people no longer follow the process of dowry as dictated by culture but rather look at it from profit maximization. Some wait for dowry to improve their standard of living.

Couple G said:

Here in Maramba there is need for community empowerment because poverty contributes to people charging exorbitantly as you know most of the people in this compound are not employed so they will take advantage of any opportunity that presents itself in monetary form hence people should be empowered to sustain their lives so that they don't wait for dowry to improve their livelihood.

Elder F said:

Reinforcement of pre-marital counselling is another measure of curbing the vice. Most respondents said that men especially should be discouraged from beating their wives simply because one paid dowry should not make a woman a punching bag.

Elder G also stated that:

The church and other stakeholders should take an active role in preaching against excess charges of dowry in the community.

4.4.0 Findings from the Research Questionnaires

4.4.1 Existence of GBV in the households of Maramba compound of Livingstone District

This objective intended to ascertain the existence of GBV in the households of Maramba compound of Livingstone District. To achieve this objective, the research question was 'does GBV exist in the households of Maramba compound of Livingstone district?' 80% of the respondents indicated that GBV was present while 20 % said they were not sure if it existed in Maramba compound of Livingstone District.

In addition, the respondents indicated the common forms of GBV in Maramba compound include physical violence which was the most common form of violence, followed by economic violence and psychological violence.

Table 4. Common Forms of G.B.V

Type of violence	Percentage
Physical	57%
Economical	23%
Psychological	20%

Source: (Field Work, 2018)

The findings of the research reviewed that GBV exists in the households of Maramba compound of Livingstone District and that the most common forms of GBV are physical which had 57%, economical violence 23% and psychological forms of violence 20%.

Causes of GBV in the households of Maramba compound

The research revealed the following as causes of GBV in the households of Maramba compound: unfaithfulness, poverty, unemployment and illiteracy. The research further revealed that unemployment and illiteracy level have also significantly contributed to the existence of GBV in the households of Maramba compound. Linked to the above findings,

Couple C said:

Unfaithfulness is the lead cause of GBV. We are in an era where women are as unfaithful as men and so they want to behave like men. so there is no one to control the unfaithfulness in a home. This results in this compound being characterised by fights nearly every day.

The research findings further revealed that poverty has also contributed to the existence of GBV in the households of Maramba compound. In support of the above findings,

Couple A echoed that:

Poverty is another cause of GBV here in Maramba compound. Most of the young men are unemployed so when they are charged excessively they are left with no source of livelihood hence they are unable to provide for their families this leads to tension in a home.

Effects of GBV in the households of Maramba compound of Livingstone District Gender

The research findings revealed a number of effects of GBV these include: Divorce, separation, dehumanisation, poor communication in a household trauma, HIV/AIDS. To support the findings, Couple J said:

When I was beaten I felt that my partner does not love me and decided to divorce him. How can I stay with a man who beats me, I will not be free. From that day I never trusted him each time I was thinking he can come and kill me.

In addition, Couple B lamented that:

I felt like my partner does not love me. I felt less human I cannot really describe how I felt but less human of course which was depressing.

4.4.2 Contribution of excessive dowry to GBV in the households of Maramba Compound of Livingstone District

The findings were that excessive dowry significantly contributes to GBV as it leads to poverty, breakdown in family relations, instability in a marriage. In support of these findings,

Couple E posited that:

When a man is charged excessive dowry he runs up and about just to find the money sometimes one has to sacrifice his ego as a man just to pay that amount, now after toiling so hard the pain he experiences usually remains inside and he just unleashes it at an opportune time. After the payment, some men will not even want the wife to talk about money in the house. This results in the woman feeling neglected and thus breeding a platform for GBV in a home.

In line with the above findings Elder H argued that:

Excessive dowry charges bring hunger in the home. Here in Maramba a lot of young men are self-employed doing small business that does not even bring in much profit so when a young man is charged excessively. All the profit he made including capital will go towards dowry, now are they going to be eating dowry in the house? How do they meet their basic needs?

The research findings further revealed Culture dilution as another contribution of excessive dowry to GBV in the households of Maramba compound. The respondents said that dowry has been in existence for a long time now and there are guidelines on how it should be done. But this is no longer the case people charge according to what they want. In affirmation with the above findings, Elder D echoed that:

Dowry is a culture that has been there and has biblical backing. Now the aspect of parents charging excessively is not part of the culture, for instance Bembas were known to charge in form of labour but this time we see Bembas charge excessive dowry which far from what culture dictates hence making dowry lose its meaning.

4.4.3 Measures of Rectifying Effects of Excessive Dowry on GBV in the Households of Maramba Compound of Livingstone District

The research revealed a number of measures of rectifying the effects of Excessive dowry in Maramba compound. Majority of the respondents expressed ignorance on existing measures that were put in place to rectify the effects of excessive dowry on GBV. In line with the above findings, Elder A said:

I don't know of any existing measures that the government has put in place to rectify effects of excessive dowry on GBV here in maramba compound.

In support of the aforementioned, Couple H said:

There Is nothing that has been done that's why things are like this, everyone can charge whatever they like since it's their child thus government has little or nothing to do with this.

Furthermore, Elder J was of the view that:

Measures are there but to be honest with you, those are just on paper, on the ground, there is nothing happening.

The research further revealed a number of measures to put in place in order to rectify the effects of excessive dowry on GBV. These include, community sensitization on the effects of GBV caused by excessive dowry, citizen empowerment. Prioritising education and cultural reforms.

Linked to the above findings, Elder C stressed that:

There is need to focus on those tribes that charge a lot of money, stakeholders should approach them and encourage them revisit their dowry charges.

Most of the respondents interviewed indicated that the cultural norms that look at a woman as a commodity should be reformed or done away with. A woman is not a product like boom on the market so if you have a girl child don't look at her as a source of capital.

To validate the above findings, Elder G posited that:

Brides are neither sources of capital nor business opportunities hence their dowry should not be seen as capital for business.

In addition to the above findings, Elder D had this to say:

when I wanted to marry my fiancée, my in-laws demanded for a staggering 40 million after negotiating they ended at 30 000 and demanded for a wedding to be held at one of the prestigious hotels in town, I loved my fiancée so I had to get a loan just to meet my bills for the love of my wife but I vowed not to give out any cash to these in-laws anyhow as I am still recovering from the loan I borrowed”.

Most of the elders said that to help end GBV caused by dowry, people should do away with dowry and perhaps find other methods of showing appreciation maybe such as giving gifts, working on the farm as long as it has nothing to do with money.

4.4.4 Summary

The data has been presented in line with the research objectives. The next chapter will discuss the findings of the research.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Overview

This chapter discusses the research findings as guided by the objectives of the study. Discussions of the findings are presented with reference to the specific objectives of the study in the following order: To ascertain the existence of Gender-Based Violence in the households of Maramba compound of Livingstone district, to establish how excessive dowry contributes to Gender-Based Violence in the households of Maramba compound of Livingstone district and to devise possible measures of rectifying effects of excessive dowry on Gender-based violence in the households of Maramba compound of Livingstone district. The chapter will close with a summary.

5.1 Existence of Gender-Based Violence in the Households of Maramba Compound of Livingstone District

The research findings revealed that Gender-based violence exists in many households of Maramba compound in Livingstone District. It was further revealed that there are different forms of GBV that exist in Maramba Compound and these range from physical, economical and psychological violence. Physical violence is the most common one and it includes: wife battering, slapping, punching, using household objects to hit or stab a wife, the other common form of GBV present was the emotional type of GBV which include: humiliating and insulting comments, isolation and restrictions on use of communication devices such as mobile phones.

The research further revealed the existence of economical form of GBV in the households of Maramba compound of Livingstone District, this form of violence include: withholding money or financial plans from the wife, refusal to pay bills, failure to provide basic needs for the family. From the research findings, physical violence is the most common form of GBV in the households of Maramba compound, this is followed by economic violence. The findings of the study on the existence of GBV in the households of Maramba compound, are in line with the Zambia Police Report (2016), which stated that cases of GBV were on the increase countrywide

and Livingstone was one of the the cities with the highest cases of GBV and in most instances women were found to be the victims of GBV.

5.1.1 Causes of GBV

Having ascertained the existence of GBV in the households of Maramba Compound of Livingstone District, the research further established the causes of GBV which included: unfaithfulness, lack of respect, unemployment, cultural norms such as excessive dowry. Unfaithfulness was said to have been the leading cause of GenderBasedViolence in the households of Maramba compound, this was mostly because of cultural beliefs and the patriarchal nature of the society.

Heise (2002), posits that poverty, low level of education, excessive alcohol consumption and inferior status of women are some of the factors associated with high levels of domestic violence at community level. From the findings, it is clear that some of the prevention strategies of GBV will have to include economic empowerment of women in particular because the majority of women indicated that they had suffered from economic violence. Thus GBV is a common vise in the households of Maramba compound of Livingstone district.

The research further revealed that Gender Based violence cases have increased especially among young couples in the households of Maramba compound, this was mainly attributed to lack of adequate preparation for the young ones getting married. Most of them would just want to marry without the consent of their elders, thus no one prepares them on what to expect and how to face the challenges that they face in their marriages. Hence when challenges come their way they resort to physical violence as a way of sorting out their differences in the home. Thus traditional counselors seem not to be playing an active role in ensuring that young couples are well prepared before marriage. The aforementioned status quo has been attributed to parents no longer paying attention to the importance of pre-marital counseling for their children.

Majority of the research respondents posited that, the existence of GBV was as a result of the changes in lifestyle in the current generation, young ones have little or no regards for their culture hence they ignore the basic but yet fundamental aspect that guide and shape their lives in the right direction. Parents, on the other hand, do not seem to have time for their children thus children end up emulating lifestyles from those they see mostly in movies

Excessive dowry has contributed significantly to the existence of GBV in Maramba compound of Livingstone District. Dowry charges are as high as k30 000 hence such money would have been used to invest in a business so as to improve the livelihood of the couple. These excessive amounts leave the wife vulnerable to cases of GBV.

5.1.2 Effects of GBV in the Households of Maramba Compound in Livingstone District

The study noted that Gender based violence at an individual level, seriously affects all aspects of health- physical, sexual and reproductive, mental and behavioral health. During this research the results showed that all forms of Gender Based Violence affect the individual as well as affect the relationship of the couples. According to the research findings about 78% of the people that experience physical violence feel dehumanized and they become affected by the experiences in different ways. The effects of physical violence range from divorce, no communication in the home. Couples stop talking to each other for a long time which leads to increased misunderstanding and increased misunderstanding leads to increased violence in a home, other effects include fear, anxiety, raised tempers, trauma in the mind, lack of trust and many more emotional problems.

The effects of economic Gender Based Violence have been that it creates dependence on the spouse who tends to only wait for their spouse to give them what they need; it perpetuates dependence, while to others it leads to divorce. The sexual violence resulted in the partners being infected with Sexually Transmitted Infections (STIs).

The research findings are in agreement with the study findings of Mkinga (2002), which state that the tradition of dowry is one of the major causes of GBV which manifests itself in form of marital rape, abusive language, wife battering. This results mainly because after a man has married through payment of dowry, he feels like he owns the woman thus treating her like any other property that he owns.

Furthermore, these findings are similar to those of Chabata (2012), that posit that commercialisation of lobola has resulted in an increase in cases of wife battering, crimes of passion, which are all forms of GBV present in the households of Maramba compound of Livingstone District.

These findings are in line with the Frustration-Aggression theory that has guided this research. The aforementioned theory by Dollard, et. al (1939), states that all acts of aggression are as a result of previous frustration and that all frustration leads to aggression. Failure to achieve a desirable goal leads to frustration in the case of the findings men will find way and means of paying the excessive dowry but the frustration suffered is not forgotten easily and is cumulative for a long period of time. Now the frustration accrued cannot be lashed on culture because culture is intangible so the man finds a victim on whom he unleashes the frustration and this victim is usually the wife. The frustration suffered is usually physical, economical, psychological which are the common forms of GBV that are prevalent in the households of Maramba compound of Livingstone District.

5.2 Contribution of Excessive Dowry to GBV in the Households of Maramba Compound of Livingstone District

The research revealed that dowry contributes significantly to GBV as it leads to poverty in a home, causes enmity between families, instability in marriage and further leads to cultural dilution. Dowry is a cultural norm that has been in practice since time in memorial and its significance to the institution of marriage cannot be over emphasised. According to the research findings, dowry is important as it is one way of showing appreciation to the parents of the bride. Dowry was also described as the cornerstone of a marriage. The research further revealed that dowry was surety of marriage, for without dowry being paid then there is no marriage. Based on the findings, dowry is significant as it is a sign of the economic capability of the man who is coming for the hand of the lady. The payment of this important item during traditional marriage ceremonies is a serious test of the man's financial capability and strength. Based on the research findings it was revealed that dowry was significant but its commercialisation is the one that has brought more harm than good in Maramba compound of Livingstone District.

Having ascertained the importance of dowry, the research revealed the contribution of excessive dowry to GBV. Excessive dowry contributes significantly to GBV as it leads to poverty in homes, the excessive dowry charges destabilize the flow of income in the home. When there is no income flow in a home, meeting basic needs becomes a challenge hence, this leads to poverty in a home.

These findings are similar to the findings of Sambe, et. al.,(2013). His study shows that excessive dowry has the tendency to subject couples to poverty especially newly married ones as huge resources are used by the groom leaving him stretched economically.

The research findings further reviewed that of late, there has been a shift in the dowry charges as most people no longer follow the culture that guides the dowry system but rather look at it from the business perspective. Furthermore, parents now look at dowry as capital for their business, dowry is used to improve their lives. Parents tend to charge a lot of dowry so that they can start a business or even buy plots from the dowry charged. The research further reviewed that people now charge as much as k40 000 (forty thousand) as dowry. When asked on the amount that respondents felt was fair enough a number of the respondents said that k10,000 was fine for dowry considering the economic hardships that people are facing.

The research further revealed that excessive dowry also contributes to a breakdown of family relations, young men become frustrated because of the amount that they are charged as dowry thus they tend to have resentment for their in laws and as such, when in-laws ask for money they are usually resistant to help because of the frustration that they would have accumulated from the dowry charges as stated by the Frustration-Aggression theory. This brings about bitterness which if left unchecked can result into GBV in a home.

Cultural dilution is one of the contributions of excessive dowry to GBV, this is because dowry is a cultural norm that has been in existence since time in memorial and it has always been guided by traditions but this is no longer the case, as people now charge dowry according to what they want and not following the guidelines stipulated by tradition. Hence this excessive charge that people now follow is not part of the tradition and makes dowry lose its cultural meaning.

It is imperative to note that the findings from the research are in line those of Mkinga (2000), whose research findings revealed that dowry contributes significantly to GBV. Despite the fact that payment of bride price is a custom and tradition of many Tanzanian ethnic groups, many consider it as an income generating venture. Some parents depend on bride price to solve their problems hence charging excessively overlooking the fact that the man is left with little or no money to run his new home this leads to poverty. Poverty in a home results in misunderstandings which eventually end up in fights, insults which are all forms of GBV.

The findings of the research are in line with the Frustration-Aggression theory by Dollard et, al., (1939), that has guided this research. The theory states that whenever something interferes with an individual's attempt to reach a desirable goal, feeling of frustration emanates. In this case excessive dowry is seen as an obstacle to a man whose desire and duty as being the head of the household is to provide the basic needs for his family but is unable to do so because of the excessive dowry charges that one was made to pay. This frustrates the man as it affects his ego and self-esteem. The frustration may be cumulative overtime but will eventually manifest into aggression which includes both physical and verbal behavior which intends to hurt someone. The forms of aggression may include beating the wife, insulting her and her entire family, and constantly taunting the wife of how her family have made him poor. All these are forms of GBV which are common in the households of Maramba compound of Livingstone District.

5.3 Measures of Rectifying Effects of GBV in the Households of Maramba Compound of Livingstone District

The research revealed that many respondents are not aware of any existing measures that have been put in place to rectify the effects of excessive dowry on GBV in Maramba compound of Livingstone District. The research further revealed that organisations such as the Police, NGOs, that are supposed to protect the victims of GBV seem not to be working according to their expectations. This because when cases of domestic violence are reported to the police, perpetrators are arrested and later released after paying bribes. WHO(2005), postulates that cases of GBV globally are grossly under-reported. There are several reasons why the majority of these cases are not reported which among them include cultural beliefs. Apparently, it is normal for a man to beat the wife provided he has paid dowry, Sweetman (2004), argues that as custodians of the law, blame the victim for not leaving a violent relationship which in turn makes it difficult for women to have full confidence in the police ability to offer protection. Therefore, both victims and perpetrators of violence tend to accept GBV as a normal way of life.

On devising measures to rectify effects of excessive dowry on GBV in the households of Maramba compound of Livingstone District, the research revealed a number of measures which include: active involvement of churches especially in pre-marital counselling, the church should play an active role in providing counsellors to young couples preparing for marriage. It is imperative to note that the church plays a pivotal in curbing evil vices as it acts as a voice for the

voiceless. Due to its mandate and influence, there is a serious need for the church to rise to the occasion and preach against cultural norms that promote excessive charges of dowry.

Another measure was carrying out sensitization programmes on the dangers of Gender-Based Violence. Communities should be aware of the dangers of GBV and they should be taught on how to avoid GBV especially in homes. By and large, GBV is a vice that should not be allowed to occur in a community thus factors such as excessive dowry, unfaithfulness that promote the growth of such as vice should be discouraged amongst the members of the community. For GBV if left unchecked can result in separation among couples, trauma, divorce and death in other instances thus resulting in an increase in the number of orphaned children and street kids in a country.

Furthermore, the research findings revealed that reducing dowry to manageable amounts or completely getting rid of it was key in rectifying effects of excessive dowry. Excessive dowry contributes significantly to GBV. When a man is charged exorbitantly, he usually has no choice but to look for the money, thus the trouble starts fueling up as he has to sacrifice for the sake of the woman now when the woman comes home as a wife, the man usually expects the woman to be obedient and not complain about food because the money was given to the relatives. The research further revealed that a woman's relatives are not even supposed to ask for help from the couple because all the money that the young man could have worked for could have been paid as dowry and thus leaving no room for help relatives in need.

The other measure that was identified was the need for promoting education, as it was observed that people who have acquired formal education are usually able to reason and resort to other forms of managing conflict other than the use of violence. Thus youths should be encouraged to prioritise school and not marriage for marriage comes with challenges that require maturity. Education according to Nelson Mandela is the greatest equalizer in any given society. When society is educated people will find ways and means of sustaining their lives and not just waiting for any opportunity that avails itself to strike. When people are educated they will not look at dowry as an opportunity to improve their lives or rather as capital to start up a business but will basically look at dowry as a token of appreciation charged and paid for joyfully.

The above findings are in line with the findings of Mkinga (2000), who states that in order to curb the effects of excessive dowry charges, there is need to carry out advocacy programmes that

would stop escalation of dowry. He further argues that there should be a fixed price for dowry regardless of the social economic status of the bride or groom.

When measures to rectify effects of excessive dowry on GBV are implemented, they will reduce frustration that accumulates from excessive dowry charges and lead to aggression which manifests itself in physical, emotional and economic form of GBV. The Frustration-Aggression theory assumes that frustration always has a source and the moment the issues surrounding excessive dowry are addressed, frustration will be minimised and eventually cases of GBV caused by excessive dowry will definitely reduce by so doing, poverty will be alleviated, family ties restored and marriages will be at peace.

5.4 Summary

The chapter looked at the discussion of the findings in line with the research objectives. The next chapter will be based on the conclusions and recommendations of the study.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0. Overview

This chapter concludes and gives recommendations for the study based on the findings of the study. The conclusion will be made in line with the research objectives. Study recommendations and suggestion for future research will be provided. Lastly, the chapter will end with a summary.

6.1 Conclusions of the Study

From the findings of the study, presented in chapter five, several conclusions were arrived at based on the research objective and reflective questions. On the first objective that was to ascertain the existence of Gender Based Violence in the households of Maramba compound of Livingstone District, it was clear that Gender Based violence was present in many households of Maramba compound and the most common type of Gender Based Violence was physical Gender-Based Violence especially among couples. This was also followed by economic gender-based violence.

On establishing how excessive dowry contributes to Gender-Based Violence, it was discovered that excessive dowry contributes significantly to GBV. As men that are charged excessive dowry usually become aggressive and end up beating the wives in revenge for the money paid. Excessive dowry also disturbs the income flow in a home as those who are charged excessive dowry don't have a stable flow of income are forced to get money on credit so as to pay the dowry thus after the marriage, poverty becomes the order of the day and when there is no money in the home, tempers are usually high and any minor misunderstanding can end up in a fight. Furthermore, excessive dowry leads to a breakdown of family relations

The other objective was to device possible measures of rectifying effects of excessive dowry on GBV in the households of Maramba compound. Based on the evidence gathered, submissions made were that: parents should encourage their children to go to school, prioritise their education over marriage first. Once they are educated they become self-sustained and this reduces on the over dependency on a spouse, also if two people in a home are working challenges to do with money usually reduce hence the case of GBV become rare in such cases.

There is also a need for parents to consider economic hardships when charging dowry, a lady should not be seen as a business commodity on the market or rather source of capital. Thus the dowry should be within the reasonable and acceptable amounts.

Cultural norms that promote GBV should be reformed or done away with, for no one has the right to beat another person no matter how much the person was paid for. Thus culture should promote mutual love and respect, especially between husband and wife.

The other submission was the need to promote and strengthen pre-marital counselling among young couples, emphasis should be placed on effective communication and how to overcome challenges in a home.

Perpetrators of GBV should be arrested so as to deter would-be offenders.

6.2 Recommendations of the Study

There is a need for the community to accept the existence of GBV so that policies can be formulated and implemented to curb the vice.

There is an urgent need for massive sensitisation strategies on GBV in households of Maramba compound of Livingstone district in order for the community to realise that GBV is a serious problem, and thereby begin to make positive changes towards minimising/eradicating it. In particular, women should be educated about their rights so that they can begin to stand up for their own rights as well as those around them.

The traditional concept of males acting as sole breadwinners is an unrealistic social expectation in today's harsh economic environment. In view of this, women need to be sensitised that men should not be sole breadwinners in the home. The women must also contribute economically to the home since economic stress on men was also a major factor to high levels of violence in Maramba.

Poverty was cited as a catalyst in creating an environment where GBV could thrive. Therefore, stakeholders need to formulate and implement massive poverty reduction exercises in the households of Maramba compound of Livingstone district. Employment creation among skilled men and women is needed. Similarly, the unskilled men and women must also be empowered

with skills or credit facilities in order for them to engage in income-generating activities. So as to avoiding looking at dowry as an opportunity to improve the standard of living for the family.

Community leaders such as traditional counselors, church leaders must be equipped with training concerning issues of GBV and its consequences so that they start working together with their people at the grassroots to prevent effects of excessive dowry on GBV. Furthermore, Community leaders such as traditional marriage counsellors and political leaders must commit themselves to formulate and implement programmes aimed at reforming cultural practices that promote excessive dowry charges as excessive dowry charges contribute significantly to GBV.

The Church in Maramba compound should preach against the dangers of GBV caused by excessive dowry.

6.3 Avenues for Further Research

The focus of the study was to investigate the relationship between excessive dowry and GBV in the households of Maramba compound in Livingstone District. The study revealed enough information to show the relationship that exists between the two. A number of gaps were noticed during the study and therefore some of the issues for future research may include:

- No research has been conducted in Livingstone District on investigating the effects of excessive dowry on GBV. Since this research was limited to one area of Livingstone there is need to carry out a countrywide research so as to ascertain the relationship of excessive dowry on GBV in other parts of the country. This will help in formulating and implementing policies effectively.
- The nature of GBV among tribes that do not pay dowry.
- The role of culture in promoting GBV
- Dowry and GBV explained from biblical perspective

6.4 Summary

Conclusions and recommendations of the study have been done according to the research findings linked to the objectives of the study. This chapter closed with suggestions for future research.

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APPENDICES

APPENDIX 1: INTERVIEW GUIDE FOR ELDERS AND TRADITIONAL COUNSELLORS

Age.....

Sex.....

1. Are you married?
2. How long have you been married?
3. What do you understand by the term Dowry?
4. Do you think dowry is important?
5. How much do you think people should charge for Dowry?
6. What do you understand by the term Gender-Based Violence?
5. Have you ever experienced domestic violence?
6. What do you think are some of the causes of GBV in Maramba?
7. Do you think excessive dowry contributes to Gender-Based Violence in Maramba?
8. Do you think marriage counselling is playing any role to reduce Gender Based due to excessive dowry?
9. Should incidences of domestic violence be reported to the police? Give reasons for your answer?
10. What role are you playing in preventing domestic violence in your household?
11. What role do your community leaders play in preventing domestic violence in Maramba?
12. Are you aware of any initiatives aimed at preventing Gender Based Violence in Maramba of Livingstone District?
13. Give recommendations on how the community can effectively prevent Gender Based Violence due to excessive dowry in the households of Maramba compound in Livingstone District?

APENDIX 2: QUESTIONNAIRE FOR YOUNG COUPLES

The topic for the study in which you are being requested to participate is Investigating the relationship between **excessive dowry and Gender Based Violence (GBV) in the households of Maramba compound in Livingstone District.**

The information gathered will be treated as confidential and will be used for academic purposes only. For more information on the study feel free to contact me on **0977694236**. You are kindly requested to answer the questions by circling the answer of your choice and writing your views in the spaces provided

Section A Social Demographic details

1. Your gender: Male { } Female { }
2. Age below 20 { } 20-25{ } 26-35{ } 35-45{ } above 45 { }
3. What is your highest level of education attained?
 - A. Primary
 - B. Secondary
 - C. College
 - D. University
4. What is your marital status?
 - A. Single
 - B. Married
 - C. Divorced
 - D. Widowed
5. State your type of marriage
 - A. Customary
 - B. Statutory
 - C. Others specify.....
6. How long have you been married?.....

Section B Effects Of Excessive Dowry

7. Do you know what dowry is?
 - A. Yes
 - B. No
8. Do you think payment of dowry is important in marriage?
 - A. Yes
 - B. No

-
-
-
-

- A. Below k1000
B. Between k1000-k5000
C. K5000-10000
D. K10000-k20000
E. Others specify.....

12. Does excessive dowry affect marriage?

-
-
-
-

A. Yes
B. No
C. Not sure

- A. Television
B. Radio
C. Social media
D. Friends
E. Others specify.....

- A. Yes
B. No
C. Not sure

17. What are the common forms of GBV in young couples of Maramba compound of Livingstone District?

- A. Physical violence
- B. Sexual violence
- C. Psychological violence
- D. Economic violence

18. What are the common causes of GBV in Livingstone?

- A. Money
- B. unfaithfulness
- C. excessive dowry
- D. Others

specify.....

19. What do you think are some of the effects of GBV on young couples?

- A. Divorce
- B. Separation of couples
- C. Psychological trauma
- D. Others

specify.....

Section D Effects of Excessive dowry on GBV in Maramba Compound of Livingstone District?

20. Do you think there has been an increase in the number of GBV cases in Maramba compound of Livingstone district?

- A. Yes
- B. No

21. Do you think excessive dowry has contributed to this increase in GBV?

- A. Yes
- B. No

22. To what extent do you think Excessive dowry contributes to GBV?

- A. Greater extent
- B. Lesser extent

Section E measures of rectifying GBV caused by Excessive Dowry

23. Do you know of any measures of preventing GBV?

.....
.....
.....

.....
.....
24. What do you think should be done to eliminate GBV in Maramba compound of Livingstone especially among young couples?

.....
.....
.....
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.....
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.....
.....

Thank you for your corporation

APPENDIX 3: PARTICIPANT CONSENT FORM

THE UNIVERSITY OF ZAMBIA IN COLLABORATION WITH ZIMBABWE OPEN
UNIVERSITY
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

**TOPIC: INVESTIGATING THE RELATIONSHIP BETWEEN EXCESSIVE
DOWRY AND GENDER BASED VIOLENCE IN THE HOUSEHOLDS OF
MARAMBA COMPOUND IN LIVINGSTONE DISTRICT**

Dear Respondent

My Name is KALALUKA MARTHA. I am a master's student from the University of Zambia. I am carrying out a study on investigating the relationship between **excessive dowry and Gender Based Violence in the households of Maramba compound of Livingstone District**. You have been randomly selected into the study. If you are willing to take part in the study, please append your signature on this form. Be assured that the information being solicited is purely for academic purposes and will be treated with maximum confidentiality. Thank you for your cooperation.

Signature of participant.....

APPENDIX 4: WORK SCHEDULE

No.	Task to be Performed	Duration	Responsible Staff
1	Proposal writing	3 Months	Team Leader and Research Team
2	Preparation and design of data collection (questionnaire)	1 month	Team Leader and Research Team
3	Sampling	1 day	Team Leader
4	Data Collection	3 weeks	Team Leader and Research Team
5	Checking for accuracy and consistency in responses	3 days	Team Leader and Research Team
6	Coding of questionnaires	3 days	Team Leader and Research Team
7	Data entry	3 days	Team Leader and Research Team
8	Data processing and analysis	1 month	Team Leader and Research Team
9	Report writing and typing	1 month	Team Leader and Research Team

APPENDIX 5: BUDGET

Description of Item	No. of Item or Personnel	Personal Days	Cost per Item K	Total Cost K
1. <u>Personal Cost</u>				
a.) Team Leader	1	19	50	1000
b) Research Team	8	21	20	400
c) Typist	1	4	200	800
Sub Total				2200
2. <u>Stationary</u>				
a) Ream(s) of Paper	2		20	40
b) Storage Device	2		5	10
(Compact Disc)			20	40
c) Pens and Pencils	1 box each		15 000	50
Sub Total				140
3. <u>Report</u>				
a) Binding			10 000	2 000
Sub Total				2000
4. Contigent Cost				5 000
GRAND TOTAL				11340