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Title: Perceptions on Domestic Violence against Women in the Havana Informal Settlement, Windhoek, Namibia

The Department of Social Work
School of Human and Community Development
Faculty of Humanities
University of the Witwatersrand

In partial fulfilment of the requirements for the degree Master of Arts in the field of Social Development

by

Niita Josephina Shituula

July 2019

DECLARATION

I, **Niita Josephina Shituula,** declare hereby that this study is a true reflection of my own research, and that this work or part thereof, has not been submitted for any degree in any other institution of higher education.

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23/07/2019

Signature Date

Niita Josephina Shituula

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LIST OF ABBREVIATIONS AND ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
AU	African Union
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CEHURA	Medical Research Council and Centre for Human Rights Advancement
DV	Domestic Violence
EU	European Union
FRA	European Union Fundamental Rights Agency
GBV	Gender Based Violence
HIV	Human Immunodeficiency Virus
IPV	Intimate Partner Violence
LAC	Legal Assistance Centre
MGECW	Ministry of Gender Equality and Child Welfare
MoHSS	Ministry of Health and Social Services
NPS	Namibia Prison Service
NSA	Namibia Statistics Agency
SADC	Southern African Development Community
UNAIDS	United Nation Programme on HIV/AIDS
UNDP	United Nation Development Program
UNAM	University of Namibia
USAID	United States Agency for International Development
WAD	Women Action for Development
WHO	World Health Organisation

CHAPTER ONE

INTRODUCTION

1.1 Problem Statement and Rationale of the Study

A study which was carried out by the World Health Organisation (WHO) (2005) in ten countries including Namibia, found that the prevalence of physical violence by an intimate partner was between 13% and 61% in a lifetime, and the prevalence of sexual violence by an intimate partner was between 6% and 59%. The study further reports that sexual violence was usually accompanied by physical violence. WHO (2010) also found that intimate partners who are physically or sexually violent often have controlling behaviour. Furthermore, according to WHO (2016), about one in three women worldwide have experienced physical and/or sexual violence. In Namibia, law enforcement stated that 2151 cases which involved rape, murder and abuse against women were reported during 2015 to 2016 (New Era Reporter, 2016). Furthermore, Edwards-Jauch (2016) states that violence against women and children remains a pervasive problem in Namibia and there are high levels of direct violence against women. According to the Ministry of Gender Equality and Child Welfare (MGECW) (2012), the Namibian government has been trying to combat inequalities since independence, beginning with the Constitution of 1990. Article 10 of the said constitution stipulates that all citizens have the right to equal treatment regardless of their gender. Consequently, the Namibian government signed and ratified international treaties relating to violence against women and it has also enacted several laws and policies. These include, the Married Persons Equality Act (Act No. 1 of 1996, the Combating Rape Act (Act No. 8 of 2000), the Combating Domestic Violence Act (Act No. 4 of 2003) and the National Gender Policy (2010-2020). Ministry of Health and Social Services (2014), states that the purpose of these laws is to protect victims or survivors of violence and to punish perpetrators. Ministry of Health and Social Services (2014) further mentions that the purpose of policies is to guide actions towards the integration and mainstreaming of gender perspectives in the broad development framework.

However, it is noted that "Despite the progress made, many challenges remain in programming for gender equality. Women in Namibia are facing increased prevalence in HIV and AIDS, high rates of gender-based violence (GBV) and continued pervasive gender and intra-

household inequalities." (Ministry of Gender Equality and Child Welfare, 2010, p. 4). Moreover, according to Obonyo (2012), violence against women hinders equality development and peace within a specific community or country. Therefore, domestic violence against women is an obstacle to obtain equality for women in Namibia.

Studies which were carried out in Namibia regarding the perceptions of violence against women in Namibia include Dobler's (2008) qualitative study, and van Rooy et al.'s (2008) mixed method study. Dobler's (2008) study explored the perceptions, experiences and networks of gender-based violence in Northern Namibia through seven face to face interviews and a focus group discussion. Whilst van Rooy et al.'s (2008) study looked at how the cultural views of females influence the perceptions that male perpetrators have towards females. Dobler's (2008) study provides information on how people from the Wambo ethnic group view and experience domestic violence and the services which are available for victims of abuse in that specific area of the country. This study also gives possible causes of violence against women. The findings of the study provide an understanding as to why this phenomenon occurs in this area which could result in assisting in the development of possible preventative measures to tackle this issue. Van Rooy et al.'s (2008) study gives a picture of the perceptions of perpetrators towards violence against women and offers an understanding of how abuse/violence occurs and how it can be prevented.

Other studies conducted in Namibia include a multi-country WHO study on women's health and domestic violence against women (WHO, 2005) and Anderson, Ho-Foster, Mitchell, Scheepers and Goldstein (2007), which aimed to assess the impact of a mass education-entertainment programme that was launched by Soul City, to identify risk factors for domestic physical violence.

Nonetheless, the researcher has not duplicated these studies, but has conducted an original study. For example, the researcher used a larger population sample for the face to face interviews compared to Dobler's (2008) population sample. The present research was executed through in-depth interviews with an equal representation of male and female participants who are members of the community. Moreover, the researcher interviewed participants from different Namibian ethnic groups in the community and not a specific ethnic group as in Dobler's (2008) study. The reason for the different genders and different ethnic groups was to broaden the study by examining perspectives from different ethnic backgrounds. Moreover,

the researcher carried out a qualitative study and interviewed both male and female participants, not specifically male participants and/or perpetrators as in van Rooy et al.'s (2008) study.

The study was carried out in Havana Informal Settlement in Windhoek, Namibia. According to Honourable Martin David (personal communication, June 16, 2017), it is the first study of its kind in the community. Havana Informal Settlement has a diverse population of different Namibian ethnic groups. This therefore gave the researcher a wide range of data from different cultural perspectives. According to De Wee (2017), 82 domestic violence related cases were reported to the Gender Based Violence Unit in Windhoek between the period of June 2016 to February 2017. Moreover, 13% of the reported cases were from the Havana Informal Settlement. From De Wee's (2017) study, it seems that the Havana Informal settlement had the second highest number of reported domestic violence cases between the period of June 2016 to February 2017. De Wee (2017) further reported that some of the causes of the domestic violence cases included cultural beliefs, social construction and gender power relations in a household or in a relationship.

Havana Informal Settlement is one of 15 informal settlements that fall under the Moses //Garoeb Constituency (the constituency refers to a border line between the different locations and suburbs in a town or in a region). According to the Namibia Statistics Agency (NSA) (2011), the National Census of 2011 indicates that, the population of this constituency is 45 500, with 20 700 being men and 24 800 being women. The constituency has diverse people from different tribes and cultures in Namibia. However, they all speak a common language which is English. According to the Khomas Regional Development Profile of 2015 (Khomas Regional Council, 2015), Moses //Garoeb constituency has the highest unemployment rate in the whole region with only 30% of the inhabitants constituting the labour force (ages 15 to 60). The profile also reports that this is one of the constituencies where cases of severe poverty can be found. During a face to face interview with the politically appointed Councillor of the constituency, Honourable Martin David (personal communication, June 16, 2017), the researcher was informed that more male residents have formal employment compared to their female counterparts, whilst most street vendors are female.

1.2 Significance of Study

In Namibia, research in various fields is still developing and the results of this research therefore enhance research in this specific field. Moreover, the available literature and documents on studies conducted in Namibia indicate that qualitative studies regarding the perspectives, thoughts and opinions of the inhabitants have not been explored or facilitated in this community. This study is therefore valuable to the Havana Community as it is the first research of its kind conducted in this community. This research also provides an opportunity for people to know more about this community and the happenings in this community. Furthermore, the message of domestic violence is communicated through this research, which raises awareness on this issue. As a result, this awareness might assist in the development of preventative and responsive programmes that address the perceptions of the people within this community and similar communities facing domestic violence against women. In addition, the research contributes to the existing literature of domestic violence as it gives a wider perspective of how domestic violence against women is viewed, understood, occurs and is responded to in a specific community that has specific characteristics. Domestic violence is a social problem that is linked to other social issues such as gender inequality, which is an obstacle to social development. Therefore, tackling issues of domestic violence brings us closer to combatting gender inequalities in communities.

1.3 Key Concepts

This section provides definitions of key concepts that are relevant to this study, namely: violence, domestic violence, patriarchy and gender equality/inequality.

Violence:

According to Bufacchi (2005), violence can be defined with two approaches. One approach perceives violence as an intentional act of excessive and destructive force, and the other approach views violence as an act of violating rights. Bufacchi (2005) further mentions that conceptualising violence as an act of force has a limited view on violence, whilst the concept of violence as an act of violating rights, is a broader view. Therefore, the relevant concept used for this study will be the latter concept.

Van Rooy et al. (2008), define violence as a means of control and oppression carried out through physical harm and emotional, social or economic force, coercion or pressure. Van Rooy et al. (2008) further explain that violence can either be in the form of physical assault or threatening someone with a weapon or it could be in the form of intimidation, threats, persecution, deception or other forms of psychological or social pressure. Furthermore, violence against women can be defined as "any act of gender-based violence that results in, or is likely to result in, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life" (The World Health Organisation, as cited in Ricci, 2017, p. e1).

Domestic Violence also referred to as Intimate Partner Violence:

Ministry of Health and Social Services (2014) defines domestic violence as a pattern of abusive behaviours by one or both partners in an intimate relationship and it appears in different forms. However, the Legal Assistance Centre (2012) defines domestic violence broadly by including physical, sexual, psychological and economic abuse. Legal Assistance Centre (2012) further states that domestic violence is a form of gender-based violence which arises from the unequal power relations between women and men. It has also been described as gender-based crime where most abusers are men while most victims are women.

According to WHO (2005), the term domestic violence is used in many countries to refer to partner violence. Therefore, in this study, the researcher uses domestic violence and intimate partner violence interchangeably.

Gender Equality / Inequality:

The European Institute of Gender Equality (2013) refers to gender equality as the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Moreover, according to Young, Fort and Danner (1994), gender inequality can be defined as

the departure from parity in the representation of women and men in key dimensions of social life.

Patriarchy:

According to Ray (2008), patriarchy can be defined as a social and ideological construct which believes that men are superior to women. Ray (2008) further states that patriarchy is based on a system of power relations which are hierarchal and unequal. Walby (as cited in Ray, 2008), defines patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women. According to Ambunda and De Klerk (2008), Namibian cultures have traditional patriarchal values which influence traditional beliefs and gender roles. The Havana Informal Settlement has a diverse population with people from different Namibian ethnic groups who practice their cultures and traditions. Therefore, it is important to understand patriarchy and its possible influences on domestic violence against women.

1.4 Theoretical Framework

There are different theories that can be used as a basis to explain the causes of violence against women and its relation to gender equality. However, in the context of this research the radical feminist theory (Lorber, 1997) is the underpinning theory for this study.

1.4.1 Radical Feminist Theory

Lorber (1997) describes the radical feminist theory as a gender resistant feminist perspective which places emphasis on patriarchy. It is further stated that the theory claims that most men use physical violence and or rape or they murder a woman to show their superiority. Obonyo (2012), states that the radical feminist theory analyses patriarchy as the primary cause of women's oppression as patriarchy uses oppression and violence to control women. According to Hooks (2004), patriarchy insists that males are dominant and superior to females and that they have the right to dominate over the weak. In addition, Reingardiene (2003) acknowledges that though there are different feminist theories, all of them agree that male to female violence is an explicit manifestation of the masculine instrumental power strategy which serves to create

and maintain male dominance and female subordination in the family and society in general. Therefore, the feminists strongly argue that violence against women cannot be separated from the patriarchal ideology, the normative foundations and institutional arrangements in society, sexist norms and the historical legacy of male dominance.

1.4.2 Relevance of Radical Feminist Theory to the Study

Flood and Pease (2009), mention some factors that influence the perceptions of violence against women such as gender roles and relations, culture, experiencing or witnessing violence, age, development and the socio-economic status of a person. These different factors gave the present researcher possible ideas about the basis on which the participants in the current study might perceive violence against women. The radical feminist theory indicates two important areas which may correlate with the factors that influence the perceptions of violence against women such as culture and also gender roles and relations. This theory also provides reasons as to why gender inequality and domestic violence against women occur. As mentioned in the introduction, Ambunda and De Klerk (2008) found that most Namibian ethnic groups practice traditional patriarchal values which influence traditional beliefs and gender roles. Edwards-Jauch (2016), also argues that patriarchal order justifies male domination, and the ideology and/or belief that justifies male domination is a form of cultural violence aimed at manufacturing consent from the oppressed for their own oppression, in this context, women. In addition, Karla and Bhugra (2013) found that sexual violence is likely to occur more commonly in cultures that foster beliefs of perceived male superiority, and social and cultural inferiority. The Havana Informal Settlement is represented by different Namibian cultures which are influenced by the patriarchal traditional Namibian values. The researcher made use of the radical feminist theory as the theory illustrates how societies foster patriarchal family structures that lead to gender inequalities and dominance.

1.5 Research Questions

The main question of the study was: What are the main perceptions of domestic violence against women in the Havana informal settlement?

Sub-questions were:

- What types of domestic violence against women exist in the Havana Informal Settlement?
- What are the main perceptions of domestic violence against women in the Havana Informal Settlement?
- Why does domestic violence against women occur?
- What are the possible solutions to combat domestic violence against women in the informal settlement?

1.6 Aim and Objectives of the Study

The aim of this research was to explore the main perceptions of people in the Havana Informal Settlement with regards to domestic violence against women.

The objectives are:

- To explore the various forms of domestic violence against women in the Havana Informal Settlement;
- To explore the main perceptions of domestic violence against women among the people in this settlement;
- To determine the possible reasons why domestic violence against women occurs; and
- To determine possible solutions to combat domestic violence against women in the informal settlement.

1.7 Research Design and Methodology

The research was a qualitative study which used an explorative case study design. The sampling method that was employed was purposive sampling which consisted of participants aged between 30 and 49 years residing in the Havana Informal Settlement. Twelve semi-structured interviews which were guided by an interview schedule were employed to collect data from six men and six women residing in the Havana Informal Settlement. In addition, interviews were conducted with the constituency councillor and a social worker from the Gender Based

Protection Unit, who were the key informants for the study. The data was analysed using thematic analysis where the data was clustered into themes.

1.8 Chapter Outline for the Research Report

Chapter 1: Introduction – this chapter provides an overall guide of the study. It consists of the background and introduction to the study as well as an explanation of the research problem. It further includes the theoretical framework of the research, including the aim and objectives of the research too.

Chapter 2: Literature review – This chapter consists of an overview of domestic violence from an international perspective and also the Namibian perspective. It involves a discussion of the relevant legal framework and policies of Namibia as well as the studies that are relevant in the field of domestic violence.

Chapter 3: Research strategy and methodology – The methodology that was used for this study is presented. The chapter also explains the ethical considerations. It provides information on how the data was analysed and the pre-test effect of the pre-test that was conducted.

Chapter 4: Findings/Results and discussion – The chapter provides an in-depth presentation of the data via thematic analysis. The chapter further links the findings to theory and the objectives of this study.

Chapter 5: Conclusions and Recommendations – Conclusions and recommendations for this study are offered.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter outlines the literature that is relevant to the study and highlights the theoretical framework that was used in this study. The existing literature regarding domestic violence against women internationally and nationally is reviewed. There is also a discussion on the theoretical framework for this study.

2.1.1. Domestic Violence against Women Internationally

2.1.1.1 Prevalence of Violence against Women

The World Health Organisation (WHO) (2005) multi-country study on women's health and domestic violence conducted in 2005 in ten countries namely: Bangladesh, Brazil, Ethiopia, Japan, Montenegro, Namibia, Peru, Samoa, Thailand and Tanzania, found that 15% to 71% of women have experienced physical and/or sexual violence from their intimate partner. Furthermore, the study found that women in Japan experienced the least physical and sexual violence with records of four percent (4%) to six percent (6%), whilst women in Ethiopia and Peru experienced a higher percentage of physical and sexual violence by an intimate partner ranging from 59% to 61%. Moreover, the study indicated that between 20% and 75% of women across the ten countries had experienced emotional abuse from their intimate partners within the previous 12 months from the date the data was collected. In another study, WHO (2002) indicated that 40% to 70% of female homicide victims were killed by either their current or former intimate partner. WHO (2010), further reports that 35% of women have experienced some form of physical and/or sexual violence in their lifetimes by their intimate partners. In another study conducted by WHO in 2013 based on countries from over 80 countries indicates the prevalence of physical and /or sexual violence from intimate partners against women. The study reports that within four WHO regions, prevalence estimates are 23.2% in high income countries, 24.6% in the Western Pacific region, 37% in the Eastern Mediterranean region, and 37.7% in the South-East Asia region. Furthermore, WHO (2016) reports that globally, 38% of murders against women are committed by their male intimate partners. Ricci (2017), further

states that it is estimated that one in three women worldwide have experienced physical or sexual abuse in their lifetime.

In India, according to the International Institute for Population Sciences (IIPS) (India) and ICF International (2017), 30% of women aged 15 to 49 years old have experienced physical violence and six percent have experienced sexual violence in their lifetime. IIPS (India) and ICF International (2017) further found that 33% of ever-married women have experienced sexual, emotional and physical violence from their husbands. Furthermore, a study conducted in Nepal by Pun, Infanti, Koju, Schei and Darj (2016) found that the prevalence of intimate partner violence ranged from 30% to 81%. The Ministry of Health, Nepal, New ERA and ICF International (2017), found that 22% of women have experienced physical violence and seven percent have experienced sexual violence. In addition, 26% of ever-married women have experienced physical, emotional and or sexual violence from their spouses.

Domestic violence against women is a global phenomenon which inevitably occurs in both developed and developing nations. The United States of America (USA) is no exemption from this phenomenon. According to Coker et al. (2002), 13.3% of 6790 women have experienced physical violence from their intimate partner, while four point three percent have experienced sexual abuse and 12.1% have experienced psychological abuse. Pan et al. (2006), record that 25.5% of women in the USA reported violence against them by an intimate partner in their lifetime. Moreover, the European Union Fundamental Rights Agency (FRA) (2014) carried out a survey among 28 member states. The survey indicates that at least 13 million women who have experienced physical violence and three point seven million women had experienced sexual violence in the European Union (EU) within the 12 months before the survey interviews. It further found that 22% of women have experienced physical and/or sexual violence from a partner.

Findings in the Demographic and Health Surveys of four sub Saharan African countries indicate the prevalence of violence against women. These sub Saharan countries include Kenya, Malawi, Nigeria, and Zambia. According to the Kenya's Demographic and Health Survey under the National Bureau of Statistics (2014), 45% of women aged between 15 and 49 years of age, have experienced physical violence since the age of 15, whilst 20% have experienced physical violence within 12 months prior to the survey, with the main perpetrators being the husband. The survey further reports that 14% of women have experienced sexual

violence in their lifetime and an overall of 39% of ever-married women have experienced spousal physical or sexual violence. The Nigeria's National Population Commission (2014) found that 28% of women have experienced physical violence and seven percent of women have experienced sexual violence since the age of 15. Moreover, 25% of ever-married women aged between 15 and 49 years have experienced emotional, physical, or sexual violence from their spouse. Whilst in Zambia, the Central Statistical Office (2014) recorded that 43% of women aged 15 to 49 years have experienced physical violence, while 37% have experienced sexual violence. The survey further reports that 47% of ever-married women had experienced physical, sexual, and/or emotional violence from their then, current or most recent husband or partner.

The most recent Demographic and Health Survey among the four countries was carried out by the National Statistical Office of Malawi (2017). The survey found that 34% of women have experienced physical violence and 20% of women have experienced sexual violence since the age of 15. The survey further reports that 42% of ever-married women have experienced spousal abuse with emotional violence being the most common form of spousal violence.

2.1.1.2 Forms of Domestic Violence

There are different forms of domestic violence. The United Nations Division for the Advancement of Women (2010), states that domestic violence can be in the form of physical, sexual, psychological and economic violence. In addition, WHO (2012), states that intimate partner violence should also include control behaviours from a partner such as isolating a person from family and friends; monitoring their movements; and restricting access to financial resources, employment, education and or medical care. According to Joyner, Rees and Honikman (2015), physical violence comes in forms such as punching, kicking and burning. Joyner et al. (2015) further state that sexual violence involves forced sexual intercourse and other types of sexual coercion; whereas emotional violence includes insults, constant humiliation, threats and/or intimidation. According to the European Union Fundamental Rights Agency (FRA) (2015), the most common type of intimate partner violence in 28-member states of the European Union (EU), is physical violence, followed by sexual violence and the emotional/psychological violence. Physical violence seems to be the most common violence used against women worldwide. The IIPS (India) and ICF International (2017), further records

physical violence as the most common form of violence used against women, followed by emotional/psychological violence, then sexual violence. This trend proves the same in countries like Zambia, Nigeria and Kenya where physical violence is the most common type of violence experienced by women. However, according to the National Statistical Office of Malawi (2017), the most common type of violence experienced by ever-married women by their spouse is emotional violence, followed by physical violence and then sexual violence. The report also indicates that 24% of ever-married women have experienced control behaviours from their spouses. Though Nepal's Demographic and Health survey indicates that physical violence is the most common type of violence used against women, the report finds that emotional violence is the second most common followed by sexual violence (Pun et al., 2016).

2.1.1.3 Contributing Factors to Domestic Violence/ Intimate Partner Violence (IPV)

WHO (2012), states that contributing factors to IPV can operate using the ecological model, on an individual level, at relationship level, at community level and at societal level. The individual level can be influenced by the perceptions and past experience of both the perpetrator and victim. Some of these factors include a low level of education, exposure to violence as a child, acceptance of violence, personality disorders and harmful alcohol or drug use. Whereas, on a relationship level, IPV is influenced by possible conflict in the relationship, economic stress, male dominance in the family, educational disparities and the man having multiple partners. Furthermore, at community level, IPV includes gender inequality social norms, low social and economic status of women, weak legislation and policies regarding violence against women, acceptance of violence as an option to resolve conflict and high levels of general violence in society.

Pun et al. (2016) further state that in Nepal, the risk factors associated domestic violence against women include a low status, illiteracy, economic dependency, patriarchal society, alcohol abuse by husband, insufficient or unsatisfactory dowry, polygamy, husband's extramarital affair, unemployment and denying a husband sex. Risk factors of DV can be influenced by socioeconomic factors, cultural and social norms, gender inequalities and a history of violence as an individual and a group.

Socioeconomic Factors

Jewkes (2002) describes how poverty, heavy alcohol consumption and low levels of education can serve as risk factors for domestic violence. Jewkes (2002), states that poverty has an effect on conflict in relationships. Women's power and male identity are often used to resolve a crisis of male identity, which is sometimes caused by poverty, or an inability to control women. To some extent, women who are more empowered educationally, economically and socially are more protected than those who are not. Idris, Aziz, Ishak, Wahid and Yazid (2018) add that having both a low and high level of education and financial income can be a risk. Moreover, women in relationships where partners seem to be on a lower level educationally, socially and economically are also at risk of experiencing abuse. Jewkes (2002) states that this is because a woman with a higher income in a relationship can sometimes pose a threat to her male partner as he may feel that the woman has taken on his responsibility. This creates a male identity crisis and in order to control the women's power in the relationship, violence occurs. A study conducted by Chandrasekaran (2013) in Puducherry (India), found that financial stress and a low level of education are the main causes of violence against women and that 90% of the female participants agreed that violence against women occurs in families with low incomes. This seems to be supported by Laisser, Nystrom, Lugina and Emmelin (2011) who further report that studies from Ethiopia, Kenya and Zambia found that poverty, low levels of education and unemployment among women increase the risk of IPV.

These socioeconomic risk factors are shared globally. For instance, the FRA (2015) survey found that women are prone to experience physical and or sexual violence from their partner in a household that has a low level of income. This is due to the financial strains that result in a negative impact to the relationship. The survey also found that the higher the educational level of women, the less they experience violence from their partner. On the contrary, the higher the level of education of the woman, the more likely she could experience violence from a non-partner. In the same frame, the higher the education of the partner/perpetrator, the less likely he is to be violent against his partner. Another socioeconomic risk factor that the FRA (2015) survey established is the influence that alcohol has on violence against women. The survey revealed that the prevalence of physical and or sexual violence against a woman from her partner can escalate from five percent when he is sober to 23% when he is intoxicated.

In sub-Saharan Africa, McCloskey, Boonzaier, Steinbrenner and Hunter (2016) report that poverty, drinking (alcohol), a past history of child abuse or posttraumatic disorder and highly traditional gender role beliefs, low level of education and unemployment are some risk factors for perpetrating intimate partner violence.

Inequality: Cultural Beliefs and Societal Norms

Karla and Bhugra (2013) state that sexual violence against women is often a result of unequal power relations, both real and perceived between men and women, and this is also strongly influenced by cultural factors and values. Ricci (2017) broadly supports this statement by emphasising that the causes of violence against women globally, are rooted in discrimination against women that deprives them of the same rights as men (gender inequality). There is therefore no doubt that gender inequality is a major risk factor to domestic violence against women. Yodanis (as cited in McCloskey et al., 2016), found that countries with low social equality between men and women generate more criminal victimisation of women.

In many African cultures, power is asserted to men more than women. This is because African cultures have patriarchal traditions which promote men's hierarchical roles in society, sexual relationships and marriage (McCloskey et al., 2016). This patriarchal ideology is often supported by both women and men and therefore, women remain in a state of victimisation by their partners. In some countries and ethnic groups, a man is permitted to physically discipline his wife if he feels that she has behaved inappropriately. According to WHO (2009), there are cultural and social norms that support different types of violence. In India, Nigeria and Ghana, it is believed that a man has the right to use power over a woman; including disciplining or correcting a woman's behaviour because the man is regarded as socially superior. This kind of thinking can be strongly influenced by the societal norms and belief systems of the man as according to Maldonado, Watkinss and Dilillo (as cited in McCloskey et al., 2016), young men who hold rigid views about gender roles tend to endorse the use of physical abuse to control. Furthermore, in a cross-national survey carried out in 17 African countries on attitudes towards intimate partner violence, most men in the survey supported using violence against a wife.

Moreover, "Several studies have indicated a high risk of IPV against women in male-dominant, patriarchal societies where gender attitudes and perceptions support marked inequality between

men and women and where rigid gender roles may lead to justification and acceptance of IPV" (Laisser et al., 2011, p. 2).

African cultures have similarities and differences. There are those cultural traditions that can be found among a specific people on the continent and there are those traditions which are commonly practised across the continent, for example the payment of the 'bride price'. According to the South African Medical Research Council and Centre for Human Rights Advancement (CEHURA) (2012), bride price consists of a contract where material items are paid to the bride's family by the groom in exchange for the bride, her labour and her capacity to bear children. A study conducted under the South African Medical Research Council CEHURA (2012) in Uganda found that there are some negative aspects regarding the bride price that can directly or indirectly lead to violence against women. One major finding of the study includes the financial strain this may cause a groom if he is unable to pay or if the price is a large amount. As FRA (2015) states, financial strain can cause a negative impact on a relationship, which may result in continuous conflict that can turn into violence. Another finding is that the bride price exploits women as the bride is 'bought' at a price and would possibly need to endure a relationship even if there is abuse involved because her husband paid a huge price to her family.

History of Violence

The Human Science Research Council in South Africa (2014), found that contributors to Gender Based Violence (GBV) in South Africa include those factors indicated by WHO (2012) and more. A unique finding from the study by the Human Science Research Council in South Africa (2014), indicates that the apartheid history of the country had an influence on the current culture of violence. This occurs because the apartheid government used physical violence to solve conflict and the oppressed groups too used physical violence to counterattack the oppressive system and as a result, physical violence was seen as an option to solve conflict. According to McCloskey et al. (2016), the aftermath of apartheid included leaving men without a clear position thereby provoking tension in the relationships between men and women because of the economic and political transformation.

2.1.1.4 Legal Instruments to Combat Domestic Violence

According to Jewkes (2002), to effectively combat domestic violence, primary preventative interventions should focus on improving the status of women, as well as reducing the norms of violence such as poverty and alcohol consumption. In addition, McCloskey et al. (2016) state that programmes that are developed to spread awareness about domestic violence need to address changing the patriarchal ideology for both men and women. There are international instruments, legislations and policies which have been developed to combat domestic violence against women across the globe.

The Legal Assistance Centre (LAC) (2012) mentions some legislations and resolutions which are recognised globally and regionally. These include, the Convention on the Elimination of all Forms Discrimination against Women (CEDAW), the Optional Protocol to the Convention on the Elimination of all Forms of Discrimination against Women, the protocol of the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, and the Southern African Development Community (SADC) Protocol on Gender and Development.

According to the FRA (2014), in 2005, the Parliamentary Assembly of the Council of Europe established a task force to combat violence against women. This task force aimed to evaluate the measures on violence against women and girls implemented both nationally and internationally, and a campaign to combat violence against women which ran from 2006 to 2008 to promote public awareness , support for and protection of victims, and to advance data collection and encourage legislation.

The Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence (Istanbul Convention) was adopted in April 2011. The convention obligates parties to criminalise, inter alia, psychological violence, stalking, physical violence, and sexual violence (including rape and sexual harassment). As of 2014, 20 member states of the EU had signed the convention, while eight member states had ratified it. It is therefore required for an additional ten member states to ratify the convention in order for it to be enforced.

According to the FRA (2015), there is currently no legislation in place at EU level that addresses violence against women. However, the EU relies on existing criminal statutes. The

survey carried out by the FRA (2015) also states that there are member states that have legislation that directly addresses intimate partner violence and the same legislation includes the protection of victims. The same survey further reports that in 2011, the European Commission adopted a package of legislative proposals to enhance the rights of victims of crime. This package includes the EU Victims' Directive which was aimed to establish minimum standards on the rights, protection and support of victims of crime. This directive also included a mutual recognition between member states regarding the protective measures for victims of domestic violence and other people that are vulnerable to violence. Thus, there is a European Protection Order which can be used by victims as they move between member states. Furthermore, the EU has guidelines that deal with violence against women and girls, as well as for combating all forms of discrimination against women and girls. Since 2000, the European Commission's Daphne Programme has provided significant funding to civil societies, local authorities and researchers to address violence against women in the EU.

According to Modi, Palmer and Armstrong (2014), the United States Congress passed the Violence Against Women Act (VAWA) in 1994. The Act focusses on funding and issuing grants to and for trainings, programmes and organisations that work towards combating violence against women. In addition, Modi et al. (2014) statistics indicate that since the enactment of the VAWA, there has been a decrease in cases of intimate partner violence, from two point one million victimisations in 1994 to 907000 in 2010. Furthermore, there was shown to be a 51% increase in the reporting of cases due to the mandatory arrests of perpetrators as provided for by the said Act.

The African Union (AU) adopted the African Union Gender Policy in 2009. The policy applies to the African Union Member States and the Regional Economic Communities (RECs). The said policy identifies key issues that Member States should address while formulating policies and developing programmes that are in line with the provisions of this policy. These key issues, amongst others, include the eradication of gender-based violence and the elimination of gender stereotypes, sexism and all forms of discrimination. Furthermore, there are seven objectives that it underlines. Two of these objectives are to promote the development of guidelines and enforcement of standards against sexual and gender-based violence and gender insensitive language and actions in the workplace (this includes the AU Commission and other organs, the RECs and Member States); and to address gender-based barriers to the free movement of persons and goods across borders throughout the continent.

Other regional instruments that are used to combat gender inequalities and violence against women include the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa of 2003 and the Solemn Declaration on Gender Equality in Africa of 2004. According to Delport (2007), Articles 4, 5 and 11in the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa address gender-based violence through obliging state parties to enact and enforce laws that prohibit all forms of violence against women. It further requires state parties to prohibit and condemn all forms of harmful practices which affect women's human rights as well to protect women in armed conflict. The Solemn Declaration on Gender Equality in Africa is the commitment that Heads of States made amongst others to initiate, launch and engage sustained campaigns against gender-based violence.

The Southern African Development Community (SADC) has developed the Protocol on Gender and Development which addresses gender-based violence by giving responsibility to SADC Member States to enact and enforce legislation that prohibits all forms of gender-based violence. Still under this Protocol, Member States are also responsible to eradicate traditional norms, including social, economic, cultural and political practices and religious beliefs which legitimise and exacerbate the persistence and tolerance of gender-based violence. Delport (2007) further mentions another SADC instrument, which is the prevention and eradication of violence against women and children of 1998. This instrument is an addendum to the SADC declaration of gender and development, now a protocol, which stands as a reaffirmation for SADC Member States to continue committing themselves to the prevention and eradication of violence against women and children.

Furthermore, according to the International Centre for Research on Women (2012), Uganda makes use of two justice systems to combat violence against women; the traditional system and the formal system. The traditional system is governed by the traditional law and operates on the principle of natural justice. In this system, the decision makers consist of clan/tribal leaders, religious leaders, parents and paternal aunts. The survivors or victims and perpetrators are both given an opportunity to be heard, to consider their mistakes and to reconcile. There is focus on mediation and reconciliation between the parties. Perpetrators can be fined to pay livestock or any material item that is decided upon. The judicial system is governed by legislation, statutes and legal bodies in the country. It has the power to serve justice to survivors

or victims of violence. However, some women face challenges accessing it due to the costs that they need to cover and language complexity that is not fully understood when in the court.

Moreover, according to the Human Science Research Council (2014), the South African government has enacted legislation and policies that address gender-based violence. These include The Domestic Violence Act of 1998, the Sexual Offences Act of 2007 and they are busy with the legal framework of the Women Empowerment and Gender Equality Bill. These legal instruments give guidance to citizens, legal institutions and service providers (public, private, NGOs, etc.) on how to deal with domestic violence at their level. All the instruments work on preventing gender-based violence, protecting victims of gender-based violence and addressing perpetrators of gender-based violence.

These instruments give an indication that the African continent is making progress to address gender inequalities and violence against women. However, the prevalent statistics tell us that having instruments is not enough, but rather focus can be given on how these instruments are implemented and utilised.

McCloskey et al. (2016), looked at how some of these instruments are implemented in sub-Saharan Africa. The study indicates that programmes carried out in sub-Saharan Africa are usually community based and involve public health approaches to address intimate partner abuse. Amongst a few programmes mentioned, one programme that stood out was the Male Norms Initiative (MNI). It is reported that this programme has made a significant change in decreasing the rate of intimate partner violence. Pulerwitz and Barker (as cited in McCloskey et al., 2016), state that MNI combines community engagement and group education to address gender norms, social expectations and responsibilities. The programme aims to promote the development of equitable gender norms and reduce the risk of negative health outcomes associated with gender norms and behaviour. This programme has been used in countries such as Rwanda, Uganda and Ethiopia.

2.1.2 Domestic Violence against Women in Namibia

2.1.2.1. Prevalence of domestic violence against women

According to LAC (2000), more than one-fifth of violent crimes that are reported in Namibia take place in domestic relationships. LAC (2000) further revealed that 86% of the domestic violence cases which were reported to the police were reported by women and 14% were reported by men. Anderson et al.'s (2007) Centro de Investigación de Enfermedades Tropicales (CIET)-Soul City study carried out in 2002 found that 17% of 1465 Namibian women that participated in the study had experienced physical violence from their intimate partner within the previous 12 months prior to the study. Moreover, a WHO (2005) study indicated that over one third of women in Namibia reported having experienced sexual or physical violence at the hands of their intimate partner at some point in their life. It was reported that 31% of these reports were physical violence and 17% were sexual violence. The WHO (2005) study observed that 30.6% women have experienced physical violence from their former intimate partner and 15.9 % were experiencing physical violence from their partner at that time. The study further revealed that 16.5% women had experienced sexual violence form a former partner and 9.1% had experienced sexual violence at the time of the study, whilst 33.9% women had either experienced physical or sexual violence or both types of violence. Disturbingly, this study also found that 18% of women experienced violence during their pregnancy.

In a survey which was carried out in eight Namibian regions in 2008 by the Social Impact Assessment and Policy Analysis (as cited in LAC, 2012), it was found that 41% of women participants had ever experienced physical or sexual violence from a former or current intimate partner in the previous seven to eight years. Furthermore, another study conducted by WHO (2010) found that the prevalence rate of physical violence against women by men is 31% and the prevalence rate of sexual violence against women by men is 16%. In addition, the Namibian Newspaper (2013) reported that 122 rape cases were reported to the police between January and April 2013; rape was the most prevalent crime during this period. In more recent years, the Ministry of Health and Social Services (2014) reported that 32% of women aged between 15 to 49 years old had experienced physical violence within 12 months prior to the survey. The Ministry of Health and Social Services (2014) further reports that an overall of 33% have experienced both physical and sexual abuse within the 12 months prior to the survey. Furthermore, Hartman (2016), states that between the period of 2012 and 2015, 50 000 crimes

related to gender-based violence were reported to the police in the Khomas Region. Hartman indicated that his could mean that there is a possibility of 45 GBV crimes taking place every day. Iileka (2016) further indicated that from the cases reported nationwide between the years 2012 and 2015, the Khomas region, the Kunene region and the Otjozondjupa region, had the highest numbers of rape cases.

Therefore, giving consideration to the statistics, it is evident that domestic violence against women in Namibia is a great concern.

2.1.2.2 Different forms of domestic violence in Namibia

There are different forms of domestic violence against women in Namibia. The survey carried out by the Social Impact Assessment and Policy Analysis Corporation (SIAPAC) in 2008 (as cited in LAC, 2012), found that women in the eight regions were physically, sexually and emotionally abused by an intimate partner. Whereas, the Ministry of Gender Equality and Child Welfare (2012) adds on to the list of forms of violence experienced by women in Namibia, physical violence, sexual violence, economic violence, psychological violence, intimidation, harassment and threats. The Ministry of Health and Social Services (2014), identifies psychological violence, economic violence, intimidation and threats under 'marital control by husband' and 'spousal violence'. Furthermore, the Ministry of Health and Social Services (2014), found that physical violence, sexual violence and emotional violence are the most common types of domestic violence against women in Namibia. According to the Ministry of Health and Social Services (2014), women living in rural areas are more likely to experience physical, sexual and emotional violence from an intimate partner compared to women living in urban areas. The study further indicates that physical violence against women is mostly experienced in the Kavango, the Omaheke, the //Karas and the Kunene region. While, sexual violence against women in Namibia is more prevalent in the Omaheke, the Hardap, the Kavango, the //Kharas, the Otjozonjupa and the Khomas region.

2.1.2.3 Contributing factors to domestic violence in Namibia

The Namibian Human Development Report (2000), reports that contributing factors to domestic violence against women in Namibia include the historical imbalance of power between men and women, poverty, unemployment, alcohol abuse, drug abuse and sociocultural attitudes towards violence against women. The United Nations Development Programme Namibia (UNDP Namibia) (2000) further identifies the contributing factors as socio-cultural issues, mass media, gender inequalities, patriarchy, substance abuse and economic stress. A study conducted by Women Action for Development (WAD), the University of Namibia (UNAM) and the Namibia Prison Service (NPS) (2006) with perpetrators of violence against women, also found that contributing factors include cultural factors, alcohol consumption, low levels of education, unemployment, socioeconomic marginalisation, poor family systems and socialisation. Similar to these findings, the Ministry of Gender Equality and Child Welfare (2010) reports that underlying causes to gender based violence (GBV) in Namibia include traditional beliefs of women, illiteracy and limited education, unequal power relations, and the low status of women in the society.

Undoubtingly, if one takes a look at the contributing factors above, it can be agreed that Connell (2002), was not wrong to state that the foundations to most social, cultural and historical violence in societies is the unequal distribution of power and the unequal access to resources. In addition, Galtung (as cited in Edwards-Jauch, 2016) says that there are different dimensions to violence such as social violence, cultural violence, direct violence and xenophobic violence. Galtung (as cited in Edwards-Jauch, 2016) describes social violence as the precursor to other forms of violence and this prevents the realisation of potential by some while privileging others. Edwards-Jauch (2016), states that cultural violence includes the cultural and ideological resources employed to justify and legitimise structural violence and to make it seem so natural. Edwards-Jauch (2016) further states that ideologies and belief systems that justify male dominance are forms of cultural violence which encourages the consent from the oppressed for their own oppression. This is a possible reason as to why women often defend patriarchal practices.

History: Colonialism and Apartheid

Edwards-Jauch (2016), states that the colonial history of Namibia and traditional forms of African patriarchy together justify women's subordination, gender inequality and different dimensions of violence against women. According to Katjivivi (1988), during the colonial and apartheid era from both Germany and South Africa, from as early as the year 1884, cultural violence legitimised racism and structural violence as indigenous knowledge and cultural systems were disrupted and made inferior. Katjivivi (1988) adds that cultural violence dissocialised those under the colonial regime from their own culture to the culture of the colonialists. Galtung (as cited in Edwards-Jauch, 2016), states that this resulted in a need to have systems of inequality and physical violence because this had been normalised. Edwards-Jauch (2016) further states that the colonial system was both racist and sexist towards black men. Black men were portrayed to be hyper-sexual, aggressive and potentially subversive, with desires to rape white women. Becker (1995) doubts the existence of pre-colonial gender power relations as the pre-colonial era had women leaders and rulers. The United Nations Development Programme Namibia (2000), in its Namibian Human Development Report argues that historical-anthropological studies in Namibia found that during the pre-colonial setting, women held much more political power, social power and influence. Therefore, women previously had access to property and they were valued as agricultural producers. Additionally, the report makes reference to the Aawambo and the Kavango ethnic groups where one third of women were leaders of their communities between the 1500s and 1960s. The women retained their positions because kinship responsibilities and succession were via the matrilineal system.

However, Ambunda and de Klerk (2008) indicate that post colonialism and apartheid roles and responsibilities have changed to stereotypes of what men should do and how women should behave. The post cultural practices and traditions give the decision-making powers to husbands in a household and the wives are made to be the homemakers.

Culture and Traditional Practice

Edwards-Jauch (2016) states that there are cultural practices that promote structural and direct violence against women. One of these practices are customary marriages which have no age requirements especially for the girl-child and thus, enabling early marriages. According to Kangootui (2016), this practice results in the girl-child dropping out of school, teenage

pregnancies, hunger and poverty. Another practice that Edwards-Jauch (2016) points out is the discrimination against women in customary marriages regarding divorce and death. The rights to marital property mean that property should be divided unfairly, if divided at all. At times the paternal family raids the property to the extent of chasing the wife off this property.

Social Factors: Low levels of education, unemployment, alcohol abuse

According to the Namibia Health and Demographic Survey (2013), physical violence against a woman is more likely to happen when she has no or has a low level of education. The results of the survey indicated that the higher the level of education a woman has, the lower the occurrence of domestic violence. On the other hand, WAD, UNAM and NPS (2006) found that perpetrators, who were men, of violence against women either had a low level of education, were unemployed and/ or were intoxicated, which influenced the crime they committed. LAC (2012) mentions that the link between alcohol abuse and domestic violence is that most studies carried out indicated that men were intoxicated with alcohol during the time of abuse. Thus, the Human Science Research Council (2014), states that alcohol abuse is an aggravator to violence against women, but not the direct cause.

A result of low levels of education can be unemployment, poverty and or low paying employment. According to LAC (2012), unemployment, poverty and or a low paying employment can affect a man's self-esteem and cause frustration as the man is socialised to be the bread winner and when he is unable to take his position as such, he will sometimes turn to violence to retain power in the relationship. Greig (as cited in Edwards-Jauch, 2016), indicates that men use direct violence to respond to masculine anxiety and the insecurity caused by structural violence in a social system. LAC (2012) points out that on the other hand, a woman with little or no income causes herself to be dependent on her husband and as such, she becomes vulnerable to violence and or chooses to remain in an abusive relationship. The Namibia Health and Demographic Survey (2013), indicates that 34.9% of women who are not employed experience physical, sexual and or emotional violence from their husband or partner compared to 31.7% of women who are employed. Employment gives economic power and according to Sandness (as cited in Edwards-Jauch, 2016), violence is linked to power which indicates that the person with economic power in the household is the one who would normally perpetrate violence.

Gender Inequality

According to the WHO (2009), gender inequality is a crucial area to address for violence prevention. In addition, LAC (2012) supports the WHO (2009), reporting that power imbalances are the primary causes of violence against women from their intimate partners. Ambunda and de Klerk (2008), proffer that before the independence of Namibia, there was a patriarchal system which was deeply rooted in society. They further demonstrate that this system still exists in most ethnic groups in the country, but rarely in the San community. LAC (2012) mentions that gender equality is well represented in the San communities and domestic violence is rarely experienced among the women. Edwards-Jauch (2016) also adds that Namibian men portray hegemonic masculinity with the social construct that men are superior to women. The WAD, UNAM and NPS (2006) study indicates that men are believed to be the head of the house and that the man has the right to discipline his partner or wife if she disrespects him or if she misbehaves. According to the Human Science Research Council (2014), men who feel that they need to use physical and sexual violence on women to display their power and sexual entitlement believe that women should submit to their authority. Gender inequality is therefore embedded in cultural and societal systems.

Ambunda and de Klerk (2008) established that after Namibia's independence in 1990, the country took certain measures to combat gender inequalities and all forms of discrimination against women, which are discussed in the next section of this research.

2.1.2.4 Legal instruments combatting domestic violence in Namibia

With the aim to combat gender-based violence (GBV) and gender inequalities in the country, in 1992 Namibia ratified the Convention on the Elimination of all Forms Discrimination against Women (CEDAW) as well as the Optional Protocol to the Convention on the Elimination of all Forms Discrimination against Women of 1999, in 2000 (LAC, 2012). The Convention on the Elimination of all Forms Discrimination against Women (CEDAW) is also referred to as the international bill of rights for women. According to the United Nations (1979), the CEDAW requires Namibia to undertake three main duties, namely: "…to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women; to establish tribunals and other public institutions; to ensure the effective protection of women against discrimination; and to

ensure elimination of all acts of discrimination against women by persons, organisations or enterprises" (United Nations, 1979, p. 2).

Namibia also adopted and ratified regional and sub-regional instruments. In 2004, the country ratified the protocol of the African Charter on Human and People's Rights on the Rights of Women in Africa, and in 2013 Namibia signed and ratified the SADC Protocol on Gender and Development (LAC, 2012). These instruments are included in the National Development Plan Four and the Vision 2030 Development Plan. Furthermore, accompanying the international legal frameworks, Namibia has enacted laws such as the Married Persons Equality Act (Act No. 1 of 1996, the Combating of Rape Act (Act No. 8 of 2000), the Combating of Domestic Violence Act (Act No. 4 of 2003), and the Maintenance Act (Act No.9 of 2003). Although laws such as the Married Persons Equality Act and the Maintenance Act are comprehensive legislations, there are sections in these Acts that directly address violence and discrimination against women. Furthermore, policies such as the National Gender Policy of 2010 to 2020 and the National Plan of Action on Gender-Based Violence 2012-2016 have been implemented. According to the Ministry of Gender Equality and Child Welfare (2010), the National Gender Policy aims to guide actions towards the integration and mainstreaming of gender perspectives in the broad development framework. Whilst the National Plan of Action on Gender-Based Violence was developed from Vision 2030 and the third National Development Plan under the goal of Gender Equality. An action plan for 2017-2022 has not yet been adopted. However, currently the country has adopted the fifth National Development Plan of 2017-2022 which addresses Gender Based Violence under the goal, Social Development: Gender Equality.

According to the LAC (2012), the Combatting of Domestic Violence Act (Act No.4 of 2003) is the first Act formulated to specifically target domestic violence. LAC (2012), states that this Act lists different forms of domestic violence but also refers to domestic relationships as a relationship between a husband and a wife, a parent and a child, a boyfriend and a girlfriend and close family members. Furthermore, it indicates different forms of domestic violence which are discussed later in this research. The purpose of this Act is to protect the victim or survivor of domestic violence and punish the perpetrator. It makes provisions for a victim to file for a protection order against the perpetrator and to lay a criminal charge.

Moreover, when taking a look at the legal framework in Namibia, we cannot ignore other forms of or instruments of legislation that were used to govern most Namibian ethnic groups and

communities. This is referred to as customary law, which is upheld and carried out by traditional authorities. According to Ambunda and de Klerk (2008), customary law is the body of norms, customs and beliefs which are relevant to most Namibians, which are mostly governed by culture and traditional practices. Customary law also regulates marriage, divorce, land tenure and inheritance, amongst other matters. Ambunda and de Klerk (2008) further state that the Traditional Authorities Act of 2000 and the Communal Reform Act of 2002 were enacted in Namibia to formalise and regulate customary law, aligning this to the rights infringed in the country's Constitution.

Despite the legislation, policies, strategies and programmes in place, statistics indicate that the current policies need strengthening, reviewing and/or restructuring in order to reduce the cases of domestic violence against women. A gap in these policies, strategies and programmes could be the fact that not all the risk factors have been addressed, such as cultural and traditional beliefs as identified by the Ministry of Gender Equality and Social Welfare (2010). "Dismantling hierarchical constructions of masculinity and femininity predicated on the control of women and eliminating structural factors that support inequalities are likely to make a significant contribution to preventing intimate partner and sexual violence" (WHO, 2010, p. 36).

However, the implementation of the legal and other instruments face challenges as cultural gender roles still play a role in Namibia, especially in the rural areas. Munalula (as cited in Ambunda and de Klerk, 2008) states that the contradiction between the Western concepts of human rights within which gender equality was nurtured and patriarchal traditional African values that underpin customary law, are likely to continue to raise tensions.

2.1.3 Studies on Domestic Violence against Women

There have been studies that were carried out in and outside of Namibia on domestic violence or intimate partner violence. Some of these studies are discussed in this section.

The first study is the Centro de Investigación de Enfermedades Tropicales (CIET)-Soul City (2002) survey which Anderson et al. (2007) carried out to identify the "Risk Factors of

Domestic Physical Violence: National Cross-Sectional Household Survey in Eight Southern African Countries". This was a cross-sectional household survey that took place in a stratified urban/rural random sample. The survey took place in Botswana, Lesotho, Malawi, Mozambique, Namibia, Swaziland, Zambia and Zimbabwe. It was carried out through door to door interviews and participants were aged between 16 and 60 years of age. The questions focused on whether a woman had experienced physical violence from the intimate partner in the last 12 months prior to the survey. The survey found that 14% of men and 18% of women reported being a victim of physical violence from their partner. Furthermore, the study found that there is a strong association between physical violence and multiple partners as well as the income difference within households, and negative attitudes about sexuality and sexual violence.

The second study is the one by the WHO (2005), which was a multi-country survey carried out in ten countries including Namibia on "Women's Health and Domestic Violence against Women". The study employed a mixed method approach and used both qualitative and quantitative data collection instruments. These included in depth interviews, focus group discussions and questionnaires. The quantification component consisted of a cross-sectional population-based household survey conducted in one or two sites. The research population consisted of women aged from 15 years to 49 years. The survey found that 13% to 61% of ever-partnered women had experienced physical violence from an intimate partner their lifetime. It further revealed that mostly 10% to 50% of participants had experienced sexual violence from an intimate partner in their lifetime. There was an indication that 15% to 71% of ever-partnered women had experienced physical and/or sexual violence from their intimate partner. Finally, the survey revealed that partners who are physically or sexually violent often have controlling behaviour.

The third study was conducted by the Social Impact Assessment and Policy Analysis Corporation (SIAPAC) in 2008 (as cited in LAC, 2012); it was a survey which was carried out in eight regions in Namibia. The study was aimed at identifying the knowledge, attitudes and practices that may perpetuate or protect Namibians from violence and discrimination. The study used both a qualitative and quantitative approach and participants were 1680 men and women. The study found that 34% of participants had experienced physical or sexual violence from their intimate partner during the seven to eight months prior to the study. In addition,

violence occurred more in women than men. This survey also found that there is a higher level of violence during pregnancy. A total of 18% of the women who had ever been pregnant reported that they had experienced physical violence from an intimate partner during the pregnancy.

The fourth study is a study carried out by Dobler (2008), which was a qualitative study that explored the perceptions, experiences and networks of Gender Based Violence in Northern Namibia. Data were collected through face-to-face interviews with seven participants and a focus group discussion with a domestic violence support group consisting of females was conducted. Dobler's (2008) study revealed that there are factors that influence the perceptions, experiences and networks of violence against women in Northern Namibia. These factors were grouped in three categories, namely, consciousness, environment and resources. According to Dobler (2008), the consciousness category includes factors such as the cultural background and level of education; the level of knowledge about the rights and responsibilities of a women and personal characteristics of the victim and perpetrator. The study further revealed that consciousness indicates how an individual acts and reacts to violence and also stated that traditionally, violence against women was viewed as acceptable. On the other hand, the environmental category includes factors such as the lack of access to responding services. Dobler (2008) referred to this as the travelling distance and transport to receive police, social work and other services. The study also revealed that victims in the urban areas have better access to responding to services compared to those in the rural areas. Finally, the resources category revealed that the imbalance of social and economic demands with the available resources creates a conducive atmosphere for violence (Dobler, 2008).

The fifth was conducted in Namibia by Van Rooy et al. (2008). It was a mixed method study which focused on the perceptions of male perpetrators and their reasons for committing violence against women and girls in their society. One of the objectives was to explore how cultural views about women influence the perceptions that perpetrators have of women. The participants were 200 prison inmates from different prisons in Namibia who were perpetrators of violent crimes against women. Data were collected via a survey, face-to-face interviews and focus group discussions with various inmates. The study revealed that cultural factors, alcohol consumption, low levels of education, lack of employment, socio-economic marginalisation, broken family systems, and poor socialisation, were all contributing factors that underlie the violent crimes committed against women and children (Van Rooy et al., 2008).

The sixth study was conducted by Obonyo (2012). The study was a qualitative case study research on the Cultural Perspective of Violence against Women of the Suba Community on Rusinga Island. Data were collected through face-to-face interviews, five focus group discussions and questionnaires. The aim of the study was to explore the forms of violence against women on Rusinga Island and to explore how culture influences the acts of violence against women. The research revealed that cultural beliefs influence the perceptions that the participants have about violence against women. The study also revealed that men are socialised to believe that they have unlimited rights over women.

The final study is Chandrasekaran's (2013) research which aimed to explore "Women's Perception on Violence against Women in Puducherry, India". The research found that 133 out of 475 participants expressed that the highest form of violence against women was physical and sexual violence. Most of the women pointed out that the main causes of violence against women were financial stress and the low level of education. The study highlighted that 43.2% of perpetrators of violence against women were their intimate partners and 36.2% were strangers (Chandrasekaran, 2013).

All the studies mentioned above indicate that women are more likely to experience violence from their intimate partner than men. The studies also displayed similar contributing factors to domestic violence. The studies also revealed similar results regarding the prevalence of domestic violence which indicates the accuracy of the different studies.

The current researcher's study was different as the setting was in an informal settlement in an urban area in Namibia where there are different ethnic groups represented, and the perspectives were gathered from people with different backgrounds and experiences. Therefore, the dynamics were not the same as those of studies carried out in rural areas. The ages of the participants which the researcher chose were also limited to people between the ages of 30 and 49 years. Furthermore, unlike most studies carried out, just as the SIAPAC (2008) survey, the research focused on both men and women participants, not only women participants.

CHAPTER THREE

RESEARCH STRATEGY AND METHODOLOGY

3.1 Introduction

This chapter describes the research approach and the design which was used for this study. It explains the criteria on which the participants of this study were selected and how they were sampled. This chapter also informs how the data for the study was collected and the instruments that were used to collect this data. It further gives details about the pre-test which took place before the collection of data from the selected population and finally ends with describing the way the data collected was analysed.

3.2 Research Approach

This research was carried out using a qualitative research approach. According to Wyse (2011), a qualitative research is primarily research used to gain an understanding of underlying reasons, opinions and motivations and provides insight into a problem. Carrying out qualitative research therefore allowed the researcher to conduct an in-depth analysis into the research problem. Furthermore, it assisted the researcher to understand underlying reasons, opinions, and motivations as well as to uncover the trends in the thoughts and opinions of the participants regarding domestic violence. The study aimed to explore the perspectives on domestic violence against women in Havana and this approach allowed the participants to fully express their own experiences on domestic violence and whether it had affected them directly and or indirectly. Adams, Khan and Raeside (2014), state that qualitative research also aims to explore social relations and to describe reality as experienced by participants.

3.3 Research Design

The research design that was used for this study was an exploratory single case study research design. The reason for this design was because the research site was focussed in a specific community which was Havana Informal Settlement, a context that has its unique characteristics. Furthermore, this was the first study of its nature to be carried out in this

community, which means that this design allowed the researcher to discover first-hand information about the thoughts, opinions and feelings regarding domestic violence against women in this community. As Yin (2003) outlines that a case study is used in empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident. In addition, Adams et al. (2014) also indicate that case studies are used to study particular phenomenon in particular settings.

3.4 Study Population and Sampling

The researcher made use of purposive sampling to obtain the participants for the research. Adams et al. (2014) define purposive sampling as non-probability sampling that conforms to certain criteria. Palinkas, Horwitz, Green, Wisdom, Duan and Kimberly (2016), state that the main goal of purposive sampling is to focus on the characteristics of a population that are of interest which will best enable the researcher to answer his/her research questions. Havana Informal Settlement has a diverse population where people from different traditions and cultures, different childhood backgrounds, and different towns, cities and villages in Namibia have settled. Therefore, this technique assisted the researcher in obtaining information from diverse people in the community.

The participants were all residents of the Havana Informal Settlement aged between 30 and 49 years. The motivation is based on the report by De Wee (2017) which indicates that the majority of victims and perpetrators of domestic violence are aged between 30 and 49. The researcher had six female and six male participants and two key informant participants for face-to-face interviews. The reason for different genders was to obtain a broader perspective of domestic violence against women in this community. The first key informant is the constituency councillor (community leader), who is well acquainted with the research site and has much knowledge about issues facing this community. The other key informant is a social worker from the Gender Based Violence Protection Unit who deals with the cases of domestic violence reported to this unit. The number of participants was considered sufficient to obtain in-depth thoughts, experiences, feelings and opinions. In-depth interviews were time consuming and the researcher had to work in a limited time frame. She drew as much information as necessary in the given time.

The researcher went to different organisations working in the community, government ministries and the councillor's office to market the study (word of mouth, posters and information sharing sessions) and she distributed the participant information sheets. These methods were used to request for people to volunteer for the research. The sampling criterion for the study was as follows (12 participants):

1. Each participant selected was from a Namibian ethnic group.
2. Each participant was a resident of the Havana Settlement for 24 months and or more. These criteria were deemed necessary for obtaining a wealth of information.
3. Each participant was between the ages of 30 and 49. The researcher selected six females and six male participants from the community members who had shown interest to partake in the research. As well as two key informants.

3.5 Data Collection

Yin (2003) states that interviews are one of the most important data collection methods as you are able to obtain primary data from a participant. The researcher made use of face-to-face semi-structured interviews as the data collection method and used an interview guide as the data collection instrument. According to Lewis-Beck, Bryman and Futing Liao (2004), an interview guide is a list of topics, themes, or areas to be covered in a semi-structured interview. The twelve participants, six women and six men, were interviewed face to face with a different interview guide compared to the key informant participants. The key informants were interviewed with an interview guide that focussed on their personal thoughts and the overview of the research site. This is because one key informant was a leader in the community (politically elected leader) and the other key informant was a social worker who works with the community of the research site. Each interview was recorded with an audio recorder and thereafter transcribed.

3.6 Pre-testing

According to Adams et al. (2014), a pre-test of the interview guide helps to reveal and correct errors or problems. A pre-test of the interview guide was carried out in the Havana Informal Settlement on two community members in order to analyse any problems or errors on the data

collection instrument. After the pre-test, the researcher realised that the participants had a hard time comprehending some of the questions on the interview guide and as a result, some of the questions were rephrased in a way that they were understandable for and relatable to the participants.

3.7 Data Analysis

The thematic analysis method was employed to analyse the data of this study. Jugder (2016) states that thematic analysis is the most widely used qualitative approach to analysing interviews. Therefore, the reason for this method of analysis enabled the researcher to identify, analyse, report patterns (themes) and categorise them: this included the perceptions indicated from the interviews, the types of domestic violence experienced in the community and the possible causes of domestic violence. Braun and Clarke (2006) define thematic analysis as a method for identifying, analysing, and reporting patterns (themes) within data. Boyatzis (as cited in Braun & Clarke, 2006), states that thematic analysis interprets various aspects of the research topic. They further state that thematic analysis involves a six (phase) steps. The steps of thematic analysis followed were as follows (Braun & Clarke, 2006):

Step one involved the researcher familiarising herself with the data. This was carried out through a thorough reading of the data and then re-reading the data and searching for patterns. The researcher transcribed data herself and through this process, better familiarised herself with the data.

Step two involved generating initial codes. The researcher's task was to start coding all the data. Creswell (2014) mentions Tesch's eight steps in the coding process which gave a guideline on how to conduct the coding step (phase) which the researcher employed. The researcher's aim was to explore the main perceptions of domestic violence against women in Havana Informal Settlement, which explored the different forms of violence, the contributing factors to the violence and determined possible solutions in the community to combat this violence. The codes were then formulated relating to the aim of the study and the underlying theoretical framework for this study. As the researcher was reading through the transcripts of the interviews and notes made during interviews, she made notes on the transcripts to formulate codes.

Step three was searching for themes that appeared as major findings in qualitative research. The researcher sorted the different codes which were developed in step two into potential themes and then organised the relevant coded data extracts within the identified themes. During this step, the researcher made use of a mind map to assist with the sorting. This step also involved recognising patterns and repetitive data to formulate themes.

Step four involved reviewing the themes. A thematic map of the analysis was generated through looking at the relations of the coded extracts from each theme formulated in step three. This required the researcher to relook at the themes to ensure that they each had enough data to support the status of being a theme.

Step five was defining and naming the themes. The researcher redefined the specifications of each theme which helped to give a clear definition and a name for each theme as well as the overall story that the analysis tells. The themes which were determined were (1) the knowledge of domestic violence in Havana, (2) the characteristics of the different forms of domestic violence in Havana, (3) the contributing factors to domestic violence in Havana and (4) the role of the community to combat domestic violence in Havana community.

Step six was producing the report which included the opportunity to do a final analysis and a report write-up. The final analysis and report are presented in chapter four. The findings of the study are presented in the form of tables and graphs that are compared to the themes, aim, objectives and literature used in this study.

3.8 Trustworthiness and Rigor

According to Lincoln and Guba (1985), the trustworthiness of a research study is important to evaluate the worth of the study. They outline that credibility, transferability, dependability and confirmability are four elements that are involved in establishing trustworthiness and each element has techniques. The researcher made use of some of Lincoln and Guba's (1985) techniques.

Lincoln and Guba (1985), state that *credibility* refers to the confidence in the accurateness of the findings. Bowen (2005) in the same light as Lincolin and Guba (1985), further states that

credibility refers to the confidence one can have in the truth of the findings and it can be established by various methods. According to Adams et al. (2014), the idea of triangulation is to obtain data from different sources with the hope that there is convergence on the truth. In this study, credibility was established through the use of triangulation by examining the consistency of different data sources, that is, data from the 12 participants and the two key informants. Another technique that the researcher used was prolonged engagement. The researcher spent sufficient time in the Havana Informal Settlement to learn and understand the culture, social setting, and the community members' perceptions on domestic violence through observing the setting of the community, speaking to different community members and developing relationships with the members such as with the Councillor of the area/constituency. Thereafter, the researcher wrote up a reflective commentary of this. Furthermore, the supervisor of the researcher double checked the data collected and the transcripts of the interviews to ensure credibility.

Transferability according to Lincoln and Guba (1985) is showing that the findings have applicability in other contexts. In a simpler sense, Bowen (2005) states that, transferability means that other researchers can apply the findings of the study to their own. The researcher used the thick description technique to establish transferability through describing her field experiences and the setting of the research site in detail.

Furthermore, *dependability* refers to the researcher showing that the findings are consistent and that they can be repeated. The researcher established dependability via the interview guide (data collection instrument). The interview guide was pre-tested on two community members of the Havana Informal Settlement and the necessary changes were made to ensure that it answers the in-depth methodological description.

Finally, *confirmability* refers to the degree of neutrality or the extent to which the findings of a study are shaped by the participants and are not researcher biased. This was established through reflexivity. Lincoln and Guba (1985), define reflexivity as an attitude of attending systematically to the context of knowledge construction, especially to the effect of the researcher, at every step of the research process. The researcher had a reflexive journal where she regularly entered her reflections during the research process and the reflection upon the happenings in terms of the researcher's values and interests. Furthermore, the researcher made

use of the member checking method. This was done when the participants checked the data transcribed to see if it truly reflects the data given by the participants.

3.9 Ethical Considerations

Creswell (2014) posits that a researcher needs to protect the research participants, develop trust with them, promote the integrity of the research and guard against misconduct and impropriety. This was therefore carried out through certain ethics that the researcher had acknowledged and ensured through the study.

1. *Informed Consent*

   The first ethical consideration is informed consent. According to Shahnazarian, Hageman, Aburto and Rose (2008), informed consent refers to a voluntary agreement to participate in a research. Shahnazarian et al. (2008) further describe it as a process in which the participant needs to fully understand the research and the risks if any. Before the researcher commenced with the face-to-face interviews with the participants, she provided a consent form which the participants had to sign as proof that they were aware that they were part of the study. The information on the form identified the researcher, the educational institution where the researcher is enrolled, a clear purpose of the study, the benefits for participating in the study, the type of participant involvement that is needed for the study, the possible risks for participating, the guarantee of confidentiality, the assurance that the participant may withdraw from the study at any time and the provisions of names of persons to contact if questions would arise. Furthermore, the researcher stored the data on a password protected computer which will be available for a period of six years.

2. *Confidentiality*

   The second ethical consideration that was ensured by the researcher is confidentiality. Trochim (2000) defines confidentiality as the assurance that identifying information will not be made available to anyone who is not directly involved in the study.

Therefore, the data given by the participant was kept private and it was shared with the supervisor through verbal communication. This refers to personal information such as the participant currently or formerly being a victim of domestic violence. This agreement of confidentiality was indicated on the information participant sheet and the consent form. In instances where the researcher made use of a translator due to language barriers, the translator was required to also sign an agreement to ensure confidentiality. This agreement was only signed after the participant gave consent to the researcher to use a translator.

3. *Anonymity*

The third ethical consideration that was ensured was anonymity. According to Trochim (2000), anonymity means that the participant will remain anonymous throughout the study. The identity of the participant was not disclosed. Their real names (and other obvious identifying details) did not appear on the written data or on the recording. The researcher therefore made use of pseudonyms for each participant.

4. *Do no Harm/ Avoid Harm*

The last ethical consideration that the researcher ensured was avoidance to harm the participant. Trochim (2000) states that avoiding harm to the participant refers to any physical or psychological harm that could occur to a participant as a result of participating in the research. The researcher had arranged for the participant to contact a social worker from the Gender Based Protection Unit in Windhoek for debriefing if the need would arise. These contact details were also indicated on the participant information sheet. Furthermore, none of the participants needed debriefing.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.1 Introduction

This chapter presents and discusses the findings of the study. A qualitative study was carried out in the Havana Informal Settlement in the Moses //Garoeb constituency. The study used an explorative single case study approach. The study's theoretical framework was underpinned by the radical feminist theory. Furthermore, the sampling method that was employed was purposive sampling, which consisted of participants aged between 30 and 49 years residing in the Havana Informal Settlement. Twelve semi-structured interviews which were guided by an interview schedule were employed to collect data from six males and six females residing in the Havana informal settlement. In addition, interviews were conducted with the constituency councillor and a social worker from the Gender Based Protection Unit, who were the key informant participants for the study. The data was then analysed using the six steps of the thematic analysis process and was grouped into themes, namely, knowledge of domestic violence (DV), characteristics of the forms of DV, the contributing factors and the role of the community.

The aim of the research was to explore what the main perceptions of people in the Havana Informal Settlement are with regards to domestic violence against women.

The objectives were:

- To explore the various forms of domestic violence against women in the Havana Informal Settlement;
- To explore the main perceptions of domestic violence against women among the people in this settlement;
- To determine the possible reasons why domestic violence against women occurs; and
- To determine possible solutions to combat domestic violence against women in the informal settlement.

The findings are presented in two sections; the first section gives an indication of the demographic information of the participants interviewed in the study, and the second section focuses on the data collected from the participants, and this data was clustered into themes. The

thematic analysis process was used to code and determine the themes which were used in the findings. As the researcher was reading through the transcripts of the interviews and the notes made during interviews, she made notes on the transcripts to formulate codes. The researcher sorted the different codes with the assistance of a mind map and placed them into potential themes. She then organised the relevant coded data extracts within identified themes. In addition, the codes were formulated considering the aim of the study and the underlying theoretical framework. The themes which were developed were the knowledge about domestic violence in Havana, the characteristics of the different forms of domestic violence in Havana, the contributing factors to domestic violence in Havana, and the role of the community to combat domestic violence in Havana community. It is imperative to take note that this explorative study considered the feelings, opinions and thoughts of the participants and therefore their perceptions are embodied throughout the findings.

4.2 Demographic Information

The demographic information is a representation of the population of the 12 participants that the researcher sampled and conducted the face to face semi structured interviews on. This data is displayed in graph 1 and table 1.

Graph 1: Age distributions of participants

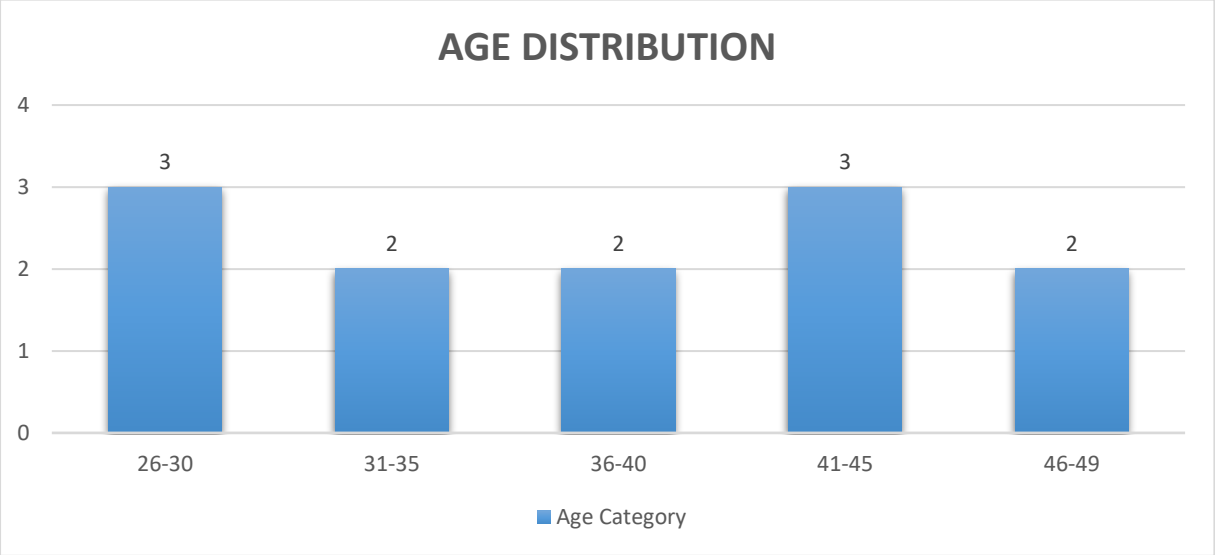


Table 1: Demographic aspects of participants

PARTICIPANTS	NO. OF YEARS RESIDING IN COMMUNITY	POSITION IN COMMUNITY	AGE	GENDER	EMPLOYMENT	CIVIL STATUS	ETHNIC GROUP
V.H	**10**	Community Member	44	Female	Cleaner	Single	Wambo
J.T	**2**	Community Member	30	Female	Cleaner	Single	Wambo
N. N	**15**	Community Leader	36	Female	Security Guard		Wambo
Z. X	**7**	Community Member	34	Female	Domestic Worker	Single	Damara
O.H	**16**	Community Member	41	Female	Cleaner	Single	Wambo
D.K	**9**	Community Member	30	Female	Domestic Worker	Single	Damara/ Herero
S.J	**9**	Youth Advisor	32	Male	Messenger	Single	Wambo
P.H. K	**3**	Community Member	30	Male	Security Guard	Single	Kavango
T.N	**25**	Community Member	51	Male	Driver	Married	Wambo
K.S	**12**	Community Member	52	Male	Gardener	Married	Nama
F.A	**14**	Community Leader	45	Male	Unemployed	Single	Damara
K.P	**15**	Community Member	31	Male	Security Guard	Single	Kavango

Graph 1 displays the age ranges of the participants. Three participants were aged 30 years old and three participants were aged between 41 and 45 years of age. There were two participants per each age category of 31 to 35, 36 to 40 and 46 to 49 years old.

Table 1 indicates the sex, age, ethnic group, employment status, duration of residence in this community and the civil status of the participants. It indicates that there were 12 participants who participated in the study. There was an equal distribution of gender as there were six male and six female participants. The equal representation was necessary to obtain data objectively.

The table further indicates that one female participant was mixed between two ethnic groups, namely Damara and Herero and was classified as other. Six participants were Wambo, four were female and two were male, two were Damara participants; there were one male and one female, two were Kavango participants who were both male, one was a Nama participant who

was male. It is evident that the participants were predominantly from the Wambo ethnic group. The table further indicates that the sampling criteria for the duration of residing in the community of 24 months and more was satisfied as the durations of the participants in the community ranged from two to 25 years. The table further expresses that three of the 12 participants have positions of influence in their community, namely N.N and K.P who were community leaders and S.J. who was a youth advisor at the time of conducting the study.

Table 2: Demographic aspects of key informants

PARTICIPANTS	NO. OF YEARS WORKING IN THE COMMUNITY	GENDER	EMPLOYMENT	CIVIL STATUS	ETHNIC GROUP
D.M	9	Male	Councilor	Married	Wambo
E. D	4	Female	Social Worker	Single	Coloured

In addition, interviews were conducted with the constituency councillor and a social worker from the Gender Based Protection Unit, who were the key informants for the study. The key informants both play a vital role in the community. The constituency councillor is the accounting officer for any activity implemented in the constituency, amongst others. On the other hand, the social worker is responsible for receiving all cases from this community that involve abuse of any kind, amongst others. The key informants allowed the researcher to refer to them in their professional capacities.

4.3 Findings

After formulating different codes from the data, several themes emerged. These themes and subthemes were developed through the patterns which were identified from the data collected after the process of data familiarisation and coding. These themes and subthemes are indicated in the table below.

Table 3: Themes and Sub-themes formulated

Themes	Sub-themes
Knowledge of Domestic Violence	• Understanding the concept of domestic violence • Overall awareness about the phenomena in the community • Personal experience (indirect or direct)
Characteristics of the different forms of domestic violence	• Forms of domestic violence • Tactics applied to perform domestic violence • Weapons/physical item used
Contributing factors to domestic violence in Havana	• Social and economic related factors • Unequal power relations and gender inequality related factors • Cultural and traditional related factors • Emotional and relationship related factors
The role of the community to combat domestic violence in Havana community	• Support from community leaders • Participation from community members • Speaking to each other about domestic affairs

4.3.1 Knowledge of Domestic Violence

The knowledge of domestic violence against women was perceived by how the participants and key informants defined domestic violence together with any experience that they might have had encountered as well as their opinions on how they feel about this phenomenon.

When participants were asked to define domestic violence in their own words, these were some of the responses received:

"It's when we get treated badly by our husbands or boyfriends or even maybe by any community member…like being beaten with objects or when you swear at them" - O. H

Another participant had the opinion that:

"It's when men abuse us women and when we women for instance work and bring a paycheque home, they (men) decide what happens with the money and even if you did want to suggest or say anything to them, you'd be afraid just because you wouldn't know how they would react afterwards."- Z.X

The Ministry of Health and Social Services (MOHSS) (2014) defines domestic violence as a pattern of abusive behaviours by one or both partners in an intimate relationship and it appears in different forms. The participants more or less had the same understanding of domestic violence as per the definition of the MOHSS. The definition was mostly associated with physical violence and this was also realised in the experiences which were shared. Z.X.'s description of domestic violence showcased a deeper understanding. In her definition, she seemed to indicate the dimensions of economic violence and the withholding of human rights, equality and participation.

Furthermore, when discussing their direct or indirect experiences of domestic violence, a male participant shared that though he was not directly abused, his sister was. He noted that there was physical violence and potentially emotional violence used against his sister.

"No, I haven't experienced it but I have witnessed it. I have taken in my sister after she and her boyfriend have been having fights and arguments which even resulted in some bruises on her. But I have solved their problem now.' – P.K

Participants further expressed their thoughts of the attitude and reaction of community members in cases of domestic violence. All twelve participants personally felt that domestic violence is inexcusable, and something needs to be done to address and combat it. The main feeling of whether domestic violence is acceptable in the community in their opinion was positive. One participant had the opinion that domestic violence is not accepted at all in this community.

"No, it's not accepted at all"- K.S

While another participant added and stated that:

"…people would accept it just because they have no say in their (couple) issues and they wouldn't want the man to later turn on them for trying to defend or speak but other than this they don't accept or they aren't happy with it happening." - O.H

It would seem that O.H is implying that a community member would resist assisting someone experiencing violence as they would fear to be violated against in the midst of assisting. Whilst another responded said that:

"They (community) don't see it as a good thing and are strongly against it." P.K

Based upon the views of both female and male participants, they feel that domestic violence against women is something that is not tolerated.

Though the study focused on domestic violence against women, one could acknowledge that men also experience domestic violence. Though it does not seem to be common or their cases go unreported, T.N mentioned that men also get abused in his community and this could be discerned from his definition of what domestic violence is. He mentioned that:

"domestic violence is when abuse happens within households, both men and women." - T.N

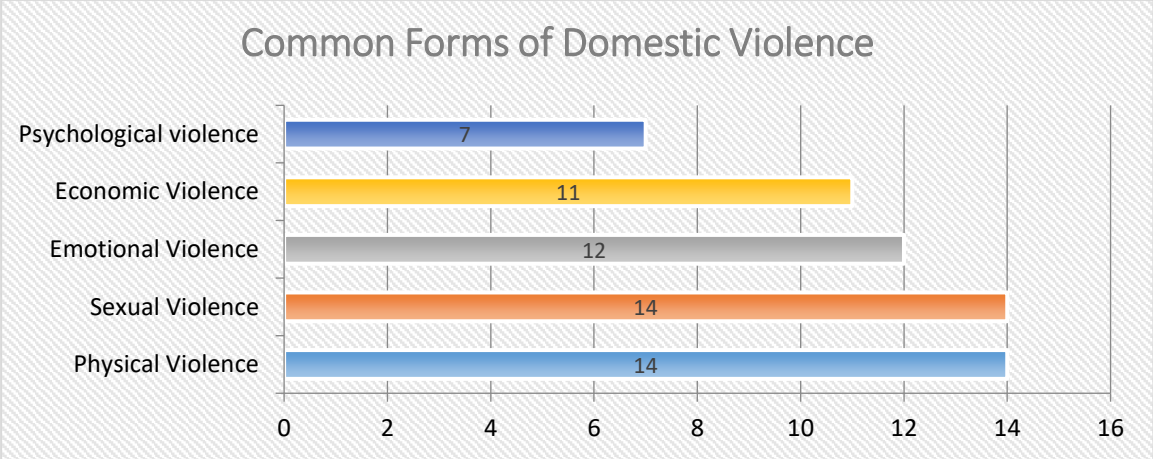
According to Wallace (2018), some reasons why men do not report abuse is shame, embarrassment and or appearing unmanly. They do not know what to expect from the service provider.

Moreover, finding out about the knowledge of domestic violence among the participants gave the researcher an idea that perhaps these views are also the same in the community. It was found that the participants were knowledgeable about domestic violence against women. They were able to recognise what domestic violence is and to determine its different characteristics.

4.3.2 Characteristics of Different Forms of Domestic Violence against Women

Domestic violence against women can be presented in different forms. This includes the objective of exploring the different forms/types of domestic violence specifically in the Havana Informal Settlement. Participants identified the different forms of domestic violence which they experience in their community. These forms of domestic violence are committed in different ways and methods. These too were mentioned by the participants.

Graph 2: Common forms of Domestic Violence



Graph 2 above indicates the different forms of domestic violence against women that exist in the Havana Informal Settlement as identified by the participants and key informants in the interview. According to the graph, one can see that the most common forms of domestic violence experienced were identified as physical and sexual violence, followed by emotional violence (insulting and bulling), then economic violence and finally psychological violence (intimidation, threats and harassment). These forms identified by the key informants and participants are also the same as identified by the Legal Assistance Centre (2012) which looks at the physical, sexual, psychological and economic abuse as forms of domestic violence broadly. It seems that psychological and emotional violence are at times placed together, but there were some participants that separated them, hence they are presented as separate forms of domestic violence.

In addition, each form of domestic violence was characterised by an action/ method. All 12 participants and two key informants identified physical violence as the most common form of domestic violence against women. Two of the participants associated physical violence with strangling/choking and 12 of the participants associated this form of violence with beating. Beatings are sometimes done with a weapon, such as sticks and stones. Furthermore, two of the participants associated physical violence with food starvation, where a male partner would deprive their female partner of food because there is not enough in the house for the family to eat. The 14 participants, including the key informants, stated that killing can be a result of physical violence. This would come in forms of using a gun to shoot the female partner or stabbing the female partner with a knife or a broken glass, bottles, and another common weapon that is used is a *panga*.

The second common form of domestic violence was identified as sexual violence. It was associated with rape in marriage. This is when the female intimate partner is being forced to have sexual intercourse against her will because the male spouse or partner feels that he has the right to. The third common form of violence identified was emotional violence. This included a female spouse or partner being verbally insulted (mocking and/or using foul language to degrade her) and bullied. A total of 12 out of 14 participants including key informants identified that emotional violence is mostly experienced during arguments.

Another form of domestic violence in the Havana Informal Settlement is economic violence. A total of 11 participants including the key informants saw this violence as women being restricted to use her money or any money in the household. One participant noted that there are women who are not permitted to be employed and as such they are restricted from being independent. The last form of violence identified was psychological violence which includes intimidation, threats and harassment. Seven of the participants as well as one key informant saw this being experienced in their community. A few extracts to support this are presented below:

"there are women being strangled, stabbed or being killed with a gun which is better known as passion killing." T.N

"yes, mostly financial abuse. When the man gets money from his salary, he wouldn't give the woman money at all either for food or just the children. There's also when the man beats up the woman or the woman can be killed or stabbed with a knife or broken glass." - V.H

"*being treated bad in terms of being kept from doing something's, for example you want to eat but he would keep you from eating because he wants everything for himself or when the man comes home after drinking a lot and demanding for things or getting physical (have sex) with the woman."* - O.H

The forms of domestic violence identified in Havana Informal Settlement include those which are stated by the United Nations Division for the Advancement of Women (2010). It highlights that domestic violence can be in the form of physical, sexual, psychological and economic violence. Joyner et al.(2015) proffer that physical violence comes in the forms of punching, kicking and burning. Joyner et al.(2015) further state that sexual violence involves forced sexual intercourse and other types of sexual coercion; whereas emotional violence includes insults, constant humiliation, and threats and/or intimidation. The findings in the present study indicate that they coincide with the literature presented above.

Furthermore, the sexual violence identified in the Havana Informal Settlement could be a result of what the Human Science Research Council (2014) suggests. It suggests that there are men who feel that they need to use physical and sexual violence on a woman to display their power, whereas the sense of sexual entitlement makes them to believe that women should submit to their authority.

The characteristics of the different forms of domestic violence against women include the different forms of domestic violence which were identified in the community.

4.3.3 Contributing Factors to Domestic Violence against Women in Havana

The contributing factors to domestic violence against women in this settlement varied. This theme encompasses the objective of determining the causes of domestic violence against women in Havana Informal Settlement.

Not in any specific order, Table 4 indicates a list of those which were mentioned. At least 27 were identified and these have been grouped into different categories.

Table 4: List of contributing factors

CATEGORY	CONTRIBUTING FACTORS
Social and economic factors	Substance abuse
	Poverty
	Socialised behaviour
	Natural behaviour (aggressive naturally)
	Influenced by friends
	Lack of education
	Unemployment
	Financial troubles
	Lack of awareness about the dangers and consequences of domestic violence
Unequal power relations/ Gender inequality factors	Women refuses to have sex
	Women is breadwinner
	Patriarchy
	Chores not being executed such as cooking and washing clothes
	Economic disempowerment
Cultural and traditional factors	Disrespectful towards each other
	Belief of right to discipline a woman
	Dowry for marriage
Emotional and relationship factors	Unable to handle rejection (break up/divorce)
	Multiple partners
	Women's children are verbally abused by partner
	Misunderstandings between partners

	Jealousy
	Transactional relationships
	Mistrust between spouses/partners
	Uncontrolled anger (lack of self-control)
	Extramarital affairs/ cheating
	Cohabitation

Table 4 indicates the different contributors to domestic violence against women in the Havana Informal Settlement. The factors have been divided into different categories for more efficient analysis. The four major categories are (1) Social and economic factors, (2) Unequal power relations and gender inequality factors, (3) Cultural and traditional factors, and (4) Emotional and relationship factors. The social and economic factors included those contributors that influence the physical and social setting as well as the financial status of a perpetrator or a victim. The unequal power relations and gender inequality factors consist of the factors which have an influence on gender roles as depicted in society and unequal treatment given to women because of their sex. Furthermore, the cultural and traditional factors talk about the factors which identify with cultural views and traditional practices in the area of marriage and relationships between males and females; whilst the emotional and relationship factors have to do with the contributors that are related to the emotional and relation characteristics which are normally associated with romantic couples/ relationships.

In the study carried out by WAD, UNAM and NPS (2006) contributing factors to domestic violence against women were found to be perpetrators who had low levels of education, were unemployed and/ or were intoxicated at the time they committed the violence. Furthermore, LAC (2012) states that there is a link between alcohol abuse and domestic violence, reporting that a majority of studies carried out indicated that men were intoxicated with alcohol during the time of abuse. Some of the findings which are contained in the social and economic factors of Table 4 reflect the findings of the studies which were carried out as mentioned above. A number of responses indicate these findings.

"*mostly from drinking, or when the women are the ones who are the breadwinners and the men are or it could be caused from jealousy too."*- D.K

"Men only love being in a relationship for sex and the women are more of the type that be in relationships with less sex and just want general attention. So this results in the men going to look for another partner that will give him what he wants but still keep his first girlfriend. When the first girlfriend finds out about the other girl they would have a fight and this is another example of what causes domestic violence in a household. Alcohol is the number one cause for domestic violence, followed by drugs because all their money is spent on this and not on the necessary things. Being under the influence of alcohol could lead men into committing violence such as rape and theft and which could also be caused by drugs too not just alcohol." - Key Informant, Councillor

Furthermore, other social and economic factors which were identified as contributors to domestic violence against women in Havana included poverty, socialised or learned behaviour, natural behaviour, peer pressure and bad influence from friends as quoted from some of the discussions with the participants; whilst, the emotional and relationship factors which were identified was a spouse or partner having multiple partners or if the women's children are being verbally abused by a partner or spouse and she tries to protect and defend them, jealousy and mistrust between partners or if there is an extramarital affair or cheating by the partner. Here are a few verbatim comments of how these factors were identified.

"Also if you surround yourself or choose to associate yourself with the wrong friends."- F.A

"It could be when the husband finds himself another woman on the side and the wife won't let him, so he hits her so he can go to this other woman. So basically physical abuse is one."- N.N

"It depends on how the person grew up, if he grew up in a violent environment or he hasn't gotten educated on gender-based violence…or to have control over her and discipline her." - F.A

However, according to the Human Science Research Council (2014), alcohol abuse is an aggravator of violence against women, but not the direct cause. Furthermore, LAC (2012) mentions that unemployment, poverty and or a low paying employment status can affect a man's self-esteem and cause frustration as a man is socialised to be the bread winner and when

he is unable to take his position as such, he will sometimes turn to violence to retain power in the relationship. In addition to this, LAC (2012) and Greig (as cited in Edwards-Jauch, 2016), proffer that men use direct violence to respond to masculine anxiety and the insecurity caused by structural violence in a social system. The factors identified in the social and economic factors category and emotional and relationship factors category could be the overlying contributing factors to domestic violence in Havana. Whilst the unequal power relations/ gender inequality factors and the cultural and traditional factors could be the underlying contributing factors. The unequal power relations and gender inequality factors included women refusing to have sex with her partner or spouse, a woman who is the breadwinner, patriarchy, chores not being carried out, and economic disempowerment. The cultural and traditional factors refer to disrespect towards each other as a couple, having the belief to discipline a wife, and dowry for marriage. Responses from the study indicate the unequal power relations and gender inequality factors as well as cultural and traditional factors as seen below.

"money could be a problem sometimes and cause violence, because the moment the man sees you with money he would take it away from you just because you don't have a job and he thinks that you shouldn't have any money on you." - O.H

"if the lady refuses to have sex with him."- V.H

"The most common causes are inequality, power relations, economic disempowerment and substance dependency" - Key Informant, Social Worker

Furthermore, it was stimulating to explore patriarchy in the different cultures. The responses on whether it is practiced in a culture and if so, how it was practised were found to be similar to each other. This could be because according to McCloskey et al. (2016), in many African cultures, power is ascribed to men more than women and there are patriarchal traditions which promote men's hierarchical roles in society, sexual relationships and marriage. Some of the thoughts from the participants included these:

"yes, because in some cases when you want to speak up you can't because he has the authority to make up the rules because he's the man of the house you can't go against it. It could lead to you one day disagreeing and could lead into an argument between you two." –Z. X

"yes, it happens a lot. Because the man earns more than the women, he feels like he has more authority than the woman. And he feels like he can decide on whatever and whatever he says go and he will look down on the woman and make her feel worthless." - S.J

"Yes it happens. Let me say there's a couple in the house, even if you want to do anything, you have to ask the man first. Just everything, whatever comes up, you have to ask. Sometimes they (male spouse or partner) even deny that saying "no, you're not going to do this" which is even like you don't even have the right. You have to ask the right from the man first. That's why they have this power, they control women and they can even beat you because they have power over you. I think this thing is caused by this cultural thing of giving these things when you are getting married (dowry/ bride price), like they paid for you. And men don't want to change the culture so it will continue going on like this."- J.T

"yes I do, but back then since the man was the head of the house domestic violence hasn't really happen because the man was head of the house and had the highest authority, the women would listen to whatever he said and she would never go against his wishes or rules so no misunderstanding would happen and it wouldn't lead to anything."- T.N

The response by O.H seemed to support what LAC (2012) pointed out. LAC (2012), states that a woman with little or no income causes her to be dependent on her husband or partner and as such she becomes vulnerable to violence and or chooses to remain in an abusive relationship. The contributing factor mentioned could be regarded as a woman with no economic empowerment, leaving the woman to be dependent on the spouse or husband and with a few options to take care of herself.

The responses quoted above agree with Ambunda and de Klerk (2008), who mention that the cultural practices and traditions give the decision-making powers to husbands in a household and the wives are made to be the homemakers. Moreover, there are contributing factors identified in the interviews that are in agreement with as those documented in the Namibian Human Development Report of 2000 under the UNDP Namibia (2000). The report found that contributing factors to domestic violence against women in Namibia include the historical imbalance of power between men and women, poverty, unemployment, alcohol abuse, drug abuse and sociocultural attitudes towards violence against women. These findings are further echoed by the United Nations Development Programme Namibia (UNDP Namibia) (2000), which identified some contributing factors as socio-cultural issues, mass media, gender inequalities, patriarchy, substance abuse and economic stress.

Furthermore, social factors identified by the participants are also the same as those found by WAD, UNAM and NPS (2006) in a study conducted with male perpetrators of violence against women, where perpetrators either had a low level of education, were unemployed and/ or were intoxicated at the time they committed the crime (domestic violence). In addition, economic violence in the Havana community correlated with the findings of Greig (as cited in Edwards-Jauch, 2016), who indicated that men use direct violence to respond to masculine anxiety and insecurity caused by structural violence in a social system. LAC (2012) adds that a woman with little or no income causes her to be dependent on her husband or partner and thus becomes vulnerable to violence. The root cause of the economic violence identified in this community can therefore be the above given reasons. Finally, according to Sandness (as cited in Edwards-Jauch, 2016), violence is linked to power and the person with economic power in the household is the one who would normally perpetrate violence. Thus, the underlying reason for the economic violence identified by the participants could be a way of maintaining control and power in the household.

4.3.4 The Role of the Community to Combat Domestic Violence in Havana

This theme is linked to the objective of seeking possible solutions to combat domestic violence in this community. The possible solutions include those which already exist in the community and those which have been identified by the participants. The researcher noticed that the identified solutions require the community members' active participation and unity. The researcher found that a majority of the participants were aware of the services that exist in the

community to assist those who are experiencing domestic violence; however, it is mostly the services set up by community members.

Two of the participants were not aware of any existing services or programmes for both survivors and/or perpetrators of domestic violence. Five of the participants stated that there is a group/committee that was established in the community with the task to hear the problems on the ground and report them to the necessary authorities. However, the Councillor, who was also a key informant, communicated that many of the victims who report their cases to the police and are also economically dependent on the perpetrator, often withdraw the criminal cases they had laid. A few responses on what structures and/or programmes are in place in Havana for victims and/or perpetrators are below:

"Most of them (victims) just go to their neighbours and asks them to go talk to the person (perpetrator) to try and stop him from going ahead with what he was doing."- N.N

"We have a group of counsellors that counsel the people or should I say the men that commit these violence and try and help them to become better people." - S.J

"yes, their elders can step in or they can go to their elders and seek for advice from them and there is also a police station where people can go report their case."- V.H

"We have services and provisions available for mostly female victims. The Friendly Haven Shelter has an empowerment programme for women who are survivors of GBV for the Khomas region. Then the Gender Based Violence Protection Unit, responds to all complaints in accordance with the Combat of Domestic Violence Act, Act no 4 of 2003. A survivor can also be removed from the abusive environment and placed at a shelter for 21 days and then in the case of children, the alleged perpetrator can be removed from the house in accordance with the Child Care and Protection Act of 2015." – Key Informant, Social Worker

During the interviews, participants were asked to express their views with respect to the scenario if they were to be placed in a position of influence, how they would respond to

combatting this phenomenon in the Havana community. Seven participants mentioned that their ideal solution would be to speak to both the perpetrator and the victim and see if they are able to assist and offer counselling services if need be. Some participants' ideal solutions are quoted below:

"Firstly, I would host meetings with those that suffer from domestic violence and talk to them one by one and try and help them. And if the violence doesn't stop I will have to get the police involved and separate the two from each other."- N.N

"I will talk to them as a community by hosting a meeting and making them aware of what domestic violence is and separating those that continue violating their women."- V.H

"I would host meetings in the community to bring awareness about domestic violence and I would host a woman gathering like once a month to just have a discussion with the women and just let them know how they should portray themselves so that these things do not happen to them. I would also give them the platform to tell me of any incidents that have happened to them in regards to violence and I would take further to the Ministry of Gender Based Violence "- O.H

"I would put programs and more committees in each location and they should bring these matters to our office (counsellor's office) and we'll find ways to punish this person or people."- P.H K

"I would introduce awareness programs and campaigns to ensure people are aware of domestic violence. I would also ensure that there's a number that people can call anonymously to report if they see such cases."- F. A

"Since I believe that alcohol is the main cause for domestic violence, I'd put a limit to the times the bars should open and those that do not close their bars at that time I'd involve the police and also the people on duty they shouldn't be allowed to be drinking on duty."- T.N

According to the responses received from the participants, it seems that although there is a legal framework and preventative and responsive services available, the participants have not

mentioned them. This could be because they are not aware of them or they prefer to solve the problem among themselves. There is no doubt that Namibia has relevant and well-structured instruments in place. To recap, these include the ratification of the Convention on the Elimination of all Forms Discrimination against Women (CEDAW) as early as 1992; and the Optional Protocol to the Convention on the Elimination of all Forms Discrimination against Women of 1999, in 2000 (LAC, 2012). Furthermore, regional instruments include the protocol of the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, and the SADC Protocol on Gender and Development (LAC, 2012). Local instruments are the Married Persons Equality Act (Act No. 1 of 1996, the Combating of Rape Act (Act No. 8 of 2000), the Combating of Domestic Violence Act (Act No. 4 of 2003) and the Maintenance Act (Act No.9 of 2003) as well as policies.

The findings reflect on the objectives of the research. The objectives indicated that the researcher was to explore the main perspectives and various forms of domestic violence in the Havana Informal Settlement as well as to determine the possible reasons as to why domestic violence occurs and determine possible solutions to combat domestic violence in this community. The main perspectives of domestic violence in Havana could be seen throughout the interview process as the 12 participants, who included community members of Havana Informal Settlement, shared their opinions, feelings and thoughts on domestic violence. The descriptions and definitions of the definitions of domestic violence which were given were mostly associated with physical violence. However, there were other thoughts which looked at domestic violence from another angle, such as the view of economic violence and the violation of equal rights between males and females. Furthermore, the researcher could determine that the participants were aware of domestic violence against women in their community as they were responsive to the different forms of domestic violence and the contributors to these different forms in Havana. Physical and sexual violence seemed to be the most common forms of domestic violence, followed by economic, emotional and psychological violence. Some of the contributors to domestic violence which were identified included substance abuse which may have seemed to have an underlying cause relating to power imbalances and gender inequalities between males and females. These inequalities could stem from cultural and traditional beliefs and practices as well as social norms. The participants further highlighted possible solutions to combating domestic violence in Havana included communicating with perpetrators and victims to assist in problem solving before going the legal route. Another

possible solution was the establishment of more community committees in this community to respond to domestic violence matters.

Additionally, the findings of the study were further evaluated for trustworthiness throughout the research process. Lincoln and Guba (1985), suggest that the trustworthiness of a research study is important to evaluate the worth of the study. The researcher used credibility, transferability, dependability and confirmability to evaluate trustworthiness. In order to ensure the credibility of the findings, the researcher employed triangulation. The data from the different sources, the two key informants and the 12 participants was examined to establish the convergence on the truth. The findings point out a merging of truth between the data provided by the 12 participants and the two key informants. It is especially seen in the different forms of domestic violence identified and the contributing factors to domestic violence in Havana. There is an indication that the key informants and participants gave more or less the same responses. Thus, the key informants validated the information provided by the participants. Another technique that the researcher used to attain credibility was learning and understanding the culture, social setting, and the community members' perceptions on domestic violence through observing the setting of the Havana community and speaking to different community members as well as developing relationships. This was carried out for two to three months and these observations and experiences were documented in a reflexive journal. The reflexive journal also included the details from the thick descriptive technique which was part of ensuring transferability, and reflected on the process to avoid being subjective and being biased during the process for the maintenance of confirmability. Furthermore, the interview guide which was used by the researcher to collect data, gave dependability in the consistency of the research findings. This interview guide was also pre-tested before launching the data collection process and changes to the questions were made to allow the participants to be more elaborate in the interview.

4.4 Theoretical Framework

According to Flood and Pease (2009), there are factors which influence the perception of an individual on domestic violence against women. Flood and Pease (2009), state that these factors depend on the views of gender roles and relations, the culture of an individual, the experience

or witnessing of violence, the age, the development and the socio-economic status of a person. Two of the mentioned factors form part of the radical feminist theory which is the underpinning theoretical framework for this study, namely, the view of gender roles and relations and the culture of an individual. In addition, Lorber (1997) describes the radical feminist theory as a gender resistant feminist perspective which places emphasises on patriarchy. Lorber (1997) further states that this theory claims that most men use physical violence, rape or they murder a woman to show their superiority. McCloskey et al. (2016) further state that in many African cultures, power is ascribed to men more than women. This is because African cultures have patriarchal traditions which promote men's hierarchical roles in society, sexual relationships and marriage. Additionally, in some countries and ethnic groups, a man is permitted to physically discipline his wife if he feels that she has behaved inappropriately. WHO (2009) also reports that there are cultural and social norms that support different types of violence, highlighting that in some African countries, it is believed that a man has the right to use power over a woman and a man is socially superior, and thus has authority over a woman, including disciplining or correcting a woman's behaviour. Maldonado, Watkinss and Dilillo (as cited in McCloskey et al., 2016), believe that young men who hold rigid views about gender roles tend to endorse the use of physical abuse to control women, and this kind of thinking can be strongly influenced by the societal norms and belief systems of the men.

According to the findings of this study, there were at least 27 contributing factors to domestic violence in Havana Informal Settlement as determined by the key informants and the participants. These were then placed in categories and two of those categories include unequal power relations and gender inequality factors and cultural and traditional factors. The unequal power relations and gender inequality factors category had factors such as a woman refusing to have sex with her spouse or partner, a women being the breadwinner, the chores not being carried out according to the gender roles, such as cooking and doing laundry, and the practice of patriarchy. While the cultural and traditional factors category included factors that the respect men and women have towards each other, the belief to discipline one's wife through physical violence and the practice of the payment of a bride price before a wedding can take place. The factors identified in the mentioned categories seem to go hand in hand with the ideology of the radical feminist theory, highlighting the role of patriarchy in unequal power relations, gender roles and some cultural practices. For instance, a contributing factor such as a woman refusing to have sex with her husband or partner can lead to the physical and sexual violence of that woman. This is supported by cultural practices and as stated by McCloskey et

al. (2016), there are patriarchal traditions that are practiced in Africa which promote men's hierarchical roles in society, sexual relationships and marriage. The study further found that domestic violence against men was not common in the community. A reason for this could be linked to the practice of patriarchy and gender inequality in the community. When discussing patriarchy and whether the participants felt that it is practiced in the community and their cultures, one of the participants, T.N, felt that patriarchy is currently practiced but that the practice used to work more effectively in the past. T.N stated that the practice is now faced with a challenge in the current era due to the promotion of equal rights between men and women. Another contributing factor that leads to domestic violence that has been influenced by unequal power relations can be when a woman is the breadwinner in the household. Gender roles have prescribed that a man should the breadwinner and when this is not the status quo, it could encourage violence as the man is not in his rightful place according to society. This thought was provoked by LAC (2012) as they state that a man is socialised to be the bread winner and when he is unable to take his position as such, he will sometimes turn to violence to retain power in the relationship.

4.5 Summary

According to the findings, the first part of this chapter indicated the demographic information and proved that the sampling criterion was adhered to for this study. Furthermore, the research seemed to have accomplished its objectives. The themes which were used could be linked to the different objectives of the research. Exploring the main perceptions was the main objective of the research and this could be evidenced throughout the four themes about the knowledge of domestic violence, the characteristics of the different forms of domestic violence, the contributing factors to domestic violence and the role that the community plays in combatting domestic violence. All the themes together give an overall picture on how the community members of Havana Informal Settlement perceive domestic violence. The first theme gave us the knowledge and understanding of the participants' perceptions about domestic violence in general and in their community. The second theme was focussing on the forms of domestic violence and the characteristics that it is associated with in that specific community. The third theme indicated the possible contributing factors as to why domestic violence in this community occurs as identified by the community members and key informants. Finally, the fourth theme took a look at the different ways that the community is able to overcome this phenomenon.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This is the concluding chapter that provides a summary of the study conducted, the findings, the conclusions based on the findings, and some recommendations. The chapter takes care of the various conclusions and the recommendations that were made after the analysis of the data collected. The research provided significant insights on the phenomena in this community. For recap, the objectives of this study which were used against the findings are stated below:
The objectives were:

- To explore the various forms of domestic violence against women in the Havana Informal Settlement;
- To explore the main perceptions of domestic violence against women among the people in this settlement;
- To determine the possible reasons why domestic violence against women occurs; and
- To determine possible solutions to combat domestic violence against women in the informal settlement.

5.2 Summary

As gender inequality remains a challenge in Namibia, so does domestic violence against women. As the World Health Organisation (as cited in Edwards-Jauch, 2016) stated, gender inequalities increase the risks of violence against women by men. Therefore, in efforts to reduce violence against women in our country, it was essential that a study was conducted in an area that has a high rate of domestic violence against women. A qualitative study was carried out in the Havana Informal Settlement in the Moses //Garoeb constituency. The aim of this research was to explore the main perceptions of the people in the Havana Informal Settlement regarding domestic violence against women. The study used a qualitative and explorative case study approach and the sampling method that was used was purposive sampling. This consisted of 12 participants, six males and six females, aged between 30 and 49 years residing in the Havana Informal Settlement who were interviewed face to face with the assistance on an

interview schedule. The key informants were the constituency councillor and a social worker from the Gender Based Protection Unit. The data was analysed through thematic analysis and it was grouped into themes, and the themes which were developed were namely the knowledge of domestic violence in Havana, the characteristics of the different forms of domestic violence in Havana, the contributing factors to domestic violence in Havana and the role of the community to combat domestic violence in Havana community. The study found that the participants were knowledgeable about domestic violence within their community. The different forms of domestic violence against women in the community were identified as physical violence, sexual violence, emotional violence, economic violence and psychological violence. Physical violence and sexual violence were indicated as the most common forms of domestic violence. Furthermore, there were at least 27 contributing factors to domestic violence which were identified; these were then clustered into different categories, namely, social and economic factors, unequal power relations and gender inequality factors, cultural and traditional factors and emotional and relationship factors. The contributing factors were all identified by the participants according to their knowledge and experience of domestic violence. However, two of the participants were not aware of the structures, programmes or services in place for domestic violence victims in this community. The participants also revealed their ideal solutions to combat this phenomenon in their community, which involve unison among the community members and community member participation. Therefore, the study met the objectives of the research and the researcher managed to ensure trustworthiness of the findings.

5.3 Conclusions

This section draws conclusions from the findings in the previous chapter. While reflecting on the findings, the objectives of the research were taken into consideration. A conclusion was made of the main perceptions of domestic violence among the community members in Havana Informal Settlement; the common forms of domestic violence were explored, the contributors to domestic violence in the said community were determined and possible solutions to combat domestic violence in this research site were taken a look at.

5.3.1 The demographic information

The demographic information represented the participants who participated in the research. There was a total of seven female and seven male participants, including the key informants who were interviewed face to face by the researcher. There were six Namibian ethnic groups represented and their ages ranged from 30 years old to 49 years old. These participants, excluding the key informants have resided in the Havana community for an average of eleven years.

5.3.2 The main perceptions of the participants

The participants exhibited their perceptions of domestic violence against women in general and in Havana throughout the interviews. Their feelings, opinions and thoughts were expressed on the different levels, from their personal definitions of domestic violence to the development of their problem-solving strategies. The findings displayed that the participants were knowledgeable about this phenomenon as could be discerned by the definitions they gave and the opinions they shared which could correlate with the literature that was presented in the second chapter of this research and the data obtained from the key informants. The definitions which were discussed were mostly associated with physical violence, which was also identified to be the most common form of domestic violence seen in this community.

5.3.3 The different forms of domestic violence found in Havana Informal Settlement

There were five different forms of domestic violence found in the Havana community. These are physical violence, sexual violence, psychological emotional violence and economic violence. The most common form of domestic violence identified was physical violence, followed by sexual violence then emotional violence and economic violence and lastly psychological violence. Each form of domestic violence was associated with different characteristics. Physical violence was associated with beating, stabbing and killing, and making use of weapons such as sticks, stones, *pangas* and knives. Sexual violence was mostly associated with rape within marriage or a committed relationship. Emotional violence was seen

as insulting and bullying a female partner or spouse, while psychological violence was classified as intimidation, receiving threats and being harassed. Economic violence was associated with being withheld or deprived from finances including employment.

5.3.4 The contributing factors to domestic violence against women in the Havana community

The key informants and participants determined at least 27 contributing factors to domestic violence in the community. These factors were then divided into four categories deliberated by the researcher. The categories are social and economic factors, unequal power relations and gender inequality factors, cultural and traditional factors and emotional and relationship factors.

The social and economic factors consisted of factors such as unemployment, poverty, lack of education, substance abuse, socialisation and lack of awareness of domestic violence. The unequal power relations and gender inequality factors included contributing factors like a woman refusing to have sex with her spouse or partner, a women being the breadwinner, the chores not being carried out according to the gender roles such as cooking and doing laundry and the practice of patriarchy, which can also fall into the next category. The cultural and traditional factors are the factors which focus of cultural beliefs and traditional practices. These looked at the respect men and women have towards each other, the belief that it is normal to discipline one's wife through physical violence and the practice of the payment of a bride price before a wedding can take place. The final category, emotional and relationship factors, had factors that were influenced by being in a romantic relationship such as the inability to handle rejection when it comes to one partner or spouse desiring separation, feelings of mistrust and jealousy towards each other, misunderstandings between the couple and protecting children from an emotionally abusive partner.

5.3.5 The possible solutions to combat domestic violence in the Havana Community

Possible solutions that were identified by participants included the need for the community members to work together and active participation from each one of the community members. The ideal solutions were seen as a community effort because domestic violence is a community effort. These included speaking to perpetrators and victims together or reporting to the necessary authorities if need. Furthermore, the researcher found that a majority of the participants were aware of the services that exist in the community to assist those who are experiencing domestic violence. Though there are programmes and services set up by organisations and through legislation as indicated by the social worker, none of the participants mentioned them. This could be because they are not aware of or familiar with them.

5.4 Recommendations

Jewkes (2002) states that to effectively combat domestic violence, primary preventative interventions should focus on improving the status of women, and reducing norms of violence, poverty and alcohol consumption. McCloskey et al. (2016) proffer that programmes that are developed to spread awareness of domestic violence need to address the ways to change the patriarchal ideology for both men and women. The following recommendations were considered after analysing the findings of the research.

5.4.1 Training programmes: Preventative and responsive

Training programmes could be developed that focus on both preventative and responsive measures to address domestic violence. These trainings should be given to both male and female community members. The programmes can contain content that aims to equip community members with the skills and knowledge of how to identify red flags of potential perpetrators of domestic violence and to identify women who are experiencing domestic violence. This training will be vital for those community members who are appointed to work with matters such as domestic violence in the community as they are known to be the first responders to these cases.

5.4.2 Awareness campaigns

Two participants, F.A and D.K, recommended that there should be awareness campaigns involving different stakeholders who focus on combatting (GBV). These campaigns can be in the form of a door to door outreach or they can be conducted during a community gathering. Furthermore, the campaigns can focus on addressing and challenging cultural perspectives and traditional practices which come in conflict with the legal framework that relates to reducing domestic violence and gender inequalities. In addition, the councillor, who was a key participant, recommended that men should be challenged and encouraged to only have one intimate partner at a time as this can reduce domestic violence.

5.4.3 Structures and programmes addressing both victims and perpetrators

There can be the development and running of stronger structures and programmes that can directly address the contributing factors of domestic violence. According to the social worker key informant, there are a few places of safety for victims of domestic violence; if more places of safety were established, it would place the government in a better position of assisting women who have experienced domestic violence. Another participant, S.J, recommended that counselling services should be made available for both perpetrators and victims.

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APPENDIX A

ETHICAL CLEARANCE

SOCIAL WORK
THE SCHOOL OF HUMAN AND COMMUNITY DEVELOPMENT (SHCD)

DEPARTMENTAL HUMAN RESEARCH ETHICS COMMITTEE (SOCIAL WORK) CLEARANCE CERTIFICATE

PROTOCOL NUMBER: SW/2/17/12/15

PROJECT TITLE: Perceptions on Domestic Violence against Women in the Havana Informal Settlement Windhoek, Namibia

RESEARCHER/S: N J Shituula (792854)

SCHOOL/DEPARTMENT: SHCD Social Work

DATE CONSIDERED: 10 November 2017

DECISION OF THE COMMITTEE: Approved

EXPIRY DATE: 30 November 2018

DATE: 15 December 2017 **CHAIRPERSON:**

Dr E Pretorius

Cc: Supervisor: Ms Laetitia Petersen

DECLARATION OF RESEARCHER(S)

To be completed in **DUPLICATE** and **ONE COPY** returned to the Administrative Assistant, Room 8, Department of Social Work, Umthombo Building Basement.

I/We fully understand the conditions under which I am/we are authorised to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the committee. **For Masters and PhD an annual progress report is required.**

SIGNATURE

15/12/2017
DATE

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

APPENDIX B

PARTICIPANT INFORMATION SHEET



PARTICIPANT INFORMATION SHEET

Title: Perceptions on Domestic Violence against Women in the Havana Informal Settlement, Windhoek, Namibia

Dear Participant

My name is Niita Shituula and I am a post-graduate student registered for the degree -MA in Social Development at the University of the Witwatersrand. As part of the requirements for the degree, I am conducting research into the perspectives on domestic violence against women in the Havana Informal Settlement. It is hoped that this information may enhance the researcher's understanding of the thoughts, opinions, feelings and causes of domestic violence against women and help the community develop systems to deal with this issue.

I therefore wish to invite you to participate in my study. Your participation is entirely voluntary and refusal to participate will not be held against you in any way. If you agree to take part, I shall arrange to interview you at a time and at the office councillor. The interview will last approximately one hour. You may withdraw from the study at any time and you may also refuse to answer any questions that you feel uncomfortable with answering.

With your permission, the interview will be audio-recorded. No one other than my supervisor and I will have access to the recordings. The recordings and interview schedules will be kept in a password protected computer for two years following any publications or for six years if no publications emanate from the study. Please be assured that your name and personal details will be kept confidential and will not appear on the transcripts or will be included in the final research report.

As the interview will include sensitive issues, there is the possibility that you may experience some feelings of emotional distress. Should you therefore feel the need for supportive counselling following

the interview, I have arranged for this service to be provided free of charge by the making an appointment, Ms De Wee may be contacted at the Gender Based Violence Protection Unit at 061-226495.

In the event of questions or clarity regarding the study you may contact me on or my supervisor, Dr. Pretorius on Edmarie.Pretorius@wits.ac.za or 011 717 4476.

Please contact me on 0812848950 or my supervisor, Laetitia Petersen on 011 011717 4474 or on laetitia.petersen@wits.ac.za if you have any questions regarding the study. We shall answer them to the best of our ability.

If you have any concerns and complaints about the study, please contact **Human Research Ethics Committee (Non-medical) Contact Details:** Chairperson: Jasper.knight@wits.ac.za or the administrator: Shaun Schoeman Tel 011 717 1408 or shaun.schoeman@wits.ac.za

Thank you for taking the time to consider participating in the study.

Yours Sincerely,

Niita Shituula

APPENDIX C

CONSENT FORM



Title: Perceptions on Domestic Violence against Women in the Havana Informal Settlement, Windhoek, Namibia

CONSENT FORM FOR PARTICIPATION IN THE STUDY, AUDIO-RECORDING OF AND USING A TRANSLATOR FOR THE INTERVIEW

I hereby consent to participate in the research study, to audio-recording of and the using of a translator for the interview. The purpose and procedure of the study have been explained to me.

I understand that:

- My participation in the study is voluntary and I may withdraw from the study without being advantaged in any way.
- I may choose not to answer any specific questions asked if I do not wish to do so.
- There are no foreseeable benefits or particular risk associated with participation in this study.
- My identity will be kept strictly confidential, and any information that may identify me will be removed from the interview transcript.
- A copy of my interview transcript without any identifying information will be stored permanently in a locked cupboard and may be used for future research.
- I understand that my response will be used in the write up of a master's project and may be also be presented in conferences, book chapters, journal articles or books.
- The recording will be stored in a secure location (password protected computer) with restricted access to the researcher and the research supervisor.
- The recording will be transcribed and any information that could identify me will be removed.

- When data analysis and write –up of the research study is complete , the audio recording of the interview will be kept for two years following any publication of for six years if no publications emanate from the study.
- Direct quotes from my interview, without any information that could identify me may be cited in the research report or other write-ups of the research.
- A translator may be used if I cannot express myself in a language the researcher does not understand and the information shared in the presence of the translator will keep confidential.

Name of participant: _____

Date: _____

Signature: _____

APPENDIX D

TRANSCRIPT



V.H

Clean Verbatim Script:

Interviewer: Firstly, I just want to say thank you for giving me your time so that I can conduct this interview for my research project. So I'm first just going to ask you about your background.

Participant: Okay

Interviewer: between which age group are you?

Participant: between age 41 and 45

Interviewer: your ethnic group?

Participant: wambo

Interviewer: how long have you stayed in your community?

Participant: 10 years

Interviewer: do you have any special position in your community or are you just a community member?

Participant: I'm just a community member

Interviewer: what comes to mind when we talk about the term domestic violence?

Participant: when someone is being beaten or being financially abused

Interviewer: what kind of violence do you find in your community?

Participant: fighting, women abuse in households, theft and also murder

Interviewer: from these mentioned violence, are there some that happen at home?

Participant: yes, mostly financial abuse. When the man gets money from his salary, he wouldn't give the woman money at all either for food or just the children. There's also when the man beats up the woman or the woman can be killed or stabbed with a knife or broken glass.

Interviewer: to you, what do you think causes these violence?

Participant: alcohol, sometimes being surrounded by the wrong friends. Also drugs.

Interviewer: do you know of some types of drugs?

Participant: no

Interviewer: what reasons leads men to start beating women at home?

Participant: if the lady refuses to have sex with him.

Interviewer: talking about this, people in your community are they only committed to one person or multiple??

Participant: most have multiple partners

Interviewer: could this also be a reason why men beat women?

Participant: yes it can

Interviewer: could this be a reason for a person to be abused?

Participant: yes it can and sometimes the person may not have done it all but because the other partner is adamant that they did it could lead to them being beaten or even worse, getting killed.

Interviewer: why do thieves do what they do?

Participant: they do that to survive. Sometimes all they really want or need is money and because they don't have it they start stealing and robbing other people. Or it could be because he sees his friend doing it they also want to be like them

Interviewer: and what do you think they use the money for?

Participant: most thieves just steal money so they can go buy themselves alcohol

Interviewer: if you were the man in a relationship and you were beating or abusing the woman, what would your reasons be?

Participant: sometimes I don't have enough money and I don't have anything to give to my wife and children and they constantly ask me for things that aren't in the house, so I would beat her so that she can keep quiet and stop asking me questions

Interviewer: you're the woman and the man abuses, what would be the reason for you to remain in a relationship with him?

Participant: I'd be with him because I wouldn't have anywhere to go to, there wouldn't be anyone else that would take care of me and buy me food like he does

Interviewer: what you every experienced any sort of abuse?

Participant: not quite

Interviewer: so not even as a child?

Participant: yes, countless times, you would just be beaten for no reason

Interviewer: do you or have you witnessed of any patriarchy in your community or culture or anywhere else?

Participant: yes I do

Interviewer: tell me more about it?

Participant: you'll find where the woman earns more than the man and she could say that because she earns more she should be respected than the man but you'll never see him agree to this because whether or not he earns more or less than the woman he believes that he should always be respected.

Interviewer: and how's it like in the house when the woman earns more than the man?

Participant: the man feels intimidated by the woman because she earns more but he still feels like that he is still the head of the house because of this patriarchy.

Interviewer: do you think there is a link between patriarchy and domestic violence?

Participant: yes, but it's only the ones that don't think for themselves and still live in the olden days, but the rest are the ones that follow todays ways

Interviewer: are there any programs in the community that can help the people that suffer from domestic violence

Participant: yes, their elders can step in or they can go to their elders and seek for advice from them and there is also a police station where people can go report their cases

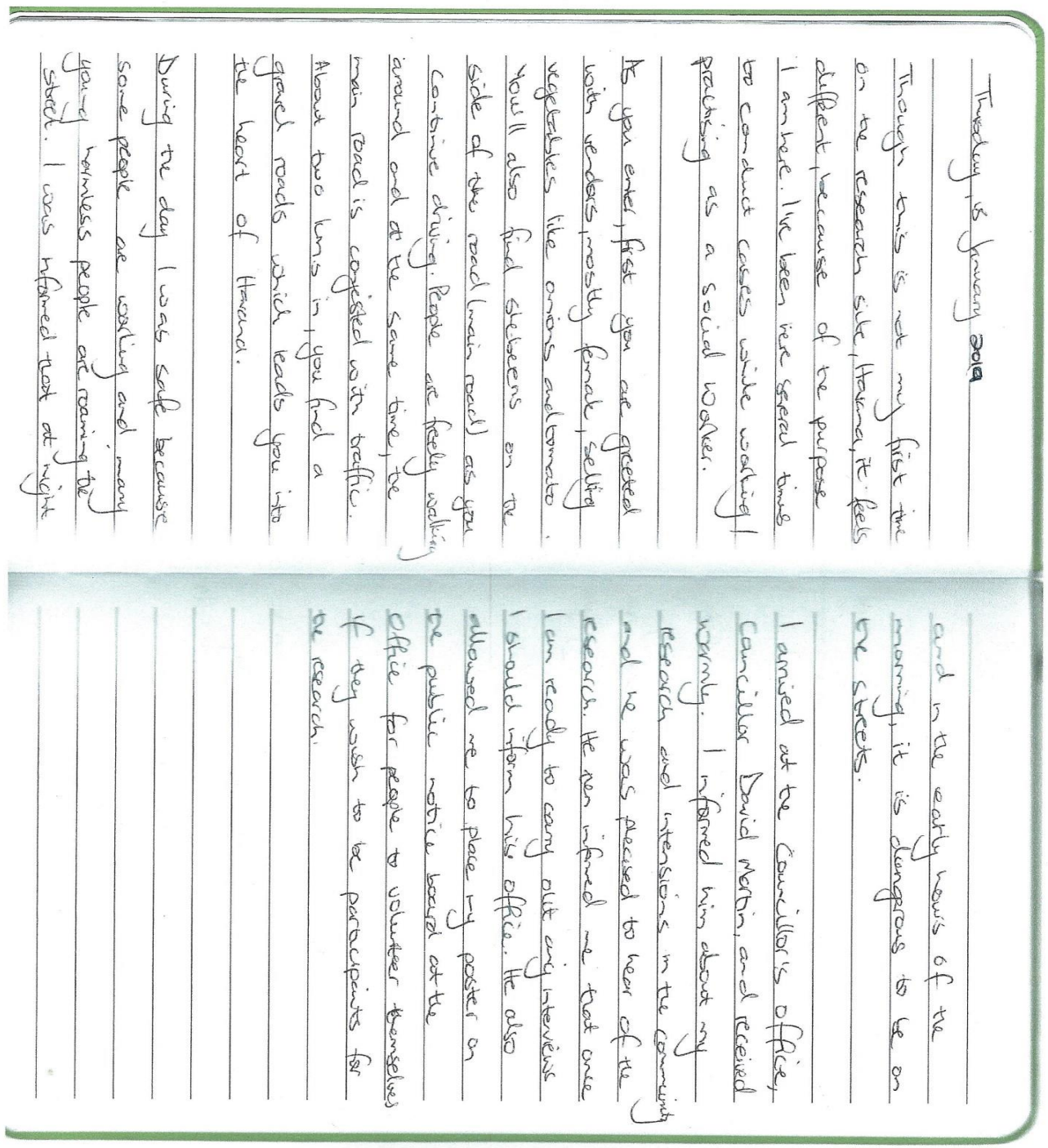
Interviewer: if you were the councillor or as a youth advisor and you were in power, what would you do to help the people and tackle this problem?

Participant: I will talk to them as a community by hosting a meeting and making them aware of what domestic violence is and separating those that continue violating their women.

Interviewer: oh ok. And that concludes our interview. Thank you so much for lending some time to help me with my research, you have been really helpful.

APPENDIX E

ENTRY FROM REFLEXIVE JOURNAL



Tuesday, 15 January 2019

Though this is not my first time on the research site, Hammanskraal, it feels different, because of the purpose I am here. I've been here several times to conduct cases while working / practising as a social worker.

As you enter, first you are greeted with vendors, mostly female, selling vegetables like onions and tomatoes. You'll also find shebeens on the side of the road (main road) as you continue driving. People are freely walking around and at the same time, the main road is congested with traffic. About two kms in, you find a gravel roads which leads you into the heart of Hammanskraal.

During the day I was safe because some people are working and many young homeless people are roaming the streets. I was informed that at night and in the early hours of the morning, it is dangerous to be on the streets.

I arrived at the Councillor's office, Councillor David Martin, and received warmly. I informed him about my research and intensions in the community and he was pleased to hear of the research. He then informed me that once I am ready to carry out my interviews I should inform his office. He also allowed me to place my poster on the public notice board at the office for people to volunteer themselves if they wish to be participants for the research.