



**NAMIBIA UNIVERSITY
OF SCIENCE AND TECHNOLOGY**

**FACULTY OF HUMAN SCIENCES
DEPARTMENT OF COMMUNICATION**

**TOPIC: GENDER BASED VIOLENCE IN *THE UNCERTAINTY OF HOPE* BY
VALERIE TAGWIRA AND *THE FADING SUN* BY DAVID MUNGOSHI: A
FEMINIST ANALYSIS.**

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BY

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13 November 2021

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ABSTRACT

Gender Based Violence (GBV) has been alarmingly on the increase in the recent past the world over, and it is regarded as a global pandemic issue due to perceived existing inequalities including women dependency on their male counterparts within societies; as an expression of gender inequity and/or toxic masculinity, GBV is considered a pandemic that exists in all humanity and societies at varying degrees of occurrences and severity. Therefore, there is a need for contingent mitigating mechanism to shield marginalized sections of societies i.e. women and girls against GBV pandemic. In order to mitigate GBV, it is necessary to analyse factors that lead to Gender Based Violence against women whilst exploring available coping mechanisms that female victims of abuse may employ. This thesis therefore, analyses two novels, *The Uncertainty of Hope* and *The Fading Sun* to determine why economically independent women remain in abusive relationships; the study employs radical feminist theory to digest and harmonise the two selected novels with literature in its exploration to create readers understanding of how they view Gender Based Violence from a difference lenses in cognisance of the belief that women get abused because they are financially, economically and support-wise depending on their counterparts. Moreover, the study aims to explores few Gender Based Violence remedies by looking at the coping mechanisms as highlighted in the two literary texts used for this research; this is with the view that the study's findings would eventually help women in abusive relationships to learn to cope and discover coping mechanisms other than separation which many a times negatively affect children.

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DEDICATION

With affection to Ruben Hinga-onditye Iazalde Francisco and Ruscilla Twapewa-omaano
Evermore Francisco

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1. Chapter One: Introduction

1.1 Introduction

This chapter introduces the study by providing the background to the study, statement of the problem, research objectives and significance of the study. Furthermore, the chapter highlights limitations, delimitations and key terms of the study respectively. The chapter concludes with its own conclusion section.

1.2 Background of the Study

Gender Based Violence (GBV) has been alarmingly on the increase in the recent past world over, and it is regarded as a global pandemic issue (Dlamini, 2020). In quantifying such pandemic, Dlamini (2020) explicates the pandemic as due to the existing inequalities within nations and across geographies. GBV, as an expression of gender inequality and/or toxic masculinity, is, as Covid-19, considered as another pandemic that exists in all humanity and societies at varying degrees of occurrences and severity. Therefore, there is a need for contingent mitigating mechanism to shield marginalized sections of societies i.e. women and girls against GBV pandemic. In addition, Darj et al. (2017) explains that substance abuse such as alcohol and drugs appears to exacerbates GBV as being prominent in all forms of domestic violence.

Schwitters et al. (2014) explain that the causes of GBV include factors such as societal and individual, marital status, poverty, history of violence, unequal power in relationships and lack of fatherly figure. Therefore, the presence of Covid-19 pandemic aggravates GBV because possible victims could be in 'lockdown' with possible perpetrators where they are isolated from helping systems.

The research explores Gender Based Violence (GBV) as depicted in the two novels taken up for analysis, its applicable theories, factors causing GBV, why economically independent and self-sustaining women remain in abusive relationships and, it further expounds coping mechanisms available to GBV victims as represented in the two identified novels. It further explores how the two novels depict both victims and perpetrators respond to the aftermath of violent acts and, roles the family and other support systems play in the effectiveness of coping mechanisms. The study further scrutinises the delineation of methods / tools used in abusing women and, determines whose blames it is for the continuous perpetration of GBV in the two novels.

1.3 Problem Statement

The seriousness and consequences of GBV on women and girls is the fact that it affects their physical, sexual, mental and reproductive health negatively thereby compromising their progress (McCourtie, 2020). In addition to women's health being compromised, GBV contributes to women's human rights violation and negatively affects economic and social being of everybody such as the entire family and communities.

According to McCourtie (2020), the East and Southern Africa region which Namibia is part of record the highest and increasing rate of Gender Based Violence predominantly physical and sexual which according to statistics happens in a short period of time. In addition, about 20 per cent of women at the age of 15 to 24 in African countries are reported to have had experienced Gender Based Violence from their partners including being beaten or forced into sex; McCourtie (2020) further states that up 30 and 60 per cent of women who were and/or involved in a relationship have experienced some sorts of Gender Based Violence while an estimated 7 to 48 per cent of women and young girls (including babies) report instances of rape, a fact that put them at risk of contracting sexually transmitted diseases, including HIV/AIDS.

Furthermore, literature reveals that in some specific African countries such as the DRC, Mozambique, Uganda and Zimbabwe there are high prevalence of sexual violence against adolescents from the age of 15 years and below. These countries are regarded as epicentre of conflicts, post-conflicts traumas which influence alcohol and drug abuse. Moreover, detrimental beliefs, cultural norms, and poverty et cetera have been cited as catalyst that enhance GBV (White (2018). Despite statistical evidence and efforts to enlighten GBV victims including economically independent and self- sustaining women, many victims remain in abusive and toxic relationships.

According to Bisika (2017), GBV has been entrenched in cultures; for example, in the African society, Gender Based Violence issue became a part of modern society, specifically having to do with cultures, race, gender, ethnicity as well as status. Therefore, the main purpose of this study is to explore why women remain in abusive relationship as reflected in the two Zimbabwean novels.

1.4 Research Objectives

The main aim of this study is to explore how Gender Based Violence is depicted in the two selected novels from a feminist perspective.

The specific objectives explored are:

- i. To investigate factors leading to Gender Based Violence against women as described in *The Uncertainty of Hope and The Fading Sun*;
- ii. To establish why economically independent and self- sustaining women remain in abusive relationships as reflected in *The Uncertainty of Hope and The Fading Sun*; and
- iii. To explore the coping mechanisms available to female victims of abuse in *The Uncertainty of Hope and The Fading Sun*.

1.5 Significance of the Research

The author explores different reasons that causes Gender Based Violence and why women who are economically independent in *Uncertainty of Hope* and *The Fading Sun* do not exercise their rights as stipulated in Feminist Theory mainly, radical feminism. Firstly, many researches have been conducted on Gender Based Violence worldwide, however, there appears to have few studies exploring reasons why economically independent women remain trapped in abusive relationships hence the research endeavours to modestly add to existing body of knowledge on GBV. This study is therefore significant to literature in a way that it adds to the body of knowledge on the subject matter. Also, the readers would understand the reasons why some women remain in abusive relationships.

Secondly, using feminist theory and the two chosen texts that focus mainly on Gender Based Violence of the female characters, make this study noteworthy owing to the fact that it explores the uncommonly divulged experiences women go through in relationships even in those who are not economically depending on their partners, because it is dependency and material gains that are blamed as causes of many Gender Based Violence. Such exploration helps the society to comprehend and view Gender Based Violence from a difference lenses in cognisance of the belief that women get abused because they are financially, economically and support-wise depending on their counterparts; for example, Basu and Famoye (2004) narrate that the more economically dependent female partners are the more they get subjected to domestic violence by their male partners.

Thirdly, the study eventually explores a few Gender Based Violence remedies by looking at the coping mechanisms as highlighted in the two literary texts used for this research. This will help many women in abusive relationships to learn to cope and discover coping mechanisms apart from separation which many a times negatively affect children.

1.6 Delimitation of the Research

This study is delimited to the presentation of female characters going through Gender Based Violence as represented in *The Fading Sun* and *The Uncertainty of Hope*. The findings and conclusion of the study is established according to the portrayal of economically independent and self-sustaining women characters who remain in abusive relationships as described in *The Uncertainty of Hope* and *The Fading Sun*, methods and/or tools used to abuse women and determine whose blames it is for the continuous perpetration of Gender Based Violence (GBV) and expounds coping mechanisms available to female victims of abuse as well as determine how both victims and perpetrators respond to the aftermath of violent acts. Moreover, the study explores resilience strategies GBV victims adopt and the role family and other support systems play in the effectiveness of coping mechanism specifically in in *The Fading Sun* and in *The Uncertainty of Hope* which are not necessarily same as from other literary texts that explore identical themes of Gender Based Violence. Additionally, the two writers Tagwira and Mungoshi have written many other literary novels, however, this study is particularly limited to the selected texts: *The Uncertainty of Hope* and *The Fading Sun*.

1.7 Research Limitations

The author focuses on characteristics that limit the scope and describe boundaries of the study. In addition, the chosen and approved literary texts are both Zimbabwean authored which makes the study to be more Zimbabwean based experience although literature review explores wider narratives on Gender Based Violence with basis on economically independent women whilst the study blue print was limited to *The Fading Sun* and *The Uncertainty of Hope* novels. Therefore, generalisation could not be made.

1.8 Definition of Key Terms

In this section, the study focuses on definition of technical terms as explicated below. **Resilience** refers to the capacity to recover quickly from difficulties or toughness on the other hand, **Patriarch** implies any form of social organization in which men have predominant power; furthermore, **Economically independent** relates to a state of not depending on other people for money while **Gender Based** infers to the state of being male or female as expressed

by social or cultural distinctions and differences, rather than biological ones; the collective attributes or traits associated with a particular sex, or determined as a result of one's sex. **Liberal Feminism** relates to a particular approach of achieving equality between men and women that emphasizes the power of an individual person to alter discriminatory practices against women, whereas **Radical Feminism** denotes a perspective within feminist that calls for a radical reordering of society in which male supremacy is eliminated in all social and economic contexts, while recognizing that women's experiences are also affected by other social divisions such as in race, class, and sexual orientation moreover, **Feminist Theory** in this study's context assumes women's issues and it focuses on females not just as a biological category, but the gender as social category.

1.9 Conclusion

Gender Based Violence (GBV) is worryingly increasing thus it is regarded a global pandemic issues especially in Southern Africa; women remain in abusive and toxic relationships even those who are financial independent. GBV is caused by various factors such as societal and individuals in the African society. The significance of the study is the fact that it adds to the body of knowledge on the subject matter. There are beliefs that women are abused because they are financially and support-wise depending on their counterparts; although literature review explore wider narratives on Gender Based Violence with basis on economically independent women, the study blue print is limited to two Zimbabwean authored novels, therefore, generalisation is unsubstantiated.

The next chapter discusses literature reviews and theoretical framework of the study.

2. Chapter Two: Literature Review and Theoretical Framework

2.1 Introduction

This chapter deals with literature review to situate Gender Based Violence (GBV) in relation to knowledge related to GBV in *The Uncertainty of Hope* by Valerie Tagwira and *The Fading Sun* by David Mungoshi and elsewhere; this helps to establish and gain an understanding of existing research and relevantly related debates to GBV that aids in identifying the research gap in the chosen area of research and, it is quintessential to the author's knowledge development in GBV—the chosen topic. This chapter is further segmented into sub topics that are arranged into themes related to the objectives of the study which includes definition and forms of Gender Based Violence, Feminist Theory – radical feminists and their achievements and downfalls in African countries. Within this chapter, the theoretical framework is discussed to ensure full understanding of how the chosen theoretical framework is utilised in the study.

2.2 Definition of Gender Based Violence

Hannan (2015) defines domestic violence as abuse of power against the other who is inferior in the relationship such as couples and children, but, this study utilises the phrase Gender Based Violence (GBV) as a synonym of domestic violence. Gender Based Violence is broadly defined as any types of maltreatment exercised in a patriarchal society where rights are not distributed equally, hence the inferior part mostly made up of women and children experience Gender Based Violence (Clark, 2003); the term “violence” against women or GBV encompasses a multitude of abuses directed at women and girls in their life time. It thus defined as any gender based act of violence resulting in, or is likely to result in physical, psychological, sexual harm and/or women suffrage including threats of such acts, coercion and/or indiscriminate liberty deprivation, whether happening in private life or in public; this description has since necessitated the introduction of the term “gender based” to emphasises that these acts are rooted in inequality between women and men hence discriminating in opportunities, responsibilities and access to and resources control as rooted in socio-cultural ascribed masculinity notion of superiority to feminism (Krantz & Garcia-Moreno, 2005).

2.3 Forms of Gender Based Violence

According to Naidoo (2016), Gender Based Violence is experienced as per individual level or at a group level; violence is carried out in many different forms such as: physically, psychologically/emotionally, sexually and economically; in many occasions, the victims of Gender Based Violence may experience all forms of violence at the same time, for instance, a

raped victim experiences physical, sexual, emotional and psychological trauma. In addition, Sikweyiya et al. (2016) explicates that GBV is mostly the result of unequal power relationships between men and women which in some instances result in children growing up without their biological fathers' love and care; the lack of fatherly figure, economically and emotionally absence of the father is also considered as factors of GBV (Kimuna et al., 2018).

Concurring with Krantz and Garcia-Moreno's (2005) explanation of GBV, Naidoo (2015) observes in the analysis of *The Uncertainty of Hope* that most of the female characters in the novel are depicted as silent characters despite the observable forms of physical and psychological violence they go through at the hands of their male counterparts; Naidoo's (2015) observation paints a vivid picture of what Tagwira (2006) expresses it in *The Uncertainty of Hope*. Naidoo (2015) further elaborates how these women's sufferings reflect domestic violence (suffrage at home) and within the societies around victims thus contributing largely to the sufferings of women characters in the novel.

2.3.1 Physical abuse

In intimate relationships, Physical abuse often refers to domestic violence that includes assaults and injuring the inferior part in the relationship usually women or members of the family and it is the most form of Gender Based Violence; Furthermore, Physical abuse can also be about inflicting pain on a victim by forcing them to perform sexual act unintentionally or averting the victim to use for instance birth control or the perpetrator refuses to use protection during sexual acts that may results into Sexually Transmitted Diseases (Mashiri, 2021).

2.3.2 Psychological / emotional abuse

Mashiri (2021) states that Psychological abuse is mostly experienced as an emotional abuse that includes coercion and abusive language. Mashiri (2021) further observes that the new phenomenon men are engaging is the one of marital affairs; women are persistently in fear of contracting Sexual Transmitted Diseases from their partners whom they are aware that they are involved in extra marital affairs; women may lack or are not allowed to negotiate safe sex practices as they could be subjected to violence such as accusations for cheating using brutal words or even physical abuses at the same time, hence the main reason for transmission of STDs. For the aforementioned reasons, women undergo psychological or emotional trauma from their male counters.

2.3.3 Economical abuse

According to Mashiri (2021), Economic abuse refers to deprivation of financial means which is characterised mainly by a perpetrator refusing to fulfil financial household obligations or preventing his/her spouse from earning an income; it could also be that the money earned is impounded or controlled to only benefit the most superior one in the relationship despite all other basic needs of the family, hence causing financial burdens to the entire family members.

Mashiri (2021) concludes that in many occasions, Gender Based Violence cases remain unreported as they are handled as family affairs and are kept as private matter hence are ignored by the communities or government laws and policies; moreover, perpetrators who often are males, are mainly the bread winners of their families therefore, women may become sceptical of reporting Gender Based Violence because it may create financial constraints for the family should the perpetrator be called to order.

2.4 Factors Leading to Gender Based Violence Against Women

Gender Based Violence (GBV) manifests in many ways including physical, psychological, sexual or other violence forms (Ngonga, 2016). There is no known particular factor that explains GBV in societies; a myriad of factors contributes to GVB of which the interplay of such factors are the essence of the problem. Various forms of violence and associated leading factors constitute GBV, this section explores leading factors of GBV.

2.4.1 Masculine Hegemony

According to Connell (2005), a study that utilises a feminist theory needs to pay close attention to masculinity and femininities which construct gender in relation to Gender Based Violence topic; inclined to Connell's (2005) view, the researcher chose to closely explore masculinity hegemony. Naidoo (2016) highlights how gender is manifested in the portrayed society in the novel—*The Uncertainty of Hope*. Consenting with Connell' (2005) assertion, Kimmel (2006) suggests that it fits to define both masculinity and manhood terms because they are the drive for power and domination to control females. In Kimmel's (2006) views, once the masculinity dominance of females takes its roots, such becomes a new approach to GBV. Kimmel (2006) further states that it is that dominance over women by men that leads to physical violence which manifests commonly and mostly the traumatic type of violence. Kimmel (2006) argues that physical violence is also centred around patriarchal beliefs that women are physically weak and that results in male counter parts violating their female partners.

In addition, Connell (2005) states that there is a diversity of masculinities and some varieties are more dominant in comparison to others. Masculinity can be identified into two categories which are: hegemony and authorisation; Hegemony is also known as domination or subordination whereas authorisation is also known as marginalisation. Naidoo (2006) states that hegemonic masculinity is the common type that characterises the African societies as portrayed in the continental literatures; this also echoed by Carriga et.al., (1985) that hegemonic masculinity dominates societies thus contributing more to gender studies.

Despite the fact that men are socially constructed based on their roles, Morrell (1998) cautions that masculinity should also be attributed to gender identity rather than to males' bodies only. Consistent with Morrell (1998), Lemelle (2010) expounds masculinity as society's constructed through assigning certain characteristics to classes including the female class behaviours which the society set, however, female social expectations contrast those of men. Lemell (2010) further explicates that masculinity is not a natural attribute thus illustrating that in fact machismo is a social construction and is thus fluid. Due to the fact that men's behaviours are defined by the society resulting from societal label which depict them as superior to female counter parts, Machismo is fluid and its status could change as the society changes; In addition, Muchemwa and Muponde (2007) appear to correlate Lemell's (2010) view of masculinity as they state that masculinity is society's defined and conforms to the society it dwells and flourish in one gender and/or sex (male) which then makes the other gender (female) more inferior and suppressed. By implication this status quo enables a male dominated society hence the presence of Gender Based Violence towards females.

2.4.2 Cultural practices

Mkhize (2015) states that some of the traditional practices are harmful to women such as forced marriage, show of power and sexual harassment as part of cultural practices. In some instances, female inferiority notions as perpetrated by gender norms contribute to GBV as many cultures support prevalent beliefs about male superiority but sometimes it is based on the perception of women themselves. For instance, when women's rights are respected, they submit to men, still depicting inferiority or lack self-esteem whereas men seem always assert their confidence and dominance in the culture. On the other hand, Montalvo-Liendo et al., (2018) state that some people commit GBV against women because they feel provoked in a process of practicing culture; they feel pushed over the edge based on cultural factors influencing their behaviours. Kaufman et al., (2019) further explicate that the traditional relationship dynamics places women at risk for violence as illustrated in literature where

women are described to having “mandatory” sex with male partners as based on traditional schemas. It is such customary practices enticing women into believing that having sex is customary mandatory in a relationship even when it poses health hazard to the other partner. In a situation where a woman would say no to sex request, the man would act violently which a woman, though she knows of her rights to refuse man’s request, she would want to obey his interest just abide to traditional beliefs and practices. Therefore, cognizant of these beliefs and unfortunately so, many women do not take such sexual act of violence as violent.

2.4.3 Covid-19 Factors

Sharifi et al., (2020) reveal that the Covid-19 pandemic exacerbate gender-based violence owing to the fact that possible victims could be in ‘lockdown’ with possible perpetrators where they are isolated from helping resources; worse is the fact that during the lockdown, there are few opportunities to distance from abusers hence the spike in domestic violence calls to helplines, police and shelters where such facilities are available. Literature reveals that in the case of Covid-19 pandemic, prolonged quarantine as well as economic and social stressors caused by the pandemic contribute to the increased tensions in households which by implication could worsen domestic violence in homes; the accumulation of stressful events and a lack of social support imposed by movement restrictions and curbed socialising aggravate traditional differences and present an opportunity to open up unresolved issues including increased sensitivity to deficiencies and trivial flaws in marital relationships. The fact that the Covid-19 pandemic causes a spike in Gender Based Violence illustrates the dynamics of GBV factors as dependant on various factors; for example, Hynes & Cardozo (2000) highlight the fact that known and/or relatives or close friends of victims are mostly the perpetrator of GBV against women and the recorded cause vary from hunger, seek for protection, alcohol abuse, drug abuse and psychological factors (Hynes & Cardozo, 2000).

In complementing Sharifi et al. (2020), Dakwa’s (n.d.) analysis of *The Fading Sun* whilst focusing on how diseases and/or ailment affect families, the analysis alludes to the fact that diseases can also intensify Gender Based Violence; this is reflected in the novel—*The Fading Sun*, when a husband became a drunkard due to the effect of his wife’s cancer ailment; in the process, the drunkard husband started abusing his ailing wife and fails to care for her when she most needed his helping hand. Dakwa (n.d.) specifically elects to explore women’s personalities and primarily the main character in *The Fading Sun* where it appears that the analysis concludes that diseases such as cancer and HIV/AIDS do alter women’s roles in the family structure as well as their beauty which lead to Gender Based Violence.

2.4.4 Socio- Economic/ Dependency Syndrome

Although females' behaviours are said to have contributing factors to GBV due to them engaged in multiple partners (Kaufman et al., 2019; Wieten et al., 2020), Horrill & Berman (2004) is of the uncompromising view that females who have multiple sexual partners act in such manner as means to mitigate poverty in terms of food scarcity for their immediate family. Based on their 2013 survey findings, Horrill & Berman (2004) argue that women narrated their ordeal perpetrated against them both sexual and physical violence. The survey invokes the Malawian ongoing food crisis at the time which worsened the situation as women were faced with early and forced marriages as means for families to earn a living through dowry payments whilst reducing food consumption in the house because one women and/or girl married off meant reduction in the number of mouths to feed in that specific household. In addition, Darj et al. (2017) elaborate on the consequences of early/arranged or forced marriage that they cause lack of communication because spouses do not know each other well therefore, it makes things harder for both people to discuss problem solutions hence problems result into Gender Based Violence.

In addition, Christian et al. (2011) says, some factors of GBV, are means of punishment especially in conflict zones and in some instances pay back for what the perpetrator has done as favour to the victim such as giving food or money for example paying of dowry, cause the perpetrators to believe they own victims hence they can treat them as they wish. Other factors that lead to GBV include transactional sex for financial support from "sugar daddies"/ "sugar mummies" who may, at some points become violent or sexually coercive; receiving incentives for sexual activity creates difficulties for some women to terminate their relationships.

To substantiate the gender inequity and GBV argument, Magosvongwe and Nyamande's (2014) analysis of three books (*The Uncertainty of Hope, The Book of Not and An Elergy for Easterly*) in which they concentrated on the phenomenon of "Urban youth unemployment in Zimbabwe" by using a comparative style illustrates poverty's impact on relationships. Moreover, their investigation reveals how socio-economic crisis in Zimbabwe affects youth employment in urban areas which by implication contribute to GBV due to the fact that most men had jobs thus they were bread winners and could afford transactional sex thereby enabling their female encounters to financial alleviate poverty. Through transactional sex, many abuses are encountered. Horrill & Berman (2004) further suggests that women's

empowerment is means to help eliminate dependency syndrome and in a process eliminate hunger and food scarcity to same factor of food scarcity contributing to increased Gender Based Violence.

2.4.5 Political Factors

One gender-based violence factor is shortages of money especially nowadays where the currency becomes the new norm of living as compared to the traditional past. Money shortages upsurge tensions within families which result into violence (Horrell & Berman, 2004). Furthermore, Chitando (2015)'s analysis of *The uncertainty of Hope* explores factors of GBV and concludes that the effect of colonial (political) domination in Zimbabwe positioned men as-breadwinners thereby giving them powers to dominate women hence some notable maltreatment of women. Through his critical analysis of the novel *The uncertainty of Hope*, Chitando (2015) identifies politic in Zimbabwe caused many to be retrenched from their work as a result of adjustment of economic structure programme which cause poverty in many households hence the increment of domestic violence.

Similarly, Nyambi's (2012) study approach of critiquing *The Uncertainty of Hope* was also from a political point of view; the study focuses more on how the author's violence descriptions, homelessness, HIV/AIDS, child labour, and how victims' lives worsen daily as a result of domestic violence. In addition, Nyambi's (2012) analysis extrapolate the houses demolition issue known as "clean up dirt" as a major political contributor to family related stress, because it leaves many people homeless and their sources of income are destroyed as well therefore, they end up trapped extreme poverty; as a result of "clean up dirt", many citizens are unable to cope with the situation, hence they opt to commit suicide or become entirely dependent on men which has the potential to increase Gender Based Violence. The study appears to include political descriptions to invoke readers' emotions regarding political consequences in Zimbabwe; he further pinpoints the research gaps that exist within the feminist theory such as lack of Stiwanism and Nego-feminist studies, but he did not concentrate on why economically independent and self-sustaining women remain in abusive relationships. In the same manner, Liswaniso (2016)'s study on *The Uncertainty of Hope* focuses on political violence, critically analyses how Tagwira presents violence from a political point of view, the causes and effect of political violence during pre-colonial and post-colonial era in Zimbabwe. Although Liswaniso (2016) chose the same book as the one this study focuses on, Liswaniso (2016) concentrates more on political violence and domestic violence aspects but not really addressing the serious issues of GBV in particular as a specific topic of concerns. Due to the

lack of specificity on GBV this study's emphasis is orchestrated and focuses on GBV to address the existing literature gap.

2.4.6 Alcohol and drug abuse

Schwitters et al., (2014) explain that causes of GBV are complex, multifactorial and include factors such as drug and alcohol abuse. In search of causes of GBV, Darj et al., (2017) states that substance abuse such as alcohol appears to be prominent in all forms of domestic violence including sexual abuse. They specifically pointed out the fact that societies are ignorant; excessive alcohol consumption and cultural norms fail to reconcile with practicality in contemporary societies. Such failure to reconcile traditions with modern societal practices adds to problematic factors contributing to women abuse. Moreover, Darj et al., (2017) narratives point to the fact that low income and the associated frustration in combination with low or lack of academic or legal education of perpetrators and victims have been cited as risk factors for Gender Based Violence in dealing with indifferences in relationships.

2.5 Why Economically Independent Women Remain in Abusive Relationships

According to the Office for the Status of Women (2002), the Newfoundland and Labrador government published document refers to economic independence as a condition where individuals have their own access to a full range of economic opportunities as well as resources that enable them to shape their lives, and meet their own needs including their dependants; it recognises that females are economic players and contribute to economic activity. It is against that background that women ought to benefit from economic opportunities on an equal basis with men. In addition, women need to be respected, appreciated, valued and recognized not for being women but for the contributions they make in various manners such as bearing, caring and raising children; they sustain the basis of homes, educate and sustain communities and economy; therefore, women need economic resources that necessitate them to make informed choices not only for themselves but for the society and its future base - the children. Literature reveals that women's economic independence and security necessitate their freedom from Gender Based Violence; they live in abhorrent and abusive relationships whilst aware of choices they make an/or have. Current status illustrates a narrative where abusive partners get very ingenious with their financial dealings where they ensure that they deny women and children access to family finances which narrows women choices of informed decision making. For example, a women's choice to part with the male partner often equates to social assistance which comes with poverty stigma due to lack of resources that would otherwise enable activities children require such

as transportation, and recreation; at times lack of resources mean lack of a place to call home and lack or inadequate basic necessities including food and/or water for both the women and children (The Office for the Status of Women, 2002).

The Office for the Status of Women (2002) expounds that there is no targeted support for education and training for employment for women to prevent them from falling into social assistance and, women employment opportunities are often very limited in a male dominated world; it is the male dominance in the world affairs that appears to be well orchestrated in preventing women to achieve economic security and independence to improve their chances of living free from abusive relationships. Henceforth, unique and targeted efforts and approaches are needed to collectively, individually as well as from communities, businesses and governments perspectives to drive women's economic independence and security agenda to speed up the pace for women's equality in societies; such programmes and efforts can address the economic security and women independence needs and by implications enable women to makes informed choices when leaving or living in abusive relationships.

Moreover, Saunders (2018) explains that women often caught in isolation web, confidence-crushing abuse and fears of greater harm in the event that they leave chose to cope with serious and intolerable abuse; to make matters worse, they also feel caught and targeted when they meet indifference from others or, worse, insults that worsen their self-esteem and injuries. Saunders (2018) further concur with the Office for the Status of Women (2002) on the fact that women lack of material resources including not having a job and/or having limited income, is a strong factor women put up with abuse in relationships; he went further to include lack of support from the society and even from family, friends and professionals as issues exacerbating the sense of helplessness abusive relationships cause (Saunders, 2018; Horrill & Berman, 2004).

contrastingly, Gaidzanwa's (1985) analysis of *The Uncertainty of Hope* reveals opposing views which dismiss the negative narratives portraying Zimbabwean women as helpless dependents, victims of patriarchy and gender-based violence, but assertive.

Gaidzanwa (1985) concludes that Zimbabwean women portrayed in the novel, *The Uncertainty of Hope* are explicitly said to be independent as they do not wait for their husbands to provide for them. The analysis reveals that these women device different surviving mechanisms in mitigating the economic and social hardships experienced in

Zimbabwe. Through the informal trading, these women are depicted as strong and are regarded as pillars of their families despite that they reside in a patriarchal dominated society. Even though the male dominated society creates the impression that women are not capable of being who they want to be, but merely behave according to their male partners' commands (Tagwira 2006), the analysis's finding prove the contrary hence the conclusion that these women are industrious and determined to define and shape their destiny yet they still remain in abusive relationships. This clearly illustrate that other factors, not dependency, make women to remain in abusive relationships.

Therefore, Saunders (2018) and Horrill & Berman (2004) elucidate few factors that compel women to remain stuck in abusive relationships including constant fear; their narrative reveals that based in reality, abuse and stalking never really ends with parting ways with the abuser; they are said to continue or even escalate more after leaving. Abuse after separation have often been cited as matters that lead to homicide and suicide risks, more elevated for a period of time after a woman leaves the abusive man.

Furthermore, women nature appears to play a role in them continuing to live with abusers; women appear to have soft hearts whereby they are mostly mollified to believe that the partner could one day change hence instances such as offer to go for counselling, apologies by men are just few factors to lull the woman to stay while hoping their partners would change for good one day, which overtime lead to complete destruction of the woman's confidence and getting trapped. In such instances, women end up suffering to protect the career of the abuser even becoming fearful of not being believed when they [women] reveal what they put up with (Saunders, 2018; Horrill & Berman, 2004).

On the other hand, religious belief myths have at times been cited as reasons women continue to live in abusive relations as they are labelled as outcast and contradicting religious teaching when they decide to leave the man especially if they were married; worse is the fact that religion tend to quickly point out to the vows (which should have never happened that way) to swear to live with an individual for better or worse. These vows are taken literally to include staying while being abused; there is also the inaccurate representations of abuse which shapes women's beliefs with regards to their thought about abuse. For example, many women are made to believe that abuse is only physical in nature a fact that lead to women feeling isolated whenever none physical abuses manifest in their domicile, because they take it as a common and accepted issue between people in a love relationship.

Literature emphasises the fact that the lack of support from society and professional bodies suppress women's voice even when there is the worst form of abuse in their relationships, because they simply do not know what is available to them hence, they have no idea where to seek for help and how to narrate their ordeal without fear of reprisal and the society's view of a divorced individual (Saunders, 2018; Horrill & Berman, 2004).

White (2018) explains why women do not leave abusive relationships by equating women's silence to the lack of support within the society, arguing that the society tends to be too condemnatory and judgemental towards women who contemplate leaving toxic relationship. In addition, some perpetrators of abuse are respected member of communities hence, they tend to be deceitful as nobody would believe they could be abusive towards their partners thus that masking behind their importance in the society makes it difficult for GBV victims to spill the beans. Victims would rather suppress their pain and remain silent to avoid shame and embarrassment from the very society that ought to provide them with support. Moreover, most women are fearful to leave abusive relationships, because they it becomes more dangerously violent when separations happen; such violence are evident in the face increasing passion killing in many societies. These killings are always associated with separation or a woman wanting to leave a toxic relationship (White, 2018).

Moreover, White (2018) states that to get rid of abusive relationship is not always the solution to Gender Based Violence hence, some women are of the view that leaving the abusive partner is not the solution therefore, submissive becomes the solution to them, especially when there are children involved. Literature reveal that the fact that some women part ways with their abusive partners and find themselves still being abused or even worse of, Yamawaki et al., (2012) expound that women put the process of their children upbringing and sharing children's responsibilities first and, since the leaving option does not really serve the purpose they tend to stay.

In addition, the anguish of abuses that often continue after the victim parts ways with the abuser yet she still has to put up with him because there are children involve becomes more of a daunting task that usually cause physical and mental health complications to women as their depression level rises; women in such situations are initially diagnosed with post-traumatic stress disorder and pains thus putting all these factors into considerations, women opt to remain in toxic relationship (Ford-Gilboe et al., 2015). Furthermore, McDonald & Dickerson (2013) are of the view that psychological and other health related issues women

experience after separation are deliberately orchestrated against women by violent partners either through spreading rumours about the victim or abuse continuation by any means necessary; these intentional acts make it impossible for the victims to never heal and carry on with their lives hence women find the opportunity cost of staying in toxic relationships outweighing that of separating.

2.6 Coping Mechanisms Available to Female Victims of Abuse in the two Novels

According to Lazarus and Folkman (1984), coping means dealing with a difficult thing or situation successfully; they theorise that coping is continually changing intellectually and behaviourally to manage victims' different demands and experiences. Additionally, Lazarus and Folkman (1984) expound that when a victim applies "problem-focused" coping mechanism, it alleviates the situation that is producing the stress. On the other hand, "emotional-focused" coping strategy strives to minimise stress without automatically altering conditions. Many women go through or underwent different kinds of Gender Based Violence and learned to cope with situations they found themselves in.

2.6.1 Education Empowerment

Many women are confidently empowered through education and are occupying social space that enable them to create positive impact in the corporate world; as the world modernises, women are building trends in education as they develop passion and ambition in different careers including those which women were restricted from. Education empowers women and creates an enabling environment for women to build their career paths to attain good job and/or develop business ideas to grow their economy; growing the economy has advantages, both for the country and on a personal capacity for women because it leads to financial independence. Financial independence reduces poverty and that serves as their mechanism to confront Gender Based Violence (Ajbani, 2021). Furthermore, Ajbani (2021) states that by educating women, a society or nation can aspire for development; this is because education enables women to respond to and tackle traditional challenges confronting them in their societies including gender stereotype. Through education, women become aware and confidently discharge their ordinary responsibilities in their homes and societies whilst guarding against abuses. In addition, education empower women technologically to face contemporary challenges in modern societies; the current global village which is necessitated by the technology equip women to utilise gadgets and other technological artefacts such as

phones to report GBV cases and use the internet to explore mechanisms to mitigate challenges confronting women (Ajbani, 2021).

Bird (2019) concretises Ajbani's (2021) narratives that through educated women, the stereotypes about woman's role in the society has been altered. This due to the fact that educated women understand their rights, values and the equality that is naturally hominid hence, they participate in political affiliations (Bird, 2019); once women are part of policies implementations, they influence laws passed and are more likely to include female emancipation which is subtle excluded when women are alienated from decision making and laws' crafting. In a scenario where women partake in decision making processes, their voices would be respected and opinions count. As such, women would feel empowered, protected, respected and safe to deal with marital issues they usually experience in their marital lives including GBV; they ought to deal with such cases without intimidations from their male counterparts (Bird, 2019).

Bird (2019) further states that women education plays a vital role because it empowers women to make better health choices; Bird (2019) notes that many African women get married and/or fall pregnant before their 18th birthday, but when they are engaged in developmental initiatives such as education, many tent to delay or avoid premature marriage and/or falling pregnant at young ages. The emphasis is based on women choices and the fact that once properly educated women become well informed and provide better solutions or alternatives concerning sexual health related issues including STDs such as HIV/AIDS.

2.6.2 Escape Strategy

Waldrop & Resick (2004) say some women use the escape strategy which propels the escapee to a different setting yet many a time the escapee still find themselves in similar or worse situation than the one they escaped from; sometimes the escapee returns to the previous abusive setting and when the return option is not available, the escapee may suffer more to being at the worst case scenario in comparison to where she escaped from. This strategy does not appear to be reliable as it does not offer true relief from Gender Based Violence but, only a circular movement from one kind of abuse to another, a fact that really degrade and totally erase women's self-esteem and create hopelessness. Waldrop & Resick (2004) further explain that there are instances where abused women simply went for counselling as means of

strategy to deal with the abuse; counselling makes women believe that they got better even though practically they continue to endure abuse hence coping with the abuse.

2.6.3 Narrative strategy

Atallah & Van Teeffelen (2004) describe a strategy called narrative strategy where women cope through the reportorial style or dramatic storytelling style as they interpret their past experience; diarists [abused individuals] describe what had happened what violence they had experienced and how they dealt with it; they reflect the incident from the perspective of reviewing upon the violence and its after-effects. This strategy includes improving life skills and dependence of the community (spending time with trusted people and involving herself in productive activities) who encourage them that things would change.

2.6.4 Trauma and Resilience

Cloete & Mlambo (2014) explore the relevance of trauma and resilience theory in *The Uncertainty of Hope* as depicted by Tangwira (2016); the trauma such as: death trauma, gender based trauma, the traumatic caused by diseases, trauma due to displacement by government's clean-up operation, and economic collapsing trauma and their respective resilience strategies. Cloete & Mlambo (2014)'s focal point was not specifically on feminist theory, but Trauma and Resilience. In addition, Mlambo et al., (2015) explore and analyse coping mechanisms of characters who defy uncertainties and adversities of being in urban areas of socio-economic crisis hit Zimbabwe.

2.6.5 Endurance

On the other hand, Swart (2011) explicates a coping mechanism known as endurance and faith which is said to be a pragmatic acceptance of violence, with alternative and/or remedy to religious faith as a palliative measure strategy. This coping strategy advocates for and/or entice women to accept Gender Based Violence as being normal in relationships which must be endured through relying on faith whilst hoping that God will one day help them if nothing else works. For some women, they endure abusive relationship through the comfort from their children and religion while others maintain the status quo (Shair et al., 2019; Childress et al., 2017) that the devil you know is better than the one you don't.

2.7 Research gap(s)

Many scholars critique Feminist Theory, factors causing Gender Based Violence as well as coping mechanisms from different perspectives, however, there appears to be very minimal reasoning of why economically independent and self-sustaining women remain in abusive relationships hence there seems to exist lack of specific exploration on the reasons why economically independent women remain trapped in abusive relationships which this study aims to explore. Although *The Uncertainty of Hope* has been partly analysed, most scholars focus generally on the political implications of pre and post-colonial era in Zimbabwe and the influence on economic stability as well as Trauma and Resilience within coping mechanisms. They also pay attention to female authors and how they portrayed certain issues such as unemployment of youth in urban areas in Zimbabwe, men empowering, female gender in a patriarchal society resulting into domestic violence and inequality, socio-economic issues such as poverty, HIV/AIDS scourge et cetera, yet this study could not uncover studies assessing why economically independent women remain trapped in abusive relationships.

Furthermore, in *The Fading Sun* novel there is a huge gap in research because the novel is barely researched. The scholars who analysed the book only explored women's personalities and appear to address how family women's roles are altered by diseases such as cancer and HIV/AIDS, but, they did not look at why economically independent woman as one of the characters mentioned in the novel, remains trapped in an abusive relationship. Due to the fact that the analysis of *The Fading Sun* appears to be done by Dakwa (n.d.) only as per the literature review findings, there exists a research gap hence the necessity to undertake the research to finding out why economically independent women remain trapped in abusive relationships.

2.8 Theoretical Framework

In this study, the researcher utilises Feminist theory as a predominant theoretical framework to examine the chosen literary texts. To bring Feminist theory into the context of this study, it necessitates the urge to understand the history Feminist theory and all it entails. Feminist theory surfaced in the late 1880s in France with the intentions of claiming for women's rights and freedom from the world of male domination. According to Ghorfati & Medini (2015), the term "Feminism" originated from the Latin word *femina* which is defined as women's issues and it focuses on females not just as a biological category, but the gender as social category, hence feminists believe that women's oppressions has all to do with their sexuality, because

males and females biological characteristics differences are redirected by the society and therefore, based on these differences, men have been treated as superior to women. Ghorfati & Medini (2015) further state that the theory is mainly focusing on women's experiences in their everyday struggles, subjected by the society and it is that pain and suffering women go through that most feminists became aware of and decided to advocate for equality between men and women, in the social, political and economic standards which had been undermined and misidentified by the mostly male dominated perspective within society.

Gane (1992) defines feminism as one of the latest philosophy to materialise meant to analyse the place of women in the society and their roles. She further state that feminist theory also deals with the transformation and the development women go through in order to better themselves in their societies because there is a major power scuffle between men and women, mainly the struggle of class. Gane (1992) claims that women should be afforded same rights as that of men, rights for instance to be valued as equal to male counterparts, to have intelligence and freedom to make choices that suit them as they want to in addition, women should be given equal say, and/or equal voice; it is not correct that women are being characterised by their sex as this deprives them of their knowledge acquisition such as legal, economic and political rights.

Furthermore, Andronikou & Xatzifwtiou (2014) state that men are usually more characterised and associated with more power over women, therefore, men are believed to misuse such power which results into abuses or oppression which could manifest in varying forms. Ellsberg & Heise (2005), agree with authors such as Andronikou & Xatzifwtiou (2014) that the masculine power abuse over women vary and include grievously bodily harm, harassment, verbal abuse and financial abuse as well as social prohibition such that women could be barred from performing certain duty; these could have serious mental effect on women. Crossman (2020) mentions that many people believed that feminist theory was totally about girls and women and also that its aim was to promote women to become more superior over men however, Crossman (2020) clarifies by saying feminism is basically about observing the social world in a way that strengthen the power that promotes the pursuit of equality and justice for women who have not been given the same rights in the past as their male counterparts.

According to Nicholson (2015), even though the word "feminism" in English entitles mobilisation for woman suffrage in Europe and the United States in the late nineteenth and early twentieth century, the determinations to obtain justice for women did not begin or end with this period of activism. Some feminists have found it useful, and continued with the

mobilization of women as Women Movements to fight for their political rights in United States which has taken feminism further to be distinguished into feminism waves. Nicholson (2015) further explained what each wave entails starting with the arrival of the First, Second and Third Waves, however, this study is mainly about the second wave, but the rest of the waves are expounded as follows: First wave came upon as women continue struggling to obtain their political rights from mid-nineteenth century. The amendment of first wave was done in the 1920 in United States and United Kingdom (Hewitt, 2012) which particularly was about equal rights for women in terms of development for them to be recognised as legitimate citizens of their countries and for them to get the rights to exercise their legal right of voting for their own leaders; therefore, their aims are to solve issues of equality and discrimination against women.

Snyder (2008) indicates that between the years of 1960s and 1970s between the two world wars marked the beginning of Second Wave wherein feminists pushed further to fight for women's political rights and equality beyond United States and United Kingdom's borders. According to Zeitz (2008), Second wave was extended to great depth of women issues like workplace, equal rights to women education, giving quality credit to domestic issues like marriages and sexual rights to more public and political concerns specifically, for many women to be voted into power and to occupy many seats in the government offices hence The second wave campaigns focuses more on legally and socially equality for women. Snyder (2008) furthermore, stated that, through second wave, women are able to share their common patriarchal harassments experiences with each other and share more knowledge on how to deal with patriarchal forces in a more joint venture.

Lastly, Mid 1990s, the third wave of feminism materialised headed by Generation X who persuaded further imperative developments and modifications (Butler, 1997), and was knowledgeable by post-colonial and post-modern thinking. Since women were already greatly empowered financially, gained professional power and acquired political statues during the second wave of feminism, Butler (1997) believes that major expansion in better opportunities for women and more information is shared during the third wave in late 20th century.

Haider (2018) acknowledges that during the third wave, many patriarchal forces were weakened. Haider (2018) further states that the young feminists at this stage emphasised women to exercise their rights and freedom to beautify themselves for themselves and wear whatever they want, even if it has to do with their body cleavages exposure proudly and freely without the fear of society or men oppression.

Haider (2018) criticises the arrival of third wave because it arrived with technology advancement hence he believes that it brought too much freedom that allowed many opportunities for gender interchangeability through the processes of experiments, which can create unbalanced gender notion, therefore, many feminists find third wave very vague, causing artificial or fake identity, sexuality and gender thus the third wave is said to have had broken boundaries.

Through these waves, different feminists developed Feminist theory into different types such as: Liberal Feminism, Radical Feminism Marxist or Socialist Feminism, Black Feminism, Cultural Feminism, Eco-Feminism, Transnational or Global Feminism and Visionary feminism. Since this study is more on Gender Based Violence, focusing more on women who are economically independent, but they remain in abusive relationship, hence the study would like to explore reasons why women are not exercising their rights and are not being radical to root out the patriarchal bigotry which will serve as good examples for other women (Haider (2018). This study therefore will make use of radical feminist.

2.9 Radical Feminist

Radical feminist's opinion is that patriarchy and sexism are fundamental factors of women's oppression, not race, age, class nor culture. Radical feminists, seeking to root out the patriarchal inequality between men and women focusing mostly on the social domination. The phrase radical feminism which usually refers to the women's movement that materialised from the civil rights and other liberation movements during the time when different forms of oppression and power was being questioned.

Radical feminism does not agree with the existing political and social organisations in general, because they believe that those organisations are tied to patriarchy. Thus, radical feminists tend to be dubious of political action within the current system and therefore, they focus on cultural changes that are focusing on demoralising of patriarchy as well as other associated hierarchical structures (Ghorfati & Medini, 2015; Lewis, 2020; Doude & Tapp, 2014). Radical feminists believe that the oppression meted against women is mostly by men, hence in Chindedza's (2017) view women ought to join forces and fight for their independence by breaking away from patriarchy, the major cause of feminist problems. True radical heroes and heroines are those working industriously to destabilise patriarchy hence they are regarded as true radical feminists who are not against men because men and patriarchy are separable (Chindedza, 2017; Perpetua, 2019).

True radical feminists must confront mistreatment, oppression and discrimination women are subjected against by bigot and immoral men; in addition, literature narratives present men who eventually leave negative legacies through melodramatic ways including sudden death which then signifies women freedom from immoral men in the text context (Arndt, 2002). Therefore, Acker's (1989) ideation reflects that of Chindedza (2017) that such melodramatic legacies create true feminists believing that by patriarchy destabilising through either radical feminists' text literature or literally society, women will gain freedom from unfair societies.

Feminists like Olympe de Gouge and Susan Faludi are some of the females that advocated for different women's rights by publishing different publications. According to Moore et al. (2012), during the time of revolution around 1748 – 1793, Olympe de Gouges was one of the playwright in France who spoke on behalf of many other women. One of her work about women was the Declaration of the right of Women and of the citizen in France that was published in 1791. De Gouge did not only speak for herself, but on behalf of many other women in France, and elsewhere in the world. Moore et al (2012) further explain that De Gouges wrote her Declaration directly responding to the Declaration of the Rights of Man (*Déclaration des droits de l'homme et du citoyen*) of 1789 that was believed to be for all however, it was basically for men only and it is for this reason De Gouges decided to write her Declaration of Right of Woman and for Female Citizen which she devoted to Queen Marie Antoinette (1755-1793). Her declaration demanded for the full empowerment of women in France whilst rejecting religious marriages. Furthermore, Moore et al., (2012) state that De Gouges eventually started writing a letter in a form of a petition addressed to the queen aiming to address women grievances to emphasise that the revolution of women rights can only materialise when women became fully aware of the unacceptable conditions they go through and when they are willing to claim back their rights they lost in the society, and to ask for changes in the laws to reinforce women involvement in the government affairs.

In addition to Olympe De Gauges, Lewis (2019) describes Susan Faludi who was an American, writer and journalist and wrote a book called *Backlash: The Undeclared War against Women*, 1991, the book claims that The media and corporations undermine the right of women and of feminism at large. Bean (2016), adds that Faludi's "Backlash" highlighted that during the media of time, all choices made by women such as remaining single, not having children, infidelity, abortion and divorce as well as other issues beyond their control such as infertility, sexual disorders, identity confusion, depression, hair loss, rape and all sort of issues were blamed onto women and that is what Faludi carefully analyses in "Backlash" book. This

Backlash was attributed to media development that grew to have incredible impact in women's lives (Bean, 2016). Among the African liberal feminist is Patricia McFadden, an author who authored "Southern African Feminist Review" (SAFERE). Patricia's areas of focus as a feminism activist include sexuality, women after colonialism, nationalism issues, identity and revolutionary struggles within the African continent (McFadden, 2006).

2.9.1 Radical Feminism in Africa

Ahikire (2006) defines African Feminism as a movement that is indebted to various dynamics which are African originated and women's resistance largely shaped by African within the African cultures; like the Western feminism movements, African feminism movement aims to dispel individualism of middleclass and women controlled in the men dominated society. The state of being an African feminism is comparable to diverse discourses boiling pot and needing courses of action. Far from being constructed to opposing patriarchy, African feminism constitutes innumerable diverse and dynamic experiences and points of departure; shaped by African Women's opposition to Western hegemony and Western supremacy's legacy within African culture, African feminism does not emanate from bourgeois individualism and the patriarchal control over women. It is rather distinctively heterosexual, pro-natal and preoccupied with culture, power and life issues.

2.9.2 African Radical Feminists achievement

During the 1990s, many African countries went through waves of changes in governance, education, health and social relations including women's movements; in addition, African women such as those in Cameroon, Ghana, South Africa, Senegal and Uganda were awarded feminist scholarships to pursue gender based careers from various universities including the African Gender Institute (AGI); Women from AGI were well equipped and knowledgeable in constitution thus benefiting African women to becoming ideal African female leaders (Ahikire, 2006). Moreover, Mama (1996) acknowledges that gender, feminists in particular cannot be ignored further due to the fact that women have been educated and are standing up for their rights. Furthermore, Tripp et al., (2009) recognises that there are concrete evidences of how women are given the right to participate in political issues; they are earning parliamentary seats; African countries with many women in parliament include Rwanda with 63.8 percent, Namibia, South Africa, Tanzania, Burundi and Uganda with above 30 percent amongst other countries respectively. The African Union(AU) aims for a 50:50 gender balance ratio in political arenas. This would elevate gender equity and women involvement in AU protocols thus giving

women political legitimacy whilst allowing them to fight gender discrimination and to ensure dignity, security, social affairs, health and reproductive rights as well as livelihoods.

African liberal feminists continue to gain more power, managing to subvert hegemony in many societies hence patriarchal norms and values are increasingly being questionable in marginalised and/or rural areas far located from centre of power. By implication gender related issues are no more privatised, but are part and parcel of public debate in seeking for solutions.

2.9.3 Downfalls of African Radical feminism

According to Fwangyil (2011) creating a free patriarchal society had proven to be a daunting task with some consequences in the African societies where feminism is still resisted. Some African societies still regard free patriarchal society as an enemy to African cultural values and norms; it is therefore evident that liberal feminists are working with difficulties to transform gender equality because Perpetua (2019) laments that the trauma African women go through due to domestic violence which they are expected to overcome is mostly brutal and painful experiences. Regardless of its brutal nature, many women strive to understand the situation and the cause of violence subjected against them before they retaliate. Women do find retaliation as an overwhelming task too hence many a time they decide to remain in abusive relationship. Moreover, Ahikire (2006) says that most African countries are hard hit by both manmade and natural phenomena including drought, poverty, wars and modern slavery; in addition to natural phenomena, dispossession and developmental marginalisation hinder effective work of radical feminists.

Furthermore, Brown (2001) propounds that modern radical feminists accept to work together with men even though radical feminists' major aim is to fight gender equality and patriarchy in African societies. Men would however be regarded as coward if they work together with women to tackle women issues, hence are discouraged to continue joining forces with feminists. Ahikire (2006) added that since there has been an increase in popularity of the word gender through de-politicisation, many feminism activists end up avoiding being associated with the term feminism; they rather side line themselves with the term gender which is less specific and is regarded as less political oriented as opposed to feminism. The word gender is regarded as a general statement because people believe it means both men and women hence more innocent, does not take any side as it does not only refer to women; it is contrary to the term feminism. (Ahikire, 2007, Tamale 2006, Meer 2011).

Ahikire (2006) is of the view that African women refrain from feminism movements and rather opt to live secretive and feminism isolated lives hence there is a need to de-politicise African radical feminists whilst eradicating antifeminism.

2.10 Radical feminism application to research

The researcher is inclined and confined to analyse two selected novels for the research and will mainly focus on detecting radical feminism ideas as expounded in the literature. Due to the fact that radical feminists' aim is to root out patriarchy and other demeaning structures that encourage male domination societies, the author is bound to explore and compare ideas that advance radical feminism and explicate why such ideas exist. From the perspective of radical feminists, patriarchal system is an umbrella of Gender Based Violence thus very crucial to dismantle patriarchy being the source of women oppression in male dominated societies.

In line with the study's objectives, it is therefore the researcher's aim to find out why women are still subjected to patriarchal oppression and remain stuck in abuse relationships even those with financial stabilities. From the literature perspective, the researcher will explore factors leading to Gender Based Violence of which patriarchy is the leading cause. Moreover, the study will make use of Feminist Theory to analyse how women are transformed and developed by bettering themselves. The author will further explore documented coping mechanisms available to abuse victims from the two novels: *The Uncertainty of Hope* by Valerie Tagwira and *The Fading Sun* by David Mungoshi hence a feminist study. Contents of the two novels shall be compared to many other sources of literature review and draw conclusions and recommendations from those varying ideas.

2.11 Conclusion

Gender Based Violence (GBV) is broadly defined as any types of maltreatment exercised in a patriarchal and masculinity society where rights are not distributed equally, hence the inferior part mostly made up of women and children experience GBV.

To respond to patriarchal society's menace, radical feminism propped up in Africa, indebted to various dynamics which are African originated and women's resistance largely shaped by African within the African cultures; a feminists' movement aimed at dispelling individualism of bourgeois and controlling women in the men dominated society.

Masculinity is society's defined and conforms to the society it dwells and flourish in one gender or sex which then makes the other gender more inferior and suppressed; Female inferiority notions as perpetrated by gender norms which many cultures support prevalent beliefs about male superiority.

The following chapter avails insight relating to this study's methodologies.

3. Chapter Three: Research Methods and Procedures

3.1 Introduction

This chapter introduces the methods and procedures employed in this research; it focuses on the following aspects: Research Design, Research Paradigm, Data Analysis and Ethical Consideration. These aspects were used to extrapolate data from the selected literary texts: *The Uncertainty of Hope* by Valerie Tagwira and *The Fading Sun* by David Mungoshi coupled with academic literature review.

3.2 Research Design

The researcher employs qualitative method, specifically, a desktop research design. Qualitative method is suitable to use for research studies that deals with real social being of people/characters in scrutiny under real-world circumstances hence its suitability for the study at hand. To concretise the chosen methodology, the author draws on Bandhari's (2020) views that a qualitative research includes gathering and evaluating non-numerical data; qualitative research makes use of primary and secondary research sources of information to comprehend the notions, opinions, or experiences of characters hence the necessity of the chosen methodology. Of importance is the fact that this study is primarily apt to untangling meanings such as how people sense their lives, experiences and their world structures, and, it is inductive as it builds concepts and theories from details; in addition to literature review, the study drew information from primary sources mainly from the two novels: *Uncertainty of Hope* by Valerie Tagwira and *The Fading Sun* by David Mungoshi for data collection and analysis. Moreover, this study alienates the use of inventories, questionnaires or fieldwork, hence it qualifies for qualitative methodology. This desktop study benefits the researcher in a sense that literary text analysis method is cost effective yet versatile and reliable for it considers ordinary peoples' claims and/or skills seriously. Literary text analysis also helps readers to distinguish different social actors' logics; it directly calls back to the actors' original text and simultaneously to the context of their discourses and actions (Bandhari, 2020), henceforth, this is the ideal and executed approach in this research that ensures that the research objectives are fully and effectively achieved through correctly obtained information.

3.3 Research Paradigm

The researcher applies a qualitative paradigm from the philosophical perspective of post-positivism philosophy through qualitative method in the research approach. This in-depth

guideline in conducting and/or developing the research methodology helps the researcher to venture into the research in valid and appropriate manner. The decision to use qualitative is influenced by various factors based on qualitative method advantages and disadvantages as per (Rahman, 2016; Lam, 2015) scholarly narratives that qualitative refers to research about peoples' lives, behaviours, emotions, life experiences including feelings; it further refers to social movements, organisational functioning, cultural phenomena, and interactions and/or collaboration between nations. This research focus on social issues that encompass the above list influencing person's lives and which could be generalised to other similar studies regardless of the study environment. The researcher's decision is further influenced by the fact that the research is analytical in nature (qualitative); it employs literary text methods through sense-making approach. Moreover, in-depth literature review, and documents analysis were implemented as data collection instruments and to analyse data, therefore qualitative paradigm. The post-positivism philosophy emanates from the researcher's critical realism academically informed view recognizing that perceptions and observations are fallible and theories are revisable hence the essence of measures and observations to validate theories (Trochim, 2020; Mittwede, 2012).

3.4 Data Analysis

By means of content analysis, the researcher reads novels and reviews literature; selects information relating to the topic and groups information into themes then do inferences to draw conclusions according to themes. Furthermore, the researcher utilises **narrative** and **framework** analysis to interpret narratives that are espoused through everyday life as depicted in the novels and/or other literature, and organise the research information to refine the focus in identifying salient themes respectively then draws conclusions.

The researcher revisits and recognises research objectives thus transcribes information through transcription process. Collected information is eventually condensed into themes to easily manage the information (Creswell, 2007). According to Bhatia (2018), it is important to the researchers to organise and categorise information thus in this context, Gender Based Violence themes are identified through analysing the most common responses to the study's objectives. The transcribed information is construed and integrated with Radical Feminist Theory tenets and conclusion are drawn from discussions of the critical analysis of the two literary texts and literature.

3.5 Ethical Considerations

Researchers are responsible to ethically treat research participants hence the reason universities have ethics review boards to examine proposed research to alienate harm to participants. Even though this study does not include other participants apart from the researcher, it recognises the fact that humanness is fundamental in research, therefore, any information collected that is of specifically relevant to this research, are subjected to relevant consent of both supervisors and the researcher thus the study is approved by NUST review board. Moreover, it is the researcher's responsibility to ethically conduct and report research work, abide to honest principles about findings or lack thereof; this too could result in an ethical issue hence the researcher recognises this fact as such to avoid creating false knowledge base (Vargas, 2017; Ebert et al., 2018).

3.6 Conclusions

This chapter highlights the researcher's methods of collecting and analysing data which is a qualitative and desktop research design based. It reveals that the researcher applies a qualitative paradigm from the philosophical perspective of post-positivism philosophy through qualitative method of the research approach. Moreover, the chapter expounds how data analysis is treated through the process of transcriptions and that although the study does not include other participants, it is obliged to ethical conduct and abided to honest principles about findings and report research work, hence creating false knowledge is avoided and all materials utilised are cited and listed.

The following chapter reveals findings and discussions (critical analysis and interpretation) of both novels and literature in relation to the Feminist Theory.

4. Chapter Four: Data Analysis and Discussion

4.1 Introduction

This chapter analyses and discusses the two selected novels: *The Uncertainty of Hope* by Tagwira (2006) and *The Fading Sun* by Mungoshi (2009). The analysis and discussion of the two novels is based on gaps identified through the literature review of this study and the feminist theory that frames this study. The novels are analysed and discussed according to the years of publication, starting with *The Uncertainty of Hope* (2006) then *The Fading Sun* (2009). Sub-titles per each objective are utilised to enable the researcher to explicitly focus on each theme and for easier organisation of ideas.

Firstly, the researcher gives a brief synopsis of the two novels, followed by the noticeable forms of violence women are subjected to at the hands of their male counterparts and through government ignorance or disregard of humanity as depicted in the concerned novels. Secondly, the researcher proceeds analysing factors leading to Gender Based Violence against women as described in both novels then establish why economically independent and self-sustaining women remain in abusive relationships per reflection in the two novels; thirdly, the analysis further untangles Women's Tolerance of Abusive Relationships Factors available to female victims of abuse in the two novels as per the objectives of this study. Fourthly, the study discusses coping mechanisms and finally, the author explicates why Onai and Mary, the two protagonists in the novels, are regarded as being financial stable.

4.2 A brief synopsis of the novel: *The Uncertainty of Hope*

The Uncertainty of Hope novel is authored by a Zimbabwean Medical Doctor Valerie Tagwira. The novel is set in 2006 in Mbare, the populous suburb in Harare; it depicts the intricacy lives of women through the character Onai Moyo, a mother of three children who depend on marketing and/or selling fruits and vegetables in open market. Onai is a wife to Gari. Gari is a very abusive husband and, is depicted as an irresponsible husband towards his family. Gari is also depicted in the novel as a drunkard and promiscuous, a situation that led to him lose his job and eventually his life due to illnesses relating to HIV/AIDS which according to the narratives appears to have contracted through immoral conduct whenever he binges alcohol and loses his senses. Through Onai's life and marriage journey, there has been a lady called Katy Nguni who served as her good friend with who she sells goods at the open market. Whilst Onai specialises on fruits and vegies, Nguni is more of a specialist in black market foreign

currency business, but she also sells fruits and vegetables. Mrs Nguni's husband, Mr John who is an international truck driver, provides foreign currency to his wife who in turns runs the foreign currency exchange in the black market.

The Uncertainty of Hope elucidates challenges many Zimbabwean citizens, in particular, and Africans in general go through to survive every day's challenges especially women during and after the country and continent's independence respectively from the yoke of colonialism. The novel emphasises the event called Operation *Murambatsvina* which is translates as urban clearance campaign organised by the government. The novel further illustrates the marginalisation of lower and upper class women in Zimbabwe in relation to Gender Based Violence issues; it further expounds on the issue of HIV/AIDS and how it affects people's lives and communities in Zimbabwe.

4.3 A brief synopsis of the novel: *The Fading Sun*

The Fading Sun, a novel is authored by David Mungoshi and published in 2009 with scenes set in Zimbabwe. This novel is based on a character Mary, a cultured woman who grew up in the village yet well-educated who also became an educator. Mary is said to be the first young lady in her town to graduate from a university as well as the first youngster female to drive a car in her community; she got married to a gentleman named Cyril who eventually became known as Moth after Mary nicknamed him that name. The nickname symbolises the changes Cyril had undertaken in his life upon marrying Mary. It is said that Cyril is also a well-educated man who emulates much of the European ways of living due to the fact that he studied in Europe hence finding European cultures more appealing to him than his own African cultures as an African man. Due to the fact that Cyril morphed into a different undesired character that Mary never knew before, she thought of the name Moth as being a good representative of what her husband has become; moths results from varying stages through holometabolous and metamorphosis processes, radically transforming their bodies hence the name Moth for Cyril for having transformed himself since getting married to Mary. Despite Cyril's changes which in Mary's view are negative changes, they manage to bear three children. All children eventually became independent emulating their parents' success. The novel narratives explicate that despite Mary and Cyril being educated and expected to live decently, Cyril abuses his wife in various manners especially upon Mary's cancer diagnosis in her later years. Mary had to live with the burden of ailments without anyone to render her palliative care she needed and so deserved as she traversed her ailments including undergoing several surgeries;

through her ailments, Mary lost many parts of her body as she gets attacked by cancer related multitudes of illnesses. Even though Mary is married, she spent most of her life lonely especially when their children moved out as they mature. Her husband neglected her and he instead spent his time away from the house as he roamed through drinking outlets binging alcohol, smoking cigars, playing golf whilst hanging around with young ladies.

Through the characters Mary and Cyril, *The Fading Sun* depicts Gender Based Violence that women go through and endure being subjected to varying forms of violence such as emotional abuse, psychological trauma and sexual abuse. These are issues and abuses women get subjected to despite their social status. In addition, the novel paint a vivid picture reflecting real life situations including neglects when women get diagnosed with dread diseases such as cancer that devours Mary's body; even in situations where sexual transmitted diseases and/or infections are detected in men, women usually become victims as they get blamed. The novel's narratives enrich readers to appreciate women's protective nature in life and their tolerance of their partners' misbehaviour. Through this novel, readers are reminded that life is precious and need to live life to the fullest and be appreciative; this is demonstrated through Mary's experience where despite her illnesses, she appreciates life and cherished every moment she was alive; Mary had a party just before her demise; she met the family and being jovial despite her condition.

The Fading Sun novel further illustrates that modern living is not a perfect living and could antagonise cultural values; for instance, in the African culture, even though children grew up and move on with their lives, forming their own families, they do not neglect their parents as they are expected to care for them as the society norms dictate. However, in the case of Mary and Cyril who live a contemporary life, their children went their separate ways when they matured and neglected their mother as narrated in the novel that they did not even know that their mother was gravely sick as they chose to live their separate lives contrary to the African ways of living. Therefore, readers, especially of the African descent are warned to filter norms that come with modernity.

4.4 Gender Based Violence Assortments

According to Naidoo (2016), Gender Based Violence is experienced as per individual level or at a group level; violence is carried out in many different forms such as: physically, psychologically and/or emotionally, sexually and economically; on many occasions, the victims of Gender Based Violence may experience all forms of violence at the same time. Naidoo's analysis on types of Gender Based Violence consent with all noticeable Gender Based Violence portrayed in *The Uncertainty of Hope* and *The Fading Sun*, the two focal novels and basis of this study.

4.4.1 Psychological violence

Tagwira (2006) presents multifaceted forms of psychological violence in varying forms including embarrassment, intimidations, ridicule, deprivation, stress-induced illness and anxiety.

The psychological violence in *The Uncertainty of Hope* is polygonal that captivates readers. One form of violence may also include other forms in concurrently manners, for instance, Onai, a street vendor suffers from poverty and rejection that contributes greatly to her psychological onset as per the novel. This is especially illustrated when the novelist utilises the evocative phrases such as "rickety metal gate and threadbare blanket" (Tagwira, 2006, p.1). These phrases denote the impeccability of victimhood meted out against Onai in the novel. The novel began with Onai unable to rest due to sleep deprivation at night owing to disturbance and relentless wondering about her abusive and drunkard husband; she could not figure out the whereabouts of her careless Gari [the husband] hence she kept turning in bed throughout the night, a fact that discloses her troublesome and mind boggling situation she lives within a country of uncertainty she and her family members are citizens. Worsening the situation is the fact that in the course of the precarious night, a burglar invaded Onai's dwelling where she sought refuge with her three children: Ruva the eldest, Rita and Fari the youngest. Amongst valuable goods, the perpetrator took a television set as the family was defenceless and unable to fend off the bandit especially that the husband who ought to serve as the family protector relegated his responsibility to nobody; for this reason, Ruva queries the mother as to where their father was whilst the family was being startled in the dawn hours where they were supposed to be restful. Despite all the hardship she experiences, Onai refrains from exposing her husband's irresponsible behaviour to their children. The burglary scene portrays how women by implication are left to suffer at the hands of their husbands who ought to

protect them; the family's ordeal during the break-in cannot be absolved off Gari as he should have been home with his family had he been a responsible man. The novel reveals existence of psychological violence against Onai as clearly observable upon Gari's return and noticed the television set was no longer available. Instead of being apologetically embarrassed for exposing his family to the thief he bullyingly accused his wife of being responsible for the disappearance of the television set. The situation exacerbates Onai's susceptibility to psychological violence from her irresponsible drunkard husband who would not believe that the family is robbed in his absence thereby shifting blames to his wife—what a loser!

Moreover, Gari's absence from home is said to be linked to numerous sexual partners, a fact that troubles his wife Onai. Although Onai's knowledge about her husband's infidelity, she may not confront him due to the fear of what could possibly come out of her confronting him hence the fear to ask him remains strong. Onai's reluctance to enquire about her husband's adulterous activity puts her in depression and fearful state of mind which by implications affects her psychological wellbeing; her fear worsened upon her discovering that her husband had sexual affair with Gloria, the portrayed popular infamous prostitute (Tagwira, 2006). Onai tolerates her husband's physically abuses, but him having sexual affair with a prostitute devastatingly confounds her the most, she is intensely hurt and humiliated. What mostly traumatises Onai about her husband's affair with the prostitutes is the fact that Gloria, the prostitute, pose a health risk not only to her as the wife of Gari, but to other women who her husband has intimate relationships with; this is due to the fact that prostitutes are mostly and perilously exposed to contracting HIV/AIDS and other Sexually Transmitted Diseases (STDs). This state of affair therefore, imparts psychological trauma on Onai such that she cannot even sleep at night. The situation perilously worsened when Gari proposed that Gloria, the prostitute should come home as a second wife against Onai's marital arrangement with Gari. Reacting to the situation and to protect and maintain her good health, Onai assailed the prostitute for intruding in her marriage, but Gari assaults Onai in return. Onai had no other choice than to insist that her husband always uses protection during intimacy since she could not convince her husband to abandon the idea of having a prostitute as his second wife. It appears that Onai does not have rights to ask for anything concerning her marriage; she is constantly harassed and threatened thus she has to remain silent and, such silence under duress inflicts devastating psychological effect on her.

The Uncertainty of Hope novel presents an unsettled and restless family where women and children are subjected to voluminous psychological violence elements. Due to ill treatment their father subject their mother to, the children, Ruva specifically, who's the eldest child develops hatred towards the father; she ended up only loving her mother whilst hating the monster father who traumatises them and could not protect them during robbery as he was absent at that time as he wandered in his adulterous quest. The fact that Ruva is a child she could not expresses herself to her father about her sadness and agony due to her father's inability to protect the family hence, she suffers psychologically in muteness. As if the situation was not worse enough, young Ruva was heart-broken and traumatised as she witnesses her mother being assaulted by the husband and there she was flat on the floor with horribly injuries and profusely bleeding from her eyes due to the father's ill-deeds. Although very young, Ruva witnessed much drama and violence in her family than a child can endure; she went through psychological violence too much such that she learned what to do in any given situation. In instances where their mother is physically abused and badly hurt, she would contemplate of taking for medical attention at the hospital, but, she would also be aware that when her mother would be recovering and unable to sell goods at the market, then there would be no money to go to the clinic and/or for food. Ruva is particularly furious that their father relentlessly and mercilessly batters their mother and she is of the view that Onai is not acting decisively to change the situation as every time she gets beaten up, Onai only escapes to their neighbour's home, Katy Nguni, to temporarily escape the brutality yet she eventually returns home where violence is continuously occurring. While Onai feels the need to return home to her children and the abusive marriage, her children are living a misery life and are fuming whilst inquisitive about the importance of remaining in an abusive marriage.

The psychological violence Onai's family goes through does not only affect them as a family, but neighbours are affected too. It is evident that neighbours such as Katy, John and their daughter Faith do witness Gari assailing his wife Onai and they are mostly saddened by their neighbour's mind boggling abusive relationship. For the reason that Onai seeks protection from their house, Katy and John implicitly experience conflict in their marriage resulting from Onai's ill-treating by her husband. Whenever Gari abuses his family, Katy and John get disrupted, a fact that contributes significantly to neighbours' psychological trauma. This is due to the fact that female neighbours are obliged to render support to Onai when she is brutalised to demonstrate sisterhood (Mohanty, 1991) promoted by feminism activists. As neighbours comfort Onai, they are disheartened and wonder as to why Onai puts up with the

torment to remain in an abusive relationship. The illusive answers to remain with an abusive partner inhibits neighbours' psychological wellbeing. Onai's abuse situation makes her hopeless such that she does not look forward to a healthier life anymore; the situation equally bothers Katy such that her psychological wellbeing is affected hence she decided to ask Onai about what exactly is keeping her in an abusive relationship and Onai confides in Katy by questioning her of what she thinks her situation is doing to her as a victim. The fact that Katy asks Onai such question demonstrates that Katy hurts each time Onai gets abused and she concerned of Onai's safety and life. Moreover, Katy's daughter Faith is equally affected psychologically due to Onai's abusive marital life. She is deeply saddened and, according to their culture, she is prohibited from offering marital advices even if she might have any, because she is only a child. Faith's spirit of sisterhood is apparent and dominates at a tender age, she expresses that (sisterhood) at any conversation about Onai's suffering and deviates her mood to sadness as expressed in the novel where she states that she found herself close to angry tears.

Onai is depicted as a strong, protective and resilient woman, because despite all misdeeds in her life, she appears untroubled in the manner she acts and conducts herself publicly. In privacy however, Onai constantly cries her lungs out thus worsening her stress and contributing greatly to her head throbbing and elevate her anxiety. The demanding economy and marital issues at home deprives Onai of sleeping and to have a good rest thus such contribute largely to her psychological distress. Despite all the negativities in her life, Onai's soldiers on, being confident that things would change for the better hence her relentlessly protection of her husband. She had always kept the hope and faith that for the sake of her children, surely things would change in their favour and that Gari would change to be a better husband. The difficulties that he was going through at work, facing retrenchment would soon change and things would get better for him.

On the other hand, Mary, the protagonist in *The Fading Sun* is a daughter, wife, mother and a valuable teacher in her community who is equally resilient and spirited woman. She went through a lot of psychological, physical, and spiritual stress due to various illnesses and lack of support from her family. Mary's psychological predicaments started when her parents came to a realisation that she had matured enough to be married. In a process of getting a suitable partner of her choice, she went through numerous psychological challenges as various men she met proved not to have genuine intentions of marrying her. During the period she met a

man called Cyril who showed interest in her, she doubted whether Cyril's love was real; her doubts are genuine, because there were many other men who had false intentions hence her questioning Cyril's real marriage intention.

While Mary's parents are perplexed that their beautiful and well educated daughter, a rare combination in their country and/or society yet she struggles to get a proper man, Mary is portrayed in the novel saying that there appears to be something terribly disconcerting when it comes to finding a man (Mungoshi, 2009). For Mary, finding a suitable man has psychological trauma attached to it. This is more especially in the African context where inability to find love is often linked to curses of sort, therefore, Mary and her parents ponder the idea that there might be a curse lingering around them. The other thoughts that roams their minds were that of their set requirements which they thought could probably too high and they would be ridiculed if they propose to lower her marriage requirements as the society would think they lowered requirements to allow just any man that comes Mary's way to marry her. Such pronounced thoughts by Mary's parents emotionally affects her due to the fact that such thoughts do not give her enough options to choose her own soulmate according to her own terms. Mary eventually married Cyril to appease her family whilst confirming that there was no curse involved. Mary's marriage to Cyril leaves room for speculations as it does not confirm that she indeed loves her husband; throughout the novel, she outlines Cyril's positive and negative characteristics and this depicts that there are numerous other characteristics she does not like about Cyril. In the story, Mary nicknames her husband "*Moth*" in a way cementing the theory that she yearns for few characteristics that Cyril lacks. In view of the nocturnal insect moth, it morphs and/or transmutes from one state to another. Similarly, Cyril changed drastically from a responsible husband and father to frequenting pubs. In addition, a moth is dingily and hairy nocturnal insect which once it lands on objects such as cloths, it leaves nuance substances thus for Mary to nickname her husband Moth has negative connotations as it could imply the nuisance of sticky substances a moth would leave on objects it lands. In view of such descriptions, Cyril became a nuisance to Mary when he changed to start frequenting bars whilst neglecting his family. However, Mary remains stuck with Cyril the Moth in the same fashion a Moth's sticky substances cling onto surfaces for no specific purpose hence her metaphoric and symbolism to nickname her husband Moth.

Furthermore, Mary remained unhappy in their marriage as she feels that her husband is sexually abusing her. Due to Moth's high libido, Mary conceived and bear her children,

Charmaine and Third Mary, through caesarean section and in quick succession of short two-year period. In the novel, it is stated that the Moth outshined himself once more, he loves giving her hell in their king-sized bed. For the Moth making babies is as simple as drinking coffee (Mungoshi, 2009). This narrative shows that Mary is unhappy in her marriage and the birth of their children appear to have emotionally, sexually and physically drained her. Although the doctor advised Mary to use contraceptives, she eventually progressed to child number three, a boy called Darius. Even though everyone in the house was delighted about the arrival of baby boy, the mother was not over the mood due to caesarean section pain exacerbated by another separate operation to close one of her fallopian tube, due to the fact that her ovary posed health hazards. In addition to her unhappiness about giving birth in quick succession, Mary is also emotionally drained by the fact that she is limited to birth only three children for because C-section birthing method is limited to 3 occasions only. It further appears as neglect that during their child bearing period, Mary is the only one responsible to identify sickness signs from their children including what is to be done when a child experiences certain illness. For instance, Mary was cautioned against getting intimacy while a child was diagnosed with measles as intimacy worsen the child's condition. The novel appears to depict that Mary was emotionally drained of energy due caring for children, especially that Moth does not believe in cultures, hence he discards any traditional superstitions around children which; this is starkly contrasting Mary's beliefs.

Moreover, Mary's life becomes even worse upon her diagnosis with other varying diseases other than her ovary and appendix that were removed. She battles many ailments including asthma, partly blindness, arthritis and the dread breast cancer that eventually costs her breast, whereupon she was fitted with an artificial prosthetic device. She eventually lost both breasts when the cancer eventually spread to the rest of her body including the other breast. Diseases that battered Mary are the basis of her psychological trauma such that she mesmerises her past best days as she compares them to present situations befalling upon her; she feels her womanly responsibilities have fast faded away as a result of all the calamities that now defines her life. As reflected in Lungile's (2016) article, a certain Mrs Ncube ponders reasons why she suffers of frequent and diverging illnesses; in parallel, Mungoshi (2009) presents Mary's comparable questioning and self-doubts through her frustration to living with all kinds of disorders while Moth, her husband has none; he still looks young like before despite his habitual smoking and drinking tendency. Mary finds reasons to blame Moth of her

illness as she believes that her problems resulted from birthing their children in quick succession and short time.

Her cancer diagnosis causes collateral damages as her family is traumatised too; for instance, her husband Moth is silently being eaten up by the situation because cancer is regarded a deadly disease hence in many occasions it evokes fear not only to victims but to victims' family members and friends. The processes attached to cancer treatments is believed to be costly, arduous and usually futile thus such instils fear of the disease that some family members withdraw from rendering palliative care to the patient and rather just wait for the patient's demise. The novel's narrative illustrates that Moth appears to have made similar decisions, to engage in other things including luxurious life outside their matrimonial house neglecting his sickly wife as he deserts her, leaving her to traumatically deal with loneliness. According to Neris et al. (2014), few couples in situations where one partner is diagnosed with a certain diseases know how to deal with the situation; some may lose hope thereby becoming restless and the fear of losing a partner may force them to find alternative love and solace elsewhere in anticipation that the sick partner may not make it. It appears that Moth falls in the category of the partners lacking the knowledge to cope with ailing partners hence he went on a drinking spree, playing golf for longer hours whilst engaging in adulterous activities as he neglects his wife upon learning of her ailments' diagnoses. All these impediments may impart psychological effects on both the victim, relatives and/or friends.

4.4.2 Verbal violence

Onai is the protagonist in *The Uncertainty of Hope* who is psychologically abused and humiliated verbally as she gets subjected to name calling. The name "Onai" means "look" or "see" in Shona language; the name serves as cautions to female readers who might be experiencing difficulties in their lives to quickly observe and/or identify such problems to act instantaneously. Contrastingly, Onai seems not upbeat to exemplify her name, because in numerous occasions as she faces abusive situations, Gari deliberately calls her provocative names intended to belittle and offend her yet she does nothing about it. She continues suffering in silence due to offensive and abusive name calling and belittling hence she agonises psychologically in private and social life. Verbal violence agonises very much due to the sound that lingers in the victim's mind even after the violence abuse pauses or stops; the combination of that linger and thought of hopelessness due to her being defenceless decimate Onai slowly but deliberately. A classic example of verbal violence is narrated in the novel

where Gari accuses his wife of giving the television set to her boyfriends when it was stolen by the burglar who invaded their house. Gari went to the extent to shout at Onai that she is a 'whore!' emphasising the *whore* word in Shona by saying 'uri hure!' (Tagwira,2006); the fact that Gari nonsensically accuses Onai of gifting her boyfriends with the television set is meant to cause maximum damage through demeaning as he repeats it in Shona to ensure that it hurts more than when he shouts it in English. Calling Onai offensive names confounds her thereby impacting her in a huge way by how she identifies herself and how she views the world around her. Such abuse carries the potential to degrade Onai's self-esteem thus by implication she may have lost her sense of identity through her husband's degradation.

Comparing *The Fading Sun* and *The Uncertainty of Hope* though both narrate women suffering and abuse at the hands of their male counterparts in Zimbabwe, *The Fading Sun* novel is silent on verbal forms of violence between couples; however, Mungoshi (2009) narrates situations where Mary mostly chooses self-conversation which could be her strategy to avoid confrontation with her husband which could lead to verbal violence against her. She appears to have had a strategy to avoid situations that leads to verbal abuse. Even though it is revealed in the narrative that Moth at some points yells at his wife without revealing the kinds of words utilised, it could be that Mary's husband is just not talkative hence the absence of verbal violence in their relationship.

4.4.3 Economical violence

The Uncertainty of Hope presents Gari's failure to financial support his family as he is obliged to care for his family. Such failure subjects Onai and the children's lives to economical violence. The fact that Gari failed to even pay for Fari and Rita's school fees, they are not only disadvantaged for being deprived of schooling, but economically sabotaged as they would slim chance of good employment if they have not education. The poor Onai could not manage to sell enough to pay for the kids' school fees too hence she told her mother about the struggles she goes through to pay her children's school fees. Onai's mother could not help seeing her grandchildren being at home due to unpaid school fees hence she decided to sell some of her livestock and out of six cows she owned, she had no choice but to sell five of them assist her daughter and grandchildren. She managed to pay the school fees and to pay for Onai's sewing practical classes. In essence, Onai's mom realised that Gari is an irresponsible man hence she has to do something to help Onai endure the burden of being married to an irresponsible man. By implication, not only Onai and children suffered the economic neglect by Gary, but Onai's

mother too had to suffer as she sold 90% of her livestock to support to her grandchildren and to her daughter. This put her in a position where she is financial unstable which would lead to economical violence from any male who may help her in the future once she needs help. In the event that Onai manages to save up from her open market business and afford the children's school fees, she would not afford their school uniforms and taxi fares to and from school, hence they are at times forced to walk long distance to and from school while wearing worn out uniforms as they walk bare feet. Onai and her kids' situation forced the kids (Fari and Rita) to take it upon themselves, the duty to sell food items illegally at the bus stops in order to meet their mother half way to make end meets and eke a living. In the process to selling food items at the bus terminal under no adult's supervision, Rita is exposed to sexual harassment; at times, Rita narrates that people actually pull her breasts for whatever reasons. Also, these children return home very late as they wait for the last bus to go so that they make their last sales and walk a distance home. Although the children's aim to go out there and sell item does not sit well with Onai and that she is very much bothered, she has no choice as the situation dictates otherwise. However, Gari is not bothered by the fact that his under age children are selling food in the streets or the fact that his daughter could fall a pray of being sexually abused in a process of spending hours away from home trying to make eke a living for the family. Therefore, all the violence that Onai and her children got subjected to, are results of economic violence necessitated by the disregard of females in the society dominated by male of which only few are responsible.

Furthermore, *The Uncertainty of Hope* depicts economical violence in a form of inheritance of which the victim is a widow being denied her rights to inherits. According to Osrin (2003), economic violence involves grabbing of properties and denials of dependents to inherit what is left by the deceased; this act is usually perpetrated by some family members of the deceased who opt to take all that is left and inheritable; some morons go as far as inheriting the inheritable. In *The Uncertainty of Hope*, when Onai's husband met his demise, her male in-laws denied her the right to inherit the house where she ought to continue residing with her children. Toro, Gari's brother evicted the widow and her children so he can take over the house; this event psychologically traumatises Onai initially due to the fact she is faces difficulties to finding a place to call home with her children. However, out of a bad thing came a good one; Onai's evictions necessitated her to develop innovative and empowering ideas to improve her life. One positive result of her expulsion is that, it opens new ideas for her to develop her family's life. She explores other means of eking a living whilst generating extra

income thus establishing herself to the point she owns a house. Contrasting *The Uncertainty of Hope's* narrative, protagonist Mary in *The Fading Sun* never experiences financial violence, because she is an achieved individual female compared to other women in her society. Mary's story illustrates that she and her husband are well off and live an affluent life affording them to live in a luxurious mansion in prominent localities; they are both well-educated and both have good paying jobs as narrated that she is the first woman in her community to drive a car. Mary's living standard serves as motivation for girls in Zimbabwe to emulate her to do great things to become financial independent women in future.

4.5 Factors Influencing GBV

Literature reveals that there is no known particular factor that explains Gender Based Violence (GBV) in societies; it appears that a myriad of factors contributes to GBV of which the interplay of such factors are integral essence of the problem. Various forms of violence and associated leading factors constitute GBV, therefore, this section explores leading factors of GBV.

4.5.1 Male dominance

Kimmel (2006) is of the opinion that once the masculinity dominance of females takes its roots, it becomes a new approach to GBV. Kimmel (2006) further states that it is that dominance over women by men that leads to physical violence which manifests commonly and mostly the traumatic type of violence; physical violence is also centred around patriarchal beliefs that women are physically weak and that results in male counterparts violating their female partners. Similarly, *The Uncertainty of Hope* novel revolves around women surviving life's odds as a focal point. Tagwira being the feminist, explores not only socioeconomic and development, she is also very intrigued by social wellbeing of women including health related matters. It is against this background that Tagwira presents how males domination affects woman as a result of power imbalances. She further presents male masculinity through her presentation of Onai's predicaments at different stages of her life. The novel presents how Onai suffers psychological violence in multiple ways both from her private life and social circle.

Moreover, Onai is presented as fighting poverty in *The Uncertainty of Hope*, due to unequal distribution of resources and skewed employment opportunities between men and women. This is a result of colonial mentality fostered by colonisers upon independence attainment in Zimbabwe which ended the colonial era; this is the situation that made many women to become victims of Gender Based Violence. Although women were not allowed to do formal

job, Onai together with other women in her circle defied the status quo to sell vegetables at the market as they had no choice, because men like Gari do neglect their families. These families thus eked a living through selling vegetables at market. In Onai's world, men do whatever they want to their spouses in total dominance and control as demonstrated during the incidence of the television set stolen from the house. Gari demonstrating his superiority and dominance over his wife with impunity as he chastises his wife through unsubstantiated accusations and battering.

Despite the battering, Onai still protects Gari by concealing the source of bruises when her children and neighbours ironically ask her the causes of bruises. This incidence demonstrates how Gari dominates his wife's life, besides being the wrong one for not being protective to his family during difficult times, he shifts the blame to his perceived inferior and dominated partner. Due to the societal acceptance masculinity superiority, women like Onai absorb blames which would otherwise be apportioned to their men. They do so to avoid further violence in addition to the verbal and accusatory abuse. Onai acknowledges that men are stronger than women hence she would not admit to anyone that she is physically abused by her husband to make him look as an irresponsible husband and father; by exposing her husband would mean translate into further abuse of which she is aware that she lacks the power to defend herself. Furthermore, Mohanty (1991) describes Onai's situation as influenced by the fact that third world women live a reduced life. It is stated that third world women like Onai are unable to fight back as they are physically and emotionally weak to fight for their wellbeing. Despite the fact that Onai does not depend on her husband as she provides for the family, narratives still imply that third world women depend on their men for things they cannot afford themselves. Confirming the dependency narrative, the novel states that Onai indeed depends on Gari for accommodation as she could not afford to buy a house.

Likewise, men's superiority is demonstrated through thieves who broke in Gari's house. The gangs choose to rob Gari's house because they knew that the man of the house spends long hours far away from the house exposing the vulnerable family to any masculinity force. In Gari's neighbourhood, men are protective over their families especially at night when darkness provide cover to enemies including thieves. In this case, thieves picked Onai as the target for burglary due to her vulnerabilities as there were no dominant figure at home to thwart thieves hence thieves too serves as example of male dominance in this instance.

In addition, men's dominance in societies was illustrated in *The Uncertainty of Hope* after the Gari's death. Upon Gari's death, Onai was of the opinion that Fari being the only son and a first born to Gari would definitely be the heir of Gari's properties including the house they live in. Onai's assumption and optimism was crushed when Toro, Gari's sibling exerted his male dominance against Onai. Gari's uncle Vasolo supported Toro by consenting to Toro's insistence that he is obligated to take care of Onai and her children thus he believes that he must take over the house whereby he relocates his family to the late Gari's house so they can live together as one big family. Onai resisted pointing out that she and her children were fine and that they could care for themselves as it has been the case. Toro took such statement as an insult and to demonstrate his dominance, he harshly evicts Onai's family out of their house leaving Onai and her children homeless and depending on neighbours and friends for accommodation before they relocate to the village. Toro's actions clearly demonstrate masculine power and dominance over feminine as Toro knows that Onai would not have the power to prevent him to inherit Gari's properties especially that customs dictates that uncles and siblings have the final say over inheritances.

Masculine dominance appears to have no limits as Onai was yet subjected to abuse by a municipal male officer called Boora in yet another incidence of men showcasing their dominance over females. As Onai strived to find dwelling in urban area for herself and her school going children, she was required to be subjected to a process of registration and be placed in a waiting list. The municipal male officer responsible for registering people seeking for dwellings would forcefully entreat for sexual favours from females in exchange for their names to be placed in the list. Onai was also subjected to the same harassments when she approached the housing office. Boora sexually harassed the needy Onai by inappropriately caressing her waist and forcefully wanting to kiss her. Overwhelmed by the harassments, Onai rushed out of the municipal office. Onai was thus psychologically diminished and suffers due constant abuse and shaming simply because she wanted a roof over her children's head yet powerless to confront a world dominated by men of whom some are wicked and immoral hence taking advantage of vulnerable and desperate members of society including the widowed. Another example is of Rita who is just a child, but cries defencelessly about police officers squeezing her breasts and fondling her during Operation *Murambatsvina* when she [Rita] and Fari got arrested whilst selling items in the street. The police officers' sexual harassment act against Rita were due to the fact that they knew Rita was just a little girl and cannot really defend herself; at least Onai being an adult had the audacity to hit Boora, the

municipality officer, in his crotch, and pushed him away to give way for her to run away when he attempted to sexually harass her as he tried to kiss her without consent. Onai acted in self-defence against a man who deemed himself as dominant and superior over women hence he expected no such reaction from a vulnerable species, the women, in a male dominated society. Worst of all, in the male dominated world, sexual assaulted women such as Rita are not encouraged to speak up and/or utter such elsewhere. The society does not encourage such utterances regarding inappropriate behaviours towards women hence Rita and Fari were threatened with death should they ever attempt to disclose the names of officers involved in such conspicuous act of sexual harassment against Rita. The victims were disappointed that the police officers who ought to serve and to protect are the ones sexually abusing them hence the feeling of betrayal by their own government.

Moreover, the constant harassment, mistreatment, abuse and shaming appears to exhaust Onai, but not broken her will and perseverance to wanting to succeed despite multitudes of impediments at the hands of some men who opt to use their positions to violate women whom they regard as powerless and inferior to them. If anything, Onai appears to be stronger at every incidence meant to denigrate and demean her humanity. Onai persevered and in the end it appears she, in her own way, emerged to have dismissed the male hegemony over female she eventually succeeded in her mission to acquire a house of her own.

Complementary, the narratives regarding Onai's ordeal, the novel, *The Uncertainty of Hope* paint a different picture about men as a certain street beggar called Tapiwa also known as Mawaya rendered assistance to Onai when she had no one to help her during the inheritance fracas with her in-laws where she ended up being evicted from the house. Mawaya offered Onai some sorts of ideas and good advice upon her eviction by her in-laws. These parallel events depict that when there is a will, inequality between men and women could be eliminated enabling men and women to live in harmony whilst men play the major role in women's lives and their wellbeing which are highly influenced by men's attitude as demonstrated by Mawaya.

Moreover, masculinity plays significant roles in male hegemony hence defined as societies constructed through assigning certain characteristics to classes including the female class behaviour which the society set (Lemelle, 2010). Such behavioural classifications meant that the society's female behaviours' expectations contrast those of male. This correlates what

Tamale (2006) calls domesticity which implies allocation of duties in the household where in patriarchal societies, gender roles allocation impends women greatly due to their overload with house chores and child bearing responsibilities while looking after their families. *The Fading Sun* novel illustrates Mary as the most overworked woman who makes sure everything runs as it should in the house. Although Mary is diagnosed with various illness, she spends many hours working in the garden and in the house without any assistance from her healthier husband Moth. Despite Moth's lack of support of his wife, he is eager to consume the produce; Mary does not have any right to prohibit Moth from eating anything from his house as he is the man of the house, "The Lord and the Master of Homestead" (Mugoshi, 2009, p.48) as Moth calls himself as he dominates in the house.

4.5.2 Postcolonial

In Chitando's (2015) view explicated through the analysis of *The uncertainty of Hope*, factors of GBV include colonial (political) domination in Zimbabwe which crafted policies that created unfair advantages of men over women thus positioning men as breadwinners. By implications, men were hand power over women through political tools hence the belief that it is normal for male to dominate female counterparts which leads to some notable maltreatment of women in the novels.

Through critical analysis of *The uncertainty of Hope* novel, it is identified that political affiliation situation in Zimbabwe have caused many to be retrenched from their work as a result of adjustment of economic structure programme which inflicted poverty upon many households; this programme results in increased domestic violence. The concerned novels are both Zimbabwean based and women in such novels are victims of circumstances as perpetrated by male whilst enabled by pre and post-colonial states' tools and mechanisms including policies and programmes which empowers one gender over the other. Programmes such Operation *Murambatsvina* literal translated "Operation get rid of filth" alienate female gender in Zimbabwe leaving many families displaced while others often have had their homes and possessions mercilessly burnt to ashes, or are given a few moments to remove what they could save before moments after bulldozers are mobilised to demolish entire structures. Majority of those suffered under *Murambatsvina* are women as they are at the bottom of economic structure in Zimbabwe hence they live in informal settlements which the state considers as filth dwellings.

The Uncertainty of Hope's narrative includes historical trauma which is not acknowledged, not spoken or written that women went through as a result of colonialism and/or politically motivated programmes. The aims of those programmes are to create extreme poverty in urban areas as the state became extremely strict on housing and businesses policies which generally made life challenging to low income urban dwellers; they are forced to conform with housing and establishment of businesses policies which is not in favour of the citizens; due to extreme economic inequality, many poverty stricken citizens opt to insert illegal shacks behind limited legal houses a practice that increased to early 2000s together with illegal forms of employment called black market of which the government afterward decided to manifest its power and authority by taking an incomparable campaign through Operation *Murambatsvina* in urban areas to clear up all illegal structures and informal form of employment or trades. The Restore Order campaign or Operation *Murambatsvina* left many homeless and jobless which contribute negatively to deep economic crisis and worsen living condition of citizens and majority of those are women.

Informal trading sustained Onai's family, the protagonist in *The Uncertainty of Hope*; it also sustained other women such as Katy and Faith whose daily needs depends on illegal trading hence any attempt, including politically motivated, to dismantle informal trade economy is an illustration to dismantle women's livelihood in an independent Zimbabwe thus forcing them to depend on other people who oftentimes take advantages to abuse them and violate their rights and dignity. This is evident when Onai's stand where she sells her produce is demolished which demoralises Onai from continuing selling her goods to eke a living for her family.

Despite the setback, Onai is determined to working hard hence she opted to sell her produce house to house so that her dependence to Gari is alienated more especially that Gari is such an imbecile nincompoop who neglects his family. Notwithstanding her effort, Onai and her children remained dependant to Gari for accommodation only as Gari owns their dwelling through inheritances from his parents.

Even men were not spared during Operation *Murambatsvina* as reflected *The Uncertainty of Hope* that a man called Hondo committed suicide, because his house was demolished. Hondo's suicide is a clear indication of hopelessness as narrated that he run around the streets shouting and demonstrating his feelings about the whole saga about Operation

Murambatsvina hoping the rest of his community members will come forth and support him probably the state would understand their pain when they do it as a group. It is unfortunate that the community members were warned by the riot personnel i.e. the police, that should people join Hondo to protest the government's action, Hondo would hurt them as he was too angry and agitated; as a result, nobody joined him or consoled him, people instead mocked Hondo by stating that he behaves like a woman. Such mocking exacerbates Hondo's sense of demean and embarrassment hence he commits suicide by positioning himself on the train rails thus crushing him to death. Hondo felt betrayed as he is an ex combatant yet he could not enjoy the fruit of freedom and that the government not only has neglected the people, they are abusing the populous.

Furthermore, with Hondo's death, one can only imagine what would life be like of the deceased's partner and children; surely they would be addition to vulnerable members of the society. Hondo left his wife who is then supposed to find other means of surviving by her own to finding means to supporting their children as a single mother who is also homeless. These are the sorts of abuse, even at the order of the government that put women under enormous stress. Hondo and Onai were good neighbours and the fact that Onai witnesses Hondo's house being destroyed of which she also witnessed how they struggled to build the house, she gets very traumatised by the mere fact that not only is the neighbour's house gets demolished, but she lost Hondo too. The event was such a traumatising one for Onai as it reminds her of her own situation when she was homeless as a result of her being evicted out of the house by her brother-in-law after her husband's death. She relates homelessness, death of a spouse, pain and suffering she experienced and by imaging such for a good neighbour, she was very devastated, emotionally traumatised by the happenings at Hondo's family's house destruction. Onai understands the degree of pain her neighbours endured and the effort they made to be able construct the dwelling that is now demolished. Upon receiving the news about the demolition, she reveals her pain by figuratively stating that she feels the pain twisting like a knife in her heart (Tagwira, 2006, p.145).

Moreover, characters in the narratives of which some are ex-combatants who fought against colonial powers are more traumatised as they connect their pre-independence experiences to the current happenings in their life; they joined the struggles against colonial forces to liberate themselves and pay a better future for themselves and their families yet their own government ended up acting worse than the colonial government they eliminated. Such

feeling of betrayal and sense of neglect is common in the African continents hence the endless coup d'état all over Africa which at times are orchestrated by the same people who fought against the colonisers; they do so to liberate themselves from leaders who act worse than the imperialists they fought against. Of note regarding resentment against African leaders by their own is the Arab spring; the Arab spring started from Tunisia and spread like veld fire to other countries such Morocco, Syria, Libya, Egypt and Sudan. Other countries beyond the African shores were not spared the rough of the majority citizens determined to get their lives back as Bahrain, a kingdom in the Persian Gulf was also engulfed in the chaos as citizens demanded changes that favour people at the grassroots level. This demonstrates that not only the novel reveals events happening in real life in Africa, but world over. However, it must also be noted that colonisers have not really been defeated as they work from behind the scene to engineer wars and conflict in many African countries to ensure that Africa remains embroiled in conflicts sort that whilst the populous are preoccupied and dogged in fighting each other, the colonisers would be busy exploiting African precious resources.

What makes the narrative worse and saddening is the fact that two infants lost their lives at the hands of the officers performing the cleaning campaign operation as commanded by the government. The commanded personnel demolished a shack without first ensuring that there was nobody inside before they crushed it to the ground with a bulldozer; they either had little or no regards to human life or they were simple neglectful and careless. One can only imagine the pain and trauma affecting not only the parents of the murdered children, but the community at large. To grieve in an open as the structural shelters were demolished depicts a barbaric experience orchestrated by the government that should be protecting the citizens.

The narrative is thus painting a picture of suffering and despair orchestrated by a government that is supposed to be for the people by the people; the man-made misery illustrated in the novel depicts how governments are at times contribute to factors influencing Gender Based Violence. The *Murambatsvina* operation served as a perfect recipe for violence against women as men pour their frustrations against their partners in the process as they strive to cope with humiliations of having not roof over their families' head. The ideas of starting life all over again in an environment of neglect by the govern where the economic situation was worse for a person to eke a living caused much frustration and emotional pains to many men; the psychological effect of men's inability to provide for the family is usually felt more by the

female partners as they too suffer from events such as *Murambatsvina* coupled with the after effect impact from their male partners' frustrations when their dominance gets affected.

In addition, the novel explicates that there were more deaths in the community resulting from Operation *Murambatsvina's* trauma; *The Uncertainty of Hope* expounds that apart from Hondo and the two children, other characters reportedly committed suicide such as one woman whose body was discovered in a sewage channel after Operation *Murambatsvina* which left her destitute and in abject poverty. Similarly, it is narrated that another woman, a mother to 6 children whose business stall and/or kiosk and their dwelling were destructed through the operation, committed suicide by consuming poison meant to kill rats; there is an African proverb that says abject poverty and death are one and the same hence these characters whose lives were altered into abject poverty overnight could not find reasons to live under such manmade poverty wretched, miserable, hopeless and degrading lives hence they gave up the will to live.

Onai's explanation of Operation *Murambatsvina* is heart wrenching; she narrates how hopeless she and Sheila felt as powerless females witnessing the destruction of peoples' livelihood where everything was brought down by the town police as they annihilate the shacks and all they could hear and see were crushing of materials, hurrying movements and their mood is soon filled with the spirit of anxiety and depression as they were busy moving Sheila's belongings into a mango tree in a disoriented manner. Sheila who is an HIV/AIDS patient, her situation and/or condition worsened as she went from severe to critical condition after some weeks of sleeping outside when her shelter was destroyed thereby becoming homeless. Many other families who were relocated to camping areas also became very sick and due to poor health infrastructures in the country, Sheila and other sickly people were poorly attended to by medical professionals; the *Murambatsvina* operation created a pandemic such that hospitals were filled to their brims with sick people, a situation that overwhelms medical staff and depleted medicine from the poorly run hospitals hence the worsening situation that was. Moreover, the cleaning operation also destroyed businesses which provide income for people such as Sheila, life becomes unbearable for them especially that as sick as they were, they could not afford buying medicine from privately run pharmacies as the government hospitals' medicine stock dwindles. This situation traumatises many people even more especially women and children who were the worst hit by the government action to launch Operation *Murambatsvina*.

Therefore, Operation *Murambatsvina* represents trauma, suffering and economic crises meted against independent people but, it affects both gender even though more so of the female gender due to the fact that the state imposed psychological violence on men is eventually inflicted on women who are inferior to them hence women end up suffering twice, from the state and from oppressed men who are dominant over women.

The irony of government's action through Operation *Murambatsvina* is the fact that upon independence, the government of Zimbabwe declared that every citizen was now free and the all have the right to be educated, freedom to fight poverty in any way possible, and right to life and to live in dignity; yet the same government has the audacity to demolish peoples' home as they consider them filth as they were not registered due to strict procedures. Instead of rendering assistance to create an enabling environment for the citizen to live dignified lives, the government accelerates peoples' miseries to live homeless and hopeless as children could no longer afford to attend schools due to lack of fund as their parents' businesses got destroyed and for some, school became far as they relocate to new neighbourhood. This was an egg in the face of the citizens including those who fought to liberate the country from the yoke of colonialism. Citizens expected better treatment as opposed to the treatment they got from the colonial powers that once ruled their country yet it appears their own government turned to be worse than those they fought hard against.

Contrary to what the state manifested at independence, people remained in poverty as the government policies did not create an enabling environment that necessitates employment creation where people can become self-employed including those selling goods at the open market, hence poverty remains the main issue among citizens especially women and young people. Tagwira (2006) depicts how the community resisted at Mbare market where people sell their goods yet the government tried to stop people to practice free market hence through peoples' resistance, the market place is described to have become a war zone between community members mainly women and the police force. As the police enforces the government order, women and children usually find themselves on the receiving end of the police brutality and abuse a situation that is rife in many African countries including Angola, South Africa and Namibia just to mention but a few. For example, in Namibia, the City of Windhoek police occasionally launches campaign where they target street vendors even

though not at the same scale as Operation *Murambatsvina*, the motive appears to be the same and those who suffer the most are women and children.

Furthermore, the violence and abuse that women endure at the hands of those entrusted to enforce policies of the government institutions such as the Windhoek City Police is not different from any other abuse women and children endure from other sector of communities; when women and children are chased after in the street without the government making provisions to address the source of street vending, the government destroys such people's hope of self-sufficiency and independence, from their abusers to whom they are forced to depend on when their businesses are destroyed thus governments do contribute and/or are factors contributing to Gender Based Violence. This is the reason Onai would be fighting the structures that dare to stifle women's progress in the street as they strive to make ends meet. She knows too well that women should not rely on their male partners hence her persistence and perseverance to gain independence after her husband died, because she does not want to create another dependency hence she strives for women emancipation to close the socio-economic gap between men and women thereby reducing Gender Based Violence usually attributed to such gap at the hands of the male dominated society.

4.5.3 Culture and Traditions Stereotype

Mkhize (2015) is of the view that some traditional practices such as forced marriage and dowries are harmful to women hence putting the women at risk for violence because when a man pays the dowry for the intended girl, men see it as an exchange with woman's rights whilst elders do benefit from it. It is such customary practices that entice women such as the character Onai in *The Uncertainty of Hope* to believe that having sex is customary mandatory in a relationship even when they do not feel safe. In a situation where a woman would say no to sexual advances, the man would act violently against the woman, though she knows of her rights to refuse man's request, hence a woman would want to obey and satisfies the man's interest to just abide to traditional beliefs and practices. Moreover, Once the husband passes away, culture and traditions expect a male relative to inherit the wife, children and the house left by the deceased, because all are supposed to remain in the family as part of the family generational wealth.

For the sake of tradition and cultural beliefs, Onai constantly suffers abuse at the hands of her husband Gari but she cannot leave her marriage as she wants to remain a respectable married woman in her society due to the fact that in the African society, divorce is regarded as a taboo. There is no respect outside marriage and broken marriages are always blamed onto a woman. To protect her marriage, Onai vows to say nothing much about the abuses she is going through so that people do not find reason to persuade her to leave her marriage and become an unrespectable woman due to divorce. In addition, when Onai attempts to say less details about her marital issues to her mother, she is told to go back home and make things work in her marriage as it a taboo to divorce. The fact that her mother tells her to go back home and work out issues in her marriage, Onai is confined in her abusive marriage just maintain respect accorded to married women in her culture and in the society even after the death of her husband, Onai maintained her marital status for the same reason.

Furthermore, marital sexuality is also linked to cultures in a way that could be abusive and it is described as having “mandatory” sex with male partners based on traditional schemas. In marriage, sexual act is not supposed to be negotiated and any woman in a marriage is expected to be submissive to her husband regardless the situation. Onai is threatened by the fact that her husband sleeps with multiple women and some of them are famous prostitutes, one of the is Gloria the famous prostitute in town, because in many African cultures, a man is a man depends on how many women he has and children. Due to the reason that Gari is womaniser, Onai feels her health is at stake because she can contract HIV/AIDS from Gari hence she asks Gari to use protection when they are to have sex.

In *The Fading Sun*, Mungoshi (2009) depicts how Mary and Moth have a different understanding of culture and how it influences them differently. Mary was born, grew up and studied in Africa, therefore she is more cultured according to African traditions and cultural norms whereas her husband is western-cultured, because he studied in the western country. The fact that the two couple do not converge to same culture and traditions, causes conflicts resulting from the way the lived prior to their marriage. Moth mostly emulates the American ways of life, associated with fancy materials such as cigars, whisky and performing various activities such as sports and/or travelling. For Mary, her African cultures dictates to being a responsible wife as influenced by her mother and aunt. There is a cultural gap between Moth and Mary which cause certain important practices to be missed in their household setup; this causes issues such as communication gaps thereby affecting their love life including unpretentious love that Mary observes back home to her parents and which she feels is absent

in their home. Furthermore, it is narrated in the novel that in Mary's culture, children are to be born within a reasonable time frame, but due to cultural differences their children were born consecutively in quick successions. The quick successions birthing creates issues in their marriage and Mary blames Moth for his high libido which could otherwise be controlled culturally had Moth abided by Mary's cultural norms. Moreover, when Mary tries to subject their children to cultural and traditional upbringing, Moth thought she is being ridiculous due to his lack of cultural experience that Mary tries to abide by. Mary wants to instill love beyond measure which she experienced from her upbringing as opposed to spoiling children in the same manner Moth hope as he too was brought up a spoiled kid as he is from a rich family, having all he wanted.

The novel appears to illustrate that Moth is not taking serious the cultural norms his wife tries to impart in their children; he believes in the female inferiority notions as perpetrated by gender norms a fact that contributes to GBV as per Mkhize (2015). Moth's selective belief in traditional norms that women's place is inside the house while men belong maybe at public domain is evident when he is said to have left Mary to do everything in the house while he spends hours having fun elsewhere; he only returns home to eat and drink beers, bath, read daily newspapers and smoke cigars. Upon her cancer diagnostic, Mary became vulnerable to psychological and emotional abuse as she would spend hours thinking of her illness which affect her wellbeing. The thought that she has become worthless and that her husband may not take her womanly anymore and he would probably be looking for her replacement as she would meet her demise any moment torments her.

4.5.4 Diseases

The analysis of *The Uncertainty of Hope*, Tagwira (2006) explicate how HIV/AIDS contributes greatly to its victims' psychologically; this was articulated in reference to Gari's wife when she discovered that Gari has affairs with numerous partners including a prostitute, her mind immediately wondered imagining HIV/AIDS dismantling her family leave alone whipping it out. Such thought compounded with reality of the disease and a husband's promiscuous and debauchery torments Onai causing her stress and psychological trauma. She is mentally and emotionally abused through her husband's promiscuity. Sharifi et al., (2020) consent to Tagwira (2006) that diseases do contribute to the increased tensions in households which by implication could worsen domestic violence. This is true with regards to Onai's family as she rejected the husband's resolute to marry a prostitute as second wife due to the fact that she was concerned of the prostitute being a possible carrier of Sexual Transmitted Diseases

(STDs). When the husband insisted, Onai refuses to make love to Gari thereby reducing their conjugal rights which in a process psychologically traumatises both couples. The alternative was to use protection devices such as condoms, but Gari refuses to utilise them as to him it would be a taboo to use condoms in marriages. The status quo has serious ramifications to the couples' relations and cohabitation thus the stalemate affects both couples' mental well-being.

Moreover, the novel narratives depict how eager Onai is to remain alive and healthy for the sake of her children therefore, she would do everything possible to stay maintain her health whilst avoiding situations that could endanger her and prevent her from taking care of her children. Part of her strategy to avoid making love to her husband is quietly sneaking into bed, sleep as far away possible from him yet she feels lonesome despite sleeping next to her husband (Tagwira,2006). Such loneliness whilst sleeping next to the husband implies lack of affection, absence of good sex which as husband and wife ought to complete their matrimonial blessings. The fact that Onai strives to be able to make love to her husband without endangering herself or at least to minimise the possibility of STDs, and she utilises femidoms, it demonstrates that she is somehow disturbed by the situation; such disturbances could potentially affect her mentally and psychologically. In the end, Onai's fear come to pass as Gari dies of HIV/AIDS, a situation she tried hard to prevent by all means. Therefore, this narrative implies that diseases can indeed causes strafes in families which could lead Gender Based Violence, psychological disorder and mental-wellbeing destruction but, women are well capable to protect themselves from becoming victims of such ailments though such may come at a cost of abuse and trauma.

Similarly, *The Fading Sun* reveals situations where diseases and/or ailment affect families and that diseases has the potential of intensifying Gender Based Violence; relating to Moth as a drunkard due effects of his wife's cancer ailment, Moth starts abusing his ailing wife hence the effect of the disease translates into abuse of the sick wife thus confirming the notion that diseases including cancer are contributing factors of GBV and emotional distress as well as negatively impacts the physical and social wellbeing of women.

Cementing the narrative, Neris et.al (2014) state that breast cancer is associated with women of all ages and more problematic with ages; the diagnostic process and the eventual treatment critically impacts emotional, physical and social wellbeing of women. Of quintessence is the

fact that family members of the ailing individual ought to receive counselling in effort to avoid stigmatisation against the sick and to enable acquaintances to come to term with the trauma and offer the patient the necessary palliative care they would need. Furthermore, *Mungoshi* (2009), through *The Fading Sun* novel did not elaborate on Mary's counselling due to her ailment hence she started considering herself as a worthless due to her inability to perform her house duties as she did before. She often mesmerises about how her father encouraged her to work hard using her hand when she was growing up; she also feels being unloved as despite her sickness, her husband never cared to render her the much needed help she requires and only Raviro, her daughter-in-law, who eventually took it upon herself to care for her in her last days. Such thoughts eat Mary up silently and accelerates her demise.

Moreover, the presence of diseases in Mary's life intensified the feeling that Mary's beauty is fading away as the cancer progresses in her body. Before ailments, Mungoshi (2009) metaphorically describes Mary as a beautiful lady with dancing and radiant eyes as well as bobbing breasts and malleable hips; she is said to have magical walk and cooing voice, but with the cancer battering her flesh and soul, Mary's characteristics wane down and taken away by the disease hence diminishing her self-confidence as a woman. The author further acknowledges Mary's family as a family of beautiful people as he described Mary's mother and aunt Chenai that their bodies formed with beautiful curves and fully formed breasts. In addition, Mary's mother's beauty includes have big and round eyes like the river pebbles, she has a pair of healthy cheeks with dimples and her teeth are still intact as if she has ever used a toothpaste and all of these make her husband to deeply fall in love with her despite their ages whereas other men in her community wish to turn the clock back so that they could be the first one to notice mother Mary and marry her before *Mudhara* Bonzo, her husband.

As much as Mary's family gives some community members goose bumps and butterflies, other community members are envious and feel threatened by the family's beauty. Judging from Mary's family beauty description and how men envy and admire such beauty, one can conclude that men are attracted more to women by their physical appearances which is harnessed by healthiness of the beauty beholder as opposed to the sickly Mary whose gorgeous posture is ripped off by the cancer and associated ailments which also snatched away one of her bobbing breasts. For Mary, this is very serious setback to see her appearance disappear slowly but surely and deliberate.

Furthermore, Mary's beauty could be related to her aunt Chenai who she admires a lot ever since her childhood. In many occasions, Mary and her aunt Chenai went to the river to bathe

where she would get a perfect eyesight of her aunt's body including her breasts thereby discovering how beautiful her aunt is. Being part of the same blood, Mary knew then that from a beautiful family and as such, her beauty is a reflection of her aunt whom she thinks that she is more of a lady that every man would want to have her as a wife and that make aunt Chenai's husband the luckiest man on earth. Chenai's eyes together with her flat tummy are said to be unique although she is a mother of two, her waist remains slim which gives a woman a good look that would fascinate a man. Mary's description of her aunt Chenai's feminine features which are more of a replica of her own features, illustrates how men are attracted to physical appearance of women. For instance:

Aunt Chenai wears colourful beads around her waist. She says they are the beads of her nuptials. The beads make sweet music...She says that the beads lull her husband to sleep. When he fondles them with his hands, their feminine percussion touches his eyelids and makes them droop with heavy honey-sprinkled sleep. These dancing beads that pulsate with the throb of her heart beat heightens her Aunt Chenai's sensuality. Mary thinks that in many ways Aunt Chenai is an apotheosis of all that is feminine (Mungoshi, 2009, p.43).

Mary admires how aunt Chenai's husband looks at her with an admiration glance wherever she goes; this infatuates Mary such that she starts comparing her husband to her aunt's husband as she wishes the same looks are reciprocated to her by her husband. With her battered body, she realises that, she is no longer the beauty queen she used to be. It is Mother Mary and aunt Chenai's African physical beauty that Mary admires and believes that that is what men are looking for in women yet she lost her own physique and feminine characteristics to cancer hence Moth, her husband appears to be looking elsewhere for that beauty he had gotten acquainted to in Mary's image.

Part of Mary's natural beauty that is eroded by cancer mainly is her breast. As per Mary's description of her mother and aunt Chenai's beauty, breasts play a major role, because they are regarded as a definition of feminine. The fact that Mary had lost her bobbing breast to cancer, she was deeply hurt and was emotionally and mentally affected by the event as in her view, she has permanently lost her femininity. As Mary recalls how she used to admire the beauty of her father's wives while they breastfed their babies of which such same admiration she got from Moth when she was breastfeeding their children, she now reminisces how much more time Moth spent at home than elsewhere when Mary got a baby and the way he looked at her in a lavish manner just as other men do when they see her breastfeeding in public. It is therefore fair for Mary to think and feel that she is no longer beautiful and worthy as she was before hence her concerns that her husband might have lost interest as much of her characteristics that men admire from a woman are gone. It is narrated that Mary was very

devastated when she was admitted into hospital for her remaining breast to be cut off whilst other women were admitted to do breast implants so that they could have bobbing breasts she once had naturally. She would have wild ideas and questions in her mind as to how fair is life? Therefore, diseases contribute to factors influencing Gender Based Violence as evident in Mary's case where she had to go through mental abuse at the hands of her neglectful husband just because ailments destroyed her beauty.

4.5.5 Sex Deprivation

The Uncertainty of Hope narrates a situation where Onai's husband engages in promiscuous activities with people who are believed to have HIV/AIDS. Due to the fact that Gari engages in immoral sexual activities with various partners including suspected HIV/AIDS prostitutes, Onai got very concerned that she could be infected with the deadly virus from her husband. To mitigate the risk, Onai demands that they start using condoms, but Gari rejects the request, because in the African culture, married people are not supposed to utilise condoms; instead, Gari accuses Onai of cheating hence the reason she is avoiding to have unprotected sex, therefore, their divergence of views result in Gender Based Violence thus confirming that deprivation of sex can lead to Gender Based Violence.

Mary's story in *The Fading Sun* expounds how she is faced with low libido dilemma resulting from cancer's presence in her body. Neris et al., (2014) state that once a woman is diagnosed with cancer of any kind especially breast cancer, they normally lose interest in sexually activities in their relationships; instead, breast cancer patients rather focus on treatments which is intense. However, sex is a complementary element in sexual relationships and/or marriage thus once a partner cannot fulfil it for the other, the affected party is likely to find sexual pleasure elsewhere. As a consequence, Moth seems to have been driven to other women in search for sexual satisfaction. Sometimes, Mary would fake orgasm in order not to completely refuse sex as she is aware of the consequences of denying Moth his conjugal rights. Mary continually hurts to have failed to satisfy Moth's sexual desires which she is not in control of and the fact that she is constantly cheated on while she is fighting the deadly disease. Moth is inconsiderate and he only values what he wants whilst failing to consider his wife's situation to support her rather than hurting her through his high sex drive. Furthermore, Mary is quite aware of her husband's strong sex drive and she is hoping to heal satisfies her husband's sexual desires. However, with hope sometimes there exist despair; despite the following soul touching words Mary thought about her husband:

Moth my boy I'm coming for you. You are still my boy you know and I love you still. Old boys and old girls must still cherish each other you know. The wrinkles around my

eyes are not there in my heart. In my heart there is a sweet lyric that bears your name. Damn it Moth! I'm still a lovely African woman, so take me. I'm the old mountain spring whose water can still trickle down your throat. Moth I'm sweeter than your wretched golf and your late Sunday afternoon shower. Get high on me. DAMN YOU....DAMN YOU! (pg. 18)

Mary could not fulfil her hopes as she lost the cancer battle. Poor Mary suffered enormously as she was subjected to mental and emotional GBV due to her inability to satisfy her husband's sexual desire leading to her husband failing to render her the necessary support when she needed it the most; her heart wrenching story appears to depict that she passed on as a lonesome person and it is possible that the psychological trauma accelerates her demise.

4.5.6 Lack of family Support and Companion

Literature reveals that lack of support from the society, family friends and professionals exacerbate the sense of helplessness in abusive relationships (Saunders, 2018; Horrill & Berman, 2004). Tagwira (2006) explains that Onai's mother has been advising her to remain in her marriage because culturally, divorce is a taboo in their society; they also believe that single mothers cannot take care of children; such advice in relation to Onai's situation is obviously unhelpful and not supportive as she is being convinced to remain with pain and suffering through abuses hence the lack of family support. Though Onai's mother may have had good intention for her daughter, the advice she gives is not necessarily supportive to alleviate her daughter's situation hence she remains in an abusive relationship whilst hopeless thereby exacerbating Gender Based Violence in the sense that Onai was still enduring GBV she was being subjected to.

Similarly, and in reference to Mary's illness, there is a mention of Moth failing to render support and palliative care to his wife Mary during her ordeal; however, there is no pronouncement in the novel about other family members offering support to Mary hence the assumption that Mary too, with the exception of her daughter-in-law who eventually helped her in her last days, lacks support from family members at the time she needed support the most during her ailment.

Due to the absence of family members supporting and comforting Mary in the story, readers are left unsure whether Mary's children were aware of their mother's illness, but it is certain that her husband was well aware yet showed no sympathy and to be supportive. Mungoshi (2009), the author of *The Fading Sun* strives to keep readers from sympathising with Mary's family members opting to instead direct readers to sympathise with Mary. It appears as if Mungoshi (2009) wants his readers to pay more attention to Mary's sickness and not how

family members react to Mary's sickness thus refraining from revealing much about how the family and friends dealt with Mary's illness.

It is however clear that of all Mary's children, Charmaine had a feeling that her mother was not alright, because during Mary's last days, Mungoshi (2009) explains that Charmaine noticed something unusual in her mother and kept asking her why she is busy putting all her things in order as if she was preparing for something big in her life. However, Mary never got to really disclose her ordeals to her children until her death. Inquisitively, one gets to question Mary's relationship with her children, because it is not clear how she managed to be sick and kept it as secret at all times from her children. Only Charmaine asked what was wrong with her mom at Mary's final days battling cancer; it is also perplexing that Moth never disclosed his wife's wellbeing to any of their children.

For Moth to act in the manner he did after Mary lost one of her breast and through her entire ordeal, he seems to have forgotten the common, but unique '*in sickness and in health*' vows' meaning which he made on their wedding day. He should have never had withdrawn his love and support, because that is what Mary needed the most, yet he chose to abuse her which by implication is signs and/or evidence of GBV. From support and care perspective, lack of enough emotional support from her family especially her husband may have contributed significantly to her pain and suffering resulting into her losing the cancer battle faster than it should have. Mary eventually died in Moth's hands despite him failing to care for her; the rest of the family was also around in the house which as per the narrative appears as if to evoke Moth's guilty conscious for having failed to support his wife yet he is now witnessing his wife as she surrenders her last breath; it should have been a traumatising moment for any sane human being. Due to the fact that family support is quintessential, it [the family's support] would have encouraged and strengthened Mary to fight for her life rather than giving up her will to live.

The fact that the narrative only referred to Mary's daughter-in-law Raviro having been of assistance to Mary, but silent on Mary's children including Darius whose wife rendered Mary the needed assistance, it disaffirms popular stereotype that women are complicity to other women's alienation as women like Raviro in *The Fading Sun* and Katy in *The Uncertainty of Hope* respective novels are supportive of one another.

4.5.7 Alcohol and Substance Abuse

Schwitters et al., (2014) outline that most of the case of GBV take place while one partner or both are intoxicated and/or under the influence of alcohol or drug abuse. Similarly, Tagwira (2006) exposes the fact that the abuses Onai was subjected to by Gari is mainly emanating from alcohol abuse. Tagwira's (2006) narratives paint a vivid picture of Gari tending to bar outlets for longer hours, only returning at night while drunk and having squandered all the money he could have used to help his family to survive; he instead indulges in activities that contribute and harness his family's poverty. In addition, the novel explicates that Onai is mostly physically abused through beating whenever Gari is discombobulated by alcohol thus clearly conforms to the notion that intoxication plays roles in physical and emotional abuse of females including children. Furthermore, Darj et al., (2017) collaborate Tagwira's (2006) narratives that substance abuse such as alcohol appears to be prominent in all forms of domestic violence including sexual abuse.

However, in *The Fading Sun*, Mungoshi (2009) did not state indications of Moth being intoxicated yet, he too subjected his wife to abuses. Nonetheless, the fact that Mungoshi (2009) mentions that Moth is used to European styles of whisky and cigars appears to indicate some level of alcohol consumption though not explained the level to which such consumptions affects the consumer; Moth may not have been a drunkard, but the fact that his style which include whisky consumption prevents him from caring for his ailing wife is an illustration that alcohol plays a part in his state of abuse he subjects his wife. Moreover, Mungoshi (2009) states that Moth stays away from his sick wife for many hours drinking more of his fancy whisky and his aroma cigars hence it is fair to assume and predict that his whisky plays a role in his neglectful behaviour which inflict or create abusive atmosphere unbearable for his wife; this is due to the fact that she spends many hours on her own without her husband and children's attention which can be tormenting given her situation.

4.6 Women's Tolerance of Abusive Relationships Factors

This section examines factors forcing women to remain in abusive relationships comparing literature review to the novels under focus in this study.

4.6.1 Societal stereotype

White (2018) proposes that reasons many women do not leave abusive relationships is because the society tends to be too condemnatory and judgemental towards women who contemplate leaving toxic relationship. Similarly, Tagwira (2006) states that Onai's cognisance

of her quandary, but due to the fear of being judged by the society, she continues living in her abusive marriage. The fact that she is aware of her situation yet she puts more emphasis on the society than to confront the source of her ordeal contextualises White's (2018) reasoning; she opts to paint a picture of a perfect and complete family to avoid societal judgement. It appears her actions are influenced by societal stereotypes as expressed in the novel that Onai was coached by her mother that women cannot raise good families without men by their side (Tagwira, 2006). It is further stated that Onai takes solace from her abusive marriage survivor, her mother, hence her mother's influence as a role model who encourages her to endure the abusive marriage, because she too is a victim of abuse yet she survives it. This appears to be a classic example of stereotypes propagated with pretence that acting contrary to popular belief is insults to one's ancestors which may result in a curse. Therefore, societal stereotypes influence women's tolerance of abusive relationships.

Furthermore, *The Fading Sun's* narrative illustrate that Mary suffered silently without disclosing to the society much of the abuses she was subjected to and most of her relatives were unaware. Her silence appears to have been influenced by societal stereotypes which admonish divorce and advocate for secrecy in matrimonial setup; this is deduced from the narrative that Mary comes from a cultured a beautiful and family hence she is likely to be influenced by her upbringing. It is further reasonable to believe that Mary being a traditional cultured woman in Zimbabwe just like the account in *The Uncertainty of Hope* about Onai, they both are from traditional values and norms advocate family background as expected in many African communities where divorce and/or speaking up about abuses is seen as a taboo. Many African communities do not approve of exposing altercations in marriages as such are seen as private matters that must remain classified.

In addition, it is a belief, not only in Africa that cancer is incurable disease thus such societal stereotype might have influenced Mary's silence to not inform her children and the extended family about her status of health; she could have done so to protect her family from fear and rumour mongering once it becomes public that she has cancer, therefore, societal stereotypes could have negative impact on society and individual thus influencing women's tolerance to abusive relationships.

4.6.2 Marital status/identity

To be identified in a community as a married woman/man is regarded very important in the society. Relating to Tagwira's (2006) narrative, Onai's desire to remain married is motivated by a sense of identity and/or status such that in the event her husband passes on, she would still retain and be recognised as a married woman despite the abuses she endures from Gari. Onai continues to suffer just to protect her marital status despite her unhappiness she experiences. She went to the extent of lying that she accidentally hit her head against a door whilst looking for a light switch in darkness (Tagwira, 2006) in effort to protect her identity and/or marriage status. Likewise, women's nature appears to play a role in them continuing to live with abuse addicts for marital status hence they appear to have soft hearts whereby they are mollified to believe that the partner could one day change hence instances such as offer to go for counselling and men's apologies are just few factors to lull women into staying says (Saunders, 2018; Horrill & Berman, 2004). Overtime, this leads to complete destruction of women's confidence and getting trapped.

Mungoshi (2009) depicts Mary's family worried of the possibility that their daughter might perhaps have had too much high expectation and that she should rather be lowering her expectations to enable her to get someone or anyone to marry her whatever it takes. This appears to be an act of desperation to attain the marital status than what constitutes marriage itself. With such entices from parents, Mary marries Moth just so she appeases her parents to seeing her married as it created pride in them; the pride factor is deduced from the narrative that even Mary herself has been worried to a point she had the wild ideas and/or thoughts that there might be curse spit on her by the envious and jealousy neighbour who would be happy to see Mary's family suffer as their pride of seeing their daughter getting married is continuously elusive. Therefore, such account would indicate the desperateness of finding the suitor for Mary so that she can identify herself with the marriage marital status that her peers are identified with, hence once married, Mary would not even think of separating from her husband as she waited far too long to attain the marital status of being married which are well identifiable in some sections of the society. The desperation of parent to get a man to marry their daughter might also have an influence on Mary's endurance of her marriage relationship which she was not entirely happy with as she suffered in silence (emotional and psychological abuse) being neglected by her husband, and, she possibly remained with such suffering to simply sustain her parents' pride for their daughter being identified in the league of the

marriage status. Therefore, marital status is one factor contributing to women tolerating abusive relationships.

4.6.3 Lack of ability to self-detach from the perpetrator

In *The Uncertainty of Hope*, Tagwira (2006) exposes Onai's lack of self-actualisation. She concentrates more on her social status or identity as a married woman and lives for the sake of her children, focusing on other people's well beings while neglecting herself. Similarly, Onai fits White's (2018) reasoning that to get rid of abusive relationship is not always the solution to Gender Based Violence hence some women are of the view that leaving the abusive partner is not the solution hence to them submissive is the solution, especially when there are children involved. Moreover, Yamawaki et al., (2012) further explicate that women put the children's upbringing process and sharing children's responsibilities first as they believe the leaving option does not really serve the purpose hence they tend to stay. In the case of Onai, her husband barely shares the role of upbringing children; however, she is still satisfied by the fact that he provided a house for them.

Since Mungoshi (2009) discloses less information as to why Mary chose to remain in a relationship where she is not treated right, the researcher assumes that White's (2018) narrative that getting rid of abusive relationship is not always the solution to GBV hence Mary's actions suits that narratives. After her cancer diagnosis, Mary may have concluded that there is no point of leaving her relationship which could affects her children. Therefore, she chose to be submissive as she realises that getting rid of an abusive marriage is not a better solution. She endured the unhappiness even after her children grew into adulthood where they did not depend on their parents' relationships hence she appears to lack the ability to self-detach from Moth.

4.6.4 Economical state and/or Material gains

In the narrative through *The Uncertainty of Hope*, Tagwira (2006) presents Onai relaying mainly on her husband Gari. She does not have a decent job and cannot afford her own house thus forced to remain with Gari who own the house they live in. However, Onai appears to have created a perception that she cannot affords to live on her own despite the fact that she provides everything in the house with her limited resources and means without requiring help from Gari who has a decent job, except the house that was the only thing Gari provided for them.

It is difficult to comprehend how Onai continued living her life which was so miserable such that she gets threatened with an immediate divorce should she ever asks Gari about his salary. One would think that it is better that she gets a divorce from the man who abuses her on daily basis, but it appears Onai could not believe that she could really live life on her own the fact that she provides food on the table in the house. It seems she has had the fear of the unknown hence she continued being stuck in a bad relationship where Gender Based Violence becomes a norm; it is therefore reasonable to infer that just like Onai, women tolerate abusive relationships due to economical attachments where they perceive themselves as not good enough to sustain themselves even in the event where it is evident that they do more in the house than their spouses - fear of the unknown.

This explanation implies that indeed material gains and economical state bear influence on women tolerating abusive relationships. However, there is no correlation amongst literature and Mungoshi's (2009) narratives in *The Fading Sun* novel that imply and/or depict women characters being abused, because of financial instability, therefore, the violence Mary went through could not be contributed to any financial constraints. Contrastingly, the novel depicts details about Mary's family modernity, owning a modern house, a car, live in a distinct suburb in Zimbabwe and both couples have decent jobs. Charmaine, Mary's daughter marries a businessman who fully supports her while young Mary and Darius are both government employees with good salaries hence there is no evidence that financial constrains were the reasons Mary tolerates psychological trauma in her marriage. Consequently, both literature and the novels did not conclusively determine that economic state and material gains are sole contributing factors of women tolerating abusive relationships as the narrative indicates that some financially stable characters endure abusive relations in the manner and intensity as those who aren't financially independent.

4.7 Coping mechanism

According to Lazarus and Folkman (1984), coping imply dealing with difficult thing or situation successfully; theoretically, coping is continually changing intellectually and behaviourally to manage different demands and experiences as a victim. In Lazarus and Folkman's (1984) view, coping mechanism is two pronged: "problem-focused" and "emotional-focused" which when applied **alleviates** the situation that produces the stress and **minimise** stress without

automatically altering conditions respectively. This section therefore explains various coping mechanisms and/or strategies utilised by abused women as explicated in the two novels.

4.7.1 Endurance

Endurance coping strategy advocates for and/or entices women to accept Gender Based Violence as being normal in relationships which must be endured through faith relying whilst hoping that God will one day help them if nothing else works. In addition, diverting attention to something else and sharing the ordeal with friends (friendships) help victims to cope with the situation. For instance, Onai started a business selling vegetables and fruits to not only enable her to make money to support her family but to divert attention away from her problems. Through selling vegetables and fruits, Onai made friends with Katy who made life easy to endure for Onai. when Gari beats Onai, Katy usually helps her including taking her to the hospital and soothes her out of the situation. When Onai was devastated due to failing to secure a job of which she knew she did well in the interview, Katy gave her courageous word; therefore, Katy as a friend serves as a coping pillar to Onai to overcome varying situations hence Onai's pronouncement that without Katy she would be nobody (Tagwira, 2006) hence *friendship* reliance serving as a coping mechanism.

Moreover, *support systems* serve as coping mechanism and such played crucial role in assisting Onai to cope with her situation; through organisation support system she discovered at the hospital whilst undergoing treatment, Onai felt she could see the light at the end of the tunnel so did other victims of diverse issues including social, economic, cultural and health related issues. Similarly, Atallah & Van Teeffelen (2004) prescribe *narrative strategy* as an endurance coping strategy through the *reportorial and/or dramatic storytelling* styles as they interpret victims' past experience; they also do so in diarist and internal monologue manners where abused victims describe their ordeals and how they dealt with them in a written or monologues form, reflecting on incidents from the perspective of reviewing upon the violence and its after-effects, they improve life skills. Spending time with trusted community members whilst involving victims in productive activities encourage them that things would change for better.

In this study's author's view, Onai uses internal monologue as an endurance method throughout her abusive predicament; this is demonstrated by the fact that she does not really speak out in her effort to wanting to protect her marriage through covering up for her

husband's abuse and disorder in the house. The only way people would pick up that there are issues in Onai's matrimonial house is when she is taken to the hospital and her children notify her neighbours that she is not feeling well and had gone for medical attention. It is narrated that Onai actively expresses her emotions and resolves her issues through speaking to herself; this situation would be, in medical terms, is an indication of mental and psychological disturbance, and, in this study's author's view point, Onai is suffering in silence, because she does not express herself neither to her abusive husband nor to other relatives in order to get help or sympathy. It is thus difficult for a person to amicably sort out abuse alone whilst facing the abuser alone who in all likelihood is dominant against and lack regards for the victim.

Similarly, Mungoshi (2009) illustrates Mary's internal monologue and/or self-conversation where for instance she expresses her feelings about Cyril's traits she likes and/or dislikes; further depiction of Mary's internal monologue includes an instance that happened the night they had family gathering when they were preparing for a trip to Vic-Falls as she states:

"You're doing fine Mary. Don't let them upset you. Tonight you're a queen of the night and it's your scene...that is it Mary, you are still a lot of a woman...God, I am still beautiful! I am a lovely woman..." (Mungoshi, 2009, p. 197-201). Judging from this specific internal monologue, Mary illustrates her coping mechanism to maintain resilience whilst protecting her family not to be too concerned of her situation. Despite her ailment and the sense of neglect at the hands of her husband, she still remained steadfast to protect the family whilst coping with the extreme illness that at that moment was about to snatch life out of her. She was fully aware that her moment on earth was fast approaching to an end yet she dealt with the situation calmly in such a way that people around her could not even realise that the party they were enjoying was actually a farewell to and Mary's life celebration and not necessarily a preparation to Victoria Falls adventure as she made them to believe.

In addition, it appears in the narrative that Mary employs internal conversation due to the fact that she is of the view that such strategy helps her to make informed decision without having to speak to another person for advice. speaking to other people could result in personal information being shared with other people hence she appears very cautious of that fact.

Moreover, it is intriguing in the narrative that Mungoshi (2009) eloquently clarified to the readers that all that her family heard Mary saying that night were just exaggerations; the truth

of what she was enduring has all been hidden in her internal monologue, but, it helps her family not to suffer much as they did not have a clue of the extent of Mary's ailment and what she was going through even though the fact of the matter is that she really needed a support system as a coping mechanism to aid her in coping with the deadly disease.

Contrastingly in relation to Onai and to drawing parallel between Mary and Onai's predicaments, Projects of Hope, Women Action Group that aim to intervene in abusive relationships serves as an example of support system which appears to have been available from Onai as opposed to Mary. As reflected in the narratives, when Emily realises that Onai was in fear of further abuses from her husband, she insisted that she would refer her to an excellent *support group* with whom Emily works (Tagwira, 2006). As a result of Onai partaking in support group, she realises that the reason why many domestic violence is on the rise and perpetrators go unpunished is, because they are protected by the victims and in many occasions, no one is aware of such gruesome acts hence the quintessence of support groups. Furthermore, consulting those with prior hardship experiences in life helps; for the purpose of this study, such consulting strategy is termed '*experienced wisdom*' which draws parallel to Mary's experience in drawing courage from her paralysed maternal grandfather in *The Fading Sun*. Despite his disability he continues living life to the fullest hence Mary has always drawn inspiration from his experience to cope with her problems and to let go of things that do not have positive effect in her life; '*experienced wisdom*' coping mechanisms achieve its objectives in alienating problems through bathing in the river to cleanse unwanted ideas and misfortunes down the stream. Mary would wake up to break through the day with a *cold shower* before proceeding to the swimming pool to *wait on the sun rise*; as the cold shower's water droplets touches her- skin, Mary realises and confirms that she is still alive thereby getting motivated as she looks forward to a better tomorrow. On the hand, the sun rise gives her hope for a new day as she believes that when sun's rays reach her skin, they caress it reminding her that a new day has come and she would live it again hence boosting her confidence to wanting to live despite her circumstances. The sun rays and water droplets are metaphorically referenced to signify hopes and will to live.

The "*hope*" mechanism in coping and/or dealing with challenges appear to be Mary's favourite; in the same manner she remained hopeful for the safe return of her children who had joined the liberation struggle, she equally hopes that her husband, Moth, would return to his senses to be once again supportive as he once was during the period of birthing of their

children where he spends weekends at home. She remains with high hopes that Moth would change from spending weekends away from home. The novel narrative expounds an instance where Mary's diagnosis of cancer dashed her hopes of living with her husband through thick and thin as she acknowledges a slight change in her husband's attitudes when she recognises that Moth, soonest after she was diagnosed with cancer, Moth metamorphosed from being man of the house and begin spending his weekends away from home while with multiple women.

However, factors dominating women issues worsen women's situations while they endure; for instance, the focus on the protagonist Onai as an African woman, the traditional values dictate that a woman should never abandon their marriage. For this reason, Onai has no choice but to adopt to cultural and traditional norms whilst adapting to situations she finds herself in and to become resilient as she faces her challenges such as marital without having to speak out or leave the husband hence the endurance mechanism. In a patriarchal society, women's emotional trauma is not considered, because women are supposed to be crisis-hit and never to complain, but to obey and adjust to cope with any crisis. According to Tagwira (2006), Onai endures abuses which she has no choice, but to accept, because her upbringing dictates that marriage is not an association to get in and out especially for women; once one gets married, they are to stay forever regardless of its ups and downs but, it is acceptable for the man to decide otherwise. In her upbringing as expected of an African girl, Onai is constantly reminded that without a man, a woman is incapable of upbringing children hence she is purely acting as a true African woman per beliefs and tradition which demands endurance strategy to cope with the psychological, physical and economical abuses from men such as Gari, Onai's husband (Tagwira, 2006).

One would however appreciate the efforts women employ when faced with challenges; for example, the narrative of Onai having struggled through to provide for the family led her to eventually become a tailor but, would she have attained that status of becoming a tailor, had she not been presented with insurmountable challenges she was subjected to by the husband? It is unfortunate that the novels explicate instances of women abuse and how they employed mechanisms to cope with such; the things women achieve in the process as they cope with abuses, some are inspiring and it would have been better to also learn how women fare well on their own without the abuse factor that pushes women to work hard in some instances with resilience to achieve what they do accomplish whilst being abused.

4.7.2 Women Empowerment

Through *The Uncertainty of Hope* novel, Tagwira (2006) illustrates the importance of empowering women through information sharing and/or education; similarly, Bird (2019) consents that women education plays a vital role, because it empowers women to make better and informed health choices once. Data and/or information is a source of value not only to women, but to societies in general i.e. as long as that information is availed with the right situational context to the information consumer who would eventually make the decision, behind effective decision making there is data and metrics, but above all, there is great deals of analysis. Collaborating and collating Bird's (2019) view on women empowerment, Tagwira (2006), through Mbare's women, illustrates the importance of empowering a woman. Katy learned about HIV/AIDS via television whilst listening to the news; the news postulates about HIV/AIDS awareness campaign that was to be launched in the city and targeting people who are perceived at risk of contracting the virus. Through the exposition of vulnerable groups and as they were being listed, Katy realises that both her and her friend Onai fall in the risk-exposed group hence they were at risk of contracting the virus; she acted swiftly to inform her friend Onai as she feels the need to share the information due to the fact that they are both risked through their husbands. Onai's husband risks the her[Onai] through his known infidelity and promiscuous conducts whereas Katy's husband exposes her [Katy] to risk, not because of known immoral behaviours or practices, but through an African fait accompli that men, including husbands, may indulge in sexual activities especially when his woman is not available to satisfy his sexual desires; in the male dominated world, the opposite is taboo. In the case of Katy's husband, he is an international truck driver who spent many days away from his wife hence he may be tempted to have sexual encounters with other women, especially the readily available prostitutes for a fee.

Through teachings and information campaign sharing via the television and other media about Sexual Transmitted Infections (STIs) including the HIV/AIDS as well as other critical information enabling women's emancipations, women are informed and by implications empowered hence could make informed choices to protect themselves from infectious diseases and/or abuses. Feeling the sense of empowerment through information, Onai decides to act accordingly to protect herself; she demands for consensual sex using protections such as condoms in order to mitigate Sexual Transmitted Infections and/or diseases such as the HIV/AIDS. Katy decides to persistently demand the use of protection in order to practice safe sex; she also provides condoms to her husband every time he travels to make sure that he

remains protected even when he is away from home. The actions of Katy and Onai upon learning through the television campaign the importance of safe sex and how one can protect their health reflect the views expressed by Birds (2019) when emphasise that through education, women are able to make choices and provide better solutions or alternatives concerning sexual health related issues including STDs such as HIV/AIDS. Moreover, it is stated that through the television, Onai gained knowledge on self-defence mechanisms that she used to defend herself from a man called Boora who wanted to coerce her into sex in exchange for her name to be placed in a waiting list for those needing houses.

In addition, Onai is said to have obtained a diploma in dressmaking as she challenged all odds through education and capacitation journey hence further cementing the fact that education and information sharing is key to woman empowerment and emancipation. Comparing Onai's achievement and Ajbani's (2021) narrative that education empowers women and creates an enabling environment for women to build their career paths to attain good job and/or develop business ideas to grow their economy thereby becoming financial independent, this is a further solidification of the quintessence of women education. Financial independence reduces poverty and that serves as women's mechanism to confront Gender Based Violence as well as coping with such. Moreover, Tagwira (2006) appears very deliberate in utilising female characters as medical doctors; it seems that the use of educated and successful female character is aimed at enticing readers into accepting and appreciating that women education is quintessential. The author invokes positivity in educated women depicting how educated and well informed women can make positive changes in other women's lives hence the use of the helpful Emily as the doctor in the novel who attends to Onai whenever she goes to the hospital after being assaulted up by Gari, her husband.

In *The Fading Sun*, Mungoshi (2009) also explains how education empowers women; the protagonist Mary is used in illustrating how constructive it is for an educated woman. Due to her education, Mary was able to make right decisions for her herself whilst battling cancer and associated ailments. Defying the status quo in many African communities where women get married and/or fall pregnant before their 18th birthday, Mary managed to kept herself busy throughout her teenage years hence avoiding teenage pregnancy; she only got her children after she marries, whilst working and upon her completion of school. She has been engaged in developmental educative initiatives thus delays whilst avoiding premature marriage and/or falling pregnant at young ages (Bird, 2019).

4.7.3 Faith and hope for a change

Characters in both novels depict high level of faith, hope and expectations that their abusive partners will change with time. Tagwira (2006) portrays the female characters as peculiar survivors creating a sense of inspirations and hope to other women finding themselves in similar predicaments world-over. It appears such portrayal is symbolised through the title of the novel: *The Uncertainty of Hope*; the title of the novel depicts resilience, determination and hope to overcome ordeals that women go through in the novel's narrative. On the other hand, the topic paints a picture of doubt and despair in one's faith and/or hope. It appears that even though the characters place their solace in hope, they are not entire sure if that is the position they really must adopt and adapt as there is no certainty in hoping, it is not measurable and cannot be quantified for one to have a complete trust in. however, it is revealed in both the literature and the selected novels that hope is one of the coping mechanisms employed by women faced with palpable abuse at the hands of their spouses.

Another coping mechanism revealed to as being deployed by victims of Gender Based Violence such as Onai include support system organisation. In the case of Onai, she found a support system group at the hospital while undergoing treatments due to the abuse she faces at home daily. The formal group support is meant to support people going through difficult situations such as GBV victims and other social, economic, cultural and it is as well linked to health related issues which are similar to the one Onai faces, hence she finds such support groups very helpful. Similarly, Atallah & Van Teeffelen (2004) describe as a strategy called narrative strategy where women cope through the reportorial style or dramatic storytelling style as they interpret their past experience; diarists [abused individuals] describe what had happened what violence they had experienced and how they dealt with it; they reflect the incident from the perspective of reviewing upon the violence and its after-effects. This strategy includes improving life skills and dependence of the community (spending time with trusted people and involving herself in productive activities) who encourage them that things would change.

Additionally, and in reference to Onai, she [Onai]is introduced to the support group by Emily, the doctor attended her to ease the pain she was going through once she finds other victims that are going through the same or similar situation as her. Moreover, the support group, Emily introduced to Onai is similar to the organisations such as Projects of Hope, Women Action Group and many more that aim to intervene in abusive relationships. When Emily realised that Onai is in fear of further abuses from her husband during her consultation, she

insisted by states the followings: "I don't know what you are afraid of, but I can refer you to an excellent support group with whom I work. They will take care of you and help you through, whatever ..." (Tagwira, 2006 p.45).

Onai was adamant to join the support group as per the doctor's suggest however, she eventually did and she finds a strong supporting system that helped and kept her going. As a result of Onai partaking in support group, she realises that the reason why many domestic violence is on the rise and perpetrators go unpunished is because they are protected by the victims and in many occasions, no one is aware of such gruesome acts.

It is therefore important to emphasise that *The uncertainty of Hope* is a novel of endurance, focusing more on how women, represented by Zimbabwean women, endure to navigate multitudes of problems. Throughout the novel, women depict the ability to overcome dynamic challenges with resilience for them to survive. However, the hope and faith coping strategy advocates for and/or entice women to accept Gender Based Violence as being normal in relationships which must be endured through relying on faith whilst hoping for a divine intervention when everything else fails.

In reference to the character Mary and as illustrated in the novel (*The Fading Sun*), Mungoshi (2009) explains Mary's faith as she continued praying whilst hoping for her children's safety during the country's liberation war. Mary does not seem to cease praying and hoping that her children are alive somewhere in the country despite the number of young people reported perishing in the war; she employed the hope coping strategy to overcome the torments of possibilities that she could lose her children whilst also dealing with her ailments without her husband's supports. She also kept hoping that all her illness will be healed and she will become who she was before, the woman she was before whom with Moth fell in love.

Mary's faith and hope was tested when her doctor assured her of the little time she had, left with about 2 to 3 months only to live; she did not cancel her future plans. She proceeded with her trip preparation to Victoria Falls not knowing that her departure date would be her last day on earth. She lives hopefully and faithfully until her last day on earth so her coping strategy helped her to prolong her life against all odds.

Moreover, during dinner the night before Mary and Moth were to travels to Victoria Falls, she kept her audience occupied, listening to her premonition visions and hopes for a better future.

Mary repeatedly narrates how a new woman, child and a man would be born; her premonition of a new man born in the future implies her wishes for future men to love and care with compassion for their wives. This is something she longs in her relationship and which takes away her happiness hence the desire and aspiration for happy women with full of laughs which could not have and/or experience with her husband. Tapping from her experience, Mary's prediction that a new child would be born implies her wishes for people to understand the world better in order to deal with issues better. Her premonitions relate to her life experiences which she figuratively expresses yet her family appears oblivious to as they lacked empathy and support for her. Mary is thus, based on her coping mechanism and/or strategy, hopeful for a better future for everyone as the clock ticks down her minutes from planet earth as she eventually met her demise in her husband's hands.

Notably, women are burdened with social, political and economic issues that are negatively affecting them and are forcing them to remain in abusive relationships hence the quintessence of coping mechanisms such as endurance as opposed to hope and faith which are basically wishful thinking that miracles may happen.

4.8 Financial Stability Analysis: Two Protagonists in both Novels (Onai & Mary)

The Uncertainty of Hope based literature review reveals and conclude that Onai is financially unstable, because she is a street vendor who eventually became a tailor. However, this research paints a different picture as it reveals that she appears financially stable. Even though unemployed, Onai is depicted as a responsible woman who cares for her children and manages to provide for her family adequately including paying school fees. She may not have been rich but she is not depicted as destitute either; she is a trader and a determined hardworking entrepreneur and she deserves credit for her steadfast determination.

In the novel, Onai managed to purchase a house where lives happily with her children than ever before hence this signifies that Onai could satisfy her family's needs hence financially stable. Obviously there were times when she struggled to make ends meet as illustrated that Ruva went to asked for hospital money from Katy (*The Uncertainty of Hope, 2006*), but that is the nature of doing business and being an entrepreneur. In view of this study, Onai is a dedicated woman, she would be a tailor businesswoman who defies the government brutality during Operation *Murambatsvina* as she chose to play hide and seek with the police whilst proceeding to sell her produce door to door. Described as a qualified tailor later in her

entrepreneurial quest, Onai was able to generate good income after the death of her husband, an indication that appears to project that her husband was actually an obstruction to her progress hence nullifying the notion of women dependency on man as only way they can raise their children.

On the other hand, *The Fading Sun* based literature concludes that Mary is financially stable, because she is the first woman in her society and in her family to break the chains of poverty. She is a well-educated woman who broke women illiteracy tradition to become a scholar in her society. Furthermore, the novel narrates that Mary and her family own a property in an elite suburb and affluent urban area. Correspondingly, throughout Mary's sickness, readers are cognisant of the fact that Mary received the best medical treatment without having to borrow any money elsewhere or asking any support from her husband. It is therefore evident that Mary is a financial stable woman entangled up in irresponsible relationship and simply unfortunate for having gone through multiple ailments. Therefore, this study reaches similar determinations that Mary was financially stable, but unfortunate with ailments that might have affected her further progress.

4.9 Chapter Conclusion

This chapter scrutinised the two novels - *The Uncertainty of Hope* (2006) and *The Fading Sun* (2009) from a feminism point of view and incorporates scholarly discussions and/or literature reviews.

In accordance with feminism theory, the study employs qualitative method in interpreting and critiquing two selected novels for the study. This chapter exploited the study's objectives organised through subheadings unpacking many issues concerning Gender Based Violence including the types of gender violence in abusive relationships. It concludes that women can be exposed to more than one kind of violence in relationships. The chapter also concludes that among others, main factors exacerbating GBV include patriarchy, post-colonial mentality/policies and diseases and that victims remain in abusive relationships for various reasons. Moreover, optimism, cultural stereotype, faith, hope, support groups that enable sharing ordeal experiences, friendships, reportorial and/or dramatic storytelling, '*experienced wisdom*' i.e. prior hardship experience serves as coping mechanisms in dealing with hardships in marriages.

The chapter further concludes that financial stability is not determined by the formality of how one ekes a living; sheer determination to eke a living including through informal trading can enable an individual to become financially stable. The chapter further concludes that various women go through different kinds of Gender Based Violence and eventually learn to cope with situations they found themselves in.

The next chapter is based on research findings, recommendations and conclusion.

5. Chapter five: Research Findings, Recommendations and Conclusion

5.1 Introduction

The previous chapter critically analysed the two chosen novels: *The Uncertainty of Hope* (2006) and *The Fading Sun* (2009) from a feminist point of view and incorporated scholarly discussions. This final chapter aims to provide the summary of the findings extracted from the previous chapter and provides the conclusion, recommendations, study limitations and the opportunities for future research.

The study focused mainly on exploration of how Gender Based Violence is depicted in the two selected novels from a feminist perspective by employing the qualitative method, specifically, a desktop research design. The researcher's aim was to find out why women remain stuck in an abusive relationship, even those with financial stabilities. The researcher further explored factors that lead to Gender Based Violence, employing Radical Feminist Theory to analyse how women are transformed and developed through bettering themselves. The author further explored documented coping mechanisms available to abused victims from the two novels: *The Uncertainty of Hope* and *The Fading Sun* in conjunction with many other literature reviews from which conclusions and recommendations are drawn.

The specific objectives explored in the study were:

- iv. To investigate factors leading to Gender Based Violence against women as described in *The Uncertainty of Hope and The Fading Sun*;
- v. To establish why economically independent and self- sustaining women remain in abusive relationships as reflected in *The Uncertainty of Hope and The Fading Sun*; and
- vi. To explore the coping mechanisms available to female victims of abuse in *The Uncertainty of Hope and The Fading Sun*.

5.2 Findings and Conclusion in relation to research objectives

5.1.1 Objective 1: Investigate factors leading to Gender Based Violence against women as described in *The Uncertainty of Hope* and *The Fading Sun*

The study established that there exist various forms of violence and women fall victims of such varying vicious act of violence mostly perpetrated by women's counterparts and/or spouses; the examples of varying forms of violence which Gender Based Violence victims experience in part and/or all as is the case in some instances where victims experience all forms of violence. Gender Based Violence (GBV) manifests in many ways including physical, psychological, sexual and/or other violence forms however, there is no known particular factor that explains GBV in the societies; a myriad of factors contributes to GBV of which the interplay of such factors are the essence of the problem. Various forms of violence and associated leading factors constitute GBV.

The study's finding shows that the above stated forms of violence are commonplace in marriage as well as in non-connubial relationships and that, in some instances, women suffer all forms of violence simultaneously. This is collaborated in the novels through characters such as Onai, her children as well as Mary where both women were subjected to psychological abuse and physical abuse in the case of Onai.

While making an effort to comprehend feminist theories which try to untangle issues propagating GBV, the study revealed that close attention to masculinity (hegemony and authorisation) and femininity is a must as the two construct gender in relation to Gender Based Violence hence hegemony comes into play, necessitating articulating the definition of both masculinity and manhood because both drive power and domination to control females (Kimmel, 2006); in addition, it is the dominance over women by men that leads to physical violence which manifests commonly and mostly the traumatic type of violence hence such type of violence is attributed to patriarchal beliefs that women are physically weak and that results in their male counter parts disregarding women's dignity and humanity.

Through the application of what Naidoo (2006) and Carriga et.al., (1985) state, the study revealed that hegemonic masculinity is the common type that characterises the African societies because cultures set and assign certain characteristics to classes including the female class behaviour, whereas female social expectations contrast those of men (machismo) thereby resulting in dissonance (Lemelle, 2010). The study's findings further reveal that due

to the fact that masculinity is society's defined and conforms to the society it dwells and flourish in one gender and/or sex (male) which then makes the other gender (female) more inferior and suppressed, the society can institute changes to reverse hegemonic masculinity to stop GBV associated to masculinity.

Moreover, the study's findings infers that diseases aggravate GBV as professed through Sharifi et al., (2020) that diseases such as the Covid-19 pandemic exacerbate Gender Based Violence because possible victims could be in 'lockdown' with possible perpetrators where they are isolated from helping resources; in addition, there are few opportunities to distance from abusers during the lockdown hence the spike in domestic violence calls to helplines, police and shelters where such facilities are available. The novels—*The Uncertainty of Hope and The Fading Sun*, corroborate this notion (disease aggravating GBV) through the narratives about the presence of HIV/AIDS in Onai's marriage that caused her husband's death and about Mary and Moth, where Moth wilfully neglected Mary due to the effect of her cancer ailment; by implication, profligate Moth abused his ailing wife as he fails to care for her when she most needed his helping hand hence diseases are contributing factors of GBV.

The study furthermore disclosed that a lack of support from the society, family friends and professionals aggravates the sense of helplessness in abusive relationships hence victims endure mistreatments in silence. Likewise, the author discovered that most of the Gender Based Violence cases emanated from some partners being intoxicated and/or under the influence of alcohol or drug abuse just as it is the case in the novels studied where male partners who are under the influence of alcohol and drug abuse initiate violence in their relationships.

5.1.2 Objective 2: Establish why economically independent and self-sustaining women remain in abusive relationships as reflected in *The Uncertainty of Hope and The Fading Sun*

The study reveals that contrary to popular beliefs that economic factors are major contributing factors for women to tolerate abusive relationship, Gaidzanwa's (1985) corroborates this research's findings as reflected in *The Uncertainty of Hope* where opposing views dismiss the negative narratives portraying women, particularly Zimbabwean, as helpless dependents, victims of patriarchy and Gender Based Violence, they are instead assertive. *The Uncertainty of Hope* explicitly depicts independent women who do not wait for their husbands to provide for them. The analysis reveals that these women device different

surviving mechanisms in mitigating the economic and social hardships experienced in Zimbabwe. Through the informal trading, these women are depicted as strong and are regarded as pillars of their families despite that they reside in a patriarchal dominated society. Even though the male dominated society creates the impression that women are not capable of being who they want to be, but merely behave according to their male partners' commands (Tagwira 2006), the analysis's findings dictates that these women are industrious and determined to define and shape their destiny yet they still remain in abusive relationships. It is also evident in *The Fading Sun* novel that there is no correlation in Mungoshi's (2009) narratives that implied and/or depicted women characters being abused because of financial instability. This clearly illustrate that other factors, not dependency, make women to remain in abusive relationships. In contrast, the study's findings reveal that women are often caught in isolation web, confidence-crushing abuse and fears of greater harm in the event that they leave hence they opt to cope with serious and intolerable abuse; they also feel caught and targeted when they meet indifference from others or, worse, insults that worsen their self-esteem and injuries.

In addition, the study's findings illustrate that independent women are compelled to be in abusive relationship due to constant fear; the research reveals that based in reality, abuse and stalking never really ends with parting ways with the abuser; they are said to continue or even escalate more after leaving. Abuse after separation have often been cited as matters that lead to homicide and suicide risks, more elevated for a period of time after a woman leaves the abusive man (Saunders, 2018; Horrill & Berman, 2004) moreover, religious belief myths and societal stereotypes are also reasons women continue to live in abusive relations as they are labelled as outcast and contradicting religious teaching when they decide to leave the man especially if they were married. The society tends to be too condemnatory and judgemental towards women who contemplate leaving toxic relationship hence forcing women to remain put in abusive relationship. In addition, the study's findings expose that some female lack sense self-actualisation hence they concentrate more on social status or identity as married women whereas others remain in abusive relationship for the sake of their children, focusing on other people's well beings while neglecting themselves in a process, therefore, ability to self-detach from the perpetrator is impossible as depicted in *The Uncertainty of Hope* and *The Fading sun* through Onai and Mary.

5.1.3 Objective 3: Explore the coping mechanisms available to female victims of abuse in *The Uncertainty of Hope* and *The Fading Sun*

Tagwira (2006) illustrates through female characters such as Onai, Emily and Katy in the *The Uncertainty of Hope*, women in the social groups, women at the market supporting and caring for each other through a spirit of sisterhood. In *The Fading Sun*, the same spirit of support and caring is also observed through Raviro, Mary's daughter-in-law portrayed displaying characteristics of a true radical feminist among all other women in the novel by trying to motivate Mary during her illness as she shows Mary that she lacks from the husband, another woman can do better hence radical feminism and to an extent women empowerment coping mechanisms and/or strategies (Mungoshi, 2009); moreover, the study's findings shows that women manages to stay in toxic relationships through enduring as they cope with the violence. However, the study's findings also illustrate that men eventually leave negative legacies through melodramatic ways including sudden death which then signifies women freedom from immoral men (Arndt, 2002); such melodramatic legacies create true feminists believing that by destabilising toxic masculinity and patriarchy thereof through radical feminists, women will gain freedom from unfair societies at the end just as it happened in *The Uncertainty of Hope* where Gari the perpetrator died of HIV/AIDS related illness hence the beginning of Onai gaining her freedom. Moreover, endurance, optimism, faith & hope, support groups that enable sharing ordeal experiences, friendships/sisterhood, reportorial and/or dramatic storytelling, prior hardship experience/ 'experienced wisdom' are the coping mechanisms utilised by the characters in both novels dealing with hardships in relationships that were identified in the study.

5.3 Recommendations

The researcher recommends for further research the following: to test factors influencing GBV traditional and/or customs beliefs and stereotypes; such test could include constitution of governance structures and policies guarding against GBV, adherence to prescribed normative geared to mitigate GBV (e.g. by traditional and governmental Acts, policies, regulations or even governance frameworks); it could also test decisions made whether they correlate normative formatives hence link specific decisions or behaviours to GBV. Other possible research areas may include empirical studies to test whether frequency of GBV in a society correlate lax good societal governance practices thus impeding the progress to attain a GBV free society; can also test how coping mechanisms, as cited in literature, influences women's

decisions to stay in an abusive relationship. Likewise, literature could not specify by ways of practical known misfit examples in societal governance performance factors failing to guard against GBV, therefore, future research would be to test, by means of descriptive, specific societal, governmental and cultural performance factors including types of decisions made, distinguished failed or progressive factors that bring about misfit or enhance the fit amongst factors causing GBV.

Furthermore, the selected novels focus on a single country, a single unique region, a single societal domain and concentrates on a single gender; these facts limit the findings generalisability hence, the author cannot argue that conclusions herein presented can be generalised to other environments similar or dissimilar. Therefore, possible research strategy would be to select books from different regions or continents to make generalisation possible.

In addition, there exists limitations in this study for having concentrated on women tolerating abuse and causes thereof; therefore, possible area of research would be to conduct a general GBV study of both men and women to validate or invalidate the notion of GBV as more inclined to female gender suffering only.

Moreover, in both novels, possible area of research would be to test factors influencing GBV traditional and/or customs beliefs and stereotypes; such test could include constitution of governance structures and policies guarding against GBV, adherence to prescribed normative geared to mitigate GBV (e.g. by traditional and governmental Acts, policies, regulations or even governance frameworks); it could also test decisions made whether they correlate normative formatives hence link specific decisions or behaviours to GBV.

5.4 Conclusion

This chapter summarises the research in relation to the study's objectives; by relating the research findings to the research objectives, this chapter provides a summation of the research. The research concludes that Gender Based Violence (GBV) is worryingly increasing hence it is regarded a global pandemic especially in Southern Africa yet, women remain in abusive and toxic relationships even those who are financial independence. The study further concludes that, optimism, cultural stereotype, faith, hope, support groups that enable sharing ordeal experiences, friendships, reportorial and/or dramatic storytelling, 'experienced wisdom' i.e. prior hardship experience serves as coping mechanisms in dealing with hardships in relationships. Likewise, the research concludes that financial stability is not determined by the formality of how one ekes a living; sheer determination to eke a living including through

informal trading can enable an individual to become financially stable as illustrated in the novels where women eke a living through informal trading against all odds.

Furthermore, the research concludes that Radical Feminist's approach paints a picture that toxic masculinity, patriarchy and sexism are fundamental factors of women's oppression instead of race, age, class or culture as popular beliefs hold; however, the study further concludes that culture is part of the factors contributing to women remaining in abusive relationships. In addition, the study surmises that lack of support from the society, family friends and professional individuals or entities aggravates the sense of helplessness in abusive relationships hence victims opt to endure mistreatments in silence. Finally, the research draws conclusions that most Gender Based Violence cases emanate from one partner or both being intoxicated and/or under the influence of alcohol or drug abuse; this study's finding converges with varying consulted literature narratives hence concluding that male partners whose behaviours are influenced by excessive alcohol consumption and/or drug abuse, do initiate arguments and/or events that culminate into violence in the relationship; therefore, various women go through different kinds of Gender Based Violence and they respond differently, eventually learning to cope with situations they found themselves in. Due to the fact that the research's blue print is limited to two Zimbabwean authored novels, the researcher concludes that this study cannot be generalised as a representative of Gender Based Violence causes but can add value to the body of knowledge pertaining to GBV.

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