

The Discourses of Men's Violence Against other Men in Zimbabwe's Rural Societies - A Neglected Enclave

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ABSTRACT: In Zimbabwe, cases of men's violence against other men are prevalent, but are seemingly to have been neglected in modern discourses. This case study was based on the patriarchal society of Binga district, in Matabeleland North province. The study sought to explore the nature and impact of violence perpetrated by men against other men in societies; to analyze factors that promote contemporary men's and masculine practices of violence; to establish reasons why men's violence against other men has somewhat escaped scrutiny; to suggest possible strategies for dealing with contemporary men's violence against other men in human societies. A qualitative approach was employed to study a purposive sample of 20 participants through unstructured interviews. The study found that physical assaults, domestic violence, political violence, sexual violence and threats of violence form the nature of men's violence over men. The major causes of such violence include amongst others, confrontation from rival suitors, accusations of witchcraft, differing of political opinion and misunderstandings during beer drink. This type of violence has escaped scrutiny because many incidents have been solved amicably, men also are shy to report their cases, and others withdraw cases before they are taken to courts. This study concluded that male violence in whatever form, is harmful to all human beings, even if it is directed to other men. In addition, the study concluded that male violence is a social creation that can be ended in societies. The study recommends the reporting of all forms of male violence against other men to law enforcement agents. It also recommends that religious and traditional leaders should continue to enlighten their subjects on the dangers of violence. The study again advocates for stiffer penalties by the judiciary on the perpetrators of violence in human societies. Human rights groups, victim friendly practitioners and law enforcement agencies are expected to benefit from the study's findings.

KEYWORDS: Gendered violence; other men; patriarchy; rural societies

I. INTRODUCTION

History has it that men's violent behavior has always been directed towards women and children because these have been regarded as the weaker sex and vulnerable targets of men's brutality in our societies (Harvard Humanitarian Initiative & Oxfam America 2010). As such, men's violence against women and children has always received widespread recognition by governments, civic organizations and gained a lot of media attention. However, it is men's violence against other men- non-violent men that has somewhat escaped scrutiny, with societies, governments and lobbying organizations seemingly having legitimized it. Such animalistic, barbaric and unregulated behavior by men has not been fully condemned. Bhandari (2004) observes that although a lot of work has been done on how women and girls suffer because of men's violence, not enough emphasis has been given as to how the violence affects other men and boys. It is no wonder why there are fewer organizations in less developed societies advocating for men's rights and their protection. Men also have commonly been regarded as a species that needs no protection from other circles, but as one that should protect itself from all forms of abuse, including abuse by other men. Men's violence and violent aggression against other men have been celebrated most in sport, cinema and warfare, and apart from being permitted, it has also been glamorized and rewarded (Kaufman 1999).

According to Save the Children (2013), in the Democratic Republic of the Congo, men and boys make up an estimated 4–10% of the survivors of sexual violence. Whilst men's violence in whatever form towards any member of a society should not be condoned, men's violence towards other men also needs the widespread attention and condemnation that it deserves. This study is focused on Nabusenga, Nagangala, Nagangala-Sinampande, Sinansengwe, Luunga and Kalungwizi wards of Binga District in Matabeleland North Province, Zimbabwe. Incidents of men's violence against other men in these wards have been occurring unchecked.

Statement of the Problem

Male violence and male abuse of power are undeniable facts of our lives (Bathrick & Kaufman 2001). Men's violence directed towards other men has become the order of the day in Nabusenga, Nagangala, Nagangala-Sinampande, Sinansengwe, Luunga and Kalungwizi wards in Binga District. Such violence has been in the form of physical, domestic and sexual violence. The magnitude of the violence has led to some of the victims receiving injuries varied from moderate to serious, whilst others have lost their lives. Violence against men is a far reaching and multi-faceted societal problem. These different forms of violence have emanated from social gatherings such as beer outlets, community meetings and traditional ceremonies. These have been occurring either between strangers or between relatives. This study was guided by the theory of social learning and violence because of the belief that violence behaviors of men in Binga district are learned from the society. While the enacted laws have been enforced to also protect men as rights-holders, it seems this enclave has escaped scrutiny by the duty bearers. If this social problem is not dealt with in the earliest possible time, the situation is likely to get worse and non-violent men would continue to be victims of other men's violence. A new approach for dealing with all forms of violence is needed so that the restoration of social order in the concerned wards is realized, bearing in mind that men also have rights and freedoms entitlements. The government and other duty bearers are therefore expected to take the initiative towards a trajectory of ensuring that male victims of men's violence are protected.

II. THEORETICAL FRAMEWORK: THEORY OF SOCIAL LEARNING AND VIOLENCE

This study was informed by Albert Bandura's social learning theory, which seeks to understand and to explain the process in which individuals learn aggressive and violent social behaviors. The theory assumes that aggression and violence invoke the concepts of frustration, social learning, and information processing. Since aggression and violence are learned behaviors, the family and society in which one lives has influence on aggressive and violent tendencies of an individual in future (Reiss & Roth, 1993, Anderson & Kras, 2005). This study argues that the aggression and violent behavioral traits exhibited by men towards other men in Binga district are in line with this theory. This framework further assumes that a child learns aggressive and violent behavior through people who live in the same locality, by experiencing emotional states that are associated with aggression and violence, and by observing or experiencing sanctions (rewards and punishments) associated with violent events (Reiss & Roth, 1993). The authors argue that such behaviors can be copied by children from parents, peers and neighbors. If such social learning considers aggression and violence as an appropriate response to frustration, anger or opportunities, then the violent behavior of men towards other men in Binga district may continue to be a social problem. It can therefore be concluded that communities hit by violence are an outcome of the meaning community members have attached to violence and benefits or rewards associated with violence.

III. HISTORICAL CONCEPT OF LEGITIMIZING MALE VIOLENCE AGAINST OTHER MEN

Men's violence against other men has been legitimized in some human societies. For a long time, the study of gendered violence has interrogated the processes through which violence is shaped by gendered beliefs and practices. Gendered constructions in human societies situate masculinity, and males, as strong, aggressive, powerful, and violent (Morgan 1987; Westbrook, 2009). Such physicality of men has been legitimized and rewarded in certain circumstances in human societies, such as in sporting competitions. Sporting activities such as rugby, boxing, wrestling, soccer and sumo are amongst those disciplines that value male aggression. Messner (2002) asserts that men's sports often value male aggression and violence. However, this can affect the relationships with other men off the field, such as increasing the likelihood of male athletes' violence against other men.

However, it is the violent, animalistic and brutal behaviour that is worrying, that men have directed towards other men in recent years. Apart from sporting activities, men's violence has been legitimised in the army, police service and related professions. Service men in violent arenas, such as the military and law enforcement, have been shown to foster high rates of legitimised violence against other men (Neidig, Russell & Seng 1992). Abrahams, Jewkes and Laubsher (1999) argue that such legitimised violence is used not just to maintain control and dominance, but also to counter any imagined threats to the same. It is such legitimised violence, that men in the service often carry to their communities and abuse it against other defenceless men. As such violence has become institutionalised in male dominated communities, because these service men have a greater influence as they are viewed as societal role models.

Some scholars have also argued that men have often resorted to violent behaviour against non-violent men to deal with problems and view violence as a resource to reinstate social order (Fuller 2001; Kaufman 2001) since most of non-violent men do not challenge other men who are violent (Cheetham 2002). Pease (2008) observe that challenging other men's violence is not something that most men would feel comfortable

with. As a result, violent men tend to capitalise on this situation by non-violent men in a bid to reap higher patriarchal dividend.

However, there are many platforms where men's violence against other men may not be endorsed. While a growing body of knowledge documents the need for effective educational and policy interventions to prevent all forms of violence, including violence against women and children (Berkowitz 2002), men's violence against other men seems to have escaped public scrutiny. This nature of violence is as bad as any other form of violence perpetrated against a human being and has negative consequences. Indeed male-dominated societies are not only based on a hierarchy of men over women, but also of men over other men (Kaufman 1999). Therefore, not all men are perpetrators of violence. Whilst some men are aggressors, others are victims of other men's violent behaviour. Several factors hinder men from coming out, such as cultural constructions of manhood and fatherhood which privilege bravery over emotions. Coming out in the open is associated with being weak, yet suffering in silence is even worse, because of psychological wounds it hides. Just like any member of human societies, men are also rights-holders and need to be protected against all forms of violence, especially violence from other men.

This study was guided by objectives, which gave it a meaning and direction. The objectives of the study were to:

- Explore the nature and impact of violence perpetrated by men against other men in societies
- Analyze factors that promote contemporary men's and masculine practices of violence
- Establish reasons why men's violence against other men has somewhat escaped scrutiny
- Suggest possible ways for dealing with contemporary men's violence against other men in human societies.

Nature of men's violence against men and contributing factors

Men's violence against other men in human societies has come in a myriad of forms. These forms have among others, ranged from sporting activities, politically motivated violence, domestic violence, armed conflicts, assault cases and sexual violence. Some of the violence has been used as a way of getting into power or dealing with social problems within societies. Kaufman (1999) argues that the very historic roots of patriarchal societies is the use of violence as a key means of solving disputes and differences, whether among individuals, groups of men, or, later, between nations.

Men's violence against other men has also mainly been experienced by countries because of civil political disturbances. According to Chitsike (2013), political violence has been a specter that has haunted the political landscape in Zimbabwe for decades. This violence, which has been perpetrated by men, has taken many forms including torture, beatings, arson and murder on members of opposing political parties. However, few observers have noticed that men form the bulk of victims for political turmoil. According to the Research and Advocacy Unit [RAU] (2010), in 2008 in Zimbabwe it was common knowledge that the police and medical facilities would refuse to attend to victims of politically motivated violence, of which most of them were men.

Men also suffer from sexual violence perpetrated by other men. This usually happens during conflicts, be it in armed conflict or low level political conflict as has been in the Zimbabwean context (Sivakumaran 2007). McDougall (1998) defines sexual violence as 'any violence, whether physical and/or mental, carried out through sexual means or by targeting sexuality'. Sexual violence can occur to anyone at any age (Kilpatrick, Edmunds & Seymour 1992; Tjaden & Thoennes 2000). However, Sivakumaran (2007) further notes that despite many incidents of men's sexual violence against other men, the issue tends to be relegated to a footnote. In Zimbabwe men can suffer forms of sexual violence like sodomy; being forced to have sexual intercourse either with a woman or another man; being forced to gang rape women; having their genitalia touched; being forced to strip in public; and any indecent sexual act without consent (Chitsike 2013). The Criminal Law (Codification and Reform) Act [Chapter 9:23] has been enforced when a man is sexually assaulted, and the offence is recorded as 'aggravated indecent assault' regardless of whether it is committed by another man or woman (Chitsike 2013; Government of Zimbabwe 2006). The issue of Gender Based Violence has been too feminized hence protection of men has not been prioritized in the public discourse since men are usually misconstrued as conquerors.

Apart from sexual violence, cases of assault emanating from misunderstandings between men themselves resulted in men's violence against other men in patriarchal societies. Such cases may be in the form of domestic violence between male relatives or assaults taking place in public gatherings. Men have also always tended to fight over women. In certain circumstances, such violence has been fatal, with men killing other men in a struggle to take over a woman. Factors promoting contemporary men's and masculine practices of violence have also been precipitated by certain forces emanating from within the human societies. Socialization is reinforced as one grows hence the society expects men not to show their emotions, except anger which is

associated with masculinity. Quarrels from beer drinks, struggles to win a woman, fighting for political space and patriarchal ego have been some of the known causes.

Reasons why men's violence against other men has escaped scrutiny

Reasons must be found as to why men's violence towards other men has seemingly escaped public scrutiny. The consensus amongst scholars and laypersons is that domestic violence and sexual assaults are hidden from society's view because most of these incidents are not reported to the police (Frieze & Browne 1989; Herzberger 1996; Pagelow 1984). It is also common knowledge that male victims of men's violence would be shy to narrate their ordeals. Narrating or reporting incidents of violence in which men were on the receiving end, would seem to diminish their patriarchal ego, which every man feels compelled to guard jealously. Also, male rape perpetrated by women is somehow not taken seriously as women are believed to lack the biological make up to rape. As such, it is generally accepted that there is an under-reporting of male rape and male sexual violence (Coxell *et al.* 1999). To most men, being masculine is a portrayal of power, physicality and dominance.

Therefore, it gives shame to males who are victims of other men's violence, to expose themselves as this makes them feel degraded. The under-reporting of male rape and male sexual violence is due to a combination of shame, confusion, guilt, fear and stigma (Bachman & Taylor 1994; Sivakumaran 2007). Men may also hate to talk about being victimized by other men as this is incompatible with their masculinity ego (Felson & Pare 2005; Stanko & Hobdell 1993).

Society also pays less attention to men's violence against other men because it feels that men should be able to protect themselves because of patriarchy. Because of their masculinity and the laborious nature of men's work in social settings, violence against them is usually ignored. Many people feel that violence against men is in congruence with their masculinity and nature of work, and therefore not harmful. As such, male victims of men's violence would have perceptions that many people would not believe them should they report their cases (Ashworth 1981; LaFree 1980). However, every violent act against other men is worthy reporting.

Men have for a long time, also been aggressors and transgressors of gendered violence to other members of societies, especially to women and children. This has resulted in them lacking sympathizers on occasions when they have themselves been on the receiving end of other men's aggression. When men become victims of other men's violence society tends to view this as a justifiable way of dismantling the masculine and patriarchy constructivism. Since feminism cannot revenge against the dominant system of masculinity and patriarchy, the system can revenge against itself on behalf women and children, when men's violence is directed towards other men.

Cases of violence involving men against other non-violent men also lack scrutiny when they involve members of the same family or relatives. Such cases are usually dealt with amicably, without external mediation. This view is supported by Felson and Pare (2005), who state that disputes between intimates or family members tend to be handled privately. Often, this happens using unconventional and "common sense" approaches to resolving disputes. Because of the close relationship between the perpetrator and the victim, police are less likely to be notified when the offender is a family member or relative than when the offender is a stranger (Block 1974; Felson 1996; Gartner & Macmillan 1995).

IV. RESEARCH METHODOLOGY

This section presents the research methodology that was employed by the study to achieve its objectives. The objectives of the study are repeated below to maintain focus of the study, as well as to constantly act as a reminder to readers. The study's objectives are to:

- Explore the nature and impact of violence perpetrated by men against other men in societies
- Analyze factors that promote contemporary men's and masculine practices of violence
- Establish reasons why men's violence against other men has somewhat escaped scrutiny
- Suggest possible ways for dealing with contemporary men's violence against other men in human societies.

Design

This study investigated men's violence against other men in the patriarchal society from lived experiences of male victims in Nabusenga, Nagangala, Nagangala-Sinampande, Sinansengwe, Luunga, and Kalungwizi wards of Binga District in Zimbabwe. The study adopted a qualitative, phenomenological and subjective approach which focused on investigating respondents' lived experiences; how people relate to the phenomenon of men's violence; how they understand the phenomenon; and the meaning they give to the phenomenon of being violently abused by other men. Donalek (2004) states that, phenomenological research is used to study areas in which there is little knowledge, with the goal to describe the meaning that experiences hold for each subject. Qualitative phenomenology is focused on individuals' meaning making as the quintessential element of the

human experience (Merriam 2009; Patton 2002). However, this type of research could be difficult to understand, particularly if a researcher has had a limited background in philosophy (Mariano, 1990). Although phenomenological research has sometimes been viewed as so-called soft science, Streubert and Carpenter (2002) contended that it is rigorous, critical, and systematic. Qualitative research helped examine the experiences, opinions and perceptions of the participants. According to Donalek (2004: 517), conducting qualitative research is 'a challenging, exciting, and at times, exhaustive process'. However, the final research product of this type of methodology might be very satisfying for the researcher.

Procedure and Sampling

Data were collected from the participants through unstructured interviews. Unstructured, open-ended interviews were administered on male victims in the community, who were identified through community/traditional leaders - village heads. Purposive sampling was adopted by deliberately choosing male victims of men's violence and interviewing them. A small sample was of 20 participants was selected from the population and this included male victims from the six wards. These were interviewed, and they narrated their lived experiences in the wake of male violence perpetrated against them. Their responses were recorded down on the researcher's note book in the form of notes.

Ethical considerations

To improve participation in the study, research ethics were observed. All the study participants were assured that there was no harm, either physical or psychological, associated the study (Chaminuka & Dube 2017). The recruitment procedure for the study was also based on voluntarism, with no undue influence on the participants. Therefore, full consent was first obtained from the participants prior to the study being conducted. Such consent was checked, verified and found to be genuine. Lastly, data obtained from the field were treated with the utmost confidentiality, and carefully handled such that there was no unauthorized access to it.

Trustworthiness

To ensure the trustworthiness of the study and data collected, the research took into consideration issues of dependability, credibility, transferability and confirmability. This is in line with the view that qualitative researchers consider that dependability, credibility, transferability and confirmability as trustworthiness criteria to ensure the rigor of their qualitative findings (Guba, 1981; Schwandt, Lincoln, & Guba, 2007). Dependability was achieved through interviewing the actual victims of male violence in the district. These were identified through community leaders. Credibility on the other hand was achieved through member-checking, where data collected was shared and verified with the participants. As far as transferability is concerned, a detailed rich description of the study site was provided, with sufficient information for the reader to judge the applicability of the findings to other settings with similar circumstances. Confirmability was enhanced through archiving all the data collected. Notes recorded from interviews were kept in a retrieval system.

Practical implications

This study was carried out to inform practice and policy. The government as policy-makers, human rights groups and advocates of non-violence among communities and law enforcement agents as practitioners, are expected to benefit. The study would also benefit religious and traditional leaders, who should continue to enlighten their subjects on the dangers of violence. Finally, the academia may also benefit from the study as it is expected to contribute to the body of existing literature.

Limitations to the study

Respondents' reluctance to release sensitive information concerning their experiences was one of the major limitations encountered. To counter this limitation, the researcher ensured the study participants that their responses would be used only for the study. In the end, the participants cooperated with the researcher.

V. RESULTS AND DISCUSSION

The results of the study and their discussion are provided in this section in line with the study's objectives, which are to:

- Explore the nature and impact of violence perpetrated by men against other men in societies
- Analyze factors that promote contemporary men's and masculine practices of violence
- Establish reasons why men's violence against other men has somewhat escaped scrutiny
- Suggest possible ways for dealing with contemporary men's violence against other men in human societies.

The study site

This part makes a presentation of the results from the data obtained in the six wards of Nabusenga, Nagangala, Nagangala-Sinampande, Sinansengwe, Luunga, and Kalungwizi in Binga District, Zimbabwe. The area size for Binga District is 13 337.86 km² and its estimated population is 139 092 (Zimstat 2012). The results of the study were drawn from the data provided by members of the community who are male victims of men's violence in Binga District. Below is the map of Zimbabwe, showing the location of Binga District (Figure 1).



FIGURE 1: Map of Zimbabwe showing location of Binga District

Source: Google images, 2013, Map of Zimbabwe showing location of Binga District, Retrieved 23 September 2017, from

http://images.google.com/images?hl=EN&biw=1366&bih=677&gbv=2&tbs=isch:1&sa=1&q=map+of+tsholotsho+district+in+zimbabwe&aq=f&aqi=&aql=&oq=&gs_rfai=

The nature of men's violence experienced by male victims in societies

Male victims of men's violence in Binga district have experienced different types of violence. Such violence, as narrated from victims' experiences, has ranged from physical assaults, domestic violence, threats of violence, sexual violence and political violence (Table1).

Table 1: Breakdown of cases of men's violence experienced by male victims

N=20

Nature of Violence	What it entails	Frequency	Percentage
Physical Assault	Physical harm on another man in a given society	08	40%
Domestic violence	Violence towards a male member of the same family or relative	06	30%
Threats of violence	Threats of physical harm towards a male person	01	05%
Sexual violence	Any violence, whether physical and/or mental, carried out through sexual means or by targeting men sexuality.	02	10%
Political violence	Violence towards another man based on political affiliation	03	15%

Table 1: Breakdown of cases of men's violence experienced by male victims

Source: primary data

From Table 1, it can be observed that respondents were of the view that physical assault cases (40%) are the most dominant forms of men's violence against other men. They felt that domestic violence (30%) was second, followed by political violence (15%), sexual violence (10%) and lastly, threats of violence (5%). According to the respondents, there were no cases involving the murder of men by other men in all the six wards. These results are in line with the research by Westbrook (2009) that men are more likely to engage in non-fatal violence against other men. The results also agree with findings from Bureau Statistics (2007), which state that murder of men by men are estimated to be very low, usually at 5% of the population. These results also reflect the understanding of the theory of social learning and violence, which views aggressiveness and violence as traits learned from human societies.

Factors that promote men's and masculine practices of violence in human societies

Men's practices of violence in human societies have been promoted by several factors, which if not checked, would result in increased incidents of violence. Data obtained from the respondents indicated five major factors that contribute to male violence against other men amongst societies.

The major factors are confrontation from rivalry suitor, belief in and accusations of witchcraft, differing of political opinion, misunderstandings at beer outlets, and domestic disputes. The respondents gave their feelings about what they thought as far as these factors are concerned. Four out of 20 (20%) respondents indicated that confrontation from rival suitor as the cause for male violence against other men. This is whereby two or more men quarrel and fight over a woman in the village. According to the respondents, most women in the area studied are not married, but single mothers.

Belief and accusations of witchcraft was another major cause of male violence, according to five (25%) respondents. The respondents state that male villagers usually engage in physical confrontations following accusations of witchcraft. They stated that self-proclaimed prophets roaming the villages would indicate that one's illness or death has been caused by another member of the village. As a result, the alleged person responsible for the illness or death would be beaten to make him confess. According to one villager, the self-proclaimed prophets are usually given a cow or oxen for telling the 'truth'. The following is a narration from one of the village heads in Kalungwizi area after one man was beaten in connection with alleged witchcraft:

You see, he was beaten all over the body until he was unable to walk in connection with bewitching his nephew. The beating came after the father of the ill child was told by a prophet that his cousin brother was the one responsible for the illness. The prophet was given one ox as payment for the work done. (Male aged 57, Village head, Kalungwizi area, Binga).

In line with the theoretical framework informing the study, the authors argue that the behavior of men in Binga district is a result of learned social behaviors. However, this study further revealed that the involvement of the so-called prophets in dealing with social problems further worsened the situation of male violence in the societies. According to the respondents, when the self-proclaimed prophets are not around there is usually peace within the villages.

Differing of political opinion (1 respondent - 5%), misunderstandings at beer outlets (6 respondents - 30%) and domestic disputes (4 respondents - 20%) were found to be other causes of men's violence against other men. The misunderstandings emanating from beer outlets were viewed by respondents as the major cause of men's violence against other men, whilst they felt that differences in political opinion were the least cause. Of the 20 respondents, 15 (75%) indicated that they reported their cases to local leadership, six (30%) mentioned that they reported to the police and four (20%) narrated that they resolved their cases amicably with their perpetrators.

Reasons why men's violence against other men has escaped scrutiny

Several reasons were advanced by the respondents as to why men's violence against other men has escaped public scrutiny. The main reasons indicated by the respondents were that men who are victims of violence were shy to report cases of violence perpetrated against them, some opted to settle their cases through mutual understandings, whilst others withdrew cases they reported to the police before the cases were taken to courts. As stated by the respondents, 12 out of 20 (60%) believed many cases of male violence are solved amicably between victims and perpetrators since both parties usually come from the same community. According to the respondents, the perpetrators usually agree to compensate their victims in the form of cash payment or livestock such as goats, chicken, sheep and cattle depending on the nature and degree of injury sustained by the victim. The following excerpt illustrates one male respondent's lived experience:

The perpetrator hit me on the head with a hoe handle and I sustained a deep cut on the head. However, I did not report the matter to the police because the perpetrator asked for forgiveness. In

addition, he offered me five chickens as compensation for my injuries. I agreed and took the five chickens. (Male aged 40 years, of Nagangala area, Binga).

However, this study argues that such kind of settlements can fuel male violence within the communities. Men can continue to commit crimes of violence because parting with small livestock such as chicken and goats is not deterrent. These findings concur with previous studies, which found that victims of violence are less likely to report violence by people they know (Felson 1996; Gartner & Macmillan, 1995) and that violence, in general, is often unreported (Gottfredson & Gottfredson, 1980). Four out of 20 (20%) of the male victims narrated that they were shy to report their cases either to the police or the local leadership. They felt that reporting their cases was degrading and not in line with their male ego and therefore, an embarrassment. This is in line with the findings of Flood (2006), who found that men do not report domestic violence due to shame and embarrassment.

Another four out of 20 (20%) indicated that they withdraw their cases when reported the police, before the police can take the cases to court. Whilst they would have reported their cases to the law enforcement agents, they usually later resolve their cases through local means. As results, they later decide to withdraw them from the course of law. According to the respondents, they did this as a way of avoiding appearing in the courts of law where the public would get to know about their cases. These findings support Farrell (2012), who found that most men do not report being victims of domestic violence.

VI. CONCLUSIONS

This study concluded that male violence in whatever form, is harmful to all human beings, even if it is directed to other men. In addition, the study concluded that male violence is a social creation that can be ended in societies. Above all, male violence against other men in Binga district is a continuing socially constructed problem which has a potential to blow out to gigantic proportions. The study further concluded that such untoward behavior is influenced by what people learn from the society. As such, the study advances the view of the theory of social learning and violence. It is therefore, important that all relevant stakeholders take a keen interest in suppressing cases of men's gendered violence against other men in human societies.

VII. RECOMMENDATIONS

This study therefore, recommends the reporting of all forms of male violence against other men to the law enforcement agents. It also recommends that traditional leaders should regularly enlighten their subjects in the communities about the dangers of violence. The study again advocates for stiffer penalties by the judiciary on the perpetrators of violence in human societies. Human rights groups, Civil Society Organizations, Community based Organizations, victim friendly practitioners, the academia and law enforcement agencies are expected to benefit from this study. These stakeholders should come up with new initiatives to challenge men's violence through affirmative action programs. They should sensitize men so that they can redefine their masculinity and male dominance. Further research should investigate the effects of men's gendered violence against other men on livelihood sustainability in communities.

Authors' contributions

E.D drafted the original manuscript, acquired and analyzed the data and made interpretations. P.M and S.M reviewed, edited and critically revised the original manuscript. N.C revised the edited manuscript and recommended it for publication. P. M added the theoretical framework and gave the final touches to the document.

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