MALE YOUTH LEADERS’ PERCEPTIONS AND EXPERIENCES OF YOUNG MEN’S CONSTRUCTIONS OF DOMESTIC VIOLENCE AGAINST WOMEN AND ITS PREVENTION

By

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DECLARATION

I, Ntombizandile Catazo 201327791, hereby declare that the dissertation for MA Social Work to be awarded is my own work and that it has not previously been submitted for assessment or completion of any postgraduate qualification to another University or for another qualification.

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ABSTRACT

South Africa is faced with many social problems; amongst them is domestic violence, a dilemma which is experienced by almost all racial groups. There is a widespread belief that social learning and patriarchy perpetuate this dilemma, as is evident in theories. Many studies on domestic violence have focused on the experiences of women and there is a gap on how men view it against women. Research had to be conducted on young men’s views on this issue. The researcher in this study sought to explore the male youth leaders’ perceptions of domestic violence against women and its prevention. The study utilised generic qualitative methods based on the explorative, descriptive and contextual design to gather information. In-depth interviews were conducted with each participant. The study employed semi-structured interviews using snowball sampling. A sample of male youth leaders in Port Elizabeth participated in the interviews of the study. Data was verified using member checking, peer debriefing, clarifying bias by the researcher, and dense description of the application of the selected methods used in the research. The major findings of this study include men as main perpetrators of violence, patriarchy as a cause of domestic violence, men not knowing and not involved into prevention programmes for domestic violence. The findings will contribute into the prevention of domestic violence.

Key concepts: domestic violence, experience, prevention, primary prevention, belief, attitude, understanding, youth/ young men, constructions, gender based violence.
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CHAPTER ONE
INTRODUCTION AND CONTEXT OF THE RESEARCH STUDY

1.1 General introduction and orientation to research methodology

The report of the World Health Organization (WHO, 2013) indicated that, overall, 35 percent of women worldwide have experienced either physical and/or intimate-partner sexual violence or non-partner sexual violence. While there are many other forms of violence that women are exposed to, this already represents a large proportion of the world’s women. Domestic violence usually means partner abuse, specifically, physical violence between male and female partners, which is most commonly perpetrated by a male partner (Hegarty, Gunn, Chondros & Small, 2004).

South Africa is one of the gender violence capitals of the world (Dangor, Fedler & Park, 2000). Organizations estimate that, male partners assault one in six women on a regular basis in South Africa. In at least 46 percent of cases, the men involved also abuse the children living with the women (Preller, 2014:1). In another article written by Preller (2015:1), she mentioned that Intimate Partner Violence accounts for almost 63 percent of the overall interpersonal violence burden on females.

More women are killed by their current or ex–intimate male partners in South Africa than in any other country, with a rate of 8.8 per 100 000 women. She added that in a study of 1 229 married and cohabiting women, a prevalence of 31 percent intimate partner violence was found and a study on physical violence among South African men found that almost 28 percent reported perpetration of violence in their current or most recent partnerships. She further mentioned that to put those figures into perspective, there are more than seven times as many murders in South Africa than there are, for example, in the United States. South Africa has a population of just 51 million compared with the 317 million population in the United States. Statistically speaking, Panayiotou, (if her husband was involved in her killing) was one of three women killed by an intimate partner on the day she died in the country.
In South Africa, a woman is killed by domestic violence on average roughly every eight hours and the rate of intimate femicide, the killing of women by their partners, is five times higher than the global average. On average, seven women were murdered every day in South Africa between March 2010 and March 2011.

Freeman (2013:1) points out that the horrific truth is that, of the 16 000 murders which happen in South Africa each year, many are related to domestic violence and women abuse. Domestic violence is also embedded in other crime statistics, and the intimate nature of these crimes goes largely unreported, except for the attention drawn to them by women’s groups. As the South African Police Service does not consider domestic violence a stand-alone crime when it compiles statistics, it does not have reliable data necessary to develop effective strategies to tackle domestic abuse (Freeman, 2013:1).

The Domestic Violence of 2005 Act 116 of the Republic of South Africa regulates domestic violence in South Africa. This Act was introduced with the purpose of affording women protection from domestic violence by creating obligations such as interventions by the South African Police Service (SAPS) to protect victims. The Act attempts to provide victims of domestic violence with an accessible legal instrument, to prevent further abuse taking place within their domestic relationships. It recognizes domestic violence as a serious crime in society. This Act extends the definition of domestic violence to include not only married women and their children, but also unmarried women who are involved in relationships or living with their partners; people in same-sex relationships; mothers and their sons and other people who share a living space (Preller, 2014:1).

Children’s exposure to domestic violence may result in them learning violent behaviour through experience at home. They can take this experience and apply it in their relationships or marriages. Adams (2006:334-341) points out that children living in circumstances of violence among parents in their home are not only at risk of physical violence themselves, but may suffer psychological and emotional disturbances, which could affect people close to them.
Consequently, since children spend more time at home, they are at risk of witnessing intimate partner violence. Without intervention, they may go on to be future perpetrators or victims of violence. This abuse cycle then continues from generation to generation.

Several experts have indicated that the reason why this cycle of abuse continues is that of some men’s beliefs that they are superior to women. Citing Imam, the researchers Park, Fedler and Dangor (2000:256), declare that “religion and culture have been used universally by men to maintain their power over women and to justify misogamy and chauvinism”. In addition, Nordien, Alpaslan, and Pretorius, (2003:49) state that “men justify the abuse by manipulating religion and culture.” Also, concurring with this view, is Berkowitz (2004:163) who propounds that while it seems that a minority of men are violent, all men can have an influence on the culture and environment that allows other men to be perpetrators. He further explains that “because of the powerful influence that men have on each other, correcting these misperceptions can free men to act in ways that are healthier and more aligned with personal values” (Berkowitz, 2004:3).

Some of men are the main perpetrators of violence but little attention has been focused on men as the perception is that men are unwilling or do not know how to address this issue of domestic violence. According to Boakye and Biney (2011), negative attitudes towards domestic violence does not only feed the act and hinder efforts towards curbing the problem, but these attitudes also create a situation where wife-beating becomes a norm even among subsequent generations, and hence the need exists to take a critical look at the factors affecting attitudes towards domestic violence.

Male youth leaders are representatives of some men who have grown up observing male violence and efforts to prevent domestic violence. They can influence others who should be part of the planning of prevention of domestic violence. This study is linked to the previous arguments and will explore male youth leaders’ perceptions of the prevention of domestic violence in order to contribute to knowledge which can inform interventions that aim to involve young men in prevention programmes for domestic violence.
1.2 Problem formulation and motivation for the study

Previous research and practice observations indicate that in spite of prevention programmes by action groups and organizations, incidences of domestic violence against women with severe consequences for the victims and the families do not seem to decline. The Centre for the Study of Violence and Reconciliation (2016:6) reported that South African women experience high levels of GBV (Abrahams et al. 2013; Mathews 2010; Nduna & Nene 2014; Vetten 2005), although there are no official statistics that regularly provide information in this regard. Men have a positive role to play in helping to end men’s violent behaviour against women.

There is a powerful feminist rationale for addressing men in ending violence against women, with three key elements. Firstly, while most men do not use violence against women, when such violence occurs, it is perpetrated largely by men. Secondly, ideas and behaviours linked to masculinity or manhood are highly influential in some men’s use of violence against women, and lastly, men have a positive and vital role to play in helping to stop violence against women (Flood, 2010:2).

Primarily, efforts to prevent violence against women must address men, because they are the ones who perpetrate this violence. For example, a nationally representative sample of 16 000 men and women in the United States documents that violence against women is predominantly male violence. Of the women who have been physically assaulted since the age of eighteen, 92 percent had been assaulted by males, and of the women who had been sexually assaulted, all had been raped by males (Tjaden & Thoennes, 2000: 46).

Flood (2010) indicated that several publications emphasize the involvement of men and boys as a key violence-reduction strategy (DeKeseredy, 1988; DeKeseredy & Kelly, 1995; DeKeseredy, Schwartz, & Alvi, 2000; Groth, 2001; Kaufman, 2001; Crooks, Goodall, Hughes, Jaffe, & Baker, 2007). The literature suggests that a multi-pronged approach is required, including the
engagement of men as role models, leaders and allies in working with other men and boys to promote healthy and positive constructs of masculinity (Katz, 1995; Kaufman, 2001).

Flood (2011:359) postulated that there is a growing consensus in violence prevention circles that to end this violence, men, and especially young men, should be involved. While men have long been addressed in secondary and tertiary-based interventions as perpetrators, now they are also being addressed as ‘partners’ in prevention. Flood (2011:359) further mentioned that there are growing efforts to involve boys and men in various capacities associated with the prevention of violence against women, as participants in education programmes, targets of social marketing campaigns, policy makers, gatekeepers, activists and as advocates. Berkowitz (2004:1) has categorized the goals of efforts to engage men into three categories: namely, prevention of men’s violence; men’s intervention to prevent the violence of other men and addressing root causes of violence, such as gender socialization.

A number of authors have argued that, male involvement in campaigns to end intimate partner violence can help to undermine beliefs, attitudes, and power relationships. These factors support violence and transform the culture to support constructions of masculinity which lead to respectful and non-violent relationships with women (Flood, 2005; Crooks, Goodall, Baker & Hughes, 2006).

Programmes often have the aim of increasing men’s awareness about gender-based violence. These programmes encourage men to deepen their on-going commitment to ending this violence by becoming formally involved in organizations that prevent violence, and/or by being role models and vocal proponents of respectful relationships in their own families and communities (Casey, Carlson, Fraguela-Rios, Kimball, Neugut, Tolman & Edleson, 2012).

Several studies also indicate that men and boys shape and send powerful messages about relationships, violence, and power (Pease, 2008:6). It is thus crucial to explore the
understanding, beliefs and attitudes of young men about violence against women, as well as their views on prevention strategies. This study wanted to contribute to the understanding and prevention of domestic violence by focusing on the exploration of male youth leaders’ perceptions and experiences of domestic violence, including its prevention against women.

1.3 Key Concepts

**Domestic violence** is physical abuse and/or sexual abuse and/or emotional, verbal and psychological abuse and/or economic abuse and/or intimidation and harassment and/or stalking and/or damage to property and any other controlling or abusive behaviour towards a complainant where such conduct harms, or may cause imminent harm to the health or wellbeing of a complainant (Republic of South Africa Domestic Violence Act 116 of 2005).

**Experience** is the “knowledge based on personal observation or contact: the events that one undergoes, or suffers: referring to the sum total of the individual thoughts, feelings, and events that have happened to the individual, either actual or perceived. It includes the internal environment (body, mind and spirit)” (Oxford English Dictionary 2002:202).

**Perception** is “an active process through which we make sense of the world around us; to do this of course we rely upon sensation, but we normally integrate the experience of all our senses without consciousness analysis” (Lawson 2001:142). Perceptions in question are the ones that young men hold regarding domestic violence.

**Prevention** is the activity to stop a social or psychological problem from happening in the first place (Little & Mount, 1999:48-49). In the field of Social Work, prevention can be on primary, secondary or tertiary level. This research focuses on primary prevention programmes.

**Primary prevention** refers to early intervention that enables households to avoid problems. It is directed at people who do not currently have problems but where the conditions in the
community are likely to lead to some level of social dysfunction. Later, the policies use the term ‘early intervention’ as a service level separate from prevention, which can cause some confusion (Republic of South Africa White Paper, 1997).

**Belief** is a feeling that something exists or is true; a firmly held opinion (Oxford English Dictionary, 2004:45). The researcher seeks to uncover underlying beliefs of men in terms of domestic violence.

**Attitude** is “a behavioural tendency that is expressed by evaluating a particular entity with some degree of favour and disfavour” Eagly and Chaiken (1998) quoted by Leod (2009) indicate that attitude has a cognitive, behavioural and affective component. For the purpose of the study, young men’s attitudes refer to their beliefs and feelings as expressed in behaviour.

**Youth/young men** According to the Republic of South Africa National Youth Policy (2009-2014) youth refers to people falling within the age group of 14-35 years. For the purpose of this study young men means the men aged 18 years and above.

**Understanding** According to the Oxford English Dictionary (2002), understanding may refer to an individual’s perception or judgement of a situation. For the purpose of this study, understanding refers to how participants perceive young men’s judgment about what constitutes domestic violence against women.

**Constructions** Patton (2002:96) explains constructions as how people construct realities and what their reported perceptions, truths, explanations, beliefs and worldviews are, together with the consequences of their constructions for their behaviours and for those with whom they interact. For the purpose of this study, it means to explore how young men talk and think of domestic violence.
Gender-based violence can be defined as a human rights violation and form of discrimination that is committed against a person (i.e., a woman, man, boy, or girl) on the basis of their gender (Hwenha, 2014). This research is based on abuse of women by men.

1.4 Research question

The primary research question for this study was: What are the perceptions and experiences of male youth leaders’ constructions of domestic violence and the prevention of domestic violence against women by young men?

1.5 Research goals and objectives

Research goal:

The goal of this study was to enhance understanding of male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence and the prevention of domestic violence against women.

Objectives

- To explore participants’ perceptions and experiences of young men’s understanding of domestic violence against women;
- To explore participants’ perceptions of young men’s beliefs and attitudes towards domestic violence against women;
- To explore participants’ awareness and their perceptions of young men’s involvement in programmes aimed at preventing domestic violence towards women;
- To explore participants’ suggestions for involving young men in prevention of domestic violence against women.
1.6 Overview of research and design methodology

An elaborative overview of the methodology as used in the study is presented in chapter three. In this chapter, a brief orientation of the research methodology is discussed under the headings of research approach, including the research design, research methodology, ethical considerations, sampling procedure, data collection, analysis of data, ethical considerations of the study, and dissemination of results.

1.6.1 Research approach

This type of research is based on the constructive paradigm in social knowledge. Constructivist approaches to research have the intention of understanding “the world of human experience” and that reality is socially constructed (Cohen & Manion, 1994:12). A major thrust of this research process has been to understand the multiple contexts of violence, as they were perceived by young men. The qualitative research was appropriate since the primary aim was to enhance understanding of male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence and the prevention of domestic violence against women. Denzin & Lincoln (2000) cited in Ritchie & Lewis (2003), describe qualitative research as an interpretive approach whereby researchers attempt to interpret the phenomena in terms of the meanings people bring to them. Tutty, Rothery & Grinnell (1996:4) explain qualitative research, as the study of people in their natural environment as they go about their daily lives.

Applied to this study, it tried to understand how young men live, how they talk and behave, and what captivates and distresses them in terms of domestic violence against women. The qualitative approach also provided a means of studying-human experience and having access to the clients’ meaning, systems, frame of reference, personal beliefs, cognitive schemes, values, cultural realities and personal motivations. It has also been through the use of this approach
that holistic, open-ended, individualistic, ideographic and process oriented insights were
developed to discover subjective human reality

1.6.2 Research design

The research design refers to decisions the researcher makes in planning the study-decisions,
not only about what overall type or design to use, but also about sampling, sources and
procedures for collecting data, measurement issues and data analysis plan (De Vos, Strydom,
Fouche & Delport, 2005:133). Mouton (1996:107) defines research design as a set of guidelines
and instructions to be followed in addressing the research problem. Research design ensures
that the final report answers the initial research question (Terre Blanche & Durrheim, 1999).
This research utilized a qualitative exploratory, descriptive and contextual design to guide the
study. Neuman (2006:34) states that an exploratory study enables the researcher to become
familiar with basic facts, settings and concerns. It also helps the researcher to create a general
mental picture of the situation.

This study sought to explore young men’s perceptions of domestic violence as it is still prevalent
in this age. What they thought about domestic violence made a huge impact on this research.
The need for an exploratory study arose when there was a lack of information regarding male’s
perceptions on domestic violence prevention. This was the researcher’s specific area of
interest, or when the researcher wanted to be acquainted with a situation in order to formulate
through the exploratory research design, the researcher was able to build and focus on general
ideas, to be explored at a later stage. Limited research has been conducted on perceptions and
experiences of domestic violence among young men in South Africa. Therefore, an exploratory
research design was found to be more appropriate to utilize, as its purpose is to ask questions
and assess the phenomena in a new light (Babbie & Mouton, 2001).
Marshall & Rossman (2006:33) and De Vaus (2001:225) note that many qualitative studies are descriptive and that they build rich descriptions of complex circumstances. This study aimed to provide rich descriptions of the perceptions of purposively selected male youth leaders of the involvement of young men in preventing domestic violence against women.

Qualitative research is also contextual in nature and as such, Creswell (2003:181) notes that in a contextual design, interviewing participants in their natural setting allows the researcher deeper insight into their experiences and perception of a selected social issue. In this study, it allows the researcher to enter the world of youth leaders to explore and describe the perceptions of a specific group of male youth leaders from a specific context i.e in the urban area of the Nelson Mandela Metropolis.

1.6.3 Research methods.

1.6.3.1 Population and sampling procedure

The research population refers to the universe of units from which a sample is selected (Bryman, 2012:714). Hennink, Hutter and Bailey (2011:85) believe that before deciding on a strategy for participant recruitment, one should clearly define one’s study population. The population for this study was male youth leaders starting from the ages of 18 years and above in the Eastern Cape areas of the Nelson Mandela Metropolis (Port Elizabeth).

According to Grinnell (2001:207- 223), sampling is defined as the selection of some units to represent the entire population from which the units were drawn. Qualitative research categorizes sampling methods as non-probability sampling because the odds of selecting a particular individual are unknown, since the researcher does not know the size or the members of the population (Gravetter & Forzano, 2003:118). This study used non-probability sampling as the researcher did not know the population size or the members of the population in the
Nelson Mandela Metropolis (Neuman, 2000). Qualitative researchers seek settings, groups and individuals from which they can collect rich information about the issue. Researchers use several sampling methods to facilitate this process, for example purposive sampling, theoretical sampling, deviant case sampling, sequential sampling, snowball sampling and volunteer sampling. Based on the theoretical guidelines by Cargan (2007:243); Babbie (2010:193) and Adler and Clarke (2011:123), a non-probability, purposive (judgemental) sampling procedure was used. The researcher decided to purposefully select youth leaders from different fields in the community to participate in this research, because they are regarded as being “information rich cases” and being able to represent young men and contribute to an in-depth understanding of the topic at hand (Patton, 2002:244; Babbie, 2010:193).

This study aimed to select male youth leaders from a variety of settings such as the community development programmes of the Department of Social Development, a church group and a sports club. The researcher had a preliminary interview with a representative of the Department of Social Development who indicated that access to the selected men would be facilitated. This study also utilized snowball sampling for acquiring access to participants in cases where the gatekeepers can only provide a selected few volunteers that ascribe to the sampling criteria. Snowball sampling involves approaching a single case that is involved in the phenomenon to be investigated in order to gain information on the other similar persons (Fouche & De Vos, 2005:203). The interviews were conducted in Xhosa for all participants. Inclusion criteria for the sampling were

- Participants must have been recognized male youth leaders in specific fields;
- They must be from the age 18 and above from any race group and
- Their participation must have been voluntary.
1.6.3.2 Entry to the research site

For the purpose of this study, the researcher approached a gatekeeper at the above mentioned organizations to facilitate access to participants. The researcher submitted the research proposal and was accepted by the Faculty Research Technology Innovation (FRTI) and Ethics Committee of NMU to the gatekeepers. The researcher approached different organizations such as churches, schools, soccer clubs and nonprofit organizations when the proposal was approved. The participants were informal male youth leaders in the area of the Nelson Mandela Metropolis.

1.6.3.3 Method of data collection

Citing Henning (2004), Mesatywa (2009) explained the type of measurement used in this study for the collection of data, comprised of in-depth interviews, which could be defined as conversations with a purpose. The purpose was not to get answers to questions or to test a hypothesis or to evaluate as the term implies. The study was based on a desire to understand the perceptions and experiences of men on domestic violence against women and its prevention, including the meaning they ascribe to that experience.

This study used a semi-structured interview guide with open-ended questions (see Appendix 3). This allowed the researcher and the participants to explore an issue in-depth (Fouche & De Vos, 2005). Open-ended questions can provide more information to the researcher from the experiences of the participants, while new territories can be explored with the participants. With open-ended, semi-structured questions, required information can be obtained and comparable data can be obtained by asking all the participants the same questions (Greef, 2005:296). Another advantage of this type of interviewing is that it created the space where socially and personally sensitive topics, such as violence, can be discussed more openly, instead of by the answering of pre-determined questions.
Proposed relevant open-ended interview questions contained in the interview schedule, were asked in order to operationalize the goal and objectives. The researcher added probing questions when there was no flow of rich information. The interviews were audio-taped with the consent of participants. Additionally, the interviews were tape-recorded in Xhosa as the language of the participants, and later transcribed and translated into English.

1.6.3.4 Data analysis

Data analysis involves the reduction and interpretation of data. The fundamental task during data analysis is to identify common patterns or central themes in people’s descriptions of their experiences (Leedy & Ormrod, 2001:153). According to Creswell (2007:184), data analysis is an on-going process involving continual reflection on the data, asking analytical questions, and writing memos throughout the study. This study used the eight steps proposed by Tesch (in Creswell, 1994:154-155) a thematic analysis to analyze the data:

Step 1
The researcher acquired a sense of the whole by reading all the transcripts carefully.

Step 2
She then selected one transcript, read it through and asked herself “What is this all about?” Thoughts that came to mind were written in the margin of the questionnaire.

Step 3
After repeating this process with all the transcripts, the researcher had a list with all the topics. They were labelled as”major topics” and “other”.

Step 4
The researcher then compared the list of topics with the data. The researcher then formed codes (abbreviations) for the topics and wrote these abbreviations next to the theme they fitted.

Step 5
The researcher then reduced the topics to categories. The correct words were used to describe the topics in a specific category.
**Step 6**
The researcher then made a final decision about the topics, codes and categories.

**Step 7**
Using the “cut and paste” method, the researcher put together all the information belonging to the same category.

**Step 8**
Finally, the researcher began writing up the findings.

### 1.6.3.5 Data-verification

The verification of the research findings occurs throughout the research process; nevertheless, the analytical procedure is briefly discussed here, in order to emphasize its importance, and the specific strategies implemented, as well as the steps taken in validating the accuracy of findings (Creswell, 2003). The trustworthiness (validity) of a research study is essential in evaluating its scientific worth (Cohen & Crabtree, 2006; Heppner, Wampold, & Kivlighan, 2008:294; Tappen, 2011:153). In this study, the measures of validity were based on the following guidelines for validity in qualitative research by Creswell (2007:190-191):

- **Member checking:** is systematically soliciting feedback about your data and conclusions from the people you are studying (Maxwell, 2013:126). Maxwell (2013:126-127) further explained that it is the most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the perspective they have on what is going on, as well as being an important way of identifying your biases and misunderstandings of what you have observed. This study used member checking to determine the accuracy of the qualitative findings by reflecting during and after the interviews on her understanding and interpretation of what was said and when in doubt, she contacted the participants to clarify their statements in order to complete findings. This procedure was resourceful for the researcher.
• **Peer debriefing/examination**: Lincoln & Guba (1985), cited in Creswell and Miller (2000:129), explains that peer review, or debriefing, is the review of the data and research process by someone who is familiar with the research or the phenomenon being explored. A peer reviewer provides support, plays devil’s advocate, challenges the researchers’ assumptions, pushes the researchers to the next step methodologically, and asks hard questions about methods and interpretations.

Moreover, Krefting (1991) states that peer examination refers to the researcher’s discussion around the findings and problems experienced, with impartial colleagues who have experienced this in qualitative research. The peer debriefing is utilized to enhance the accuracy of the account. This process involves locating a person, who reviews and asks questions about the qualitative study so that the account will resonate with people other than the researcher. The researcher consulted with academics who are experienced in qualitative research. The supervisor and co-supervisor assisted the researcher for this particular strategy in order to obtain validity. The use of the independent coder can be also described as peer examination.

• **Clarifying bias by the researcher**: Good qualitative research contains comments by the researchers about how their interpretation of the findings is shaped by their background, such as their gender, culture, history and socio-economic origin. The researcher is a female social worker who has been dealing with cases of domestic violence. The majority of the victims are females violated by their partners. Working with such cases triggered an interest in exploring men’s mentality on domestic violence. The researcher aimed to do personal reflections on her own experiences and biases after each interview. These were written and/or provided verbally with the help of the supervisors.

• **Dense description of the application of the selected methods use in research**: This method was used to reach credibility of the research. Creswell (2007:191) indicates that
in qualitative research, the researcher has to make sure that the reader is informed of the validity throughout the report process. The research process was conducted in such a way as to ensure accurate identification and description of the subject through the use of various interviewing techniques such as probing, verbal and non-verbal expressions, summarizing and restating in order to confirm and ensure that information gathered was credible and accurate (Fouche & De Vos 2005:346). The independent coder assisted the researcher in analyzing data by comparing themes and categories. Four themes emerged from the study through lengthy analysis.

1.6.4 Pilot study
A pilot study is a process whereby the research design for a prospective study is tested (New dictionary of Social Work, 1995). Mitchell & Jolley (2001) add that a pilot study helps a researcher to fine-tune the study of the main enquiry. The pilot study was indeed a prerequisite for the successful execution and completion of this research project. For this research, a male youth leader participated in a pilot study using a semi-structured interview within the Nelson Mandela Metropolis. The interview was conducted face to face which also allowed the researcher to use more interviewing skills. The researcher submitted the transcriptions of the research interview to the supervisors and also the style of interviewing and/or the questions which were adapted where necessary. The pilot was employed for the purpose of checking the study readiness and also to do adjustments based on the outcome if needed, as discussed in chapter three.

1.7 Ethical considerations

Ethics are viewed as the moral principles, put forward by an individual or group, which are widely accepted and offering rules and behavioural expectations about the most correct conduct towards those involved in research project (Strydom, 2011:114). The ethical guidelines, upon which this research is based, create an equilibrium between the pursuit of knowledge and
the rights of the individuals being investigated (Neuman, 2006) Research ethics aided the researcher with a code of moral guidelines on how to conduct research in a morally accepted way. Such guidelines seek to prevent researchers from engaging in scientific misconduct, such as distorting and inventing data, plagiarism, failing to maintain confidentiality and privacy of participants, forcing people to be involved in research and not executing the study properly (Struwig & Stead, 2001:66).

**The basic ethical considerations:**
The researcher maintained integrity throughout the research process and took the necessary steps to prevent scientific misconduct. Babbie and Mouton (2006:520) explain that while doing research, the researcher needs to be aware of what is considered acceptable and what is not. Many times, carrying out social research presents an intrusion on the lives of people from whom information is required. Ethical considerations to protect the participants from any form of harm were maintained throughout this study which included:

- **Informed consent:** According to De Vos et al. (2005:60), Informed consent ensures the full knowledge and cooperation of subjects, while also resolving, or at least relieving, any possible tension, aggression, resistance or insecurity of the subjects. To gain access to conducting research from participants, the researcher has to go through the authorities and this is often in written format, detailing the purpose of the study and contact details of the researcher. Creswell (2009:90) highlights this letter, which identifies the extent of time, the potential impact and outcomes of the research. The researcher provided participants with full details of the study by means of an information letter (See Addendum 2), in order to enable them to make an informed decision of whether or not they want to participate. The researcher explained the goal of the study, all ethical considerations, details of the study and the implications. The possible risks and benefits of the study were explained in full detail. When participants
agreed to participate, they were asked to sign an informed consent form to indicate voluntary participation (See Addendum 4).

- **Anonymity:** According to Babbie (1990:342), cited in De Vos et al., (2005:62), anonymity means that no one, including the researcher, should be able to identify any subject afterwards. Participants were not asked to reveal their names or addresses to ensure anonymity during the recording of the interview and in the writing up of the findings and publications. Pseudonyms were used.

- Participants were informed that the findings of the study would be published in a journal and would also be placed in the library, as a way of sharing the information with students and staff from the Social Work discipline. However, they were ensured of anonymity in the reports and articles, as pseudonyms would be used.

- The right to withdraw from the study at any time was explained. Participants were ensured that they had a right to withdraw at any given time without being penalized.

### 1.8. Dissemination of results

The results will be available to all those who participated in the study. The information will be available in the Nelson Mandela University (NMU) library for future referencing in the form of treatise. The researcher will also have a personal copy. A journal article will be published for other academics in the field of social sciences.

### 1.9 Lay-out of chapters

The report consists of 5 chapters structured as follows:

- **Chapter 1:** General introduction and orientation to research methodology
- **Chapter 2:** Literature review: Theoretical perspectives on domestic violence
Chapter 3: Application of research methodology

Chapter 4: Data interpretations

Chapter 5: Summary, conclusions and recommendations

1.10 Summary of the chapter

Chapter one focused on orientating the reader to the research study. The context and the rationale were to enhance understanding of male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence. The prevention of domestic violence against women was outlined. The context presented was used to identify the research question: What are the perceptions and experiences of male youth leaders’ constructions of domestic violence and the prevention of domestic violence against women by young men? Furthermore, a brief overview was discussed of the research design, method of data collection, data analysis, data verification and the outline of chapters. Terms were also discussed in this chapter. The next chapter is devoted to theoretical perspectives that frame the issue of domestic violence.
2.1 Introduction

Historically, violence between intimate partners has been depicted repeatedly in religious and historical texts dating back to the Roman Empire (Davidson, 1978; Dobash & Dobash, 1979), yet has not been seen as a societal problem that was in need of some resolution. The issue of domestic violence was only brought to the forefront of public awareness through the women’s movement of the 1970s and 1980s (Carter, Weithorn, & Behrman, 1999; Yllo, 1988).

In the ensuing three decades violence against women at the hands of their male partners has become a less hidden phenomenon (Bograd, 1988), and a growing field of research has focused on better understanding the complex issues involved in domestic violence (Fantuzzo & Mohr, 1999). In attempts to explain the issues of domestic violence, key arguments on the possible causes of the violence and their significance for South African society are raised.

Whilst there are numerous explanatory perspectives that influence beliefs about causes of domestic violence against women, Loue (2001) highlights the following theories as most significant and also mentions the interrelatedness of some core tenets of some theories. These theories include the ecological theory, evolutionary theory, feminist theory; bio-psychosocial perspective; exchange theory; investment theory; resource theory; the theory of marital power; social learning theory and patriarchy as ideology and theoretical perspective.

In the discussion that follows this study summarises core perspectives from tenets from the first eight theories and elaborates on patriarchy and social learning theory. Social learning theory and patriarchy have been selected as interlocking perspectives that framed this study.
2.2 Theories of domestic violence

2.2.1 The culture of violence theory

Culture of violence theory focuses on gender-related norms that permit use of violence by a dominant group to others (Laisser, Nyström, Lugina & Emmelin, 2011:2). Hamber (2000:5) notes that South Africa is characterised by a “culture of violence” – a community which endorses and accepts violence as an acceptable and legitimate means of resolving problems and achieving goals.

The theory emphasizes the increased risk of violence in societies where violence has become integrated into the culture (Jewkes, 2002). Armstrong (2003:855) suggests that culture is often an excuse for male violence, rather than a cause of it. This approval of violence and aggression is primarily a male perspective. Males believe it is macho to be strong, assertive, and aggressive (Polk & Ransom, 1991:18-23). This view of violence and masculinity contributes to aggression toward women. Violence is an everyday part of our existence. Sporting events, children’s toys, cartoons, video games, movies, television, and the media’s graphic depiction of violence, all contribute to our desensitization to the effects of violence and contribute to an attitude that aggressive behaviour is rewarded and condoned by society (Pagelow, 1984:127138).

Emerging African literature emphasizes the power of tradition and norms within African culture in explaining the widespread incidence of domestic violence. Some see this connection as a direct one, arguing that wife battering is regarded as normal within traditional African culture (Oyekanmi, 1997:11). The culture of violence theory is based on the premise that violence is unevenly distributed within our society, and that violence is more prevalent in the lower socioeconomic sectors of society (Coser, 1967).

This theory assumes that violence is a learned response and reflects a socialization or acceptance of violence as appropriate behaviour. Violence is an everyday part of our existence.
Sporting events, children’s toys, cartoons, video games, movies, television, and the media’s graphic depiction of violence, all contribute to our desensitization to the effects of violence and contribute to an attitude that aggressive behaviour is rewarded and condoned by society (Pagelow, 1984). One of the main limitations of this theory is that it does not explain how subcultural values originate or are modified.

Furthermore, this theory limits the learning of violence to certain socioeconomic subcultures. However, violence portrayed in the media is received by all classes within our society. As shocking as television violence is, it graphically illustrates how prevalent violence is within our society today. For the most part, our society glamorizes violence. Support for the culture of violence theory is found in arguments that viewers who were not otherwise violent may imitate violence from television, and ambiguous messages about violence on TV may lead to less concern by viewers about the consequences of violence (Loue, 2001). This theory may also be supported by other research which suggests that one of the key causes of intimate partner violence is the normative use of violence in our society (Jewkes, 2002).

Wood (2007:18) concluded that in a seeming paradox, cultures of violence are both robust and fragile. On the one hand, they influence some of the most fundamental beliefs of large numbers of people, thereby playing a role in shaping countless individual conflicts and, alternatively, enabling and repressing many kinds of serious and petty cruelties. However, on an almost daily basis, the contemporary world confronts us with evidence of how rapidly the intricate rules and prohibitions imposed by such cultures can break down. Cultural historians of violence would do well to keep such lessons in mind (Wood, 2007).

2.2.2 Ecological theory

Resko (2007:65) expatiated that ecological theories conceptualize violence as a multifaceted phenomenon caused by a combination of personal, situational, and sociocultural factors. Bronfenbrenner’s model of the ecology of human development postulates a division of
ecological space into micro-, exo-, and macrosystems (Bronfenbrenner, 1979). The ecology framework consists of the macro system or culture, the exosystem which is the formal and informal social networks in which the family participates, the microsystem which is the family setting in which violence occurs, and ontogenic, or the family history of the parents or partners (Loue, 2001).

Ecological theory stemmed from an analysis of the systemic relationship between an organism and the environment, the interacting systems in which family development occurs, and the environment in which the family resides. Ecological system theory focuses on the connections between families and their effective functioning, to see if it is harmonious between individuals and their surroundings. It suggests that behaviour is shaped through interactions between individuals and their social environment. Violence is one resource that can be used to achieve personal interests.

Angless (1988:170) considers ecological theory to explain causes of domestic violence. Angless further mentions that many social workers favour ecological modules which allow for multiple explanations of causality and multiple level intervention strategies. Additionally, Schoeman and Ferreira (2000) suggest that a comprehensive approach is needed to assess social problems and stressors in an interactional way because domestic violence is a result of maladjustment in a person’s environment. The ecological system perspective makes accurate assessments of the various effects of that domestic violence has on individuals, families and communities (Bernhardt, 2004). Similarly, Resko (2007:69) reported that one positive feature of ecological frameworks is the ability to recognize multiple causes of intimate partner violence by factors operating at different levels of analysis (Carlson, 1984; Edleson & Tolman, 1992; Heise, 1998).

Lawson and King (2012:577) postulates that the ecological perspective is in line with the systems theory focus on the complex and interrelated networks of systems that influence behaviour, including violent behaviour. Applied to the field of domestic violence the theory thus
upholds that there are interrelated systems in the community that influence family violence. Loue (2001) finalised that a considerable amount of empirical research is needed to further substantiate ecological theory on domestic violence.

### 2.2.3 Evolutionary theory

Wilson (2005) states that the most important contribution of evolutionary theory to the area of domestic violence prediction starts with the idea of paternity assurance. Evolutionary theories, arising out of evolutionary psychology, postulate that domestic violence is a technique proximally motivated by jealousy (Geary, Rumsey, Bow-Thomas, & Hoard, 1995) but with an ultimatum of controlling female sexual behaviour in an effort to reduce paternity uncertainty (Peters, Shackelford, & Buss, 2002).

According to one evolutionary psychological perspective, a “solution” to male paternity uncertainty is an evolved male psychology that motivates feelings of proprietary jealousy (Daly, Wilson, & Weghorst, 1982). These feelings motivate men to guard their mates to prevent them from having sex with other men or to prevent them from leaving the relationship. Such sexual proprietariness is found worldwide (Buss, 1996).

As stated by Wilson (2005) that the most important contribution of evolutionary theory to the area of domestic violence prediction starts with the idea of paternity assurance. The notion that males of all species promote their own reproductive success by exhibiting sexual jealousy and by selectively supporting only genetically related offspring provides the groundwork for most of the contributions evolutionary psychology has made to the study of domestic abuse. Evolutionary theory hypothesises that males will go to the extent of violence in order to secure their reproductive chances with their immediate female partners. One scholar theorizes that male aggression against females illustrates the effects of the male reproductive urge (Smuts, 1992:1-44).
Male humans and primates use aggression as a form of intimidation against females so that they will not resist efforts to mate with them. The evolutionary theory justifies the use of violence to insure that the members are compliant and maintain the desired patterns of behaviour, particularly in the family setting.

Peters, Shackelford and Buss (2002) cited in their article that some evolutionary psychologists have suggested a refinement of the feminist analysis of domestic violence. In agreement with certain aspects of feminist analyses, evolutionary psychologists argue that domestic violence is about controlling women, but that it is specifically about controlling women’s sexuality (Buss & Malamuth, 1996; Daly & Wilson, 1988).

2.2.4 Feminist theory

Social feminists support Karl Marx teachings closely. It is their belief that domestic violence occurs because of the oppression of women by capitalism and patriarchy (Batistich, 2004). Dobash and Dobash (1979) suggested that the fundamental cause of violence against wives is "a patriarchal society". From feminist understanding, society is structured in a particular order in which men maintain order and privileged position through domination of women (Mooney, 2000).

Siegel (2005) mentioned in a male dominated society, women are considered a commodity, similar to money or land. Therefore, the power imbalances inherent in the patriarchal society create and perpetuate male violence against women (Mooney, 2000). According to feminist theories, men perpetuate violence in order to maintain power and control and family violence researchers have concluded that structural environment plays an important role in causing domestic abuse.

The feminist perspective emphasizes that being a woman places one in the highest risk category for becoming a victim of a man’s violence (Seabi, 2009:30). Loue (2001:1) discovered that there
are many different ideas within feminist theory of domestic violence, but Bograd (1995:35) has identified four common strains: firstly, that as the dominant class, men have differential access to material and symbolic resources and women are devalued as secondary and inferior. Secondly, intimate partner abuse is a predictable and common dimension of normal family life. Thirdly, women's experiences are often defined as inferior because male domination influences all aspects of life, and lastly, the feminist perspective is dedicated to advocacy for women.

In Seabi’s (2009) study it is said that radical feminist theory has highlighted spouse abuse and shown that violence against women is the result of patriarchy and the institutionalisation of male privilege that is maintained by the legally and socially supported right of men to use violence to enforce the subordination of women (Dobash & Dobash, 1979). They further argue that male domination within families is a part of a wider system of male power, neither natural nor inevitable, and occurs at women’s cost. Feminists further explore and articulate the ways in which violence against women in the home is a critical component of the system of male power.

It has been found that elements of structural environment such as age, race, cohabitation, education and income resources have a relationship with domestic violence and these same structural elements do not lead to the violence in a similar fashion by men. Another critique of patriarchy theory and gendered theory of domestic violence in general, is that there is lack of analysis of the causes of same-sex relationship abuse (Batistich, 2004). This implies that feminist theories have tended to be “hetero-sexist” in nature (Loue, 2001:28). Lastly, critiques against the feminist perspective argue that it fails to account for women’s use of violence on men and makes limited acknowledgement of oppressions that are not gender-based (Gilfus, Trabold, O’Brien & Fleck-Henderson, 2010).

Previously, the role of cultural constructions of gender was ignored by the researchers and in most studies only violence perpetrated by men was examined. Moreover, gender theorists
argue that social constructs create masculinity and femininity and construction of feminine identity is much easier as compared to the construction of masculine identity (Connell, 1987). Men try to maintain their masculinity by obtaining higher levels of income, more education and greater occupational prestige than women (Gerson, 1993; Segal, 1990).

Men use violence as a means of maintaining and re-establishing their power and control when they are deprived of material resources in their lives (Goldschneider & Waite, 1991). In a different view Siegel (2005) postulated that the critical feminist theory links gender conflict in society to the causation of criminal behaviour by men and the heightened risk of women victimization. Siegel (2005) further explained that the critical feminist theory asserts that when lower-class men are excluded from economic opportunity, they attempt to compensate by reinforcing their self-image, usually by committing violent crimes against women. This need to prove their masculinity by dominating women is the most convenient way for these men to prove their manhood, due to the fact that women are physically weaker (Siegel, 2005). This summary of the theory indicates the link between care perspectives of this theory and patriarchy (see 2.10) and the theory of marital power (as summarised in 2.9).

2.2.5 Bio-psychosocial perspective

The biopsychosocial perspective integrates into one model various factors from the biological, social, and psychological realms which have been found to have an impact in domestic violence (Loue, 2001, citing McKenry Julian & Gavazzi, 1995). Biological factors include testosterone levels in the assault of male partners, or the effects of levels of alcohol, for example. Social factors include level of social stress, the quality of the marital relationship, and extent of social support available, and income available. “Psychological styles have been implicated as a factor in the commission of antisocial behavior” (Loue, 2001, 29). McKenry et al., (1995:307) stated reviews of the literature on domestic violence typically have utilized three groupings of theories to account for the separate contributions of biological, psychological, and sociological perspectives (Steinmetz, 1987; Van Hasselt, Morrison, Bellack, & Hersen, 1988). However, to
date, no studies have attempted to integrate these perspectives into what is commonly referred to as a biopsychosocial perspective.

McKenry, Julian and Gavazzi (1995) conducted a study in an attempt to understand domestic violence using the biopsychosocial model. They reported that although only exploratory, the findings of their study indicated the potential of a biopsychosocial approach to the understanding of domestic violence. According to Adams and Fortune (1995:39), this concept ties together biological (for example, testosterone levels, alcohol abuse) factors and social factors that move an abuser toward violence in the home. These comprise the level of social stress, quality of the relationship, the income and extent of social support available. The above writer shows that these factors are also psychological as they are concerned with antisocial preferences, aggression, egocentrism and need for gratification or attention. Biopsychosocial perspective is complex enough to study the concept domestic violence. However, there is lack of evidence in employment of this perspective on domestic violence in South Africa and other countries.

2.2.6 Exchange theory
Resko (2007:47) cited Homans (1961 [1974]) who proposed that the central premise of exchange theory is that human behaviour is in essence an exchange. Alternatively, exchange theory originated on the premise that persons act according to a system of rewards or punishments (Blau, 1964). The underlying principle of exchange/social control theory is that human interaction is guided by the pursuit of rewards and the avoidance of costs, and that this is true in wider society as well as in more micro-level. Lawson and King (2012) cited Gelles (1983:157) who proposes a linkage between exchange theory and social control theory by noting that “family violence occurs in the absence of social controls which would bond people to the social order and negatively sanction family members for acts of violence.” Three points of the combined exchange/social control theory are applied to examining causes of family violence:
(1) Family violence will occur when rewards outweigh costs;
(2) Lack of effective social controls in the family decreases costs and, therefore, makes violence more likely; and
(3) Family and social structures, including inequality (e.g., in gender, status, economic resources, or physical strength), privacy norms of the family, and perceptions of masculinity reduce the costs and thereby increase the rewards of using violence (Gelles, 1983).

Gelles accepted the basic premise of the exchange theory and modified it to apply to family violence situations (Lawson & King, 2012). He titles this approach ‘the exchange/social control theory’ (Gelles, 1983: 151-165). As Gelles comments, “To put it simply, people hit family members because they can,” in other words as punishment (Gelles, 1987:17). People hit and abuse each other because it achieves a certain goal and the benefit outweighs the cost. If a husband is likely to suffer social censure and castigation, he may be less inclined to use violence as a means of control (Loue, 2001:1).

In Batistich (2004:20) Gelles and Straus (1988) explain the development of an abusive relationship through a social exchange lens. They highlighted that when any dysfunction occurs within the family unit many variables are present that make this dysfunction complex and unique, for example, connection with children, property and money. However, there are many assumptions that encompass this theory. Resko (2007) cited in her study that the first assumption brings attention to how actors are dependent on one another for outcomes they value. The second assumption highlights how actors are self-interested, seeking to increase outcomes they positively value and decrease outcomes they negatively value (Molm, Quist, & Wisely, 1994). While humans are not perfectly rational, they do engage in calculations of costs and benefits in social transactions and attempt to make some benefit from their social transactions with others (Turner, 2003). The third assumption captures the basic premise of exchange theory that social relations are formed and maintained because actors provide
reciprocal benefits over time. Actors engage in recurring, mutually contingent exchanges with specific partners over time (Molm & Cook, 1995). The final assumption suggests that all outcomes of value follow a principle of satiation or as described in economic terms as diminishing marginal utility.

Resko (2007) shared in her study that the mutual dependence on one another for valued resources provides the structural basis for their power over each other (Molm, 2001:48; Molm, Quist, & Wisely, 1994). From this exchange perspective, women’s economic dependency on men contributes to violence by enabling men to batter without fearing the loss of the relationship (Riger & Krieglstein, 2000) or economic or social sanctions (Gelles, 1983). This theory would predict that violence would decrease when women’s economic resources increase because, in gaining greater resources, women have also gained power (Resko, 2007). From this statement the researcher is in understanding that the better the resources for women the lesser the abuse.

Interaction within the family is based on a pursuit of rewards and an avoidance of costs or punishments. Family members resort to violence to obtain goals as long as what they achieve is outweighed by the cost of aggression. Critically exchange theory and resource theory view violence in the nuclear family as a product of a lack of external constraints (DeKeseredy & Perry, 2006). The absence of social controls over family relations increases the likelihood that family members will engage in violence. The privacy of the family unit and the subsequent low risk of intervention decrease the cost of violence, thereby allowing it to occur (DeKeseredy & Perry, 2006). The investment theory discussed in the following section is closely related to the exchange theory.
2.2.7 Investment theory

Loue (2001) reports that investment theory offers an approach similar to that of exchange theory based in a partner assessing the balance of rewards over costs in staying in a relationship versus rewards and costs of alternatives. Loue (2001:32) further mentions that two types of investments are identified: intrinsic and extrinsic. Intrinsic investments include the amount of time already invested in a relationship, the level of self-disclosure, and the amount of time spent together. Extrinsic investments include such things as the development of mutual friends and family networks, shared possessions, and shared activities.

This study is of the opinion that women take a lot of time thinking about these investments which makes it hard for them to break away from abusive relationship. Therefore, they sustain the burden of abusive relationships because they do not want to part with the above mentioned investments. This theory examines the causes for commitment for relationships, which include anticipated relationship satisfaction, the negative function of perceived alternatives, and amount that has already been invested. These investments may be emotional, social, or financial (Loue, 2001:1).

The investment model, based on exchange theory (Thibaut & Kelley, 1959), describes a cost/benefit analysis in making commitment decisions. These commitment decisions are based on comparing rewards and costs for the current relationship against the estimated benefits and costs for alternative relationships (including being single).

Pfouts (1978) describes a two-stage process that occurs in violent families, which determines how victims will respond to these abusive relationships. During the first stage, a victim estimates her current level of relationship satisfaction by figuring out the current number of rewards within the relationship (e.g. security, housing, emotional support) and weighing it against the total number of costs associated with the relationship (e.g. frequency/severity of abuse, instability, effects on children) (Bell & Naugle, 2005). Using this same cost/benefit
approach, an estimate of satisfaction for alternative relationships is determined and compared with the satisfaction level for the current relationship. For this study these are possible explanations/assumptions as to why women remain in abusive relationships and why men continue to abuse women (Bell & Naugle, 2005).

However, Rusbult and Martz’s (1995) investment theory may account for why a victim would remain in an abusive relationship even when investments are low. Problematic to Rusbult and Martz’s (1995) theory, however, is the degree of circular reasoning and lack of genuine explanatory power that the model offers.

### 2.2.8 Resource theory

Batistich (2004) avers that resource theory is a sociological investigation into why domestic violence occurs in our society. Goode (1971) and Allen and Straus (1979) suggest the use of resource theory to understand family violence. Goode (1971) explains that resource theory posits that individuals use the resources that are available to them (e.g., income, education, social skills, status, prestige) to achieve their goals. Levinson (1989) mentions that it is usually males within a partnership that strive for power in most circumstances, hence making them the main perpetrators of domestic violence.

This perspective views the family as a power system in which its members rely upon some degree of force to ensure that others serve their ends (Goode, 1971). Anderson (2014:19) cited William Goode (1971), the main resource theorist, who asserted that all social systems, including families, depend on some level of force in order to function, and the more resources an individual can marshal (social, personal, and economic), the more force he can command (Gelles, 1997). The resource theory is based on the proposition that the one who controls resources, such as money, property, or prestige, is in the dominant position in a relationship (Warner, Lee, & Lee, 1986:121-128). Lawson and King (2012) propose that violence is one resource that can be used to achieve personal interests.
In contrast, a person with little education, low job prestige and income, or poor interpersonal skills may use violence to compensate for a real or perceived lack of resources and to maintain dominance. Makepeace (1987) and Peterson (1991) suggested that families from the lower social strata are particularly vulnerable to abuse because they have fewer alternative resources. For example, they have less prestige, money, and power. As a result, they experience greater frustration and bitterness. Pearlman (2003) discovered a complex but strong relationship between poverty and domestic violence and speculates that one explanation for the increased risk of domestic violence in poorer neighbourhoods might be differences in law enforcement availability and practices—that is, economically deprived communities might have less police notification, attention, and documentation.

Those males who have no resources such as high-paying jobs or status tend to resort to violence more often as a way of controlling the spouse (Gelles, 1993). Anderson (2014:21) confirms that a support for this theory is found in the empirical connection between “struggling” men on the margins and domestic violence. A foremost example is African American men who perceive that they have a lack of societal power which often makes excessive demands on their partner for “respect”.

Teichman and Teichman (1989), in one of their findings, reported an increased likelihood for women to encounter violence when the resource-exchanges between the spouses were unbalanced in their favour. This is due to prevailing societal norms and beliefs regarding the placement of women within the structure of society. Consequently, women with higher positions than their male partners face the pandemic of domestic violence.

Some authorities argue that the more resources available to the male, the more force he can use. However, another principle of resource theory is less tolerance of violence by middle class men. The individual who is rich in terms of resources has less need to use force in an open manner. This statement shows that the more resources a man has the lesser is domestic
violence. Anderson (2014:19) cited one study which specifically tested the main tenets of resource theory and found that the middle-class tolerates instrumental domestic violence less than working-class families do, so male assertion of power through violence only holds true in working-class households (Allen & Straus, 1980). However, other research has indicated only limited support for this theory. The following section discusses power within marital relationships.

2.2.9 The theory of marital power

Babcock, Waltz, Jacobson, and Gottman (1993) stated that historically, it was considered a necessary aspect of a husband's marital obligation to control and chastise his wife through the use of physical force (Dobash & Dobash, 1977). This theory describes that power falls into three realms: power bases, power processes and power outcomes. Power bases consist of the assets and resources that provide the bases for one partner's domination over another. Power processes include the interactional techniques that an individual uses to gain control, such as negotiation, assertiveness and problem-solving. Power outcome refers to who actually makes the decision.

According to this theory, partners who lack power will be more likely to physically abuse (Lemkey, 2001: 12-15). Loue (2001) reported that research under this theory found that many batterers suffer from communication difficulties and resort to violence as the only way available to address the situation; that battering husbands often use violence as a compensatory behaviour to make up for a relative lack of power in the marriage. Tenkorang, Nwabunike and Sedziafa (2014) cited that feminist theories explain domestic violence in relation to gender and power relations in society, including the role of the patriarchy in enacting and perpetuating female domestic abuse. Feminist scholars insist that domestic violence is sexed (Anderson, 1997, 2009, 2013). Furthermore, in Tenkorang, Nwabunike and Sedziafa (2014) it is noted that society prizes normative masculinity, and normative femininity,
particularly highlighting a man’s ability to exhibit power: a system of male authority, male rule, male-domination and control (Anderson & Umberson, 2001; Dragiewcz & DeKeseredy, 2012; Hearn, 2012; Johnson & Ferraro, 2000; Kimmel, 2002; MacKinnon, 2006; & Williamson, 2010). As such, this theory links to the theoretical perspectives of patriarchy discussed in the next section.

The next two theories are core when it comes to the inception of domestic violence, particularly patriarchy. The researcher will elaborate more on patriarchy and social learning as they are interlocking theories for framing this study.

2.2.10 Patriarchy
Beginning with the pioneering work of Susan Brownmiller (1975), the radical feminist literature on violence against women evoked patriarchy as a theoretical concept (Hunnicutt, 2009:553). Patriarchy is a system of social stratification and differentiation on the basis of sex, which provides material advantages to males while simultaneously placing severe constraints on the roles and activities of females. There are clearly defined sex roles, while various taboos ensure conformity with specified gender roles (Aina, 1998:6). It also defines patriarchy as referring to social systems in which the power is primarily held by adult men.

Sultana (2012:2) explained that the word ‘patriarchy’ literally means the rule of the father or the ‘patriarch’, and originally it was used to describe a specific type of ‘male-dominated family’ – the large household of the patriarch which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Now it is used more generally “to refer to male domination, to the power relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways” (Bhasin, 2006:3). The definitions give a meaning that patriarchy implies the institutions of male rule and privilege, and also produces female subordination.
Hunnicutt (2009:577) explained the concept of patriarchy is especially useful for theory building because the term evokes images of gender hierarchies, dominance, and power arrangements. Hunnicutt (2009:554) further reported that attempts at theorizing the link between patriarchy and violence against women have been criticized for at least five reasons:

(a) The concept simplifies power relations;
(b) The term patriarchy implies a “false universalism”;
(c) The ways in which the concept of patriarchy has been employed have ignored differences among men, casting men instead as a singular group;
(d) A theory of patriarchy cannot account for violence by women or men against men; and finally,
(e) This concept cannot help us understand why only a few men use violence against women in societies characterized as patriarchal.

Sultana (2012:3) cited patriarchal ideology exaggerates biological differences between men and women, making certain that men always have the dominant, or masculine, roles and women always have the subordinate or feminine ones. Hunnicutt (2009:558) cited wife beating happening more frequently in households where traditional gender roles are strongest. Walker (1977/1978) suggested that more extreme patriarchal ideology is connected to domestic violence. This ideology is so powerful that “men are usually able to secure the apparent consent of the very women they oppress.” They do this “through institutions such as the academy, the church, and the family, each of which justifies and reinforces women’s subordination to men” (Millett, 1977:35).

This is relevant in our country. The way in which the domestic violence in South Africa has been described suggests an understanding that domestic violence is rooted in patriarchy, unemployment and underemployment, uneven distribution of power within traditional African marriages, poverty, financially dependent women, and exposure to the alleged “culture of violence” (Mazibuko & Umejesi, 2015:5).
Advocates of the patriarchal perspective of the problem of abuse and battering of women argue that humanity has always exhibited a lenient attitude towards violence in order to maintain the man’s advantage in conjugal power relations (Dobash & Dobash, 1992). Furthermore, Busia and Abena (1993) state that the study of African women’s exploitation and oppression will contribute to an understanding that although oppression is defined as an unjust or excessive exercise of power and authority, it should be understood within the context of the trans-historical nature of patriarchy as an ideology. “It encapsulates the mechanisms, ideologies, and social structures which have enabled men historically to gain and maintain their dominance and control over women” (Marsh, 2000:95).

The socio-cultural and economic contexts in which families are embedded influence the way individuals interact within the family, and the norms and values that are transmitted to children through socialization. This suggests that in many ways individual behaviour is structured by the socio-cultural context and economic contexts in which individuals are situated. Jewkes, Levin and Penn-Kekana (2002:1615) indicate that ideologies related to the normative value of violence have been identified as significant risk factors in South Africa. They emphasize that any model that attempts to understand intimate partner violence “needs to present it as a web of associate and mediating factors and processes which are centrally influenced by ideas about masculinity and the position of women in a society and ideas about the use of violence.”

Peacock (2002) argues that intimate domestic violence, levels of violence in the wider society and tolerance for violence are inter-related. This suggests that violence in society contributes to violence in the family, which is exacerbated when levels of economic inequality and the stresses associated with poverty are high. Jewkes et al. (2002) stress the importance of ideologies of male superiority, particularly in economically stressed communities.

Therefore, patriarchy presents the idea of male superiority and total control over women. Men, who believe their power and privileges are being threatened in any way, usually resort to various patterns and forms of violence. Marsh (2000:95) further noted that men were taught
that violence is an acceptable and appropriate means of solving problems and overcoming conflicts, as well as a way of showing authority and power in certain situations.

Throughout history, patriarchal society granted men the power to control women’s bodies, as well as their lives. With the formation of patriarchy, women lost control they once had over their bodies. In contrast, religious, social, and legal institutions gave power and control over women’s lives (McPhail, 1998). Mesatywa (2009) cited that the concept of gender and its relationship to sex, has allowed feminists to criticise how perceptions of biological difference between the sexes have been politicised to substantiate male dominance and female subordination, and to create a system of male supremacy (Sweeney, 2004). Critical feminists view the patriarchal system (male control of the division of labour and women’s sexuality) as the most important relations in any society, with all other relations, such as social class, deriving from male-female relations (Beirne & Messerschmidt, 2000).

Dutton (1995) agrees with this critique and indicates that the patriarchy theory fails to account for why only some men are violent in their intimate relationships even though many more nonabusive men are exposed to the same (presumptively anti-female/misogynistic) attitudes, beliefs, and societal norms, and why many men still express feelings of powerlessness in their relationships.

Lastly, the researcher will discuss social learning as interlocking theory explaining domestic violence. Both theories indicate that domestic violence is learned from environmental setting/community setting whether it is family or in society.

2.2.11 Social learning theory

Social learning theory is one of the most popular frameworks for explaining violence against women and suggests that individuals learn how to behave through both experience of an exposure to violence based on an early work by Bandura (1973). Social learning theorists state
that children observe the consequences of the behaviour of the significant others and learn which behaviours, even socially inappropriate ones, achieve results without drawing a negative sanction (Tshesane, 2001). In addition, Cunningham, Jaffe, Baker, Dick, Malla, Mazaheri, Poisson, (1998:2) explain, from the social learning perspective, that children observe the consequences of the behaviour of significant others and learn which behaviours, even socially inappropriate ones, achieve desired results without drawing a negative sanction. When inappropriate behaviours are modelled for young children — especially if reinforced elsewhere such as in the media — these patterns of interaction can become entrenched and will be replicated in other social interactions.

Interventions based upon the social learning perspective are, therefore, rooted in efforts to prevent the exposure of children to negative role models and the promotion of skill development in those who have been so exposed. In case social learning theory is applied to violence against women, it is more often referred to as “the intergenerational transmission of violence” with the family identified as the primary agent of socialization, and the process occurring as individuals who experience or witness violence in their family of origin learn that violence is an appropriate tactic for getting what they want (Renzetti, Edleson & Bergen, 2001:7). Social learning theories describe abuse or violence in terms of learned behaviour rather than psychopathology or character defects.

According to this theory, abusive behaviour passes from generation to generation. For example, each generation or culture learns about abuse by participating in an abusive family. Psychological mechanism such as modelling and reinforcement of abuse or violent behaviour mediate this learning (Jenkins, 1997). Where domestic violence is tolerated in a community and is rife, especially in a family setting, there is a high possibility that children could become perpetrators of violence. Children learn violent behaviour through experience at home. They take this experience and apply it in their relationships or marriages. To illustrate, Adams (2006) points out that children living in circumstances of violence among parents in their homes are
not only at risk of physical violence themselves, but may suffer psychological and emotional disturbances. Without intervention, they may go on to be future perpetrators or victims of violence. This abuse cycle then continues from generation to generation. In addition, social learning theory indicates that human beings learn behaviour and attitudes largely by observing others, reading, and looking at pictorial illustrations.

This theory predicts that infants learn violent behaviour and attitudes that justify violence when they observe their parents or additional significant others using violent tactics to cope with various problems. Subsequently, they may emulate such behaviour with their siblings and later, with their wives and children (Haj-Yahia, 1998). Since children spend more time at home, they are at particular risk of witnessing intimate partner violence. Witnessing violence in the early years, when they are most subject to influence by external factors and more liable to be overwhelmed by fear, these children may learn powerful lessons about aggression in interpersonal relationships that they may carry with them into their future. Without intervention, they may go on to be future perpetrators or victims of violence.

Bandura’s social learning Theory can also help to explain certain behaviours portrayed by children coming from violent backgrounds. In his Bobo doll experiments, Bandura (1977, 1978) proves the fact that both children and adults learn a great deal through observation and imitation (Lahey, 2009:08). They, children, can learn many behaviours from parents and other children. According to Bandura (1978 in February, 2006), children can learn traits such as industriousness, honesty, self-control, aggressiveness and impulsiveness through observations. In situations of domestic violence they can even imitate the hostile words from angry or fighting parents. Seabi (2009), citing her study’s empirical evidence, suggests a relationship does exist between watching abuse in the home as a child and adult perpetration of abuse (DeMaris & Jackson, 1987; Kalmuss, 1984; Straus & Gelles, 1990). Similarly, some argue that in addition to witnessing their father’s control and abuse of their mothers, boys frequently are subject to and
are influenced by seeing other men abuse and dominate women, either in their extended family or with friends (Bowker, 1983; Katz, 2006; & Smith, 1991).

Not only are boys often subject to destructive modeling as they mature, but according the principles of social learning theory men can continue to be influenced by their social networks, peers, family members, and public figures, throughout adulthood (Bowker, 1983). Bandura emphasises fours factors leading to behaviour imitation, namely, attention, retention, reproduction and motivation (Mwamwenda, 2004:186; Santrock, 2006). Thus, male violence is learned, reinforced through rewards during childhood. Correlational studies of intergeneration transmission of family have lent substantial empirical support to the theory. Moreover, there is a scarcity of literature to prove the relationship between the two variables: childhood exposure to violence and spousal abuse.

According to the founder of the social learning theory (Bandura, 1973), people learn to be violent through being directly rewarded or punished immediately after aggressive behaviour has taken place (reinforcement), and through vicariously watching other people’s experiences (modelling). Researchers have found that young adults who observed and experienced abuse when they were children are more likely to be in an abusive intimate relationship as either the abuser or victim (Marshall & Rose, 1990).

Fantuzzo and Lindquist, (1989) and Kolbo, Blakely and Engleman (1996) argue that exposure to violence can have deleterious effects for children. Family violence literature indicates impairments in children’s physical, cognitive, emotional, and social development. These include externalizing behaviours such as:

a) aggression ranging from temper tantrums to fights and conduct problems;
b) internalizing behaviours which include elevated depression, suicidal ideations, anxiety, fear, phobias, bed-wetting, and low self-esteem. It also affects intellectual and academic functioning, including an inability to concentrate,
difficulty with school work, and lower scores on testing measures for verbal, motor and cognitive skills.

Social development, such as peer and adult relationships and competencies such as problem-solving skills and physical health and development are also found to be affected. Although research does show that boys who witness abuse in the home are seven times more likely to batter, many men who witnessed violence as children vow not to use violence and do not grow up to be batterers (Ellsberg & Heise, 2005).

Critics of social learning theory suggest that this theory also fails because it does not account for a large part of violence against women, in that not everyone who was abused as a child grows up to be violent. Nevertheless, proponents suggest that this is an important risk factor, and also one of the most consistent (Renzetti, Edleson & Bergen, 2001). Despite this criticism the researcher preferred this theory as it forms hypotheses for this study including Patriarchy. It is the most common way of explaining the cause of domestic violence apart from other theories.

In conclusion, theorists generally agree that patriarchy theory is the most widely used perspective on domestic violence (Gosselin, 2005). Patriarchy and social learning are still dominant causes of domestic abuse. Men still hold strong beliefs that they are dominant and superior to women; therefore they have power to discipline them.

2.3 Chapter Summary

The theories reviewed above are reflective of a perspective concerned with gaining an understanding of the social underpinnings of intimate relationships experiencing violent interactions. In total, every individual has his or her own perspective about domestic violence and theory.
According to theories mentioned above, each theory is not enough to describe the cause of domestic violence; hence the researcher reviewed different theories. From the researcher the main tenets of domestic violence are social learning and patriarchy. Another cause of domestic violence from the researcher’s view is gender inequality and unequal distribution of power. Feminist theorists request that we step back and re-evaluate issues such as gender, power, equality, and oppression (Osmond & Thorne, 1993).

Feminists further espouse a desire to end varying forms of subordination that are enhanced as a result of racism, classism, sexism, heterosexism, and the multitude of other marginalized groups. The following chapter deals with the research methodology.
CHAPTER THREE
APPLICATION OF THE SELECTED RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

Chapter one briefly orientated the reader to the research methods employed in this study. This chapter elaborates on the application of the research methods for achieving the goal of the study. The goal of the study was to enhance understanding of male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence and the prevention of domestic violence against women. The objectives of the study were:

• To explore participants’ perceptions and experiences of young men’s understanding of domestic violence against women;
• To explore participants’ perceptions of young men’s beliefs and attitudes towards domestic violence against women;
• To explore participants’ awareness and their perceptions of young men’s involvement in programmes aimed at preventing domestic violence towards women;
• To explore participants’ suggestions for involving young men in prevention of domestic violence against women.

In this chapter, the research methodology that was employed in this study will be discussed in detail. Hart (1998:28) refers to methodology as a system of methods and rules that facilitates the collection and analysis of data. To Hart, it provides the starting point for choosing an approach made of ideas, theories, definitions and concepts of the topic. Therefore, methodology is the basis of a critical activity consisting of making choices about the nature and character of the social world. In view of the purpose of the study, a qualitative research
approach was adopted by the researcher. The research method is a strategy of enquiry, which moves from the underlying assumptions to research design, and data collection (Myers, 2009). According to Filstead (1970:6), qualitative methodology refers to those research strategies, such as participant observation, in-depth interviewing, total participation in the activity being investigated, field work and others, which allow the researcher to obtain first-hand knowledge about the empirical social world in question.

The discussion that follows in this chapter focuses on the approach and methods applied to attain the objectives of the study. Some overlap of the orientation to the research methods as discussed in Chapter One is unavoidable but the aim in this chapter is a denser description of the application of the methods. The reason for this is, as Fouche and De Vos (2005:346) indicate, is that a dense description enhances the credibility of the study. This chapter will discuss the following topics:

- Decision on qualitative approach
- Selection of exploratory, descriptive and contextual design
- Participants and sampling procedure
- Pilot study
- Data collection methods
- Data analysis
- Data verification
- Ethical considerations
- Dissemination of results

The researcher will now discuss what guided her to use the qualitative approach.
3.2 Decision on qualitative approach

The decision to employ a qualitative research approach was briefly substantiated in Chapter one (1.6.3). In this chapter, the focus will be on the application of the choices made. Researchers who use qualitative research adapt a person-centred and holistic perspective to understand the human experience, without focusing on specific concepts. The original context of the experience is unique, and rich knowledge and insight can be generated in depth to present a lively picture of the participants’ reality and social context. These events and circumstances are important to the researcher (Holloway, 2005:4). The researcher tries to examine the experience from the participant’s point of view in order to interpret his/her words. The researcher therefore becomes involved and immersed in the phenomenon to become familiar with it. Denzin and Lincoln (1994) define qualitative research as a multi-method in focus, involving an interpretive, naturalistic approach to its subject matter.

Qualitative research employs data gathering techniques that generate narrative data rather than numerical data (Monsen, 1992:73). Quantitative research is weak in understanding the context or setting in which people talk and the voices of the participants are not directly heard. Choosing qualitative research allowed the researcher to meet participants in their natural settings, and attempts were made to sense or interpret meanings male youth leaders bring to the topic by means of direct one to one interviewing (Creswell, 2007:9).

The disadvantage of qualitative research methods is that it may take much longer for implementation. Also, although data-analysis can be facilitated by software programs, it is the researcher’s view that it cannot replace the time-consuming process of personal engagement with data in order to get to the real meanings of the contributions. Data-analysis thus is a time-consuming process.
The qualitative nature of research implies that the research was non-experimental and thus focused primarily on the words, sentences and impressions provided by the participants (Neuman, 2003) examples are written documents, interview transcripts, and audio recordings. Qualitative research was used so as to understand meanings, experiences, ideas, beliefs and values which contribute to domestic violence. Such research indirectly uncovered young men’s perceptions of domestic violence, especially how they talk about domestic violence in general. Qualitative research explores the facets of social life and behaviour. It utilizes a range of methods to investigate the subjective meanings and interpretations that individuals assign to their everyday lived experiences (Willis, 2007), and the different ways in which individuals construct reality (Summer, 2006).

3.3 Selection of exploratory, descriptive and contextual design

Mouton (1998:28) describes research design as a system of methods and rules that facilitates the collection and analysis of data. He further explains that research design’s main function is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results. In view of this statement, it is evident that the aim of the research design is to align the pursuit of scientific research with the practical considerations and limitations of the project being undertaken at an exploratory level.

Bezuidenhout (2011:40) maintains that research design is the blueprint, the procedure or the plan of action, which acts as a framework or guideline of the study. The present study aligns itself with this definition of Bezuidenhout. Limited research has been conducted on male youth leaders’ perceptions and the experiences of young men’s constructions of domestic violence and how to gain new insights into it.
3.3.1 Explorative design

The qualitative exploratory research approach was therefore selected for this study. Neuman, (2006:34) explains that an exploratory study enables the researcher to become familiar with basic facts, settings and concerns. It also aids the researcher to create a general mental picture of the situation.

Firstly, through the exploratory research design, the researcher was able to build and focus on general ideas of domestic violence from participants’ perspectives (Robson, 2002). The qualitative approach also provided a means of studying male youth leaders’ experiences and having access to their meaning, systems, frame of reference, personal beliefs, cognitive schemes, values, cultural realities and personal motivations. The researcher was able to gather information on how young men perceive domestic violence, as well as their experiences regarding the prevention of domestic violence. It has also been through the use of this approach that holistic, open-ended, individualistic, ideographic and process-oriented insights were developed in order to discover subjective human reality. Some of the major personal constructs, unique world view and contexts of the male youth leaders were discovered (Franklin & Jordan, 1995).

3.3.2 Descriptive design

The researcher also regards this study as descriptive design in nature. This qualitative research is descriptive, because the researcher is interested in the process, meaning and understanding that are acquired through words or pictures, rather than through numbers. The focus is thus on the subjective exploration of reality from the perspective of the insiders, in comparison with the outsiders’ perspectives that are dominant in the quantitative paradigm (Schurink in De Vos, 1998).
Descriptive research is more likely to refer to a more intensive examination of domestic violence and its deeper meanings, thus leading to a comprehensive description, and a research strategy such as a semi-structured interview would be applicable (Bless & Higson Smith, 1995). In this study, the perceptions and experiences of male youth leaders pertaining to domestic violence were described. The descriptive qualitative approach is also interested in the language of expression and strives to give dense descriptions of the participants’ accounts and experiences, as articulated in their own language and terminology. The meaning a person ascribes to an event or experience can be influenced by the words that are used to describe their experiences (Creswell, Plano Clark, 2007). In this study, the researcher was fortunate to be able to converse with participants in their own language and consequently she understood their native terms and expressions.

3.3.3 Contextual design

Lastly, this research utilized contextual design. Qualitative research design is contextual. In other words, it aims to focus on the specific properties that pertain to the phenomenon (Strauss & Corbin, 1990). These properties include the location of events and incidents pertaining to domestic violence along a dimensional range. Creswell (2003:181) notes that in a contextual design, interviewing participants in their natural setting allowed the researcher deeper insight into the world of the participants and allowed the researcher to be much more involved in the actual experiences. Male youth leaders were interviewed in their immediate context (meaning in their environment), which is more likely to present a context in which they feel more comfortable.

3.4 Participants and sampling procedure

This study was limited for a certain population. The population includes all elements that meet certain criteria for inclusion in a study (Burns & Grove 2003:43). It is too expensive and time consuming to gather data about any subject matter from all the people within that population.
(Reamer, 1998). To avoid this, the selected population for this study consisted of male youth leaders from the age of 18 years and above who were engaged in leading young men in the Eastern Cape areas of the Nelson Mandela Metropolis (Port Elizabeth). The participants were informal leaders such as soccer coaches, karate coaches, church leaders, teachers who coached sport in schools, an NGO project manager and the founder of an NGO.

The study used qualitative research which at times categorizes sampling methods as non-probability sampling because the odds of selecting a particular individual are unknown, since the researcher did not know the size or the members of the population. Strydom (2005:201) refers to a non-probability sample as the odds of a sample to be selected from a population. Non-probability sampling was utilized to select the particular male youth leaders from a larger group of leaders within this area. Hence, the researcher did not attempt to select the informants randomly, since qualitative sampling does not concern itself with representativeness, but rather requires that the data be rich in description (Creswell, 1998).

This sampling procedure, that is common to the qualitative research approach, consequently employed the judgment of the researcher, who purposefully selected informants whom she perceived as best suited to answer the research question (Creswell, 1998; Neuman, 1997). The researcher chose male youth leaders that have direct contact with young men in the area of Port Elizabeth.

A probability sample is one where every individual within the population has a known chance of being selected. This allows for the results of the study to be generalized to the larger population (Cardarelli, 1997). The researcher therefore obtained a sample through nonprobability sampling methods. Thus, a non-probability, purposive (judgemental) sampling procedure was used (Cargan, 2007:243; Babbie, 2010:193; Adler & Clark, 2011:123).
This study chose the sample on the basis of the characteristics of the units that were most typical of the attributes that were being studied and investigated (Bless & Higson-Smith, 2000:92). Purposive sampling generally considers the most common characteristics of the type it is desired to sample, tries to figure out where these individuals can be found and tries to study them (Baker 1988:157). This study employed a purposive sampling technique, in which participants were selected according to predetermined criteria using the most appropriate sampling methods (Neuman, 2003). Inclusion criteria for the sampling were:

- Participants must be, formally or informally, recognized male youth leaders in specific fields such as sport, schools, churches and local organizations in the Nelson Mandela Metropolis;
- They must be between the ages of 18 and above from any race group and
- Their participation must be voluntary.

The researcher purposively decided to select youth leaders from different fields where they were leading young men in the community to participate in this research, because they were regarded as being “information rich cases” and being able to represent young men and to contribute to an in-depth understanding of the topic at hand (Patton, 2002:244; Babbie, 2010:193).

Snowballing was another technique used in the sampling purposes. Snowball sampling involves approaching a single case who is willing to participate and to ask for a referral to potentially include others who qualify according to the selection criteria, and who might be willing to participate (Fouche & De Vos, 2005:203). The first participants were obtained through mediating by gatekeepers. The latter identified and prepared a potential participant who was subsequently referred to the researcher.

The process of contact making with participants in this research was primarily actualized through the use of letters. To have access to the participants of this study, it was deemed
appropriate to work with the help of ‘gatekeepers’ (Breakwell, 1995; Merriam, 1998). The researcher contacted various organizations that work with young men to enlist their help in obtaining research participants. Letters were sent to a large number of gatekeepers in the Nelson Mandela Metropolis. Consequently, the schools, churches, sport clubs and NGOs were approached requesting the participation in this research and they identified relevant participants. Great care was taken to say just why that particular group was requested to participate, without leaving them to wonder ‘why them?’ (Dyer, 1995)

As gatekeepers could only provide a selected few volunteers that ascribe to the sampling criteria, the snowballing sampling was formulated through individual volunteers who were asked to identify possible others for inclusion. As with previously selected participants, the researcher contacted these participants to get their consent. They provided information regarding the nature and purpose of the study telephonically.

Ten male youth leaders responded and volunteered to take part in the study. When potential participants contacted the researcher, as well as being approved by the gatekeepers, the researcher commenced with the data collection process. All volunteers were Xhosa-speaking, hence they were interviewed in Xhosa as their preferred language. The researcher met participants in their respective practice sites in two sessions each. The first session consisted of information sharing and the second session consisted of actual interviews. The first session allowed the participant to ask questions pertaining to their involvement and their contribution. It helped in establishing rapport. Also, the researcher clarified her role in the study. Another important aspect in the first session was scheduling the actual dates for the interviews but this was done when participants volunteered in the research study.

The first session was informative for the researcher as it gave hope in implementing the data collection process. The process in the second session was, after introductory pleasantries, that the researcher confirmed again the general purpose of the research and the role that the
interview would play in the research study. A consent form outlining the aim of the research and the process was handed out for signing by participants prior to the interviews. The research process was explained to all participants. In this form, the participants were assured of the highest regard for confidentiality and privacy.

The participants were informed that the study would not divulge any information about the specific organization and all information would be kept confidential. In order to comply with the ethical standards of research, a consent form was given to and signed by the participants. The participants who had signed consent forms were also informed about their right to withdraw at any time, should they experience any misgivings. The estimated time required for the interview was agreed upon and the fact that the information was to be treated confidentially was reiterated. It was also explained that responses would be tape-recorded and permission for the tape recording was sought. Due to the success of the first session, the participants were ready to proceed with the study and had no concerns. The interviews were conducted in Xhosa for all participants. A template of this letter appears in Appendix 2.

3.5 Pilot study

According to De Vos, Strydom, Fouche and Delport (2005:402), conducting pilot tests is designed to determine whether the intervention will work; in other words, “to see if the beast will fly”. The aspect of a pilot study can alert a prospective researcher to possible unforeseen problems which may emerge during the main investigation (Sarantakos, 2000:293). During the early development and pilot testing phase, Fawcett et al. (1994:36) maintain that a primitive design is evolved to a form that can be evaluated under field conditions. This phase includes the important operations of developing a prototype or preliminary intervention, conducting a pilot test, and applying design criteria to the preliminary intervention concept. Pilot tests are implemented in settings convenient for the researchers and are somewhat similar to ones in which the intervention will be used.
The researcher started preparing a pilot study in order to proceed with data collection. The participant was given an informed consent form and a letter of information for guidance purposes. The researcher sought approval from the participant in the form of writing for the usage of audio tapes for data collection. The researcher interviewed one Xhosa-speaking male youth leader in the area of Port Elizabeth. The participant signed an informed consent to commence with the pilot study. The participant for the pilot study was a male youth leader of a local soccer club. He experienced the questions as being somewhat confusing as they were repetitive in nature; therefore the researcher had to rearrange the questions. For alterations, the researcher had to listen to the recording and also looked at the transcriptions with the supervisors. After the first pilot attempt, the researcher sat down with supervisors and corrected the interview schedule.

A second pilot (same participant) study was employed with revised semi-structured questions which proved to be effective. The pilot study was done to examine whether the interview questions would answer and provide rich information, as well as checking whether the participants had any difficulties in understanding the questions. The interview was an hour long, as specified in the informed consent. The researcher transcribed data followed by discussion with supervisors pertaining to outcomes of the pilot study and was given a go ahead to begin data collection.

3.6 Data collection methods

The researcher chose interviewing as the data collection method for the study. Interviews are different from ordinary conversations because the encounter has the explicit purpose of obtaining information from the research subject during a structured conversation based on a prearranged set of questions (Neuman, 2006:305). Kvale (1996) shared that in an interview conversation, the researcher listens to what the participants themselves communicate about
their lived world, hearing them express their views and opinions in their own words and learning about their views on how they experience situations.

The qualitative research interview attempts to understand the world from the participant’s point of view, to uncover the meaning of his experience and lived world, prior to conducting scientific explanation. This study was based on a desire to understand the perceptions and experiences of men on domestic violence against women and its prevention, including the meaning they ascribe to that experience. The semi-structured interviews were conducted, according to an open framework. Semi-structured interviews with open-ended questions were utilized as they consisted of a few guiding questions with a goal of keeping the interview focused on the topic of discussion. The researcher feels that open-ended questions are crucial to exploratory and descriptive research design. Burns (2000:582) agrees with this statement by stating that this type of questioning allows more valid responses to be obtained from participants. Furthermore, semi-structured interviews have the advantage of allowing the researcher to address specific areas of interest or issues, yet allow for flexibility during interviews (Denscombe, 2003).

Contradictory to structured interviews, the semi-structured interviews will give the researcher some latitude to ask additional questions. Each interview followed the same process. First, the researcher contacted the participants a week prior to the interview date to enquire if the appointment still stood. Fortunately, no participant changed dates and all the participants who showed interest took part in the study.

The researcher had planned that the interviews were to last 40 minutes per each interview. However, due to the differing nature of people, some interviews lasted 25 minutes and some took up to 35 minutes. The researcher provided Xhosa and English printed versions of the questions, as people had to choose the language they were comfortable with. The data which
was collected in the Xhosa version was then translated into English. All the participants preferred the Xhosa version of the questions as they were all Xhosa speaking.

The researcher was the one who met the participants in their practising settings. For example, the teachers were met in the classroom. It was the teachers who made sure that the classrooms were empty and free from noise. The first step during the interview was to greet the participants and to ensure that they were in an agreeable mood to commence with the study. Most of all, the researcher made sure that there were no distractions in the venue and that privacy was maintained.

The participants signed a consent form for voluntary participation and also to allow themselves to be audio taped. Smith (1995:17) explains that a tape recorder allows a more accurate record than notes taken during the interview. If possible, and if permission is obtained from the participants, the researcher should record interviews on tape or video. The researcher had full permission from the participants to use the tape recorder. The tape recorder appeared to communicate the message to the participants that the researcher was paying full attention to them, actively listening to them and maintaining eye contact. Following that process, the interviews were conducted.

The questions were designed by the researcher and the literature review guided the researcher to focus the interview. Questions were open-ended and indicated that the interviews were prepared in advance but the questions provided room for the participants to answer in their own way (Kelly, 2006). The researcher, who conducted all the interviews, is a skilled interviewer, who, as a social worker was experienced in conducting interviews particularly around domestic violence. The researcher was therefore able to conduct the interviews with skill and confidence.
One of the key techniques in good interviewing is the use of probes (Patton, 1990). The researcher used elaborate probes which encouraged participants to talk more. This was done according to the employed interviewing technique, suggested by Seidman (1998:63-67), which states that the participant must do 90 percent of the talking, meaning that an interview is not a dialogue. The researcher spoke less and the participant talked most throughout the interview session. The whole point was for the participants to express their perceptions and experiences regarding domestic violence. Therefore, the researcher is obligated to hold his/her remarks in check. In the process of conducting interviews, the researcher has greater flexibility and personal control, and, a personal relationship between herself and the interviewee is effective in eliciting more information from the respondent (Thomas & Smith, 2003:63).

An interview schedule was considered and used by the researcher because it was the most appropriate way to obtain a respondent’s views and feelings by utilizing open-ended questions. Predetermined questions were used to engage the participants and they offered the interviewer the opportunity to be explicit in obtaining information (Greeff, 2005:297). (See the semi-structured interview schedule in Appendix 5 for the predetermined interview questions.) With the interview schedule, the interviewer was also allowed the opportunity to ask more probing questions and thereby get information that was more detailed.

Overall, the participants were relaxed during the interviews as they were well informed of the interview procedures. There was no anxiety and frustration in any of the sessions. Preparation was done by providing information about the interview beforehand, and this helped to relax the participants and also addressed any uncertainties pertaining to their inclusion in the study. After the interviews, the researcher asked the participants how they felt about participation in the study. Feelings of relief were expressed by all participants and they were happy to be part of this research study. The participants expressed their pride in expressing their views, as well as their concerns about domestic violence.
They feel sorry for the victims of domestic violence and they all have witnessed domestic violence at some point in their lives. Most of the participants pledged to talk to other men about preventing domestic violence against women. Afterwards, the researcher thanked them for their participation. The participants were informed of when the transcriptions would be ready in case they needed evidence of interview transcripts.

Tape recordings of data collected allowed the researcher to analyze and to categorize themes with the aid of an independent coder. The use of tape recorders also helped in storing data. The researcher repeatedly listened to audio recordings for transcribing purposes. This also enhanced the reliability of the data collected.

3.7 Data analysis

Data analysis is the process used to analyze collected data in order to detect patterns of consistencies within the data, to structure data and to find meaning within the data (De Vos et al, 2005:333). The process of analyzing data depends on the research questions, the research design and the nature of the data. The aim is to understand the elements of the data by comparing the relationships between concepts, constructs and variables and to observe patterns in the information (Bless & Higson-Smith, 2000: 138). This approach is based on the inductive way of categorizing information by consolidating, reducing and interpreting data into categories (Weber, 1985).

Keeping in line with qualitative data, the analysis focused on shared themes and understanding (De Vos et al., 2005). With tape-recorded interviews, the researcher was able to analyze the exact words that were used. Although analysis can be defined as the resolution of a complex whole into parts, the key principle of the interpretive analysis used in this study, was to place real-life events and phenomena into some kind of perspective. The researcher also wanted
finally to present compelling accounts of the perceptions and experiences of men on domestic violence against women and its prevention.

An interpretive approach was applied and the data in this study was eventually interpreted with an existing theory as a frame of reference. In this research, the experiences of domestic violence by male youth leaders were analyzed by formulating categories from the obtained data. The aim is to understand the in-depth experiences and perceptions of male youth leaders of domestic violence against women, including its prevention. Therefore, in order to understand these experiences, this study adopted the general view of qualitative analysis as outlined by Tesch (in Creswell, 1994:154-155). The eight steps proposed therein are as follows:

**Step 1**
The researcher acquired a sense of the whole by reading all the transcripts carefully.

**Step 2**
She then selected one transcript, read it through and asked herself “What is this all about”? Thoughts that came to mind were written in the margin of the questionnaire.

**Step 3**
After repeating this process with all the transcripts, the researcher had a list with all the topics. They were labelled as”major topics”, and “other”.

**Step 4**
The researcher then compared the list of topics with the data. The researcher then formed codes (abbreviations) for the topics and wrote these abbreviations next to the theme they fitted.

**Step 5**
The researcher then reduced the topics to categories. The correct words were used to describe the topics in a specific category.

**Step 6**
The researcher then made a final decision about the topics, codes and categories.
Step 7
Using the “cut and paste” method, the researcher put together all the information belonging to the same category.

Step 8
Finally, the researcher began writing up the findings.

After completing the gathering process, the researcher began analyzing the data. First, the researcher interpreted all the responses obtained from the participants during the semistructured interviews. The recorded interviews were first transcribed by the researcher which allowed for familiarization with the data. Transcripts were then read and re-read (Terre Blanche, Durrheim & Kelly, 2006). For this study, the researcher examined the data on many levels, including conducting the interviews, repeatedly listening to the audiotaped interviews, transcribing the interviews, and conducting a close reading of the transcribed material. Next, after completing the transcribing process, the researcher printed the material, read carefully through the data, and in the margins, noted similar topics that recurred; this became a more visual part of the analysis. The data was first analyzed in the language in which interviews were conducted, followed by an English version. All the common themes that were related to the study were selected for the final results. Many of the topics or themes recurred frequently within and across the narratives. From this coding, the researcher was able to identify overlapping topic areas that would eventually lead to the themes identified in this study. Data was then categorized, prepared and analyzed in order to interpret and draw conclusions. In this research, an independent coder was employed for comparison of categorizing the data. The researcher sent both codings to supervisors who were able to guide the final themes.

3.8 Data verification

Data verification is the method used by the researchers to ensure that the research is trustworthy and credible. The researcher was able to complete the data verification process
with support from supervisors and with the aid of the independent coder. Data verification was a long process as the researcher was supporting findings with theory and literature. The trustworthiness (validity) of a research study is essential in evaluating its scientific worth (Cohen & Crabtree, 2006; Heppner, Wampold, & Kivlighan, 2008:294; Tappen, 2011:153).

An interviewing schedule was compiled to guide the questioning process. Information gathered from the sample needed to be credible, organized and systematic, and, therefore, the researcher kept all information in one place and filed each interview accordingly. For this research, the researcher used a tape recorder, which implies that all recorded interviews were transcribed. The researcher used soft and hard copies to keep information safe and available during interpretation of data. By using a qualitative research design, the credibility of the research was achieved. This was demonstrated by the research process which was conducted in such a way as to ensure the accurate identification and description of the subject through use of various interviewing techniques. These techniques included probing, verbal, and non-verbal expressions, summarizing and restating, in order to confirm and ensure that information gathered was credible and accurate (De Vos et al., 2005:346). For data verification, the researcher used Lincoln and Guba’s (1985) strategies which have been used in validating the research findings of this study, and which are evident throughout the investigation. They include: member checking, peer debriefing, clarifying bias by the researcher and dense description of the application of the selected methods used in the research.

3.8.1 Member checking

Trustworthiness of findings was maintained using methods of validation of qualitative data such as credibility, transferability, and confirmability (Streubert & Carpenter, 1995). Credibility was ensured using the member-checking approach: the researcher returned with the interview transcripts of ten participants in order to verify that the data and the interpretation of the findings reflect what the male youth leaders indicated as perceptions and experiences of young
men’s constructions of domestic violence and the prevention of domestic violence against
women.

Member checking was utilized to determine the accuracy of the qualitative findings by
reflecting during the interviews on her understanding and interpretation of what was said.
When in doubt, she wrote down the findings, taking the descriptions or themes back to
participants and determining whether or not the participants felt they were accurate or not.
This procedure was resourceful for the researcher, as it allowed a follow-up interview with
participants to comment on the findings.

3.8.2 Peer debriefing
The researcher used peer debriefing to enhance the accuracy of the account. A peer review or
debriefing is the review of the data and research process by someone who is familiar with the
research or the phenomenon being explored (Creswell & Miller, 2000:129). The supervisor, co-
supervisor and an independent coder assisted the researcher for this particular strategy in
order to obtain validity. The findings of the study are more crucial when it comes to data
analysis. Peer debriefing for the researcher was a lengthy process which helped the researcher
in completing the study. The researcher wanted all the research processes to be accurate and
the report to be authentic. This process included face to face meetings, emails and telephonic
contacts. The supervisors guided the researcher in terms of quality of the study.

3.8.3 Clarifying bias by the researcher
Bias refers to ways in which data collection or analysis are distorted by the researcher’s theory,
values, or preconceptions (Maxwell, 2013:243). Good qualitative research contains comments
by the researchers about how their interpretation of the findings is shaped by the participants’
backgrounds, which include such variables as their gender, culture, history and socio-economic
origin. The researcher is a female Social Worker who has been dealing with cases of domestic
violence. The majority of the victims are females violated by their partners. Working with such
cases triggered an interest in exploring men’s mentality on domestic violence. The researcher aimed to do personal reflections on her own experiences and biases after each interview. These were written down and were provided with the help of the supervisors. During the study, the researcher discovered that males are also the victims of domestic violence and the perpetrators are sometimes women.

3.8.4 Dense description of the application of the selected methods used in the research
Creswell (2007:191) indicates that in qualitative research, the researcher has to make sure that the reader is informed of the validity throughout the report process. Credibility of the research was achieved by demonstrating that the research process is conducted in such a way as to ensure accurate identification and description of the subject through the use of various interviewing techniques such as probing, verbal and non-verbal expressions, summarizing and restating in order to confirm and ensure that information gathered was credible and accurate (Fouche & De Vos 2005c:346). The researcher has provided information based on how the findings were drawn. This is evident in data collection and data analysis.

3.9 Ethical considerations
Citing Glicken (2003), Mesatywa (2009) explained that the word ethics refers to rules of conduct that one needs to conform to as a code or set of principles. The researcher has to ensure that the participants are not harmed during and after the research study. In order to safeguard against this and avoid deception, stress, and the like, and to balance the participants’ right to privacy, dignity and self-determination, the researcher has to consider ethical aspects when working with research participants (Creswell, 2003).

The main purpose of ethical research planning has to do with protecting the welfare and the rights of the research participants. It is essential to keep ethical considerations in mind when conducting a research study as this ensures safety and peace of mind for both the researcher
and research participants (Gravetter & Forzano, 2009). Nobody should ever be coerced into participating in a research project, because participation must always be voluntary (Babbie, 2001:470). Participation was voluntary and participants were clearly made aware of their right to withdraw from this study at any time, without explanation or prejudice. There are various ethical considerations that the researcher had to adhere to when conducting this study and the following can be mentioned:

• **Informed consent:** A pivotal ethical issue in research is informed consent. What makes this a principal issue is the fact that many other topics, such as deception and invasion of privacy, are encompassed. It is therefore crucial for the researcher to obtain informed consent from the subjects who are taking part in research (Hadley & Mitchell, 1995). Obtaining the consent of participants is one of the fundamental practices that the researcher had to adhere to and this was obtained by explaining to the participants the objectives of the study and what it entailed. At the onset, the researcher decided to explain in detail the topic of the interview. A full non-technical and clear explanation was given of the role and tasks expected of them so that they could make an informed choice to participate in the research voluntarily. After all explanations were completed, the researcher requested the participants to complete consent forms (Appendix 4). These contained the same information that was expatiated on and that also ensured confidentiality.

• **Anonymity:** Anonymity means that no one, including the researcher, should be able to identify any subject afterwards (Babbie, 1990:342). To protect participants’ privacy, the researchers are required to maintain the principles of anonymity and confidentiality. Confidentiality requires the researcher to withhold information collected from the public (Neuman, 2006:21). The
researcher made it clear that she reports the findings of the study without putting participants’ names (Hennink et al., 2011:71).

• **Beneficence:** According to Judd, Smith and Kidder (1991:526), the information must be formulated and conveyed clearly and unambiguously to avoid or minimize misappropriation by subjects, the general public and even colleagues. The researcher informed the participants that the findings of the study would be published in a journal and would also be placed in the library, as a way of sharing the information with students and staff from the Social Work discipline.

### 3.10 Dissemination of results

The findings of the study will be published in the form of articles in an accredited journal in the field of domestic violence and social work. These findings must be introduced to the reading public in written form; otherwise even highly scientific investigation will mean very little and will not be viewed as research (Strydom, 1994:18-19). This research dissertation will be available for reading at the Nelson Mandela University Library through hard and soft copies. The researcher will have personal copies in both formats. The researcher will present findings at 16 Days of activism which is one of the prevention programmes for domestic violence; this will occur at the Department of Social Development.

### 3.11 Chapter Summary

In this chapter, the researcher reported on methods utilized for collecting data. The study being qualitative and exploratory, she utilized semi-structured interviews. Moreover, the researcher discussed major components of the study, including the research design, research methodology, ethical considerations, sampling procedure, and tools of data collection, analysis
of data and limitations of the study. The following chapter will deal with data analysis and discussion of findings based on the research methodology that were dealt with in this chapter.
CHAPTER FOUR
RESEARCH FINDINGS AND LITERATURE CONTROL

4.1 Introduction

The previous chapter discussed the research methodology used in this study. This chapter focuses on the researcher’s analysis of the data and the findings. The goal of the study was to enhance understanding of male youth leaders’ perception and experiences of young men’s constructions of domestic violence and the prevention of domestic violence against women. Information was gathered from the accounts given by ten participants about their experiences of domestic violence and the construction of domestic violence in young men.

One interview schedule was used as an instrument for data collection. Findings were organized according to the themes that occurred during the study. The discussion of the findings is structured according to the four major themes, sub-themes and categories that emerged from the analysis. They are reflected in Table 2 and include: participants’ perceptions of young men’s understanding and constructions of domestic violence; participants’ perceptions of young men’s constructions of causes of domestic violence; participants’ perceptions of young men’s attitude and feelings about domestic violence and involvement of young men in prevention and suggestion for prevention. The following section introduces the reader to the biographical details of participants who took part in this research.

4.2 Biographical details of participants

Ten participants from a selected population in the Nelson Mandela Metropolis (Port Elizabeth) were interviewed and recorded for the purpose of this research. The research relied on the accounts of these male youth leaders who have knowledge of domestic violence; leaders who are also aware of perceptions of young men they are leading regarding the topic at hand. The table below reflects their biographical information.
### Table 1: Biographical details of participants

<table>
<thead>
<tr>
<th>Type of Youth leader</th>
<th>Sex</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Soccer coach</td>
<td>Male</td>
<td>36</td>
</tr>
<tr>
<td>2. Soccer coach</td>
<td>Male</td>
<td>39</td>
</tr>
<tr>
<td>3. Karate coach</td>
<td>Male</td>
<td>29</td>
</tr>
<tr>
<td>4. Church leader</td>
<td>Male</td>
<td>31</td>
</tr>
<tr>
<td>5. Soccer coach</td>
<td>Male</td>
<td>42</td>
</tr>
<tr>
<td>6. NGO Project manager</td>
<td>Male</td>
<td>27</td>
</tr>
<tr>
<td>7. Church leader</td>
<td>Male</td>
<td>30</td>
</tr>
<tr>
<td>8. High school Cricket coach</td>
<td>Male</td>
<td>52</td>
</tr>
<tr>
<td>9. Founder of NGO</td>
<td>Male</td>
<td>26</td>
</tr>
<tr>
<td>10. High school soccer coach</td>
<td>Male</td>
<td>47</td>
</tr>
</tbody>
</table>

The composition of participants was based on the informal leadership of young men in different arenas such as local clubs, schools, NGO’s and churches as indicated in Table 1. The researcher sought the perceptions and experiences of men on domestic violence from the age of 18 years and beyond.
4.3 Research findings

The research findings are discussed according to the themes and sub-themes that emerged from the analysis. The themes will be discussed separately to allow for clarity and understanding of the described experience or perceptions thereof. Direct quotations from the raw data will also be used to support the description of the experiences. The following table is a summary of the themes and sub-themes that emerged from the analysis of data collected.

Table 2: Themes, sub-themes and categories related to the perceptions of domestic violence.

<table>
<thead>
<tr>
<th>Themes</th>
<th>Sub-themes</th>
<th>Categories</th>
</tr>
</thead>
</table>
| 4.3.1. Participants’ perceptions of young men’s understanding and constructions of domestic violence | 4.3.1.1 Men are perpetrators of various forms of violence against women and children | 4.3.1.1.a) Physical abuse  
4.3.1.1.b) Sexual abuse  
4.3.1.1.c) Verbal abuse  
4.3.1.1.d) Emotional abuse |
|                                                                       | 4.3.1.2 Domestic violence is a cyclic process                              |                                                                           |
|                                                                       | 4.3.1.3 Women can also be perpetrators of violence                        |                                                                           |
| 4.3.2 Participants’ perceptions of young men’s constructions of causes of domestic violence | 4.3.2.1 Patriarchal and rigid beliefs about roles of men and women         | 4.3.2.1.a) Superiority of men and inequality of women in home and society  
4.3.2.1.b) Women provoke men  
4.3.2.1.c) Strong men control/discipline their women |
|                                                                       | 4.3.2.2 Some men’s low self-esteem and or feeling of insecurity            | 4.3.2.2.a) Perpetrators feel threatened by successful women  
4.3.2.2.b) Jealousy – fear of losing women  
4.3.2.2.c) A need for power  
4.3.2.2.d) Poor self-control of anger |
<table>
<thead>
<tr>
<th></th>
<th>4.3.2.3 Lack of problem solving and communication skills to handle conflict between partners</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>4.3.2.4 Community influences</td>
</tr>
<tr>
<td></td>
<td>4.3.2.5 Substances Abuse</td>
</tr>
<tr>
<td><strong>4.3.3. Participants’ perceptions of young men’s attitude and feelings about domestic violence</strong></td>
<td>4.3.3.1 Participants indicated domestic violence is unacceptable</td>
</tr>
<tr>
<td></td>
<td>4.3.3.2 Participants indicate that young men in general have mixed feelings oppose/condone</td>
</tr>
<tr>
<td></td>
<td>4.3.3.3 Some men ignore and think it is best not to intervene.</td>
</tr>
<tr>
<td></td>
<td>4.3.3.4 Participants expressed sympathy with the victim and anger with the abuser.</td>
</tr>
<tr>
<td><strong>4.3.4. Involvement of young men in prevention and suggestion for prevention</strong></td>
<td>4.3.4.1 Majority of young men not involved, little awareness of programmes</td>
</tr>
</tbody>
</table>
4.3.1 Participants’ perceptions of young men’s understanding and constructions of domestic violence

In this study, participants were asked about their understanding of domestic violence. Participants shared their perceptions and they also highlighted those perceptions that young men are most familiar with and that some have experienced. The participants indicated that different forms of violence exist which include physical violence, rape and psychological, verbal and economic abuse. Most of the participants mentioned that the perpetrators of domestic violence are usually men and the victims are usually women and children. Women and children are always in fear in the place where they should be safest—within their families. Many of them are terrified in their homes because this is where they experience domestic violence from people they are meant to trust. There is no country in the world where women are safe from domestic violence (Semahegn & Mengistie, 2015:2).

However, Flood (2010:20), is of the opinion that men are more likely to reject a series of violence-supporting myths. Most people have digested laws pertaining and programmes concerning the prevention of domestic violence. In the following section, the discussion is

<table>
<thead>
<tr>
<th>4.3.4.2 Suggestion for educational programmes in schools, churches (focus on family respectful behaviour) and sport clubs/small groups</th>
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<tr>
<td>4.3.4.3 Community support for awareness raising</td>
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<tr>
<td>4.3.4.4 Media awareness programmes</td>
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<td>4.3.4.5 Interventions with perpetrators and families</td>
</tr>
</tbody>
</table>
focused on the sub-themes that arose from participants’ perceptions of young men’s understanding of domestic violence.

4.3.1.1 Men are perpetrators of various forms of violence against women and children

According to the responses of a few participants, males are seen as perpetrators of domestic violence and some said that it is sometimes women who abuse men. The following quotes illustrate:

“Kukuphathwa kakubi kwabantwana nabantu ababhinqileyo namadoda ngamadoda.”
[It is mistreating children, women and men by men.]

“Ba-abhuzwa [abused] ngootata.”
[They are abused by fathers.]

“Baxhatshazwa ngamadoda”
[They are abused by males]

Participants in this study seem to be in agreement that males are the perpetrators of violence. It is evident in literature, and, with the support of theories such as Patriarchy, that males perpetrate violence against women (Aina, 1998; Hunnicutt, 2009; Sultana 2012; Walker, 1977). Domestic violence usually means partner abuse, specifically physical violence between male and female partners, most commonly perpetrated by the male partner (Hegarty et al. 2004). Domestic violence is primarily a male phenomenon.

Men are responsible for a disproportionate amount of partner abuse (Wells, Lorenzetti, Carolo, Dinner, Jones, Minerson, & Esina, 2013). In fact, Resko cited in her study that many published studies and reports of domestic violence implicitly assume that the source of the violence is the adult male in the family. Examples of this can be found in Dobash and Dobash 1979; Dobash,
Semahegn and Mengistie (2015:2) mentioned in their study that violence in the domestic sphere is usually perpetrated by the husband or the intimate partner. In addition, according to Flood (2010:2), “Violence against women is a men’s issue. This violence harms the women and girls that men love, gives all men a bad name, is perpetrated by men we know, and will only stop when the majority of men step up to help create a culture in which it is unthinkable.” However, it is also noted in this section, that woman can also perpetrate violence against men. This will be further discussed in detail in section 4.3.1.3 of this chapter. The following section will elaborate on physical abuse as indicated by participants in this study.

4.3.1.1. Physical abuse
Participants regarded domestic violence as the physical hitting of women by men. The category of physical violence is supported by the following verbatim responses:

“Xa sithetha ngokwemizimba ngamadoda athanda upreya on [baxhaphaza] abantu ababhinqileyo.”
[When we speak of physical, it is men that are preying on women.]

“Uyakwazi ungumntu uxhatshazwe physically [ngokwasemzimbeni] when I am talking about [xa ndithetha] physically ndithetha ngento zobetha.”
[You can as a person be abused physically; when I am talking about physically, I am talking about hitting.]

“Ufike utata ebetha umama.”
[You will find a father beating the mother.]
“kukubetha amabhinqa angakwazi ukuzilwelwa...kukubetha emzimbeni”
[It is hitting women who cannot defend themselves... It is hitting physically]”

“Isenoba yi-physical abuse [ukuxhaphaza emzimbeni].”
[It can be physical abuse]

“...nokubetha yinxalenye ye-domestic violence [ukuxhatshazwa ngokwasekhayeni]”
[...and hitting are part of domestic violence]

The responses clearly displayed participants’ perceptions that young men regard men as the physical aggressors in family conflict. Obi and Ozuma (2007) define it as the use of physical force in a way that injures the victim or puts him/her at risk of being injured. It includes beating, kicking, knocking, punching, choking, and confinement. Female genital mutilation is physical abuse. Physical abuse is one of the commonest forms of abuse.

Throughout history, men have been initiators of physical violence; even in this century, people connect domestic violence with men. Londt (2003:24) and Ponton (2002) reported that physical abuse may or may not cause injuries that require medical attention. Physical violence is defined as the intentional use of physical force with the potential for causing death, disability, injury, or harm. Physical violence includes, but it is not limited to: scratching, pushing, shoving, throwing, grabbing, biting, choking, shaking, hair-pulling, slapping, punching, hitting, burning, use of weapon (gun, knife, or other object), and the use of restraints on one’s body, using size, or strength against another person. Physical violence also includes coercing other people to commit any of the above acts (Breiding, Basile, Smith, Black & Mahendra, 2015:11).

Vetten (2005) indicated that a study of 1 306 women in three South African provinces found that 27 percent of women in the Eastern Cape, 28 percent of women in Mpumalanga and 19 percent of women in the Northern Province had been physically abused in their lifetimes by a current or ex-partner. Another study, undertaken with a sample of 168 women drawn from 15
rural communities in the Southern Cape, estimated that on average, 80 percent of rural women are victims of domestic violence. Interviews conducted with 1 394 men working for three Cape Town municipalities found that approximately 44 percent of the men were willing to admit that they abused their female partners (Abrahams, Jewkes, & Laubsher 1999).

National figures for intimate femicide (men’s killing of their intimate female partners) suggest that this most lethal form of domestic violence is prevalent in South Africa. In 1999, 8.8 per 100 000 of the female population aged 14 years and older died at the hands of their partners – the highest rate ever reported in research anywhere in the world (Mathews, Abrahams, Martin, Vetten, Van Der Merwe, & Jewkes, 2004). Another study indicated that in 48 population-based surveys from around the world, 10 percent to 69 percent of the women reported being physically assaulted by an intimate male partner at some point in their lives (Krug, Mercy, Dahlberg, & Zwl, 2002). Statistics provided by “People Opposing Women Abuse” (POWA) point out that, one in every six women who die in Gauteng is killed by a male intimate partner (Macdougall, 2000). Another research conducted, indicates that black South African men are frequent perpetrators of intimate femicide (Mathews, Abrahams, Martin, Vetten, Van der Merwe & Jewkes, 2004).

4.3.1.1.b) Sexual abuse

According to Breiding, Basile, Smith, Black and Mahendra (2015: 11), sexual violence is defined as a sexual act that is committed or attempted by another person without obtaining freely given consent of the victim, or it is a sexual act against someone who is unable to consent or refuse. It includes: forced or alcohol/drug facilitated penetration of a victim; forced or alcohol/drug facilitated incidents in which the victim was made to penetrate a perpetrator or someone else; non-physically pressured unwanted penetration; intentional sexual touching; or non-contact acts of a sexual nature. Sexual violence can also occur when a perpetrator forces or coerces a victim to engage in sexual acts with a third party.
Only one participant in this study mentioned rape as a form of domestic violence. He said:

“Into endiyaziyo ngokuxhatshazwa kwamabhinqa, kuqala kusukela kwinto yerape [yodlwengulo].”

[What I know from violence against women, firstly it starts from rape.]

It is significant to note that although only one participant in this study mentions rape or sexual assault as a form of violence. A report in 2009 (Jewkes, Sikweyiya, Morrell, & Dunkle, 2009), indicated that nearly thirty percent of South African men report having committed an act of rape and nearly half report that they have been physically violent to an intimate partner, with fifteen percent reporting that they perpetrated domestic violence during the previous twelve months.

Seabi (2009) cited in her study that rape and sexual coercion in South Africa have been highlighted in several studies (The Centre for the study of Violence and Reconciliation, 2016; Jewkes, 2009; Seabi, 2009; Mazibuko & Umejesi, 2015). Rape by non-partners has received considerable attention in the media but sexual violence perpetrated by intimate partners is believed to be more common. Most of the research on this topic in South Africa has focused on women as subjects and on physical intimate partner violence (Vetten, 2005).

Already, during the year 2000, it was reported that one in two rape survivors reported being raped to the police (Hirschowitz, Worku & Orkin, 2000), while the Medical Research Council (MRC) found that only one in nine women reported being raped (Jewkes & Abrahams, 2002). Both studies clearly find rape to be under-reported, although their findings differ as to the extent of such under-reporting. On the basis of the above studies, it could be surmised that the 52 733 rapes reported by the SAPS in their 2003/04 more accurate figures fall somewhere between the region of 104 000 and 470 000 during those years. During 2013, it was reported that an estimated 144 women reported rape to the South African Police Service (SAPS)
everyday –that is six cases every hour (Nicholson & Jones, 2013). The figure above may not be an accurate version of the true extent of rape in South Africa, as sexual offences are commonly underreported (Clarfelt, 2012; Nicolson & Jones 2013).

According to Londt (2004:72-73), some abusers use sexual violence as a primary choice of intimidation and harm to batter their victims. Sexual battering may include pressured sex when the victim does not want sex, coerced sex by manipulation or threat, as well as physical, forced sex. Victims may also be forced to engage in sexual activities, which they experience as humiliating, painful or unnatural, by the perpetrator. In South Africa, not only are HIV rates among the highest in the world (UNAIDS, 2010), but rates of domestic and sexual violence are also among the highest.

Although only a minority of men commit sexual assault, all men can influence the culture and environment that allows other men to be violent (Berkowitz, 2004: 163). Rape is destroying the lives of our fellow South African women and children.

4.3.1.1.c) Verbal abuse

Findings in this study indicated that some participants identified verbal abuse as a form of violence against women. They confirmed that women are being disregarded and humiliated by men. They stated:

“Ngamanye amaxesha iba-verbal [yintetha].”
[Sometimes it is verbal.]

“Kukuthukwa umntu anikwe amagama.”
[It is swearing and labeling a person.]
“Ukubetha ayikokuphela kwe-domestic violence nokuthuka…”
[Beating is not the only form of domestic violence also swearing...]

“Kufumaniseka umfana ucimba intoba... yo-shouta [ukungxolela] umntu obhinqileyo yinto elungileyo leyo.”
[You will find that young men think that...shouting at females is the right thing.]

The definition of verbal abuse, which is included in the Republic of South Africa’s Domestic Violence Act 116 (1998:3), is defined as emotional, verbal and psychological abuse. This means, usually, a pattern of degrading or humiliating conduct towards the victim privately or publicly, including repeated insults, ridicule, name calling and/or repeated threats to cause emotional pain or the repeated exhibition of obsessive possessiveness or jealousy, which is such as to constitute a serious invasion of the victim’s privacy, liberty, integrity and/or security.

According to Stapleton (2010), verbal abuse includes swearing, or cursing and is a linguistic activity involving the use of taboo words (Stapleton, 2010). Vingerhoets, Bylsma & de Vlam (2013) explained swearing, also known as cursing, as a form of linguistic activity utilizing taboo words to convey the expression of strong emotions. They further noted that although swearing and cursing are frequently occurring behaviours, the actual functions of swearing remain largely unknown. There are many reasons for men to use this type of abuse. This view is further supported by Ganley (1995) who contends that perpetrators use this form of violence because it will not lead them to receiving jail sentences. It is the most common abuse but the least reported. When it comes to verbal abuse, it is difficult to prove its existence. Hence, women do not report it and verbal abuse does not leave visible scars, unlike physical abuse.

Not all verbal insults between partners are acts of violence. In order for verbal abuse to be considered domestic violence, it must be part of a pattern of coercive behaviours in which the perpetrator uses or threatens to use physical force. In domestic violence, verbal attacks and
other tactics of control are intertwined with the threat of harm in order to maintain the perpetrator’s dominance through fear. Ganley (1995) mentioned that while repeated verbal abuse is damaging to partners and relationships over time, it alone does not establish the same climate of fear as verbal abuse combined with the use or threat of physical harm. However, there are emotional scars involved and they can be detrimental to women’s lives.

4.3.1.1.d) Emotional abuse/ Psychological abuse

Some participants mentioned and defined emotional abuse as a form of violence. Psychological emotional abuse includes behaviour that is intended to intimidate and persecute, and takes the form of threats of abandonment or abuse, confinement at home, verbal aggression and constant humiliation (Chebogut & Ngeno, 2010). Ganley (2001:10) defines emotional abuse as a tactic of control that consists of a wide variety of verbal attacks and humiliation, including repeated verbal attacks against the victim’s worth as an individual or their role as a parent, family member, friend, co-worker, or community member. Emotional abuse in domestic violence cases is not merely a matter of someone getting angry and calling his partner a few names or cursing. Their views on emotional abuse were consistent with the definition of emotional abuse in literature. Participants reported as follows:

“Uyakwazi ungumntu uXhatshazwe emotionally [ngokwemvakalelo].”
[You can as a person be abused emotionally.]

“Into ye-domestic violence [ukuxhatshazwa ngokwasekhayeni] ihamba...na-emotionally [ngokwemvakalelo]”
[The thing of domestic violence turns... even emotionally.]

“It can be emotional abuse [Isenoba kukuxhatshazwa nakwimvakalelo].”
“...nokubetha emotionally [kwimvakalelo.]”
[... and hitting emotionally.]

“Kuye kubekho ne-psychological abuse [ukuxhatshazwa ngokwasengqondweni] xa umntu ongumama enxibe kakhule ezoya ecaweni ize ithi indoda yakhe ‘andiyazi lento uyinxibileyo uya ecaweni ngalonto’?”
[Then there’s psychological abuse; that’s when a woman is dressed nice for church and her man would say, ‘I don’t know what you’re wearing; are you going to church in that?’]

Participant elaborated on how damaging emotional abuse can be as he shared this view:
“...na-emotionally [ngokwasengqondweni] ke umntu iyamphazamisa.”
[...even emotionally it disturbs a person.]

“Na-emotionally[ngokwasengqondweni] uchukumise i-feelings [iimvakalelo] zakhe kakubi umenze umntu azive ingathi akayonto”
[Even emotionally by touching [her] feelings in a bad way making the person feel as if [she] is nothing.]

Women suffer many physical injuries from domestic violence, some life threatening, but research has indicated that emotional injury is more damaging to long-term health (Seabi, 2009). The WHO (2001) indicated that quantifying psychological abuse is extremely difficult, and very few studies have been conducted to establish prevalence rates of this type of violence. Emotional abuse is common among South African women but is underreported. Women are being stigmatized on a daily basis by abusive men. Psychological abuse, being a prominent feature in violence against women, is often dominated by the theme of control. Such control is enforced via direct and indirect means including isolation, unpredictable punishments, sporadic rewards and acts of kindness. This kind of violence results in a profound state of dependence, severe anguish and disintegration of self (Green, 1999).
However, Vetten (2005) investigated the prevalence of emotional and financial abuse experienced by women in the year prior the report and found that 51 percent of women in the Eastern Cape, 50 percent in Mpumalanga and 40 percent in Northern Province were subjected to these types of abuse (Jewkes et al., 1999). The presence of emotionally abusive acts may indicate undisclosed use of physical force or it may indicate possible future domestic violence. There is no way at this time in domestic violence research to predict which emotionally abusive relationships will become violent and which will never progress beyond verbal abuse. If the victim feels abused or controlled or afraid of her partner without showing or offering clear descriptions of physical harm, then the cautious approach would be to accept the patient’s views as stated and to respond with concerns about the victim’s safety and psychological well-being (Ganley, 2001).

WHO (2001) outlined in their study that qualitative studies that have been undertaken conclude that it is just as damaging to one's health to be continually psychologically abused as it is to be physically abused. Undermining an individual's sense of self-esteem can have serious mental and physical health consequences and has been identified as a major reason for suicide. For some women, the incessant insults and tyrannies which constitute emotional abuse may be more painful than the physical attacks because they effectively undermine women's security and self-confidence. Women who are emotionally abused develop low self-esteem and believe they are what they called by their abusive men.

4.3.1.2 Domestic violence is a cyclic process

According to participants in this study, domestic violence is a recurring event. A cyclic process is something that occurs in cycles or is regularly repeated (Oxford dictionary, 2016).

Some participants mentioned the escalation of domestic violence. They stated:
“...if [uba] siyiqwalasela into yedomestic violence[ukuxhatshazwa ngokwasekhayeni] ihambe ihambe ibe yicircle[sisangqa ] ufumaniseka bana umzekelo ... ba umntu ukungxolisile namhlane ngomso uzamxelela ba uve kakubi ngalanto abe ngathi upholile, ngomsomnye uzophinda akungxolise aphakamise isandla ...kengoku imana iba yicircle amana ekubetha axolise.”

[...if we notice it domestic violence ends up being a cycle, for example... if a person warns you today that he does not like something, then tomorrow he warns you again and hits ...then it becomes a cycle and beatings continue and apologizes, surely they will hit you and apologize.]

“...abanye bathi utata bungenile on Fridays [ngolwezihlanu] ...bayayazi ba ukuthi izitulo zizoba kusukamaphepha.”

[...some say ‘on Fridays when their father comes home they know that tables and papers will be flying’.]

The second statement indicates that people accept domestic violence as their family culture by means of allowing it to happen to their family members. Walker’s (1970) ‘Cyclic Model of Violence’ purports that there are four stages in violent behaviour (Austin & Sootsman-Eicher, 2004). Whilst working with victims of abuse, in analyzing the observations, Walker discovered predominant trends of violence reported by these victims. According to the model, violence is elevated at the ‘tension building’ stage where negative emotions in the perpetrator exacerbate (including anger & frustration). Communication between the perpetrator and partner starts to become confusing, irrational and usually hurtful. When the perpetrator becomes angry, their thoughts are usually one-sided and they often find it difficult to listen rationally due to an overload of emotions. At this stage, the victim feels nervous towards their violent partner and as the model suggests, the victims "feel like they are walking on eggshells" (Austin & Sootsman-Eicher, 2004:1).

The next stage is the ‘actual incident’ when the domestically violent act or acts occur. Once again, this can occur under any of the five forms of domestic violence (Austin & Sootsman-Eicher, 2004). The third stage, known as ‘making-up’ stage, includes the perpetrator expressing
regret for their violent actions; verbal commitments that they will act calmly are also omitted. Blaming the victim or denying the incident ever occurred is also usually common (Austin & Sootsman-Eicher, 2004). The final stage is known as the ‘calm’ stage. During this stage, no abuse occurs and commitments of stopping may be upheld. The victim may also be bought gifts as a result of the perpetrator’s guilt (Austin & Sootsman-Eicher, 2004). It is crucial to note that the cycle differs for each perpetrator in relation to the time length of the overall abuse and the time length of each stage. The 'Cycle of Violence Model' also stresses that the process can be inconsistent, claiming that it is not uncommon for the perpetrator to stay continually in the 'tension' and 'incident' stages (which is common after a substantial period of time). In addition, the stages of 'making up' with the victim and being 'calm' about the situation usually diminish over time (Austin & Sootsman-Eicher, 2004). In some instances, domestic violence becomes a norm in certain families

Although this cycle is evidenced within the victim’s descriptions, the theory is limited in its applicability as no intervention have been offered to this theory explaining domestic violence (Hastie, 2001). Secondly, it is limited in its focus of only explaining the dynamics and events of the process of conflict within intimate relationships. Finally, the theory does not account for an individual (i.e., typologies of and instigators behind domestically violent behaviour in men) or external (i.e., socially acquired behaviours) (Hastie, 2001). There is a need to break all cycles of violence so that women can live a violence-free life.

4.3.1.3 Women can also be perpetrators of violence

Although only a few participants mentioned women as perpetrators of domestic violence, it is reported as significant because of the attention it received in published literature.

Relevant quotes from participants:
“Ngamanye amaxesha kukuxhatshazwa kootata ngomama.”
[Sometimes it is abusing men by women.]

“…abona bantu bathanda uxpaphazana bodwa ngamabhinqa against [achasa] amanye amabhinqa.”
[...the most people that abuse each other are women against other women.]

Abbott and Williamson, (1999), suggest that women can be liable for domestic violence against males. Since women are known biologically as the weaker sex, people underestimate the power that some women possess. In some cases, women violently overpower men. Most studies on domestic violence suggest that more research needs to be conducted to further understand the implications that domestic violence has on society. It is potentially the most under-reported and under-recorded crime but there are some things that can be changed to improve the current lack of information. Since most people believe that women are the sole victims of domestic violence, many have a hard time believing that men can be the victims as well.

The views of the participants are sustained by Tjaden and Thoennes (2000), who discovered in the National Violence Against Women Survey, that 25.5 percent of women and 7.9 percent of men reported having experienced domestic violence at some point in their lives. Unfortunately, only a small percentage of abused men are willing to speak out in fear of ridicule, social isolation, and humiliation (Barber, 2008). The limited availability of information pertaining to female-on-male domestic violence might indicate that statistics are likely to be underestimated. (Dobash & Dobash, 1979, 1992; Gelles, 1994) and Fontes and Gelles (as cited in Barber, 2008) agree that violence against men is as prevalent as violence against women, but more research would have to be conducted to verify those claims.

The gender symmetry theory of domestic violence, however, states that women are just as likely as men to be violent (Robertson & Murachver, 2007). However, people are reluctant to
believe that women are capable of perpetrating such violence, regardless of whether it is in a homosexual or heterosexual relationship (Tesch, Bekerian, English, & Harrington, 2010).

4.3.2. Participants’ perceptions of young men’s constructions of causes of domestic violence

Participants were asked about beliefs and reactions of young men with regard to the causes of domestic violence. Participants reported different views which led to the discussion of family, tradition and community influence. These included other motivators of domestic violence such as alcohol abuse, jealousy, women provoking men and others. These areas will be discussed further in the next section.

4.3.2.1 Patriarchal and rigid beliefs about roles of men and women

As discussed previously in Chapter two, patriarchy is a system of social stratification and differentiation on the basis of sex, which provides material advantages to males while simultaneously placing severe constraints on the roles and activities of females. There are clearly defined sex roles, while various taboos ensure conformity with specified gender roles (Aina, 1998:6). The patriarchal system is characterized by power, dominance, hierarchy, and competition. So patriarchy is a system of social structures and practices in which men dominate, oppress and exploit women (Sultana, 2012).

The majority of participants mentioned the rigid role assigned to women to stay at home and the man to work. Sultana (2012:10) states that in a patriarchal system, men and women behave, think, and aspire differently because they have been taught to think of masculine and feminine roles in different ways. The patriarchal system shows or accepts that men have, or should have, one set of qualities and characteristics, and women another. Masculine qualities include strength, bravery, fearlessness, dominance, competitiveness and ‘feminine’ qualities include caring, nurturing, love, timidity, obedience.
These were the responses of some participants:

“They believe [bakholelwa] ...sithi (amadoda) aba-incharge [aphetheyo], ... abantu abangoosisi okanye abangoomama they need to submit themselves [bazinikele] under[ngaphantsi] bona(emedodeni).”
[They believe that...it is us (men) who are in charge... females or wives need to submit to them (men).]

“They believe [bakholelwa] ...traditionally [ngokwesiko] ii-males [amadoda] zi-dominant [ziphethe] ...they tell [bayathetha] and women must listen [amabhinqa kunyanzelekile amamele].”
[They believe ... traditionally that males are dominant... they tell and women must listen.]

“Abafana unini lwabafana lukholelwa ba indoda yiyo ekufuneke ilawule xa sibhekisele kwezothando. Umntu oyindoda akanova ngomntu obhinqileyo...oomama kulindeleke ukuba mabathobele abantu abangamadoda.”
[Most young men believe that a man a must dominate when it comes to relationships. A man should not listen to a woman... The expected role of women is to be submissive to men.]

“There belief [inkolelo yabo] is [kukuba] umntu obhinqileyo makapheke umntu obhinqileyo makazenabantwana...sizisa imali thina (amadoda), senza abantwana”
[Their belief is that women must cook and have babies... we (men) bring money, we make babies.]

[A man is the head of the house and a wife is the supporter of the head of the house...Firstly a man is a protector; the wife is a manager of the home.]
“Irole [indima] yomuntu ongufazi yinto yokuthi makagcine abantwanaahlale endlini
angaphangeli then [kengoku] utata ibenguye ophangelayo.”

[The role of a woman is child rearing and to stay at home not go to work. A father would be the
one working.]

Gender roles are still based on traditional norms that men are strong and women are weak.
Some researchers see wife abuse as a natural consequence of women’s second class status in
society. Among the first to express this viewpoint were Dobash and Dobash (1979). They argue
that men who assaulted their wives were actually living up to the roles and qualities expected
and cherished in Western society - aggressiveness, male dominance, and female subordination
and that they use physical force as a means of enforcing these roles. The researcher gathered
from this study that women are still expected to do house chores and child rearing while men
are doing manual labour. In South Africa, men believe that after paying Lobola (Dowry), they
have power to do what they like to their women. Families or parents don’t have a say in how
they treat their wives. Power bases consist of the assets and resources that provide the sources
for one partner's domination over another (Oyediran & Isiugo-Abanihe, 2005). Traditional
gender constructions restrict women’s influence and activities to the household level where
domestic labour, child rearing dominate. In contrast, men are given the higher valued task of
being the breadwinners (Laisser, Nystrom, Lugina & Emmelin, 2011: 2). This is evident in the
following statement:

Raditloaneng (2013:61) cited in an article:

*Gender roles at individual household, community and national levels are relations of power. At
household level, men particularly in Botswana and generally in the African context have a final
say where major decisions are to be made. At community and national levels, men still
predominate as major decision makers. Women are expected to be subordinate and submissive.
Power is the ability to coerce and dominate. Power is a function of sex and gender roles. Men
are able to use their physical force to beat and oppress women and children depending on their
mood at any particular time.*
Participants expressed the minor role of women and the major role of men. Young men today still hold the belief that men are superior to women. Flood and Pease (2009:128) mentioned the most consistent predictor of attitudes supporting the use of violence against women to be the attitudes toward gender roles, that is, beliefs about the appropriate roles for men and women (Good, Heppner, Hillenbrand-Gunn, & Wang, 1995; Simonson & Subich, 1999). Research indicates that some young men grew up in the culture of male dominion. They have witnessed this norm in their patriarchal societies.

The relationship between adherence to conservative gender norms and tolerance for violence has been documented among males in a wide variety of communities and countries, both Western and non-Western, including Arab and ultraorthodox Jewish communities in Israel (Haj-Yahia, 2003; Steinmetz & Haj-Yahia, 2006), South Africa (Abrahams, Jewkes, Laubscher, & Hoffman, 2006), in Australia (De Judicibus & McCabe, 2001; NCP, 2001; Pavlou & Knowles, 2001).

WHO (2001) stated that women are socialized into their gender roles in different societies throughout the world. In societies with a patriarchal power structure and with rigid gender roles, women are often poorly equipped to protect themselves if their partners become violent. Husbands who batter wives typically feel that they are exercising a right, maintaining good order in the family and punishing their wives' delinquency - especially the wives' failure to keep their proper place. In the researcher’s opinion, women need to be recognized as equal beings to men and to be capable of leading the household the same as men are. They need to be respected. In the following sections, (categories), participants' perceptions of the issues flowing from rigid beliefs about women’s roles are further summarized and discussed.
4.3.2.1.a) Superiority of men and the inequality of women in home and society

The responses were consistent with unequal power distribution of men and women. A few participants mentioned:

[At home when parents are disciplining children they tend to give more respect to boys than girls, which creates the feeling of superiority in boys, unlike girls.]

[It happens in relationships that men want to be bossy and want to do what they want.]

[So that is why... I will always mention....it is background led a child to believe that a woman is useless, a man is superior.]

“Ngokwebelief [nkolelo] they believe [bakholelw] bangabana umntu oyindoda is the one that have the power [ngoyena unamandla] over[ngaphezu] umntu ongumama so is the one[ngoyena] that has a final say [unelizwi lokugqibela] whatever[nantonina] nto ezobe iqhubekeka kulorelationship[kulwalamano] and also[kwaye] abantu abangoomama nabangosisi
they need to submit themselves [bazinikele] under[ngaphantsi] bona because[ngoba] ngabo abane-authority[igunya].”

[They believe in terms of beliefs that a man has power over a woman so man has a final say in whatever is happening in that relationship. Women and young females have to submit themselves under men because men have the authority; so everything has to start with men.]

This study noted that most participants had some knowledge and awareness of gender inequality between males and females. Inequalities between men and women persist and are often covered by referring to gender norms and traditions, including violence (Valladares, 2005). Violence is caused by gender inequality and related to ideas about men needing to be strong and in control (Flood, 2009). The researcher discovered that participants associate domestic violence with social learning. However, a number of men are trying to shift away from domestic violence by being involved in programmes for prevention of domestic violence and by also refraining from abuse.

There is a great deal of discussion about whether gender is the sole factor determining the pattern of abusive control in intimate relationships or one of a cluster of significant variables (Miller, 1994; Renzetti, 1994). However, gender is clearly a salient issue when considering the following factors: the prevalence of male-to female domestic violence, injuries to female victims, the use of physical force as part of a pattern of dominance, and specific responses of victims and perpetrators to domestic violence. Several complex and interconnected institutionalized social and cultural factors have kept women particularly vulnerable to the violence directed at them, all of them being manifestations of historically unequal power relations between men and women.

There are many explanations for gender inequality. Factors contributing to these unequal power relations include: socioeconomic forces, the family institution where power relations are enforced, fear of and control over female sexuality, belief in the inherent superiority of males,
and legislation and cultural sanctions that have traditionally denied women and children an independent legal and social status (UNICEF, 2000:7).

In societies, men and women are not seen as equal. Men want to prove their superiority even though it is costly to women. Mazibuko and Umejesi (2015:6585) wrote in their article that the nature of social relations in these communities affects spousal relationships. Masculinity, interfaced with crimes, has taken ascendancy over respect for gender equality and human rights. For instance, rape has become conceptualized within a patriarchal identity – it has become in some instances, a ‘manly’ status symbol to have raped a woman. This is done with the view to emphasize the male agency in the society (Jewkes et al, 2005:1818).

Another participant in this study mentioned:

“U-brother [ubuti] unento ba ndiyikhuphile ilobola ‘so I can demand anything kulomfazi na- anytime’ [ndingafuna nantonina naninina].”
[A brother has this mentality that since he paid lobola ‘so I can demand anything from my wife anytime’.]

It was noted in this study that men are regarded as the owners of women. According to tradition, a man that paid ilobolo is automatically in control of his household. The custom of ilobolo underscores the power dynamics in African communities (Mazibuko, 2016:3). Zondi (2007:22) states that ideas and attitudes portrayed in African cultural notions of male patriarchy within marital relationships where the subordination of women is underscored by the tradition of ilobolo, reinforces the notion that a husband has purchased and now owns his wife, including her labour and sexuality. Levinson (1989) noted that intimate partner violence is seen more frequently in societies where men are considered superior and dominant.
Alternatively, other participants believe the roles of men and women must be equal. However, there were only a couple of participants who voiced this perception. This is reflected in the following statements:

“I-role [indima] yomntu obhinqileyo noyindoda kwirelationship [kulwalamano] sikholelwa ukubanaengu50/50 ...njengoba kutshiwo ba siyalingana ... kwi-relationship kufuneka kuphathiswene kuyalingwana ngoku.”

[The role of men and women in a relationship we believe is 50/50. It is stated that we are equal... in a relationship they must support each other because we are equals.]


[The role of men is working together in maintaining the relationship even if a person is a female, men should listen.]

There are initiatives in the world that try to minimize gender equality. The Sonke Gender Justice Network (2009) elicited that a number of non-governmental organizations (NGOs), including South African Sonke Gender Justice Network, Ubuntu Institute, CARE International and Zambian Women For Change (WFC), work with traditional leaders on the continent on how to address gender-based violence, promote gender equality and reduce HIV/AIDS in their communities.

4.3.2.1.b) Women provoke men

Participants have different experiences of young men’s perceptions about the gender roles and domestic violence. A number of participants in the study mentioned that perceptions are that women are partially to be blamed for the abuse they encounter. The following quotes illustrate this:
“Kwi-society [eluntwini] yethu ayonto ithusayo okanye yothukwayo because [ngokuba] you can see [ungabona] apha ekuncokoleni kwethu ...because unalanto ba mhlawumbi lamntana wenze into la-awuthi [indoda] engakhange ayithande.”

[In our society it is not seen as something alarming or something new because you can hear when we talk about it ... because of the mentality that a woman has done something to provoke her man.]


[Some believe that women can make men angry; when she makes him angry he disciplines her so that she never makes him angry again.]

“Boys [amakhwenkwe] have this attitude [banesimilo] that [sokuba] hayi sube endicaphukisile.”

[Boys in my group tend to have this attitude of she provoked me.]

Flood and Pease (2009:129); Hillier and Foddy, 1993; Pavlou and Knowles, (2001) state that female victims of domestic violence are judged more harshly where they are perceived to have provoked aggression, for example, by being verbally aggressive or acting in situations that might inspire their husbands’ jealousy.

Gray, Palileo & Johnson, (1993), in Anderson and Umberson (2001:368), stated that their research indicates that constructions of gender at the time hold women responsible for men’s aggression. They personally see no reason for anyone to be violent against women. However, some other young men seem to disagree. The perceptions of a woman’s subordinate role were also reflected in the image of “strong” men as indicated in the next discussion.
4.3.2.1.c) Strong men control/discipline their women

Participants’ responses reflect that perceptions amongst young men exist that men must demonstrate strength by controlling and disciplining women. Participants mentioned as follows:

“Bathi xa kuthethwa okanye kubaliswa okanye kufundwa ngamabali adibene nokuxhathsazwa ufumanise ba bayayivuyela into yokubethwa komntu okanye umlinganiswa othile. Umntu xa engabethi ibangathi ngumntu onyabileyo akayondoda kakuhle yilonto kengoku ufumanise umntu ukuze njeba eyindoda funeka axhaphaze umntu wesinye isini.”

[You will find that most young men love it when you are reading a story about domestic violence. When a person doesn’t abuse he seems weak to them. For a man to be strong or real he needs to beat the opposite sex.]


[They say that they have a right to discipline their girlfriends, wives or whoever they are in relationship with. When he disciplines it gives him a right to be respected. If a man doesn’t discipline he will be seen as weak.]

Drawing from the above statements, the researcher concludes that there are still perceptions that strong men can use domestic violence as a corrective measure to discipline women. Additionally, Bendall (2010:100) reports that women in South Africa are predominantly still under the control of men and these women often simply accept their position as being a victim.
Findings suggest that men utilize violence to prove their strength and to discipline women. Therefore, women suffer at the hands that are supposed to help them.

Blacklock (2001) mentioned that men use violence and other abusive actions to support their sense of entitlement by punishing a woman for something she has done wrong (‘teaching her a lesson’), forcing her to do something she does not want to do (e.g. to shut up) or stopping her from doing something she wishes to do (e.g. leaving the relationship). He further noted that these acts of violence are enacted to control the partner, which, in his analysis, is a manifestation of the patriarchal ideologies of gender and identity. This sense of entitlement allows him to see his behaviour as reasonable, given his partner’s unreasonable resistance to his expectations (Blacklock, 2001).

It is very hard for men to intervene in a violent situation between a man and a woman. Perpetrators make it difficult sometimes to resolve conflict. This is evident in the following statement:

A participant in this study stated:

“Kunzima uku-reacta [ukuphendula] because [ngokuba] uzawuya pha because akuyithandi ... lento uzama uthetha nalomntu, lomntu igazi lishushu aphumele kuwe.”
[It is hard to react because you will try to intervene because you do not like it (domestic violence) ...you try and talk to the man but because he is angry he might hurt you.]

This participant felt that men lose courage when they witness a violent episode because they fear what might happen to them when they intervene. Particularly when faced with actual incidents of violence, men may fear a violent response by the perpetrator. This is understandable, as men using violence against a female partner often react angrily and
aggressively when their behaviour is challenged. Indeed, victims themselves may not welcome other men’s interventions (Coulter, 2003: 141-2).

In Healey’s (1998) review of domestic violence at that time in Australia, the argument that men are still the dominant gender both within the domestic and public sphere remains to be an accepted attitude across the community. This attitude accepts the right of men to control their family, which adds to the silencing of any outcry against such violence throughout the community.

Although this feminist view has been criticized for not taking into account that the violence is not always present in other social contexts, many Australians still accept that men have such rights (Taylor, 2006). According to Ramírez (2000:23), “when a man is violent towards his partner, his objective is to have her under control in order to take advantage of her resources.” In this sense, and according to Ramírez’s partner, violence also has a concrete purpose: to get a woman’s services on a daily basis. Based on the reality that the majority of perpetrators of violence are male (Tjaden & Thoennes, 1998), the risk for violence is connected to traditional notions of appropriate “masculinity” (Heise, 1998). Participants criticize the role of men when it comes to domination. They reject the exercise of domestic violence against women just because men are entitled to do so.

4.3.2.2 Some men’s low self-esteem and/or feeling of insecurity

Even though only one participant mentions men’s poor self-esteem (and thus not really a theme that emerged from the majority of participants), it is reported here because of the attention it received in published literature. Low self-esteem is a debilitating condition that keeps individuals from realizing their full potential. Someone with low self-esteem feels unworthy, incapable and incompetent. In fact, because the person with low self-esteem feels
so poorly about him- or herself, these feelings may actually cause the person’s continued low self-esteem (Anderson, 2014).

One particular participant noted that:


[When it comes to us men losing our job and a provider is a female, men feel that he is less of a man. It is one of the causes of domestic violence. A man feels that his voice is not heard at home not that it is not heard it’s because he feels inferior.]

It is noted from the above statement that men feel inferior when they do not bring home enough money. This can lead to abusive behaviour and women suffer the consequences of men’s inability to provide. Ostrowsky (2010:70) notes that it has long been assumed that low self-esteem is the basis for several problematic behaviours, including violent behaviour. In her article, she revealed that some recent research has found that low self-esteem is related to violent behaviour. For example, in a review of the 1986-2006 literature on self-esteem and violence, Walker and Bright (2009) conclude that the majority of previous studies suggest that low self-esteem rather than high self-esteem leads to violence. Abusers abuse in order to establish and maintain control over the partner.

Men are socialized into domination and therefore they must strive to uphold their manly status even if the situation does not allow them to. They try by all means to regain stability at the expense of women by violating them. Furthermore, Lewis and Fremouw (2001:118) confirm that self-esteem has historically been considered with the receipt, not initiation, of violence.
Low self-esteem and other psychological ramifications of physical abuse have been well documented in the domestic abuse literature (Hotaling & Sugarman, 1986; Goldstein & Rosenbaum, 1985). As research evolves, however, the relationship between low self-esteem and the perpetration of dating violence is being investigated. Similarly, O'Keefe (1998) found that low self-esteem discriminated between males initiating dating violence and their non-violent controls.

A low self-esteem may be reflected in a person who feels threatened by women, exhibits jealousy, or who needs power or who has poor self-control. These will be discussed in the following sections.

4.3.2.2. a) Perpetrators feel threatened by successful women

Participants reported that men are threatened by women who are doing well for themselves. It was reported that these men try by all means to sabotage the women. The following quote reflects this:


[They are threatened by successful women who are doing better than them. They fear losing their women and the only solution of securing these women is to become a control freak…]

Men are very competitive by nature. Therefore, they cannot allow women to overpower them. Khan (2013:2) noted that a woman's traditional role as housewife and mother is institutionalized; the new role of a working woman creates confusion and ambivalence. Home is the place where man's writ runs unchallenged by use of brute force when he fails to prove his superiority at the workplace. While a man does want a working wife, he fails to recognize her
freedom which is so essential for her work. When women are more successful than men it creates tension and jealousy in men.

It is hard for men to accept that women are doing their work and are good at it. Dalal and Lindqvist (2012:271) mention that a probable reason for these feelings might be the superiority complex of the husbands. Historically, according to societal norms in India, the husband was the breadwinner of the family, and the woman worked only in the household (Koenig, Stephenson, Ahmed, Jejeebhoy, & Campbell, 2006). Women now work for economic benefit, and this might go against the long-nurtured societal beliefs of the husband and the notion of a husband’s empowerment in the family, thereby inducing domestic violence against women. Women’s empowerment is often reflected by a combined measurement of education, working status, and economic independence (Jejeebhoy, 1995).

According to Anderson (2014:19), William Goode, the main resource theorist, asserted that all social systems, including families, depend on some level of force in order to function, and the more resources an individual can marshal (social, personal, and economic), the more force he can command (Gelles, 1997). The resource theory is based on the proposition that the one who controls resources, such as money, property, or prestige, is in the dominant position in a relationship (Warner, Lee, & Lee.1986:121-128). Those males who have no resources, such as high-paying jobs or status, tend to resort to violence more often as a way of controlling the spouse. Anderson (2014:21) confirms that a support for this theory is found in the empirical connection between “struggling” men on the margins and domestic violence. These theories posit that increases in women’s economic resources and/or reductions in men’s relevant contributions to household economic resources can challenge masculine identities and provoke violence.

Alesina, Brioschi, and La Ferrara (2016:20) found that the economic productivity of women affects men’s violence against them. When, in ancient times, socioeconomic arrangements
made women economically valuable, social norms developed in ways that viewed women as productive, more equal to men and these gender roles brought about less intrafamily violence. However, additional and subtle factors may come into play. An economically more independent woman may also have more bargaining power within the marriage, which may lead to a negative reaction from men and ultimately to an increase—as opposed to a decrease—in violence (Alesina, Brioschi, & La Ferrara, 2016:2). It is evident from this study that women earning more than their male partners are at greater risk of encountering domestic violence. This leads to jealousy and this will be discussed in the next section.

4.3.2.2.b) Jealousy – fear of losing women

Participants reported that young men usually thought that jealousy is the most common cause of domestic violence. Some said the following:

“Abanye benziwa nangumona.”
[Others are driven by jealousy.]

[Maybe you will find out that a man is jealous of his woman, the way she dresses. He needs to hit her and be jealous of her. He would beat her asking ‘when are you coming, why didn’t you answer my calls’, hit her and be jealous of her.]

“Iya kulanto yesikhwele xa ndikhweleta too much [kakhulu] ndingutata ndizixhalele kwamanye amadoda then inye into endizakuyenza ndizo-enforcer [ukunyanzela] ngokubetha, ...ukuthi umama makajonge mnandedwa.”
[It goes to the issue of jealousy; when a man is jealous too much, as a man when I am not trusting myself amongst other men there is only one thing I can do which is to enforce by hitting ...so that the mother can focus on me only.]

According to participants, jealous men use violence to secure women in their lives. These women are constantly living in fear of not knowing when violence will strike again. They try by all means to please their violent partners all the time because they do not want to be abused or fear for their lives. Many cases of domestic violence against women occur due to jealousy when the spouse is either suspected of being unfaithful or is planning to leave the relationship. An evolutionary psychology explanation of such cases of domestic violence against women is that they represent male attempts to control female reproduction and ensure sexual exclusivity for himself through violence or the threat of violence (Goetz, 2010:15-21).

A study by Semahegn, Belachew and Abdulahi (2013) in North Western Ethiopia, confirmed that five hundred (73 percent) women reported different forms of psychological violence against them by their husbands. Among these, women reported that their husbands were jealous or angry if they talked to other men. They said their husbands insisted on knowing where their wives were at all times, insulting them by using abusive language, threatening them with an object like a stick, belt, gun, or other types of weapons, frightening them by looking angrily at them, scaring or intimidating them and/or restricting them from visiting their parents or relatives or from attending workshops without their husbands’ consent.

Stieglitz, Gurven, Kaplan, & Winking (2012: 439) postulated that jealousy is experienced when a relationship is threatened, leading to responses reducing or eliminating the threat (Buss, 2000). Additionally, Stieglitz, Gurven, Kaplan, & Winking (2012:445) conclude that a husband’s jealousy is the cause of a frequently reported type of marital argument.
The study found that a husband’s jealousy accounts for 10 percent of all marital arguments. Furthermore, it uncovered that 20 percent of all abusive events occurred during arguments over a husband’s jealousy. This study concluded that young perceptions are that some men see their women as their possessions and, therefore, they treat them as their objects by manipulating them.

Similarly, Dalal and Lindqvist (2012:271) indicate that women whose husbands demonstrated more controlling behaviour (jealousy, accusation, permitting, limiting, insisting, and not trusting) were 2 to 5 times more exposed to domestic violence compared to women whose husbands had not demonstrated such controlling behaviour. The researcher gathered from participants that women with jealous partners, at some point, might be abused.

4.3.2.2.c) A need for power

Findings suggest that participants experience that some young men perceive their role in society as dominating their partners. The following statement confirms this:

“Xa ndicinga umntu oyindoda yindlela afuna ubonisa i-power [amandla] over [ngaphezu] umntu obhinqileyo”
[When I think about it, men try to show that they have power over women.]

“Sometimes [ngamanyamaxesha] umntu kuba eyindoda ebona ba lomtu ubhinqileyo akazokwazi ukuzilwela imnika amandla lonto leyo.”
[Sometimes a person as a man sees that a woman cannot fight back and that gives him power.]

“Ulwazi lwam men tend to [baqhele] use their physical ability [basebenzisa amandla emizimbeni] against women [emabhinqeni].”
[From my knowledge men use their physical ability against women.]
Throughout history, men have been groomed to display power at home and amongst other men. Violence in the domestic sphere is usually perpetrated by males who are, or who have been, in positions of trust and intimacy and power – husbands, boyfriends, fathers, fathers-in-law, stepfathers, brothers, uncles, sons, or other relatives (UNICEF, 2000:3). Men tend to be highly competitive about power, respect, and status (Ratele, 2006). Clearly, men do not want to be in a position where they are seen as weak.

Gender-based power imbalances are perhaps the most compelling underlying explanations for intimate partner violence (Blanc, 2001). Among studies that explicitly measure relationships, power, intimate partner violence and victimization are more common among women with lower levels of power in their relationships (Dunkle et al., 2004). Multiple pathways have been proposed to explain the relationship between power inequality and intimate partner violence against women in sub-Saharan Africa and these involve male dominance, gender roles, and economic resources (Choi & Ting, 2008).

Society prizes normative masculinity, and normative femininity, particularly emphasizing a man’s ability to exhibit power: a system of male authority, male rule, male-domination and control (Tenkorang, Nwabunike, & Sedziafa, 2014.). Societies praise men who are controlling and abusive. These types of men are seen as ‘husband material’.

4.3.2.2.d) Poor self-control of anger

Participants elicited poor self-control and anger as causes of domestic violence against women. The participants felt that some men are unable to contain their anger, therefore cannot stop themselves from abusing women. The following statement supports poor self-control:

“Ngamanye amaxesha kukungakwazi ukuziphatha”
[Sometimes it is lack of self-control.]
Many theories have been established to explain the existence of domestic violence. Psychopathology theories propose that various forms of family violence are committed by individuals who are seriously disturbed by some form of mental illness, personality disorder, or some other individual defect (Bolton & Bolton, 1987; Hamberger & Hasting, 1986). These theories propose that psychological traits that characterize offenders contribute to their perpetration of domestic violence. For example, some listed feelings of vulnerability, dependency, inadequacy, loneliness, or cognitive distortions (Seidman, Marshall, Hudson, & Robertson, 1994), while others identified low self-esteem, anger and hostility, poor problem solving skills, and emotional dependency (Dutton & Strachan, 1987; Goldstein & Rosenbaum, 1985; Barnett & Hamberger, 1992).

Another cause of domestic violence is anger which is displayed in the following statements. Taking into account participants’ statements, the researcher observed that women suffer abuse because men cannot contain their anger. Ganley (2001) explained the role of anger in domestic violence is complex and cannot be simplistically reduced to one of cause-and-effect. Some battering episodes occur when the perpetrator is not angry or emotionally charged, and others occur when the perpetrator is emotionally charged or angry. Participants in the study noted that men abuse women out of anger.

They said:

“Abanye baye bakholelwe ba abantu abazifemales [ababhinqileyo] bayakwazi ukumcaphukisa umntuwakhe, so u-needa [kufuneke] xa emcaphukisile am-discipline [amqeqeshee] so that [ukuze] ayazi next time [kwixa elizayo] angamcaphukisi.” [Some believe that women can provoke men and that leads to discipline, so that next time they will not make men angry again.]
“Boys [amakhwenkwe] tend [baqhele] ... Kule-group [iqela] yethu have this attitude that [banesimilo sokuba] hayi sube endicaphukisile ndibuze kemnake xa ekucaphukisile does that mean [ingaba lonto ithetha ukuba] phakamisa isandla?”

[Boys in my group tend to have this attitude that she made me angry and I would ask them does that mean you should raise your hand?]

Abusers vent anger on women and children based on past experiences. Participants oppose domestic violence and see no reason for men to abuse others. Vichealth (2009:40) in Flood (2010:17) conducted a survey and discovered that most men also believe that there are no circumstances under which physical force against a partner or ex-partner can be excused. However, men show greater willingness to excuse domestic violence than to justify it explicitly. For example, a significant minority of men excuse domestic violence in terms of ‘anger’ and a ‘loss of control’ despite the evidence that neither is central to domestic violence. The researcher is of the opinion that anger or loss of control is used just to excuse abusive behaviour.

4.3.2.3 Lack of problem solving and communication skills to handle conflict between partners

The findings in this research and in literature reflected that most men learn domestic violence as a way of solving conflicts in their childhood, and that and it is regarded as the only way to resolve conflict by using violence. Participants mentioned the following:

“Kwelicala lamadoda ...iyavela nakwirelationship [nakulwalamano] amadoda afuna uba-bossy [uphatha] afune ukwenza ifunwa ngabo, angafuni uva.”

[On the other side men ... it happens that men want to be bossy in relationships and want to do what they like, do not want to listen.]
“...Noba umama uthetha ntoni ibangathi u-against [uchase] umthetho wakhe ngoba umntu ongutata yintloko endlini”

[...Whatever the women say it will be misinterpreted by men seemingly as if women are defying the rules because man is the head of the house.]

Drawing from the above statements, the perceptions of young men are that men do not want to feel overpowered by women in conflict and communication. Violence is used as a tactic to express frustration and anger within relationships. Jewkes (2002:1425) further states that the sources of conflict are mainly linked to control, power and gender roles, as well as finance. Part of the relationship factors is related toward stress men have due to economic issues. These in turn cause conflict in the partnership and abuse occurs (Krug et al., 2002:99).

Another factor, according to Krug et al. (2002:99) and Jewkes (2002:1425), found that it is on an interpersonal level and the most consistent marker for abuse is marital conflict or discord in the relationship. The verbal disagreement and levels of conflict in a relationship are associated in violence in the household (Jewkes, 2002: 1425). In other words, domestic violence is an indication that a marriage is not stable.

The culture of domestic violence is well documented. This culture of violence does not stop at the front door of our homes; it is incorporated into the family’s way of resolving conflict. Family violence is linked to levels of violence in society. Usually a society which is experiencing high levels of political and criminal violence also experiences high levels of family violence (Vienings, 1994:3). In other words, existing crime increases the chances of domestic violence and also if there is political unrest.

**4.3.2.4 Community influences**

Community influences have been perceived by young men as promoting domestic violence. Community influences, according to Mazibuko and Umejesi (2015: 6588), include patriarchy,
unemployment and underemployment, uneven distribution of power within traditional African marriages, poverty, financially dependent women, and exposure to the alleged “culture of violence”. Participants in this study perceived the following as issues from the community that influence men’s violence against women:

“I-most [uninzi] yabo ndingathi ayiboni nto i-rongo [ingalunganga] pha because it’s happening pha emakhayeni abo it’s happening kwi-community [ekuhlaleni] zabo nabo ba-end up [baphela] besenza kwa the same thing [into efanayo] eyenziwa kulendawo bahlala kuyo.”
[The most of them I can say don’t see anything wrong because it is happening in their homes and in their community. They end up doing the same thing as where they live.]

“…Nasekuhlaleni because siyayincokola leway [lento]...it’s where [kulapho] si-influensana [siphembelelana] khona, it’s where [kulapho] yenzeka khona.”
[...Even in the Community it’s where domestic violence occurs and where we influence each other.]

[You will find that domestic violence is happening in our communities. As we are working with young men some of them are involved in domestic violence.]

Community has a big influence on domestic violence, according to some participants. Gender-based violence is caused by an interplay of individual, community, economic, cultural and religious factors interacting at different levels of society (Krug et al, 2002). At community level, factors include the following: a neighbourhood where violence against women is seen as the norm culturally and religiously, use of alcohol and ownership of guns. All of these are celebrated as markers of hegemonic masculinity.
To illustrate, Adams (2006) points out that children living in circumstances of violence among parents in their homes and in the community are not only at risk of physical violence themselves, but may suffer psychological and emotional disturbances. Without intervention, they may go on to be future perpetrators or victims of violence. This abuse cycle then continues from generation to generation.

Participants’ views are consistent with those of Mazibuko and Umejesi (2015: 6588), who, in their article, noted the way in which community factors influence the perpetuating of domestic violence in South Africa. They further suggested that domestic violence is rooted in patriarchy, unemployment and underemployment, uneven distribution of power within traditional African marriages, poverty, financially dependent women, and exposure to the alleged “culture of violence”.

Communities are tolerant of domestic violence according to participants. In Njezula (2006:12) for someone residing outside South Africa, one of the most remarkable features of gender-based violence in South Africa is that, within certain boundaries of severity, society is extremely tolerant of it (CIET Africa, 2000). Research on public community attitudes regarding domestic violence has discovered that another reason for viewing its nature as trivial possibly stems from the belief that, if things were that bad, the woman could just leave.

However, the highest risk of a partner being abused is in their attempt to leave or after a successful escape has been aborted (Austin & Sootsman-Eicher, 2004). Wallace (1986) has also found this premise to be true. It is worrying to see that communities lack sympathy for abused women. It is the same communities that witness women’s deaths at the hand of men. These women are mothers, sisters, aunts, grandmothers and, sometimes, breadwinners.
4.3.2.4.a) Traditional cultural influences

Participants in the study raised the issue of traditional cultural influences as a community factor that may cause domestic violence. It was noted in the following statements:

“I’m sure i-tradition [isiko] inalo igalelo kulento because [ngokuba] abantu kuba bebona indlela omama ababephethwe ngayo ngootata babo kudala a-assume [aqikelele] umntu bana umfazi kuze amamele funeka afumane induku.”

[I am sure that tradition contributes to this matter because people have seen how their fathers treated their mothers in the olden days. They are under the assumption that for a wife to listen she needs a stick.]

“Abanye basakholelwa kumasiko nezithethe zakudala nangona ixesha ngoku litshintshile kuba uyakuva ngamanye amaxesha umfana esithi induku sisisombululo induku, ukubetha sisisombululo”

[Some believe in tradition and customs even though times have changed. You will find men saying a stick is a solution, beating is a solution.]


[They believe because of tradition that males are dominant.]

According to participants, violence is justified on the grounds that the husband has the right to discipline his wife based on traditional values. Most African countries have accepted gender-based violence as part of their normal existence (Terry & Hoare, 2007: xv). According to Mitra and Singh (2007, 88:1227-1242) cited in WHO, (2009:3), traditional beliefs that men have a right to control women make women and girls vulnerable to physical, emotional and sexual violence by men. Domestic violence is still prevalent in traditional societies, including South Africa.
Mazibuko (2016:3) reported that South Africa has many such communities where domestic violence is culturally entrenched, and where men exert power and control over women; moreover, violence is on the increase in South Africa.

Cultural ideologies, both in industrialized and developing countries, provide ‘legitimacy’ for violence against women in certain circumstances. Religious and historical traditions in the past have sanctioned the chastising and beating of wives. The physical punishment of wives has been particularly sanctioned under the notion of entitlement and ownership of women. Male control of family wealth inevitably places decision-making authority in male hands, leading to male dominance and proprietary rights over women and girls (UNICEF, 2000:8).

Furthermore, Flood and Pease (2006) discussed that domestic violence committed by men against women is also greater in communities with more traditional patriarchal (‘macho’) ideals of masculinity, and strictly defined gender roles around paid work (for men) and unpaid work (for women) be it for religious, cultural, or other reasons. As the researcher predicted before, domestic violence is also perpetuated by Patriarchy and this is evident in this analysis.

4.3.2.4. b) Family of origin influence

Family of origin refers to a group of people related by blood or marriage or a strong common bond, such as those descended from a common ancestor, a husband, wife, and their children (Medical dictionary accessed 2017) and was perceived by young men as a contributing community factor for learning domestic violence.

Participants mentioned as follows:
Domestic violence is caused sometimes by various reasons such as background; maybe a person grew up his father beating the mother and he copies.

Sometimes I think a person witnessed his father doing it and thought it was good thing.

Participants divulged that most men who abuse, were indirectly taught this by their fathers in their respective families. In some studies as many as two-thirds of men who hit their partners had witnessed their father’s violence towards their mothers (Stammers, 1996). The findings reflect that men learned domestic violence from their background. In Seabi (2009:17), it is noted that men who batter their partners are more likely to have a history of violence in their family of origin. Men who have witnessed parental violence and men who have been abused as children or adolescents are more likely to become batterers than those who have not (Hotaling & Sugarman, 1986).

Furthermore, Seabi (2009:23-24) cites Gelles (1997), who confirms that one of the consistent conclusions of domestic violence research is that individuals who have experienced violent and abusive childhoods are more likely to grow up and become child and spouse abusers than those with no experience of violence, though it is witnessing violent attacks on their mothers, rather than being physically abused themselves as children, that is more generally associated with boys becoming spouse abusers in adulthood.

In theory, social learning describes abuse or violence in terms of learned behaviour rather than psychopathology or character defects. According to this theory, abusive behaviour passes from
generation to generation. For example, each generation or culture learns about abuse by participating in an abusive family. A psychological mechanism, such as modeling, and the reinforcement of abuse or violent behaviour mediate this learning (Jenkins, 1997). Children learn violent behaviour through experience at home. They take this experience and apply it in their relationships or marriages.

Similarly, experiences during childhood, such as witnessing domestic violence and experiencing physical and sexual abuse, have been identified as factors that put children at risk. Violence may be learnt as a means of resolving conflict and asserting manhood by children who have witnessed such patterns of conflict resolution (UNICEF, 2000:8). According to Bandura (1978) children can learn traits such as industriousness, honesty, self-control, aggressiveness and impulsiveness through observations. In situations of domestic violence, they can even imitate the hostile words from angry or fighting parents. Bandura emphasizes four factors leading to behaviour imitation, namely: attention, retention, reproduction and motivation (Anderson, 2014). Poor self-control has destroyed families, marriages and communities. The researcher is of the opinion that perpetrators need to be included in anger management programmes to suppress their anger.

4.3.2.4.c) Media influence

Participants reported media as another influence from the community that they thought contributes to domestic violence. The following quotes illustrate:


[Another factor is the influence of television.]

[You can see it on television; you will find many films showing violence and some read about it in magazines. It doesn’t end at home only. There are books that condone it. There are books in school that condone violence between people…there is a book named Amaza …Some think that what is written in the book is true and choose to emulate it. Books have an influence on domestic violence.]

Participants discussed that some men practise what they have seen on television and books. Participants also noted that young men might use violence as some form of experiment which is costly on their female partners. Flood and Pease (2009:127) reported that the media impacts on young people’s attitudes toward violence against women and these impacts have been further identified in two genres of mass media in particular: music and electronic games. Various studies find that sexually violent, misogynist, and objectifying themes influence violence-supportive, sexually aggressive, and sexist attitudes (Barongan & Nagayama, 1995; Johnson, Jackson, & Gatto, 1995; Kalof, 1999; Strasburger & Wilson, 2002; Johnson, Adams, Ashburn, & Reed, 1995).

Flood and Pease (2009) mentioned that in more focused and intense forms of media involvement, such as playing violent electronic games, aggressive behavioural scripts may be shaped by powerful combinations of psychological absorption and immersion.

Moreover, they further stated there is growing evidence that playing violent electronic games is associated with lower empathy and stronger adherence to proviolent attitudes (Funk, 2002) and form an emerging consensus that exposure to violence in video games and elsewhere is an important risk factor for aggression (Gentile & Anderson, 2005). The researcher is of the
opinion that parents should render more supervision and limit children from exposure to violence. This will help decrease the number of future perpetrators.

4.3.2.4.d) Peer influence

Peer influence as a community influence was mentioned as a possible causal factor on violence against women:


Uzoba-right [uzolunga] am-treata [amphathe] right [lungileyo] omye umntu.”
[It will depend first on what affected him from family relationship; if his mother was treated well by his father and if he didn’t have influence from peer pressure. He will be fine he will know how to treat a person.]

“Ezinye can be [isenoba] yi-influence [yimpembelelo] from [evela] itshomi bangabana umntu mazimphathe njani.”
[Some could be influenced from friends on how to treat a person.]

According to participants, men abuse women to impress their peers or to fit in with their society. Women suffer at the expense of peer pressure. DeKeseredy (1988:6) states, with regard to wife abuse, that Bowker (1983) found a positive relationship between batterers' contacts with their male friends and the frequency and severity of beatings. Bowker explains this finding by describing a social psychological process in which males develop "standards of gratification" that dictate that they dominate their wives and children. When male domination is threatened or is perceived to be challenged, psychological stress is experienced and, consequently, men react with a contrived rage to re-establish domination patterns that meet their standards of gratification.
Another research revealed that men who are heavily integrated into male social networks engage in abuse of women. Structural support has direct effects on abuse of women in the sense that men who are socially supported by male peer groups tend to mistreat their wives or girlfriends. However, the various support functions provided by peer groups are also important. What is exchanged between members of the network can influence men to victimize women (DeKeseredy, 1988:7). This means the more time men spend with others, the more he can be persuaded to abuse women.

Furthermore, Jewkes, Dunkle, Koss, Levin, Nduna, Jama and Skweyiya (2006:2950) describe how the control of women was a key aspect of ‘successful’ masculinity among many young men. Their masculinity was primarily defined in terms of their ability to have the right partner (one most desirable to others), to have a greater number of partners and to control their girlfriends. Masculinity was constructed and evaluated in on-going acts of competition in relation to male peers with sexual conquest being regarded as a sign of status, whether achieved by wooing, begging, trickery, or, ultimately the use of force (Wood & Jewkes, 2001).

4.3.2.5 Substance Abuse

Findings reflect that participants perceive substance abuse as a cause for abuse of women. Substance abuse is overindulgence in or dependence on an addictive substance, especially alcohol or drugs (Oxford dictionary, 2016). The following quotes illustrate:

“Ibangelwa zii-drugs [iziyobisi]....yonke into ephazamisa ingqondo.” [It is caused by drugs...anything that disturbs the brain.]

“Abanye ke benziwa butywala.”
[Some are motivated by alcohol.]
The role of alcohol and drug abuse in family violence features in many studies. For some women, it is difficult to watch their men drink alcohol as they know that it will result in domestic violence later. In Australia the majority of relevant research assessments on relevant police reports claim that approximately half of domestic violence cases report the perpetrator being intoxicated by alcohol (Australian Bureau of Statistics, 1996). However, there has been no sufficient evidence to claim that alcohol directly causes the perpetrator to abuse their partner (Esteal, 1994; Austin & Sootsman-Eicher, 2004) Comments from a victim submission to the Queensland Domestic Violence Taskforce (1988), for example, further confirms this: “Alcohol played a big part of the violence but he did not need to be drunk to hit me.”

Although researchers generally do not consider alcohol or drug use to be the cause of violence, they find that it can contribute to, accelerate, or increase aggression. UNICEF (2000) stated that excessive consumption of alcohol and other drugs has also been noted as a factor in provoking aggressive and violent male behaviour towards women and children. Research by Peltzer and Pengbid (2013:20) proved that problem drinking and drug use among male partners is a strong determinant of the severity of physical intimate partner violence among battered women in South Africa. The researcher is of the opinion that alcohol is a scapegoat for domestic violence. Domestic violence occurs whether alcohol is used or not. To support this statement, McGregor (1990) and Esteal (1994) noted that although a victim reported violent acts by intoxicated partners, it is commonly reported by victims that their partner gets frequently drunk anyway, and there are still many reported incidents of domestic violence where the perpetrator has not consumed any alcohol. They also put forward the theory that there are alcohol dependents who drink excessively both in and out of the household who are not violent towards their partners.

A study of men in Thailand found that there was a similar relationship between physical violence and problematic alcohol use and that alcohol use had an indirect effect on the abuse of wives by weakening marital companionship (Hoffman, Demo & Edwards, 1994). Similar to this
statement, research has established that drinking could contribute directly to an increased risk of violence against female partners due to the disinhibiting effects on cognition and perception (Barnett; Perrin & Perrin, 2005). Various studies found that male problems with alcohol and/or illicit drug use can be associated with an increased risk of intimate partner violence. Ugandan women, whose partners often got drunk, were six times more likely to report physical intimate partner violence compared to those whose partners never drank alcohol (Tumwesigye, Kyomuhendo, Greenfield & Wanyenze, 2012).

In South Africa, a recent study concluded that heavy drinking was reported often to lead to social problems such as domestic violence, particularly by men against their female partners (Morojele; Kachieng’a; Mokoko; Matsobana; Nkoko; Parry; Nkowane; Mosia & Saxena, 2006). In explaining their violence, men may frequently refer superficially to a loss of control caused by anger or mood changes exacerbated by the use of alcohol and drugs (Fedler & Tanzer, 2000:32; Vundule, Jewkes, Maforah & Jordan, 2001). On the other hand, alcohol and drugs do not necessarily lead to women abuse as is believed, but it serves as an excuse for men to blame alcohol or drug use as causing abusive reactions (Michell, 2003:50).

4.3.2.6 Abused women’s silence/secrecy reinforce the process

Although a single participant mentioned women keeping silence when it comes to domestic violence, it was significant to include this case. The participant stated:

“Umntu o-abhuzwayo [oxhatshazwayo] number one [okokuqala]...will come to you [uzakuwe] innocent [msulwa] as if [ngathi] akhonto imhelelayo but once [xawuthe] ...uhlale naye phantsi kulapho vele you get to experience [ufumanise]...nyani she has been abused, it’s more than maybe [uyaxhatshazwa ngaphakwenimyaka] 5 or [okanye] 10 years [iminyaka]...because [ngoba] normally [ngesiqhelo] i-most [uninzi] yabo they don’t get to talk [abathethi] ngoba bayazivalela.”
[First of all a person who is abused she will come innocent as if nothing bad is happening but, once you... sit down and get to know them it is when you experience that they have been abused maybe for more than 5 or 10 years. Normally most abused people stay behind closed doors concealing their feelings.]

One participant acknowledged women’s silence as reinforcement of domestic violence. Boonzaier and De La Rey (2003) discuss the South African sociocultural context as bearing a unique manifestation of violence against women where women are silent about their experiences of domestic violence and men choose their preferred methods of living according to their gender identity, often violently.

Furthermore, Bendall (2010:100) states that violence of this nature is often hidden from view and is not discussed openly. This can be for a number of reasons. For example, women are afraid to speak out about what they are undergoing due to fear of retaliation by their partner. Some also fear other people’s reactions to them should they choose to disclose the abuse; they therefore opt to remain silent in order to maintain the appearance of a happy family home. Much of this appears to be a unique African social construction, in which, as has been discussed, women are socialized into bearing burdens in silence to avoid scandal and to maintain pride.

Domestic violence in South Africa has been treated, for the most part, as a private matter. Indeed, no figures exist which record the number of domestic violence cases which have been reported to the police, simply because “domestic violence” is not, in itself, technically defined as a crime (Supra). Nevertheless, it is important to recognize that it is, in fact, a crime. For a man to hit his wife, for example, is an assault just like any other assault (Bendall, 2010:101).

Fox, Jackson, Hansen, Gasa, Crewe, and Sikkema (2007) have found that this is particularly common in a South African context where, although abuse is common in the community, it is a taboo subject and women are expected to suffer in silence. From the onset of marriage, women
are advised by older women when they enter into marriage to keep their home affairs a secret. Furthermore, they go on to say that a strong woman can stand anything in the researcher’s opinion and this includes abuse. This could be the reason why there is still domestic violence between married couples.

4.3.3. Participants’ perceptions of young men’s attitude and feelings about domestic violence

Participants were asked what young men’s attitudes are when they hear about domestic violence. Their responses indicate that the perceptions are that some young men disapprove of domestic violence against women.

4.3.3.1 Participants indicated domestic violence is unacceptable

Research findings reflected that participants themselves do not condone violence against women and also send this message to their groups. Participants stated:

“Bayibona i-rongo [ingalunganga] i-violence [ubundlobongela].”
[They perceive violence as a wrong thing.]

[They are not proud of it - let me put it that way...they don’t condone it at all.]

“Abahambiselani nayo.”
[They don’t like it.]

Drawing from the above statements, it is safe to conclude that young men as participants in this research do not accept domestic violence. Young men view domestic violence as inappropriate. They see domestic violence as a bad habit. Previously discussed in Chapter one, Flood and Pease (2009) believe that a multitude of factors at all levels of the social order shape attitudes
toward violence against women. Two clusters of factors have a multilevel influence on attitudes. Both gender and culture are powerful influences on attitudes, and they operate at micro and macro levels including individual socialization, the norms and relations of particular contexts and communities, and the society-wide workings of the media, law, and other factors. Studies of attitudes toward violence against women undertaken in the general population have shown that levels of tolerance have decreased over the last decade (Ipsos 2009; VicHealth, 2009). Participants acknowledge that domestic violence is largely no longer accepted in societies and by law. Even though change is still going at a slow pace, men are becoming non-abusive.

4.3.3.2 Participants indicate that young men in general have mixed feelings/oppose/condone

Participants’ perceptions are that there are mixed feelings amongst young men in general about domestic violence. The following quotes illustrate:

“It differs from one person to another [iyashiyana kumntu ngamnye] because [ngokuba] abanye bayibona as a good thing [iyinto elungileyo] abanye bayibona iyinto e-rongo [engalunganga].”
[It differs from one person to another because others see it as a good thing; others see it as a wrong thing.]

[As I have said before some do not find it wrong; they see it happening in their homes; some find it wrong because they have experienced violence where their mothers and sister were victims, et cetera.]
“Sixty percent [inkcukacha manani] ngulo uva kamnandi, u40 percent [inkcukacha manani] uyavelana nababantu baxhatshazwayo.”

[Sixty percent of young men enjoy it; forty percent sympathise with the victims of domestic violence.]

Male youth leaders explained that young men have different views regarding domestic violence. The findings of this study are supported by Themistocleous (2008) who pointed out that a troubling aspect of male violence is that there is a benign social and cultural acceptance in several parts of the country concerning violence. Moreover, Plant (2006) is of the view that this acceptance has led to violence being viewed as normal male behaviour and that it is taken for granted and not problematized. As discussed in Chapter one earlier, negative attitudes towards domestic violence do not only feed the act and hinder efforts towards curbing the problem, but they also create a situation where wife-beating becomes a norm even among subsequent generations, and hence a need exists to take a critical look at factors affecting attitudes towards domestic violence (Rani, Bonu & Diop-Sidibe 2004). Domestic violence becomes a norm in many traditional societies.

Research undertaken by Pavlou and Knowles (2001) with university students, revealed that male respondents from non-Anglo cultures and less educated respondents held more traditional attitudes towards women. Those with more traditional attitudes demonstrated less sympathy towards the victim of domestic violence (Pavlou & Knowles, 2001). Additionally, more than one in five people agreed that partner violence can be excused if the person is genuinely regretful afterward (21 percent) or if they temporarily lost control (22 percent) (The Government of Queensland, 2015:121). It is a concern that these attitudes are prevalent in younger Australians as well: one in four young people (12-24) don’t think it’s serious if a man who is normally gentle slaps his girlfriend when drunk. One researcher asks the question, “What do we know about people who hold attitudes supportive of violence?” (Margetts, 2015).
Furthermore, Hamber (2010:76) reported that the World Values Survey found that 10 percent of South Africans feel that domestic violence against women could be justified (Sapa/AFP 2007). On the other hand, Murnen, Wright, and Kaluzny (2002) found that all but one measure of masculine ideology were significantly associated with sexual aggression. In other words, there is a consistent relationship between men’s adherence to sexist, patriarchal, and/or sexually hostile attitudes and their use of violence against women.

In general, men are more likely than women to agree with myths and beliefs supportive of violence against women, to perceive a narrower range of behaviours as violent, to blame and show less empathy for the victim, to minimize the harms associated with physical and sexual assault, and to see behaviours constituting violence against women as less serious, inappropriate, or damaging (Flood & Pease, 2009:4).

Contradictory to this statement though, Walker (2005:234) cited more vocal expressions from men in opposition to domestic violence and rape. Thousands of men recently participated in a march in Johannesburg against women and child abuse. Their statement of intent read: ‘We, men and fathers of Gauteng stand together to speak out against oppression of children and women. We stand in solidarity against domestic violence’ (Gauteng News, 2003).

4.3.3.3 Some men ignore and think it is best not to intervene

Participants thought that some young men perceive it is best to ignore what is happening and not to challenge the perpetrator. Participants said the following:

“Kunzima uku-reacta [uphendula]...uyathetha nje unqande ne but [kodwa] ke awukwazi kengoku ukuyongena phakathi kwabo ukunqanda lento because [ngokuba] awufuni lento iphumele kuwe because umntu owenza lanto the moment [ngalamzuzu] ungumntu oyindoda uyonqanda lomntu ubethayo uzothi nanko omnye wakho...sivelela i-reality [inyaniso].”
[It’s hard to react... You talk to them but don’t come between them to stop them because you
don’t want to be affected. The moment you try to stop a fight between a couple, as a man, the
abuser might assume his woman of cheating... I am looking into reality.]

“Kukho la kasi mentality [inqugondo yasekuhlaleni] esinganoyibaleka eyoba into yabantu ababini
ayingenwa...ngezizinto ezibangela abantu bathi ‘suka ndakunqandela ntoni’”.
[There is that Kasi [local] mentality that we cannot run away from...people say you must refrain
from couple affairs. They tend to have that perception. Those are some of the things that make
people say ‘why should I bother’.]

According to participants, it is difficult to intervene when it comes to domestic violence. Some
feel that they will also be putting their lives at risk since the perpetrator of violence may attack
them. Furthermore, by intervening, the victim might encounter more abuse or make things
worse. Hart (2000) conducted a national study involving 1,000 men to investigate some of these
attitudes (Garin, 2000).

With respect to the reasons for not getting involved, one in five men (21 percent) reported that
they did not actively support community efforts to stop violence against women because no one
had asked them to get involved, 16 percent indicated that they did not have time, and 13
percent reported that they did not know how to help (Garin, 2000). Women suffer domestic
violence while men are making up their minds whether to intervene or not. Men need to be
educated on how to deal with such urgent cases and be given information on where to get help.

Similarly, men also may fear that their masculinity will be called into question. For example, in a
US study, college men aged 18 and 19 were presented with three vignettes regarding violence,
two of which involved men’s violence against women. The young men emphasized that one key
reason they would not intervene in a potential rape was their fear of being perceived as weak
and unmasculine (Carlson & Worden, 2008: 14).
Flood and Pease (2009:127) indicate that attitudes play a role in the responses to violence against women adopted by individuals other than the perpetrator or victim, whether the responses be from family members and friends, professionals, or bystanders. People with more violence-supportive and violence-condoning attitudes respond with less empathy and support to victims, and are more likely to attribute blame to the victim, are less likely to report the incident to the police, and are more likely to recommend lenient or no penalties for the offender (Pavlou & Knowles, 2001; West & Wandrei, 2002).

Abusive men do not see anything wrong with violence; instead they support the perpetrators. This is the kind of society we live in. These abusive men have sons and younger brothers that will follow the cycle of abusers.

4.3.3.4 Participants expressed sympathy with the victim and anger with the abuser

Drawing from these research findings, it was noted that young men, as well as their leaders, sympathize with victims of domestic violence. They stated:

“Andina-explaina [cacisa] kuwe ngehlobo ebabuhlangu ngalo as [njengoba] ba ndisitsho that [ukuba] akukhomandi ukubona umntu obhinqileyo exushwa yindoda pha ebethwa yindoda.”
[I cannot explain to you the feeling; that is how painful it is. It is not nice to see a woman being kicked and beaten up by man.]

“They are filled with anger [bagcwel ngumsindo].”

“Bayebandichazela…sisikhalo esisixhela umntu xa ebona i-violence [ubundlobongela]...ndiye ndabona ba iyabakhathaza.”
[They told me...the cries make a person very painful when they witness violence ...I saw that it worries them.]
They clearly describe their concerns when these episodes happen. Most males are uncomfortable with violence against women and with the attitudes and behaviour of those men who commit violence, according to Allen (2010:7-8) in Flood (2010). In conclusion, it is men who commit the majority of acts of domestic and sexual violence. But many men and boys are strongly opposed to this violence and feel it has no place in a democratic South Africa. At the same time, there is a growing understanding among men that they have a critical role to play in addressing the gender norms, roles and relations underlying the HIV pandemic. Men start to recognize the vital role they can play in improving their own health and the health of their family (Stern, Peacock & Alexanderes, 2009:50).

4.3.4. Involvement of young men in prevention and suggestion for prevention

One participant suggested a prevention programme, which is significant to the goal and objectives of the study. He said:

“Currently [okwangoku], Kwiclub [kwinqela] sine-programme [inkqubo] esiyi-adoptayo [esiyibolekayo] okanye esiyiqalayo ye-June 16... I am sure xa sisenza lanto because [ngoba] ixesha elininzi izinto zi-solveka [zisombululeka] xa kulendawo inabantu abaninzi abatsha.” [Currently, the club is adopting or starting a June 16 programme... I am sure we do that because most of the time problems are solved, where the youth masses are.]

The participant revealed different types of prevention programmes, as well as the target groups. The participants displayed that they are aware of the need for such programmes in communities at large. As was previously discussed in Chapter one, several publications emphasize the involvement of men and boys as a key violence-reduction strategy (DeKeseredy, 1988; DeKeseredy & Kelly, 1995; DeKeseredy, Schwartz, & Alvi, 2000; Groth, 2001; Kaufman, 2001; Crooks, Goodall, Hughes, Jaffe & Baker 2007).
The literature suggests that a multi-pronged approach is required, including the engagement of men as role models, leaders and allies in working with other men and boys to promote healthy and positive constructs of masculinity (Katz, 1995; & Kaufman, 2001). Action is being taken by men to decrease domestic violence. In addition, there are growing efforts to involve boys and men in various capacities associated with the prevention of violence against women. These efforts include participants participating in education programmes, the targeting of groups like social marketing campaigns, policy makers, gatekeepers, activists and also acting as advocates against violence (Flood, 2011).

Berkowitz (2004) has categorized the goals of efforts to engage men into three categories, namely:

1. Prevention of men’s violence;
2. Men’s intervention to prevent the violence of other men; and
3. Addressing root causes of violence, such as gender socialization.

Furthermore, Flood (2010) mentioned several studies also indicate that men and boys shape and send powerful messages about relationships, violence, and power (for example, Pease, 2008). It is thus crucial to explore the understanding, beliefs and attitudes of young men about violence against women, as well as their views on prevention strategies. It was noted that men should be key role players in these programmes.

Allen (2010:66-67) suggests that men can play vital roles in helping to reduce and prevent men’s violence against women. The majority of men do not commit violence against women. Yet few of these non-violent men are actively involved in violence prevention. To stop violence against women, men of goodwill must do more than merely refrain from violence themselves (Flood, 2010:39). The importance of male peer groups and male-male influence can be harnessed for positive ends in all-male groups (Berkowitz, 2004:7). Men, including young men, have a big challenge of preventing domestic violence because of men who condone violence.
4.3.4.1 Majority of young men not involved; little awareness of programmes

Participants reported that there is little awareness of young men about programmes and little involvement in the debate and action on this behalf:

“Asikhe sifane sibene-debate [ingxoxo mpikiswano] yoxhaphaza amabhinqa.”
[We do not normally debate about domestic violence against women.]

“Some [abanye] they do know [bayazi] about i-domestic violence [ngokuxhatshazwa ngokwasekhayeni] some they don’t know [abayazi] lento i-domestic violence but [kodwa] ndiyafuna ukutsho into yokuthi yinto abangayikhathalelanga nokubana unobuza omnye he will take time [uzakuthatha ixesha] into yokuthi akuphendule ukuthi yintoni i-domestic violence [ukuxhatshazwa ngokwasekhayeni].”
[Some do know about domestic violence and some do not know about domestic violence but I want to say that it is something they do not care about. Even if you would ask one of them he will take time to answer what domestic violence is.]

Garin (2000) reported on a poll of over 1 000 men on barriers to engagement in anti-violence work. Among the reasons endorsed by more than 10 percent of the men were those that no one had asked them to get involved. There is less talk of domestic violence unless it’s published in papers or exposed on television. On the other hand, Crooks, Goodall, Hughes, Jaffe, and Baker (2007:219) mentioned that some men want to be involved but are unsure of how to operationalize their motivation. Others have doubts about their role or ownership but are not adamant in refusing to participate (Flood, 2010:38). The study clearly proved the need for educating communities on the prevention of domestic violence.
4.3.4.2 Suggestion for educational programmes in schools, churches (focus on family respectful behaviour) and sports clubs/small groups

Participants suggested that educational programmes be presented in schools, churches concerning respect in families, women’s rights and domestic violence. This could also happen in small groups with youngsters in clubs:

[The schools are supposed to play that role...teachers are supposed to take 20 minutes’ session on domestic violence ...coaches, teachers and churches will play a huge role in our communities.]

“Into abanoyenza kukuhamba ii-workshops [ululeko] okanye iindibano zocwenga apho kufundiswa khona ngokubaluleka kwamalungelo abantu ababhinqileyo kwakhona enye into enonceda kukufunda neencwadi ezikhuthaza ukugcinwa kwamalungelo abantu ababhinqileyo nasesikolweni kuvunyelwe nasezicaweni kuvunyelwe abantu ababhinqileyo bathathe inxaxheba bathathe neendawo ezibalulekileyo umzekelo kwizihlalo zeenkokheli.”
[What they can do is to attend workshops or educational training of the importance of women rights. What will help is they can read about preserving the rights of women. Even in schools and churches to allow women to have important leadership positions that will encourage women’s rights.]

[Young men can assist for instance in LO [Life Orientation] periods where there are talks of relationships. There must also be debates...each person projects their view on how wrong abuse is...This will shed some light to even those who didn’t know about it.]

Participants have ideas on how domestic violence can be prevented at large. Findings suggest that one of the prevention programmes should target schools, churches and local sport clubs because that is where the masses congregate. It was highly recommended by participants that both genders be included in these programmes. If done this way, this is where teenagers and adults will learn how to treat each other and make informed choices before engaging in domestic violence or allowing it to happen. However, there is some evidence that, for men, programmes presented to mixed male and female groups are less effective in changing attitudes than those presented to all-male groups (Breclln & Forde, 2001:303-321).

Education and media have also been deliberately used to change attitudes. Face-to-face education regarding violence against women is delivered in primary and secondary schools, universities, and in other contexts. Such interventions can have positive effects on males’ attitudes toward and participation in violence against women (Flood, 2005-2006; Whitaker, Morrison, Lindquist, Hawkins, O’Neil, Nesius & Le’Roy, 2006).

However, Flood (2002-2003:13) notes that, whilst sport was as an important vehicle to engage males, the campaign did not consider how sport is associated with, and can encourage masculine traits of competitiveness, aggression and dominance. Indeed, athletes have been found to be over-represented among perpetrators of violence. Statistically, women play less sport than males. It is important for them, even if they do not play sport, to attend recreational activities related to sport in order to receive the same benefits of prevention programmes.
4.3.4.3 Community support for awareness raising

Participants were asked if there are any prevention programmes in their respective communities. Participants stated:

“Zinqabile, ngaphandle kokuba ndithi zinqabile according to [ususela] eyam i-observation [ingqwalasela] andiziboni zisenzeka ezozinto ezo.”
[They are rare; apart from rarity from my observation they are not happening.]

“Hayi ndobe ndiyaxoka... azikho tu kwaphela.”
[I would be lying... they do not exist at all.]

“Ekuhlaleni andikaboni nto.”
[I have not seen anything in the community.]

Other participants in the study stated:

“Zikhona but I don’t think [andicingi] they are [zi] effective [ziyasebenza]...ikhona enye i-NGO ndilibala nje igama layo abadla ngokufika nalapha ezikolweni ne-SAPS...iyeza izo-adresa [lungisa] abantwana nge-violence [ngobundlobongela] ne-abuse [ukuxhaphaza].”
[There are some but I don’t think they are effective. There is one NGO; it’s a pity I forgot its name that usually comes to schools; even SAPS come to children to address violence and abuse.]

abamama bapha kula-womens League babanayo i-platform [iqonga] yoba mabathethe ngezizinto bavule amehlo nabanye oomama abacinga ukuthi lento ayinokwenzeka kubo lento ngoba abanye abantu xa into ingekenzeki kubo bacinga oba ayizophinda yenzeke kubo.” [Fortunately we are working together with the counsellor’s office in our areas, as well as our structures, for instance women’s league...We try when there is a public meeting they invite us we attend. They ask us to talk and the most affected are the women in the women’s league. They have a platform to talk about domestic violence and make other women aware of domestic violence especially to those who say it won’t happen to them.]

“Ewe zikhona ngoba zikhona ii-organizations[amaqumrhu] ezifana no-Elalini White Door Centre of Hope apho benza i-awareness[ukwazisa] ezinjena ngenxa yokuxhaphaka kwe-domestic violence [ukuxhatshazwa ngokwasekhayeni]. Zikhona nee-campaigns[imikhankaso] ezikhe zenziwe ngu-Woman against Women Abuse, ooWAWA base Daku apho besenza i-awareness ezidibene nento ye-domestic violence [ukuxhaphaza] apho nathi sikhe si-joine[ukungenelela] khona xa kwenziwa ezoprogramme[inkqubo]...icommunity[ekuhlaleni]... iyaxhasa, i-attend [izimase] and [kwaye] ke baphuma ngoninzi lwabo kodwa ke nangona besiza kwe-ziprogramme [kwinkqubo] awuye ubone nguqu.” [Yes, there are like Elalini White Door Centre of hope where they do such awareness because of prevalence of domestic violence. There are campaigns facilitated by WAWA, Women against Women Abuse in Daku that make awareness programmes; we join in those programmes. There are awareness programmes done in the community definitely...the community...support attend and they come in large numbers. Even though they attend these programmes you don’t see any change.]

Participants attest that there are awareness programmes running in their communities; however, they are unsuccessful due to poor community support. Contradictory to this, some participants mentioned that there are no awareness programmes available in their communities. Morrison, Ellsberg and Bott (2007) describe three dimensions regarding access to
justice for women who have experienced gender-based violence. One dimension is offering protection to women from current and potential aggressors by improving laws and policies, mobilizing communities in defence of women’s right to a life free of violence, and increasing knowledge of women’s rights.

In traditional societies, families have relied upon community-based support mechanisms to resolve issues of conflict. The local community therefore needs to be mobilized to oppose domestic violence in its midst. Actions taken by local people may include greater surveillance of domestic violence situations, offering support for victim-survivors, and challenging men to stop the violence (UNICEF, 2000:15). Casey, Carlson, Fraguela-Rios, Kimball, Neugut, Tolman, and Edleson (2013) mentioned that across these levels of strategy, programmes often have the aim of increasing men’s awareness about gender-based violence, thereby encouraging them to deepen their ongoing commitment to ending it.

Such programmes advise men to become formally involved in violence-prevention organizations, and/or to become role models and vocal proponents of respectful relationships in their own families and communities. The researcher is of the opinion that it is important to sensitize the community before embarking on awareness programmes. Domestic violence in some patriarchal communities is seen as male duty. Therefore, the researcher’s advice is to begin with challenging these misconceptions and traditional ideologies in order to begin the process of prevention.

4.3.4.4 Media awareness programmes

Participants indicated that they are only aware of media campaigns when they see them on television. Participants shared:
“Okwangoku bendidla ngokubona etivini [umabonakude].”

[For now I usually see them on TV.]

“If [ba] uyazenza sizibona pha e-tivini [kumabonakude].”

[If you do them, we see them on television.]


[Not in the community; I’ve heard some on TV like Gender Justice; those are the only I’ve heard of. Even the one’s I have mentioned to you will hear about them far away; you will see them only on TV; they do not come to the community; they stop there.]

Participants mentioned that they are aware of different media campaigns on prevention of domestic violence against women. They feel that these should be available on a regular basis and not seasonally. Social marketing campaigns in the mass media have been shown to produce positive change in the attitudes (and behaviours) associated with men’s perpetration of violence against women (Donovan & Vlais, 2005). Mass media campaigns have the capacity to reach large numbers of people, and can increase the general public’s knowledge and awareness of the identified issues (World Health Organisation, 2007). Campaigns focusing on specific behavioural objectives have been successful on some occasions (Donovan & Vlais, 2005).

Another participant had this to say:

“…noSABC naye kaloku through i-play [ngomdlalo] zakhe ...okanye i-film [umbohiso bhanyabhanya] zakhe maka-promotha [makaphakamise] i-film ezi-against [ezichasa] i-domestic violence [ukuxhatshazwa ngokwasekhayeni].”

[...and SABC must also promote films and plays that are against domestic violence.]
Participants feel that the media still has a big role to play on the prevention of domestic violence. According to the study findings of Adika, Agada, Bodise-Ere and Mey (2013:82), there is a need for the sensitization of adults and adolescent males in communities on gender violence against women by means of mass media, workshops, seminars and teachings so that they will understand what is gender violence and stop the practice.

4.3.4.5 Interventions with perpetrators and families

Only a single participant mentioned intervening with perpetrators and their families to prevent domestic violence. This is reported here because of the significance of prevention and intervention. The participant said:


[I think if there can be a programme that will deal with them. This programme must focus on the individual personally and not diminish over a certain time but it should be an ongoing programme. Perhhaps domestic violence started at home; even at home the programme must not focus on the individuals, maybe their background, and fix the damage; maybe it is a cause of domestic violence because we want to completely destroy the roots of domestic violence not just the top. This must start at home and it should be an ongoing programme.]
The participant acknowledges the need to work with perpetrators and their families to prevent the pandemic of domestic violence. In the last decade, there has been a greater focus on perpetrators, with a view to preventing recurrent violence (Appelt & Kaselitz, 2000). The primary aim in working with perpetrators of domestic violence is to increase the safety and protection of women and children from violence (Hagemann-White 2006; Respect, 2000). Carrington & Phillips (2003) discovered three avenues of domestic violence prevention: firstly, to work with the younger generation to break the cycle of violence between generations; secondly, to attempt to break this intergenerational violence with victims and perpetrators; finally, to educate the community against the use of violent behaviour within intimate relationships (Carrington & Phillips, 2003).

However, practitioners may struggle to engage abusive fathers in interventions for a range of reasons which include men’s lack of accessibility and availability, particularly in the time-limited assessment period (Ashley, Roskill, Fraser, Featherstone, Haresnape, & Lindley, 2011).

**4.3.5 Chapter Summary**

In this chapter, the researcher first briefly gave a profile of the study participants. The rest of the chapter entails the discussion of the findings of the perceptions and the experiences of ten male youth leaders of young men’s constructions of domestic violence. Four main themes, subthemes and their categories emerged from the analysis. The first theme discussed was the participants’ perceptions of young men’s understanding and constructions of domestic violence. The second theme dealt with the participants’ perceptions of young men’s constructions of causes of domestic violence. The third theme reported participants’ perceptions of young men’s attitude and feelings about domestic violence. Lastly, the Involvement of young men in prevention and suggestion for prevention was highlighted. The next chapter will deal with summarizing the findings of the study and recommendations.
CHAPTER FIVE
SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The goal of the study, as stated in chapter one, was to enhance understanding of male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence and the prevention of domestic violence against women. Four objectives were structured to attain the expected goal. These were as follows:

- To explore participants’ perceptions and experiences of young men’s understanding of domestic violence against women;
- To explore participants’ perceptions of young men’s beliefs and attitudes towards domestic violence against women;
- To explore participants’ awareness and their perceptions of young men’s involvement in programmes aimed at preventing domestic violence towards women;
- To explore participants’ suggestions for involving young men in prevention of domestic violence against women.

The preceding chapter provided an elaborated discussion of the findings and a literature control of the findings. This chapter provides a summary of the findings and conclusions relating to the research goal and objectives. Recommendations based on the research findings are presented and the contribution of the study, as well as its limitations will also be highlighted. The first section summarises the findings thematically as reported in chapter four and some examples of literature findings are mentioned.
5.2 Summary of findings of the research study

The first theme summarizes participants’ perceptions of how young men understand and talk about domestic violence. Domestic violence is considered a negative concept based on the perceptions of young men and their male youth leaders. In their statements, they clearly described perpetrators as males. This was noted when the participants were giving examples. They were also aware that women also can be perpetrators of domestic violence but on a smaller scale. Participants also identified a cycle of violence meaning that domestic violence is recurring by nature.

The second theme summarizes participants’ perceptions of young men’s constructions of causes of domestic violence. The researcher gathered a multitude of causes of domestic violence from participants’ views and young men’s experiences. Many participants mentioned the most common causes to be patriarchal beliefs and control which lead to domestic violence. Others maintained that the background of the person is determined by the way a person was raised; if he grew up in a hostile and violent environment, this could mean he could be a perpetrator in future.

The third theme summarizes participants’ perceptions of young men’s attitude and feelings about domestic violence. Gathering from young men’s attitude, domestic violence is not acceptable but there are some participants with mixed feelings who do not see anything wrong with it. However, the general feeling is that women should not be violated by men. The last theme summarizes the involvement of young men in prevention and suggestions for the prevention of domestic violence. Most participants reported that young men are not involved and some are not aware of how to be involved in such prevention programmes. Participants suggested several programmes to take place in families, schools, sports clubs, communities and also that the media be more involved.
5.2.1 Participants’ perceptions of young men’s understanding and constructions of domestic violence

Participants in this study indicated that both males and women are perpetrators of domestic violence and are aware of different forms of abuse. Participants also indicated that domestic violence is cyclic. The participants’ understanding of domestic violence is that it involves physical abuse, sexual abuse, verbal abuse and emotional abuse. The following section summarizes these findings.

5.2.1.1 Men are perpetrators of various forms of violence against women and children

Participants reported that the majority of perpetrators are males. The findings in the study reflect that domestic violence is associated with men and that it is men who violate women and children. All the participants, when they were giving examples, stated that it is men who abuse women. This was also confirmed by several publications. (Dobash & Dobash 1979; Tjaden & Thoennes, 1998; Dobash et al 2000; Flood 2010; Hamby 2009; Jewkes 2008; & Seabi, 2009)

5.2.1.1 a) Physical abuse

Findings in the study reflect participants’ vast knowledge of physical abuse which they elicited and it means using physical force such as hitting and punching. They further explained that women are defenceless and that men use physical force to get what they want in return. Literature confirmed and elaborated on this finding as in the following examples.

Londt (2003:24) and Ponton (2002) reported that physical abuse may or may not cause injuries that require medical attention and may involve anything from scratching, shoving, spitting, grabbing, shaking, pushing, restraining, slapping, punching, choking, burning, use of weapons such as guns, belts, bottles, knives or ordinary household items, kicking, pulling her, biting,
ramming a car or moving object against her or pinning her against a wall or enclosed area with a car or moving object. The second form of violence mentioned is sexual violence.

5.2.1 b) Sexual abuse

Only one male youth leader reported rape as part of domestic violence. Rape is among the most reported crimes in South Africa. Sexual abuse is still a global struggle. Women are the victims most of the time and the perpetrators are largely men. Rape and sexual coercion in South Africa have been highlighted in several studies. In South Africa, not only are HIV rates among the highest in the world (UNAIDS 2010) but rates of domestic and sexual violence are also among the highest (Vetten, 2005; Dunkle et al. 2006; Jewkes et al. 2006a, 2006b, 2008, 2009). The third form of domestic violence reported was verbal abuse.

5.2.1.1 c) Verbal abuse

The findings of the study highlighted verbal abuse as part of domestic violence. Male youth leaders highlighted labelling, shouting, swearing and belittling as part of domestic violence. According to research e.g. Flood (2010) and Stapleton (2010), not all verbal insults between partners are acts of violence. In order for verbal abuse to be considered domestic violence, it must be part of a pattern of coercive behaviours in which the perpetrator uses or threatens to use physical force.

In domestic violence, verbal attacks and other tactics of control are intertwined with the threat of harm in order to maintain the perpetrator’s dominance through fear. While repeated verbal abuse is damaging to partners and relationships over time, it alone does not establish the same climate of fear as verbal abuse combined with the use or threat of physical harm. The last form of domestic violence mentioned was emotional abuse.
5.2.1.1 d) Emotional abuse

Findings reflect that some participants reported that some men emotionally abuse their partners. Participants referred to behaviours that are demeaning and which emotionally "disturb" the partner. They indicated that this form of domestic violence is a way of controlling women, especially by humiliating them. Literature confirms and states that emotional abuse is the most severe form of abuse. The abusers make the victim to feel worthless. Emotional abuse involves the victims’ sense of worth as also confirmed in literature (Mesatywa, 2009).

5.2.1.2 Domestic violence is a cyclic process

The findings of the study further indicated that young men perceived domestic violence as a recurring event. Findings reflect that domestic violence is a repetitive cycle. According to participants, men not only abuse women once, but repeatedly, varying over months, days, years until the next violence occurs. The “cycle of violence” in a violent relationship consists of three phases: (Walker, 1979:55-70)

- The tension-building phase
- The acute battering episode and
- The aftermath: Loving respite

Each stage lasts a different length of time in a relationship. The total cycle has its own duration, from a few hours to a year or more to complete. Generally speaking, relationships which involve any level of physical violence have a recurring cycle of behaviour. The researcher agrees with this statement as it is evident in many societies and research confirms it.

5.2.1.3 Women can also be perpetrators of violence

A few participants in the study indicate that young men’s perceptions are that women can be perpetrators of domestic violence. The perceptions are that some women can emotionally
abuse a man and even hit and sexually abuse their partners. Although it is widely acknowledged in literature that the majority of victims of domestic violence are women, it is important to recognize that victims can also be men.

Literature indicated that only a small percentage of men reported being abused but this does not indicate that abuse does not take place and that more research on this needs to be undertaken (Khan, 2013). The gender symmetry theory of domestic violence, however, states that women are just as likely as men to be violent (Robertson & Murachver, 2007). However, people are reluctant to believe that women are capable of perpetrating such violence, regardless of whether it is in a homosexual or heterosexual relationship (Tesch, Bekerian, English & Harrington, 2010). The second theme for exploration was participants’ perceptions of young men’s constructions of causes of domestic violence.

5.2.2 Participants’ perceptions of young men’s constructions of causes of domestic violence

Participants in the study generated numerous causes of domestic violence. Participants expressed the following causes of domestic violence as perceived by young men: patriarchal and rigid beliefs about roles of men and women, superiority of men and inequality of women in home and society, women provoking men, strong men controlling/disciplining their women, some men’s low self-esteem and or feeling of insecurity, perpetrators feeling threatened by successful women, jealousy - fear of losing women, a need for power, poor self-control, anger, lack of problem solving and communication skills to handle conflict between partners, community influences, traditional cultural influences, family of origin influence, media influence, peer influence, substances abuse and abused women’s silence/secrecy. These are all stated factors that reinforce the process of violence.
5.2.2.1 Patriarchal and rigid beliefs about roles of men and women

Participants are of the opinion that in most young men’s constructions of domestic troubles, they talk about the dominating and controlling role of men in families which seem to be a major cause of domestic violence. Men regard it their right to revert to domestic violence for “disciplining” a partner. Participants have different experiences of young men’s perceptions about the gender roles and domestic violence. They reported the role of women as child rearing while men are seen as providers. The roles are changing but failure to recognize and to accept this change puts women at risk of domestic violence. This patriarchal perception they ascribe to the following:

5.2.2.1.a) Superiority of men - Inequality of women in home and society

Participants refer to some men’s perceptions that they have power; and that they need to control and have the authority to control women. They also indicated that at community and national levels, men still predominate as major decision makers. Women are expected to be subordinate and submissive. Men are able to use their physical strength to beat and oppress women and children depending on their mood at any particular time. A lot has been published on gender inequality around the world as a cause of domestic violence against women (Good, Heppner, Hillenbrand-Gunn, & Wang, 2004; Raditloaneng, 2013).

5.2.2.1.b) Women provoke men

A number of participants in the study mentioned that perceptions are that women are partially to be blamed for the abuse they encounter. Participants reported that men and the community regard domestic violence as correcting behaviour on women. The perpetrators are seen as doing something positive in the eyes of the community somehow. Literature indicated that victims of domestic violence are judged more harshly where they are perceived to have
provoked aggression, for example, by being verbally aggressive or in situations that might incite their husbands’ jealousy (Hillier & Foddy, 1993; Pavlou & Knowles, 2001).

5.2.2.1.c) Strong men control/discipline their women

Participants’ perceptions are that some men believe violence is the only way to get a woman’s attention and also to discipline her. Furthermore, violence is the only way to show women that men are in power and in control. According to Kaur and Garg (2008), Husbands who batter wives typically feel that they are exercising a right, maintaining good order in the family and punishing their wives’ delinquency - especially the wives’ failure to keep their proper place. Physical violence is used to manufacture gender hierarchy (i.e., teach women their place) and to enforce this hierarchy through the punishment of the transgression (Kaur & Garg, 2008). According to researchers, domestic violence is often used in an attempt to control another to get one’s own wishes fulfilled (Austin & Sootsman-Eicher, 2004; Laing & Bobic, 2002).

5.2.2.2 Some men’s low self-esteem and or feeling of insecurity

One participant’s perception was that when some men lose their jobs while their female spouses are working, it creates a big problem, which results in domestic violence. This imbalance is not accepted in men who still aspire to patriarchal ideology. When these men are faced with such challenges, they question their manhood and try to regain it by projecting their insecurities and anger on their women.

Walker and Bright (2009) and Ostrowsky (2010:70) concluded in their studies that low self-esteem rather than high self-esteem lead to violence. When violent men’s superiority is challenged, the only way to regain status is to use violence to maintain power. Men of this nature simply cannot handle competition even if there is none. They will always try to outweigh their opponents, in this case, women. They will try to compare their employment and also their
education status. They will always try to hold on to their women by abusing them, which gives them the upper hand. They hide their insecurities through violence. The following issues were raised relating to self-esteem or feelings of insecurity.

5.2.2.2.a) Perpetrators feel threatened by successful women

Participants in this study reported that some men may feel intimidated by independent women especially when men are unemployed. Women who manage to gain some form of financial independence and who also may progress faster in their occupation than their partner, may act violently. Dalal and Lindqvist (2012:271) mention that a probable reason for these feelings might be the superiority complex of the husbands. When men are unemployed and unable to financially support their family, they may use violence as a means of regaining masculinity (Jasinski, 2001; Boonzaier & De La Rey, 2003).

5.2.2.2.b) Jealousy – fear of losing women

Participants reported that men fear losing their female partners; therefore, they will do anything to keep them. According to participants, some jealous men’s insecurity is demonstrated by using violence to secure their women. This was confirmed by Dalal and Lindqvist (2012:271) who indicated that women whose husbands demonstrated more controlling behaviour (jealousy, accusation, permitting, limiting, insisting, and not trusting) were two to five times more exposed to domestic violence when compared with women whose husbands had not demonstrated such controlling behaviour.

5.2.2.2.c) A need for power

Participants report that men use power in the form of physical abuse because women are seen to be physically powerless. Men want to feel in control, therefore they use physical power to handle perceived competition in the same household. Men tend to be highly competitive about
power, respect, and status (Ratele, 2006). According to feminist theories, men perpetuate violence in order to maintain power and control. Family violence researchers have concluded that structural environment plays an important role in causing domestic abuse.

5.2.2.2.d) Poor self-control of anger

Participants elicited poor self-control and anger as issues of insecurity and a cause of domestic violence against women. The participants felt that some men are unable to contain their anger and present it as a reason for abusing women. Psychopathology theories propose that various forms of family violence are committed by individuals who are seriously disturbed by some form of mental illness, personality disorder, or some other individual defect (Seabi, 2009). These theories propose that psychological traits that characterize offenders contribute to their perpetration of domestic violence. For example, some participants listed feelings of vulnerability, dependency, inadequacy, loneliness, or cognitive distortions (Hansen, Gizzarelli, & Scott, 1994). Vichealth (2009:40) quoted Flood (2010:17) who conducted a survey and discovered that most men also believe that there are no circumstances under which physical force against a partner or ex-partner can be excused.

5.2.2.3 Lack of problem solving and communication skills to handle conflict between partners

The findings in this research and in literature reflected that some men learned violence as a way of solving conflicts in their childhood and then regard it as the only way to resolve conflict. The perceptions of young men are that men do not want to feel overpowered by women in conflict and communication. Violence is used as a tactic to express frustration and anger within relationships. Jewkes (2002:1425) states that the sources of conflict are mainly linked to control, power and gender roles, as well as finance. Part of the relationship factors are related toward stress men have due to economic issues which in turn cause conflict in the partnership and abuse occurs (Krug et al., 2002:99). Krug et al. (2002:99) and Jewkes (2002:1425) found out
that on an interpersonal level, the most consistent marker for abuse is marital conflict or discord in the relationship.

5.2.2.4 Community influences

Participants indicated that at community level it seems as if domestic violence is tolerated by families in communities. Community influence can influence an individual to abuse because it is normal and no one will complain about it except for the victim. Participants’ views are consistent with that of Mazibuko and Umejesi (2015: 6588), who reported that community factors influence the perpetuating of domestic violence in South Africa. Raditloaneng (2013) reported that the environment within which violence takes place in South Africa is one in which it is sometimes seen as an acceptable way of dealing with the enforcement of social roles and attitudes, particularly with respect to gender. The following community influences as reported, are summarised: traditional cultural influences, family of origin influence, and peer influence.

5.2.2.4.a) Traditional cultural influences

Participants in the study raised the issue of traditional cultural influences as a community factor that may cause domestic violence. Tradition and customs regarding gender roles were perceived as playing a role in condoning violence by men against women. According to Mitra and Singh (2007, 88:1227-1242) cited in WHO (2009:3) traditional beliefs imply that men have a right to control women and to make women and girls vulnerable to physical, emotional and sexual violence by men. Domestic violence is still prevalent in traditional societies, including South Africa. Mazibuko (2016:3) reported that South Africa has many such communities where domestic violence is culturally entrenched, and where men exert power and control over women; moreover violence is on the increase in South Africa. The researcher concludes that domestic violence can become part of a family culture when one is continually exposed to it.
5.2.2.4.b) Family of origin influence

Findings present the perceptions of young men who witnessed/experienced domestic violence in their family of origin may end up abusing their female partners. The researcher noted participants used family as a birthplace for violence many times.

Coleman and Straus (1983); Hotaling and Sugarman (1986); Kubeka (2008:282) and Seabi (2009) confirm that exposure to violence at home during the learning phase of childhood can contribute to violent behaviour. Children imitate what they have seen at home because parents are always present.

5.2.2.4.c) Media influence

Participants perceived media, especially electronic media, to be a powerful influence of condoning or stimulating and perpetuating domestic violence. Other participants noted books and television to be the source of motivation of domestic violence as they normalize violence. Participants suggested media should be more involved in prevention. Films that display domestic violence should reconsider their content because women suffer as victims all the time. Boys and young men are seeing such movies on a daily basis and this creates future perpetration of violence.

Violence can be directed at toys to serious criminal violence, with many consequential outcomes in between (acceptance of violence as solution to problems, increased feelings of hostility, and the apparent delivery of painful stimulation to another person). Women are seen as weaker beings and manipulated in the media. Women are often portrayed in a disparaging and demeaning manner in the media (Cantor, 2000).
5.2.2.4.d) Peer influence

Participants raised the issue of peer influence as a community influence that is possibly a causal factor in violence against women. Some men abuse women just to retain status and to get recognition from their peers. The participants highlighted that some men are influenced by other men to abuse women, even though it was not originally their intention.

5.2.2.5 Substance Abuse

Participants mentioned that domestic violence is motivated by alcohol use. Although alcohol abuse may not be cited as the root cause of domestic violence, it acts in concert with other factors, such as stress emanating from socioeconomic challenges, to contributing towards acts of violence. A qualitative study conducted in 2005, revealed that in almost all the cases studied, violence in the household seemed to be alcohol related. In the same study, alcohol abuse and related violence were most prevalent during weekends and month ends when male workers received their wages (Phorano, Nthomang, & Ntseane, 2005)

5.2.2.6 Abused women’s silence/secrecy reinforce the process

Participants perceived that women can keep domestic violence a secret for many years and publicly act as if nothing is happening to them. Most of the time, women keep quiet about the abuse; hence the statistics can never prove how many women are abused on a yearly basis. According to Boonzaier and De la Rey (2003), the South African sociocultural context can be described as bearing a unique manifestation of violence against women. Women are silent about their experiences of violence and men choose their preferred method of living according to their gender identity. Traditionally, it is a custom for women to keep their home affairs a secret. Even when they enter into marriage, they must not discuss their problems because a
woman should be strong. Therefore, she must persevere. In Xhosa families, it was expected of the wife to ‘be quiet and submissive to the point of helplessness’ (Mesatywa, 2009).

5.2.3 Participants’ perceptions of young men’s attitude and feelings about domestic violence

Participants expressed how young men perceive violence against women. Findings reflect that young men generally are against domestic violence and feel that it is unlawful. Young men feel that domestic violence is gruesome and very painful to witness. The following sub-themes are summarized in relation to attitudes and feeling: Participants indicated domestic violence is unacceptable; participants indicate that young men in general have mixed feelings oppose/condone; some men ignore and think it is best not to intervene and participants expressed sympathy with the victim and anger with the abuser.

5.2.3.1 Participants indicated domestic violence is unacceptable

Participants reported that in their respective groups, young men do not condone domestic violence and that they are totally against it. The majority of young men think it is wrong and it is something that must be prevented.

The more egalitarian gender attitudes that men have, the better are their attitudes towards violence against women. Such men are more likely to see violence against women as unacceptable, to define a wider variety of acts as violence or abuse, to reject victim-blaming and to support the victim, and to hold accountable the person using violence (Flood & Pease, 2006:22)
5.2.3.2 Participants indicate that young men in general have mixed feelings-oppose/condone

Participants reported that young men have mixed feelings when it comes to domestic violence. Some condone it and some do not support it. Those who support it, maintain it is their right to dominate women even though it is by use of violence. People with more violence supportive and violence-condoning attitudes respond with less empathy and support to victims, are more likely to attribute blame to the victim, are less likely to report the incident to the police, and are more likely to recommend lenient or no penalties for the offender (Flood & Pease, 2009). There is a powerful association between attitudes toward violence against women and attitudes toward gender, especially among men. Traditional gender-role attitudes are associated with greater acceptance of violence against women (Flood, 2010).

5.2.3.3 Some men ignore and think it is best not to intervene.

Participants in this study mentioned that some men tend to ignore domestic violence incidents fearing that they will be implicated by the perpetrator. They fear that it will make things worse for the victim if they intervene because of men’s jealous nature. Furthermore, perpetrators might be aggressive towards men who are trying to stop a violent episode. Men’s apathy towards men’s violence against women is shaped also by fear of others’ reactions. Particularly when faced with actual incidents of violence, men may fear a violent response by the perpetrator (Coulter, 2003: 141–2). The researcher is of the opinion that by intervening it puts one at risk of verbal even physical injury. Additionally, some men avoid taking part in violence prevention efforts because of a fear of not being welcome, lack of prioritization, helplessness and defensiveness (Crooks et al., 2007: 219).

5.2.3.4 Participants expressed sympathy with the victim and anger with the abuser.

Participants in the study indicated that young men feel pain when they witness violence against women. Most young men rescue women in these episodes and express their anger towards
perpetrators. Allen (2010:7-8) (in Flood, 2010:38) states that most males are uncomfortable with violence against women and with the attitudes and behaviours of those men who commit it. Participants in the study conveyed that they sympathize with the victims and that domestic violence is a painful sight to see. Men are no longer bystanders. They intervene in cases of domestic violence and some men need a lot of encouragement to perform this duty.

5.2.4 Involvement of young men in prevention and suggestion for prevention

Participants indicated that men are not actively involved in the prevention of domestic violence as only a few of them attend domestic violence events. Because men are overwhelmingly the main perpetrators of violence against women, it is logical that they be key partners in the struggle to end it. Men have a fundamental role to play in the prevention of gender-based violence. First of all, men influence men. It is men’s support (either explicit or implicit) of negative gender stereotypes and unequal relationships, which helps to perpetuate gender-based violence. Because men listen to other men, they will be likely to pay attention to men who question these stereotypes and speak out against violence.

Secondly, men are not involved to the same extent as women and women’s groups in speaking out actively against gender-based violence. Allen (2010:66-67) suggests that men can play vital roles in helping to reduce and prevent men’s violence against women. The majority of men do not commit violence against women. Yet few of these non-violent men are actively involved in violence prevention.

Sub-themes that emerged are under involvement and the suggestions are: majority of young men not involved; little awareness of programmes; suggestion for educational programmes in schools; churches (focus on respectful family behaviour) and sport clubs/small groups; community support for awareness raising; media awareness programmes and interventions with perpetrators and families.
5.2.4.1 Majority of young men not involved, little awareness of programmes

Findings reflect that young men are aware of domestic violence and regard it as a serious problem. Young men in this study are not involved in prevention programmes because of many reasons. However, there are issues that hinder men from intervening in such cases. It was noted in this study that preventions are scarce. Hence, men are not involved or are not aware of such programmes. Evidence suggests that many men see violence against women as an important problem and want to help, but may not know how to contribute (Crooks et al. 2007), or lack the skills or knowledge to take some kind of active stand against violence (Casey & Ohler, 2012).

Furthermore, citing Berkowitz (2004), Flood (2010) states that some men who become visible as antiviolence allies or who speak up about the disrespectful behaviour of other men may encounter sceptical, negative, and/or homophobic reactions from their male peers. Participants declared that domestic violence is not a topic that men talk about. In Flood and Pease (2009) Garin (2000) reported on a poll of over 1 000 men on barriers to engagement in anti-violence work. Among the reasons endorsed by more than 10 percent of the men were that no one had asked them to get involved. There is less talk of domestic violence unless this is published in papers or exposed on television.

5.2.4.2 Suggestion for educational programmes in schools, churches (focus on family respectful behaviour) and sports clubs/small groups

Findings reflected that participants strongly encourage prevention to be taught in schools, churches and in sports clubs. They believe that is where young people will get the message. Mixed-sex groups also are valuable tools for violence prevention, and have been used widely among boys and girls in high schools and colleges in particular (Berkowitz, 2004:9)
Violence in our relationships, in our families, on our streets, and in our schools continues to be one of the most significant social issues of our time. Mesatywa (2009) cited in her study that a number of authors have argued that male involvement in campaigns to end intimate partner violence can help to undermine beliefs, attitudes, and power relationships that support violence and transform the culture to support constructions of masculinity that lead to respectful and nonviolent relationships with women (Crooks, Goodall, Baker & Hughes, 2006; Flood, 2005).

5.2.4.3 Community support for awareness raising

Participants in this study suggested the community should be more involved in prevention programmes as they are failing to do so presently. From the suggestion of participants, the community can be the main source of preventions as it is where individuals and families originate from.

Preventing domestic violence requires commitment and engagement of the whole community. Participants raised the issue of lack of community participation in combating domestic violence. Community mobilizing strategies hold the potential for transforming those social norms and structures that are the root causes of domestic violence.

Mobilizing communities to prevent domestic violence involves engaging communities in supporting, developing, and implementing prevention strategies that target change in individuals, as well as in the community and society. Potential strategies include educating the community, building support among key stakeholders for prevention efforts, developing programmes that strengthen social networks, organizing community groups to challenge social norms that contribute to the use of violence, and advocating for community accountability.
5.2.4.4 Media awareness programmes

Participants in the study indicated that they are aware of domestic violence programmes through the media. The participants feel that the current programmes are not reaching their goals, which are to prevent domestic violence. Participants feel that prevention programmes must be displayed more often so as to emphasise the importance of prevention.

It can be useful to cite the increasing body of evidence that shows that men can, and do, change as a result of well-designed interventions - principally those who incorporate a gender perspective, and that these changes lead to benefits for everyone (Barker, Ricardo, & Nascimento, 2007).

The mass media is a powerful forum for shaping attitudes and opinions. It can therefore be a strategic vehicle for influencing public opinion with respect to the importance of engaging men and boys in the promotion of gender-equity and health. According to Adika, Agada, Bodise-Ere and Mey (2013:82), based on their study findings, there is the need for the sensitization of adults and adolescent males in communities on gender violence against women by means of mass media, workshops, seminars and teachings so that they understand what gender violence is, and stop the practice.

5.2.4.5 Interventions with perpetrators and families

Participants in the study identified that there is a need for programmes that will focus on prevention of domestic violence directed at perpetrators and their families. The participants believe that domestic violence begins at home because perpetrators emanated from families. Wood and Jewkes (1997:45), in their study, concluded that there is a need for NGOs to move beyond crisis management to reducing the prevalence of violence by engaging with men as perpetrators or potential perpetrators and recognizing the contexts of abuse within sexual
partnerships. Not only should gender violence be made a focus of sexuality intervention programmes, but attention should be shifted towards changing the attitudes and practices of men. It is important that programmes encourage men to take responsibility for their own actions and to provide alternative models of positive behaviour and examples of ways in which men can intervene to prevent violence against their friends, families, neighbours and community at large.

5.3 Conclusions.

5.3.1 Conclusions on the findings of the study.
The findings reflect that the objectives of the study have been attained:

- Participants involved in the study seem to have a good understanding of the issue and serious implications of domestic violence.
- A number of causes of domestic violence were mentioned and although there was agreement on the role of patriarchy, there were different perceptions on young men’s constructions of the role of women in relationships and the reasons for women’s sub-ordinate role.
- Some men would like to intervene but lack of information limits them from taking action. The researcher is of the opinion that because of community acceptance of domestic violence they will be discriminated against by other men.
- Regarding their perceptions of young men’s attitude on domestic violence, it is clear that although most young men do not condone violence by men against women, there are also perceptions that there are mixed feelings about the right of men to intervene.
- Participants have several suggestions for prevention of violence by men but they are not involved in any programmes.
5.3.2 Conclusion on the theoretical perspectives of this study

Theoretical perspectives of domestic violence are discussed in detail in chapter two. Based on the findings of this study, patriarchy and social learning perspectives are dominant in the study as the researcher has observed in data analysis. Participants elaborated on how patriarchy leads to domestic violence. Manabe (2004) cited in Hunnicutt (2009) stated that men who come from patriarchal families and who are socialized to dominate women are likely to be abusive in their families or in their relationships.

Similarly, to social learning, participants mentioned that perpetrators abuse women because they have seen their fathers doing it. Adams (2006) in Flood and Pease (2009) points out that children living in circumstances of violence among parents in their homes are not only at risk of physical violence themselves, but may suffer psychological and emotional disturbances. Without intervention, they may go on to be future perpetrators or victims of violence.

5.3.3 Conclusion on the relevance of the qualitative research approach for attaining the objectives of the study.

The present researcher’s experience after following a qualitative research process, has led her to draw certain conclusions and recommendations in respect of research with male youth leaders. In chapter one of this report it was stated that this study falls within the domain of qualitative research. Qualitative research was selected because it studies phenomena in their natural setting and makes sense or interprets or reconstructs phenomena in terms of the meaning people bring to them. Qualitative research was very lucrative for the study as it aimed to enhance understanding of male youth leaders’ perception and experiences of young men’s constructions of domestic violence and the prevention of domestic violence against women. In depth semi-structured interviews were successfully employed with the aim of obtaining rich information.
Attempts were made to establish rapport and to keep the interview as amicable as possible. The use of semi-structured interviews is discussed in chapter three. The information was collected through audio tapes as the researcher wanted information to be authentic. The audio tapes helped in data analysis as the same information was readily available all the time. The use of participants in detailed semi-structured interviews and audio tapes helped to extract four main themes from data analysis.

### 5.4 Recommendations based on conclusions drawn

Based on findings, men’s violence will not stop against their female partners, or against children, their parents, their male partners, or strangers in the street, until we have a cultural shift in our attitudes to gender power, and violence. Therefore, it is recommended that:

- Domestic violence dialogues should be encouraged at all levels, starting from primary schools and reaching through the age groups to old adults. This should create some form of self-awareness and also distinguishes if one falls under the category of a perpetrator. It is important for men in general to set good examples on how to treat women and for the purpose of breaking the cycle of domestic violence permanently. Government, NGOs and relevant stakeholders in programmes for prevention of domestic violence should sensitize men in attending such programmes. This will lessen domestic violence as some of the men attending might be perpetrators or future perpetrators of violence against women. By attending these programmes, these men might be enlightened and modify their violent supportive attitude.

- It is about time that the issue of patriarchy is brought into question. Women need to be respected as powerful individuals. They are capable
of raising families on their own without the aid of men. It is high time that men treat them as equals. Culture is learned; therefore it can be challenged. There needs to be a debate between men and women on platforms such as Imbizo where this ideology of patriarchy can be discussed, as well as how it leads to domestic violence.

- Focus should not be on victims only but on perpetrators as well. Perpetrator programmes need to strengthened. There is a lack of information on how successful these perpetrators programmes are as they are invisible in communities and media. For instance, there is less information of what they are, where and how long they last and the effectiveness of the programmes.

5.5 Areas for future research

- Research should focus on how domestic violence debates amongst young men can help decrease the prevalence of men’s violence against women.
- Secondly, a study is needed on why men are reluctant to attend domestic violence prevention programmes. This finding strongly highlights the need to strengthen the community network in order to involve them in the fight against domestic violence. The researcher is of the opinion that men who don’t attend prevention programmes may be abusive towards their partners or they remain strongly in their male domination tradition. This means that these programmes will not offer them anything.
- Thirdly, on what platforms can men and women use to challenge gender stereotypes in the community? It was seen in the research findings that various beliefs and attitudes of men need to be addressed.
Lastly, we need to look at programmes that deal with perpetrators of domestic violence in South Africa and how effective they are.

5.6 Delimitations and Limitations of this study.

Qualitative research is contextual in nature, exploring and describing experiences of selected participants. It does not intend to generalize. The findings of this study should be interpreted and used within this delimitation. This research has generated findings that enrich the existing body of knowledge with regard to men’s perspectives towards issues like domestic violence and its prevention.

- The first limitation of this study the researcher sought was to include men from different races. However, due to unavailability of possible candidates to be interviewed, only Black male youth leaders were interviewed.

- The second limitation of the study was the following: the interviews were all conducted in Xhosa. However, participants mixed English and Xhosa when they were answering interview questions. This may somehow have decreased the richness of data collected from participants. The English translation might seem weaker than the Xhosa version because of its departure from the mother language.

5.7 Final conclusions

South African government has a lot of home work to do when it comes to engaging men in prevention programmes. It was noted in the study that men are not involved in prevention efforts and some are not able to intervene because of a lack of knowledge. It is alarming to find that men support domestic violence against women and that they feel proud about it. Finally, men need a lot of sensitization because challenging tradition will take many years and also to
instil the idea of prevention of violence in men. Men’s conformity is imperative in prevention of domestic violence as men are the majority of the perpetrators of this violence.
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APPENDIX 1: LETTER TO GATEKEEPERS

• PO Box 77000 • Nelson Mandela Metropolitan University
• Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za

The Chairpersons

Church Leaders, Local Sport Club, & Love Life

Attention: Mr Simpiwe Mpambani (Love Life), Local Sport Clubs & Social Development

Request for authorization to collect data

My personal conversation on 09 May 2014 with Mpambani

My name is Miss Ntombizandile Catazo. I am working in Port Elizabeth for Ubuntu Education Fund as a Social Worker. I enrolled at NMMU South Campus for Master’s in Social Work (Research) this year. My research goal is to investigate the male youth leader’s perceptions on prevention of domestic violence against women in Port Elizabeth areas. The reason for my study is that men have a positive role to play in helping to end men’s violent behaviour against women. In order for this study to be implemented there need to be participants. I felt that these two organizations are the best option to provide that. I would like to work with males from the age of 18 years and above, married or unmarried and with children/without children. The researcher will conduct interviews, as it is ethical to do so. Both Organizations will create an impact on the study, as they both will provide different racial participants. Love Life will provide the researcher with Xhosa-speaking participants and Social Development will provide English-speaking participants in order for the study to be effective.
Thank you I wish to hear from you soon.

For any queries, do not hesitate to contact me at these numbers: 041 409 2783 /0827061384.

Your kind assistance is appreciated.

Yours sincerely

-------------------------------------------------------------
Miss Ntombizandile Catazo                      Mrs Zukiswa Gwam
Social Work Research Masters Student           Research supervisor
             0415042560
Dear Participant

My name is Ntombizandile Catazo. I am a Social Worker employed at Ubuntu Education Fund. I am studying towards Master’s Degree in Social Work (Research) at the Nelson Mandela Metropolitan University. In order to obtain this degree I must complete a data collection. I need your assistance in conducting data collection in form of an interview.

You are being asked to take part in a research study. You will be provided with the necessary information to assist you in understanding the study and explain what will be expected of you. The aim of the study is to explore male youth leader’s perceptions on prevention of domestic violence against women. Domestic violence is rife and there is a need to engage with men, hence the study focuses on young men. To participate it is required of you to provide a written consent that will include your signature, date and initials to that you understand and agree to the conditions. The interview will only take 35-45 minutes of your time. The date and the time of the interview will be negotiated between the participant and the researcher.
The interview will be recorded by a tape recorder. Participation in research is voluntary. The study is guided by Ethical guidelines of the University. Telephone numbers of the researcher are provided. My research supervisor is Mrs Zukiswa Gwam and she can be contacted at 041 504 2353.

Do not hesitate to contact me when you are interested participating in the study.

Yours sincerely

.............................................. ..............................................
Miss Ntombizandile Catazo Mrs Zukiswa Gwam
Social Work Research Masters Student Research supervisor
0415042560
USE OF AUDIO RECORDINGS AND WRITTEN MATERIAL FOR RESEARCH PURPOSES – PERMISSION AND RELEASE FORM

Participant’s Name: ____________________________________________________________

Contact details:

Address: ______________________________________________________________________

_____________________________________________________________________________

_____________________________________________________________________________

Telephone No: ___________________________________________________________________

Name of researcher: Ntombizandile Catazo

Level of research: MASW (Research)

Brief title of research project: Male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence against women and its prevention

Supervisor: Mrs Z.Gwam
# Declaration

(please sign in the blocks next to the statements that apply)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The nature of the research and the nature of my participation have been explained to me verbally and in writing.</td>
<td><strong>Signature:</strong></td>
</tr>
<tr>
<td>2. I agree to participate in an interview and to allow audio-recordings of these to be made.</td>
<td><strong>Signature:</strong></td>
</tr>
<tr>
<td>3. The audio-recordings will be transcribed by a transcriber.</td>
<td><strong>Signature:</strong></td>
</tr>
<tr>
<td>4. Once the data have been transcribed the recordings will be destroyed.</td>
<td><strong>Signature:</strong></td>
</tr>
</tbody>
</table>

**Date:**

**Witnessed by researcher:**
APPENDIX 4: CONSENT FORM

Consent form for participants

**Title of research:** Male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence against women and its prevention

**Name of the researcher:** Ntombizandile Catazo

**Faculty:** Faculty of Health Science 5th Floor at the Nelson Mandela Metropolitan University

<table>
<thead>
<tr>
<th>Declaration by the participant</th>
<th>Signature of the participant</th>
</tr>
</thead>
<tbody>
<tr>
<td>The undersigned: ..................</td>
<td></td>
</tr>
<tr>
<td>(Name)</td>
<td></td>
</tr>
<tr>
<td>Hereby confirm as follows:</td>
<td></td>
</tr>
<tr>
<td>1. I was invited to participate in the above-mentioned research study, which is undertaken by Ntombizandile Catazo, from the Faculty of Health Sciences at the Nelson Mandela Metropolitan University</td>
<td></td>
</tr>
</tbody>
</table>
2. The following aspect has been explained to me:

2.1 Goal: The goal of this study is to enhance the knowledge of involving men in programmes for the prevention of domestic violence against women by exploring and describing a selected group of male youth leader’s perceptions on prevention of domestic violence against women.

2.2 Possible risks: I will not be exposed to risks or harm

2.3 Possible benefits: As a result of my participation in this research study Social Workers, related professionals and partners can become better informed about the perceptions of young men on domestic violence

2.4 Confidentiality: My identity will not be revealed in any discussion, description or scientific publication by the investigator

2.5 Voluntary participation: My participation is voluntary. My decision whether to or not will in no way affect my life

1. No pressure was exerted on me to consent to participate and I understand that I can withdraw from the study at any time, without giving any explanation.
I hereby consent voluntarily to participate in the above mentioned research study

Signed………………………………………

Date…………../………./…….2014

Signature of Witness…………………………

Date………../………./……….2014

__________________________  ____________________
Signature of participant date

__________________________  ____________________
Signature of researcher date

__________________________  ____________________
Signature of research supervisor date

Researcher: Ntombizandile Catazo
Email: ncaza00@gmail.com
Tel: 0827061384
Research supervisor: Zukiswa Gwam
email: zukiswagwam@nmmu.ac.za
Tel: 041 5042560
Participant’s number: ____________
Date of interview: ________________________________
Name of interviewer: Ntombizandile Catazo
Title of research: Male youth leaders’ perceptions and experiences of young men’s constructions of domestic violence against women and its prevention

(10 minutes) Introduction by the researcher and the scope of the study.

I have a tape recorder, because I need to write a report. It will help remember the interview. It will be very difficult for me to listen and to write notes at the same time.

Kindly be informed that the interview will be conducted with confidentiality in a non-censorious environment. You will be informed about the results as a participant.

(40 minutes)

<table>
<thead>
<tr>
<th>Themes</th>
<th>Questions</th>
<th>Prompts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Details</td>
<td>Ndicela undixelele ngawe?</td>
<td>Sex, leadership and area</td>
</tr>
<tr>
<td></td>
<td>Can you tell me about yourself?</td>
<td></td>
</tr>
<tr>
<td>Understanding domestic</td>
<td>Luthini ulwazi lwakho</td>
<td></td>
</tr>
<tr>
<td>Violence</td>
<td>Ucinga inoba zintoni ezibangela ukuxhatshazwa ngokwasekhayeni? What do you think are the causes of domestic violence?</td>
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</tr>
<tr>
<td>Attitude</td>
<td>Zithini izimvo zabafana xa behlelwa okanye besiva ngokuxhatshazwa kwamabhinqa? What are young men’s attitudes when they hear about domestic violence against women? Ucinga benza njani xa bebona amanye amadoda exhaphaza abalingane babo? How do young men react when men are violent towards women? Ucinga ba bacinga ntoni kwaye bavakalelwa njani xa bebona</td>
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<tr>
<td>Beliefs</td>
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<td>---------------------------------------------</td>
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<td>esisenzo?</td>
<td>What do you think they are thinking and feeling during this episode?</td>
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<tr>
<td>Ucinga inoba zithini inkolelo zabafana ngoxhaphazo lwamabhinqa?</td>
<td>What do you think are young men’s beliefs on domestic violence against women?</td>
<td></td>
</tr>
<tr>
<td>Ucinga inoba yintoni inkolelelo yabafana ngeendima zamadoda namabhinqa asebudlelwaneni?</td>
<td>What do you think is a belief young men in terms of roles of men and women in a relationship?</td>
<td></td>
</tr>
<tr>
<td>Ingaba abafana bakholelwa/bacinga ukuba amadoda anelungelo lokohlwayo amabhiqa ebomini babo?</td>
<td>Do young men believe/think that men have a right to discipline women in his life?</td>
<td></td>
</tr>
<tr>
<td>Participation</td>
<td>Bathetha njani abafana ngokuxhatshazwa kwamabhinqa?</td>
<td></td>
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<tr>
<td>---------------</td>
<td>------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>How do young men speak of domestic violence against women?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ingaba akhona amaphulo okanye inkqubo ezichasene nokuxhatshazwa ngokwasekhayeni ekuhlaleni ozaziyo?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Are there any campaigns or preventative programmes of domestic violence in your community that you are aware of?</td>
<td></td>
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<tr>
<td></td>
<td>Kanyekanye bangaxhasa njani abafana ukulwa uxhaphazo ngokwasekhayeni?</td>
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<tr>
<td></td>
<td>Specifically, how can young men support fight against domestic violence?</td>
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</tbody>
</table>

Please be advised that the researcher will contact you if there are any uncertainties

Thank you very much for sharing your experience with me. Is there anything else you would like to say?

Thank you
### Table 1 Biographical details of participants

<table>
<thead>
<tr>
<th>Type of Youth leader</th>
<th>Sex</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Soccer coach</td>
<td>Male</td>
<td>36</td>
</tr>
<tr>
<td>2. Soccer coach</td>
<td>Male</td>
<td>39</td>
</tr>
<tr>
<td>3. Karate coach</td>
<td>Male</td>
<td>29</td>
</tr>
<tr>
<td>4. Church leader</td>
<td>Male</td>
<td>31</td>
</tr>
<tr>
<td>5. Soccer coach</td>
<td>Male</td>
<td>42</td>
</tr>
<tr>
<td>6. NGO Project manager</td>
<td>Male</td>
<td>27</td>
</tr>
<tr>
<td>7. Church leader</td>
<td>Male</td>
<td>30</td>
</tr>
<tr>
<td>8. High school Cricket coach</td>
<td>Male</td>
<td>52</td>
</tr>
<tr>
<td>9. Founder of NGO</td>
<td>Male</td>
<td>26</td>
</tr>
<tr>
<td>10. High school soccer coach</td>
<td>Male</td>
<td>47</td>
</tr>
</tbody>
</table>
| 4.3.1. Participants’ perceptions of young men’s understanding and constructions of domestic violence | 4.3.1.1 Men are perpetrators of various forms of violence against women and children | 4.3.1.1.a) Physical abuse  
4.3.1.1.b) Sexual abuse  
4.3.1.1.c) Verbal abuse  
4.3.1.1.d) Emotional abuse |
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>4.3.1.2 Domestic violence is a cyclic process</td>
<td>4.3.1.3 Women can also be perpetrators of violence</td>
<td></td>
</tr>
</tbody>
</table>
| 4.3.2 Participants perceptions of young men’s constructions of causes of domestic violence | 4.3.2.1 Patriarchal and rigid beliefs about roles of men and women | 4.3.2.1.a) Superiority of men and inequality of women in home and society  
4.3.2.1.b) Women provoke men  
4.3.2.1.c) Strong men control/discipline their women |
| 4.3.2.2 Some men’s low self-esteem and or feeling of insecurity | 4.3.2.2.a) Perpetrators feel threatened by successful women  
4.3.2.2.b) Jealousy-fear of losing women  
4.3.2.2.c) A need for power  
4.3.2.2.d) Poor self-control of anger |  |
<table>
<thead>
<tr>
<th>4.3.2.3 Lack of problem solving and communication skills to handle conflict between partners</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.3.2.4 Community influences</td>
</tr>
</tbody>
</table>
| 4.3.2.4.a) Traditional cultural influences  
4.3.2.4.b) Family of origin influence  
4.3.2.4.c) Media influence  
4.3.2.4.d) Peer influence |
<p>| 4.3.2.5 Substances Abuse                                                                       |
| 4.3.2.6 Abused women’s silence/secrecy reinforce the process                                  |
| 4.3.3. Participants’ perceptions of young men’s attitude and feelings about domestic violence |
| 4.3.3.1 Participants indicated domestic violence is unacceptable                             |
| 4.3.3.2 Participants indicate that young men in general have mixed feelings oppose/condone   |
| 4.3.3.3 Some men ignore and think it is best not to intervene.                               |
| 4.3.3.4 Participants expressed sympathy with the victim and anger with the abuser.           |</p>
<table>
<thead>
<tr>
<th>4.3.4. Involvement of young men in prevention and suggestion for prevention</th>
<th>4.3.4.1 Majority of young men not involved, little awareness of programmes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4.3.4.2 Suggestion for educational programmes in schools, churches (focus on family respectful behaviour) and sport clubs/small groups</td>
</tr>
<tr>
<td></td>
<td>4.3.4.3 Community support for awareness raising</td>
</tr>
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<td></td>
<td>4.3.4.4 Media awareness programmes</td>
</tr>
<tr>
<td></td>
<td>4.3.4.5 Interventions with perpetrators and families</td>
</tr>
</tbody>
</table>