



**The influence of self-perceived identity, social power, and
masculinity on attitudes towards violence against women
amongst male youth in Newlands West, Durban**

Doctoral thesis submitted in fulfilment of the requirements for the Degree of Doctor of
Philosophy (PhD) in Social Work

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ABSTRACT

Statistically, South Africa experiences some of the highest incidents of violence against women (VAW) in the world. The consequences are devastating not only for women but for society as a whole. The variables “Self-perceived identity, social power and masculinity” were crucial in providing a comprehensive insight into the factors that contribute to VAW among male youth. The study was framed by Social constructionism, Social identity theory and the Theory of planned behaviour.

The study employed a qualitative research paradigm. The sampling strategies consisted of purposive and convenience techniques. The sample consisted of twenty-six male youth, between the ages of 18-34, all residing in the Newlands West community. The data collection strategy utilised was triangulation and data was collected using both focus group discussions and in-depth interviews. These were subsequently recorded with the permission of the participants to enable data analysis. To this end, thematic content analysis was employed to analyse the data effectively.

The findings indicate that self-perceived identity processes among male youth occurs at a superficial level and is therefore limited. The restrictive gender norms that determine masculinity restricts male youth from completely engaging in self-evaluation and this often manifests into harmful behaviour. For this reason, self-perceived identity does influence attitudes towards VAW among male youth however in this study the lack of self-perceived identity was found to be a key factor in determining attitudes towards VAW. The findings also demonstrate that social power does influence attitudes towards VAW among male youth. Social power amongst participants was informed by the traditional masculine roles that are rooted in patriarchy. Therefore, social power is used to modify and control women which exacerbates gendered power inequalities. This is condoned by society and is instrumental in escalating VAW.

A more comprehensive engagement at the community level including, programmes that target male youth, self-perceived identity tasks, social skills and the promotion of healthy relationships is recommended. Moreover, government departments should use a multi-sectoral approach in their engagements with communities and remain conscious of the nature of the content they deliver.

DECLARATION

I, Pumla Nofemele declare that;

1. I am aware of and understand that plagiarism is wrong.
2. The research report is my own work and any information derived from the work of others has been acknowledged in the body of the thesis and a list of references is provided
3. This thesis has not been submitted for assessment purposes at any other university

Sign/Print Name

PUMLA NOFEMELE

DEDICATION

I dedicate this PhD study to my parents, Mr, and Mrs Nofemele. Their belief in me is overwhelming. The unwavering support they have given me cannot be measured and I am forever grateful.

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I would like to thank my supervisor Professor Johannes John-Langba for his guidance, inspiration and overall insight which enriched this journey for me. I would also like to thank my parents for their encouragement and for always making me feel confident in my abilities. I thank my family for their unconditional support during the compilation of this dissertation, my sister Luli and nephew Yaz, for their invaluable assistance and going the extra mile for me. To my friends, you have been there when I needed to laugh and cry, thank you. Finally, I would like to thank all the participants who sacrificed their time and took part in the study.

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LIST OF ABBREVIATIONS AND ACRONYMS

VAW	Violence against women
IPV	Intimate partner violence
SGBV	Sexual and gender-based violence
WHO	World Health Organisation
DEVAW	Declaration on the Elimination of Violence Against Women
NSPGBVF	National Strategic Plan on Gender-Based Violence and Femicide
SAHRC	South African Human Rights Commission
NGO	Non-Governmental Organisation
TTC	Thuthuzela Care Centre
NGPF	National Gender Policy Framework
LO	Life Orientation
Stats SA	Statistics South Africa
CGE	Commission for Gender Equality
NICRO	The South African National Institute for Crime Prevention and Rehabilitation of Offenders
SAPS	The South African Police Service

CHAPTER 1: INTRODUCTION

This chapter presents the background and the context of the study. The topic, the influence of self-perceived identity, social power, and masculinity on attitudes towards violence against women (VAW) among male youth in Newlands West, Durban, will be introduced. Thereafter the statement of the problem is discussed. This is followed by the research aims, specific objectives and questions, and research assumptions. Lastly, the significance of this study and the important concepts employed in this research are clarified.

1.1 Background and context

South Africa has grown accustomed to headlines of gruesome rape and murder of women which cuts across all cultures and socio-economic status. This international crisis has significant consequences on the lives of women and those in society. In fact, this type of violence is embedded in South African history, which saw a system of apartheid use violence to control people exerting a great deal of force. Abrahams and Jewkes (2005), confirm that in South African contexts women are at risk of partner violence and even post-apartheid VAW persists in various dimensions. Further to this Norman et al. (2010), confirms that “one out of every 2 women is killed in South Africa by an intimate partner, resulting in the highest reported intimate femicide rate in the world” (p.2).

South Africa has a total population of 57,73 million and from this figure the youth makes up 37 % of the population (Statistics South Africa, Stats SA, 2016). Moreover, the youth experience the majority of South Africa’s socio-economic challenges that plague the country. These challenges range from; unemployment, HIV/AIDS, poverty, and crime. Stats SA (2016), confirm that youth between the ages of 15-34, particularly men, are the main perpetrators of violence and crime. Additionally, it is predominantly black communities who struggle with the inequalities of the past apartheid policies, which left many black

families struggling to earn a living. Institutionalised racism remains deep seeded in society and continues to favour one race over the other and one gender over the other.

One of the most concerning consequences of VAW is that one in five women older than 18 has experienced physical violence (South Africa's demographic and health survey, 2016). Additionally, The World Health Organisation (2019) (WHO), stated that South Africa's femicide rate was exceptionally high, almost five times higher than the global average of 2.6. Based on these statistics it is evident that the well-being of women remains under threat. The South African Police Services (SAPS) is the main stakeholder in ensuring peace and justice in South Africa. However, the annual South African Police Report 2018/2019 noted that every eight hours a woman is killed as a result of intimate partner violence (IPV). However, these findings are misleading and are an underestimation of actual figures as many victims are deterred from reporting incidents of domestic violence because of the patriarchy embedded in the attitudes held by some police officials (Vetten, 2005; Jewkes, Watts, Abrahams, Penn-Kekana & Garcia-Moreno, 2000). Many women also recant their statements out of stigma and safety fears which include perpetrator retaliation (Reijnders, Digolo & d'Oliviera, 2020)

Violence against women always illustrates a "relationship between discrimination, violence and notions of power" (Sibanda-Moyo, Khonje & Brobbey, 2017). Further to this, VAW is understood as "both feeding off and reinforcing discrimination against women, including discrimination based on race, ethnicity, sexuality, work, age, disability and other markers" (Sibanda-Moyo et al., 2017, p. 9). Encompassing this definition is the broad term of gender-based violence (GBV) which is defined in the Declaration of the Elimination of Violence Against Women (December, 1993) as "any act that results in or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty whether occurring in public or private life".

These descriptions confirm the social power and the gendered power relations that are attributed to masculinity.

Statistics presented on (Stats SA, 2017), confirm that offenders of VAW are more seemingly to be men. The discriminatory gender norms entrenched in society condone men's risky behaviour which include the oppression and the objectification of women, sexual partners, GBV and in some context's substance abuse (Porter, 2013). The root causes of VAW lies within patriarchal practices which are learned in society over a period of time. Sikweyiya, Jewkes and Dunkle (2014), describe such practices to include individuals who are strong, tough and in control.

Similary, Izugbara (2015), refers to 'breadwinner masculine identity' in describing identity that is hegemonized in nature. These and similar narratives have negative consequences for women who are often recipients of these behaviours. Most concerning are the effects of these practices on the psychosocial development of male youth. Moreover, these unequal gender relations have a bearing on self-perceived identity, social power, and masculinity. Therefore, this study examined the nature of these variables to establish their role on attitudes towards VAW.

There are several forms of VAW. These include, "emotional, economic, physical and sexual abuse, exploitation, discrimination, murder, mutilation, sexual harassment, rape, gang rape, corrective rape and murder" (Sibanda-Moyo et al., 2017). However, it is sexual violence that is most pervasive in South Africa. Moreover, in South Africa intimate partner violence is the most "common" and most "lethal" (Sibanda-Moyo et al., 2017). The VAW is worsened by systematic discrimination which ensures that women have unequal remuneration for the same position, skills, education, and experience (Vijayasingham, Govender, Witter & Remme, 2020).

Their analysis illustrates that gender inequalities leave women in a vulnerable socio-economic state which is exacerbated by the intersections of race, poverty and VAW. VAW has various forms which are devastating to women. The most prevalent form of VAW is IPV. IPV includes various forms of violence but the most prevalent is sexual violence. Studies also show that 36-40% of pregnant women experience physical IPV, while 15-19% experience sexual IPV (Joyner, Rees & Honikman, 2015). Shai and Sikweyiya (2015) reiterated that 25-38% of women have experienced sexual and, or physical violence in their lifetime. It is for these reasons that IPV in South Africa is described as the most ‘lethal’ (Sibanda-Moyo et al. 2017).

During the national lockdown imposed by the president of South Africa in an attempt to slow the spread of the coronavirus pandemic, women were left in confinement with their abusers. Indeed, the coronavirus has exacerbated the intensity of VAW. The infectious disease was declared a pandemic in early March 2020 by WHO which has resulted in adjustments in living conditions. The highly infectious disease causes infection in the nose, sinuses, severe acute respiratory syndrome (SARS) and Middle East respiratory syndrome (MERS) (Mayo Clinic, 2020). Although human coronaviruses are common throughout the world, it was discovered that “Severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) is the causative agent of coronavirus disease 2019 also referred to as COVID-19” (Mayo Clinic, 2020).

The virus was expected to spread worldwide after an outbreak in Wuhan, China as early as November 2019 (WHO, 2020). The virus has since spread to all parts of the globe with mild to fatal effects on individuals, families, and children. Precautions to contain the virus and slow down transmission were implemented around the globe. These suggestions included that countries should adhere to social distancing, washing of hands regularly or using alcohol-based sanitizer and using a face mask in public spaces (South Africa

Coronavirus, 2020). One of the more notable precautions include staying at home in order to reduce transmission.

Although the lockdown was implemented as a measure to combat the spread of the coronavirus in South Africa, in truth it was a catalyst for another pandemic. The pandemic exacerbated VAW because women were now trapped with their abusive partners.

Subsequently, since the lockdown began there has been a persistent increase in incidents of VAW. Violence during pandemics is usually a result of economic stress, escalated exposure to exploitative relationships and diminished support systems (Peterman et al., 2020).

According to WHO (2020), during the first week of lockdown South African police received 2, 320 complaints of GBV of which only 148 charges were laid. However, because many cases are never reported it is not a true reflection. These statistics represent a 37% increase in the weekly average of GBV cases reported for 2019 (WHO, 2020).

Family circumstances such as overcrowding, the inability to work and the frustration of not being able to consume alcohol are triggers that could result in VAW during lockdown. Conversely, van Gelder et al. (2020), asserts that isolation, economic and psychological stressors as well as an increase in alcohol consumption can trigger violence within the family. Furthermore, it is women who predominantly make up, “frontline workers” and later have to take on domestic tasks in the household due to unequal gender roles, whilst the majority of males occupy positions of leadership (Dworkin, Marques, Montoya, Keedi & Amin, 2020).

To address the scourge of VAW includes involvement from specific government departments such as the Department of Social Development (DSD), Department of Health, SAPS to engage in campaigns that that educate society on GBV issues. Non-governmental organisations have also spearheaded their own campaigns such as the September 2019

protest by the Intersectional Women's Movement Against GBV which aimed to change legislation concerning violence against women.

There are several other challenges that contribute to VAW such as HIV/AIDS, unemployment substance abuse and violence. Subsequently women are found to be at greater risk of violence when there is unrest, such as unemployment of a partner. This indicates that stakeholder engagement should employ a multi-sectoral approach to ensure efficiency in the combat of VAW.

1.2 Statement of the research problem

The conditions for South African women have deteriorated and continue to do so. Women should feel safe in society, community and in their own homes. Instead of feeling safe South African women still experience disconcerting levels of violence and feel vulnerable in all contexts. Moreover, South Africa experiences high incidents of homicide rates among males aged 15-29 (Norman et al., 2012). This figure is estimated to be nine times the global rate (Norman et al., 2012). For these reasons, VAW is said to be “the world's most systematic and ubiquitous human rights violation” (Chalira & Ndimurwimo, 2018).

Although South African statistics indicate a high rate of VAW, many Sub-Saharan countries also experience profound amounts of VAW. In a study focusing on social welfare in Malawi it was revealed that one in every five Malawian girls falls victim to sexual abuse before the age of 18. The study further indicated that VAW is considered a social norm in Malawi and that 42 percent of women believed that men had a right to beat their wives under certain circumstances (Chalira & Ndimurwimo, 2018). This highlights “societal normalization of violence against women” (Reijnders et al., 2020).

In another study focusing on VAW in Ghana, 29% of women were coerced into their first sexual intercourse experience and in the same study 33% of women had been touched

against their will (Sikweyiya et al., 2020). In a separate study, research was conducted to understand adolescent gender attitudes and the extent to which they witness and experience GBV at a school in the Gauteng province. The results indicated that both boys and girls experienced high levels of GBV with almost a quarter of participants experiencing physical abuse and forced sex (Rasool, 2012).

Despite the implementation of specific programmes by both government and non-governmental organisations the problem continues to plague South African communities. According to the South African Police Annual Service Report (2018-2019) the statistics at the end of 2017 for contact crimes, which are violent crimes such as rape, assault, murder, attempted murder and domestic violence related crimes were estimated to be over five million. In addition, the South African Medical Research council (SAMRC) (2017), reported that 40% of men assault their partners daily and that everyday three women in South Africa are killed by their partners.

Although women have been instrumental in the fight for liberation, they remain a marginalized group when it comes to gender equality, safety, psychosocial and physical well-being. Moreover, the end of the apartheid era, saw the birth of a revised South African constitution that acknowledged the rights of women and prohibits any form of discrimination on the basis of not only gender but sexual orientation (Morrell, Jewkes & Lindegger, 2012). In fact, the South African constitution may be one of the most gender sensitive in the world however the existence of traditional and patriarchal hierarchies in society continue to shape attitudes towards VAW.

Although significant gains have been achieved in the fight for gender equality, serious challenges still exist and continue to hamper the development of women and compromise people's lives in dramatic ways. Sonke Gender Justice Network (2009), points out that rigid notions of manhood that exist in society contribute to GBV. Validating the

above, Barker and Ricardo (2005) indicate that the ‘social requirement for achieving manhood in Africa is achieving a level of financial independence, employment or income, and subsequently starting a family’. These notions further exacerbate the problem of VAW and have implications for gender roles and gender norms.

South African women do not feel safe despite the policies and legislation designed to protect them. The horrific murder of women and the inequalities in social settings remains a limitation in democratic South Africa. Therefore, the variables self-perceived identity, social power and masculinity need to be examined to understand attitudes towards VAW. Self-perceived identity interrogates individuals to engage in introspection processes whilst social power is concerned with power relations and masculinity centres around norms that value male domination.

1.3 Rationale and significance

The findings from this study established an in depth understanding of the influence of self-perceived identity, social power, masculinity on attitudes towards VAW. These variables make the study relevant in contemporary society where statistics of VAW are astronomically high. A closer look at the reality of VAW indicates that it is a problem that is caused by a multitude of facets. Therefore, in order to make significant contributions towards combating VAW these need to be considered.

The alarming figures of VAW in South Africa have also drawn international attention. As a result, Interpol in 2003, named South Africa the “world’s rape capital” (Coetzer, 2005). Furthermore, violence against women has negative implications for society but particularly women. Women continue being the victims of abuse by men thus solidifying the status of men as superiors. This continuous cycle feeds into the undermining

of women by men and encourage societal norms that permit the abuse of women (Kuki, 2016).

The attractive policies and legislation that are designed to protect women are falling short. In the face of exponential VAW, these ideals have not been fully realized particularly by women in South Africa. The pandemic has seen an increase in collaborative strategies to overcome the rampant increase, such as awareness creation, community engagement and imposing sentences on perpetrators (Sibanda-Moyo et al., 2017). Furthermore, there are efforts to make justice accessible to all women who have been violated, in collaboration with law enforcement, health and social services (Sibanda-Moyo et al., 2017). Although these are in place there are still many challenges with accessing resources.

The recommendations from this study inform interventions that address both women and men and engage with wider society. They also inform interventions at the community level and government departments and address the effects of self-perceived identity, social power, and masculinity on attitudes towards VAW. Additionally, the findings also had implications for social work practice, and this included the need for dynamic communication with male youth and in-depth strategies on understanding male youth social influences.

Whilst there are studies that have been previously conducted that focus on identity, masculinities and GBV there exists a gap on research on the influences of self-perceived identity, social power, masculinity in determining attitudes towards VAW among male youth. These interconnected variables are significant in challenging existing norms, patriarchy and agendas that aim to oppress women. Above all, this study is of significant value to human service professionals who engage with both male and female youth and can draw from the findings of the study suitable strategies to strengthen interventions aimed at addressing VAW.

1.4 Aim and objectives

The aim of this study is to explore the influence of self-perceived identity, social power and masculinity on attitudes towards violence against women among male youth in Newlands West, Durban.

The specific objectives include to:

- Examine attitudes towards violence against women (VAW) among male youth
- Examine constructions of social power and masculinity among male youth
- Examine the nature of self-perceived identity among male youth
- Identify subjective norms related to VAW among male youth
- Examine perceived behavioural control factors influencing attitudes towards VAW

1.5 Research questions

The research questions include:

- What are male youth attitudes towards VAW?
- What are male youth constructions of social power and masculinity?
- What is the nature of self-perceived identity among male youth?
- What are male youth's subjective norms in relation to VAW?
- What are the perceived behavioural control factors influencing attitudes towards VAW?

1.6 Assumptions

Vogt (2015) defines assumptions to be “statements that are presumed to be true often only temporarily or for a specific purpose such as building a theory”. The underlying assumptions about the phenomenon of VAW include;

Male youth attitudes towards VAW are nonchalant. South Africa has some of the most appalling statistics of VAW. Moffet (2006) reiterates that “South Africa has one of the worst statistics of gender-based violence, for a country not at war”. Considering the above, Mosavel, Ahmed and Simon (2011), suggests that attitudes about sexuality and gender relations are culturally inscribed. Indeed, many South African communities are patriarchal in nature thus reiterating the gender stereotypes that perpetuate VAW. Fakunmoju and Rasool (2018), reinforce that “across societies, cultural norms and practices remain potent mechanisms for transmitting views about what is acceptable behaviour for women and men as well as how men and women should be perceived and treated” (p. 2).

The brutal nature of the violence against South African women by men, bring into question their morality. Moreover, the high statistics of VAW indicates that to some extent men disregard women’s right to life, despite it being a constitutional right. The recurring crimes against women are evidence that there is a lack of concern, sympathy, and collective action by men to combat this violence. All women are targeted, including the young, elderly, pregnant and children. The magnitude of VAW in South African societies calls for immediate redress and a sense of urgency rather than apathetic attitudes.

Male youth constructions of social power and masculinity are superior towards women. Based on research conducted in the South African context the constructions of social power have an impact on attitudes of VAW. Studies indicate that male adolescent participants considered power and respect to be the epitome of being a great man (Meyer, 2017). The study therefore suggested that having power was associated with a wealthy

social status (Meyer, 2017). Participants agreed that men needed to feel both powerful and respected and saw money as the means to power which permits one to control women, peers and gain respect from the community (Meyer, 2017).

Men's construction of social power is influenced by the 'cultural expectations of a patriarchy that values male power and allows men to be dominant, aggressive and controlling as legitimate ways to maintain their power over women' (Lawson, 2012; Taft, Bryant-Davis, Woodward, Tillman, & Torres, 2009). The challenges faced by South African women make them vulnerable to many compromising circumstances including economic hardships which are well documented in various policies aiming to redress women's poverty and gender inequality. Therefore, women often have to submit to the control of men.

Men also learn how to relate to women by what is portrayed in the media. Consequently, the media is one of the most instrumental and powerful influences on gender roles. Scholars such as (Wood, 1994; Koenig, 2018) confirm that the media presents both women and men in stereotyped ways, where men are typically portrayed as adventurous, powerful and in high status positions whilst women are depicted as passive, dependant on men and responsible for household chores.

These gender roles influence constructions of social power and masculinity. Masculinity is constructed as superior to femininity. Men are often taught that women need to be rescued which affirms their dominant position. On the other hand, there is no room for weakness or failure in masculine identities. These roles are socially constructed, naturalised, reproduced and maintained in society (Edwards, 2015). Moreover, they encompass specific behaviours that men and women should observe. Masculinities generally always tend to include power and bravado whilst women are more expected to be delicate and sweet.

The nature of self-perceived identity among male youth is limited. Participants self-perceived identity is shaped by their own introspections. Male youth (18-35) do not engage

in processes of introspection whereby they evaluate their own actions and the effects on others and the effects of the actions of others on them. This leads to misconstrued thought processes and perhaps misplaced anger. It is important to engage in processes of self-evaluation in order to build relationships with others. Self-perceived identity is a significant attribute that should be a consistent feature in youth. In contrast to identity, self-perceived identity demands the individual to engage in a process of internal self-evaluation in relation to others.

Male youth's subjective norms are influenced by significant others. In the proposed study, the subjective norms consist of the social pressures and messages men may experience about inflicting VAW. These emanate from society and include family, friends, and romantic partners. Moreover, male youth are influenced by patriarchal societies which condone male entitlement over women. The male role models and social group is especially important to male youth. Social groups are immensely powerful as they design the behaviour that should be subscribed to. Specific guidelines exist within male social groups that must be adhered to in order to attract potential partners. The nature of these guidelines is misleading and derogatory towards women.

The perceived behavioural control factors influencing attitudes towards VAW include significant others. Perceived behavioural control factors will include significant others. The individuals who are most valued and respected will be key in determining attitudes and behaviour. Their approval or disapproval is significant when preparing to perform a given behaviour (Ajzen, 2020). Moreover, Yaniv (2004), points out that advice seeking is imperative for making decisions, hence people engage in social interactions and cognitive processes of giving and taking advice in order to enhance the decision-making process. Moreover, the categories of people individuals confide in usually consist of close friends and family members. A major motivation for seeking advice from significant others “is the

need to improve judgement accuracy and the expectation that the advice will work” (Yaniv, 2004, p 1).

1.7 Clarification of key concepts

- *Gender*. “Gender is the socially constructed processes and differences often aligned with being feminine, masculine, blended elements, or feminine polarities” (Rushton, Gray, Canty & Blanchard, 2019, p.2).
- *Gender-based violence*. Gender-based violence is defined in the Declaration of the Elimination of Violence Against Women (December, 1993) as “any act that results in or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty whether occurring in public or private life”.
- *Violence against women*. Violence against women is a distinct form of gender-based violence that consists of a variety of abusive action directed towards women and girls throughout their lives. This type of violence is motivated by gender inequalities (Sibanda-Moyo et al. 2017)
- *Gender norms*. Gender norms pertains to the “socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for boys, and men or girls and women” (Fleming & Agnew-Brune, 2015, p 3).
- *Gender roles*. Gender roles emanate from society’s agreed upon beliefs defining how men and women should behave, based on their “socially identified sex” (Eisenclas, 2013). In this study gender roles relate to masculinity and femininity.
- *Patriarchy*. Patriarchy is defined as a “system in which women and girls must obey the male head, as well as brothers, uncles, and male cousins, fulfil roles as wife and mother, and preserve the interests and honour of the family” (Benstead, 2020, p. 2).
- *Self-perceived identity*. Ersanli and Sanli (2015) define self-perceived identity as “self-perception, and the mood of the individual showing integrity, consistency, and sustainability which occurs when the individual perceives the difference of

differences from those around him along with his qualifications and inadequacies while forming his philosophy of life in an existential process” (p.185).

- *Introspection*. Introspection involves the “ongoing process of tracking, experiencing and reflecting one’s own thoughts and mental images, feelings, sensations and behaviours” (Gould, 1995, p. 719)
- *Identity*. Identity refers to the different characteristics that make up the individual, such as the “biological sex, psychological processes, demographic make-up, and social positions held by the individual” (Schwartz, Luyckx & Vignoles, 2011).
- *Social identity*. According to Carter, Drury and Amlot (2018) “Social identities are based on an individual’s identification or membership with a social group, they represent an individual’s knowledge that one belongs to certain groups with others, coupled with some emotional and value significance regarding group membership” (p.4).
- *Youth*. The National Youth Commission Act 1996 and the Nation Youth Policy defines youth as those between 14-35 years of age (South African National Youth Policy, 2015)
- *Male Youth*. Male youth can be described as those, contrasting to females and possessing masculine features and are between the ages 14-35
- *Attitudes*. Attitudes refer to “how people make sense of themselves, others and the world around them; they are shaped by, and reciprocally impact behaviour” Shor, Cattaneo and Alexander (2019, p. 487).
- *Subjective norms*. Ajzen (1991), describes subjective norms as the “perceived social pressure to perform or not perform a given behavior, based upon an individual’s belief that referent individuals may approve or disprove of performing this given behavior” (p. 181).

- *Power*. Power refers to the ability to impose one's own will on others based on one's position in a social structure. This act does not take into consideration the interests and feelings of others (Lucas & Baxter 2011).
- *Social power*. Social power is described as the potential for social influence. "It combines diverse and complex decision-influencing social factors such as formal and informal norms, resource and action dependencies and social status" (Pereira, Prada & Santos, 2016). There are six types of social power; these include expert, informational, referent, coercive, reward and legitimate (Pereira et al. 2016).
- *Masculinities*. Masculinity refers to what it means to be a man. Interpretations of masculinity are not rigid but constantly changing according to the social context, family life and sexual relationships and the ways men present and understand themselves (Connell, 1995)
- *Hegemonic masculinity*. Hegemonic masculinity is a form of masculinity that is associated with and legitimizes the superior, unequal behavior of men over women and other men who do not subscribe to this form of masculinity. It is entrenched in culture and its pervasiveness encourages all to consent to and embrace its standards (Connell, 1995).
- *Manhood*. Griffith, Rubinstein and Metzl (2015) defined manhood as "inherently racialized and class bound; it is inextricably linked to economic success and often defined by physical and sexual virility, the consumption of consumer goods and leisure time activities" (p.285).

1.8 Structure of the thesis

The thesis has six chapters and is structured as follows:

Chapter 1. Presents an overview of the study which consisted of the introduction of the study, the background and context, the statement of the problem, the rationale and significance of the study, aims and objectives, research questions, assumptions of the study and the clarification of key concepts. These chapters provide the backdrop and the context of the study. They also explicitly define the problem that the research is based on.

Chapter 2. Provided the overall literature review of the study. In this chapter the social welfare history of VAW; relevant policies and legislation; various types of VAW including; intimate partner violence, sexual and gender-based violence and non-partner violence, and lastly gender norms. This discussion concluded that South Africa is still recovering from the apartheid policies that divided people in all aspects of life. Women are still oppressed, this time by a system designed to foster gender inequality, a system that favours men. The variables of self-perceived identity and subjective norms complete this chapter.

Chapter 3. Presents the theoretical frameworks guiding the study. The three frameworks include; Social constructionism, Social identity and the Theory of planned behaviour.

Chapter 4. This chapter covers the research methodology of the study. This includes; research paradigm, research design, study site, the population and sampling techniques, data collection approach, data analysis approach, data verification strategies followed by the study's ethical considerations and lastly the limitations of the study

Chapter 5. Provided the findings of the study. The chapter consists of a comprehensive analysis of the data which is categorised into themes. The findings are also analysed and interpreted using the theoretical frameworks guiding this study.

Chapter 6. Provided the conclusions and recommendations of the study. A summary of the findings of the study is also provided in relation to the objectives and assumptions.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The aim of this study aims to explore the influence of self-perceived identity, social power and masculinity on attitudes towards VAW among male youth in Newlands West, Durban. This chapter will present a review of related literature to contextualize the study. It aims to present around the range of theoretical arguments and available studies. The social welfare history of VAW in South Africa, followed by the relevant policies and legislation, the third section illuminates the various forms of violence against women and lastly discussions on VAW within the subheadings social power, self-perceived identity, masculinity, and subjective norms.

2.2 The social welfare history of violence against women in South Africa

This section aims to provide a background into the history of VAW in South Africa. South Africa has a history of violence which lends itself towards other forms of violence such as GBV and more notably VAW. “Violence against women cuts across races, class, ethnicity, socio-economic status and geographic locations and is enmeshed with particularly violent histories of slavery, imperialism, colonialism and apartheid” (POWA, 2010). As a result, South Africa’s violent history of oppression resulted in “social and gender relations of a militarised society that has nurtured extremely violent masculinities to the detriment of women” (POWA, 2010).

The apartheid laws had a crippling effect on both the oppressed group of people and the economy. The cornerstone of Apartheid was the division of all South Africans by race (Worden, 1994). Hence, the ruling party president Malan, aimed to ensure the “compartmentalization of the population which ensured whites a good quality of life while the majority of blacks lived in poverty, with limited opportunities” (Worden, 1994; Ratele,

Shefer, & Botha, 2011). Moreover, the pervasiveness of the system determined all areas of the social life. This included allocating different races in separate schools and regulating the quality of education they would receive. Overall, the regime “limited forms of mixing between the races” (Worden, 1994). This was achieved primarily through the implementation of legislation such as The Group Areas Act of 1950, The Prohibition of Mixed Marriages Act 1949, the Bantu Education Act of 1953 which not only created racial divides but also caused economic and social divides (Worden, 1994). Consequently, many black people remain oppressed because of these laws and policies.

There are many reasons why VAW is considered a pervasive manifestation in South African communities. One of the main contributors is the ‘inherited violence of apartheid’. Sibanda-Moyo et al. (2017), affirm that “transition to a democratic governance in South Africa produced an entrenched culture of violence that produced various forms of violence, including gender-based violence” (p. 13). The violent confrontations between the state and sections of the population had severe ramifications on the psyche of people. Continuous protests resulted in the country becoming a police state, detention without trial was used for those who criticised the state, travel restrictions were implemented to those who opposed apartheid and many found refuge in neighbouring countries (Van Kessel, 2000; Ross, 1999; Hinds, 1998).

Moreover, apartheid saw the country becoming increasingly militarised which immensely influenced the current levels of violence in South Africa. The government relied on the army that is, the South African Defence Force (SADF), to suppress resistance against the state and to maintain control. The troops used violence and terror to generate fear amongst the township residents. As a result, many people living in townships distrusted the police and fewer crimes were reported thus increasing the normalisation of violence in the country. Consequently, the process of militarisation contributed to the “militarised and

hyper-masculinities among large segments of the population that are still evident today” (Graaff, 2017).

One of the most concerning consequences during the apartheid era was the role of women which was reduced to domestic tasks such as child rearing and the well-being of the family. Scholars suggested that the nature of apartheid policies, socio-culturally “disadvantaged women in both the private and public spheres of life” (Sibanda-Moyo et al., 2017). As a result, women experienced many restrictions and control. Women were expected to take on agricultural tasks and some entered the labour market as domestic servants (Worden, 1994; South African History Online, 2018). Moreover, it is well documented that women are more disadvantaged in the formal employment sector when compared to men (Ratele et al. 2011). Hence, “African women have the highest rate of unemployment than any other group” (Stats SA, 2017).

During the political struggle the participation of women in some political parties was limited, such as the African National Congress (ANC) where membership was reserved for male members (Worden, 1994; South African History Online, 2018). This did not deter women as they still achieved significant historical milestones such as their participation in the defiance campaign in 1952. According to Worden (1994), the defiance campaign aimed to perform acts of defiance and civil disobedience. Women participated in the campaign, breaking the laws by partaking in various demonstrations such as, occupying “white only” buses resulting in mass imprisonments.

In 1956, 9th of August, South Africa observed what would be one of the country’s largest protest. The event saw over 20,000 women marching to Pretoria to present a petition against the carrying of passes (Etim, 2016). The event also saw the birth of the catch phrase “Wathint’abafazi, wathin’ imbokodo,” which translates to “you strike a woman, you strike a rock” (South African History Online, 2018). This significant event demonstrated that

women were just as capable as men and that stereotypes that labelled women as being politically inept were inaccurate. By late 1959 women's protests turned instead to focus on police raids and shebeens, which threatened the dependence of many township women on informal beer-brewing (See Worden 1994). Also, in 1959 women in Durban-Cator Manor settlement and other parts of the city picketed municipal beerhalls, attacking and destroying brewing equipment resulting in a boycott of beerhalls.

The end of Apartheid in 1994 saw the eradication of the discriminatory laws. And although these were abolished, South Africa was left with the consequences of violence which manifested itself into communities, families and relationships. Overall, in most instances South Africa has done well in making strides in bridging the gender gap. Ratele et al., (2011), point out that areas such as "female access to education and female representation in parliament" have been adequately addressed. Additionally, women's groups such as the African National Congress women's division; the ANC women's league was formed to champion women's rights and the Commission for Gender Equality (CGE) was introduced to promote gender equity and to protect women's rights (CGE, 2020). However, there are still issues that distinctively highlight the oppression of women, such as remuneration packages in the workplace where the gender pay gap is still favourable towards men and the high rates of VAW continue to plague South African societies.

2.3 Relevant legislation and policies

South Africa has various legislation, policies, and strategies to guarantee the protection of women against violence. These laws and policies are enshrined in the constitution of the Republic of South Africa 1996 which stipulates the rights and equality of all persons. To this end, the constitution opposes patriarchy and acts that violate or oppress others. The legal and policy framework is demonstrated in Table 1.

Table 1: Legislation, policies, and treaties

LEGISLATION	<ul style="list-style-type: none">• The Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996)• The Domestic Violence Act No. 116 of (1998)• The Criminal Law (Sexual Offences and Related Matters) Amendment Act No. 32 of (2007)
POLICIES	<ul style="list-style-type: none">• The National Gender Policy Framework (2002)• The National Strategic Plan on Gender-Based Violence and Femicide 2020-2030
TREATIES	<ul style="list-style-type: none">• The African Charter on Human and People’s Rights on the rights of women in Africa (Maputo Protocol) (2003)• The Declaration on the Elimination of Violence Against Women 48/104 of 20 December 1993

Summary of the legal and policy framework. The relevant legislation addressed in this section includes; “The Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996), the Domestic Violence Act No. 116 of (1998) and the Criminal Law (Sexual Offences and Related Matters) Amendment Act No. 32 of (2007)”. The policies addressed include; the “National Gender Policy Framework and the National Strategic Plan on Gender-Based Violence and Femicide 2020-2030”; and the treaties include; “the African

Charter on Human and People's Rights on the rights of women in Africa (Maputo Protocol)" (2003), and the Declaration on the Elimination of Violence Against Women".

The Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996). The constitution provides comprehensive considerations on GBV. It guarantees protection against GBV by making specifications within the various sections. For instance (section 9) includes "equality before the law, the right to equal protection and benefit from the law, freedom from unfair discrimination on one or more grounds, including gender". Section 10, of the constitution guarantees "the right to human dignity" and section 11 "ensures the right to life". Lastly, section 12 guarantees "the right to freedom and security including the right to be protected against violence, torture, cruel, inhuman degrading treatment and the right to bodily integrity and reproductive rights". It is evident that these specifications address issues such as domestic violence and femicide.

The Domestic Violence Act No. 116 (1998). According to Maphosa and Rasool (2017), "The Domestic Violence Act No. 116 of 1998 was developed to provide a holistic law enforcement response to protect victims of domestic violence primarily through the granting of protection orders" (p. 9125). It was introduced with the primary purpose of providing women protection from violence. And, although the act was signed into law it has faced immense criticism and continues to do so. South African women and children still experience astounding amounts of violence, with reports of GBV skyrocketing (Maphosa & Rasool, 2017). Additionally, the act fails to make provision for 'state sponsored mandatory rehabilitation and counselling programmes for perpetrators of domestic violence' (Summers & Hoffman, 2002).

Another concern is that the act does not address minimum standards of care for those reporting domestic violence cases or provide assistances from appropriate human service professionals such as social workers (Mbombo, 2018). However, some of the key aspects of

the act is the inclusion of individuals in same sex relationships, the specification of the types of violence that constitute as violence and the specification that the perpetrator could be male or female (Furusa & Limberg, 2015).

Criminal Law (Sexual Offences and Related Matters) Amendment Act No. 32 of 2007.

This legislation “aims to protect all persons who become victims of sexual offences and the implementation of legal aspects relating to sexual offences” (CGE, 2016). Furthermore, the Act redefines sexual offences in South Africa and prioritises “vulnerable groups such as women, children, and the mentally disabled” (CGE, 2016). Most importantly the act includes an expansive definition of ‘rape’ and ‘sexual assault’. The act of rape is defined as “a statutory offence and is applicable to all forms of sexual penetration without consent irrespective of gender and sexual assault includes all forms of violation without consent” (Criminal Law Sexual Offences and Related Matters Amendment Act No. 32 of 2007).

Notwithstanding, the act has received criticism, particularly concerning the quality of services offered to survivors of rape and sexual assault and the definitions of these terms (Artz & Smythe, 2008). The lack of provision by the law has resulted in inefficient service delivery due to the delay in important processes such as processing of medico-legal evidence, that is -DNA evidence (Gibbs, Mpani & Pretorious, 2015). The sexual offences courts that are in operation especially in the rural areas, are lacking in modern equipment, specialised personnel and efficient turnaround times (Heath, Artz, Odayan & Gihwala 2018). It is these reasons that perpetuate a mistrust in the justice system resulting in victims rescinding.

The high statistics of GBV have subsequently resulted to three new Bills which are currently in review. The Bills are as follows; “Criminal Law (Sexual Offences) Amendment Bill (B16-2020)”, the “Criminal and Related Matters Amendment Bill (B17-2020)” and the “Domestic Violence Amendment Bill (B20-2020)” (Mlaba, 2020).

The National Gender Policy Framework. The Office of the Status of Women (OSW) is the body that is responsible for “South Africa’s National Policy Framework for Women’s Empowerment and Gender Equality”. The document referred to as the National Gender Policy Framework is a document that articulates “new terms of reference for interaction both in the private and public spheres and by proposing and recommending an institutional framework that facilitates equal access to goods and services for both women and men” (National Gender Policy Framework, 2002). Shortly the policy aims to redress the historical injustices from the apartheid era including racism and sexism by making provisions for the reallocation of resources and monitoring how people relate to each other (NGPF, 2002).

The policy also emphasises that gender equality should be at the centre of transformation and in order to meet its objectives, several approaches such as a ‘basic needs’ approach and ‘the women’s empowerment approach’ were mandated. Although these strategies primarily aim to address the needs of women from peri urban and rural areas there have been a few shortcomings. These include the lack of accountability, lack of presence at grassroots level and a lack of coordination of programmes (Geisler, Mokgope, & Svanemyr, 2009). Furthermore, South Africa still faces massive gender inequalities such as women who lack access to education, employment, basic resources and economic empowerment. Lastly, there is a disproportionate number of women compared to men living with HIV/AIDS and a high incidence of VAW.

The National Strategic Plan on Gender-Based Violence and Femicide 2020-2030. The aim of NSP is to comprehensively respond to GBV and femicide through multi-sectoral programming. This strategy addresses challenges faced specifically by “women across age, sexual orientation, sexual and gender identity, gender expression, disabilities, nationality, other diversities, and violence against children” (NSP, 2020). In order to achieve this vision six key pillars are outlined in the framework including; “Accountability, coordination and

leadership; Prevention and rebuilding social cohesion; Justice, safety and protection; Response care, Support and healing; Economic power; Research and information management” (NSP, 2020). The NSP’s conception follows after public outcries for a change in interventions and policies pertaining to GBV after a manifestation of VAW including femicide.

The African Charter on Human and People’s Rights on the rights of women in Africa (Maputo Protocol) (2003). South Africa is a member of the “African Charter on Human and People’s Rights (African Charter)” (South African Human Rights Commission, 2018). The aim of this body is to guarantee the “rights to freedom from discrimination (Article 2)”, “equality before the law and equal protection of the law (Article 3)”, “right to life (Article 4)” and “personal liberty, including security of the person (Article 6)”, (Protocol to the African Charter on Human and People’s Rights on the Rights of Women in Africa, 2003; SAHRC, 2018). The Maputo Protocol intends to “confront the continual discrimination, abuse and marginalization of women” (Maputo Protocol, 2003). Moreover, it has been applauded as being one of the most profound instruments relating to the promotion of women’s rights (Irene, 2015). Despite its many progressive milestones, the protocol has some shortcomings. These include failure to address HIV/AIDS in relation to women’s rights, the acceptance of the death penalty and the uncertainty concerning the right of women to pass on nationality (Irene, 2015).

The Declaration on the Elimination of Violence Against Women 48/104 of 20 December 1993. Another notable instrument with regards to violence against women is the DEVAW. While the declaration, as declared by the United Nations General Assembly, does not possess the binding legal force of a treaty, it remains a widespread and important source of principle among the international community (Chalira & Ndimurwimo, 2018). In its resolution, 48/104 of 20 December 1993, is the recognition of “The urgent need for the

universal application to women of the rights and principles with regard to equality, security, liberty, integrity and dignity of all human beings” (DEVAW, 1993). The declaration was subsequently, welcomed by South Africa in the hope that gender inequality, particularly VAW would be eradicated. However, the declaration has received criticism for engaging in a development of an international convention that if not implemented correctly could merely be seen as a symbolic object. Moreover, critics have argued that protecting human rights should firstly be addressed at a domestic level (Agarwal, 2013).

Governmental and non-governmental programmes and campaigns. The annual 16 days of Activism for No Violence Against Women and Children is another strategy that was launched by the government of South Africa to raise awareness amongst South Africans about the negative impact of VAW, children and on all members of the community. The campaign encourages communities to act against GBV in their day to day lives by reporting abuse, challenging gender inequalities and by protecting children from violence (South African Government, 2020). However, the campaign is often criticised by members of society and stakeholders who find it superficial and ‘all talk and no action’.

Thuthuzela Care Centres (TTCs). Another initiative implemented by government are the Thuthuzela Care Centres (TTCs). TTC’s are one stop facilities, operating in public hospitals within communities where the incidence of rape is particularly high (South African Government, 2020). The centres are specifically designed to assist rape victims and victims of sexual violence by reducing secondary victimisation, restoring dignity and ensuring justice (South African Government, 2020). Due to the sensitive nature and trauma of sexual offences the centres operate 24 hours a day.

Non-governmental organisations. The South African National Institute for Crime Prevention and Reintegration of Offenders. Also keen on combating VAW are Non-Governmental Organisations (NGO’s). The South African National Institute for Crime

Prevention and the Reintegration of Offenders (NICRO) developed the Perpetrator of Intimate Partner Violence Programme-PIPV in 2008 (Maphosa & Rasool, 2017). The aim of the programme is to break the cycle of violence, holding perpetrators accountable for their abusive behaviour and ensuring the safety of their partners and children (NICRO, 2020). Moreover, the 16 week programme acknowledges the belief that domestic violence manifests from patriarchy and thus employs the Domestic Violence Act No. 116 (1998) to re-educate service users (Maphosa & Rasool, 2017).

Sonke Gender Justice. Sonke Gender Justice is a health and human rights organisation in South Africa that also operates nationally and globally. The organisation engages with various groups of people such as; women, children, men and youth guided by a human rights framework. Some of the key social issues that the NGO champions for include; gender inequality, health, child marriages, the rights of inmates, HIV/AIDS and GBV. The pandemic that is GBV, particularly violence against women has seen a number of campaigns and activities by the organisation including the support for ‘Stop Gender Violence: A National Campaign; a stipulation that the organisation adheres to anti-sexual abuse policies, and extensive research reports on GBV.

2.4 Various forms of violence against women

Violence against women is a serious violation of human rights that has fundamental consequences for the health and well-being of women. Dako-Gyeke et al. (2019), point out that “the prevalence of lifetime experience of VAW among women and committed by intimate partners ranges between 15-71% in a lifetime” (p.2). Whilst GBV is an umbrella term, “violence against women is a distinct form of gender-based violence which focuses on harmful experiences unique to women” (Sibanda-Moyo et al. 2017). To this end, various manifestations of VAW have been identified through vigorous research. The findings of

these studies highlight the following; victims are “both women and girls, the perpetrators are often male, violence often occurs within marriages, family, neighbourhoods and schools, vulnerable and disadvantaged women and notably younger and coloured/black women are at a higher risk than others in South Africa” (Sibanda-Moyo et al. 2017. p 12). The culture of masculinity and patriarchal system accommodates men to act unjustly towards women. Kuki (2016), confirms that this often involves the exploitation of power inequalities between the sexes in order to maintain conceptualizations of masculinity. It further implies that manhood equates to aggression, dominance over women and sexual conquest. SAMRC (2017), confirms that a majority of women reported having experienced some form of “physical, sexual, emotional, or economic abuse” in the Gauteng province.

Intimate partner violence. One of the most pervasive forms of GBV is intimate partner violence (Fulu, Jewkes, Roselli & Garcia-Moreno, 2013). WHO (2016), defines “intimate partner violence as any behaviour by an intimate partner or ex-partner that causes physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviours”. Moreover, Patra, Prakash, Patra and Khanna (2018), reiterate that acts of aggression are common in IPV between partners. This includes pushing, shoving, grabbing, throwing objects to intimidation, kicking, biting, use of a deadly weapon and choking (Patra et al. 2018). However, Field, Onah, Van Heyningen and Honikman (2018), indicate that in countries such as Bangladesh and Uganda, acid throwing is the most favoured method of VAW, usually perpetrated by family members.

In the same light, a study focusing on the high prevalence of VAW in South Africa, illustrated that VAW occurred most frequently in “contexts of intimate partner relationships, in families, and by strangers, including gangs” (Sibanda-Moyo et al. 2017). However, the number occurring in the context of IPV was much more pervasive. The widespread of VAW is further exacerbated by the fact that reporting cases of intimate partner violence and

domestic violence in South Africa is challenging. In most cases, the statistics are put down by the SAPS as “general assault” or “assault with intent to cause grievous bodily harm” (SAHRC, 2018). Moreover, the SAHRC (2018), adds that “there is a tendency of under-reporting of these crimes, as most victims know their perpetrator as either from the same community, a spouse or lover or a relative” (p.18).

Intimate partner violence affects many facets of well-being including “health, safety and quality of life for women, men and children worldwide regardless of race, sexual orientation or socioeconomic status” (Sugg, 2015). Studies indicate that between “20% and 68% of women aged 15-49 years have experienced physical or sexual violence, or both from a male intimate partner in their lifetime” (Fulu et. al, 2013). WHO (2013), highlights that one in three women worldwide has experienced physical or sexual violence by an intimate partner. Furthermore, of these women, 42% sustained physical injuries, and 13% succumbed to their injuries (WHO, 2013).

Additionally, It has been reported that women’s experiences of IPV are associated with “young age, low education, exposure to child maltreatment, harmful use of alcohol, acceptance of violence, educational disparity between partners and marital discord” (Fulu et. al, 2013). Moreover, Stockl et al. (2013), emphasized that the perpetrators of VAW were more likely to be a current or former partner. For example, in the USA, the 2008 statistics illustrated that 45% of female murders were committed by an intimate partner (Stockl et al. 2013). Similarly in the UK in 2009, 54% of female murders were perpetrated by an intimate partner and in the same regard a South Africa a national mortuary study revealed that in 1999 and 2009 at least 50% of women were murdered by an intimate partner (Stockl et al. 2013).

One of the most prevalent forms of VAW is sexual assault and domestic violence. Sexual violence is often grouped into IPV and non-partner violence, which includes “gang

rape, rape homicide, school and workplace violence” (Sibanda-Moyo et al. 2017).

Moreover, these forms of violence usually occur in women’s daily contexts such as in their residences, schools, places of work, neighbourhoods, and communities (Sibanda-Moyo et al. 2017). However, the relationship context is possibly the most dangerous.

According to Jewkes and Morrell (2010); Sathiparsad, (2008), South African adolescents accept and engage in VAW, particularly in a relationship context. Sexual coercion that occurs within the context of the relationship is seldom reported because it is considered to be a normal expectation within the relationship (Mosavel et al. 2011). Furthermore, Fakunmoju and Rasool (2018), reiterate that relationship status may be a key determinant in the victimization and perpetration of IPV and for the promotion of beliefs about VAW.

Sexual and gender-based violence. Gender-based violence affects many facets of an individual’s life and occurs in many forms. These forms are interrelated, and a common feature is one individual exerting power over another. Similar to IPV is sexual and gender-based violence, SGBV. According to the United Nations High Commissioner for Refugees (UNHCR) (2016), “Sexual and gender-based violence refers to any act that is perpetrated against a person’s will and is based on gender norms and unequal power relationships”. This includes physical, emotional, or psychological and sexual violence, and the denial of resources or access to services (UNHRC, 2016). Globally, approximately one-third of women have experienced SGBV (Odwe, Undie & Obare, 2018).

Rape is the most common form of sexual violence. Rape statistics in South Africa are alarming. Moreover, men who rape were found to be possessing particular male behaviours such as; the “use of physical intimate partner violence, having higher numbers of sexual partners and transactional sex” (Jewkes, Nduna, Jama-Shai, Chirwa & Dunkle, 2016). They have also been related to a variety of anti-social behaviour including belonging

to a gang, having a weapon, fighting with other men and substance abuse (Jewkes et al. 2016).

Notably SGBV is pervasively dominant in war and post war contexts. For instance, Kelly et al. (2011), postulated that the conflict in the Democratic Republic of Congo (DRC) has resulted in “extensive human rights abuses of which SGBV is one of the most salient and disturbing features” (p. 285). Furthermore, SGBV is used as a weapon of war in which women and sometimes men are often targeted to destabilize the society (Human Rights Watch, 2002; Gingerich and Leaning 2004, Reid-Cunningham, 2008).

The targeting of women is reportedly due to their low status in society which places them at a greater risk of sexual violence (John-Langba, John-Langba & Rogers, 2013). This illustrates the gender inequalities, gender norms and roles that are favourable to men. Consequently, these gender roles prescribed for women are accompanied by “sexual scripts for men about what it means to be a real man, not taking no for an answer and male sexual voracity: men are socialized to think that they cannot sexually control themselves” (Moore, Awusabo-Asare, Madise, John-Langba, & Kumi-Kyereme, 2007, p. 64). It is precisely these types of stereotypes that perpetuate the spread of sexual violence and VAW.

Non-partner violence. Research on IPV confirms that a substantial proportion of sexual violence occurs within marriage and other intimate partnerships (Abrahams et al., 2014, p.387). On the other hand, sexual violence perpetrated by people such as “strangers, acquaintances, friends, colleagues, peers, teachers, neighbours and family members is referred to as non-partner violence” (Abrahams et al., 2014). One of the most concerning consequences of sexual violence regardless the nature of the perpetrator, is that it is usually traumatic for the victim.

Non-partner violence is not only sexual in nature but also includes various forms of IPV, differing in degree and intensity. Abrahams et al. (2014), confirms that “intimate

partner sexual violence frequently occurs over long periods of time and is accompanied by controlling behaviours, whereas a pattern may not be present in non-partner sexual violence” (p.1). Moreover, studies on women’s health and domestic violence and studies on population-based rape in South Africa and Asia illustrate that “rapes by strangers are more violent and have a higher risk of involvement of weapons and injury than those by known perpetrators, but with the latter the betrayal of trust might affect post-assault outcomes including psychological functioning” (Abrahams et al. 2014).

Gender norms, roles and the perpetration of violence against women. The prominent patriarchal norms encourage masculinity that is associated with defence of honour, harshness and risk taking (Field et al. 2018). Furthermore Baloyi (2010); Buiten and Naidoo (2013); Jewkes, Sikweyiya, Morrel and Dunkle (2010) point out that women are often socialized into beliefs, values, attitudes and roles that make them susceptible to victimization and violence which diminishes their capacity for resistance, thus making them a ‘captive audience’ to violent masculinities that are legitimized by bias gender norms. It is for these reasons that men are more likely to perpetrate many forms of IPV (Barker et al. 2011).

Specific norms encourage violence as an acceptable gender expression (Heise, 2011). This includes employing violence as a problem-solving strategy and normalizing IPV in the context of intimate relationships (Heise, 2011). Additionally, many traditions in South African societies and cultures believe that women should submit sexually to their husbands and often blame women for men’s violent reactions if they refuse (Fakunmoju, Abrefa-gyan & Maphosa, 2018). Consequently, women are often treated as “personal properties of their husbands following the payment of lobola” (bride price) (Fakunmoju et al. 2018). Several authors (Sikweyiya et al. 2020) agree that the payment of ‘bride price’ provides sufficient reasons for men’s entitlement and sense of ownership of their wives.

Hargreaves, Vetten, Schneider, Malepe & Fuller (2006), confirms that in some South African communities' women are prohibited from leaving the marital home even in cases of IPV as they are expected to be "obedient" to their husbands. That said Heilman and Barker (2018) noted that "both women and men can be victims or perpetrators of IPV although women's use of violence against a partner tends to be more episodic and less harmful, whereas men's use of violence tends to be persistent, cause serious injury and be accompanied by a dynamic of power, control, intimidation and manipulation" (p.28).

The gender inequalities and the gender norms that dominant society often leave women vulnerable. According to Sikweyiya et al. (2020), women's experiences of IPV are "exacerbated by lack of material resources which creates dependency on male partners, as well as community norms of male dominance and acceptance of violence with cultural ideologies that place women in subordinate positions" (p. 2). In other words, women who are financially reliant on their male partners endure the abuse as they lack resources to sustain themselves, thus continuing the cycle of violence.

2.5 Violence against women and social power

Power is one of the most dominant constructs relating to VAW. Sibanda-Moyo et al. (2017) contend that South African women's quality of life, is curtailed by the balance of social power that is tilted in favour of males. Jewkes, Dunkle, Nduna and Shai (2010), reiterate that gender power inequalities at a societal and relationship level, fuel acts of violence directed at women. In fact, gender is a social category characterized by clear connections to power. Several authors suggest that power is a fundamental concept in social functioning and is a basic force in social relationships (Fiske, 1992; Kemper, 1991). Additionally, Heyman and Giles, (2006); Sidanius and Pratto, (1999), highlight the historic patterns of gender discrimination primarily towards women which reflects the common belief that men

and women are fundamentally different thus implying that one gender is more powerful than the other.

As a result of the gender inequality between men and women, men perceive that women should submit to the control of men thus legitimizing the use of physical and sexual VAW in order to demonstrate male power (Jewkes et al. 2009). Therefore, unequal power relations are the impetus and product of GBV which needs to be interrupted if the cycle is to cease (Kuki, 2016). To describe the relationship between social power and GBV one must begin establishing a framework of understanding power by discussing relevant theories of social power and how they impact VAW.

Doise (1986), proposes four levels of analysis that could be situated on a continuum covering the intra-personal, inter-personal, intergroup and the ideological level. Firstly, theories formulated at the intra-personal and interpersonal level focus on people who act as individuals; secondly theories at the intergroup level address individuals who are part of a group and lastly theories formulated at the ideological level focus on how people construct belief systems and social representations to legitimize, perpetuate or challenge their position in the social structure (Doise, 1986).

The first theory of social power is the approach-inhibition theory. The theory was first proposed by Keltner, Gruenfeld and Anderson in (2003). This theory can be situated at both the intra-personal and the inter-personal level of analysis. Keltner et al. (2003) define power as “an individual’s relative capacity to modify other’s states by providing or withholding resources or administering punishments” (p.265). They further highlight that resources refer to material such as food, money, economic opportunity and the social such as knowledge, affection, friendship, decision-making opportunities; and punishments refer to physical harm, ostracism, and verbal abuse. Moreover Keltner et al. (2003), identified the individual, dyadic, within-group and between-group variables as the four main determinants

of the power of the individual. The theory makes a distinction between high power individuals and low power individuals.

According to Keltner et al. (2003) “high power individuals are assumed to experience more positive affects including a good mood, desire and pride and are more attentive to social rewards, act in a more disinhibited manner and transgress social norms more often”. On the other hand, low power individuals are assumed to develop inhibition-related tendencies. They are assumed to experience negative affect such as a bad mood, fear, shame, attend to punishments and threat, view the self as a means to others’ ends, they behave in a more inhibited manner and their behaviour is more contingent on the behaviours of others (Keltner et al. 2003).

Another theory that expands on social power is the asymmetrical outcome dependency theory of power proposed by Fiske and Depret in (1996). According to this theory, one person’s outcome depends on another person’s actions more than vice versa (Depret & Fiske, 1999; Fiske & Depret, 1996, Goodwin, Gubin, Fiske & Yzerbyt, 2000; Stevens & Fiske, 2000). In other words, individuals or groups are powerful when their outcomes depend on others less than the others’ outcomes depend on them (Brauer & Bourhis, 2006). This is examined on individuals and on people who are members of a group. Therefore, the theory is situated at the inter-personal and inter-group level of the continuum.

The key assumption of the theory is that people have a fundamental need for control. The theory posits that powerful individuals and members of powerful groups have little to be concerned about as they already have control. Subsequently they can afford to not attend to those whose outcomes they determine and are motivated to maintain control by attending to stereotype-consistent information, that is information that helps them to vindicate their superior position (Brauer & Bourhis, 2006). However powerless individuals and members

of powerless groups have little control over their outcomes and are therefore motivated to restore control. To achieve this, they “systematically process information about the social environment and by attend to stereotype-inconsistent information’ (Brauer & Bourhis, 2006).

The third theory is the three-process theory of power first proposed by Turner in 2005. The theory elaborates on the social identity theory (Tajfel & Turner, 1986) and the self-categorization theory (Turner, 1987), in that it aims to develop an approach to intergroup power based on psychological group formation (Brauer & Bourhis, 2006). Turner (2005) describes power as “having the capacity to influence based upon the influencing agent’s control of resources, desired or valued by the target” (p. 2). He further highlights that whilst “most theories assume that power confers the capacity to exert influence over others and that social influence plays a central role in the formation of groups, he however, considers power to be a consequence of influence and influence in turn is caused by psychological group formation” (Brauer & Bourhis, 2006.p. 604).

Turner (2005) suggested that people influence and control others through three key processes that is through persuasion, authority, and coercion. According to Turner (2005); Brauer & Bourhis (2006), persuasion refers to the capacity to convince the people especially in-group members, that a given decision is right and valid; authority is control based on in-group norms and the right to control others, especially in-group members; coercion is the attempt to control a target against their will, if necessary, by force. According to Turner (2005) “the three-process theory provides a useful analysis for understanding how authority can degenerate and lead to abuse, since authority provides the opportunity and temptation for reliance on coercion and at the same time may under certain conditions encourage those in authority to differentiate themselves from followers and develop separate interest” (p.18). Therefore, by focusing on the interplay of persuasion, authority and the there- process

theory offers an intergroup approach to the exercise of power and the control of valued resources by in-group and out-group members (Tuner, 2005).

Lastly, the social dominance theory which lies on the ideological end of the continuum. The social dominance theory was developed by Sidanius and Pratto (1999). The theory proposes that various forms of group-based oppression such as group-based discrimination, racism, classism, age, gender, economic status exist in society either naturally recurring or obtained (Sidanius et al. 2004). The theory focuses on both individual and structural factors that contribute to various forms of group-based oppression. Moreover, the social dominance theory notes that chronic group-based oppression is driven by systematic institutional and individual discrimination which include social institutions such as school, organized religion and marriage practices (Sidanius et al. 2004).

Sidanius et al. (2004), suggests that group-based oppression or structures that encourage inequality is a general characteristic of human social organisations. Therefore, individuals possessing high social dominance believe that they are entitled to their dominant position whilst group members at the bottom deserve their inferior position (Sidanius et al. 2004). Another key aspect to the social dominance theory is the three distinct systems of group-based hierarchy. Sidanius, Pratto and Levin (2006), describe the three hierarchy, namely the; age system, in which adults have disproportionate social power over children; gender system, in which men have disproportionate social, political, and military power compared to women and; an arbitrary-set system, in which groups constructed on arbitrary bases have differential access to things of positive and negative social value (p.273). This is referred to as the trimorphic form of human societies and is considered as being universal. These hierarchies usually consist of a hegemonic group at the top and negative reference groups at the bottom. For example, more powerful social roles are more likely to be occupied by a hegemonic group member (Sidanius & Pratto, 2006).

In sum, the approach inhibition theory refers to high-power individuals who provide or withhold resources and can administer punishments onto low power individuals. This is consistent with gender inequalities as men have always experienced a degree of power over women. Furthermore, the power inequalities that exist particularly in intimate relationships result in the high-power individual harming the other individual by means of physical or sexual intimate partner violence, because they are considered as having low power.

On the other hand, the asymmetrical outcome dependency theory of social power, emphasises that the individual feels powerful when they are in control of another individuals' outcomes. For instance, men are expected to adhere to a hegemonic masculinity which is understood as the pattern of practice that allows men to dominate women (Connell & Messerschmidt, 2005). Hegemonic masculinities have dire implications on women as they are undermined and physically abused to reinforce patriarchal gender norms. The three-process theory highlights the in-group and out-group inequalities. The in-group consists of men and the out-group consists of women.

The theory emphasises the key processes that are used to influence and control others, that is persuasion, authority, and coercion. Therefore, the three-process theory can be attributed to abuse and fear of the perpetrator fosters a cycle of violence. All three processes can be experienced at both intra-group and inter-group contexts. Lastly, the social dominance theory which proposed that social groups are organised according to group-based social hierarchies in society where some form of oppression exists amongst the groups. This power that is allocated to men automatically gives them a status that is higher than women. Hence, women seldom control political power, public discourse, educational systems, technology, warfare, or religious doctrine (Strebel et.al, 2006). Baaz and Stern (2010) confirm that "gendered power inequalities are embedded in the production and

reproduction of gender norms, which regulate the character of ‘good women and good men’ (p.42).

As a result, such norms are produced and reproduced at different levels in society; in daily life, in the household and in popular culture (Baaz & Stern, 2010). These norms perpetuate the gender inequalities in society. Patriarchy is an example of a system that upholds one gender and downplays the other to a role of submission. What’s more, is that patriarchy is responsible for all harmful, ‘masculine gendering’ and the ‘inequitable ordering of a gendered society’ (Heilman & Barker, 2018). In other words, masculine norms are the foundation of patriarchal power and are responsible for the oppression that is directed towards women. Furthermore, the trimorphic structure, particularly the gender system in the context of GBV does correspond with the nature of patriarchy in that men do have more power in society.

Thus, the theories of social power illustrate the diverse methods that power can be experienced and highlights the contexts of which it emanates from. It is also evident that for social power to exist it must be situated on the intra-personal, interpersonal, inter-group or ideological levels. Notably, the theories of social power suggest that powerful individuals and members of powerful groups differ from powerless individuals and members of powerless groups regarding how they perceive and judge others; how they are evaluated as targets and how they behave (Brauer & Bourhis, 2006). Those who have more power have a tendency to judge and treat others stereotypically and negatively.

2.6 Violence against women and self-perceived identity

Self-perceived identity is considered a significant process in the lifespan. According to Ersanli and Sanli (2015), it includes the task of introspection whereby individuals search for answers to questions about themselves about their purpose, their decisions and about what is

correct and incorrect. Marcia (1980) adds that self-perceived identity is linked to individuals having much more awareness of their characteristics and the potential for self-evaluation and social comparisons. For these reasons self-perceived identity must be understood in conjunction with the identity formation framework.

Identity formation is the primary task in adolescence, however authors Erikson, (1968); Waterman and Archer (1990), agree that it continues throughout adulthood. During this phase the individual has to “confront the crisis of identity versus role confusion in order to become a unique adult with a coherent sense of self and a valued role in society” (Erikson 1978, p.78). In Sahin’s (2009), definition of identity he included that individuals reflect about their past selves and whether they are the same, regarding personality and they also answer the question “who am I?”, indicating that we are a unique person, different from anybody else’ (p. 33). Failure to establish a coherent identity results in role confusion, which accounts for the chaotic nature of much of the adolescent behaviour (Papalia, Olds & Feldman, 2008). Based on these inferences it is evident that self-perceived identity emerges from having clarity about who one is and knowing what one values.

The environment plays a key role in determining self-perceived identity. Individuals are likely to be under the influence of the family and are affected by the influence of the attitudes and approaches from interactions with others (Ersanli & Sanli, 2015). Often described as the “discovery period”, (Dunkel & Lovoie, 2005), this process implies that social interactions and intrapersonal communication are of significance. Social exchanges during this stage (18-34) centres around the tasks attributed to young adulthood (Erikson, 1968).

The psychosocial stage of young adulthood is defined by the need to establish intimate relationships. According to Erikson (1968) this developmental stage is characterized by a “period of romance” and the psychosocial crisis that can be expected is intimacy vs isolation

(p.67). Boeree (2006), describes intimacy as a crucial aspect in forming relationships with others and being a functioning member of society. However, there exists a conflict between “one’s desire for intimacy in a long-term relationship, and one’s commitment to not losing oneself in the process” (Erikson, 1968). This distinctively indicates awareness and evaluation of oneself which is a critical feature in self-perceived identity.

The nature of VAW in the South African context introduces distinct challenges to intimacy and has significant implications for psychosocial development in male youth but even more so for female youth. Consequently, individuals who do not master this stage feel isolation or seek to distance themselves from others (Erikson, 1968). Symptoms of isolation include the avoidance of ‘intimacy and exclusivity’ (Erikson, 1968). However, if this crisis is mastered the young adult realizes the ego virtue of love, also understood as “mutual devotion” (Erikson, 1968). Moreover, the key virtue associated with this stage is fidelity, which is described as “the ability to commit one’s self to others on the basis of accepting them even if there may be ideological differences” (Papalia et al., 2008, p.102).

The virtues, also referred to as ego strengths imply what Erikson, 1968 described as “instinctual, inherent and internal strengths gained only by healthy individuals” (p. 121). Therefore, each new stage is characterized by a period of development during which the individual must resolve a psychosocial crisis for him or her to mature (Poole & Snarey, 2011). Subsequently they serve as a guide, preparing and teaching people how to live in and contribute to society as a whole (Poole & Snarey, 2011). The struggle to function in society is a key indicator of a lack of interpersonal skills and inability to engage in self-evaluation processes which include questioning oneself and purpose.

The prevalence of VAW in South African communities has implications on the psychosocial development of youth. This stage of development produces love as an ego strength (Erikson, 1968). Love is socially constructed, and each individual will model the

experience that is presented to them by their context. For instance, adolescents who witness violence are likely to perceive violence in love relationships as acceptable when making social comparisons (Abrahams & Jewkes, 2005; Mueller, Jouriles, McDonald, & Rosenfield, 2013). Moreover, several studies indicate that exposure to violence and intergenerational transmission of violence are significant predictors of perpetration of violence (Barker et al., 2011; Jewkes et al., 2011). Another consequence is the failure to achieve the task proposed by the developmental stage, which is love, thus resulting in the inability to form relationships and attain intimacy with significant partners.

In sum, self-perceived identity emphasises the ability of individuals to evaluate themselves cognitively, emotionally, evaluate others, their environment, their lives and to reflect on their own behaviour. This implies that the individual has to be in a state of awareness and be ready to interrogate their own selves. There are considerable factors that influence male youth self-perceived identity and VAW including constructions of social processes (love), exposure to violence which also lends itself to patriarchy in society. These narratives become a central part of the self are used as benchmarks during self-evaluation. Yet, society remains male dominated and conforms greatly to patriarchal standards which indicate that male youth are more likely to inherit the same.

2.7 Violence against women and masculinity

The nature of South African masculinities contributes to the manifestation of VAW. Therefore, a critical review of the concepts is provided in this section. Masculinity is a “relational term which is always defined in opposition to femininity” (Connell, 1995) This is due to the dominating nature of masculinity over femininity which most societies prescribe to. Schrock and Schwalbe (2009), validated that the differences in reproductive anatomy acknowledge that humans are either male or female thus implying that males and females

should become different kinds of people. Consequently, men and women learn to adhere to specific gender norms and practices prescribed by their society. However, male socialization practices are always enmeshed in masculinity and always include control and the urge to resist being controlled (Johnson, 2005). In these instances, men enjoy a disproportionate amount of power. For these reasons, men exercise this social expectation, exerting power, entitlement, and control over women.

Kimmel (2000), proposed that the meanings of masculinity and femininity differ from one culture to another, within each individual over time and most significantly among different individuals in one group at a time” (p. 67). In other words, the concepts are socially constructed and are fluid in nature. To this, Izugbara (2015), adds, that “masculinity is fashioned and moulded by diverse social and other institutional dynamics and processes” (p.5). Thus, men often have to engage in ‘manhood acts’ which aim to distinguish themselves from females thus establishing their eligibility for gender-based privilege (Schrock & Schwalbe, 2009, p.287). To this end there are various definitions in understanding masculinity discussed below.

Connell described four main approaches of defining masculinity namely; essentialism, positivist, normative and semiotic views of masculinity (Connell, 1995); essentialism definitions usually pick a feature that defines the core of the masculine and make sense of men’s behaviour based on that. In other words, masculinity is defined by a foundational trait that is perceived to be the essence of masculinity such as being daring or aggressive; (Connell, 1995). Additionally, this definition highlights that men and women act differently and have different options in life because of intrinsic or essential differences between the sexes. Gender essentialism is often used to excuse gender-biases such as lower pay and less respect.

The positivist approach. This approach describes masculinity as what men actually are. This approach has been criticised for lacking a 'standpoint' and requires a pre-existing gender assumption scale to classify masculine and feminine categories (Connell, 1995). The normative definition describes masculinity as what men ought to be (Connell, 1995). Moreover, strict sex role theory treats masculinity as a social norm for the behaviour of men therefore closely blending it with essentialism (Connell, 1995). However, normative definitions have been criticised for ignoring the role of personality.

The fourth definition of masculinity is the *semiotic approach*. According to Connell (1995) "semiotic approaches abandon the level of personality and define masculinity through a system of symbolic difference, in which masculine and feminine places are contrasted; masculinity is in effect defined as not-femininity" (p.70). That is to say, masculinity can be defined by its differences from femininity.

Types of masculinities. There are multiple masculinities and these are often distinguished as those that are hegemonic in nature which are most revered in culture and those of a lower status, adopted by males with poor resources (Connell 1987). Connell originally used the term hegemonic masculinity to describe the culturally normative ideal of male behaviour.

Hegemonic masculinity is characterized by a set of expectations which must be adhered to by boys and men in the expression of their masculinity or risk facing the consequences when these standards are not met. Connell and Messerschmidt (2005) assert that "any set of norms that supports men's disproportionate social power over women, and that reinforces the hoarding of power and status by a few men at the expense of many is often referred to as hegemonic masculinity" (p.112). As a consequence of hegemonic masculinity, violence is often expected.

Hegemonic masculinities play a key role in encouraging and legitimizing violent practices by men towards men, women and children (Ratele, 2006; Gibson & Lindegaard, 2007; Clowes, Lazarus, & Ratele, 2010). Violence is usually motivated by a conflict of interests in gender relations, formed by structures of inequality where one group gains and one group loses (Connell, 1995). To this end it is the dominant group who hold, and use means of violence. Therefore, men use violence to sustain their dominance, and this includes intimidation of women from whistling on the street, office harassment, domestic violence, rape, and murder (Connell, 1995).

Often men who inflict violence towards women express little to no remorse, on the contrary they often feel vindicated in doing so and feel that they are exercising their 'masculine' rights (Connell, 1995). Heilman and Barker (2018), confirm that patriarchal power is the root of all processes of harmful masculine gendering and the inequitable ordering of a gendered society. And, although hegemonic masculinity is not the only form of masculinity, it is the most practiced and 'socially endorsed or valued' (Izugbara, 2015).

Hegemony relates to cultural dominance in the society, however, there are specific gender relations of dominance and subordination between groups of men (Connell, 1995). Indeed, a less dominant masculinity is referred to as subordination. This type of masculinity is characterised by men who display more feminine qualities. Consequently, contemporary society has shown little acceptance of homosexual men. This has resulted in oppressive practices towards men who do not align themselves with the dominant norms expressed by hegemony. According to Altman (1972), these practices include political and cultural exclusion, cultural abuse, street violence, economic discrimination, and personal boycotts. The outcomes of this abuse positions gay men at the bottom of the gender hierarchy.

The second type of masculinity is referred to as complicity. In her descriptions of complicity Connell (1995), asserted that 'the number of men rigorously practicing

hegemonic pattern in its entirety may be quite small, yet the majority of men gain from its hegemony, since they benefit from the patriarchal dividend, the advantage men in general gain from the overall subordination of women (p.79). In other words, these masculinities recognize another relationship among groups of men, the relationship of complicity with the hegemonic project. These men appreciate ‘marriage, fatherhood and community life’, without dominating women or displaying ‘uncontested display of authority’ and do not embody hegemonic masculinity completely. In addition, many men who draw the patriarchal dividend also respect their wives and mothers, are never violent towards women and do their share of household chores (See Connell 1995).

The male career as described by Connell (2014), is one that draws from a dominant hegemonic masculinity, which presents a widely accepted model of the ‘ideal man’ (Connell, 2005). However, not all men subscribe to these standards due to the diverse masculinities that exist and shape male identities. Hegemonic masculinity is often linked to violence and it is the foundation for what is referred to as toxic masculinities. Kupers (2005), defines toxic masculinities as “The constellation of socially regressive male traits that serve to foster domination, the devaluation of women, homophobia and wanton violence” (p.714).

Therefore, toxic masculinities identify those aspects of hegemonic masculinity that are destructive (Connell, 2002; Kupers, 2005). These behaviours such as misogyny, violent domination and entitlement are usually found in VAW particularly intimate partner violence (Kupers, 2005). More importantly rejection in social relationships and interaction can result in aggressive behaviour. Intimate partner violence or stalking are factors of what is known as rejection violence (Thacker, 2019).

Studies on IPV demonstrate that the most threatening period for a woman in an abusive relationship is when she attempts to leave the relationship (Langhinrichsen-Rohling,

2005). This is the period that the abusive partner turns extremely violent because of the loss of power attached to the rejection. Consequently, the abusive individual may adopt stalking behaviour. Dennison and Stewart (2006) describe this behaviour as an attempt by the abuser to “initiate a relationship or to reinstate a relationship” (p.325).

Brown, James, and Taylor (2010) describe the rejection and shame often experienced by men and the VAW that follows. They further explain what is referred to as the rejection abuse cycle which is “driven by men’s feelings of rejection within the relationship and the attacks on his partner” (p.283). The rejection from his partner is a threat to his ego and sense of self and the outcome is psychological or physical violent.

Patriarchy and hegemonic masculinities. Hegemonic masculinities play a key role in encouraging and legitimizing violent practices by men towards women, children, and other men (Ratele, 2006; Gibson & Lindegaard, 2007; Clowes et al. 2010). These practices are often viewed as being ideal and associate men as the providers (Sikweyiya et al., 2020). This emphasizes the disparities between men and women, as there is always one dominating group and one that is inferior (Connell 1995). This legitimacy is obtained from a system of patriarchy.

Patriarchy legitimizes men’s use of violence which includes the domination and exploitation of women (Sikweyiya et al. 2020). Heilman and Barker (2018), confirm that “patriarchal power is the root of all processes of harmful masculine gendering and the inequitable ordering of a gendered society”. Whilst Facio (2013), describes patriarchy as an institution that reproduces and exerts male dominance over women. Often men who inflict violence towards women express little to no remorse and feel vindicated by their masculinity to abusive their partners (Connell, 1995).

Expectations pertaining to gender roles have long been embedded into society however masculine gender roles are exploitative, dominating, oppressive and marginalising

towards women. Porter (2013), highlights that “masculine gender roles prescribe for men to have power, be dominant, defend their families, not show weakness, not express feelings, not ask for help” (p.492). To which Bhana (2005) adds “gender roles are even evident in the type of play children are involved in, boys engage in risky games to demonstrate physical prowess whilst girls engage in games that are more tranquil such as singing” (p.23).

Moreover, gender role theory suggests that “children are socialised into their expected gender roles, beginning with modelling the behaviour of their same sex parent, meaning girls will model their mothers and boys will model their fathers” (Oakley, 1972). Additionally, children are given gender-specific toys and clothing and encouraged to conform to gender-specific activities and behaviours (Oakley, 1972). Girls usually play with dolls and engage in clapping and singing games (Bhana, Nzimakwe & Nzimakwe 2011). In contrast boys may be given sporty toys, building blocks, action figures and toy weapons, encouraging an interest in sports, engineering, or violent games (Bhana et al. 2011). These gendered expectations communicate the narrative that women are expected to play domestic roles that are considered as soft whilst the roles of men possess authority and dominance.

However, there are several factors that contribute to the social and cultural expectations that shape masculinity. Multiple studies confirm that gender norms, gender roles, family, marriage, and men’s childhood experiences of violence contribute to men’s use of VAW (Moore & Stuart, 2005; Heise, 2011). It is also suggested that when men believe they are not, perceived to be “masculine enough” they may use violence to affirm their masculine status (Moore & Stuart 2005).

Circumstances stemming from social oppression such as loss of employment can lead to the loss of a masculine identity which multiplies the risk factors for VAW. Heilman and Barker (2018) maintain that men and boys have to live up to certain stereotypical standards

; referred to as ‘policing’. This implies their actions should match the status quo or expect criticism or punishment from those invested in maintaining the status quo.

Consequently, men may use violence, often against women to restore their ‘status’. Social oppression often results in the loss of a masculine identity. These include unemployment, racism and discrimination and can multiply risk factors for both men’s perpetration of IPV and women’s victimization (Heilman and Barker, 2018). However, it is the lack of economic participation that can challenge men’s sense of masculinity especially as society considers them to be the breadwinners in the family. Messerschmidt, (2004), reiterates that men who lack feeling a sense of authority may adapt behaviours that could easily result in violence.

One of the most common and typically agreed upon norm around the world, that helps to explain masculinity is the notion that men should refrain from showing ‘emotional vulnerability’ (Heilman & Barker, 2018). Charteris-Black & Seave (2009) agree that “men conceal their emotions and avoid revealing themselves as vulnerable in their quest to maintain self-presentation of themselves as masculine” (p.84). These methods of self-restraint deny what Heilman and Barker (2018) referred to as ‘authentic and necessary elements of human life’. Instead, emotions such as sadness, affection, love, loneliness, and friendship are considered as signs of weakness.

Expression of emotion could be a threat to masculinity. Consequently, the emotional constraints practiced by men damages their well-being as this affects their inability to recognize, communicate and understand their feelings (Heilman & Barker, 2018). Therefore, the masculine identity, suppresses emotional expression and leaves men with limited coping strategies and often adopt violence as a method of coping, often directed at their female partners or towards other women (Kuki, 2016).

2.8 Violence against women and subjective norms

Subjective norms relate to the perceived social influences to indulge or not to indulge in a given behaviour (Ajzen, 1991). They answer the question “do other people want me to do that? (Ham, Jeger & Ivkovic, 2015). For this reason, subjective norms are reliant on significant others, specifically the reference group. Most importantly the theory of planned behaviour, contends that subjective norms influence intention to perform a behaviour, making them a good predictor of human behaviour (Ajzen, 1991). In other words, the subjective norms that the individual is exposed will influence his intentions. Human beings value the perceptions and the beliefs of others and their intentions will be shaped by the approval or disapproval of others.

Many South African youth are exposed to violence in their homes from an early age with many cases often concerning ‘intimate partner violence between caregivers, violence between adult family members and abuse against children’ (Leoschut, 2009). This behaviour may be internalized and later replicated. These behaviours often include a male exerting power and control over a woman because they ‘stand at the top of the gender hierarchy’ (Connell, 1995). Therefore, the subjective norms of an individual exposed to this type of behaviour, gender norms and roles, will significantly impact his intentions to act.

As noted, context is a key factor in determining subjective norms. The process of socialization occurs both within and outside the home environment. Persell (1990), describes socialization as “the preparation of newcomers to become members of an existing group and to think, feel and act in ways the group considers to be appropriate” (p. 98). These benchmarks are influenced by the ‘context in which socialization occurs, the content and processes people use to socialize others and the outcomes arising from the contexts and processes’ (Wentworth, 1990).

In this regard, the social context includes culture, language, gender hierarchies of a society, power and control in social life, whilst content can be understood as that which is “passed from member to member to novice and processes are those interactions that convey to members how they are to speak, behave and even feel” (Wentworth, 1990). This justifies the claim that prolonged interactions with others results in gradually adapting their norms. Crisogon (2015), highlighted two types of socialization: primary socialization and anticipatory socialization. According to Crisogon (2015) primary socialization occurs during childhood and includes the family, teachers, and friends. On the other hand, anticipatory socialization is characterized by adapting to the beliefs of a reference group, different to the group of belonging (Crisogon, 2015).

Male youth subcultures and social groups are strong drivers of informing social identity. subcultures exist in communities. Reference groups are the ‘key agents of socialization of young men and women. Cohen and Short (1955) define subcultures as “groups of like-minded individuals who establish a set of standards in order to overcome shared social conditions” (98). Other, subculture theorists Gelder and Thornton (1997) point out that subcultures include key features such as “sub-divisions of a national culture, ethnic background, regional and rural or urban residence and religious affiliation”. Therefore, the essence of subcultures and social groups is their common interests, language, beliefs, values and norms which solidify a social identity and unity.

Another significant reference group is the family. During primary socialization, the family is most significant in the young person’s life. Many families in the South African context consist of extended family members, absent parents, single parent. Moreover, many children are raised in households where the potential for VAW is very high (Abrahams & Jewkes, 2005). Furthermore, it is suggested that girls and boys will respond in a gendered ways in the face of violence.

Hester, Pearson and Harwin (2007), contend that “boys will copy their father’s violent behaviour such as aggression, disobedience and bullying and girls will become victims and learn internalized responses such as anxiety and depression” (p. 72). It is therefore not surprising that children construct their gender according to what they have witnessed. Research conducted with students demonstrated that those who were raised in families where domestic violence was prevalent were more likely to experience violence than students who did not witness any violence (Umana, Fawole & Adeoye, 2014).

As part of socialization of men and boys several processes must be observed in many communities, particularly in many cultural groups in Africa. These processes validate and demonstrate approval of male patriarchal behaviour. Barker and Ricardo (2005), described these initiation rites as including “seclusion of young men from their families and some informal learning process during which older men pass on information or skills that are considered to be an adult male in their societies” (p.9). These teachings may include relating to women and learning how to be a provider (Barker & Ricardo, 2005).

Rites of passage often reinforce differences between ‘children, or boys and men and between men and women’. In these settings, male children are expected to be adventurous, defiant and engage only in manly activities which contrast from female tasks (Barker & Ricardo, 2005). These socialization practices underpin unequal gender norms and thus continue to foster patriarchy in society. A common ritual that is practiced amongst young black male youth is male circumcision, which is considered “a rite of passage that young men go through to achieve the status of manhood” (Komesti, 2004; Mggqolozana, 2009). The purpose of the ritual is to transform boys into men, instill good moral and social values (Magodyo, Andipatin & Jackson, 2016).

However, due to socio-cultural shifts the practice of male circumcision has been tainted and is now considered a pathway to exert manhood over women, exercise

disproportionate power over women and to engage in irresponsible sexual practices (Komesti, 2004; Mqolozana, 2009). This consequently results in behaviour that encourages men to test their manhood and where rejection results in VAW. Overall, the original meaning of rites of passage is important for creating cultural and collective identities, however the shift from the origins has created masculinities that support a patriarchal society.

2.9 Conclusion

In sum, South Africa is yet to recover from the violence of the apartheid era. Although many policies and laws are in place to protect women their effectiveness and efficiency has yet to produce the desired results, that is to decrease the statistics of VAW. These crimes, which can occur at home or on the way to work by a stranger, leave South African women feeling extremely unsafe, anxious and vulnerable. The nature of masculinities is entrenched in a patriarchy which permits entitlement, dominance, and control over women. Undoubtedly, much of men's behaviour is influenced by culturally expected masculine norms, traits, and practices. More so hegemonic masculinity, a masculinity that exacerbates gender-based privilege. Therefore, it is likely that male youth will adhere to hegemonic ideals after exposure and in order to appear favourably to others.

CHAPTER 3: THEORETICAL FRAMEWORKS

3.1 Introduction

The theoretical framework serves as the foundation from which all knowledge is constructed for a research study (Grant & Osanloo, 2014). Eisenhart (1991) indicates a theoretical framework as being “a structure that guides research by relying on a formal theory constructed by using an established, coherent explanation of certain phenomena and relationships” (p.205). This chapter discusses the theoretical frameworks that underpin the study. These include Social Constructionism Theory, Social Identity Theory and the Theory of Planned Behaviour. It is expected that these theories will illustrate how the variables self-perceived identity, social power and masculinity influence male youth attitudes towards VAW.

3.2 Social constructionism

Gergen (1985), defined social constructionism as “a perspective which believes that a great deal of human life exists as it does due to social and interpersonal influences” (p.265). In other words, it focuses on the influences of social and cultural norms on individual life. This is confirmed by Owen (1995), who suggested that “the content of our consciousness and the mode of relating we have to others, is taught by our culture and society and all the metaphysical quantities we take for granted are learned from those around us” (p.186). Therefore, the social context is a key instrument in driving and maintaining human interactions and perceptions of reality. For this reason, the theory postulates that knowledge arises out of human relationships and therefore objective reality is the result of social processes that take place in historical and cultural contexts (Gergen, 1985).

There are several key assumptions of social constructionism; ‘a critical stance towards taken for granted knowledge’, ‘historical and cultural specificity’, ‘social processes

sustain knowledge’ and ‘knowledge and social action are interconnected’ (Gergen, 1985; Burr, 1995; Allen, 2005) and these are explained as follows:

- A critical stance towards taken for granted knowledge proposes that individuals have to challenge the conventional understanding of the world, to take a critical stance and question the idea that common beliefs are based on objective, unbiased observation (Gergen, 1985; Burr, 1995). Additionally, it advises us to be more conscious of our assumptions about the world and encourages individuals to challenge categories of social identity such as gender and race (Burr, 1995; Allen, 2005).
- Historical and cultural specificity is concerned with a person’s understanding of the world and the categories and concepts that they use (Burr, 1995). In other words, the knowledge we attain from our history and culture is “sustained by social processes” (Burr, 1995). Hence, people are the tools that produce knowledge and sustain it through daily interactions in social life. It is for these reasons that culture and periods in history are so instrumental in social constructionism (Burr, 2015).
- ‘Social processes sustain knowledge’, is largely concerned with language. Social experiences rely on the ability to produce and reproduce knowledge within various contexts (Burr, 1995). Moreover, after this knowledge is internalised, it is through language that individuals are able to construct concepts to objectify meanings (Burr, 1995). Therefore, language allows us to communicate experiences and understanding with one another.
- The assumption ‘Knowledge and social action are interconnected’ emphasises that there is a relationship between knowledge and social action. In other words acquiring knowledge occurs through communication behaviour through social activities (Burr 1995).

The social constructionism approach has received criticism from its opponents. According to Bury (1986); Craib (1997) social constructionism challenges the “essentialist or biological determinist understandings that typically underpin the common sense when we think about race, gender and sexuality”. They have further argued that social constructionism dismisses the contribution made by physical and biological sciences. Accordingly, Elder-Vass (2012), asserts that social constructionism disregards the influences of biology on behaviour and culture and suggests they are insignificant in understanding human behaviour.

Yet the theory has been employed by various disciplines to understand facets of human functioning. For instance, social constructionism has been employed in studies aiming to understand gender, masculinity, identity, and social class. The theory is useful in highlighting the ways in which “cultural categories such as men, women, black, white are created, changed and reproduced through historical processes within institutions and culture” (Greenberg, 2002). The theory has also been employed to investigate gender roles and domestic violence (Joro, 2016).

An equally significant aspect of social constructionism are the roles played by individuals and groups in relation to each other. These roles, over time eventually become habits and the interactions become ingrained in the community (Cojocaru, 2010). This resembles a process of ‘institutionalization’ (Cojocaru, 2010), where values, knowledge and beliefs of reality become entrenched in the ‘fabric of the society’ (Berger and Luckman, 1996, p. 75).

In sum social constructionism will be useful in framing this study and providing comprehensive analysis on the construction of the variables, self-perceived identity, social power and masculinity and the attitudes towards VAW. The theory has emphasised that meaning is constructed and is a product of the prevailing culture. Moreover, the everyday

interactions between people and the use of language to construct reality will be another significant analysis.

The theory is relevant for social work professionals who work with individuals in their contexts. These contexts include family, community, and the larger wider society. Gergen (1985), indicates that “people see the world through the eyes of their particular communities and cultures and respond accordingly” (p.266). Therefore, human service professionals must pay attention to these environments and adopt critical stances towards pervasive assumptions that sustain the views of prominent social groups.

3.3 Social identity theory

Social identity theory was developed by Henri Tajfel in 1979 with the aim to understand group behaviour, the influences behind why and how people identify or discriminate against a group of people. The theory posits that “social identity is a person’s sense of who they are based on their group membership(s)” (Tajfel & Turner, 1979). Moreover, social identity theorists have argued that people tend to define themselves according to their membership, taking on group personas within a social group leading to a commitment to the group status and exclusion of non-members (Stets and Burke 2000; Tajfel and Turner 1979). The theory was developed by Tajfel (1981) and Tajfel and Turner (1979), and a later version referred to as self-categorization theory was developed by Turner and Oakes (1989).

Social identity theory aims to examine in-group behaviour and more precisely “the conformity to group norms, the effects of low group status and the conditions under which it generates collective action, and the factors that promote the categorization of oneself and others” (Huddy, 2001, p.128). Therefore, Tajfel and Turner (1979) confirm that the in-group discriminates and holds prejudice views against the out-group, which in turn enhances the self-image of the in-group (Tajfel and Turner 1979). Considering the above, the in-group

will view themselves as superior and will evaluate the out-group as inferior. For this reason, in-group identification results in stereotypical attitudes towards the out-group and causes out-group bias (Tajfel and Turner, 1979).

The key assumptions of social identity theory are that individuals are “intrinsically motivated to achieve positive distinctiveness’ (Tajfel and Turner, 1986). Hence, individuals aim towards attaining a favourable self-concept. Another central assumption described by Tajfel and Turner (1986) is that social identity theory “categorizes people into different groups which can result in discriminating behaviours even if there is no history of group conflict or conflict of interests”. As a result, a group identity is internalized by members forming a single collective identity amongst group members (Turner, 1999). The process of socialization leads to the internalisation of values, behaviours, and attitudes. This consequently results in practices that groups of people need to adhere to in order to ascertain and maintain a certain position. These practices can consist of harmful stereotypes. Additionally, social identity theory tends to organize the environment into categories or groups of people which, can further accentuate differences among individuals, such as females and males, thereby assuring their social identity.

Tajfel and Turner (1979) proposed three mental processes that take place when constructing a social identity; that is, social categorization, social identification, and social comparisons. The first mental process is social categorization which Tajfel and Turner (1979) describe as the process whereby an individual assesses whether they belong to the in-group or the out-group. The latter refers to a group that is perceived as different from the one in which the individual identifies with (in-group) (Tajfel & Turner, 1979). Moreover, categorizations of people enable the better understanding of the social environment. Individuals, therefore, create categories of “them and us/ I” used to understand their own

place in society (Stets & Burke, 2000; Tajfel & Turner, 1979). Thus, social categorization highlights the relationship between self-concept and group behaviour.

Tajfel describes the process of social identification as “an important element that connects us to groups, and that tells us both who we are and who we are not” (p.203). In other words, by adopting the identity of the group, people are likely to conform to the norms of the group. Hence, social identification occurs when an individual develops emotional ties and self-esteem about being a member of a social group.

The third process is concerned with social comparisons. Festinger (1954), describes this process as a drive within individuals to gain accurate self-evaluations. As a result, people learn about themselves by comparing themselves with others. To this end comparisons are made with others who are better than the individual, referred to as the upward comparison which lowers self-evaluation and, a downward comparison, made with someone worse, thus increasing self-evaluation (Festinger, 1954).

Social identity theory is not without criticism. Scholars who oppose the theory such as sociologist, Posmets et.al. (2005) argue that individuality is replaced with social identity. Other critics such as Huddy (2001), contends that identity formation does not rely solely on group processes, but a variety of subjective components are equally as important. Nevertheless, the theory has been adapted by several researchers to understand social processes. Research that has employed the social identity theory includes areas of study involving social identity of digital gamers, group therapy and organizational identities. Moreover, the theory is useful in highlighting the ways in which people organize themselves and others into numerous social categories such as gender, religious affiliation and age cohort (Tajfel & Turner, 1985).

The theory is suitable for this study because it can help establish who is most influential in the life of the participants and how this informs attitudes towards VAW. It is

also the most appropriate theory because it will also provide understanding on the nature of self-perceived identity processes which include the principal aspect of social comparisons found in social identity. In-groups, that is male youth, in this study have their own set of guidelines and rules that must be adhered to. Social identity theory will also highlight these.

3.4 Theory of planned behaviour

The theory of planned behaviour proposed by Icek Ajzen in 1985 was developed from the theory of reasoned action. The latter was proposed by Martin Fishbein with Icek Ajzen in 1980. The theory of reasoned action was intended to explain behaviours of social relevance that are under a person's volitional control (Ajzen & Fishbein, 1977; Marcoux & Shope, 1997). The theory of planned behaviour, which is an extension of the theory of reasoned action later expanded to include the variable of perceived behavioural control. Conner and Armitage (1998) posit that "the motivation to include perceived behavioural control was that it would allow prediction of behaviours that were not under absolute volitional control".

The theory of planned behaviour is defined as "A major framework for understanding, predicting and changing human social behaviour" (Lange, Kruglanski & Higgins, 2012). Moreover, the theory suggests that the cognitive behavioural determinant of human behaviour is intention (Ajzen, 1991). Behavioural intentions are determined by a combination of three factors; "attitudes toward the behaviour (behavioural beliefs), subjective norms (normative beliefs) and perceived behavioural control (control beliefs)" (Kan & Fabrigar, 2017). The constructs together, determine the intention of the individual and ultimately predict the behaviour. Below (Figure 1) is a diagram of the Theory of planned behaviour

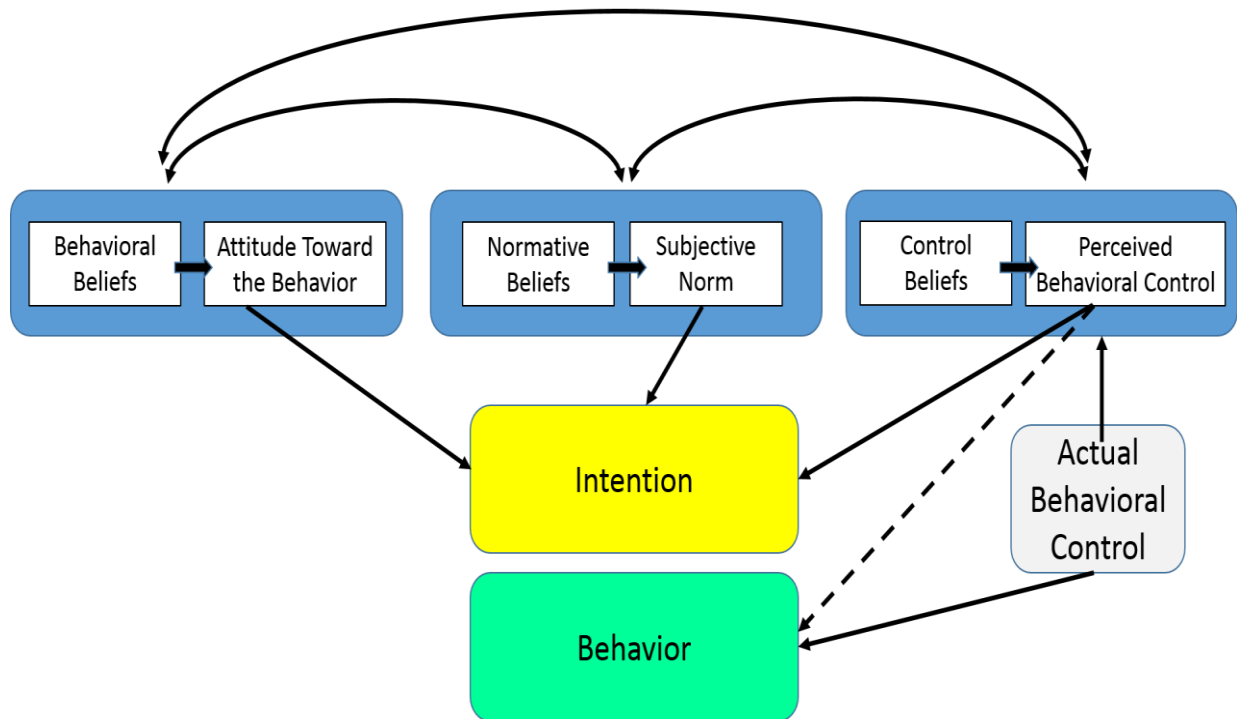


Figure 1: *Theory of planned behaviour*: Adapted from LaMorte (2016)

The theory posits that behavioural beliefs produce a ‘favourable or unfavourable attitude towards the behaviour’ (Ajzen, 1991). Ajzen (1991) postulates that “attitudes related to a behaviour, are either positive or negative and this allows for people to automatically generate an attitude towards the behaviour itself” (Ajzen, 1991). As a result, people learn to prefer behaviours that produce favourable outcomes and dismiss those that are associated with undesirable outcomes.

The subjective norms include a person’s beliefs about whether significant others think he or she should undertake certain behaviours (Conner & Armitage, 1998). Ajzen (1991), also referred to these as normative beliefs. Ajzen (2020), made a distinction between two types of normative belief namely, injunctive, and descriptive. Ajzen (2020), explains that “injunctive normative beliefs is the expectation that a significant other approves or disapproves of performing a specific behaviour whilst descriptive normative beliefs are beliefs pertaining to whether important others themselves perform the behaviour” (p. 315).

Together they contribute to determining the perceived social pressure to engage in the behaviour (Ajzen, 2020).

Perceived behavioural control is a “person’s expectancy that performance of the behaviour is within his/her control” (Connor and Armitage, 1998). According to, Ajzen (2020), perceived behavioural control is influenced by control beliefs that may either impede or facilitate the performance of the behaviour” (p. 315). He further adds that control factors include required skills and abilities, availability or lack of time, cooperation of others and the need for additional resources (Ajzen, 2020). Connor and Armitage (1998), emphasized that the control factors should be distinguished as internal and external.

The strength of each of these beliefs influences perceived behavioural control. “The more resources and fewer obstacles individuals perceive, the greater their perceived behavioural control and the stronger the intention to perform the behaviour” (Ajzen & Madden, 1986, p.456). Therefore, people who perceive that they have access to the necessary resources and that there are opportunities to perform the behaviour are likely to have a high degree of perceived behaviour control (Ajzen, 1991).

Perceived behavioural control originates from the self-efficacy theory, proposed by Bandura in 1977. Self-efficacy theory assumes that ‘goal-directed behaviour is a purposive action rooted in cognitive activity’ (Patterson, 2001). The theory suggests that behaviour is influenced by three self-regulating mechanisms: ‘perceived self-efficacy expectations, outcome expectations and personal goal setting’ (Patterson, 2001). Another significant aspect of the theory is intention, which authors (Luenendonk, 2017; Armitage & Conner, 1999) describe as the ‘cognitive indication of the readiness of an individual to perform a specific behaviour’. Armitage and Conner (1999), concur that behavioural intention is the precursor immediately leading up to the actual behaviour.

Whilst the theory has received outstanding acclaim it is not without limitations. According to Sniehotta, Pesseau and Araujo-Soares (2013), the main limitation of the theory is the 'limited predictive validity'. Reviews demonstrate that most of the variability in observed behaviour is not accounted for by measures of the theory. Furthermore, individuals who form an intention and fail to act are classified as a limitation of the theory. Fishbein and Ajzen (2010); Armitage and Conner (2001), also assert that the theory fails to consider all determinants of intentions and behaviours. Additionally, they admit that individuals may hold irrational, unjustifiable and untrue or any other types of beliefs which are not accounted for. They further argue that people may form intentions to behave in ways that are irrational.

Notwithstanding, the theory has been successfully applied to a wide range of behaviours in order to better understand which individuals behave in specific manners (Sommer, 2011). Sommer (2011), also confirms that it is one of the 'best supported theories with respect to predicting human behaviour'. The theory of planned behaviour has been used in prediction of the following research areas; health-related behaviour (Fila & Smith, 2006); recycling (Strydom, 2018), consumer behaviour (Giampietri et al. 2018); online behaviour-cyber bullying (Pabian & Vandebosch, 2014); and fitness training (Ahmad et al. 2014). Therefore, this framework is suitable for this study as it will provide explanations regarding male youth attitudes (behavioural beliefs) and subjective norms (normative beliefs) and their strength and influence on perceived behavioural control (control beliefs) pertaining to VAW and if there exists a correlation between intention and behaviour.

3.5 Conclusion

In sum, the theories will each serve a unique purpose in framing this study. Social constructionism will demonstrate how male youth construct their own knowledge in society and how they navigate through the social influence to reach their own conclusions. These conclusions concern attitudes towards VAW. Will male youth subscribe to the systems that already govern society? that is, take a critical stance. On the other hand, social identity will illustrate how significant others such as social groups, influence behaviour. People in groups define themselves according to the group membership and take on the qualities of the group including attitudes and norms towards a specific societal issue. Social identity unlike social constructionism involves the individual adapting the attitudes, behaviour, and beliefs of that group.

Lastly is the theory of planned behaviour. This theory will aid in explaining behaviours which are influenced by variables such as self-perceived identity, social power, and masculinity. The theory of planned behaviour suggests that intention is guided by three considerations, attitude, subjective norms, and perceived behavioural control. Moreover, the theory differs from social identity and social constructionism in that it posits that most of the human behaviour is purposeful and that individuals make behavioural decisions based on a cautious selection of available information (Russo et al. 2015). Social theories in this study rely on the environment to inform decisions concerning functioning in society whereas the theory of planned behaviour focuses on the individual and his intentions based on external determinants. The theories will also be used to analyse the data in the data analysis section.

CHAPTER 4: METHODOLOGY

4.1 Introduction

Research methodology provides a systematic step by step framework in studying the problem. Brown (2006), explains that “methodology is the philosophical framework within which the research is conducted or the foundation upon which the research is based” (p.43). The nature of the research methodology plays a crucial role in making conclusions that affect knowledge, policies, and social change. This chapter outlines the study’s research paradigm, research design, study site, the population and selection of sample, data collection approach, data collection tool, data analysis, data verification strategies, reflexivity, ethical considerations followed by limitations of the study.

4.2 Research Paradigm

The epistemological assumption adapted in this study was social constructivism. Creswell (2013), describes “social constructivism as an interpretative framework whereby individuals seek to understand their world and develop their own particular meanings that correspond to their experience”. For this reason, this study was guided by the principles of social constructivism. The researcher uncovered meanings and interpretations of the participant’s experiences in their own words. Thereby gaining insight into their social realities. Similarly, interpretivism allows researchers to develop a comprehensive understanding of the phenomenon and its complexity in its unique context (Creswell, 2007). Open ended questions formed part of the focus group discussions and in-depth interviews, allowing for participants to share their experiences.

4.3 Research Design

The study employed a qualitative research design to satisfy the objectives of the study.

Babbie and Mouton (2001), define this type of research as one that focuses on studying human action in its natural environment through the perspectives of the participants.

Furthermore, data collection in qualitative research focuses on the ‘real world’ and ‘natural setting’ which are key concepts in an interpretive perspective (Terre Blanche et.al., 2006).

Qualitative researchers embrace multiple realities and produce reports with multiple quotes based on verbatim of different individuals and different viewpoints (Creswell, 2007).

Moreover, Lincoln and Guba (2000) assert that qualitative research also premises that people’s subjective experiences are authentic and as such, should be taken seriously.

The qualitative research design also allows the researcher to understand the participant’s emic perspective. The emic perspective means that the researcher attempts “to examine experiences, feelings and perceptions of the people they study rather than imposing a framework of their own that might distort the ideas of the participants” (Harris, 1976).

4.4 Study Site

The research was conducted in Newlands West. Newlands West, a peri-urban community that lies 15 km north of the city centre of Durban, KwaZulu-Natal in South Africa as shown in figure 2.



Figure 2: *Map of Newlands West, Durban*; Source: Map Data (2020)

Newlands West proceeded with the housing project for the Indian population by the local government in late April 1985. The housing project aimed to reduce housing shortage for the Indian community. Furthermore, the housing structures, as it largely remains today include single houses, semi-detached houses, terraced houses and sub-economic dwellings (Fiat-Lux, 1973).

Newlands is not without a percentage of VAW including rape. According to Stats SA (2018), the number of reported rape cases in Newlands, 2017 was 22% and in 2018 this increased to 40%. South African communities' experience high rates of VAW and is home to the rape of elderly women as well as to the rape of infants (Sibanda-Moyo et al., 2017). As a result of the apartheid legislation, the area of Newlands was divided into two parts to relieve the housing shortage for the low-income earning members of both groups (Mukesh, 2003). These transformations occurred during the 1970's, when the Durban city council began building houses for the Indian and coloured communities (Mukesh, 2003).

This clear demarcation of the two sides erupted in violence as each side tried to mark and maintain its 'territory' (S. Gounden, personal communication, September 6, 2019).

However, the violence which was already a recurring feature during the late 1970's, only escalated. The implications of the continuous violence saw many young men accepting 'protection' from gangs which offered a sense of solidarity as they fought towards achieving a common goal in the struggle for freedom from the apartheid regime (B. Zengele, personal communication, September 4, 2019), (S. Gounden, personal communication, September 6, 2019). Consequently, membership required individuals to adopt and conform to behaviour such as jackrolling, stabbing, fighting, robberies and joining subcultures such as 'spinners' (B. Zengele, personal communication, September 4, 2019).

Notably these gangs have evolved to include the Izikhothane, skate punks and those that are affiliated with music (B. Zengele, personal communication, September 4, 2019). Therefore, membership to these groups has many ramifications on attitudes, identity, norms, and beliefs. Furthermore, many of the youth came from homes that lacked financial and emotional stability, had a single parent and experienced domestic violence fuelled by alcohol (B. Zengele, personal communication, September 4, 2019), (S. Gounden, personal communication, September 6, 2019). It is important to note that both Newlands West and Newlands East have evolved, however the scars of the past emanating from the youth violence together with poor socio-economic conditions are still embedded in male identities and continue to inform contemporary culture.

The Newlands West community has undergone transformation in terms of its population dynamics and demographics. After the democratic elections in 1994 there was an influx of other races in the community hence Newlands West is now home to many Black, Indian and Coloured working-class families as well as lower working class and poor working-class families. Newlands West comprises of the following areas: Hillgrove, Earlsfield, Riverdene, Westrich, Castlehill, Briardale and the neighbouring areas of Newlands East and KwaMashu. The area has also since seen the development of new wards,

community services and diverse religious organisations. As of Census 2011, the total population in Newlands West is 50,627; which consist of 52,5% females; 47,5% males; 66,3% Blacks, 31,1% Indians, 17% Coloureds, 0,3% and others 0,6% (Stats SA, 2020).

4.5 Population and sampling

The study population consisted of male youth aged 18-34 and they all resided in Newlands West. Newman (2000), refers to study population as “a target population with a specific pool of cases that the researcher wants to study” (p.201). Since it is impossible to include everybody, there is a need for sampling. According to Terre Blanche et al. (2006), sampling includes “the selection of participants from an entire population, and involves decisions about which people, settings, events, behaviours, and or social processes to observe” (p.49).

The study employed purposive and convenience sampling. Purposive sampling and convenience sampling are non-probability techniques. Purposive sampling is a technique that involves the identification and selection of information rich cases for the most effective use of limited resources (Patton, 2002). This involves identifying and selecting individuals or groups of individuals that are well informed about or experienced with a phenomenon of interest (Creswell & Plano Clark, 2011).

Furthermore, Bernard (2002) and Spradley (1979), point out the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an effective, meaningful, and reflective manner. This method was selected to obtain responses that are relevant to the influence of self-perceived identity, social power, and masculinity on attitudes towards VAW among male youth. Purposive sampling is subjective in nature which often results in bias (Etikan, Musa & Alkassim, 2016).

Another sampling technique employed by the research was convenience sampling. Etikan et al. (2016), confirm that convenience sampling is a “type of non-probability or a

non-random sampling where members of the target population that meet certain practical criteria such as accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study” (p. 2). For these reasons, the researcher deliberately recruited participants who were knowledgeable and had a vested interest in the topic.

Eight participants were selected to participate in the first focus group which consisted of participants between the ages of 25-34. The second focus group discussion consisted of Eight participants between the ages of 18-24. All participants resided in Newlands West and this included 14 participants from Hillgrove, one participant from Earlsfield, one participant from Riverdene, one participant from Westrich, four participants from Briardale and five participants from Castlehill. The total sample size was 26. Overall, ten of the participants were students in tertiary institutions, eight were employed, seven were unemployed and one was employed and a student. The participants were deliberately selected by the researcher after demonstrating a keenness to in the topic, expressing knowledge and availability. These participants were selected based on the selection criteria that follows;

Inclusion criteria. The researcher purposely sought participants who matched the following sampling criteria; participants between the ages 18-34; participants who were male and in their youth; and participants who resided in Newlands West. The reasons for including participants between the ages 18-34 is because this life stage is described as the ‘youth’ and the youth were the researcher’s target group for the study. The reason for purposively targeting male youth is that most cases of VAW is perpetrated by men. Research conducted on VAW ascertain that victims of violence against women include both girls and women, with offenders often being male (Sibanda-Moyo et al. 2017). And finally, all participants resided in Newlands West. However, only the following six areas in

Newlands West were targeted Hillgrove, Earlsfield, Riverdene, Westrich, Briardale and Castlehill. The reason being they were accessible and more feasible to the researcher.

Gaining entry. Gaining access into the study site is a significant step in the research process. This process requires convincing people that the researcher has decided upon on who should be the informants that would provide the relevant information (Feldman, Bell & Berger, 2003). The researcher presented the nature of the research and the activities involved to the respective ward councillor in Newlands West and was subsequently granted permission to conduct the research. Feldman et. al, (2003); van Maanen and Kolb (1982); Wasserman, Clair and Wilson (2009), agree that possessing social skills, building rapport, strategic planning and hard work are all crucial in gaining the trust and acceptance of the research participants.

In this regard the researcher used interviewing skills such as open-ended questions, clarification, paraphrasing, minimal encouragers and summarizing. The researcher also observed the values of respect, integrity, and human dignity towards the participants. Ethical considerations observed in the information sheet and consent form (see Appendix 3 & 4) were discussed with participants prior to their participation. This was reiterated prior the commencement of the focus group discussions and in-depth interviews. Given that the researcher was acquainted with the study site under investigation, it was imperative that the researcher acknowledge her own personal feelings and opinions towards the research. The researcher ensured that she did not contaminate the interviews and observations with her own preconceived judgements.

Recruitment. The researcher who resides in Newlands West began the recruitment process after obtaining ethical clearance from the Humanities and Social Sciences Research Ethics Committee (HSSREC) at the University of Kwazulu-Natal. The total sample size was set at a minimum of 40 participants. The researcher recruited a total of twenty-six

participants. The participants who were part of the study were recruited from six areas of Newlands West, from locations where male youth were known to frequent. These areas included the sports ground, local shopping centres and from the bus and taxi ranks. The researcher approached participants informally in the neighbourhood and requested their participation. After informing the participants about the nature of the study, such as those specified in the information form (see Appendix 3 & 4) the participants were informed of the venue and time of the discussion. Participants were recruited for the focus group discussions as well as for the individual interviews.

4.6 Data collection approach

The data collection strategy employed by the researcher was triangulation. According to Terre Blanche and Kelly (1999) “triangulation helps researchers to home in on a correct understanding of phenomenon by approaching it from several different angles” (p. 128). Moreover, literature points out that this process allows a comprehensive understanding of phenomena and that triangulation offers more than one data collection source to ensure that rigour, reliability, validity, and good quality is achieved during data collection procedures (Patton, 1999). The researcher employed data source triangulation thus conducting both focus group interviews and in-depth interviews. Data source triangulation is a form of triangulation that “involves the collection of data from different types of people, including individuals and groups to gain multiple perspectives and validation of data” (Denzin, 1978; Patton, 1999).

4.7 Data collection tools

Focus group discussions (FGD). The study consisted of two focus group discussions with the first group including participants between the ages of 25-34 and the total number of participants involved being eight. The second group consisted of eight participants between the ages of 18-24. The aim of two sessions was to have a preliminary session and the second session was to discuss any issues that were left outstanding from the first session. Cohen, Manion and Morrison (2000), describe focus groups as “purposeful discussions of a specific topic or a related topic, taking place between four to twelve people per group with a similar background and common interest”. They further point out that that focus groups are often employed in triangulating with more traditional forms of interviewing, questionnaire, and observation methods or as a stand-alone method of inquiry (Cohen et al., 2000)

The focus group discussions were suitable because, they allowed participants to engage with one another’s perspectives, thus creating an opportunity to agree or disagree, allowed the researcher to obtain a broader range of information about the social reality of participants and allowed participants to give candid responses in an interactive setting. The focus group discussions were guided by a focus group interview schedule (see Appendix 5). The purpose of the focus group interview schedule is to guide the data collection process. It, therefore, consisted of open-ended questions and did not always follow the pre-designed guide. Icebreakers were included in the beginning of the sessions to put the participants at ease. Each focus group discussion was be recorded with an audio-tape device. The data was transcribed in verbatim. Refreshments were provided to both groups at the end of each session.

In-depth Interviews (IDI). The study also employed in-depth interviews. Boyce and Neale (2006) indicate that “in-depth interviews are a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to

explore their perspectives on a particular idea, program or situation” (p.3). Furthermore, in-depth interviews consist of loose open-ended questions that “elicit rich information about personal experiences and perspectives” (Russel, Gregory, Ploeg, DiCenso & Guyatt, 2005). This study initially, aimed to conduct a minimum of sixteen in-depth interviews. However, the total number of participants interviewed was ten. These interviews consisted of participants who were not part of the focus group interviews. These participants were between the ages 23-34. The reason for this selection is because this life stage is described as the ‘youth’ and the youth were the researcher’s target group for the study. The reason for purposively targeting male youth is that most instances of VAW men are usually found to be the offenders (Sibanda-Moyo et al. 2017). And finally, all participants resided in Newlands West. However, only the following six areas in Newlands West were targeted Hillgrove, Earlsfield, Riverdene, Westrich, Briardale and Castlehill.

The researcher was guided by an interview schedule (see Appendix 5) which included key topics and issues which were covered during the focus group discussions and in-depth interviews. The structure was flexible and allowed for responses to be probed and explored. Eight of the ten interview discussions were recorded, whilst two participants opted not to be recorded and the researcher had to take precise notes and observation. This ensured trustworthiness of the study. The researcher transcribed the collected data and produced it in verbatim. The in-depth interviews lasted between 40-45 minutes. Refreshments were provided to participants at the end of the data collection process. Due to circumstances limiting excessive travelling, the focus group discussions and the in-depth interviews were held in a classroom at a central school, permission was granted via a telephonic agreement from the school governing body.

The diverse nature of the community of Newlands West required the researcher to consider language preferences. Although most participants understood and spoke in English,

their native language was isiZulu which is now the predominant language and culture in Newlands West. It was necessary to translate the interview schedule/s in order to conduct research that is fair and has integrity. For this reason, the researcher adopted the back-translation technique which is a process whereby the ‘translated questionnaire is re-translated back into the source language by a translator who did not see the original questionnaire’ (Tyupa, 2011). This method was chosen to “capture the differences between the source language text and the target language text, or the differences between the two translation versions, that is the original vs the revised version, even when they are very subtle” (Son, 2018, p. 9). The process of back translation in this research was carried out as follows:

- The English version of the questionnaire was translated by a translator to isiZulu
- The translated isiZulu version was translated back to English by a second translator
- The translated copies were compared to check for any differences and to ensure that the original version had not been distorted

A pilot study was conducted with two male youth from Newlands West who did not form part of the final research. The aim of conducting a pilot study was to pre-test the questions from the interview schedule for any flaws and limitations (Kvale, 2007). Additionally, this process strengthens research protocols, and allows the researcher to adjust the interview schedule (Castillo-Montoya, 2016).

Pilot study findings: Some of the questions in the interview schedule needed clarity as some questions were repetitive; there was a need to reiterate that the study is focused specifically on VAW. The pilot test yielded two key conclusions namely, some of the questions needed to be re-worded for clarity and the term VAW was used whilst GBV was accepted as the umbrella term.

4.8 Data management and analysis

Data analysis aims to identify and outline patterns and themes from the viewpoints of participants then seek to understand and interpret these patterns and themes (Agar, 1980). In this study data was analysed using thematic content analysis. Ibrahim (2012) reinforces that “thematic content analysis is a type of qualitative analysis that is used to analyse classifications and present themes or patterns that relate to the data” (p 40). Moreover, it illustrates the data in great depth and deals with diverse subjects via interpretations (Boyatziz, 1998).

To this end, thematic analysis is efficient in detecting and identifying factors or variables that influence any issue generated by the participants (Ibrahim, 2012). For this reason, the researcher employed thematic content analysis given that ‘participants interpretations are most significant in terms of giving appropriate explanations for their behaviours, actions and thoughts which fits in well with the features involved in the process of thematic analysis’ (Hatch, 2002; Creswell, 2003).

The study adopted the systematic data analysis procedure proposed by Tesch (cited in Creswell 1994). The steps that were followed for the analysis of the transcribed data include:

- The researcher read all the transcriptions to make sense of the data and jotted down relevant ideas and notes
- The researcher selected one interview, asking “What is this about?” and made notes of the meanings and any thoughts that came to mind.
- The researcher arranged all similar topics together into columns labelled major topics, unique topics and leftovers clustering similar themes and topics together.

- The researcher provided abbreviations for the topics as codes and wrote the codes next to the most suitable segment of the text. The data was then organized and observed carefully to check for the emergence of new categories and codes.
- The researcher looked for the most descriptive wording for the topics. The researcher thereafter converted these into categories. Similar topics were grouped together thus reducing the list of categories.
- A final decision on the abbreviation was provided for each category and the codes were alphabetised.
- The data material belonging to each category was arranged in respective files, thereafter a preliminary analysis was conducted.
- The researcher recoded the data when it was necessary

4.9 Data verification and trustworthiness

“Verification is the process of checking, confirming, making sure and being certain” (Morse 2002). There are several strategies and criteria that can be used to enhance the trustworthiness of qualitative research. LaBanca (2010) defined trustworthiness as “demonstration that the evidence for the results reported is sound and when the argument made based on the results is strong”. Therefore, trustworthiness of a study is imperative if the findings are to be believable. Lincoln and Guba (1985) identified ‘four criteria’ to judge the trustworthiness of the qualitative data produced. These include “credibility, transferability, dependability, and confirmability”. Furthermore, the four concepts are linked hence “a qualitative study cannot be called transferable unless it is credible and it cannot be deemed credible unless it is dependable” (Babbie and Mouton, 2001).

Credibility. Lincoln and Guba (1985), describe credibility as the “accuracy of research findings and how the researcher attempts to demonstrate that a true picture of the

phenomenon being investigated is presented”. There are numerous activities to ensure credibility however for this study the researcher employed triangulation, peer review, persistent observation, recording of interviews and remaining neutral. Firstly, the research study employed triangulation. Literature states that “triangulation is the combination of two or more data sources, investigators, methodologic approaches, theoretical perspectives or analytical methods within the same study” (Denzin, 2009; Kimchi, Polivka & Stevenson, 1991). This strengthens the research design and increases the ability to interpret findings.

Moreover, triangulation has less to do with demonstrating that different data sources will yield the same result and more to do with consistency (Patton, 1999). Patton (1999) contends that “an understanding of inconsistencies in findings across different kinds of data can be illuminative” (p.1193). This included both focus group discussions and in-depth interviews and observations. Mitchel (1986), confirms, that the use of multiple methods “decreases the deficiencies and biases that stem from any single method” (p.19)

Peer review. was conducted by a colleague who is familiar with the subject matter. The colleague offered suggestions and provided constructive criticism.

Persistent observation. The researcher employed observation to provide rich, relevant, descriptions. Persistent observations also consist of “multiple influences, mutual shapers and contextual factors” (Lincoln & Guba, 1985, p.304). The researcher was observant during both the focus group discussions as well as during the in-depth interviews allowing her to provide further explanations and focus on relevant aspects. The non-verbal communication noted by the researcher (see Appendix 7) allowed for additional analysis and conclusions. In this regard, the researcher was able to identify inconsistencies and incongruencies. The researcher, with the permission of the participants, audiotaped the discussions and transcribed into verbatim. Thereafter the researcher compared the transcripts to the audio recordings to enhance credibility. The researcher remained neutral

and checked for bias opinions by engaging in a process of reflexivity.

Transferability. Transferability refers to the extent to which the findings can be applied in other contexts or with other respondents (Babbie & Mouton, 2001; Lincoln & Guba, 1985; Noble & Smith, 2015). This is achieved by providing thick descriptions. Thick descriptions describe not just the behaviour and experiences, but their context as well, so that the behaviour and experiences are well understood by an outsider (Lincoln & Guba, 1985). The researcher provided a rich account of the context, the sample, sample size, sample strategy, demographic, interview procedure and excerpts from the interview guide.

Dependability. This refers to the “stability of the research findings and the researchers’ attempt to account for any changing condition in the phenomenon of study, design, or methodology as appropriate” (Lincoln & Guba, 1985). In other words, an inquiry must provide evidence that if it were to be repeated with the same or similar respondents in the same or similar context, its findings would be similar (Babbie & Mouton, 2001). To ensure dependability a pilot test was conducted with a population that was similar to the main study, using the in-depth interview schedule.

Confirmability. Confirmability refers to the steps taken by the researcher to illustrate that the findings emanating from the study’s data are not their own standpoint (Lincoln & Guba, 1985). In other words, the findings of a study are derived from the inquiry and not influenced by the researcher’s preferences. To fulfil the task of confirmability the researcher kept an audit trail which included process notes and observation notes (see Appendix 7), audio recordings, transcripts (see Appendix 5) to check own bias.

4.10 Reflexivity and positionality

Reflexivity pertains to the analytic attention to the researcher's role in qualitative research (Gouldner, 1971; Dowling, 2006). The researcher is a resident of Newlands West where the research was conducted and as such is familiar with the context and the surroundings. The researcher does not feel that her gender was a limitation but rather an opportunity to contribute to social work practice. The researcher had to prepare herself on how to enter 'men's spaces', put aside her own opinions about the topic that is, not taking responses personally and avoiding the urge to defend and advocate for women.

In some instances, the researcher did find it challenging as some of the responses provided by participants almost elicited bias, emotional responses. This was more evident in the focus group discussion where participants agreed, influenced, and supported their responses, in synergy, leaving the researcher outnumbered. In this regard, Palaganas, Sanchez, Molintas and Caricativo (2017), maintain that researchers relate to the concept of reflexivity even more when their personalities are challenged. For this reason, the researcher had to be aware of her reactions, tone of voice and facial expressions. That said, the researcher also admired the ability of participants to share their viewpoints at a time when the issue of VAW is a focal point.

4.11 Ethical considerations

The nature of the research process can present many risks to participants. Therefore, the protection of human subjects or participants in any research study are imperative. Horner (2003) describes ethics as a branch of philosophy that examines "human conduct focusing on the rightness and wrongness, goodness or harmfulness of action" (p.264). This study was guided by the following key ethical considerations: Human participant's protection,

informed consent, voluntary participation, protection from harm and privacy, anonymity and confidentiality.

Human participants' protection. Researchers have an ethical obligation to protect study participants in all possible ways (Lin, 2009). Before commencing with the research study, the researcher obtained ethical approval from the Humanities and Social Sciences Research Ethics Committee (HSSREC) at the University of Kwazulu-Natal (see Appendix 1). Permission to conduct research in Newlands West was obtained in the form of a gate-keeper letter (see Appendix 2). Furthermore, two participants objected to being recorded due to the sensitive nature of the topic. This request was respected, and notes were made during the in-depth interviews.

Informed consent. Brink and Wood (1998) described informed consent as “a legal requirement before one can participate in a study” (p.200). The research participants were made aware that participation is voluntary and that they could decline at any stage of the discussions. To this end, the researcher obtained written consent from participants after discussing the contents of the information sheet (see Appendix 3 & 4). These included the aim and purpose of the research, procedures, time-period, risks, benefits, a clause highlighting that participation was voluntary and that participants could withdraw at any stage of the research. The information sheet and the consent form were available in both the English and isiZulu languages and participants had freedom in choosing either one.

Voluntary participation, protection from harm and privacy. Participants were briefed that participation was voluntary and that they could withdraw at any stage of the research with no penalties. This information was shared with participants from the focus group discussions as well as the participants from the in-depth interviews. This information was stipulated in the information sheet and was reiterated verbally. Participants were not harmed physically and psychologically during the research process. Debriefing services and

ensuring privacy were key in preserving these aspects. Privacy was ensured by conducting the focus group discussions and the in-depth interviews in a private space, where others who were not part of the study were unable to hear. The benefits of participating in this study include; inclusion in a potentially valuable intervention, increased understanding of VAW, critically reflecting on personal perceptions of violence against women, introspection and satisfaction in helping and sharing with peers who have similar experiences.

Anonymity and confidentiality. The researcher ensured participants that the information shared during the discussions will remain confidential. The principle of confidentiality also refers to respect for the participants which the researcher observed. Participants in the focus group discussion were also reminded to maintain group confidentiality verbally and as stated in the information letter. The research data is stored safely and secured with a password. Only the researcher and the supervisor have access to these. Regarding anonymity, the researcher assured the participants that their names will not appear anywhere in the study. Additionally, only the research participants were present in the venue during the data collection period. No identifying details will appear in the report, instead, pseudonyms are used throughout the report. The data will be destroyed after a period of 5 years.

4.12 Limitations of the study

Limitations of the study are concerned with those characteristics of design or methodology that impact or influence the interpretation of research findings. The National youth policy and the National Youth Commission Act (1996) defines youth as those between 14-35 years of age however the study sample considered those aged 18 and above. The reason for this is that the Children's Act No. 38 of (2005), defines a child as a person up to the age of 18.

Therefore, the research findings of this study need to be interpreted with caution because the sample in the proposed study will not include all those who are referred to as youth.

Another limitation concerns the researcher's presence during the discussions which is a necessity in qualitative research, may have affected the reliability of participants responses of VAW. As a result, participants may feel the need to provide socially desirable responses. King and Bruner (2000), describe social desirability to be the pervasive tendency of individuals to present themselves in the most favourable way" (p.78). Violence against women is a sensitive subject and participants may want to be perceived positively.

CHAPTER 5: PRESENTATION AND DISCUSSION OF FINDINGS

5.1 Introduction

This chapter focuses on the findings of the study, The influence of self-perceived identity, social power, masculinity on attitudes towards VAW among male youth in Newlands West, Durban. A total of three focus group discussions and ten in-depth interviews were conducted with 26 male youth. The chapter begins with a demographic profile of participants. This is followed by a comprehensive discussion of themes which emerged during thematic analysis, thereby providing the structure of the study. The discussion also encapsulated the theoretical assumptions framing the study that is, Social constructionism, Social identity theory and the Theory of planned behaviour.

5.2 Summary of themes

The focus group discussions and in-depth interviews employed open-ended questioning thus allowing participants to elaborate their responses. During the transcription process the researcher listened to the recordings for experiences that are intricately linked. Using thematic content analysis, the researcher categorised the data into categories consisting of main themes and sub-themes, thus providing a preliminary framework (see Table 2). In this study, the researcher categorised the data from both the focus group discussions and the in-depth interviews. The responses were analysed, compared, contrasted, categorised, and interpreted to draw conclusions. This made it easier for the researcher to identify potential verbatim quotations to include in the discussion of this chapter.

Table 2: Main and Sub-Themes

Main themes	Sub themes
The reproduction of attitudes in favour of traditional lifestyles and stereotypes	<ul style="list-style-type: none"> ○ Traditional prescribed roles for women ○ Traditional prescribed roles for men
Influences of the socio-cultural and home environment on attitudes towards violence against women	<ul style="list-style-type: none"> ○ Community influence on attitudes towards violence against women ○ The influence of the home environment on attitudes towards violence against women ○ The influence of friends on attitudes and values towards violence against women ○ The influence of fatherhood on attitudes towards violence against women
The demands of society on contemporary relationships	<ul style="list-style-type: none"> ○ Impact of social media on relationships ○ Age disparate relationships
Reasons for violence against women	<ul style="list-style-type: none"> ○ Obsession with the object of desire ○ Substance abuse and violence against women ○ The influence of shorter dating experience on perpetration of violence against women ○ Inequality between men and women ○ Attribution of violence against women to external factors ○ The inability to deal with conflict ○ The influence of significant others on attitudes towards violence against women
The preservation of masculinity	<ul style="list-style-type: none"> ○ Ego, pride, and the notion of being weak ○ The ‘Guy code’ principle
Perceptions about men who abuse women	<ul style="list-style-type: none"> ○ Descriptions of men who engage in violence against women
The meaning and use of social power	<ul style="list-style-type: none"> ○ Descriptions of social power ○ The relationship between social power and money
Key features of interpersonal, love relationships	<ul style="list-style-type: none"> ○ Characteristics of interpersonal relationships
The process of self-perceived identity in male youth	<ul style="list-style-type: none"> ○ Ability to engage in introspection

5.3 Socio-demographic profile of participants

The participants were all male youth between the ages of 18 and 34. The youngest participant was 18 and the oldest participant was 34. There were two focus groups. Group one consisted of participants between the ages 25-30 consisting of eight members and group two also consisted of eight members, who were between the ages of 18-24. The participants who participated in the in-depth interviews were between the ages 23-34. All participants resided in Newlands West namely from the following areas Hillgrove (14), Earlsfield (1), Riverdene (1), Westrich (1), Briardale (4) and Castlehill (5). Overall, ten of the participants were students in tertiary institutions, eight were employed, seven were unemployed and one was employed and a student. Participants were accessed using purposive and convenience sampling. Triangulation was employed to ensure credibility. The profiles of the focus group participants and in-depth interview participants are shown in Table 3.

5.4 The reproduction of stereotypical attitudes in favour of traditional lifestyles

The interviews held with the participants illuminated the influence of past interactions, lifestyles and patterns of communication between men and women and the extent those had on current behaviour. The data collected from the participants highlighted the impression of the former traditions on contemporary youth attitudes. Hence, references to values and behaviours of ‘elders’ was omnipresent in the focus group discussions and in the in-depth interviews.

Traditional prescribed roles for women. The interviews revealed that the participants observed values and behaviours from the previous generations and applied those, to an extent, to their own relationship contexts. Most participants disputed the ‘traditional ways’ and acknowledged that these methods were oppressive towards women and fostered

inequality. Nevertheless, it was also highlighted that the ‘traditional ways’ and stereotypes remain embedded in the community and in contemporary culture.

Table 3: Socio-demographic profile of male youth participants

Participant Category	Age	Currently in Education/Employed/Unemployed	Marital Status
Focus Group 1			
Male Youth A	26	Student and Employed	Single
Male Youth B	30	Employed	Single
Male Youth C	25	Student	Single
Male Youth D	26	Student	Single
Male Youth E	25	Student	Single
Male Youth F	27	Unemployed	Single
Male Youth G	25	Unemployed	Single
Male Youth H	25	Unemployed	Single
Focus Group 2			
Male Youth I	19	Student	Single
Male Youth J	24	Student	Single
Male Youth K	18	Student	Single
Male Youth L	21	Student	Single
Male Youth M	18	Unemployed	Single
Male Youth N	20	Student	Single
Male Youth O	21	Employed	Single
Male Youth P	20	Student	Single
In-Depth Interviews			
Male Youth Q	33	Unemployed	Single
Male Youth R	23	Unemployed	Single
Male Youth S	25	Unemployed	Single
Male Youth T	24	Unemployed	Single
Male Youth U	25	Student	Single
Male Youth V	34	Employed	Single
Male Youth W	31	Employed	Single
Male Youth X	34	Employed	Single
Male Youth Y	24	Employed	Single
Male Youth Z	29	Employed	Single

The following quotations from the focus group discussions and in-depth interviews illustrate the participants views on the traditional way of life and values:

You know that in some places women are not allowed to wear pants, pants are for men they say, women must be in the kitchen (IDI participant, 34 years old)

Another participant shared the following;

It has changed a bit, long time ago women had restrictions; cooking, cleaning, looking after the baby, and not go to work, now they do go and even participate in sports, men knew that they were the provider, and go the extra mile, women were not even allowed to drive a car, only a man Women were limited, they used to say the women must not have money and she must ask for permission from the man, a lot has changed, women are now in politics, before it was only men. They are now even in business, it has changed, they even play soccer. Some men want to go back to that, they are holding on to these old ways they don't want equality. They believe in control of women; women disagree with these ways hence violence. They even want polygamy (IDI participant, 25 years old)

The above results demonstrate the role norms that women are expected to conform to, simply because of their socially identified sex. Fakunmoju and Rasool (2018), reiterate that “women are socialized into values, beliefs, attitudes and roles that predispose them to victimization making them a captive audience to violent masculinities that are legitimized

by gender norms and power inequality” (p. 3). Moreover, Heilman and Barker (2018), also in the literature review section of this study refer to ‘patriarchal power’ which is described as the “root of all processes of harmful masculine and inequitable ordering of a gendered society” (p.22).

This demonstrates the consequences of gender roles such as gender inequality and oppression of women. Eagly and Wood (2012); Jost and Kay (2005); Rudman and Glick (2001), concur that stereotypes of men and women commonly reflect two dimensions, often labelled ‘agency’ or ‘self-assertion’ and ‘communion’ or ‘connection with others’. In other words, men are thought to be competent, assertive, masterful, independent and achievement oriented, whilst women are described as being friendly, warm, interdependent, emotionally expressive and relationship oriented (Eagly & Wood, 2012). Subsequently, the responses presented by the participants also emphasize the caretaker role that is prescribed to women, that is cooking, washing, and ironing the clothes and looking after children.

Additionally, social constructionism (Burr, 2015), asserts that “knowledge is sustained by social processes” which demonstrates that people understand the world through the constructions between them and it is the daily interactions in society that keep them active. In this instance the attitudes on the roles that women should adopt are shaped by the engagements which people are constantly involved in.

Another participant reflected on the following; *Women look after the house, the children, the cleaning, it is something that happens in our communities, men have their responsibilities too* (IDI participant, 33 years old). Society reaffirms that women should maintain a domestic role. Furthermore, the utterances above imply that women should seek permission before engaging in any activities prescribed to men. Rudman and Phelan (2008), confirm that “gender roles are descriptive and prescriptive; the descriptive aspect informs

men and women what is typical for their sex in particular contexts; the prescriptive aspect tells them what is expected or desirable” (p.63).

The interviews also revealed that the ‘traditional’ stereotypes that often govern men and women’s functioning still influence contemporary relationships. The participants reported the following during the focus group discussion with group one, session one;

Facilitator: *Do you think that women are equal to men in this community?*

Participant B: *I think that education plays a huge role, as men we are told and taught that a woman can never have more than a man, be more superior than a man and that a woman can never lead a household, can never earn more than a man, a woman can never be what a man is, I think that’s the root canal of this violence, where the problem starts, when the woman earns more....*

Participant D: *I think in that case it automatically goes to who is the head of the household*

Participant A: *It’s old school, but many people use that mentality*

Participant B: *Ja, I think we have all seen this, it is a small thing but we have observed this when you were dating a girl and she makes a very valid point but instead of thanking her for her input you become annoyed. There was a family in my neighbourhood, they were both working very well, the mother was a nurse, and the father was a policeman. So instead of sitting down and talking about things the man started to get annoyed about her behaviour, you know, that she thinks she is the one who wears the pants in this house that’s where the problem starts (FGD, group one, session one)*

These stereotypes are still referenced in relationships because they are recurring in society and are transmitted from generation to generation. This, consequently, exacerbates men's VAW. Further to this Kimmel (2000) asserts, as mentioned in the literature review section in this study, the meanings of masculinity and femininity differ from one culture to another, within each individual over time and most significantly among different individuals in one group at a time" (p. 67). This confirms one of the key assumptions of social constructionism which is 'the mode of relating to others is taught by culture and society' (Owen, 1995). The stereotypes are also indicative of historical and cultural specificity as highlighted in social constructionism. The categories and concepts that people use are historically and culturally specific (Burr, 2015). Therefore, the historical position of women in South Africa has always been inferior to men, fostered during the apartheid regime which reduced women's roles to domestic roles and men's roles as superior. Furthermore, as noted in the literature review section of this study the cultural practice of paying lobola (bride price) permits men to treat women as personal properties and gives men a sense of entitlement and ownership of their wives (Fakunmoju, et al. 2018; Sikweyiya et al. 2020).

Traditional prescribed roles for men. The findings revealed that the prescribed roles for men included demonstrating respect towards women, protecting women and being a good example to the youth. However, participants claimed that men have shifted from their 'considerate' role and had become more threatening. This is evident in the following quotations from the in-depth interviews;

Facilitator: *What role should a man play in the community and in the household?*

Participant R: *I think that the man should look after and protect a woman in both the household and in the community, guard women and a woman should feel safe when she is with a man*

Facilitator: *Do you think that has changed?*

Participant R: *Yes, long time ago it was safe, now men have become animals* (IDI participant, 23 years old)

Another participant added the following;

Facilitator: *What role do you think men should play in society?*

Participant S: *As men, growing up we are taught that you must be a provider, and protect the household, even out of the home you must be able to stand up to certain situations and protect women and people in the community, because women are not as physically strong as men*

Facilitator: *Do you think that happens?*

Participant S: *Not anymore, I think it used to happen a long time ago. For example a long time ago if an elderly man saw young couples on the road, kissing, he was able to stop them and tell them to go home, but now, people don't care, they just go pass, even those who smoke were reprimanded but nowadays, no* (IDI participant, 25 years old)

The following participants shared similar perceptions;

Participant W: *Men should be a good example to other men, the youngsters and they should protect women, and open doors for them and have life goals*

Facilitator: *Is that happening effectively in this community?*

Participant W: *No, men are not respecting women, they are doing the opposite, they are just talking anyhow to women and they are not being an example to anybody, they are selfish* (IDI participant, 31 years old)

Another participant shared the following;

They should be pillars, they should set a good example for the youth, but that's not happening here..... men are doing other things, things that are harmful to women, before men were more respectable but now the things they are doing do not deserve the respect that they think they should be getting, you must earn respect. I don't think we are doing very much to earn the respect of women which is why there are cases of violence against women (IDI participant, 34 years old)

Another participant stated that;

Educated women also threaten us, she doesn't ask for help, she doesn't ask your opinion because she's brilliant. I'm just telling you what I know, what I've seen. Men get frustrated because we want to be useful, then that could lead to disagreements and violence (IDI participant, 34 years old)

Men have always been positioned as the protectors of women and head of the household in many South African communities. This stems from the belief that men are physically stronger and are the breadwinners of the household thus making them more efficient than women. These reasons perpetuate patriarchy which has been described as the “rule of the father”, and a practice that defines expectations for each gender role, thus

emphasising male superiority over femininity and male authority over women (Ademiluka, 2018).

Sikweyiya, et al. (2020), as mentioned in the literature review confirms that patriarchy legitimizes men's use of violence which includes the domination and exploitation of women. The shift from adapting a caring and protective role towards women can be attributed to the changing needs and roles of women in the society. Globalisation and economic empowerment contribute to women aiming for independence. As a result, most women are now interested in having careers thus reducing their dependence on men. These conclusions, based on the study's findings, have resulted in a 'void' in men, a loss of control and a subsequent increase in VAW.

5.5 The influence of the socio-cultural and home environment on attitudes towards violence against women

The research findings indicated that the relationship context plays a role in determining attitudes towards VAW.

Community influence on attitudes towards violence against women. The respondents in the study offered parallel descriptions of the community. Both the focus group discussions and the in-depth interviews painted a grim picture of the environment. When asked about the levels of VAW in the community, participants shared instances when they have witnessed these incidents. This is evident in the following statements; *So about a month ago I was driving towards, Checkout and I saw a guy and a girl, a scholar as she was in school uniform, the guy was in casual clothes, I saw the guy hitting the girl, I saw another friend trying to talk to the boy but he continued hitting the girl. We came to her and got her from the car and sent her home safely* (FGD participant, 30 years old, group one, session one);

This is supported by another participant; *Yes there is violence, there is crime, I think women are still getting oppressed, they are more weak, we are one of those communities with GBV crimes* (FGD participant, 26 years old, group one, session one); Another participant added the following; *I heard about this guy who beat his girlfriend, I won't say his name* (FGD participant, 18 years old, group two, session one); And finally another participant lamented the following; *I heard about a guy who murdered his girlfriend, slit her neck, in Westrich, he was caught by the police not very far away, the neighbours made the discovery, they came to the house and saw the blood seeping through the door* (FGD participant, 24 years old, group two, session one).

Literature suggests that relationship status may be a key determinant in the victimization and perpetration of intimate partner violence and for the promotion of oppressive beliefs about VAW (Fakunmoju and Rasool, 2018). The encounters described by research participants highlight the entitlement of women's bodies and lives by men, and the display of masculine norms that dominate women. Patra et al. (2018), reinforce that acts of aggression are common in IPV between partners.

According to social constructionism knowledge and social action go together (Burr, 2015). For instance, the knowledge of how to relate to women is constructed by interconnected patterns and ongoing patterns which define the reality of society, thus shaping attitudes. There appeared to be an unfavourable attitude towards the behaviour described by the participants. Based on their non-verbal behaviour and descriptions provided.

Some, participants also lamented on the fact that VAW is often regarded as a taboo topic. In other words, it is not a topic that is discussed openly in social settings due to the negative connotations it represents. The following responses attest to this statement; *Most of the things are private, you don't even see them out and about so we don't hear or see too*

much of violence against women, but if it does happen here and there it is well hidden (IDI participant, 25 years old);

Another participant provided the following response;

We don't really hear much about violence against women, unless you see it. I've seen it, my neighbours, screaming and shouting, because the neighbours will gossip, you hear this one beat his wife, but if it gets really bad when they have a big fight and everything, then you will hear the screaming, throwing things, calling the police. I can't say for the whole area just my road, you get the one or two in the road and the whole road will know about (IDI participant, 31 years old)

These accounts contribute to misleading statistics of VAW as many women do not report cases of violence out of fear of blame, shame, and guilt. Consequently, the true extent of VAW could be more detrimental, negatively impacting the current figures. Another significant consideration is that community members have become desensitized to the violence and no longer feel any urgency to report it to the authorities. On the other hand, people seldom report that they have witnessed accounts of domestic violence as it is considered to be a 'private' matter.

The influence of the home environment on attitudes towards violence against women.

The findings indicate that most men who perpetrate VAW have been exposed to violence from an early age in their childhood. The findings also illuminated the impact of family values on the individual, thus confirming that primary socialization plays a key role in development. This was confirmed by participants in the following quotes; *Like I said it depends on your upbringing, if you grew up in an environment where violence was promoted, you will also be like that, practicing violence, you become influenced* (FGD

participant, 21 years old, group two, session one); Another participant added; *And you also learn from your parents, it does impact on your behaviour, if your mum is beaten by your dad it will affect you or if he is disrespectful to her by talking to her anyhow then that will be absorbed by the child* (IDI participant, 23 years old).

Other responses related to the influence of upbringing were as follows;

Participant D: *So even if we can trace it back, your upbringing could influence the way you treat people in the social life*

Participant B: *Ja, I was taught that you do not beat a woman, I feel that teachings at home are important and influence the behaviour...*

Participant D: *I think it is planted, it is a lesson, how to treat each other in social life, we can trace it back to that, even lessons like "I am because we are" ubuntu, it's only changing now* (FGD, group one, session one)

It is upbringing, because if I see my dad making breakfast for my mother at home already I know, if my dad can bring my mother a glass of water to the dining room, my dad is planting that in me, that's how it should be, but if my dad is disrespecting my mother then already he is planting that negativity in me, even though I can realise that it is bad but I would have already been exposed to it because they say you ask the way forward from those who have already walked that path, I would have already grown up with that (FGD, participant, 26 years old, group two, session one).

According to Rosenberg (1983), the family is the chief socializing agent. It is how children learn how to associate with others including family members. Hester et al. (2007), as mentioned in the literature review section of this study, posits that "boys will copy their father's violent behaviour such as aggression, disobedience and bullying and girls will

become victims and learn internalized responses such as anxiety and depression” (p. 72). These analyses indicate that consistent patterns of behaviour will influence the social skills of the child. Moreover, Fakunmoju and Rasool (2018), confirm that repeated exposure to VAW and intimate partner violence has various effects on children including poor psychological outcomes, “intergenerational transmission of violence, perpetration of violence and poor interpersonal relationships”. Furthermore, most participants reported that they admired specific individuals because of their values and beliefs. These individuals are important to participants as they provide positive counsel in various aspects of their lives. The following statements attest to this;

For me I would say my role model was my dad, I saw from them, my parents that this is how you treat a woman. From even some of my friends but it's rare, we are all capable of looking after a woman, and caring for her. (FGD participant, 30 years old, group two, session one)

Another male youth added that;

My uncle on my mother's side, he is very, very kind, I can talk to him about anything, I don't see him all the time but when I do, we catch up, he has respect for me too just as much as I respect him, his family is also respected (IDI participant, 34 years old)

Participants from the focus group discussion shared the following;

Participant I: *My uncle, he is living the life I like, he has money, he loves pretty girls, so I look up to him, we are close, he loves expensive clothes*

Participant J: *My uncle, he was not rich, he worked hard and now he has a good life, cars, houses, a wife and kids*

Participant L: *my uncle, he likes socialising with people, he loves money, his friendly, I want to work like him and be successful like him*

Participant N: *I think most of us want to be like our uncles, me too, he is a very honourable man, it is a high standard, not just about money, Ja he does have money, his qualities, he is respectful, easy to talk to, he makes sacrifices, he dresses well*

Participant K: *My uncle, he is a family man, he owns a company logistics, he lives with his family, he has been married for 15 years which means he knows marriage, I think I can also do that, he apparently dropped out of school as a youngster so that he could support his siblings, so he is able to sacrifice and think for his family, he is also a respectable man and he doesn't speak nonsense, and his clothing too, although his clothes are ugly, he is well presented but I don't want to follow his fashion sense. Another role model of mine in spiritual health is Bruce lee.... (FGD, group two, session one)*

The research results indicate that participants experience of a positive role model subsequently results in a more positive response toward the model and a desire to imitate the model. Furthermore most, interactions that were observed between parents had a positive effect on attitudes of participants. This finding has been found to be consistent with subjective norms in the theory of planned behaviour, one of the frameworks of this study. It significantly enhances attitudes, due to opinions of those people who are important to participants and play an integral role in their decision making (Ajzen & Albarracin, 2012, Ajzen, 1991; Nguyen et al. 2019). However, there were participants who shared experiences

of growing up in households where the father was abusive towards the mother. The following quotations are evidence of this;

It's not right, but some men are pushed to the point of where there's nothing else they can do, but we also believe that we should not interfere in other people's relationships for example, I grew up in a household where my father used to drink, so he used to beat my mother and was verbally abusive towards her, I was even afraid of him, it was better when they broke up, he was no longer near me, and I don't want to lie but if you grew up in that kind of environment with those things happening in front of you, you can also think that you should do that, if you have a misunderstanding with your lady then you can even lay a hand on them to get respect or fear. (IDI participant, 25 years old)

Another participant added;

That's hard, in a way I think so because the man will always have more power than the woman. Physically he will almost always win a fight like that, you know. I saw that between my father and mother. He would beat my mother with a belt and she would try to get away from him by hiding in the room or behind a cupboard but he overpowered her, he pulled her from her hiding place, he would spit on her, he would demand that she bring him his supper after that like what had just happened was normal. It did seem normal; it was routine in our house. My point is that men have this power physically.....he died a stupid man (IDI participant, 34 years old)

The lived experiences of these participants will have a significant impact on their attitudes towards women and have a bearing on their intimate relationships. Studies have indicated that attitude is significantly related with subjective norms (Asare, 2015). Moreover, studies suggest consistent exposure to volatile contexts will influence participation in violent behaviour (Fakunmoju & Rasool, 2018). Jewkes et al. (2016) added that men who experienced trauma in childhood are more likely to rape (p.14).

The influence of friends on attitudes and values towards violence against women.

The research results indicate that friends are significant in the lives of male youth. This was the overall indication specifically concerning their romantic relationships. The exchanges below highlight such instances;

Facilitator: *Why are women being disrespected, what is the cause?*

Participant B: *I think that it's among us. We love women, we appreciate women, I don't know whether it's true or false but when a man beats a women, he is either obsessed because he really loves her but it happens that you still love them and they don't love you anymore, it's okay you should let them go, so for example, if I saw my girlfriend holding hands with another guy, and so we discuss it and we resolve the issue and we are okay. But then I go to my friends, that is where the problem starts, they will tell me that it is something else, they say things like 'that's a w*'. So the reaction from that by most people is to slap the girl so that she fears you, this is coming from the outside, but if for example if I can go to them and they say no that was a mistake, you have also made mistakes before just forgive, then it would be a different story. You know things happen*

Participant D: *We are selfish*

Participant B: *We trust our friends; their opinions are too valuable. It depends on the people you are with and how much you take from them*
(FGD, group one, session one)

In another exchange the following was noted;

Participant B: *Another thing is that we care about appearances, looks matter, even if you came with a w** and presented her to your friends as your girlfriend, we will say she is gorgeous, instead of focusing on her personality, but if she is ugly and you think she is pretty we will tell you she is ugly and maybe you feel bad but you know deep down you really love her so you even try and hide from us because the opinion of the friends is important*

Participant A: *It's important to introduce your girl to your parents, not your friends* (FGD, group one, session one)

In the same discussion the following responses were uttered;

Participant B: *You know that the opinions of your friends matter, too much, you will go to them. It matters to you a lot because we will ask you hey do you still have that stuff? You even lie to us because you are ashamed and say no you are not seeing her anymore, but you are still seeing her, we refer to her as 'that stuff', you avoid us and don't walk in your usual route because you love her. Say you love her and that's when the people will say you have been bewitched*

Participant A: *You should be open, is she a one-night stand? A side chick? If she's your main, she's your main, so it's up to you are you embarrassed or what?*

Participant B: *If we supported each other and were just truthful and told each other that no this girl is wrong, stand up for what you believe in, in your choice we are judgemental, but friends they are like that* (FGD, group one, session one)

Another participant adds that;

Participant B: *With that I can say that I know many situations and have lost good girlfriends because of what friends have said. A girl tells you that she is a virgin but your friends say that's not true and you believe them*(FGD, group one, session one)

The findings revealed that validation from friends is crucial in maintaining friendships, a social identity, and an individual identity. However, the individual identity, based on the findings must conform to masculine norms. In their analysis Mahalik et al. (2003) reiterated that hegemonic masculinity consisted of the following dimensions; “winning at all costs, displaying emotional control, engaging in risk taking behaviours, acting aggressively, dominance over women, striving to have multiple sexual partners, prioritizing work, pursuing status and heterosexual self-presentation” (p. 39). Therefore, the findings of this study confirm the need to belong, to be in control and to be tough. These variables are all descriptive of a hegemonic masculinity.

In contrast to this, the findings also demonstrated deception amongst friends. The deception is important in making an impression on others. This includes exhibiting control

in the relationship and maintaining a masculine identity that disregards values and principles that are consistent with the self. To fit with the group, one seeks behaviours that are favoured by the group. Indeed, young people often find themselves in groups, cliques, or subcultures which usually consist of similar individuals who uphold specific types of standards to overcome shared social conditions (Cohen & Short, 1958). During this time, a social identity is created. Stets and Burke (2000); Tajfel and Turner (1979) concur that people tend to define themselves according to their membership as they take on group personas within a social group. Moreover, based on the findings it is evident that men prefer to consult peers on matters concerning women. Thereby confirming observations, that “peer-related social desirability influencing behaviour and decision making is often noted in young men” (Meagley et al. 2016, p.6)

The influence of fatherhood on attitudes towards violence against women. The findings revealed that some of the participants believe that the quality of the relationship between the father and the female child could affect the development of interpersonal relationships of the child. They lamented that fathers should be more engaging with their daughters and participate in meaningful social activities with them. The following statements provide evidence of this;

Indian families allow their kids to bring girlfriends and boyfriends home and know about their love life. Not us Africans, I do feel a father and son talk is important, mother and daughter talks are so important. Fathers and daughters should talk so that they can learn, for example, there are three types of guys and so forth, so when she grows up, she knows what to expect from men and vice versa (IDI participant, 25 years old)

Another participant contributed the following;

Menzi Ngubane, recently said he takes his two daughters out to restaurants so that they get used to it now rather than later, so they can say to the guys, “oh I’ve been there before with my dad”. Communication is so important cause nowadays guys just want to take the girls out and there is little communication. It’s about money. If the girl has never been showed love before, than she will accept it all (FGD participant, 26 years old, group two, session one)

An additional participant disclosed that;

I mean, he was a man who grew up in a home where his father did that to his mother, I am told, but his father used to drink, a lot. I can’t go down that path. I have a ten-year-old daughter and I can’t. I just need an exorcist to wash all that energy away, I don’t want it I never used to until I was older, only after I became a father I think, I started to think about how I grew up and what I want for my daughter, it’s like I became different (IDI participant, 34 years old)

Literature indicates that daughters learn how to get along with their husbands, partners, and other relations after getting along with the father and brother (Zai & Malik, 2015). In other words, the presence of a male figure in a female child’s life contributes to self-esteem, security and the ability to relate with other male figures in her life. Moreover, this implies that her perceptions of men are informed by the relationship with the father

5.6 The demands of society on contemporary relationships

The research findings demonstrated that social media adds a considerable amount of pressure on relationships. Moreover, the omnipresence of social media influences youth culture. As a result, those who are unable to subscribe to it are pressured into spending money they do not have to maintain a favourable persona.

Impact of social media on relationships. Social media often contains content that is considered desirable. For many, upon receiving these messages from popular social media applications such as Instagram, Twitter and Facebook, there is a disregard for one's own individual socio-economic status and the priority is consumption. In the following quotes, participants lament on the impact of social media on youth;

It's so sad that men nowadays are cowards, in those days men respected women. Things have changed, I can say it's social media, I blame media. TV, movies that are not educational. the generation of today are focused on violent movies. Movies today involve a man hitting a woman and killing others. This new generation wants to be part of that society. They can just hit a woman. Our forefathers were better than fathers of today. Today they hit their wives in front of the children, men rape the women in front of the kids. The system has made the country a violent country of men. There is no more greeting a female on the road. Hello, now already hi is already touching your butt, does he know you?, why is he touching you?, now he wants there is no respect anymore. The system turned everything to violence. That's why I'm saying if there were more educational movies, more uplifting stuff, there would be less cases of women being raped, abused and murdered. Women are not respected anymore, it's like men are desperate for something (IDI participant, 33 years)

Another participant shared the following;

I do, I think people must remember where they come from, if you see it on social media, think about your home, maybe you can't afford it, we mustn't force things, if you can't afford, you can't afford and other people can. Its killing society, I don't even know who or what it was really meant for, it's too much pressure on the wrong people I can say (IDI participant, 31 years old)

An additional participant said;

Back in our parents day the divorce rate was low because they had nothing, it was simple, but now we see on TV Khanyi Mbau, Kim Kardashian they have so much influence, even Bonang but that lifestyle is so western before it was much simple (FGD participant, 26 years old, group one, session one)

The findings indicate that social media values are readily adopted by young people without considering their own socio-economic circumstances. Most participants perceived the platforms to be misleading and superficial. Consequently, it appears as though social media and television has negatively affected social skills. In other words, the desire to replicate what is portrayed on the media has negative implications on socialization and social learning.

Age disparate relationships. Participants also reflected on the relationships portrayed on social media. One of the consequences of social media is the flaunting of superficial relationships, namely age disparate relationships. Participants expressed their disappointment at girls who seek relationships just to display costly items on social media. The nature of transactional relationships often means that one party must offer something, that is sex for favours provided by the other. Mampane (2018), indicates that “older rich men, (blessers), entice young women, (blessees), with money and expensive gifts for sexual favours” (p.1). The following quotations attest to these findings:

They post what happens in relationships, what guys buy for them, than they place pressure on their boyfriends to do the same, so social media has a lot of influence, if often ends relationships or leads to violence because they cannot attain (IDI participant, 23 years old)

Another participant had this to say;

I think it has a big influence, long ago there was no social media. Older men go out with much younger girls hence they cannot stop the youngers and reprimand them. They post on social media, blessers. The girls do say they are being abused because things are being done for them, money given to them, they say they are being controlled. They are the blessers possession. Social media has an impact. A long time ago girls didn't really go out with older men, it was disgusting but now they want that lifestyle; expensive alcohol, girls know that young boys don't have this money....There is pressure from girls because we don't have money, we

also want power even though we are young. Social media is influencing us we can see those posts (IDI participant, 25 years old)

Another participant noted the following;

The things you see on TV and social media, are being portrayed by the girls in our community, slay queens and all that. Try dating a girl who has dated a guy with a car. They don't know your background situation you may not have certain things because you have to support your family, you are studying and paying for yourself. Social media is very influential (FGD participant, 26 years old, group one, session one)

The following is an exchange from the focus group discussions;

Participant K: *Social media has a huge impact on the youth because the things you see on the phone create envy, but they can't afford that at home, you want so bad to post such things and then the girl gets involved with a guy with the intention of acquiring those goods to post on social media and then since the guy is providing all those things, automatically the power is with him and when the guy wants to sleep with the girl and she doesn't want to for whatever reason, the guy doesn't understand because it was easy for him to provide the merchandise so he thinks it should also be easy to sleep with him , that's when the problem begins, the fights*

Participant I: *That's why some guys ending up slapping her*

Participant K: *And with our age, girls are so much troublesome, they reveal all your secrets and expose you if you do wrong -they threaten us with exposing our secrets*

Participant J: *And others say, 'I don't go out with young boys, I go out with older men', because they want money. They want to live the lifestyle they see on Social media*

Participant L: *Social media*

Participant K: *Chasing clout, they want likes and followers, they don't know that other girls are getting money from blessers then they post these expensive clothes. Envy, and they like it and want to be like that*

Participant J: *But it's different for guys, when they see nice clothes on social media and like it they work hard to get it (FGD, group two, session one)*

The findings revealed that many girls will get into transactional relationships with the intention to live up to the standards of social media. The findings also suggest that the reality of many South African girls does not permit them to experience the luxurious lifestyles portrayed on social media and in order to be part of the experience they often subject themselves to potentially threatening relationships. Furthermore, in these relationships the men are often in control and abusive to their young partners. However, the young women endure the abuse to maintain the expensive lifestyle. These interactions also confirm the approach-inhibition theory as noted in the literature review section of this study. The theory describes power as the actions of high-power individuals who can modify others states by providing or withholding resources (Keltner et al. 2003)

Male youth in this study lamented that they often cannot compete with the blessers and find themselves losing out on a potential partner. Brannen (2019), suggests that social acceptance and the need to be validated is crucial amongst impressionable social media users and when one is not validated, it can lead to anxiety and depression. Moreover, the use of social media has resulted in more social and emotional development occurring on the internet (Ocansey, Amatepe & Oduro, 2016). This has implications on both social constructionism and social identity whereby individuals want to appear more favourable with the in-group.

On the other hand, social media has been noted as being a deterrence of VAW. The following claim is evidence of this; *If a woman has a problem and instead of going to the police, because sometimes they don't help, she goes to social media. Sometimes they get help on social media, because you know when you embarrass someone, they start not to act differently, but the public knows and they can get help. In terms of helping women who are being abused I think social media is making it better* (IDI participant, 29 years old)

5.7 Reasons for violence against women

The research findings, from the perspectives of the participants, disclosed several reasons for VAW. These consisted of obsession with the object of desire, substance abuse, a shorter dating experience, gender inequality, external factors, the inability to deal with conflict and significant others.

Obsession with the object of desire. The data revealed that there are several reasons why men resort to VAW, particularly physical violence against women. The findings paint a picture of how men become 'obsessed' with women; either because he has been rejected by the woman of interest or he is 'overly keen' about her, which is unhealthy. The following

exchanges, extracted from the focus groups and in-depth interviews corroborate the findings:

Participant N: *It does happen that you love a person and they don't love you*

Participant I: *The guy usually is too much taken*

Participant K: *Meanwhile the girl is making you her side dish, I know a guy who was dating this girl and spent loads on money on her*
(Laughter)

Participant K: *So we told him, one day hey, this girl often gets visitors and suiters who take her out in fancy cars, she always leaves in fancy cars, he was in denial, every time he would ask her out she would cancel a couple of hours because she was seeing others*

Participant I: *So, it must be somebody you really love*

Participant N: *We also force love, love the person too much* (FGD, group two, session one)

Another participant said that;

If I want to marry her but I don't have money, I try but I can't we as men, there's this thing that can lead to you being obsessed with a woman, there's the people you date and there's the people you wish to date. If I speak to a woman that I have been dying to speak to and we date for ten days for some reason she realises I'm not her type, but I would be dying inside because wow, I've been wanting to. You see that's how men are, we hold on. Just like how we see clingy women, meanwhile all the guy wanted

was that, now she is clingy. Vice versa, men can be a clingy and I don't know if hitting a woman is love, but I really think its fear because what would a man do if the woman hits back, would the man hit back? (FGD participant, 30 years old, group one, session two)

Another participant contributed the following;

Lack of self-thought and principles, I think men should have principles and priorities and not get involved in certain situations. I feel those are people that are too deep in love. I also think being exposed to certain things like being on the street, too young to witness things on the street that you shouldn't see, some were not given the opportunity to be children. They are not right, but it was perhaps circumstances, poor anger management skills, mental issues, abuse at work. I had a neighbour who had schizophrenia. He got into a lot of mischief; so I feel some people are suffering from a lot of things and it leads to violence. They become worse in a relationship. They even say they have given up on love but later on they do meet someone they like and then they become too obsessed, overprotective. They try but make things worse (IDI participant, 25 years old)

An additional participant said that;

Can I just tell you men do gossip, but it's very chilled where one tries to outdo the others story, we boast a lot. I got this girl, I slept with so and so, even if it didn't happen.....we dare each other to do things. Friends are

important, they can be misleading but we wrap the stories, cause you know the ego must be fed and another thing the lies someone can start believing the lies and become obsessed with getting a girl to go out with him, even if she said no (IDI participant, 34 years old)

The research results indicate that, from the participants perspectives, men become obsessed with a woman prior to going out with her and later when he is rejected by her. The woman may not be serious about the relationship however, the man has invested all his time into it. Additionally, participants mentioned that women are usually labelled as clingy in relationships however men can be worse as the rejection can result in fear and ultimately violence against the woman. Connell (2002); Kupers, (2005) confirm that masculinity has been linked to violence including toxic masculinities which is a form of hegemonic masculinity. These masculinities embrace destructive behaviours including misogyny, entitlement, the devaluation of women, homophobia and violent domination (Kupers, 2005).

Additionally, research on IPV demonstrates that women in volatile relationships are more likely to experience excessive amounts of violence when they attempt to exit the relationship (Langhinrichsen-Rohling, 2005). The abuser may become violent because of the rejection and the subsequent loss of authority over the woman (Langhinrichsen-Rohling, 2005). Consequently, men attempt to initiate or reinstate a relationship after being rejected often leading to stalking and obsession. Thus, demonstrating that men who engage in this behaviour have the necessary ability do so and are willing to achieve their aims at any cost.

Substance abuse and violence against women. The research results indicate that, from the participants perception substance abuse is a core factor in VAW. According to the participants in most cases when alcohol is involved it is often easier to forgive the physical abuse due to the belief that the partner was not in control. Moreover, men may become

violent towards their partners because they are prohibited by their partners from going out to drink. The following statement made by a participant from his in-depth interview is evidence of such; *Another thing that makes girls remain in abuse relationships is when the guy apologises, he was angry because of a circumstance, example he had been drinking or was angry and then that's how the girl forgives him, she understands that he wasn't in the right state of mind'* (IDI participant, 25 years old); Another participant stated the following; *There was a lady who was staying not very far from where I live, an Indian lady, she was always getting slapped by her husband, from outside and then they would go inside the house, he used to drink so I don't know if that's what made him like that, I drink but I don't become violent, just loud* (IDI participant, 31 years old). The following quotes attest further to this finding:

Participant J: *My neighbours only used to fight when the man was drunk, and it was the woman who had power because she used to chase him away, but the next morning they would be fine again*

Participant K: *and I used to live next to this family, everything was always broken the husband would always come home drunk and they would fight and break things, the windows in that house, furniture, broken , the next day you will see either of them with a bandage or plaster* (FGD, focus group two, session one)

An additional participant added the following;

Participant B: *I think that its substance abuse*

Facilitator: *Are you saying that substance abuse is a factor in determining violence against women?*

Participant B: *I'm saying most of the time the person who is abusing the women is usually abusing substances. From what I have seen though, I may not know the real reason why they are fighting but usually the guy had been drinking or is on drugs or she doesn't want him to go out and drink or take drugs and it's frustrating because he wants to or he is drunk* (IDI participant, 30 years old).

The findings suggest that alcohol is thriving in the community, is easily accessible, affordable and omnipresent in the day to day lives of couples and households. According to WHO (2019), South Africa is ranked fifth in the world for consumption of alcohol, with statistics indicating 28.9 litres of pure alcohol consumed a year. Several studies suggest that men who consume alcohol and substance abuse often perpetrate sexual or physical VAW (Dunkle et al. 2006; Jewkes, Levin, and Penn-Kekana 2002; Townsend et al. 2011; Abrahams et al. 2006). Of importance, one could argue that substance abuse hinders cognition hence any VAW would be deemed as being out of the perpetrators control. In other words, their behaviour is not under volitional control and their abilities are manipulated as described in the theory of planned behaviour.

The influence of shorter dating experience on perpetration of violence against women. The results revealed that lack of dating experience is also a cause of VAW, that is, committing too soon to a partner can lead to the man feeling overwhelmed and yearning for freedom which can result in VAW. The findings also indicated that due to a lack of dating experience the individual does not yet possess the skills and knowledge to deal with situations that may arise in a committed relationship. Additionally, black culture does not include long dating periods and romance is often lacking. This is confirmed by participants in the following quotes;

Participant J: *Maybe we should wait to be in a relationship, because we are struggling, maybe wait until 30*

Participant I: *30?!*

Participant K: *Because then you will know what you really want and make better decisions*

Participant J: *You know there is a couple that got married in their 20's nearby, but they have broken up now, because the guy was not happy, the guy still wanted to live his life, they grew apart because of that, she was also very young so it ended (FGD, group two, session one)*

Another participant added the following;

People are too quick to jump into love, without experiencing heartbreaks and then they don't know how to cope with situations you see I don't remember myself being heartbroken, so I don't know how I will be when it does happen, but that's just me maybe I'm a coward. Now think of somebody else, somebody who has access to weapons such as guns (FGD participant, 18 years old, group two, session one)

An additional participant adds;

We can even look at race, the Indians as I remember in school have always been more open in sharing with their parents their relationships, their relationships have always been known but when it comes to us we

*are quick to say 'no your girl is a *' even if you don't have any evidence but your friend will tell you and you will believe him. I don't know why we are like this, our relationships are not romantic, it is not a long dating period- no dates, that bond is not there. Here they say 'your girlfriend is your girlfriend when she is with you' (FGD participant, 26 years old, group one, session one)*

It is evident from the findings that the dating period is considered as being too short, thus leaving no time to learn from the process. Previous studies on adolescents suggest that dating represents “an important context for learning and training for future intimate relationships and emotional bonding which contribute to the development of a positive self-concept, well-being and greater social integration” (Connolly & McIsaac, 2009). Furthermore, the developmental stage, young adulthood, is characterized by a major conflict centred on forming intimate relationships with other people (Erikson, 1968). Consequently, the inability to bond in a relationship could result in violence.

Inequality between men and women. Most of the participants shared that women who were unemployed and relied on their partners for an income were at greater risk of violence. On the other hand, women who were independent and had employment were intimidating to men and were also at risk of violence. One participant noted that; *I don't think that's equality you know one person is hitting their wife and nobody is doing anything and in Newlands there's a lot of housewives, men will go to work and the women will sit at home, so that's also unequal because the men are making money and the women are making children* (IDI participant, 29 years old). Other participants had the following to say:

Participant B: *I don't know if it falls under the topic but for me, I saw women staying at home not because she was not bright, or she doesn't want to work but she didn't get an opportunity*

Participant D: *Ego*

Participant B: *At home my brother's wife is not working, but he is working, it is a norm to me and she seems happy, I'm not saying it's right but she does seem happy, maybe she does want to go, and see places. They do not know her next door they think she is the cleaning lady or something. When I get married I would like my wife to work so that we can help each other. There is also the thing on inflicting your own stress on to women, you cannot tell the woman not to work and be the only provider, she also has her own needs so what happens is that the husband becomes frustrated and starts saying things like, I don't have money for this, weaves are expensive, phones are expensive yet it was you who said she shouldn't go to work?*

Participant D: *I think we are afraid that they will make more than us, just because you are now in this relationship it doesn't mean that she must terminate the contract of her social life, she still has a life, she still has friends, she still has a social life, she still wants to go to the beach, she still has colleagues (FGD, group two, session one)*

Another response;

Participant C: *We love them, and secondly, we are afraid of them, we are too afraid of them*

Participant A: *We are afraid that they will leave us when they have money, we don't want them to be as 'well off' as us, we are afraid of that*

Participant D: *She will go with Tira*

(Laughter)

Participant A: *I won't mind though, I would be happy to have a successful lady (FGD, group two, session one)*

Participant B: *Once a woman has more money than you, you start thinking she will leave or ...*

Participant C: *Then they start doing things that we think they are doing*

Facilitator: *Which is?*

Participant C: *If she says she is going somewhere but she is not really going there*

Participant D: *But she still has friends, she still has a social life*

Participant B: *She says she is going to a baby shower with her friends, but if I say I'm going to a graduation with my friend*

Participant A: *Let us go together*

Participant C: *We want women to be dependent on us*

Participant B: *But honestly truth be told we are intimidated by women, we are nothing compared to women, they are strong, more intelligent*

Participant A: *Most of the single mums are very successful, I feel like four out of ten of my friends, have been raised by single women*

Participant B: *And we can tell women anything because they won't beat us, women won't beat us because we are strong. A woman can trust that you will buy a new stove at the end of the month and then what do we do as guys we drink the money, so what happens is the guy maybe gambles the money and the woman will remind him word for word that he said he would buy a stove this angers the man. But it is the right thing, but the man does not want to hear it, we are stubborn, it takes a real man to admit to this* (FGD, group one, session one)

An additional participant noted that;

Participant Z: *I'll say the power is with the person who has the money, so if you are sitting at home and not making money you don't have power, the person with money is paying for everything*

Facilitator: *So the person who isn't making any money is in danger of being abused?*

Participant Z: *It doesn't always happen that way, the wife who doesn't have a job is not always the one who will be abused but if you don't have a job, where are you going to go? You can't run away because you have no money* (IDI participant, 29 years old)

Women often take on the domestic role of staying at home and looking after the children. This puts them at a disadvantage as they lack the economic resources to look after themselves. As a result, women are more likely to remain in abusive relationships. As mentioned in the literature section of this study, intimate partner violence is the most

prevalent form of VAW (Fulu et al. 2013). Furthermore, women who become independent but have more gender conservative partners remain at a greater risk of violence as they become less willing to conform to patriarchal norms in the household (Browning, 2002; Jewkes et al. 2002; Vyas & Watts, 2008).

Conversely, women who are economically dependent on their partners, are also at risk of increased abuse because of their inability to obtain sources of income that would permit them to leave an abusive relationship (Vyas and Watts, 2008). Moreover, Moore and Stuart, (2005), emphasize that men who perceive themselves to be lacking in masculinity often resort to abusing their partners to overcompensate or conform with gender expectations.

Attribution of violence against women to external factors. The participants illustrated that most men who inflict VAW attribute their behaviour to external factors. The following statements attest to this; *I know how to control myself, because if I am upset, I am able to be quiet and not say anything then I will be fine, then I can talk in a calm manner about it ...Some do it on purpose, some don't do it on purpose, there are people with anger issues and men can't argue with women, they say hurtful things which can lead you to lose control* (IDI participant, 23 years old); *It's both, for some it is in control, for some it is out of their control, because drinking is in your control, you go and buy it from the shop, then it becomes out of your control when you are drunk because you are not thinking straight* (IDI participant, 34 years old); Another participant from an in-depth interview shared the following:

I think that when you start hitting someone it's very hard to stop but before you even hit someone, you are fully in control because if you are in an argument with another man, if I hit this person, they are going to hit me so you can make that decision you are in control, so even with a woman

you still make that decision, but the only difference now is that you know if you hit her she won't do anything , so you are in control but after you start hitting someone you are angry and you are not in control, but before that you are, you know what you are doing (IDI participant, 29 years old).

Participants from the focus group discussion, group two, session one reflected on the following:

Facilitator: *Do you think when a man beats a woman it is something under his control?*

Participant J: *It depends on the type of guy he is, if he is quickly irritated*

Participant I: *how do you stop that?*

Participant P: *it's not easy to stop that*

Participant J: *So for example, if you are arguing with a woman, and she is shouting at you and then you will be quiet because you don't want to keep talking, but she doesn't stop and you ask her to, I'm easily irritated I know, I think it starts there and you can even slap her so that she can keep quiet, cause she won't continue after that*

Participant K: *No you can control yourself, a few weeks ago there was this couple in this polo, and the girl was hitting him while he was driving, so he stops the car in the middle of the road and he got out, walked away and left her in there, he was able to go and cool off; he just said to her when you are done let me know so we can go, the cars were hooting people where asking the girl what is happening, so she had to calm down and realise that what she was doing was not right and she had to talk to*

him.....beating her is a crime, you will be arrested and get a criminal record all over something you could avoid

Participant L: *Something you could have controlled*

Participant I: *It depends on your personality if you can control or not*

Participant J: *If your girlfriend got pregnant by another man what do you do?*

Participant I: *I can control it, they are both wrong, I will know that I want nothing to do with the both of them ever again*

Participant J: *Lies, this is life,*

Participant I: *What will I do? Beat them murder them? No way I would not murder my woman, even if she cheated (FGD, group two, session one)*

Anger and alcohol were identified as external circumstances. Anger is perceived as an external factor because the individual is no longer acting in their own volitional control. Alcohol was also mentioned as a factor that diminished control, although prior to consumption the individual was aware of the implications of consuming alcohol, hence, purchasing alcohol indicates an intention.

The majority of the study's participants mentioned that they were afraid to engage in VAW as this would result in imprisonment. The following statement from a participant highlights this theme; *Some men beat their girlfriends and I know that there are consequences of getting arrested which is the worst thing that could happen when you could have looked for somebody else if you were not happy. But we are bitter* (IDI participant, 34 years old). Additionally, the following exchange between participants in the focus group discussion illustrated this theme:

Participant I: *Maybe the guy beats her because he wants to bring back her humility*

Participant L: *It will come back because of a beating? We are different in the ways which we express anger*

Participant I: *I wouldn't slap her; I fear the law too much* (FGD, group two, session one)

The inability to deal with conflict. The findings revealed that participants opted to remain quiet or physically remove themselves from a conflict situation with their partners. This was a behaviour that they usually conform to in these circumstances. Participants reported that it was the best alternative as opposed to engaging in violent action towards their partner. A participant from an in-depth individual interview shared the following:

*I argue a lot, I can't keep quiet, I like to debate, question things, but when it comes to women I don't do that, even when they are wrong, especially if it's a girlfriend or something, I can't argue with a woman, it's just not right, I just say okay or like, I was dating somebody some time ago and she comes to me with my phone from the other room, saying I have pictures in my phone of some **** she's never seen before and she's looking so angry and asking, I can't explain it, and without giving me an opportunity to answer any of the questions she's asking, it's like she asks me a question and she answers it herself, God, then she says I have nothing to say about all of this so I must be cheating and I don't love her, I'm just using her, so I just said I'm going for a walk and be back later. its' all I could do,I sometimes do think that the proper way to*

'discipline' a woman is to beat her because she will automatically stop talking, but if you want to be with somebody slapping them every now and again is being a bully and makes you scary, that's not an even relationship anymore, but have I thought about it? Yes (IDI participant, 34 years old)

This is corroborated by Wong & Mullan (2009); Oulette & Wood (1998), (Ajzen, 1991) who suggested that past behaviour often predicts future behaviour rather than intention. The following statements demonstrate further responses to the question regarding conflict; *I'm not really talkative so most of the time I just keep quiet, even if we have an argument with my girlfriend I just keep quiet (IDI participant, 24 year old); I'm now teaching myself to not get involved in conflict, I try to avoid conflict. I rather move away fast, because you know in a conflict you can't be quiet, then it escalates, so speaking less, you are reducing conflict the less it will spread (IDI participant, 33 year old); I prefer being alone at such times until I am fine it works for me then I am fine afterwards some people don't know how to control themselves and just do anything when I'm angry I just go (IDI participant, 23 years old)*

Whilst it is evident that participants are able to manage their behaviour in conflict situations a failure to do so could result in engaging in conflict and violence.

The influence of significant others on attitudes towards violence against women. The findings demonstrated that important others in the lives of participants motivated their attitudes and behaviour. These significant individual's behaviour had an influence on how participants perceived themselves and influenced their attitudes on how to treat others. The following excerpts attest to this:

My mother, she shows love, she talked to me about her relationship with my dad. Now, I speak to my aunt since my mum is late. She does tell me about girls, gives advice, she wouldn't lead me the wrong way. She tells

me not to argue with my sisters it could just be that time of the month. So, we need to calm down, maybe talk tomorrow when she is calm (FGD participant, 26 years old, group one, session one)

Another participant added that;

My uncle, he is a family man, he owns a company logistics, he lives with his family, his been married for 15 years which means he knows marriage, I think I can also do that (FGD participant, 18 years old, group two, session one)

Another participant shared the following;

My twin, we are so different, he has his life together, I really look up to him, he knows where he is going, he tried alcohol once and hated it, never drank it again, so many things he doesn't do, he doesn't smoke, he is responsible with money. When I have money I think I have to go see a particular girl but when he has money he buys clothes, he bought a fridge, he buys useful things something that will last- but for me it's very short term things (IDI participant, 24 years old)

The above statements demonstrate the strength of subjective norms, which consist of a person's beliefs about whether significant others think they should carry out the behaviour (Conner & Norman, 2001). The influence of significant others is a motivating factor on intention.

5.8 The preservation of masculinity

The findings gave significant insight into the methods participants conform to in order to preserve their masculinities. These include strategies employed to be viewed favourably by the opposite sex. The findings also highlight how masculinity is protected.

Ego, pride and the notion of being weak. The research findings from the participant's perspective, indicate that men's ego's and pride is the motivation for many behaviours or lack of. Certain behaviours can result in perceptions of being weak and this hurts the male ego and pride. Infact, ego alone is likely to blame for men's non-apologetic nature in relationships, lack of responsibility and failure to seek assistance. The following quotes confirm the findings:

We all know each other, my girlfriend, knows my friends and I know her friends, we don't tell them everything but, I think she does tell her friends about most of the things we go through, it's easier for girls because they like talking. Us guys it's hard, I must say It's not easy, we must be pushed. We have big ego's, don't like asking for help, it's not a man thing, guy code doesn't allow that (IDI participant, 34 years old)

Another participant shared the following;

In my opinion you must admit your mistakes, you must always take responsibility of your actions and be honest; example, you are in love with somebody and somehow you cheated and she found out and you deny it. You then have that ego. We must do away with that ego, we must take responsibility and say 'I'm sorry'. Us guys we run away from saying sorry we have that ego and pride. You must admit what you have done and take

responsibility. To sum it up we must take responsibility, own up to our problems, don't be a coward (IDI participant, 33 years old)

An additional participant disclosed;

I have friends mostly in Newlands East, because that's where I moved from, we were in a spinners crew that side, I had a car, didn't have a car, had a car, then didn't have a car, because you see I needed one for the action we were doing, okay. My brothers I could tell them about girl problems but not too much because, you don't want to look weak, if you have too many problems, it's like you not managing well (IDI participant 31 years old)

The research findings indicated that the ego should always be protected. Hence, participants alluded that weaknesses did not fit with the male profile. Furthermore, the findings illustrated that male pride did not allow admission to faults which could potentially repair relationships. This implies that individuals want to present themselves positively and to be perceived positively by others. Schlenker (2003), confirms that individuals do strive to present a positive self-image to others, by appearing strong, attractive, and intelligent, thus increasing social status.

The 'Guy code' principle. Most participants shared that there exists a 'guy code' whereby certain rules and regulations regulate the behaviour of men these should be adhered to by men. The following interchanges highlight these findings:

Participant B: *Even if you saw something in your girlfriend's phone others can help you, but you are afraid about being ridiculed*

Participant D: *That's true*

Participant B: *I'm just letting you in on the guy code right now, Ja we don't do that, the way we are its weird. Cause even a brother wouldn't sit the younger brother down and talk to him about past mistakes, or do this, not that even if they are sick. You may be told its TB but it's not. The one thing I have noticed as friends, with most of our friends probably some of their parents are sick, or have been abused or died of the HIV virus, but they cannot talk because we are quick to judge or distance the problem. We say 'my girlfriend would never cheat on me', but the truth is we want to fix the relationship, but we give these false responses that she will never do that to me I'll kill her at once'. And, another person in the group will think that maybe I should do that. But little do they know that it's been happening to me, I have been the one cheating and I beg my girlfriend to take me back and when I come to my friend, I act like a boss. We must just say, I love her but I don't have money to buy her stuff I have been to the loan sharks, so what do I do now? This communication does not happen between us, we don't talk us guys, we never did (FGD, group one, session two)*

In another exchange the following responses were shared;

Participant B: *Women should understand that men think with their private parts, we can never take that away from men. Men can pose with their*

friends expensive clothes and still charm a girl, a man who doesn't get out of a car and charms a girl, that's a certain type of girl cause it means he doesn't have the respect for the girl, to get out of the car to speak to her. I should be able to get out of the car and speak to you, I shouldn't whistle to get your attention, I shouldn't touch you whilst trying to get to know you. So easy, it's not love at first sight, it means you are cheap, from there call you later, automatically you are cheap.

Participant A: *When you see somebody too often, better if its somebody who is unseen, so that one is not an easy type, she must limit her ways*

Participant B: *Men are not able to say NO to the advances of women, even if we are in a relationship we will still accept and pursue, we can't speak the truth and say, no I have somebody already and we are committed*

Participant D: *That's true, and that's how you end up living a double life of a lie*

Participant A: *If she finds out then it's up to her to decide what to do next*

Participant D: *Girls shouldn't say they are single when they are not, that's not cool. I will get shot, because her guy will come in and discover us*

(FGD, group one session two)

The following is another excerpt;

Participant B: *But men can lie, you know we lie, if we can be asked that question I'm not saying going through peoples phones is a good thing but if my girlfriend's phone is in the room I must be able to look into it, she*

shouldn't be worried, and vice versa, but what if I see something in the inbox that is unexpected

Participant A: *Ja, but if you are also a cheating type then..*

Participant B: *As men if you tell a fellow man that you saw his girlfriend cheating on him, the fellow man will never say, 'I'm sure the two of you can work it out, just talk about it, fix it'. But meanwhile the guy is always cheating Instead we think about their reaction, Ja things went left for my brother and we laugh (FGD, group one, session two)*

An additional participant also disclosed that;

We can go as guys out on a Friday night and we see a bunch of girls and they say we should hang out in a more private space, but if one of the guys is dating my sister he wouldn't dare go, but the others I can't go and tell their girlfriends about what they are doing, because I will be a snitch, breaking guy code, nobody amongst these guys will say let's not go , instead we prompt each other "hey my friend if you don't go for that girl you are dumb" purposefully forgetting that this friend has a girlfriend or wife at home (FGD participant, 30 years old, group one, session two)

The research findings revealed that the 'guy code' discourages men from discussing issues that could be helpful to another man. This is intricately linked with hurting the ego. Furthermore, guy code appears to favour behaviours that condone having multiple partners and being unfaithful, which can subsequently be related to hegemonic masculinity as

discussed in the literature review section of this study. The descriptions of guy code are also consistent with the asymmetrical outcome dependency theory which suggested that powerful individuals are motivated to maintain control by attending to stereotypes that justify their superior position (Brauer & Bourhis, 2006).

The following statements were made during the focus group discussion with group one; *Tricking women into believing you are something that you are not, why? It's important to know who you are, who are you? What you want? What is your interpretation of love? You must say that you do not have money for fancy things, you are still a student, you can't afford all that, be honest because all that leads to me living a double life. Telling lies hurts the girl because you are giving the wrong impression* (FGD participant, 26 years old, group one, session one). This response indicates that the individual makes these decisions consciously. Guy code refers to “a collection of attitudes, values and traits that together compose what it means to be a man, these are the rules that govern behaviour in guyland and the criteria that will be used to evaluate whether any particular guy measures up” (Kimmel, 1951, p.462). That said, ‘guy code’ also appears to be motivated by the need to be positively perceived by others in the social context.

5.9 Perceptions of men who abuse women

The key narratives that were mentioned by the research participants concerning this theme included the following; Men who abused women were referred to as cowards, and that women although lacking in physical strength had superior cognitive skills compared to men.

Descriptions of men who engage in violence against women. The research findings from the participants perspective revealed that men who physically abused women were cowards. This was confirmed by the following response; *Men like that are cowards how can you punch and slap a woman? It's not a fair fight, they can't fight with other men, so they*

hit women, that's how I see it (IDI participant, 31 years old). Other, participants also indicated that men who failed to demonstrate their physical strength towards other men, were quick to strike women. This was considered to be an unfair advantage as women did not have the physical attributes to retaliate thus, leaving them at a disadvantage. The response below attests to this:

I noticed that men, when they fight with a man they will just talk, talk, talk, but when it's with a woman they suddenly know how to fight so I think those type of men are scared of other men but with a woman they can start taking out their frustration, to show that they are a man because when it comes to a fight with another man they run away, they are showing that they are not scared, to not be a coward by women (IDI participant, 29 years old)

The findings demonstrated that men who physically harm women did so to reiterate their status of being a man. Heilman and Barker (2018), described men who used VAW as feeling authorised to do so by their masculinity. In contrast, Anderson (2005), posits that men's VAW can be understood as being cowardly and unmanly due to women's physical appearance.

The findings were also indicative that although women lacked physical strength, they had superior cognitive skills when compared to men. The following response affirms this finding; *They say don't argue with a woman, a woman never forgets we are intimidated by women, women may not be physically strong but they are more intelligent than us* (FGD participant, 30 years old, group two, session one). The quote below also illustrates this finding;

My great, great granny is turning 93, her husband is late. So, I look back and see that the husbands have all passed and the women are still living, because women are stronger without their spouse, but a man, he becomes irrational, so life crumbles without a woman. They are stronger, matured more than men, women can live longer. My aunt is qualified, but she is not working, she ends up lending my uncle money. She was able to keep and save money so he can learn from her (IDI participant, 25 years old)

The findings suggests that intelligence in women is perceived as a threat to men and could be a potential trigger for violence during the course of the relationship. Validating the above, Park, Young and Eastwick (2015), confirm that “men found a woman’s intelligence appealing up to a point, but once her intelligence outstripped his, his romantic interest waned” (p. 1461).

5.10 The meaning and use of social power

The research findings indicated that social power is perceived as a construct that can be used to undermine, manipulate and control. It was also revealed that the person who has more power can use their authority to make overall. Furthermore, women were at a disadvantage as a considerable amount of power lies with men.

Descriptions of social power. When asked to describe the social power they were socialised in participants offered the following responses; *Power means you can control others and situations, I think there’s many powers, power to destroy and power to build, also its how the person chooses to use that power, my father used his power to destroy our family, that was power. I don’t know what kind of power I have. I have to think about that* (IDI participant, 34 years old), Power often leads to control as mentioned by Keltner et al. (2003) in the literature review of this study. Their analysis makes distinctions between high

power individuals and low power individuals namely that the former are likely to engage in ‘disinhibited’ behaviour whilst the latter are more ‘inhibited’ displaying behaviour that is conditioned by others (Keltner et al. 2003).

Additionally, Brauer and Bourhis (2006) contend that people do have a basic need for control. Another participant added; *Power is having your opinion and decision being final, when people want your advice, when people listen to you, making important decisions* (IDI participant, 31 years old). Two other participants had similar descriptions of social power; *I know that power is to own businesses, cars, and unfortunately many girlfriends, when you have many girlfriends, you are seen as powerful, you are the man, you earn respect and your friends respect you* (IDI participant, 34 years old) and ; *You can do whatever you want, nobody can tell you anything, strong, invincible* (IDI participant, 24 years old). These findings highlight a key factor in social power, namely, its ability to influence others (Antonakis & House, 2014).

The findings also emphasised that there were differences in power within relationships. This is evident in the following statement; *In a relationship there is power, but power is normally with the guy; I’m not saying women do not have power, but men usually have more power, power in making the decisions, power about where to live, what to do with the money, how much groceries to buy, things like that* (IDI participant, 31 years old); Another participant made similar claims; *Yes, in the sense that the men will always be more masculine than the woman, and the woman will exercise her power in the house, in the kitchen and all of those things* (IDI participant, 24 years old). This finding highlights that gendered roles and norms for men and women also create gendered power. Hence, women will have power in their own gendered ‘spaces’ such as the kitchen. The findings also corroborated the three-process theory of social power (Turner, 2005), which suggests that people influence and control others through three key processes which include ‘persuasion,

authority and coercion' (Turner, 2005). The findings indicate that the processes of persuasion, authority and coercion do feature in relationships whereby; others are influenced, decisions made by an individual are final and the control of others.

The relationship between social power and money. Participants shared that those with more money have more social power. Those with power have money and can therefore make significant decisions. This was confirmed in the following quote; *I'll say the power is with the person who has the money, so if you are sitting at home and not making money you don't have power, the person with money is paying for everything* (IDI participant, 29 year old);

Another participant shared a similar response; *We should help each other, work together as a couple and we must be able to work together and be responsible. Share the responsibility, share costs, rent, car; otherwise there will be more power to the man. If he invites the girl to live with him, he can order her around as he is the one paying for everything* (FGD participant, 30 year old, group one, session one). Validating the above Sidanius et al. (2004), indicates that individuals with a high social dominance believe that they are entitled to their dominant position and those who are inferior are deserving of their subordinate position.

Another key aspect, from the findings was that younger unemployed men are at risk of being left by their partners or potential partners as they lack the financial means to support their needs. The following statements illuminate this finding;

Participant I: *In relationships, in our age, when the girl leaves you, most of the time she is leaving you for somebody who is better than you, a wealthy guy or someone with money, a car*

Participant J: *But it depends if that person you are with loves that lifestyle, because you are the one who chooses the person you want to be with. You have power when you are married, not now when we are still young like this, you can't now say you have power over your girlfriend, no you don't* (FGD, focus group two, session one)

Another participant added that;

Power means respect, or power of money, or when I speak, I am heard, or if I have materialistic things, I now have power. Some girls see that you have power because you have a car or have money, it won't be the same as a man who has nothing. So, I think that another thing that frustrates men is not having anything, life is demanding and women need certain things and to be treated a certain way all that is power (IDI participant, 25 years old)

Most participants shared the perception that to have money is to have power. It was unanimous, although not explicit, that providing financial affection is instrumental in attracting a potential partner and in maintaining a relationship. Another finding that has significant implications on this study is that the institution of marriage automatically gives the male, power in the relationship, but not during the dating phase.

5.11 Key features of interpersonal, love relationships

The findings indicated that there are core characteristics that should be adhered to in a relationship in order for it to flourish. Participants in the focus group discussions as well as participants from the in-depth interviews shared similar responses. They concluded that respect and communication were most important.

Characteristics of interpersonal relationships. It was evident from the focus group interviews and the in-depth interviews that respect, communication, understanding, honesty and having a strong bond were all considered as being significant factors of an intimate, love relationship. Moreover, these features were crucial in maintaining a lasting ‘good’ relationship. The following response is testament to this; *First of all, respect, it is very important between two people, lies must stop in the relationship, be totally honest with your partner, I think that can save a lot of relationships* (IDI participant, 24 years old); Another participant added; *Communication, all the time, talk about everything, listening is important, love each other, be friends, don’t allow others to infiltrate your relationship, that can cause a lot of conflict, don’t listen to outside advice cause it might not work for you* (IDI participant, 23 years old); Two additional participants highlighted the importance of respect; *Love, bond, have things in common, respect, don’t raise your voice at the other person, have fun, and honesty* (IDI participant, 31 years old); *I think it’s one where there is good communication from both sides, care, respect, understanding* (IDI participant, 34 years old). Sternberg (1986) described the love relationship to include components such as; intimacy, closeness, connectedness, passion, romance, and commitment. Of significance is that love is a socially constructed construct. The following quotes also confirm the findings;

Participant E: *Communication. Many relationships fail because of poor communication, people don’t talk, meanwhile its eating them inside, the*

couple should talk not only about their problems so they can be able to resolve them. This will help the relationship grow

Participant A: *it's also about bonds in relationships, finding out her dreams and goals is bonding, couples should get to know each other first then be lovers, need to bond as friends, not a one night stand* (FGD, group one, session one)

Participant J: *We must be a unit, and trust each other*

Participant K: *Ja, number one is respect, equal respect*

Participant L: *You must know each other, understand each other, and the background, so you won't be surprised by things. It's crucial that you know somebody*

Participant P: *So, you must know where the relationship is going to which direction, maybe one person thinks that they want to get married and the other person does not think so*

Participant K: *And understanding with your partner* (FGD, group two, session one)

The findings are also consistent with the theory of planned behaviour in that, subjective norms are theorized to influence intentions to perform a behaviour (Etcheverry & Agnew, 2004). When participants discussed features of a relationship, they drew their responses from personal experiences which include social influence from significant others.

5.12 The process of self-perceived identity in male youth

The research findings indicate that whilst some male youth are able to articulate their problems to significant others, others are unable to due to the inability to express themselves efficiently. The data also revealed that engaging in a process of introspection including self-evaluation of the self and others was difficult for a majority of participants.

Ability to engage in introspection. The following exchange is from the focus group discussion with group two;

Facilitator: *Are you able to confide in others about personal concerns?*

Participant L: *I do share my problems, I believe that if I am able to let it out, I can deal with it and I can face it better, even personal issues , so I hear how they dealt with a similar situation, but we don't talk about relationship problems, but I am able to, girls do it, I am also able to do it*

Participant I: *I also do speak with my friends; I can't be quiet with a burning issue, we have that mentality to date at this age and when it comes to relationship's I do speak out*

Participant J: *If you don't speak to us, we will keep guessing until you do and then we will laugh at you, I do it*

Participant L: *I do it*

Participant N: *Not always, sometimes*

Participant K: *I don't talk, sometimes I do if it's a family member, I speak to the family but if it's a girl matter I can't*

Participant I: *It's fear, fear of being laughed at that you were cheated on*

Participant L: *Ja, but you choose who to tell*

Participant K: *Yes, trust issues too, you can tell somebody something and then hear it from somebody else, how would that make you feel? Do you think you will be able to open up in future? So now you will choose to keep it inside, which is wrong*

Participant P: *Ja*

Participant K: *Become depressed, and take wrong decisions because you did not consult with anybody, if for example you speak out to your friends and you usually don't but you did this time and told them about how your girl is cheating on you, and they laugh, you will never tell them ever again and you will try to control the situation yourself in future, so nobody hears it*

Participant L: *But if you are a quiet person, who is not used to talking and socialising you are likely to beat women, because you have no other references (FGD, group one, session one)*

The following is the exchange by group one;

Participant B: *You mean be gay? No kidding, I know, like men don't talk because they feel weak when they do that like girls and cry and cry about it*

Participant D: *Be cry babies, It never happens*

Participant B: *It's kind of awkward, even if we wanted to, who is that person? My cousin we live in the same house, he never comes to me, and says love is difficult or something like that, never, I don't go to him either, I don't know why we don't do these things, I've never had my friends come*

to me with stuff like that. There are three people that I can tell anything only because we went to the same school together. But ja we don't do that

Participant D: Only good things like I said earlier on, we won't share or post the bad times

Participant B: Even when there is a lack of competence in that area, men do not talk about it, even if he had the same or similar experience and he could have helped you we don't do that, we think oh no I will be taken for a fool, somebody who knows less, laughed at, so you have pride and it won't let you. Even if you saw something in your girlfriend's phone others can help you, but you are afraid about being ridiculed

Participant D: Maybe he could have said no, they think she is really hot, so just relax, it's a compliment

Participant G: No need for further action

Participant D: Cause if a guy comes with girlfriend problems, we will say but there are so many girls around what is the problem? (FGD, group one, session two)

Participants provided conflicting responses regarding confiding in others. The common themes in group one and in group two concerned the fear of being ridiculed if one shared their problems with others. Participants aged 25-34 acknowledged that it would be easier to divulge to friends in order to make wiser decisions, although they rarely did so. Another significant point raised by participants aged 25-34 was that communicating one's problems was associated with being gay. The laughter was unanimous after the statement was made. It is evident that being gay is not regarded as a masculine feature. Moreover, it is not supported by the historical and cultural context of their society as described in social

constructionism. Connell (1995), as mentioned in the literature review section in this study, described subordination as a less dominant masculinity.

This type of masculinity is often being characterised by men who display more feminine qualities. Participants in this group also agreed verbally and non-verbally that they do not 'cry' if they are faced with a problem. As a result, this quality does not feature in a 'heterosexual' masculinity. For these reasons, participants expressed that they are cautious about what they post on social media disclosing that they only posted positive situations. This highlights the need to portray a favourable persona and protect the ego.

In contrast to participants aged 25-34, participants aged (18-24) revealed that they were more willing to share their problems to an extent. Erikson (1968) described this stage of development 18-34 as 'emerging adulthood' and 'later adulthood'. During emerging adulthood (18-24) individuals, are able to appreciate diverse views and value other people's perspectives (van Dulmen, Claxton, Collins & Simpson, 2014). However, some participants in this age group revealed that they could not express themselves to significant others due to mistrust. These participants acknowledged that there are consequences in not doing so such as poor mental health and it results in individuals controlling the situation themselves. Allotey and Remme (2020), confirmed that "harmful and restrictive gender roles contribute to poor health outcomes for men and boys and often result in high rates of suicide and high-risk behaviours".

Several participants, from the in-depth interviews indicated that they were able to self-reflect and engage in a process of introspection. However, many of these descriptions offered by participants were very superficial and lacking depth. Nevertheless, the following statements provide evidence of this: *I do it, in a way I do regret my past. I've made bad decisions, I've hurt a lot of people, I wish I could say sorry. I've been hurt too a lot, when I*

sleep, I do think about my past and playback things that I have done (IDI participant, 33 years old); *I do it, I review, look at my decisions, what I should have said or done better* (IDI participant, 23 years old), and another participant added the following:

*I was in high school, I remember being in high school it could have been happening alreadymaybe, neighbours had to check up on me and my older brother. I was scared for her, but I was also angry, she hadn't done anything to make him..... My brother just went and stood outside, thinking back, it looked like he was embarrassed or powerless, I would never do that to anybody and do not wish it upon anybody because I have seen it, lived through it, f***** up situation, I haven't done it ,I hope I don't, I pray I don't* (IDI participant, 34 years old)

Another participant shared the following;

I do it, I review, look at my decisions, what I should have said or done better (IDI participant, 23 years old)

Another participant lamented as follows;

It does happen, almost every Monday, sometimes I leave home on a Thursday and return on Monday. I come back with no money and I think I could have done other things with my money and not buy booze (IDI participant, 24 years old)

The task of self-perceived identity was further demonstrated in the following excerpts when participants were asked about why some men resort to using violence; *I have sisters and I know they have boyfriends, I become concerned but then life goes on, how do you stop that from happening? I will deal with it when it is here I suppose* (IDI participant, 34 years old); *Ja, I was taught that you do not beat a woman, it cannot be that you grew up with your sisters and everything was fine and then suddenly.....you grew up caring and looking after your sisters, you know what respect is* (FGD participant, 34 years old, group one, session one); *It makes me angry because you think about your sister, if that could happen to her* (FGD participant, 24 years old, group two, session one). Participants were able to reflect on their own circumstances and demonstrate empathy by thinking of their own sisters. As mentioned by Ersanli & Sanli (2015), in the literature section of this study, self-perceived identity emphasises the “ability of individuals to evaluate themselves cognitively, emotionally, evaluate others, their environment, their lives and to reflect on their own behaviour, and all factors of their lives, which is specific but also in compliance with the society” (p.184).

CHAPTER 6: CONCLUSION

This chapter summarizes the findings and provides conclusions drawn from the research study. The chapter also addresses the extent the research objectives and research questions were met. The aim of the study was to explore the influence of self-perceived identity, social power and masculinity on attitudes towards VAW among male youth in Newlands West, Durban. The qualitative research findings in this chapter will also provide recommendations for the study.

6.1 Conclusions

The first objective of this research was to examine attitudes towards VAW among male youth. The responses illustrated that the attitudes of male youth were influenced by traditional gender norms and roles. These stereotypes were reiterated in the societal context namely in the community, the home environment, social groups and specific roles such as fatherhood. These were observed and unconsciously learned about and include gender norms and roles concerning women. Furthermore, attitudes were found to affect judgements, behavioural intentions and behaviours (Cooke & Sheeran, 2004; Glasman & Albarracin, 2006; Greenwald, Poehlman, Uhlmann & Banaji, 2009). The underlying assumption accompanying this objective was that male youth attitudes towards VAW were nonchalant. This assumption was proven to be true to an extent. Male youth are unconsciously learning from their environment and assuming these behaviours in their own relationships.

The second objective was also closely related to the first objective. The attitudes of male youth learned from society influenced the constructions of social power and masculinity among male youth. It is evident from the research results that men hold a disproportionate social power over women in South Africa. This is according to the findings

of this study. These include several circumstances stemming from a continuous cycle that places masculinity above femininity. The social power belongs to men and is informed by patriarchal standards which are prejudice towards women. As a result, men have a 'license' to exert social power over women in many instances such as using control and money. The study concluded that money which is a precursor for control is used by men to not only draw in women but also to modify them. Moreover, there is power in being able to financially support women or risk rejection. However, rejection often leads to adapting obsessive, stalking or violent behaviour towards one's partner which reiterates the use of dominant male power.

It also emerged during the findings that in order to achieve and to maintain masculinity one must adhere to a guy code that exists to guide the universal behaviour of men. These guidelines are usually favourable towards a hegemonic masculinity and place women in a vulnerable position. The data illustrated that participants acknowledged the authority found in the male identity but never dismissed patriarchy completely. Instead participants made suggestions about how women can improve their situations. For these reasons' masculinities, specifically hegemonic masculinities do have an influence on attitudes towards VAW. The researcher's initial assumption is confirmed and supported by literature, that is, male youth constructions of social power and masculinity are superior towards women.

The third objective sought to examine the nature of self-perceived identity among male youth. The processes of self-perceived identity in this study can be described as limited. Participants ability to engage in processes of self-perceived identity such as introspection and self-evaluation were poor. It was the younger focus group participants (18-24) who shared that they were able to consult with other people when they had concerns

pertaining to relationships. Participants between the ages 25-34 particularly in the focus group rejected this task by attributing it to girls and individuals who displayed a less dominant masculinity. The findings also indicated that non-disclosure of personal issues among male youth can manifest itself to other types of behaviours, potentially causing harm to others. Whilst participants were able to evaluate others, they struggled to discuss their own instances of self-evaluation and introspection.

The fourth objective sought to identify subjective norms related to VAW among male youth. Many of the study participants subjective norms in this study included family members and friends, specifically extended family, and social groups. Their values were a motivating factor to perform or not to perform a behaviour. The injunctive normative beliefs and descriptive normative beliefs were evident in the discussion on role models and on how attitudes are influenced.

Subjective norms are instrumental in informing behaviour. Most of the participants shared that the people who had the most influence on them were family members and the social group. Participants did mention that prior the era of blessers, 'in the old days' men in the community held a more respectable, purposeful role which has now been replaced with apathetic attitudes. Two participants insisted that they were their own role models because they would decide the type of men they should be. Consequently, A lack of modelling lends itself to undesirable behaviour.

The fifth objective aimed to examine perceived behavioural control factors influencing attitudes towards VAW. The findings relevant to this objective illustrated that participants perceived behavioural control depended on the individual's perception on how difficult it was to carry out the behaviour. The majority of the participants responses

demonstrated that perceived behavioural control factors such as inequality between men and women, the influence of shorter dating experience and fear of imprisonment played a role in determining attitudes towards VAW and is described in the theory of planned behaviour as negative outcomes. Negative outcomes influence attitudes towards behaviour and subsequently the actual practice (Ajzen, 1991). Alcohol consumption was also perceived as an external factor that was out of the volitional control of individuals who perpetrate VAW.

The three theoretical frameworks guiding this study were interrelated and interdependent subsequently linking them together; that is Social constructionism, Social identity theory and the Theory of planned behaviour. Overall, the social constructionism framework revealed that participants were exposed to social and interpersonal influences pertaining to social constructs of masculinity and gender roles. Moreover, the perspectives that they hold with regards to VAW are derived from established assumptions about women. These have long existed in culture and society and therefore need to be challenged for individuals (male youth) to begin to take a critical stance towards VAW.

Subsequently these are fuelled by social processes occurring between male youth and significant others, friends and through social media. They are also sustained through language, which drives the social interactions. Language as noted in some instances (quotations) in this study is used to describe ideas about women amongst the social group and it is the group members- in group, who understand this language better than those who are not part of the group-the out group. Furthermore, language is also the vehicle for communicating constructions of masculinity and social power.

In the same regard, Social identity theory revealed that social groups provide the opportunity to form perceptions and comparisons about partners. Although critical issues are not discussed with friends, the aim is to maintain a self-concept that is favourable whilst adhering to the group norms. The in-group of male youth have implicit guidelines, referred

to as “guy-code”, on how to behave towards the out-group, that is women. Although these guidelines are misleading, they encourage solidarity, collective action and collective identity which are key principles in the social identity theory. It affirms one’s position and role as a man.

This kind of socialization is what drives social processes and creates a reality that is eventually adapted by group members. The findings also revealed that social identity theory and subjective norms were interrelated. Festinger (1954), describes the process of social comparison as a drive within individuals to gain accurate self-evaluations. These inferences relate to self-perceived identity because self-evaluation is a task of self-perceived identity. Self-evaluations occur because of introspection.

The theory of planned behaviour also linked to social identity. Subjective norms are also found to feature in social identity. Social identity theory has found that social identifications ‘act like implicit subjective norms’ (Abrams & Hogg, 1990; Turner, 1991). Subjective norms relate to the perceived social influences or pressures to indulge or not to indulge in a certain behaviour (Ajzen, 1991; O’Neal, 2007). The theory also describes attitudes, toward the behaviour as an individual’s evaluation of performing a given behaviour, including one’s perception of how likely a given outcome will occur e.g. negative consequences (Tolman, Edleson & Fendrich, 1996). The study revealed that male youth expected negative outcomes if they engaged in VAW. The study’s findings also revealed that the influence of significant others and the prospect of going to prison were key control factors.

6.2 Recommendations

The following recommendations are based on the study's research findings:

- **The use of online spaces to educate and empower communities**

It is recommended that VAW in contemporary society should be addressed using contemporary tools such as social media. Social media has become a powerful tool in influencing debates, legislation, elections, and social issues. It is recommended that an increase in planned campaigns on social media platforms and informative webinars on VAW should be implemented. Social media is widely accessed and in January 2020 there were 22 million users in South Africa (Kemp, 2020). Moreover, the gradual eradication of print media has resulted in more youth engaging in social media platforms, making it a remarkably effective tool.

- **Women empowerment**

It is recommended that women empowerment programmes should be strengthened and must include an objective focusing on economic empowerment. This objective encompasses a variety of outcomes which aim to assist women to overcome poverty, promote independence, resiliency, and their overall well-being. Moreover, these elements can contribute to overcoming gender inequality, where women will have the power to make decisions and take control of their futures. Ultimately this leads to growth in other key areas, such as increased self-awareness and confidence which promote autonomy and self-reliance

- **Programmes focusing on increasing self-perceived identity**

It is recommended that male youth programmes include self-perceived identity tasks. Therefore, professionals who engage with male youth should include reflective writing such as weekly journals about incidents and events that they have experienced during the week including their interactions with others, particularly women. These should focus primarily on the feelings during the incident, the action that was taken after the incident and how it affected others thereafter. Overall, these processes will allow male youth to be aware of their conscience, a sense of what is right and wrong, empathy and face their fears thus increasing introspection.

- **Social skills and promoting healthy interpersonal relationships**

It is recommended that social skills and the promotion of healthy relationships form an integral part of programmes that focus on male youth. Social skills are imperative in promoting social competence (Ogden, 2015). Social competency is crucial in everyday functioning and includes interpersonal and intrapersonal skills such as forming and maintaining healthy relationships, acting and responding appropriately during social interactions, assertiveness, self-control, responsibility and empathic behaviour (Ogden, 2015; Gresham & Elliot, 1990).

Thus, a lack of social skills results in frequent engagement in conflict, poor ability to express ones' feeling and lack of empathy towards others. Consequently, these indicators are prevalent in VAW and therefore need to be addressed expeditiously. It is also recommended that the topic of 'dating' be strengthened in programmes focusing on life orientation and social skills. These should include communication skills, role clarification between couples, mental health in relationships, dealing with rejection and coping strategies.

- **Schools and higher learning institutions**

Schools and institutions of higher learning have a responsibility in providing education to learners and students. However, social issues such as an increase in VAW also need to be addressed in the learning environment. Both students and learners come from communities and households that may be experiencing VAW. Many South African schools include Life orientation (LO) in their syllabus. The aim of L.O is to “empower learners to use their talents to achieve their full physical, intellectual, personal, emotional, and social potential” (Department of Education, 2002). It is therefore recommended that educators in collaboration with social workers facilitate this programme. This multi-sectoral approach can be beneficial in addressing VAW.

It is further recommended that school based VAW programmes be implemented. Consequently, female learners are at risk not only from their male peers but also from male staff. According to the demographic and health survey 2012, 38% of rape victims identified a teacher or principal as the rapist (Sibanda-Moyo et al. 2017). These programmes can be in the form of edutainment, learner clubs in school and working with NGO’s, thus fostering community engagement.

- **Department of Arts, Culture and Sports**

It is recommended that the content of violent television content be reduced during prime time. The consistent portrayal of violence and crime induced programmes influence the development of youth. Consequently, young people want to emulate the behaviour and lifestyle seen on television. Moreover, much of the content including music videos, portrays women as submissive and dependent on men. This undermines any initiatives or programmes aimed at addressing VAW. It is thus

recommended that content that is harmful and offensive to women be eliminated during peak hours of television viewing.

- **Future research**

This study has the potential for further research. It is recommended that research should be conducted with individuals aged between 14-18. In this study due to the conflicting age restrictions in the definitions of youth provided by the National youth policy (1996) and the Children's Act No. 38 of (2005), the study sample considered those aged 18 and above only. However, The National youth policy defines youth as those between 14-35 years of age and the Children's Act No. 38 of (2005) defines a child as a person up to the age of 18. Therefore, further research can be conducted focusing on adolescent male youth. This will assist human service professionals to understand the influence of self-perceived identity, social power, and masculinity on attitudes of a younger age group, which introduces other factors such as the school-environment and the life tasks of adolescence.

6.3 Implications for social work practice and policy

The aim of this study was to explore the influence of self-perceived identity, social power, and masculinity on attitudes towards VAW among male youth in Newlands West, Durban. The researcher met this requirement by conducting a qualitative study using triangulation on a sample of 26 male youth in Newlands West. The data collection tools consisted of focus group discussions and in-depth interviews.

The first implication for practice involves communication. This derives from the key finding on attitudes in this study. The study found that male youth attitudes were influenced by the traditional patriarchal roles and norms that are entrenched in the community. These roles prescribed for men and women are culturally inscribed in the community and sustained from culture to culture, over time. Although most participants were aware of the gender discrimination entrenched in a patriarchal system, they found them to be overpowering. Therefore, professionals need to challenge gender inequality, gender roles, traditional views on women, patriarchy, masculinity, anger, harmful gender norms, controlling behaviours and power amongst male youth by engaging in dialogues at the community level and should include continuous monitoring and evaluation. This type of engagement may result in the reconstruction of toxic and harmful attitudes towards women.

The second implication concerns the findings based on significant others. The finding revealed that the community and larger society (global scale) has a significant influence on the social and cognitive factors of male youth. Literature confirms that this is due to the process of socialization where content is passed on from member to member which then influences how members speak, feel, behave and gradually adapting their norms (Conner & Norman, 2001). This also includes the perceptions available on social media. The findings also indicate that there are subjective norms related to VAW. Most of the participants specified that significant others included family members and friends. Moreover, they

shared that they would like to emulate these role models as their values were consistent with their own.

Professionals working with male youth need to address the sources of social influence. There needs to be a comprehensive involvement of significant others during interventions with male youth to develop an understanding of their contexts and subsequently their attitudes towards VAW. Therefore, approaches should aim to strengthen and mobilise communities and families in the subject of VAW.

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[vpWeDbwcqiv0ZENBoHVb0GcIeIzhKVDzCJXdT597RoCuM0QAvD_BwE](https://www.gov.za/TCC?gclid=CjwKCAiAnIT9BRAmEiwANaoE1Uu3Uthh1gGDvpWeDbwcqiv0ZENBoHVb0GcIeIzhKVDzCJXdT597RoCuM0QAvD_BwE)

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APPENDICES

APPENDIX 1: ETHICAL APPROVAL LETTER



04 March 2020

Miss Pumla Nofemele (216039036)
School of Applied Human Sciences
Westville Campus

Dear Miss Nofemele,

Protocol reference number : HSSREC/00000748/2019

Project title: The influence of self-perceived identity, social power, and masculinity on attitudes towards gender-based violence among male youth in Newlands West, Durban

Degree : PhD

Approval Notification – Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 26 November 2019 to our letter of 18 November 2019 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid for one year until 04 March 2021.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours faithfully


Professor Urmilla Bob
University Dean of Research

/ms

Humanities & Social Sciences Research Ethics Committee
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Tel: +27 31 260 8350 / 4557 / 3587
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

APPENDIX 2: GATEKEEPER'S LETTER



UNIVERSITY OF
KWAZULU-NATAL

SCHOOL OF APPLIED HUMAN SCIENCES, DISCIPLINE OF SOCIAL WORK

MEMORIAL TOWER BUILDING

HOWARD COLLEGE CAMPUS, UKZN

Amendment of PHD Title

The office of the Councillor
Ward 37

I refer you to the permission granted letter dated: 31/05/2019

I am currently completing a PHD in Social Work at the University of Kwazulu-Natal, Howard College. During the course of my research, my topic was amended to include the term 'violence against women', a specific form of gender-based violence. Therefore, my topic was amended from:

'The influence of self-perceived identity, social power and masculinity on attitudes towards gender-based violence among male youth in Newlands West, Durban' to

'The influence of self-perceived identity, social power and masculinity on attitudes towards violence against women among male youth in Newlands West, Durban'

Your kind assistance is highly appreciated.

Please indicate your decision on the amendment below by ticking where applicable.

Permission granted	<input checked="checked" type="checkbox"/>
Permission not granted	<input type="checkbox"/>

Signature

[Redacted Signature]

Date

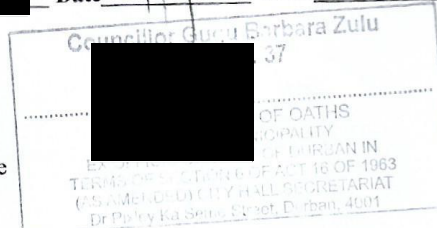
24/11/20

Place

Clr. off. Newlands West

Yours Sincerely

Ms Pumla Nofemele
PHD Candidate
UKZN-Howard College



APPENDIX 3

INFORMATION SHEET AND CONSENT FORM FOCUS GROUP: ENGLISH

Date:

To whom it may concern

My name is Pumla Nofemele. I am a Doctoral social work student at the University of KwaZulu-Natal, Howard College. I am conducting a research study that will enable me to complete my studies. The aim of this study is to explore the influence of self-perceived identity, social power and masculinity on attitudes towards gender-based violence among male youth in Newlands West, Durban.

I would like to discuss some of the issues relating to the topic with you as part of a focus group of between ten and twelve participants between the ages of eighteen to thirty-five years of age. There will be two meetings of about one hour each, and with your informed permission I would like to record the sessions. The interview transcripts will be stored in secure storage and destroyed after five years.

You need to know that your participation in this research is completely voluntary and no payment will be made for your participation. Should you agree to participate, you are allowed to withdraw from the study at any time.

Should you feel distressed by anything that has been said in the interview, appropriate counselling services will be offered to you either by myself or Mrs Ngidi who is also a professional social worker, who will be able to support you free of charge.

Please note that all the information that you may share during the interview will be kept confidential by myself as the researcher and my research supervisor. Confidentiality will be maintained as far as it is possible, unless you tell me something which puts you or someone else in danger and they are unable to act for themselves. In this case I am obligated to inform the relevant persons, that is my supervisor as soon as possible. Your name and identity will remain confidential as pseudonyms will be used in my research report. However confidentiality also means that neither you nor any other participants in this study may talk to anyone outside the group about anything that was said during the focus group discussion, so you can only participate if you commit to that.

This research hopes to contribute to programmes aimed at improving violence against women and interventions with both male and female youth.

Feel free to contact me for further information. I can be reached on 0600000000 or via e-mail 216039036@stu.ukzn.ac.za. You can also reach my research supervisor Professor Johannes John-Langba at 031 260-2792 or via e-mail JohnLangbaJ@ukzn.ac.za.

Yours Sincerely,

Pumla Nofemele

Consent Form

I, the undersigned, have been informed about the study entitled “The influence of self-perceived identity, social power and masculinity on attitudes towards violence against women among male youth in Newlands West, Durban” by Pumla Nofemele.

- I understand the purpose and procedure of the study and have been given an opportunity to answer questions about the study and have had answers to my satisfaction.
- I understand that I will be required to participate in two focus group sessions about one hour each. I understand the nature of focus group interviews and I am aware that the two sessions will be audiotaped.
- I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any treatment or care that I would usually be entitled to.
- I understand that all the information that I may share during the interviews will be kept confidential however I am also aware that there are limits to confidentiality and I understand the implications.
- I understand that the interview transcripts will be stored in secure storage and destroyed after five years.
- I have been informed about the debriefing and counselling available to me should I require this as a result of questions asked during the interview
- If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher or her supervisor. I have been provided with their contact details.
- I am willing to allow the interview to be recorded by the following instruments-please tick the applicable box

	I agree	I disagree
Audio Equipment		
Field Notes		

Since I will be part of a larger group discussion, I hereby undertake the following:

- I will not expose group participant's identities to any persons outside this group;
- I will not disclose or make use of the confidential information/discussions to any persons outside of this group;

I understand this clause and will adhere to it to maintain the group's integrity as well as my own.

My signature below indicates my consent to participate

Signature _____

Date _____

APPENDIX 4

INFORMATION SHEET AND CONSENT FORM IN-DEPTH INTERVIEWS ENGLISH

Date:

To whom it may concern

My name is Pumla Nofemele. I am a Doctoral social work student at the University of KwaZulu-Natal, Howard College. I am conducting a research study that will enable me to complete my studies. The aim of this study is to explore the influence of self-perceived identity, social power and masculinity on attitudes towards violence against women among male youth in Newlands West, Durban.

I would like to discuss some of the issues relating to the topic with you in an in-depth interview. In order to be a part of this research you need to be between the ages of eighteen to thirty -five years of age. There will be one session of about one hour each, and with your informed permission I would like to record the sessions. The interview transcripts will be stored in secure storage and destroyed after five years.

You need to know that your participation in this research is completely voluntary and no payment will be made for your participation. Should you agree to participate, you are allowed to withdraw from the study at any time.

Should you feel distressed by anything that has been said in the interview, appropriate counselling services will be offered to you either by myself or Mrs Ngidi who is also a professional social worker, who will be able to support you free of charge.

Please note that all the information that you may share during the interview will be kept confidential by myself as the researcher and my research supervisor. Confidentiality will be maintained as far as it is possible, unless you tell me something which puts you or someone else in danger and they are unable to act for themselves. In this case I am obligated to inform the relevant persons, that is my supervisor as soon as possible. Your name and identity will remain confidential as pseudonyms will be used in my research report.

This research hopes to contribute to programmes aimed at improving violence against women and interventions with both male and female youth.

Feel free to contact me for further information. I can be reached on 0000000000 or via e-mail 216039036@stu.ukzn.ac.za. You can also reach my research supervisor Professor Johannes John-Langba at 031 260-2792 or via e-mail JohnLangbaJ@ukzn.ac.za.

Yours Sincerely,

Pumla Nofemele

Consent Form

I, the undersigned, have been informed about the study entitled “The influence of self-perceived identity, social power and masculinity on attitudes towards violence against women among male youth in Newlands West, Durban” by Pumla Nofemele.

- I understand the purpose and procedure of the study and have been given an opportunity to answer questions about the study and have had answers to my satisfaction.
- I understand that I will be required to participate in an in-depth interview session of about one hour. I understand and I am aware that the session will be audio-taped.
- I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any treatment or care that I would usually be entitled to.
- I understand that all the information that I may share during the interviews will be kept confidential however I am also aware that there are limits to confidentiality and I understand the implications.
- I understand that the interview transcripts will be stored in secure storage and destroyed after five years.
- I have been informed about the debriefing and counselling available to me should I require this as a result of questions asked during the interview
- If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher or her supervisor. I have been provided with their contact details.
- I am willing to allow the interview to be recorded by the following instruments-please tick the applicable box

	I agree	I disagree
Audio Equipment		
Field Notes		

My signature below indicates my consent to participate

Signature _____

Date _____

IPHEPHA LOLWAZI NEFOMU YEMVUME

Usuku....

Kulowo eqondene naye

Igama lami ngingu Pumla Nofemele, ngingumfundi owenza izifundo zeze Nhlalakahle, iziqu ze-PhD, eNyuvesi yaKwaZulu-Natali, ekhempasini i-Howard. Inhloso yalolu cwaningo uku thola ukuthi yini imithelelo yoku zazi ubunikazi, amandla ezenhlalo, nokuba indoda, kwindlela yokubuka udlame olubhekiswe kwabesifazane phakathi ubusha besilisa aba hlala eNewlands West.

Ngingathanda ukuthi ngixoxisane nawe kwi ngxoxo/ingxoxo yeqembu engathatha ihora elilodwa lapho uzophendula imibuzo engiyihlelile. Nginesicelo futhi sokuthi ingxoxo yethu ngiyiqophe ukuze ngikwazi ukuqaphela konke esizokuxoxa.

Kufanele wazi ukuthi ukuzibandakanya kwakho kungukuzithandela kanti awuphoqelekile ukuthi uzibandakanye. Ayikho inkokhelo ngokuba ingxenye yale ngxoxo. Ungahoxa noma yingasiphi isikhathi kulolu cwaningo.

Kufanele ngikwazise ukuthi ukuba ingxenye yalolu cwaningo kungase kunga kuphathi kahle. Ngizimisele ngoku kusekela emva kwengxoxo, okanye ngikudlulisele kusonhlalakahle uNkosazana Ngidi akwazi ukukusiza mahhala uma isidingo sikhona.

Yonke into esizoyixoxa ngiyathembisa ukuthi izohlala iyimfihlo kanti nomeluleki wami waseNyuvesi naye uzoyigcina iyimfihlo. Ngiyathembisa ukuthi akukho lapho engizokhipha khona igama lakho, neminingwane yakho ukuze uvikeleke. Ingxoxo izoqoshwa iphinde ibhalwe. Ngizoyigcina endaweni ephephile. Izolahlwa emuva kweminyaka emihlanu.

Nginentshiseleko ngalolu cwaningo oluqonde ekutheni kutholakale izindlela zokwenza ngcono ukungenelela nezinhlelo ezithinta u-dlame olubhekiswe kwabesifazane elokishini lase-Newlands West.

Uma udinga ulwazi olubanzi, ungathinta umeluleki wami uSolwazi Johannes John-Langba kwinombolo ethi-031 2602792

Uma uthanda ukuba yingxenywe yalolu cwaningo, ngicela ugcalise leli ifomu lesivumelwano.

Ozithobayo

Pumla Nofemele

216039036@stu.ukzn.ac.za

IFOMU LEMVUME

Mina, osayinile, ngiyitholile incazelo mayelana nalolu cwaningo olu zophenya ukuthi yini imithelelo yoku zazi ubunikazi, amandla ezenhlalo, nokuba indoda, kwindlela yokubuka udlame olubhekiswe kwabesifazane phakathi ubusha besilisa aba hlala eNewlands West.

- Ngiyayiqonda inhloso futhi nganelisiwe izimpendulo nenqubo yalolu cwaningo futhi nginikeziwe ithuba lokubuza imibuzo mayelana nalolu cwaningo.
- Ngiyaqonda ukuthi kuzofuneka ngibe ingxenye yengxoxo ehleliwe isikhathi esingangehora elilodwa lapho uzophendula imibuzo engiyihlelile. Ngiyaluqonda uhlobo lwezingxoxo nokuthi izingxoxo zizoqoshwa.
- Ngiyaqonda ukuthi ngizikhethele futhi angiphoqelekile ukuba kule ngxoxo, nginemvume yokuhoxa kulolu cwaningo noma ingasiphi isikhathi futhi angeke ngijeziswe ngalokho.
- Ngiyaqonda ukuthi yonke into esizoyixoxa izohlala iyimfihlo.
- Ngiyaqonda ukuthi ingxoxo izoqoshwa iphinde ibhalwe, ulwazi luzogcinwa endaweni ephephile. Luzolahlwa emva kweminyaka emihlanu.
- Ngiyaqonda ukuthi ayikho inkokhelo ngokuba ingxenye yalolu cwaningo.
- Ngiyaqonda ukuthi ukuba ingxenye yalolu cwaningo kungase kungangiphathi kahle. Ngiyavuma ngokuthola ukwelulekwa uPumla Nofemele okanye uNkosazana Ngidi
- Ngiyaqonda ukuthi uma ngidinga ulwazi olwengeziwe ngingathintana noPumla Nofemele okanye umeluleki wakhe uSolwazi Johannes John-Langba
- Ngiyavuma ukuqoshwa ngalezi zindlela ezilandelayo:

	Ngiyavuma	Angivumi
Ukuqhoshwa inkulumo ngesiqophamazwi		
Ukuqhoshwa ngokubhala amanothi		

Uphawu lami lokusayina olungezansi lukhombisa isivumelwano nemvumo yokuba yingxenye yaloluphenyo.

Kusayine ozibandakanyayo

Usuku

APPENDIX 5: TRANSCRIPTS

TRANSCRIPT OF FOCUS GROUP DISCUSSION

Introduction: My name is Pumla Nofemele. I am a PHD social work student at the University of Kwazulu-Natal.

Interview protocol: I would like to discuss with you today some of the things that influence our attitudes towards violence against women. Our discussion will focus mainly on self-perceived identity, social power, and masculinity. I would like to discuss some of the issues relating to the topic with you as part of a focus group between the ages of eighteen to thirty-five years of age. Since this is voluntary, you can withdraw at any time. Please note that all the information that you may share during the interview will be kept confidential by myself as the researcher and my research supervisor.

Recording: I would like to record the interview so that I will not have to take lots of notes during our discussion. Would that be a problem for you?

Test recording: Before we start, I would like to make sure that the tape recorder is working properly. I am going to do a test recording by saying a few words and I would like a volunteer to answer this question: Why are you here today? (Stop the recording and play back to make sure it is working and that we can hear both your voices.)

DEMOGRAPHIC INFORMATION

Participant ID:.....

Age:.....

Place of residence:.....

Interview guide

1. Icebreaker:
 - What is it like to live in Newlands West? **Kunjani ukuhlala kulo mphakathi?**

- What are some of the problems experienced by youth in Newlands West? **Yeziphi izinkinga ezi bhekene na bantu abasha kulo mphakathi?**
 - What is your understanding of violence against women? **Yini ukuqonda kwakho ngo dlame olubhekise kwabesifazane?**
 - What are your experiences of violence against women in this community? **Uthini amava akho odlame olubhekise kwabesifazane kulo mphakathi?**
-

2. What are male youth attitudes towards violence against women?

Probes

- What defines a man?
Ngabe yini indima yabesilisa emphakathini?
- What role do you think men should play in the community? Why do you say so?
Yiziphi izindima ocabanga ukuthi kufanele zibanjwe abe-silisa emphakathini? Kungani usho njalo?
- How can they play their role effectively? **Bangayidlala kanjani indima yabo ngempumelelo?**
- What role do you think women should play in community? Why do you say so?
Yiziphi izindima ocabanga ukuthi kufanele zibanjwe abesifazane emphakathini? Kungani usho njalo?
- What do you think about equality amongst men and women? **Ucabangani ngokulingana phakathi kwabesifazane nabesilisa?**
- What are your thoughts about men who abuse and murder women? Why do you say so? **Ucabangani ngokuphathelene na-besilisa ababulala abesifazane nabesilisa aba hlukumeza abesifazane? Kungani usho njalo?**

- Do you think your perception of a man influences your thinking about violence against women? **Ucabanga ukubona kwakho owesilisa kuthonya ukucabanga kwakho ngodlame olubhekiswe kwabesifazane?**
-

3. What are male youth constructions of social power and masculinity?

Probes

- When do you feel you have power? **Uzizwa nini ukuthi unamandla?**
 - What is your understanding of power, the power that you were socialised in? **Kuyini ukuqonda kwakho kwamandla, amandla owahlangana kuwo?**
 - How do you get others to listen to your perspective? **Ubenza kanjani abanye balalele umbono wakho?**
 - Do you think that men have considerable power over women? Why? **Ucabanga ukuthi abesilisa banamandla phezu kwabesifazane? Kungani?**
-

4. What are some of the characteristics/qualities that qualify you to being called a man?

Probes

- What threatens your character as a man? **Yini esongela isimilo sakho njengendoda?**
 - How do you assert your role and beliefs of what a man is? **Uligcizelela kanjani iqhaza lakho nezinkolelo zakho zokhuti indoda yini?**
 - What are your thoughts on women who challenge the status quo? **Ucabangani maqondana nabantu besifazane abazama ukushintsha izinto ezenzeka ngayo izinto?**
 - What do you think men who abuse women are trying to achieve? Why do you say so? **Ucabanga ukuthi amadoda abahlukumeza abantu besifazane bazama ukuzuzani? Kungani usho njalo?**
-

5. What is the nature of self-perceived identity among male youth?

Probes

- What are some of the beliefs that you possess as a member of this community?

Yiziphi ezinye izinkolelo onazo ngenge lunga lomphakathi?

- How do you identify yourself in this community? **Uzichaza kanjani kulom phakathi?**
 - Whom do you identify with in this community and why? **Ukhona umuntu obonela ngaye?**
 - How do you function in this community? **Uphila kanjani emphakathini?**
 - When do you engage in self-reflection? **Inini lapho uthatha khona isikhathi, ucabange ngezinqumo osuke wazithatha, indlela oziphatha ngayo, imizwa kanye nokuphila kwakho ngokwengqondo?**
 - How do you cope? **Ubhekana kanjani nesimo?**
-

6. What are male youth's subjective norms related to violence against women?

Probes

- Who would you say are the most important individuals in your life and why? **Obani abantu osendelelene nabo kakhulu?**
- How important are your friends to you and why? **Babaluleke kangakanani abangani bakho kuwe?**
- What is your opinion on violence against women and who or what influences your opinion? **Ucabangani ngalezigameko zokuhlukumeza abesifazane, ufike kanjani kulowomcabango?**

- What do you think should be happening in a relationship? What do you expect from a relationship? **Ngokucabanga kwakho ngabe yini ubudlwelwane phakathi kwabantu?**
 - What do you think about the way women are portrayed in the media? **Ucabangani ngendlela abantu besifaze beveziwa ngayo kwi-mediya nakwezokuxumana?**
-

7. What are the perceived behavioural control factors influencing attitudes towards violence against women?

Probes

- Do you think that men who abuse women are acting within their control? Why do you say so? **Ngabe ucabanga ukuthi abesilisa abahlukumeza abantu besifazane baphethe ngendlela? Kungani usho njalo?**
 - Are you able to control your behaviour and emotions? Explain **Ngabe uyakwazi ukulawula imizwa yakho nokuziphatha?**
 - What motivates men to inflict violence on women? **Yini egqugquzela abesilisa ukuthi bahlukumeze abesifazane?**
-

8. CONCLUSION

- Is it okay to contact you again for further information? Ingabe kulungile ukuxhumana nawe futhi kuze ngithole eminye imininingwane? Yes_____No_____

TRANSCRIPT IN-DEPTH INTERVIEWS

Introduction: My name is Pumla Nofemele. I am a PHD social work student at the University of Kwazulu-Natal.

Interview protocol: I would like to discuss with you today some of the things that influence our attitudes towards violence against women. Our discussion will focus mainly on self-perceived identity, social power, and masculinity. I would like to discuss some of the issues relating to the topic with you in an in-depth interview. Since this is voluntary, you can withdraw at any time. Please note that all the information that you may share during the interview will be kept confidential by myself as the researcher and my research supervisor.

Recording: I would like to record the interview so that I will not have to take lots of notes during our discussion. Would that be a problem for you?

Test recording: Before we start, I would like to make sure that the tape recorder is working properly. I am going to do a test recording by saying a few words and I would like a volunteer to answer this question: Why are you here today? (Stop the recording and play back to make sure it is working and that we can hear both your voices.)

DEMOGRAPHIC INFORMATION

Participant ID:.....

Age:.....

Place of residence:.....

Interview guide

1. Icebreaker:

- What is it like to live in this community? *I think its fine, compared to others, because our neighbouring areas are townships we have seen the lifestyle of those*

neighbourhoods, another thing is that the crime level in Newlands is not as high as the townships

- What are some of the problems experienced by youth in this community?
Unemployment, drugs, being bored at home can lead you to do things that are out of order. Many people get into trouble because they don't have opportunities to live the life they want
- What is your understanding of violence against women? *It's when men beat their girlfriends and wives because they are angry*
- What are your experience of violence against women in this community? *Most of the things are private, you don't even see them out and about so we don't hear or see too much of violence against women, but if it does happen here and there it is well hidden*

2. What are male youth attitudes towards violence against women?

Probes

- What defines a man? *A long time ago my grandfather used to say, a man is a man because of his cows, meaning your wealth is judged by the number of cows he has in his kraal, but I think its because of your actions and role in your house, and in the community, I don't think it's the possessions house, and cars, I think its because of the character you show, a husband, a loving father, a father figure in the community- a father to children even if it is not his children -how you behave in the community*
- What role do you think men should play in the community? Why do you say so?
Men should be a good example to other men, the youngers and they should protect women, and open doors for them and have life goals. I think men should do better we are not being a good example

- How can they play their role effectively? *It doesn't happen. Not all men own up to their problems, some carry on with their pride. If we all owned up to what we did things would be different. So right now society as men is disjointed, we don't work together and counsel each other- we don't correct each other instead we say 'oh it's his life, he can deal with it' yet women are able to advise each other- hey girl do not do that , maybe if we did that then there would be less criminal activity against women by us.*
- What role do you think women should play in community? Why do you say so? *Women can also do some of these things but unfortunately some things can't be equal because they do not have the physical strength to do so, women should also go to work, take the children to the park, they should also cook-I say that because men are useless in doing so. Usually women are the ones who cook, wash the dishes and iron the clothes, not because its written somewhere, its just that its always been that way. Growing up that's what I saw*
- What do you think about equality amongst men and women? *I don't think that's equality you know one person is hitting their wife and nobody is doing anything and in Newlands there's a lot of housewives, men will go to work and the women will sit at home , so that's also unequal because the men are making money and the women are making children*
- What are your thoughts about men who abuse and murder women? Why do you say so? *I have sisters and I know they have boyfriends, I become concerned but then life goes on, how do you stop that from happening? I will deal with it when it is here, I suppose*

- Do you think your perception of a man influences your thinking about violence against women? *I do think so, I can only talk about it from my view, but I don't think its right and It shouldn't be happening*
-

3. What are male youth constructions of social power and masculinity?

Probes

- When do you feel you have power? *When ? when I'm doing something I'm very good at, I'm good at repairing electronic things, so I have power over that, I can say, when I buy presents for my girlfriend*
 - What is your understanding of power, the power that you were socialised in? *Power means respect, or power of money, or when I speak I am heard, or if I have materialistic things, I now have power -some girls see that you have power because you have a car or have money, it won't be the same as a man who has nothing*
 - Do you think that men have considerable power over women? Why? *I think both the man and woman should have power, if you say something I should respect that*
-

4. What are some of the characteristics/qualities that qualify you to being called a man?

Probes

- What threatens your character as a man? *If a man is unemployed, I remember I was unemployed it was hard, its difficult being an unemployed man in South Africa. If you are unemployed women do not take you seriously*
- How do you assert your role and beliefs of what a man is? *When I'm with my friends, its easy we know each other and there is trust. My role as a man is clear, I go to work and I am efficient*
- What are your thoughts on women who challenge the status quo? *I won't mind though, I would be happy to have a successful lady*

- What do you think men who abuse women are trying to achieve? Why do you say so? *Control , discipline*

5. What is the nature of self-perceived identity among male youth?

Probes

- What are some of the beliefs that you possess as a member of this community?
- How do you identify yourself in this community? *I see myself as a father, a good father who wants good things for his daughter. I see myself as a provider for my family, a person who works very hard, a person who is very reasonable*
- Whom do you identify with in this community and why? *My mother. Because she has been through a lot of bad things, she has overcome them and she didn't show us that there were problems here-she works, studied- without him, great single mother*
- How do you function in this community? *I've lived here for a very long time so I'd say I'm functioning well, I'm used to it unlike a new person, so I'm used to functioning in this community*
- When do you engage in self-reflection? *I do share my problems, I believe that if I am able to let it out, I can deal with it and I can face it better, even personal issues , so I hear how they dealt with a similar situation, but we don't talk about relationship problems*
- Are you able to look back and review how you dealt with those circumstances? *I do it, I review, look at my decisions, what I should have said or done better*
- How do you cope? *I prefer being alone at such times until I am fine -it works for me- then I am fine afterwards*

6. What are male youth's subjective norms related to violence against women?

Probes

- Who would you say are the most important individuals in your life and why? *My father is a retired teacher. He was such a good teacher, and he loved his job, he was so good to my mother too-they were married for 35 years , she passed in 2010*
 - How important are your friends to you and why? *Friends are important, they can be misleading but we wrap the stories, cause you know the ego must be fed*
 - What is your opinion on violence against women and who or what influences your opinion? *Men like that are cowards how can you punch and slap a woman? It's not a fair fight, they can't fight with other men, so they hit women, that's how I see it*
 - What do you think should be happening in a relationship? What do you expect from a relationship? *First of all, respect, it is very important between two people, lies must stop in the relationship, be totally honest with your partner, I think that can save a lot of relationships*
 - What do you think about the way women are portrayed in the media? *Things have changed, I can say it's social media, I blame media. TV, movies that are not educational. the generation of today are focused on violent movies.*
-

7. What are the perceived behavioural control factors influencing attitudes towards violence against women?

Probes

- Do you think that men who abuse women are acting within their control? Why do you say so? *In their control, they know what they are doing, they must have been doing it even in their relationships before*
- Are you able to control your behaviour and emotions? Explain *Yes, I am , I don't get into fights, I don't drink too much, sometimes if I'm angry I will get aggressive, but even then I'm still in control of what I'm saying and doing*

- What motivates men to inflict violence on women? *They maybe think that they have all the power and that they are superior to women*
-

8. CONCLUSION

- Is it okay to contact you again for further information?

YES_____ NO_____

APPENDIX 6: SUMMARY OF CODING

Step 1: Categories and description

Categories	Description
Traditional lifestyles and embedded stereotypes	Traditional lifestyles, women were treated differently, violence against women less prominent, roles were assigned to women and men, adhered to with no resistance
Socio cultural and home environment influence on male youth	Characteristics of Newlands west as observed by male youth, Upbringing and childhood experiences, the influence of significant others including parents, friends, extended family members and how fathers influence daughters about relationships
The demands of society on contemporary relationships	The impact of social media on relationships and on male and female youth, the consequences of media consumption, age disparate relationships as seen on social media to deal with the demands of society to look and have certain commodities-their effect on male youth
Reasons for violence against women	Obsession, when men love too much, alcohol and substance abuse, shorter dating experience -people are quick to commit to a relationship without learning abundantly about themselves and their partner which can lead to problems, equality between men and women is not fully accepted by everybody-there are consequences of being an independent woman and consequences of being a dependent women -this is a direct departure from traditional roles which causes problems (also control factors)
The preservation of masculinity	Reasons for protecting the ego and pride-why ego and pride are so important in maintaining identity, Guy code -behaviours and thoughts that are adhered to maintain a particular identity, what makes a man

	weak, searching for a new partner as an alternative to inflicting violence, reasons for coping with anger and conflict in certain ways in order to preserve masculinity
Overall opinions about men who abuse women	The feelings associated with violence against women Descriptions of men who abuse women -cowards, the implications of physical strength of men and of women
The consequences of power	Descriptions of social power, money results to power, the implications of a lack of power
Characteristics of a relationship between a man and a woman	The key feature being respect, other features of an intimate relationship between men and women
Self-perceived identity and self-reflection	Men who do not share as men 'do not talk' not within guy code, younger group of participants said they do talk and share problems, a reflection on sister sibling and thoughts on how they would feel and how it would affect them if it happened to their sisters

Step 2: Categories and subthemes

Categories	Sub Themes
Traditional lifestyles and embedded stereotypes <i>The research question: What are male youth attitudes towards violence against women?</i>	<ul style="list-style-type: none"> ○ Traditional prescribed roles for women ○ Traditional prescribed roles for men
The influence of the socio-cultural and home environment <i>The research question: What are male youth's subjective norms in relation to violence against women?</i>	<ul style="list-style-type: none"> ○ Characteristics of the community ○ The effects of upbringing, experience and the home environment on determining violence against women ○ The role of friends in shaping values ○ Fathers, daughters and relationships

<p>The demands of society on contemporary relationships</p> <p><i>The research question: What are male youth's subjective norms in relation to violence against women?</i></p>	<ul style="list-style-type: none"> ○ The impact of social media on relationships ○ Age disparate relationships
<p>Reasons for violence against women</p> <p><i>The research question: What are male youth constructions of social power and masculinity? and What are the perceived behavioural factors influencing attitudes towards violence against women?</i></p>	<ul style="list-style-type: none"> ○ Obsession ○ Alcohol and substance abuse ○ Shorter dating experience ○ Lack of equality between men and women
<p>The preservation of masculinity</p> <p><i>The research question: What are male youth constructions of social power and masculinity?</i></p>	<ul style="list-style-type: none"> ○ Ego, pride and the notion of being weak ○ The principle of guy code
<p>Opinions about men who abuse women</p> <p><i>The research question: What are male youth attitudes towards violence against women?</i></p>	<ul style="list-style-type: none"> ○ Feelings associated with violence against women ○ The implications of physical strength
<p>The meaning and use of power</p> <p><i>The research question: What are male youth constructions of social power and masculinity?</i></p>	<ul style="list-style-type: none"> ○ Descriptions of social power ○ The relationship between power and money
<p>Key features of intimate relationships</p> <p><i>The research question: What are male youth's subjective norms in relation to violence against women?</i></p>	<ul style="list-style-type: none"> ○ Features of an intimate relationship

<p>Self-perceived identity and self-reflection</p> <p><i>The research question: What is the nature of self-perceived identity among male youth?</i></p>	<ul style="list-style-type: none"> ○ Factors associated with communicating concerns ○ The ability to self-reflect
<p>Perceived behavioural control</p> <p><i>The research question: What are the perceived behavioural factors influencing attitudes towards violence against women?</i></p>	<ul style="list-style-type: none"> ○ Attributed violence against women to external factors ○ Dealing with conflict ○ Significant others ○ Prospect of being arrested

APPENDIX 7: AUDIT TRAIL: PROCESS NOTES

FOCUS GROUP ONE SESSION ONE

17/03/2020

Prior the interviews

As I prepared to meet the participants, I was not oblivious to the fact that my presence and being a woman may elicit some socially desirable responses. However, I aimed to capture it all. I aimed to bring out the authenticity and relied on my skills.

Today was the first day of data collection with focus group one (25-34). I am looking forward to taking this next step in my research, possibly the most instrumental piece. Data collection. I am feeling incredibly determined to begin the interviews with the participants. I wonder if they will respond. I have to approach the discussion in a tentative manner due to the fact that violence against women is an issue that is very sensitive, and the morality of South African men is on trial.

During the interviews

Participants in this group were open and elaborated their responses. Their non-verbal behaviour was congruent with their descriptions. Participants used gestures to emphasize certain points. I had to make sure I understood the meaning of those gestures, rather than assuming. The participants body language, particularly eye contact shifted away from me, when the discussion focused on relationships (love). I observed that there were dominant members, who often supported each other's statements.

After the interviews

I was happy to have conducted the session with the participants. I did not experience any conflict with the participants and overall received a good response.

APPENDIX 8: TURNITIN REPORT

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