Revisiting the connection between masculinities and gender-based violence: The Case of Thulamela Municipality, Vhembe District, Limpopo Province

By

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DECLARATION

I, Luthada Ntshengedzeni Victor, declare that this dissertation for Masters in Gender Studies degree at the University of Venda entitled: **Revisiting the connection between masculinities and gender-based violence: The Case of Thulamela Municipality, Vhembe District, Limpopo Province**, hereby submitted by me, has not been previously submitted for a degree at this or any other university, and that it is my original work in design and execution, and that all reference material enclosed herein have been duly acknowledged.

Signature: _____ Date: _____

University of Venda

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DEDICATION

This work is dedicated to my family, fellow students, friends who guided and instilled faith in me throughout this project.

ABSTRACT

Masculinity forms are identified as forms that perpetuate gender-based violence. This study analyzed and challenged the entire cultural and patriarchal attributes that constructively create current male roles and identities that play a significant part in gender discrimination and oppression around the world. The way masculinities shape gender role stereotypes have left a legacy whereby women are disadvantaged in relation to men. Masculinities continue to define power dynamics between men and women. Women have less access to resources, benefits, information and are also denied access to decision making processes, both within and beyond household realms. The major objective of the study is to explore the connection between masculinity and gender-based violence. This study described the importance of using Participatory Action Research Design and the use of qualitative methodological process which is followed by the study's location and population, sampling and data collection methods. The researcher explains the reasons for using qualitative methods for both data collection and analysis. Face to face semi structured interviews was used as data collection instruments with open-ended questions. Purposive and snowball sampling were adopted with a total of 10 research participants including both women and men (young and old). Furthermore, this study explored the researcher's reflexivity or positionality, and epistemic privilege. This study also outlined the ethical issues that have been taken into consideration which include informed consent, confidentiality, and privacy. Data was analyzed thematically by identifying and expanding significant themes that emerged from respondents' responses. The findings of this study entail that unemployment and alcohol abuse are among the factors that lead to gender-based violence. The findings had it that cultural practices such as polygamy in families, initiation schools, media are among models of masculinities that had imparted the notion or belief that a man is a provider, decision-maker, and head of the family and no other member of the family should contest that responsibility. This study concludes that the cultural and social norms socialize males to be aggressive, powerful, unemotional and controlling and contribute to a social acceptance of men as dominant. Lastly, this study also looked at the limitations of the study as well as the conclusion. This study recommended that both men and women should collectively diagnose masculine relationships that are borne out of the system of patriarchy, to usher in a non- sexist society devoid of gender discrimination.

Key words: Patriarchy; Masculinity; Hegemonic and non-hegemonic masculinity, Femininity; Gender-based violence

ACRONYMS

DV-Domestic Violence

FST-Feminist Standpoint Theory

GBV-Gender based-violence

HIV/AIDS- Human immunodeficiency virus/ Acquired immune deficiency syndrome.

NPA-National Prosecution Authority

PAR-Participatory Action Research

RSA-South Africa

SADC-Southern African Developing Countries

UN-United Nations

VAW-Violence against women

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CHAPTER 1: BACKGROUND OF THE STUDY

1.1. INTRODUCTION

There is a need to analyze and challenge the entire cultural attributes that constructively create current male roles and identities that play a significant role in gender discrimination and oppression around the world. The way masculinities shape gender role stereotypes have left a legacy whereby women are absolutely disadvantaged in relation to men. Women seem not to be viewed as important or significant in decision-making processes both within and beyond household realms, especially in rural areas. Men and women should collectively diagnose their respective masculinities and see if these are creating harmony and respect, or if they are oppressive and discriminatory.

Gender-based violence (GBV) as per the Protocol on Gender and Development (SADC 2008), entails "all acts perpetrated against women, men, girls and boys on the basis of their sex which cause or could cause them physical, sexual, psychological, emotional or economic harm, including the threat to take such acts, or to undertake the imposition of illogical restrictions on or deprivation of fundamental freedoms in private or public life in peacetime and during situations of armed or other forms of conflict. Connell (2005:98) entails that the state of violence embraced by feminist/masculinities researchers, are bullying and outrageous canings at school, assaulting a teacher, fights with siblings and parents, brawls in playgrounds and at parties, being arrested, assaults in reform school and gaol, bashing of women and gay men, individual fist and pulling a knife. Speeding in cars or trucks or on bikes is another form of intimidation, with at least one police chase and roadblock and one serious crash as results. Although, in Republic of South Africa (RSA) context, obligatory heterosexuality has socially predetermined the cultural and social pressures on women to make themselves sexually available to men, on whatever terms they can get.

This chapter comprises of the introduction, background of the study, problem statement, aims and objectives, research questions, justification of study and definition of terms.

1.2. BACKGROUND OF THE STUDY

Masculinities and GBV entail social practices that construct and maintain the notion that men and women are different and reinforce men's dominance and women's subordination within

societies. It is through socialization where masculinities influence GBV against women and other men. Patriarchy also reinforces exploitation by means of advocating the patriarchal and societal gender expectations. Thobejane (2013) maintains that a patriarchal system which manifests itself in terms of culture and norms in South Africa has been at the forefront in cases relating to domestic violence. Thobejane (2014) further indicates that in femininities, women are socially constructed to be submissive, fearful, homemakers, careers, emotional, executors of men's decision, weak, minors and followers. However, all these have been socially constructed by the social determinants of the patriarchal cultural system around the globe. It is also through our parents' experiences that we learn how to behave as men and women. This shapes our behaviors when we grow up. Both a boy and girl child born to a family is given some names and clothes that are socially constructed in line with their sexual biological attributes. The same goes when a boy or girl changes the societal expectations, chances are that they are likely to be called homosexuals and face the vicious wrath of attacks. However, in the case of African men, there is a situation in which men are abusing power and yet, in many ways, they are powerless (Ratele 2006).

1.2.1. THE DIMINUENDOS OF GBV IN RSA

Gender-Based Violence (GBV) in South Africa is evidenced by the sexual violence statistics gathered by national authorities dealing with social development, health, and women equality along with the Police, National Prosecution Authority (NPA), Courts and civil society organizations. According to the Department of Justice and Constitutional Development, in 2015/16, some 51,895 sexual offenses were recorded in RSA, which is an average of 142.2 per day. Sexual offense rates decreased from 99 out of 100 000 in 2014/15 to 94.3 in 2015/16. However, this can be attributed to the underreporting of sexual violence cases. Jewkes, Morrell, and Christofides (2009). The impact of under-reporting was further shown by the UNODC Regional Representative Zhuldyz Akisheva who said that "GBV is impediments to gender equality and that up to 70% of women in their lifetime have experienced GBV by their husbands and close partners." She further said that a fraction only gets convicted and that criminal justice is very important as it plays a huge role in addressing GBV.

In a cross-sectional study in three RSA districts in the Eastern Cape (EC) and Kwa-Zulu Natal (KZN), researchers found that 27.6% of all men had raped a woman or girl, of all the men who were interviewed, almost half (42.4%) had been physically violent to an intimate partner (Jewkes, Sikweyiya, Morrell and Dunkle, 2011). A comparative study of rates of female

homicide and IPV between 1999 and 2009 showed that although rates of female slaughter per 100,000 had decreased from 24.7 to 12.9, this figure is still five times the global average, and rates of intimate partner femicide had not significantly decreased. Researchers highlighted the urgency of these figures for policy-driven prevention (Jewkes, et al, 2009).

Furthermore, longitudinal research in the EC, for example, showed a causal link between relationship power inequity and IPV and an increased risk of HIV infection among young RSA women (Jewkes, Dunkle, Nduna and Shai, 2010). Research in Gauteng province showed the prevalence of sexual and GBV against children where girls between 12 – 17 years made up one in four of victims reporting rape crimes (25.2%) and girls aged between 0 – 11 years one in seven (14.6%) (Jewkes, et al, 2009.).

Sexual violence against men and boys is also an important issue; research with adult men found that 9.6% reported having experienced male-on-male sexual violence and 3% reported committing sexual violence against other men (Dunkle, Jewkes, Murdock, Sikweyiya, & Morrell, 2013).Violence as a reinforcement of dominant norms of manhood and patriarchal social power has significant implications for all South Africans, irrespective of gender or sexual orientation. The violent punishment of people who transgress heteronormative gender roles and identities is of critical concern in RSA.

For lesbian, gay, bisexual, transsexual, queer and intersex (LGBTQI) persons, this translates into the very real experience of homophobic violence including homicide and rape as a form of persecution (Jewkes, et al, 2009). Men and boys are affected as survivors and perpetrators of GBV in relation to women and other men, and as parents, children and political actors. The RSA case study recognizes that structural violence is fueled by inequalities that cut across race, class, gender, sexuality, and age and calls into focus the importance of engaging with policy processes, alongside political actions at a community level. It is with this complexity in mind that this study seeks to explore the role of men and boys in interventions to address sexual and GBV.

1.2.2. CULTURAL PRACTICES

There are also many forms of cultural practices that exacerbate male domination through violence. Many cultural practices tend to perpetuate violence. Masculinity is not homogenous even among African groups in RSA. For many ethnic groups, the achievement of the status of manhood is embedded in the cultural practices of a particular group. For instance, initiation

schools for men, pubertal rites of passage, Ukucqacqisa, Ukutwala, Femicide, infanticide, early, arranged and forced marriages, female genital mutilation, stick fighting and Musangwe (Vha-Venda traditional bare-knuckle fighting) among others (Tshikhudo 2009).

Stick fighting as practiced by Xhosa and Zulu ethnic groups is another way of showing hegemonic masculinities. Those who can fight can be placed under the category of hegemonic masculinities in case they overpower those who have weaker or with less fighting skills. In the case of Musangwe (a cultural fist-fight game that takes place in Thohoyandou, Limpopo every summer) men (the players) are the central characters in the narrative, who are welcomed to the field with great applause, to encourage them to fight to the bitter end until the weaker man succumbs. Acceptable masculinity is based on physical strength, enabling men to subjugate other men through acts of violence. Indeed, hero status is available to those men most capable of this. Women (the cheerleaders) are peripheral and dependent characters on the field, existing in order to lead the crowd in adoration of strong men. The Musangwe fist fighting, as argued by Khavhambe Communications (2010) is one of the traditional mechanisms to assert masculinity among the Venda speaking people of Limpopo, South Africa. Musangwe is a Venda bare-knuckle boxing that occurs between males. Those with fighting skills gain respect from their communities and dominate those with less power. Tshikhudo (2009) indicates that despite Musangwe being a male-only protected sport, it is the women who wash the bloody clothes, nurture, and nurse and feed the participants, yet culture restricts them from active participation in this sport because they are said to be of a weaker sex.

Unregulated Musangwe is a health hazard since, during Musangwe, combatants are exposed to blood which can have HIV/AIDs related ramifications, especially without the presence of health professionals. Musangwe has to do with entrenching violent behaviors and culture especially among the young combatants who upon their victory of mere participation tend to extend their bravery to others in the general community members. The same can be said of boxing as a sporting activity.

Ukugcagcisa a tradition practiced among the Baca clan, (the Xhosa ethnic group) and involves the abduction of a woman for someone she doesn't know, who wants to marry her. This usually happens when the woman is far younger than the future husband (an elderly man who under normal circumstances would be rejected by the woman or when the abduction is called for by someone whose marriage proposal has been rejected (Maqubela 2013).

All over the globe, violence and discrimination against women and girls violate human rights and severely compromises sexual and reproductive health. Harmful practices such as genital mutilation, femicide, early/arranged/forced marriages damage girls' physical being and self-worth by reinforcing GBV and gender inequalities through cultural biases advocated by patriarchal societies. Within parts of India and South Asia, the strong preference for having sons within families is a sign of discrimination against women and girls. This means that a girl child's right to life is tainted at the expense of a boy's child, and an insult to life sustainability. Thobejane (2014) emphasized that femicide takes place at pre-birth whereby women engage in abortion because of the discovery that they are pregnant with a baby-girl, hence others include infanticide, physical, sexual and psychological abuse.

1.2.3. MASCULINITIES

Masculinities relate to perceived notions and ideas about how men should or are expected to behave in a given society (Connell cited in Dewing, 2007). Masculinities are comprised of elements such as dominance, competitiveness, assertiveness, physical strength, courage, aggression, risk-taking, heterosexuality and being homophobic. However, male dominance over women and other men is reinforced by GBV. Although, femininity, on the other hand, has been stereotyped as the dependent, submissive and conforming. Gender division of labor has traditionally associated men with breadwinner positions and women with homemaker positions (Amato, 2013). The latter continue to face difficult challenges in taking part of decision-making processes in socio-economic and political spheres. The fact that traditionally women were denied access to education with the notion that they will be mad and lack respect over their husbands. As a result, women were and are in some cases seen as lacking leadership qualities. Traditionally, leadership has been associated with masculinity and the belief that men make better leaders than women (Chitando, 2007). However, other studies provide evidence that women are better leaders than men and this is attributed to their caring qualities such as kindness, patience, good listening skills which makes them more approachable than men Maqubela, (2013). This study argues that it is not always the case where men make better leaders, strong and bold as masculinities expect, and they are referred to as "other men" all over the study.

1.2.3.1. NON/HEGEMONIC MASCULINITIES AND GBV

The non-hegemonic masculinities are those that are complicit, subordinated and marginalized by those within hegemonic masculinities. They operate outside power zones and they are low-income groups or unemployed and they continually fail to live up to their social expectations. Jefferson (2012) argues that non-hegemonic masculinities are regarded as harmful to women and other men. When frustrated by those within hegemonic masculinities they tend to get aggressive and turn towards or resort to abusive acts against those within their households, especially women and children. They also get frustrated in a case where they think they are not gaining from the patriarchal dividend, for instance in a case where they are unable to fulfill their provider-role and even when this role is taken over by their wives or partners. Men get emotionally abused by the community since they get comments such as "you are being fed by your wife, what kind of a man are you?"

The hegemonic masculinities are masculinities that dominate, marginalize and oppress other masculinities that belong to the category of non-hegemonic masculinities as they are known to be complicit and marginalized masculinities (Maqubela 2013). These examples of hegemonic masculinities are white affluent men within the white supremacy capitalist Apartheid and colonial era.

According to Jefferson (2012), the Shona masculinity was undermined by the English settlers through the introduction of the tax, which saw many men leaving the rural areas to cities in search of jobs. Du Pisani (2001) attested that the Shona are a people whose ancestors built great stone cities in Southern Africa over a thousand years ago. The clear majority live in Zimbabwe, and sizeable Shona populations are also located in South Africa, Botswana, Zambia, and Mozambique. Men found themselves working in the settlers' kitchens cooking and washing, a job that was specifically designed for women in their culture. The colonialists managed to emasculate the African men through a systematic racist hegemonic structure (see Fanon 1978) where a white person regardless of age became more superior to the African man, let alone the women who played a vital role in the African societies.

Thobejane (2014) argues that men in pre and post-apartheid RSA have benefited from patriarchy though men (especially black men) were concerned about male oppression and capitalist exploitation. The African National Congress (ANC) together with Pan-Africanist Congress (PAC) have evolved as the only two movements that hoisted the banner of liberation for the black majority. Their symbols, songs, and theory of struggle occupied a place of pride in

the minds and hearts of many black South Africans. However, the two hardly discussed the future of our economy but dwelled much on issues of White Nationalist dominance over Black South Africans. The ANC as a ruling party has now lost its moral and intellectual ground to define the future and claim the mantle of leadership. More than ever before, RSA politics cries out for moral renewal and transformational leadership. Men both black and white, now and then, subconsciously believe that there are privileges and powers that they should possess simply because they are/were men.

Hegemonic masculinities operate within power zones and they are harmful to women and men. Men within this parameter tend to use their power to emotionally, physically oppress those without power. The ability of women to labor has long been identified by feminists as a fundamental process in women's subordination in capitalist societies. Thobejane (2014) opines that this organization of social life carries contradictory potentials: production is organized around goals of capital accumulation, not around meeting the reproduction and survival needs of people as in a socialist world. Women have been subordinated in both domains, held responsible for unpaid reproductive labor and consigned to positions with less power and lower pay than men within the sphere of production. Unemployment, inequality, poverty is regarded as "Triple Oppression" and poor governance in South Africa impact upon social stability in multifaceted ways. At the individual level, living in conditions of poverty significantly exacerbates one's risk of engaging in violence due to increased exposure to violent subcultures, substance abuse and the availability of crime as a means to redress the exclusion felt through not having material goods that define social inclusion.

1.2.4. INTERSECTIONALITY AND GBV

In RSA, the subjugation of women and children in the form of physical abuse, rape, socio-economic exclusion coupled with escalating effect of 'triple evils' such as poverty, unemployment, and inequality continue to be a scourge in the world (Taylor 2007: 50). This violence infuses the political, economic and social structures of society and is driven by strongly patriarchal social norms. However, the complex and intersectional power inequalities, including gender, race, class, and sexuality will not be taken for granted although the study will narrow down these dynamics while considering their interconnectedness. The relationship between gender inequality and GBV, therefore, is well-articulated because gender inequality legitimates violence and is also established using such violence. The possibility for intervening in this relationship, however, presents a far more complex challenge. The exclusion of women from

active participation in socio-economic and political mainstreams is retrogressive. In relation to socio-economic and political marginalization and exclusion, Lewis and Kanji (2009: 79) argue that ''equality for women is impossible within the existing economic, political and cultural processes that reserve resources, power, and control for small groups of people who happen to be men". According to Giddens (2009: 121), the problem relating to gender inequality could be resolved through masculinity transformation including the change of attitude, especially among men who are often perpetrators of crime against women and other men.

The broad categorizations, rich capitalist, developing, and ex-socialist nations, represent different pre-existing social/economic arrangements, the conditions which shape the ways in which different groups of people are incorporated in global processes. These categories are much too broad; however, within them exist great complexity based on class, gender, race, politics, culture, and local and national histories. Poverty, unemployment, lack of capital, lack of land, sexual, verbal, emotional, physical abuse and domestic violence are still some of the rampant challenges that women are still largely susceptible to in the SADC region, (Manalula 2011).

However, in the African Diaspora, a lot more has to be done, a lot more drive needs are applied in empowering women economically, socially and politically. Women need to be given the means to being masters of their own destinies and deviate themselves from being spectators in Africa right from the household level to national and regional levels as the majority are still facing cultural obstacles. Thobejane (2014) is of the view that although the RSA government has made some strides in the implementation of gender parity between men and women since the Beijing conference, "we are yet to see some of its policies translated in action even within the ruling party of the day". In some parts of Malawi, for instance, girls are still being forced into marriages at tender ages which deprive them of their dream of education and future (Munalula 2011).

In today's organizing for globalization, we can see the emergence of a hegemonic hyper-masculinity that is aggressive, ruthless, competitive, and adversarial. However, Bill Gates as in Hearn, Jeff, Wendy, and Parkin (2011), states that his actions made public in the anti-trust lawsuits against Microsoft seem to exhibit the ruthlessness, competitiveness and "adversarialness" of hyper-masculinity. This masculinity is supported and reinforced by the ethos of the free market, competition, and a 'win or die' environment. Dating back to the colonial era women were not solely victims of the then racial segregation but dual victims of separation from their husbands who were also captured to labor the European plantations. In much the

same way, over the past two centuries, Australia has made enormous efforts to create formal, legal equality for women and to protect women from violence. Women have gained equality in property rights, equality in political participation, equal pay, equal opportunities in education and equal rights in employment. Despite all these efforts, however, Australia is still confronted by the devastating fact, reported by the Australian Bureau of Statistics, that around half a million Australian women experience physical or sexual violence at the hands of men each year, and on average, one woman every week dies as a result (Munalula 2011).

1.3.   PROBLEM STATEMENT

The degree to which women can control various aspects of their sexual lives is clearly a critically questionable aspect of health promotion. This is exacerbated by the African cultural practices such as in polygamous and Ukucqaqisa marriages wherein women have no choice to suggest marriages and sexual protection measures from men. What needs to be added is the fact, made very clear in the life histories, that compulsory heterosexuality is also enforced on men. As in homophobic incidences, homosexual men are exposed to so-called corrective rape in an attempt to transform them into straight men.

Generally, societies expect men to conform to the ideology of domination, aggression, and power. Societies also expect women to be passive, nurturing, submissive, and emotional, weak, powerless, vulnerable, and dependent on men. The status of manhood, in most cases, is proven by some cultural activities that valorize hegemonic masculinities. In Thulamela municipality, men showcase their achievement of the status of manhood by way of engaging in a cultural practice known as Musangwe fist fighting (bare-knuckle fighting). It is within this area where initiation schools for men and pubertal rites of passage are also practiced. The fist fighting (Musangwe) seem to normalize violence as an acceptable means of asserting power and resolving the conflict.

Media and entertainment industry portrayals of GBV practices also seem to perpetuate a culture of violence. These activities violate women's and girls' human rights and constrain their choices and negatively impact on their ability to participate in and contribute to the general development of society at large. In Thulamela municipality, Domestic Violence (DV) among other GBV elements has become the norm in a case where women are at the receiving end of this form of violence. Those who cannot fight back have since become statistics of this scourge. According

to Thobejane (2014), hegemonic masculinities and domestic violence are intricately intertwined. In the context of Thulamela, we are seeing men who believe in the "machista" approach to solving domestic problems. Those who do not agree with them are abused both physically and mentally.

Some of these violent deeds are attributed to some elements of culture that are patriarchal which often perpetuate women subjugation. In many instances, women are deprived of their rights to actively participate in socio-economic and political mainstreams including both verbal and physical violence and abuse. In relation to socio-economic and political marginalization and exclusion, (Ratele 2006) argue that ''equality for women is impossible within the existing economic, political and cultural processes that reserve resources, power, and control for small groups of people who happen to be men". However, the problem relating to gender inequality could be resolved through masculinity transformation including the change of attitude, especially among those men who are often perpetrators of crime against women and humanity.

1.4. AIM OF THE STUDY

The aim of this study is to draw the linkages between masculinities and gender-based violence.

1.5. OBJECTIVES

To achieve the aim of the study, the following objectives will be examined:

- ➢ To explore the connections of masculinities, gender, and power to enhance violence prevention policies and programs;
- ➢ To find out how current social constructs, attitudes, and experiences of young men on Violence Against Women (VAW) integrating with hegemonic masculinity;
- ➢ To identify roles that culture play in shaping men's gendered roles and its creation of authority over women and therefore whether men would consent to yield authority over women;
- ➢ To explore how social institutions such as media, school, religion, family, and peers influence social constructs of masculinity;
- ➢ To identify ways to shape and promote non-violent and equitable discourses and practices around what it means to be 'Real or ideal' men and how they see change happening.

1.6. RESEARCH QUESTIONS

To achieve the above-mentioned objectives, the design of the study will be based on the following research questions:

- ➤ How are masculinities and gender-based violence connected?
- ➤ What are the current social constructs, attitudes, and experiences of young men on VAW integrating with hegemonic masculinity?
- ➤ What roles do culture play in shaping men's gendered roles and its creation of authority over women and therefore whether men would consent to yield authority over women?
- ➤ How do social institutions such as media, school, religion, family, and peers influence social constructs of masculinity?
- ➤ What strategies can be used to shape and promote non-violent and equitable discourses and practices around what it means to be 'Real or Ideal' men and how they see change happening?

1.7. JUSTIFICATION OF STUDY

This study will empower both men and women to respect one another in order to enhance an equitable and just society. The RSA government could use this study to redress masculinities that have been marginalized in our society. The government can accomplish this by addressing these injustices through equitable policies, programs and the allocation of resources that will be used for creating awareness on GBV and gender mainstreaming. The study will contribute to the body of knowledge in the field of gender or female studies. Furthermore, other scholars may use the findings of this research as reference material for future research.

1.8. DEFINITION OF CONCEPTS

Gender-Based Violence (GBV): This means "all acts perpetrated against women, men, girls and boys based on their sex which causes or could cause them physical, sexual, psychological, emotional or economic harm (Manalula, 2011). In the context of this study, GBV will mean the use of hegemonic masculinities to exert all forms of GBV to marginalize men and women in pursuing patriarchal social expectations.

Heteronormativity: is a system that works to normalize behaviors and societal expectations that are tied to the presumption of heterosexuality and an adherence to a strict gender binary.

More simply, the gender binary is the acknowledgment of the existence of men and women (and boys and girls) – and nothing else. It's much easier to say that men are more capable of controlling the public sphere (like politics or business) and women are more suited for the private sphere (like raising children, cooking, and cleaning) when one has a strict division of gender (men versus women). In this study, one deviates from this heteronormative standard by being non-binary, or even simply performing gender in a way that doesn't subscribe to a strict separation of "man" or "woman" (and the assumption that "masculinity" should only be performed by the former and "femininity" by the latter).

Patriarchal Bargain: This is a tactic where a woman in a misogynist culture reinforces the notion of men's superiority or conforms to patriarchal demands of her gender in order to get ahead or sometimes just to survive (Collins 2009). In this study, it refers to a woman's decision to conform to the demands of patriarchy to gain some benefit, be that financial, psychological/emotional, or social.

Patriarchal dividend: This means the privilege that is given to all men in a society that openly or otherwise favors males, maleness or masculinity (Collins 2009). In the context of this study, patriarchal dividend means bringing 'Ideal men' as a de-gendering strategy that attempts to undo hegemonic masculinity in favor of gender equality.

Patriarchy: In a patriarchal system, men are endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence, (Hooks 2004). In this study, patriarchy is used to describe an aspect of masculinities that perpetuate GBV.

1.9.   CHAPTER SUMMARY

This chapter provided a general introduction and background to the study. In the background of the study, the researcher discussed the linkages between masculinities and GBV as both entail social practices that construct and maintain the notion that men and women are different. Further, patriarchy, socialization, cultural practices reinforce men's dominance and women's subordination within societies. It is through all these that masculinities influence GBV against women and other men and reinforces exploitation by means of advocating the patriarchal and societal gender expectations. The newest statistics on GBV in RSA has also been enunciated. The chapter also conjectured the research problem, aims, objectives and questions, and

justification of study with the definition of concepts that buttressed the study. The next chapter reviews related literature.

CHAPTER TWO: LITERATURE REVIEW

2.1. INTRODUCTION

This chapter examines a broad range of writings in light of the research questions and research objectives that have been foregrounded. The overall purpose of a literature review is to assemble knowledge on a topic regarding what is known or what has been studied about the area and where knowledge gaps exist (Hart 2005). In particular, the study explores the following: 1.The problematization Western Feminist view on GBV, 2. Cultural attributes effecting on attitudes and experiences of men and women on GBV, 3. Media as an enforcer of hegemonic masculinity, 4.The socio-economic impact of GBV and the impact on women's family and dependents (South African policy context), 5. Theoretical framework with an exploration of Standpoint theory and its problematizing effects and the stance on the Black Feminist and intersectionality paradigms opted as a guideline for this study. However, the last section entails the breaking down of the linkages between masculinity and violence. The conclusion was drawn on the basis of the major concepts explored that suggested the importance of bringing "Ideal men" through what is called "A Transformed Approach" to the prevention of violence against women and other men.

2.2. THE PROBLEMATIZATION WESTERN FEMINIST VIEW ON GBV

The study of masculinity has largely been a Western-dominated analysis of how white men in Europe and North-America negotiate an identity in relation to expectations, positions, and roles (Buntu 2003). Western feminist paradigms view GBV as primarily the same as VAW. There is insufficient data to prove that GBV also includes violence against children and men. Buntu (2003) further reiterated that women are more likely to suffer Domestic Violence (DV) and Abuse than any other sex. Thobejane (2014) is of the view that the term "Abuse" is wider than "DV" as the former encompasses emotional, financial and sexual violations and the latter is restricted to only physical acts. The notion that GBV is defined on a skewed Western perspective by referring to it as VAW based on varied gender statistics, does not fully guarantee that women and girls are the sole victims of GBV, but also men and boys must also be equally considered in a fairly absolute theorization.

There is an ordering version of femininity and masculinity at the level of the whole society (which is) centered on a single structural fact, the global dominance of men over women

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(Connell 2005: 98). At the same time, sensitive to other points of social breakage, she emphasized that not all men had access to hegemonic power and that many were themselves subjugated or subordinated by and to it. Hegemonic masculinity is always constructed in relation to various subordinated masculinities as well as in relation to women (Connell 2005:98). Hegemony is an achievement, an expression of social power, and evident in 'the ability to impose a definition of the situation, to set the terms in which events are understood and issues discussed, to formulate ideas and define morality' (Connell 2005:98). The beauty of Connell's hegemony concept is that it offers an alternative to essentialist and sex role treatments of men and combines a number of interconnected features.

The concept shows how men can take up a variety of positions, including complicity, subordination, or opposition to hegemony, differential access among men to power (over women and other men), and the interplay between men's identities, ideas, relationships, power, and patriarchy. The Gramscian origins of the concept place the weight of emphasis on consent but leave unanswered the question about men's use of force to establish their dominance. When men use force, are they reflecting their hegemony or simply imposing their dominance? This is an important and unresolved question and gives rise to the debate about whether the concept of dominant masculinity is to be preferred to hegemonic masculinity (Whitehead 2002). Domination as per Thobejane (2013: 52) is a larger concept than hegemony since it allows us to think about power beyond the boundaries between groups or increasing ideologies. This means that all these entail that dominance and hegemony cannot be drawn separately.

Thirdly, do all men benefit from hegemonic masculinity? Connell was clear that not all men are equal (and that some dominated others) but equally that the patriarchal dividend – the chance to benefit individually from patriarchy – united them all regardless of their position within the masculinities hierarchy. However, what about working class, black and gay men and men of the global south? Whitehead (2002:93) argue that the use of the concept could result in overlooking large numbers of men who not only envisage themselves as having little power but who objectively, because of global location, race, ethnicity, age and other factors, find themselves on the wrong side of history and have waning material and symbolic power.

Hegemonic masculinity is not easy to measure as per (Du Pisani 2001). Morrell (2011) suggested that at least three masculinities enjoyed hegemonic status in their respective spheres – white (though divided along ethnic (Afrikaans and English) lines), African, rural masculinity and Black, urban masculinity. The RSA is a highly contested society where a single national hegemony is not evident and, to the contrary, where hegemony has been forcibly contested for

many years on grounds primarily of race and class, but also of ethnicity. Secondly, some scholars have included women more actively in understanding constructions of masculinity and hence enabled assessment of women's roles in producing and maintaining hegemony (Maqubela 2013).

According to Du Pisani (2001), the dynamic nature of hegemonic masculinity, how it needed constantly to be reproduced and how it served to legitimize a certain set of (anti-capitalist, anti-Semitic) deals and values. Much of the early work on masculinity focused on men's violence. While not all of this literature specifically used the concept of hegemonic masculinity, all were characterized by the question of men's power and its use in violence, adding a new dimension to what had, until this time, been treated as an obvious, taken-for-granted aspect of men's behavior. Among these works were essays on Natal's white colonists in the late 19th and early 20th centuries (Morrell 2011), early 20th century mineworkers Breckenridge 1998), white gangs (the ducktails of the 1960s) (Du Pisani 2001), the tsotsi gangs of Soweto from the mid-1930s (Chitando, E. 2007b), Namibian township residents (Ratele 2008), and the contemporary gangs of the Western Cape (Buntu 2009). The underlying theme of this work was that masculinity was not biologically inherent to men but emanated from socially constructed gender identities and reflected social norms, which in turn suggested that non-violent masculinities were possible. Violence was then seen as a common denominator, something that united men across race and class and was, therefore, even if not stated overtly, hegemonic.

2.3. CULTURAL CONNOTATIONS ON GBV

Cultural attributes can have both negative and positive effects on attitudes and experiences of men and women on GBV. Culture sometimes gives legitimacy to violent acts by normalizing certain behaviors. For example, research has shown how culture can increase the possibility of abuse in cultures where traditional gender roles are used as tools to disempowering women (Jasinski 2011). However, culture is not static but fluid and changes over time. It can redefine what is perceived as GBV, which in effect can have an impact on laws and policies. Sometimes religion is used as a tool to perpetuate violence, although it is important to note that it is often difficult to draw a line of demarcation between religion and culture and that they may be confused or conflated with each other. What is certain is that they both define gender relations.

Beynon, (2012) found that Pakistan men in the UK use both religion and ethnicity to justify their violent actions and that victims are forced to stay quiet to uphold the impeccable image of a

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community where violence within the family sphere is supposed to be non-existent. This attitude at times is strongly enforced by Asian community leaders to preserve their religion and culture. It is believed that traditionally closed communities, which feel they are under attack by the host society through factors such as racism and anti-Islamism would do their best to preserve a perfect image where there is no disharmony within their families.

2.4. MEDIA AS AN ENFORCER OF HEGEMONIC MASCULINITIES.

Media representations of masculinity among schools, religious institutions, families, and peers are social institutions that often present a limited and stereotypical collection. The English-speaking press is dominated by negative representations of African men, such as perpetrators of violent crime. By contrast, in the IsiZulu media men rarely conform to such simple stereotypes' (Ratele 2008). So, in RSA, the divided nature of the country makes it impossible to deploy the concept in the singular. The problem is that the concept is often used without specifying its realm either at global, national, regional or local, which results in national trends being read into local situations and vice versa. Being aware of the highly contested state of RSA society and the radicalized forms of power that still operate.

The history of beer refers to 'robust 'masculinity and many forms of masculinity 'available to men in RSA' (Magubane 2000). She argues that beer-drinking was pervasive in RSA because it was a practice of 'unfathomable play' as well as a trope in constructions of masculinity. '[B]ecause masculinity was constantly remade by men who promoted beer, drank beer, and participated in the ritual of a male spectator sport, a vigorous beer-drinking masculinity was readily available to large numbers of men who were racially separated by sporting codes or segregated stadiums' (ibid). This is as close as Magubane (2000) comes to naming beer drinking as a constituent part in hegemonic masculinity and in this way aligning her position to a literature that identifies alcohol consumption as a perpetuating effect of violence.

Suttner (2015) made three points about hegemonic masculinity. Firstly, that there are several hegemonies; secondly, that these should not be morally evaluated or judged but should be understood historically; and that, thirdly, it should be understood in a context allowing for it to be considered as a feature of national liberation. Suttner (2015) further reiterated that the African National Congress (ANC) underground structures were able to recruit members for very dangerous work that involved extensive risk of death because within local understandings of masculinity 'the warrior notion of manhood was hegemonic'. And, attempting to retrieve the

positive in masculinity (something which the concept of hegemonic masculinity renders difficult because of its link to men's power over women), he argues, "The assertion of manhood is in this context a claim for freedom" (Suttner 2015).

In her article "Re-righting the body"; Jessica Horn interrogates the suggestion of morality associated with an assumed genuine "tradition" or "culture" that is used to justify the tide of homophobia in Africa. She traces the development of sexual rights that are not implicitly linked to heterosexual gender identities and challenges both local and international feminist organizations to take up the struggle for sexual rights in Africa.

In the same vein, Kopano Ratele argues that rape trial of Jacob Gedleyihlekisa Zuma, a former president of RSA, and the latter's revelations about what constituted "legitimate" as opposed to "unnatural" sexual activity, have fueled the extant robust debates about gender, permissible sexual relations, sexual rights and citizenship in post-apartheid RSA. Ratele reiterates how Zuma's power as a political leader helps to inform and enforce a hegemonic discursive gender administration located in heterosexuality, that is gradually being confronted by feminists and LGBTI activists.

Ratele follows the example of others such as Thobejane (2013) as he points to the discursive power of the utterances of African leaders as a potent means of constituting and re-instating dominant societal beliefs about sexuality and gender roles, thereby sustaining gender inequality and homophobia. As these scholars correctly note, the power of such individual opinions or their silences about permissible gender and sexual relations can be life-threatening. Their words of warning are borne out in the murder of Lorna Mlosana, the HIV/AIDS activist from Khayelitsha in Cape Town, South Africa. Thobejane (2014) maps out how men's desire to control women's sexuality through the rape epidemic in South Africa, coupled with the misogynistic notion that women are the primary vector of the HI virus, fueled Lorna's murder.

According to Maqubela (2013) emphasizes the importance of historicity in our conceptualization of heterosexuality and heteronormativity. She addresses the meanings of heteronormative gender identities as these interlocked with race within the historical context of colonialism in Zimbabwe. She describes how black heterosexual masculinity relied heavily upon the colonial authorities' control over women's productive and reproductive labor and enforced a notion of feminine decency that weakened black women's self-sufficiency. explicit

2.5. THE SOCIO-ECONOMIC IMPACT OF GBV (RSA POLICY CONTEXT)

The primary prevention strategy as outlined in the RSA Crime Quarterly (51:35-38) entails that GBV prevention policies and programs should be informed by the best evidence available. In many instances, women are deprived of their rights to actively participate in socio-economic and political mainstreams through both verbal and physical violence, and abuse. In relation to socio-economic and political relegation and exclusion, the effects of GBV on women and other men fluctuate widely. It depends on the nature of the incident, the woman's relationship with her abuser, and the context in which it took place.

Muller, Gahan & Brooks (2014) are of the view that GBV typically has physical, psychological, and social effects as they are linked to many immediate and long-term serious health anomalies. These are easily pigeon-holed as both physical and psychological health glitches such as physical harms; disability and protracted health problems are all regarded as irritable bowel syndrome, gastrointestinal disorders, various chronic pain syndromes, and hypertension. Secondly, Muller, et al (2014) further reiterated that sexual and reproductive health complications are contracting STIs, the spread of HIV/AIDS, and high-risk pregnancies. Thirdly, GBV may also have both direct and indirect psychological ramifications that can also lead to the death of victims. Although direct psychological effects of GBV are anxiety, fear, mistrust of others, inability to concentrate, loneliness, post-traumatic stress disorder, depression, and suicide. However, indirect psychological effects are psychosomatic illnesses, withdrawal, alcohol or drug use.

Shai and Sikweyiya (2017:51) are of the view that denial, isolation and social shame at the community level are the major social-economic impairments that drag South Africa behind. Secondly, the reduced ability of the marginalized community groups of women and other men to participate in social and economic activities also derails development. Although, damage to women's self-assurance results in fear of expressing into public spaces (this can often restrain women's education, which in turn can limit their income-generating opportunities). Thirdly, increased vulnerability to other types of GBV may lead to job loss due to bunking off because of violence and negatively impact on women's income generating power.

2.5.1. THE IMPACT ON WOMEN'S FAMILY AND DEPENDANTS (RSA POLICY CONTEXT)

Muller, et al (2014) unpacked GBV direct effects as comprised of divorce, or broken families and endangered family's economic and emotional development. Although, babies born with health

disorders because of violence experienced by the mother during pregnancy (i.e. premature birth or low birth weight). This could also lead to an increased likelihood of violence against children growing up in households where there is DV. Secondly, there are guarantee effects on children who witness violence at home (emotional and behavioral instabilities, e.g. withdrawal, low self-esteem, bad dreams, self-blame, aggression against peers, family members, and property; increased risk of growing up to be either a perpetrator or a victim of violence). Muller, et al (2014) unpacked the final direct effects that have compromised the ability of survivor to care for her children (e.g. child malnutrition and neglect due to constraining effect of violence on women's livelihood strategies and their bargaining position in marriage).

2.6. THEORETICAL FRAMEWORK

2.6.1 STANDPOINT THEORY AND ITS PROBLEMATIZING EFFECTS

This study is guided by Feminist Standpoint Theory (FST) which was developed by Harding (2004: 339-40), Hegel (1998) and Karl Marx. FST came into being because of the feminist thinking about knowledge and science has emerged from second-wave feminist thinking. Its advocates, as much as its critics, disagree vehemently about its derivation, its status as a theory, and crucially, its relevance to current thinking about knowledge (Harding, 2004: 339-40).This shows that FST is the most influential and debated theories that make women as marginalized groups to be aware of things that it claims to bring about change which results in more equitable societies. FST takes the view that inquiry on GBV elements best started from within women's material experience, as marginalized groups are socially situated than it is for the non-marginalized. FST also takes epistemic advantage centered on standpoints that emerge from that experience. However, they can mistakenly be understood to espouse an essentialist universalism. This means that women are afforded automatic epistemic privilege simply for the fact of their being women.

Franz Fanon is critical of European universalism as he uses the discourse of psychoanalysis to "reveal the emotional anomalies responsible for the resulting complexes "because one can distance oneself from certain varieties of universalism and get closer to certain other notions of universal thought and values. Since FST scholars argue that inquiry is best started from women's lives and that standpoint emerges only when women begin to reflect upon and question the reality of those lives through a politicized framework. FST can also be misunderstood as proposing a single, monolithic feminist standpoint. This misunderstanding

presents this FST as arising not from ordinary women's lives but from the lives of relatively privileged, mostly middle-class, mostly white, women academics.

This study attempts to probe the standpoint of the marginalized masculinities regardless of their gender as there are other men who have feminine masculinities and are ill-treated the same way as women with complicit masculinities. This study also suggests that an Inclusive, Transformative or Redemptive masculinity are the best approaches that seek to redress issues of both perpetrators as men (hegemonic masculinities that dominate through culture and religion, as well as women and other men (non-hegemonic masculinities as marginalized victims of GBV) for a successful just society. FST received much of its critiques as it deviates itself from other feminist theories. FST research is only considered "feminist" when it is grounded in the set of theoretical traditions that privilege woman's issues, voices, and lived experiences. However, by documenting only women's lived experiences, and concerns do not illuminate GBV stereotypes and biases and unearthing women's subjugated knowledge. This study suggests that both men and women need equal theorization to ameliorate GBV as the concept cut-across both men and women irrespective of who has power over another. This may be concretized by the fact that not all men are dominating nor dominated and not all women are subjugated or powerless.

The researcher's theoretical stance or position in relation to the FST theory has been articulated as per the following two paradigms and further elaborated in the methodological chapter.

2.6.2 BLACK FEMINIST AND INTERSECTIONALITY PARADIGMS

This study is also influenced by the Black Feminist and Intersectionality paradigms. These two concepts contest that women's material experiences take a narrow meaning, owed to Marxist Theory as a Western Feminist view that misrepresents the majority of marginalized women and other men of African descents. Interestingly, the study of masculinity in Africa has been overwhelmingly represented by female researchers who are not of African descent. Western-based feminist scholarship and interventions throughout the African continent are extensive, although a shift is occurring in masculinity studies. However, Western women (Whites in particular) were only concerned with their material marginalization at the expense of their male counterparts and their concerns were centered in workplace environments. African women were much concerned about massive socio-economic issues such as work-life balance and political marginalization that derail them from forming part of decision-making processes. All these form part of GBV effects that also affect women's work performances and income-generating

opportunities. Additionally, the fact that more African scholars and activists have moved away from Western-based feminism and have embraced African-centered feminism has inspired more scholars and activists to undertake an African-centered analysis of African masculinities.

The Black Feminist and Intersectionality paradigms argue that sexism, class oppression, gender identity as well as racism are inseparably bound together. There is a thin line that demarcates the two paradigms as they all have similar binaries that are said to be more complex than what FST claims. In her work, Crenshaw (1994) discussed that the experience of being a black woman cannot be understood in terms of being black or of being a woman. Jasinski, (2011) suggested that studies using intersectionality are confined to complexities between race and gender and therefore, are reminiscent of black feminist theories without adding to it the way in which other identities (for example class, sexuality, disability) may mediate these experiences. Intersectionality focused so far on how marginalized people (mostly with exception of other marginalized men) are (adversely) affected by their identities, rather than how those in powers are able to use vast identities to their advantage.

The concept of intersectionality draws too heavily on shifting identity politics. Therefore, some feminists are concerned that the concept may also undermine not only feminist (or indeed anti-racist thought), but male or masculinities that further marginalize other men too. While these are valid critiques, we believe that it is impossible to discuss the complexities of women's oppression without due attention to multiple sites of oppression. Intersectionality is more than "adding on" other forms of identities to gender with gender remaining paramount, but intersections between different forms of identity, with implications for how GBV is experienced and perpetuated, and how policies and laws on GBV are conceptualized, created and implemented (see Crenshaw 1994, Maqubela 2013, and Thobejane 2014).

Therefore, this study on masculinities and GBV will always directly or indirectly recognize the importance of race and gender concepts with the means to expand their complexities that include other markers of identity, religion, ethnicity, nationality, immigration status, identity, sexuality, mental health and disability and how these may work together to impact on women's and men's experience of abuse.

Within the wider context of intersectionality, this study will bring to the fore cultural factors to understand women's and other men's unique experiences as they play a significant role in the attitudes of both perpetrators and victims of violence.

2.7. BREAKING THE LINK BETWEEN MASCULINITY AND VIOLENCE

This study sees the importance of bringing "Ideal men" through what is called "A Transformed Approach" to the prevention of violence against women and other men. This might be achieved through transforming a lethal man into an "Ideal" one and bringing him on board in ameliorating or remedying challenges that pose women and other men at risk of being victims of domestic violence (Collins 2006).

This brings along questions such as can masculinity be redemptive? Or does masculinity itself need redemption? Hence, other scholars argue that true masculinity has become shackled by the neo-colonial bonds of patriarchy. It needs redemption from these bonds to re-actualize its potential (Maqubela 2013).

2.8. CHAPTER SUMMARY

This chapter examined a broad range of writings considering the research questions and research objectives as an organizational pattern that integrates both summary and synthesis. The chapter presented various theories which have guided the study. However, the identified black feminist and intersectionality paradigms relevant to the study were articulated and had helped in locating the inquiry on the connection between masculinities and GBV to draw a wider picture. The chapter also unpacked how culture and certain social institutions sometimes give legitimacy to violent acts by normalizing certain behaviors. The socio-economic impacts on South Africans as a result of inequality exacerbated by masculinity and GBV were also articulated to ensure that the government foresees the need to revisit its GBV policies for an equitable society. The next chapter elucidates the research methodology of the study.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

The previous chapter reviewed literature related to the study. This chapter describes the research design and methodology used in carrying out the research. The researcher explains the reasons for using qualitative methods for data collection and analysis. Face to face semi-structured interviews was used as data collection instruments. Purposive sampling and snowball sampling were adopted and a total of 10 research sample that includes both women and men (young and old) from Thulamela municipality. The methodological process entails the use of qualitative approach which is followed by the study's location and population, sampling and data collection methods. Furthermore, this section explores the researcher's reflexivity or positionality, and epistemic privilege. This section also outlines the ethical issues that have been taken into consideration which include informed consent, confidentiality, and privacy. Lastly, this section looked at the limitations of the study as well as the conclusion. In terms of qualitative data analysis, thematic analysis was used.

3.2. RESEARCH DESIGN

Taylor (2008) defined research design as a plan or structure of how one intends conducting the research process to solve the research problem. Taylor (2008), further reiterated that the research design must carry important issues from the decision regarding what topic is to be studied among what population and with what research method for what purpose.

The use for qualitative method in this study has been taken as a process in which participants examine and evaluate their own cultural masculine practices that perpetuate GBV systematically and carefully, using research techniques. This study is based on reflective methods, builds on critical pedagogy and seeks to involve people in their own transformation (research and problem solving takes place within the same space).

In this project, it means to involve both men and women (young and old) in robust and solution-oriented reflections about challenges related to masculinity, culture, among other elements that perpetuate GBV about Thulamela municipality society at large. The Pre-test interviews with 6-8 male students within University of Venda (Univen) to fine-tune and test questionnaire were conducted. In this pre-phase stage, the researcher in relation to fine-tuning questionnaire has

considered the need to revisit research objectives, ethical considerations as alluded to in Chapter 1, as per the University of Venda ethical clearance. The Univen students' reflections and assumptions and other creative research components helped the researcher in shaping the research questionnaire in a very constructive manner.

3.3. RESEARCH METHODOLOGY

Research methodology refers to the research method, research design, method of data gathering and type of data analysis to be used by the researcher (Kothari 2014). Although, Kothari (2014) refers to Research Methodology as a systematic description, logical explanation of the techniques and tools applied when conducting the research; and the collection of reliable information about the phenomenon under the study. The research method of this study is based on qualitative nature of study which entails the use of exploratory, descriptive or expressive approaches. The researcher explored the linkages of masculinities and GBV concepts and describes women and other men's masculine lived experiences in patriarchal and cultural contexts. This study is guided by the critical social discipline, which favors qualitative methods and takes the view that research should be used to make positive changes within society, as it views society as oppressive and wishes to use research to liberate groups from oppression.

In qualitative research, the data includes words, pictures, descriptions or narratives examples of it is in case studies, as well as life histories (Kothari 2014). The researcher focused on a qualitative research methodology because of the interest in wanting to understand in-depth, the masculine lived-experiences of women and other men who are victims of DV, sexual harassment among other GBV elements. The quantitative method could assist with getting the statistics of how many these male victims are, but this became problematic since not all men report the violence that is perpetrated against them. very fleetingly

3.3.1. REFLEXIVITY

Reflexivity can be an important tool that allows the researcher and the researched to be aware of their status differences along gender, race, ethnicity, class, and any other factor that might be important to the research process. However, doing reflexivity, in fact, empowers both the researcher and the researched within the interview process (Johnson and Ferraro 2010). The lack of awareness of this, as well as the lack of self-reflexivity, has meant that scholars within the field have often reproduced imperial notions in their work on women in Western contexts or

marginalized women in the Western sphere. For instance, Maria (2008) is the view that her lesbian identity has impacted a great deal of her research allowing her to easily obtain accesses the lesbian community.

This study is informed by an African-centered focus which, without implying that all African experiences are the same, attempts to examine similarities as experienced by African people and in this case referred to South Africans in Thulamela municipality. As has been a long tradition in Western scholarship, there is a danger in oversimplifying both Africa and Africans (Wilchins 2004). An African-centered approach, in the view of Henwood and Procter (2003), affirms an African cultural location as the principal metaphor of analyses speaks to the interest of African people and challenges the theoretical and cultural assumptions of universality which are prevalent in many Western paradigms.

Culture, as a guideline for human behavior, is then examined for its potential about social transformation, but also its role in legitimizing disparaging human values. Finally, striking points are used in a wider discussion of the way in which thematic concepts interlink. The study inquiry's prime motivation is to identify African solutions that suggest Inclusive, Transformative and Redemptive masculinities. The latter three masculinities seek to bring the lethal men, vulnerable or marginalized women, and other men together through an intervention program. As alluded in the justification section, this study will encourage men and women to change the social norms in their imperialistic and Africanized traditional cultures that advocate problematic and abusive behaviors.

3.3.2. PLAYING THE TENSION BETWEEN INSIDER AND OUTSIDER ACCOUNTS

Before proceeding, it should be said that the general direction the researcher took was to take the needs of the marginalized and approach them cautiously. Qualitative methods have provided a promising response to the need for contextual social science that speaks from the perspective of those being researched, and they constitute an effective antidote against hegemonic discourses which have tended to swallow up the voices of the marginalized in the quest for universal explanations. This means that as qualitative researchers, we need to or want to understand the world from the "inside out" and from the "outside in" perspectives. Qualitative researchers, in general, are wary of the risk of overriding people's self-accounts.

However, understanding does not go very far if it stops at summarizing the way that people already understand their own realities. It may well happen that qualitative accounts describe

people's actions in ways which are unfamiliar to them or which even seem incorrect to them. In such instances, the tension between description (insider perspective) and interpretation (outsider) is accented. Sometimes it is possible to involve those "being researched" in the analysis and to explore understanding in a dialogue with them. More often, we play an "insider-outsider" dialogue in our own minds as researchers, trying to be true to the voices of the researched, but yet trying to answer our research questions. Our research questions may be extrinsic to the context, in the sense of not being the same questions that people in the context are currently addressing or able to answer. We need to hold their perspectives in mind and address, with our questions, what we thereby know.

3.4. STUDY LOCATION AND POPULATION OF STUDY

According to Creswell (2016) a study location is the place where the researcher conducts the study and a socially-defined area with shifting boundaries. The study was conducted in Thulamela municipality situated within Vhembe district of the Limpopo province in RSA. However, Kothari (2014) inferred that population is a set of persons or objects that have at least one common characteristic or the entire group of individuals or objects to which a researcher is interested in generalizing the conclusions. The study targets this area because of the rural and urban inspirations. The following is the Map of Thulamela municipality in Limpopo Province showing an area where the study was conducted.
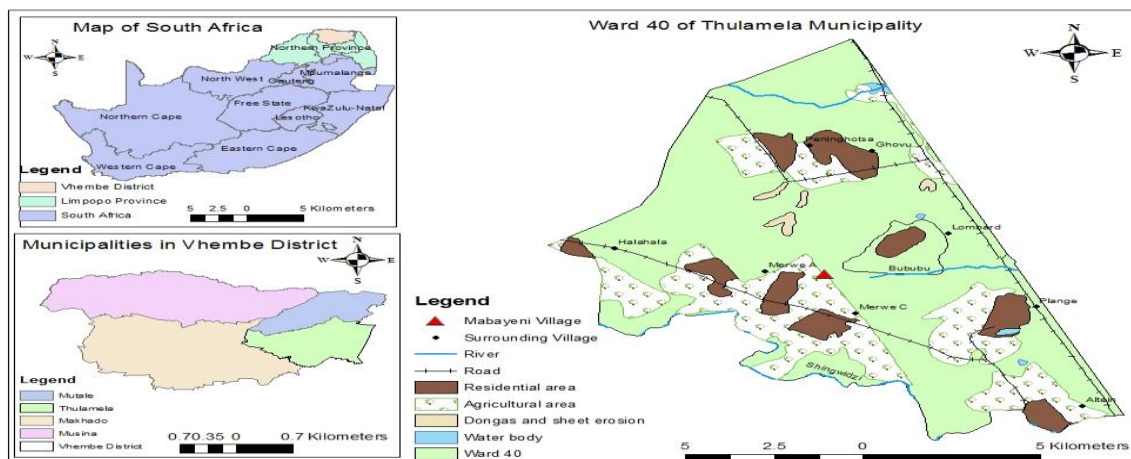
Figure 1: Map of Thulamela municipality, Vhembe District in Limpopo Province

3.5. SAMPLING METHOD

A sample comprises of elements or subset of the population considered for actual inclusion in the study or viewed as a subset of measurements drawn from a population in which researchers are interested (Kothari 2010). A proportionate sample size of at least 10 male and female (young and old) respondents has been selected using a combination of purposive or accidental and snowball sampling techniques. The Accidental or Purposive sampling methods are purposive in nature because researchers usually approach the sampling problem with a specific plan in mind. The use of snowball sampling entails that once the researcher has identified one participant, chances are that reference might be given to locating other relevant participants. Snowball sampling is especially useful when one is trying to reach populations that are inaccessible or hard to find. For instance, if you are studying the homeless, you are not likely to be able to find good lists of homeless people within a specific geographical area. However, if the researcher goes to that area and identifies one or two, the researcher may find that they know very well who the other homeless people in their vicinity are and how they could be found.

The breakdown of the sample is as follows: four encompassing both active and retired teachers (young and old), one traditional leader, two traditional healers, one church leader as Community Knowledge-Holders (old) and one ward councilor and one civic member who are young participants who hold active citizenship within the community as they meet the criteria for inclusion in the study. In all these methods, the researcher opts for these sampling with a purpose of getting information that relates or interlinks the masculine lived experiences and GBV.

The intention of choosing teachers as participants in this study is the view of the researcher that they are familiar with the interlinkages of masculinities and GBV among other elements embedded within the two concepts. The researcher then asks them to recommend others who they may know who also meet the criteria. The familiarity with them with masculinities and GBV concepts goes along with their levels of education and knowledge they got within their lived-experiences saved a lot of time and efforts for data to be accomplished. Although this method would hardly lead to representative samples, there are times when it may be the best method available.

3.6. DATA COLLECTION TECHNIQUES

Data collection of this study entails the use of qualitative, semi-structured, in-depth, face-to-face interviews were the richer and most useful option to collect data. Strydom (2012) is of the view that the interest in face-to-face, semi-structured interviews are linked to the expectation that the interviewed participant's viewpoints are more to be expressed that they would be in a non-face-to-face questionnaire. In-depth interviews were conducted through the verbal communication means between a researcher and participants. This was a research data collection technique carried out using a planned series of semi-structured questions. Semi-structured questions are flexible, and they allow the interviewer room to probe and at the same time, the interviewee is also given room to explain and converse (Creswell 2016). The researcher can also explain or rephrase the question if the respondent wants clarity. In a nutshell, semi-structured questions were considered the most appropriate for this study because they allow the interviewees to express their opinions, concerns, and feelings in a natural setting. The other strength of using semi-structured interviews is that information is obtained from people's personal experiences, life stories, and feelings and this is useful for sensitive topics.

Creswell (2016) claims that qualitative research involves interviews that have open-ended questions to obtain data from participant meanings - how individuals perceive their world and how they explain or make sense of the important events in their lives. The choice of qualitative research for this research is the result of a reflection on the nature of the problem – this entails enlightening the interlinkages between masculinities and GBV. The face-to-face interview methods were, therefore, preferred to quantitative methods as they give convoluted details of the qualitative phenomena.

In this research qualitative in-depth interviews as described by Rubin and Babie (2011) was used which "emphasize the relativism of culture, the active participation of the interviewer, and the importance of giving the interviewee voice" through PAR approach. However, all the participants irrespective of their level of education and experiential learning were asked the same open-ended questions which were tape-recorded for later analysis. This was done to provide validity and reliability of data. Strydom (2012) maintains that qualitative research, commonly, presents facts in narrative form.

The researcher was guided by Taylor (2008) who cited the following advantages of qualitative interviews:

➢ Qualitative interviews actively involve the respondents in the research process – thereby, empowering the respondents.
➢ They allow free interaction between the interviewer and the interviewee.
➢ They allow chances for clarification so that relevant data is captured.
➢ They maximize narrative and unearthing.
➢ They offer researchers' access to respondents' ideas, views and remembrances in their own words, rather than that in the words of the researcher.

The researcher identified Knowledge-Holders particularly adult people located mainly within Traditional Royal Houses and those who live in their proximity. However, it is through the Royal Families who also act as gate-keepers giving us permission to access other relevant informants within the community. This had been easily accomplished using Snow-ball Sampling approach. Although, it is a process to develop partnerships and keeping in-touch with youths who hold active citizenships within the community under study. The stakeholders identified above were the sort to maintain the relationships of the research team, community institutions, and Knowledge-Holders as a collaborative effort to invent an intervention strategy.

This research was based on the description of informants' experiences and their masculine socializing accounts stemming from patriarchy as a means of collecting data. A phenomenological approach has been adhered to as the researcher seeks to amplify the voices of those men and women whose masculinities are subjugated or deprived. Phenomenologists 'reject' quantitative or statistical research, as it believes that research cannot produce a causal explanation of human behavior. They believe that all humans make sense of the world by imposing their own, unique and individual meanings and classifications on it, which make up social reality, which, therefore, can only be subjective and measured accordingly.

3.7. ETHICAL CONSIDERATIONS

This study was guided by the following ethics: informed consent, confidentiality, avoidance of harm and avoidance of deception amongst others. This section covers the set of ethical considerations which were considered in ensuring that the goal of this study is to minimize the risk of participants. According to Strydom (2012) ethics are set principles advocated by an individual or groups of people, subsequently widely accepted and which offer rules and

behavioral expectations about the correct conduct towards respondents, employers, government officials, other researchers, assistants, and students.

The respondents were informed about the purpose of the research, the procedure and ethical considerations were made clearer and that to be followed during the interview process. Obtaining informed consent implies that all possible or adequate information on the goal of the investigation; the expected duration of the participant`s involvement; the procedures which had been followed during the investigation; possible advantages; disadvantages and dangers to which respondents had been made clearer; as well as the credibility of the researcher has been overtly communicated to the researched.

The researcher has offered the respondents the opportunity to withdraw from the investigation if they wish so. The study participants were let assured about the confidentiality of the interview and that the interview would not be discussed with any community member. Lastly, participation should always be voluntary, and no one should be forced to participate in a project (Rubin & Babbie, 2011). However, the respondents were told that their participation is voluntary, and they are accorded choices in terms of which place is conducive and private for them. The assurance of confidentiality, avoidance of harm and avoidance of deception were also overtly made clearer to the participants.

3.8. LIMITATION OF STUDY

The researcher realized that it is not reasonable to stress the difficulty of finding participants at a convenient time. However, the researcher sacrificed time that is conducive to those of the researched to cover their busy schedule. In case of the use of thematic analysis, the researchers more rottenly choose themes that suit them and that there may be a lack of understanding of the reasons for using themes. However, the researcher endeavored to use themes that draw the linkages between masculinities and GBV. One of the common problems encountered by the research team was the limited time allocated, as the questionnaires were quite long (it took approximately 1-2 hours to complete one questionnaire). There were also several instances when the respondents failed to keep their initial interview appointments with the research team after all the arrangements had been made. They were either out of the office or homes or simply changed their minds and refused outright to be interviewed. Some participants questioned the benefits and purpose of participation due to mistrust and misunderstanding of research and researchers. At home visits, participants sought researcher identification and university affiliation. Some were wary of videotaping in their homes, either

from discomfort or not understanding its purpose, including worry that robbers could use the video. Conflicts with compensation were some concerns about getting research payments to participants even when the researcher emphasized that no payments will be made to them.

3.9. CHAPTER SUMMARY

This chapter described the research design and methodology used in carrying out the research. The research design of this study entails the use of PAR approach and reasons were provided. The methodological process entails the use of qualitative approach which is followed by the study's location and population, sampling and data collection methods. Purposive and snowball sampling was adopted and a total of 10 respondents encompassing both women and men (young and old) from Thulamela municipality formed part of the research sample. The researcher opted for qualitative methods for data collection and analysis, and reasons for using such methods were articulated. Within this research paradigm, qualitative face to face semi-structured interviews was used as data collection instrument. Furthermore, this section explores the researcher's reflexivity or positionality, and epistemic privilege. This section also outlines the ethical issues that have been taken into consideration which include informed consent, confidentiality, and privacy. Lastly, this section looked at the limitations of the study as well as the conclusion. In terms of qualitative data analysis, thematic analysis was used. The next chapter presents the findings of the study.

CHAPTER 4: DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1. INTRODUCTION

Babbie, & Mouton, (2001) indicate that the analysis and interpretation of data represent the application of deductive and inductive logic to the research. Creswell, (2016) on the other hand, stated that the interpretive approach, which involves deduction from the data obtained, relies more on what it feels like to be a participant in the action under study. This study embarked on a qualitative research approach to interpret the data collected from the participants. Kothari (2014), described data analysis as messy, ambiguous and time-consuming, but also as a creative and fascinating process. The aim of the data analysis is to impose some order on a large body of information so that some general conclusions can be reached and communicated in a research report. Babbie, & Mouton, (2001) also indicated that firstly the researcher's interview transcript must be read in its entirety in order to get a global sense of the whole and divide the data into meaningful units as rendered from the words of the participants. Thematic analysis was used because it allowed for ease of summarizing, categorizing, and identifying patterns or themes that may emerge (Creswell, 2016). Thematic analysis was applicable in this study as it enabled the researcher to acquire in-depth understanding of the information from the responses given. The process of reading, coding and categorizing the data ensured that information was refined for analysis. The researcher went through the responses immensely and repeatedly for an in-depth understanding of what the participants were trying to convey.

This chapter presents, interprets, discusses and analyses the research findings. The presentation of data was guided by the following research objectives:

- ➢ To explore the connections between masculinities and GBV;
- ➢ To find out how current social constructs, attitudes, and experiences of young men and women on Violence Against Women (VAW) integrating with hegemonic masculinity;
- ➢ To identify roles that culture play in shaping men's gendered roles;
- ➢ To explore how social institutions such as media, school, family, and peers influence social constructs of masculinity;

4.2. PRESENTATION OF FINDINGS

Data was divided into two sections. The first set of data provided demographic information of the respondents. The second section covered areas that are central to respondents lived masculine experiences and life-histories that aggravated the contemporary GBV challenges facing women and men. Qualitative data collected was cleaned, coded, transcribed, analyzed and interpreted in the form of tables and figures. The researcher embarked on the following stages: thematizing, designing, interviewing, transcribing, analyzing, validating and reporting. The researcher used the following steps to analyze data as indicated by Beynon (2012).

PHASE 1: FAMILIARITY WITH THE DATA

This phase involves transcribing and interpreting the data from Tshivenda to English into written form. The researcher familiarised himself with the depth and the breadth of the content by re-reading the data until he gained a full understanding of the content in order to continue with the initial phase of analysis. Remarkable ideas were noted down.

PHASE 2: THOUGHT-PROVOKING INITIAL CODES

This phase involves coding of data into expressive groups while also highlighting significant phrases and statements that are connected to the phenomena under study.

PHASE 3: THEMES

The researcher arranged different codes into potential themes and also determined the relationship among codes.

PHASE 4: REVISING THEMES

The researcher revised and polished the initial themes identified and assembled

PHASE 5: DEFINING AND NAMING THE THEMES

The researcher identified common and related themes and has clustered the themes under one group.

PHASE 6: PRODUCING REPORT

The researcher drew conclusion upon the reviewed themes and began with the process of writing the final report and decided on themes that made significant contributions in answering the research questions.

This section entails the presentation of data obtained from the interviewees. The researcher collected the data from a total number of ten (10) respondents (males and females) who are also young and old and had the knowledge or experience of GBV. Among the interviewees are servant leaders who are actively involved in community meetings such as Ward Councilor, elders such as traditional leaders, comprising of a traditional healer, church leaders, women, and youths. However, some of the respondents mentioned above also hold strategic positions as retired teachers and traditional council members. The chapter includes the following sections: demographic outline of respondents and followed by the actual presentation of data.

4.2.1. DEMOGRAPHIC INFORMATION OF THE RESPONDENTS

As seen from the **table:1** and **figure:1** below, the age characteristics of respondents ranges between 18-30 years (which is 30 percent), 31-40 years also 30 percent, 41-50 years which is 20 percent, and 51 years and above representing 20 percent. As per the statistics above, this entails that most of the respondents who dominated this study were those ranging between the ages of 18-30 and 31-40 years old respectively.

Table 1: Age characteristics of respondents

Age	Number of respondents	%
18-30	3	30%
31-40	3	30%
41-50	2	20%
51 and above	2	20%
Total	10	100%

Figure 1: Representation of respondent's' age characteristics
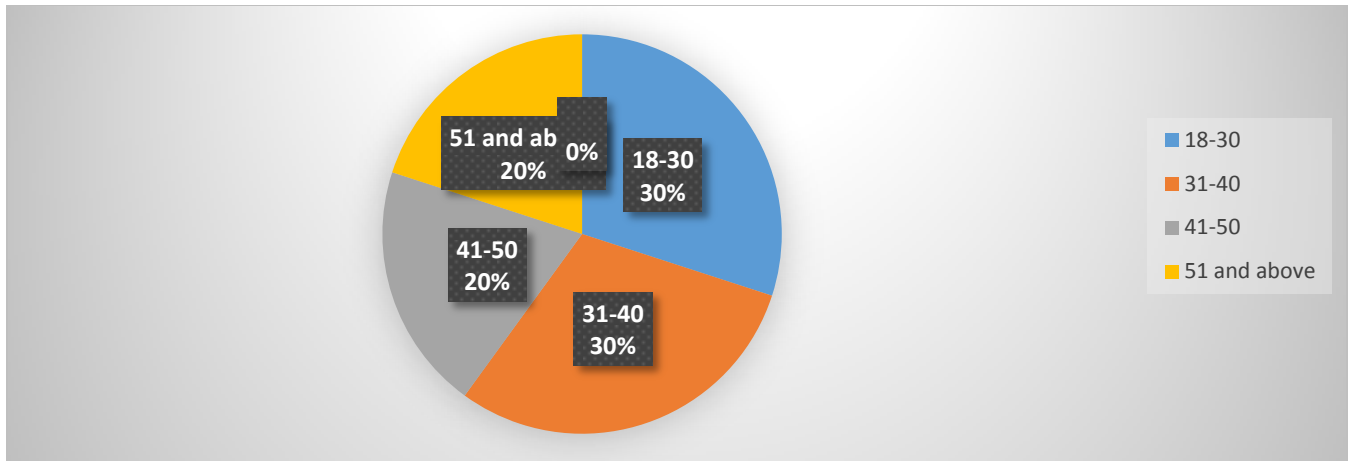
As seen from the **table: 2** and **figure: 2** below, the gender characteristics of respondents were equally represented with statistics for both male and female respondent's share of 40 percent each. The statistics for homosexual (LGBQI) respondents is at 20 percent due to the fact that many of them are still closeted. As per the gender statistics provided below, the majority of the respondents who dominated this study were encompassed by an equal representation of both male and female participants.

Table 2: Gender characteristics of respondents

Gender	Number of respondents	%
Males	4	40%
Females	4	40%
Homosexuals	2	20%
TOTAL	10	100%

Figure 2: Representation of respondent's' gender characteristics
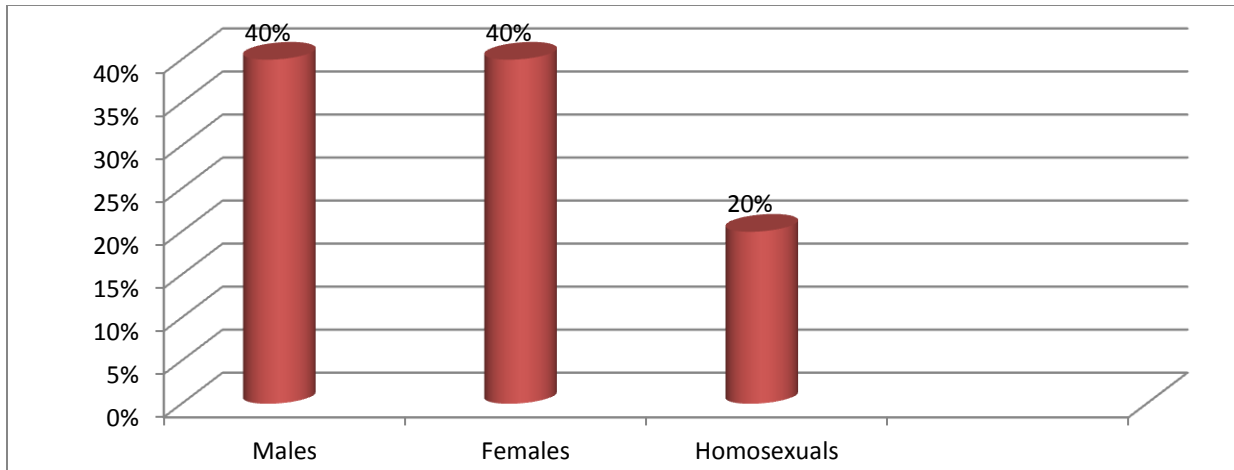
As seen from the **table: 3** and **figure: 3** below, the marital status of respondents is as follows: 30 percent are married, 30 percent are single, 20 percent are either widowed or widowers and 20 percent are either divorced or divorcees. The marital status is provided below.

Table 3: Marital status of respondents

Marital Status	Number of respondents	%
Single	**3**	**30%**
Married	**3**	**30%**
Widowed/Widowers	**2**	**20%**
Divorced/Divorcees	**2**	**20%**
TOTAL	**10**	**100%**

Figure 3: Representation of respondent's' marital statuses.
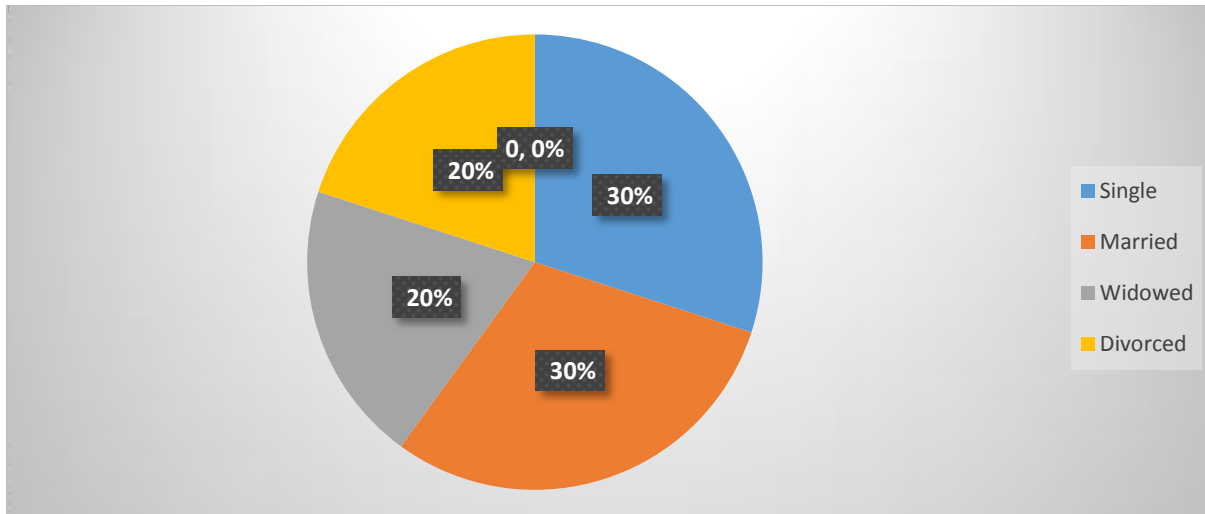
Table: **4** and **figure: 4** below, represents the community roles played by respondents. This figure shows that the majority of participants are mainly active, retired teachers and traditional healers share at least 20% respectively, followed by ward councilor, church leader and a civic member whom they share 10% each. Among the active teachers' statistics, there is an active teacher who also does the role of being an active servant leader within The Local Traditional Council.

Table 4: The community roles played by respondents

Servant leaders	Number of respondents	%
Ward councilors	1	10%
Active teachers	2	20%
Retired teachers	2	20%
Traditional healers	2	20%
Church leaders	1	10%
Traditional leaders	1	10%
Civic members(Youths)	1	10%
TOTAL	10	100%

Figure 1: Representation of the community roles played by respondents
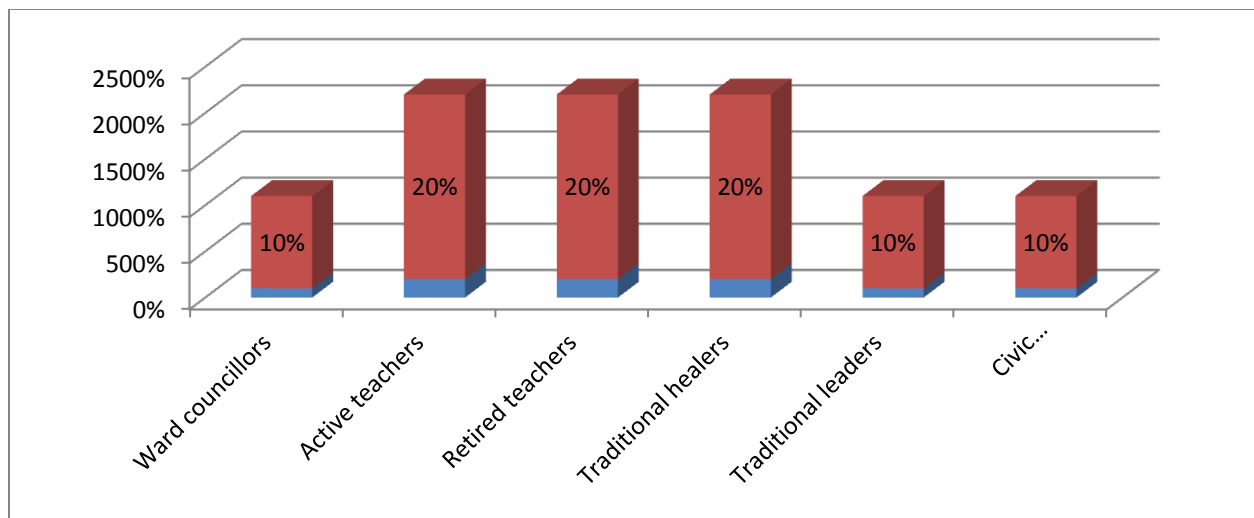
The researcher categorized the following themes and sub-themes consistent with the research questions, objectives and literature review of the study.

4.3. FINDINGS.

This section covered areas that are central to the masculine experiences that reinforce the GBV challenges on women and other men. The themes that follow address these experiences.

4.3.1. THE CONNECTION BETWEEN MASCULINITIES AND GBV

This section discusses and analyses data on the connection between masculinities and GBV. This theme probes the participants' knowledge of how a man and a woman in a patriarchal society live. This was done to explore visible forms of masculinity often referred to as 'hegemonic' masculinity. These hegemonic forms of masculinities reflect dominant characteristics of what it means to be a man in any given society. Hegemonic masculinities are used as a marker for men's individual behaviors and beliefs, but they also shape dominant social norms and values. As such, hegemonic masculinity is normative and requires "all other men to position themselves in relation to it" (Connell and Messerschmidt 2005: 832). The following respondent shared his view that a man is the head of the family and is entitled to take responsibility for a variety of things within a family.

> **Respondent A:** *As a Muvenda man…. Eehh, I'm the one who is supposed to take responsibility of a variety of things in the family, meaning that my wife and children*

should consult me as head of the family when there is something they need. It means that nothing will happen without me knowing. Even if children consult their mother, she will eventually come to me to indicate what they want. I know that the world has changed and that women and men should share responsibilities. But eventually, I should be in control.

This shows that indeed culture had imparted the notion or belief that a man is a provider, decision-maker, and head of the family and no other member of the family should contest that responsibility. However, male dominance over women and other men is reinforced by GBV. Gender division of labor has traditionally associated men with breadwinner positions and women with homemaker positions (Amato 2013).

The researcher asked the same question to a young married woman to get her point of view. It was established that women are not at ease talking about their experiences. However, they feel free when they are gathered in a group of stokvels, grocery clubs, and societies. They are more comfortable to talk of their anguish in the absence of male partners. But it is usually rare for men to gather and discuss their pressing issues. The following respondent said the following:

Respondent B: *There are men who have no responsibility. These are the men who are abusive, drunkenness, careless within their families. Although there are some men who are responsible, say maybe 50 percent, there is no man who takes 100 percent responsibility. I will bring my own experience. My husband sometimes beats me and kids in the case when he is drunk. He usually resists to eat pap and vegetable and demand meat hence he hardly left any money to buy it.*

Respondent F indicated that "gender-based violence differs from place to place, and that men in Giyani seemed to enjoy beating up women, as indicated by the present statistics on GBV. It is even more debilitation that the victims also feel that the more they are beaten up, the more they are loved.

I want to look at what differentiates a Venda man from any other tribe, say a Zulu or a Sotho. The difference of a Venda man with another African man is that Zulu men believe that a man should be a provider for his family but they do not believe in going to initiation school, but Venda men also believe that a man should be a provider for his family and has to attend initiation school such as 'Tshikanda' which teaches them how to care for

women. If you go to Giyani, there is a belief of beating up women and the women are also proud of being beaten up as they believe that it is their way of showing love. But here we hardly do it that much. That is the difference, VhaVenda we have some sort of education, we are taught how to take care of our families. Generally, we are the providers, generally, we are the rulers, but there are some characteristics which separate us from other tribes".

4.3.1.1. UNEMPLOYMENT AND ALCOHOL ABUSE

Most female respondents said that they have been victims of economic, psychological and physical abuse at the hands of their male counterparts. This is in line with Collins (2009) who indicated that there is a notion of patriarchal dividend which opines that the privilege that is given to all men in a society favors males, maleness or masculinity (Collins 2009). Thobejane (2014) further says that "living in conditions of poverty significantly exacerbates one's risk of engaging in violence due to increased exposure to violent subcultures and substance abuse. The following respondent has this to say:

> **Respondent C:** *Other men do not provide for their families. For an example, I have seen men who prefer to just stay at home while the wife goes to work. No, they just wake up and lazy around. Some men would go to an extent of demanding money from their wives, and in the case of when the wife receives a social grant from the government, he will also demand it and then go outside to spend it with friends or mistresses. In most cases, men demand pap and meat instead of vegetables. When their wives say there is no money for buying meat, they get the beating. That is really an abuse.*

This theme also covered the perception of a participant regarding jobs. In this regard,

> **Respondent D** said the following**:** *If a man knows he is not getting a job he has qualifications for, he must do whatever job is offered to him. He can also ask to do some piece jobs from his neighbor. That way you can't say he is failing to get a job, it is just that people are selective. The man must go all the way in searching for any job that might pay him a salary to provide the basic needs of the family. A lazy man does not fit in this demanding world.*

 Respondent C said the following: *I am a woman who is working, and my partner is not working, it automatically becomes a problem in the correct order of life. For example, when I*

give kids money, I will have to also give my husband some. Even if I didn't tell him to do the house chores, he has to meet me halfway because I would not manage to fulfill all the household needs and to work at the same time. He thinks that I cannot get a maid but still expect money from me when he is always at home. I do not recommend giving him my money while is doing nothing. I can't be expected to come back from work and do all the chores, whereas there is a person who spends all day at home.

In addition, Respondent E said: *The role of a man in my community is to be a provider to his family or a community leader. Generally, men are supposed to be leaders. When it comes to values, I can't say much because these are on the decline. I don't know how to put it. At least 60% of men in this village have extramarital relationships. The money that they get as salaries does not meet all the needs of their multiple partners. This does not bode well for their moral values.*

Respondent F also indicated the following: *From my community, most of the men culturally are believed to be providers but most them are reluctant to go look for jobs. They wake up and go to taverns and women are the ones who go all out in search of a job. Another challenge men are facing is that, say I am unemployed or say I am employed earning less than my wife. The problem is either I start oppressing my wife or she also oppresses me due to the fact that she earns more and is also the main provider. Some sort of oppression arises based on the material resources (economic abuse). There also emerges a conflict on gender roles as the wife who goes to work will not be able to satisfy her "gender roles".*

The following respondent had this to say about the experiences of his elders:

Respondent G: *when we passed Grade 12 at Thengwe High School in 1981, we were a group of about four boys. I grew up in a royal family; there were older people who used to drink beer (African Beer). We started learning how to drink as a way of appeasing the ancestral spirits. This habit got into our heads to an extent that we thought we are elderly. When drunk, some of us started to harass our wives as a way of proving our manhood. But then we learned all these practices from our elders who also claim that this was a way of life of their elders.*

The above utterances are in line with Collins (2009) who said one of the challenges with men and women is to find ways for both to change in the face of social norms that encourage

conformity. But it is hard for individuals to change, or sustain change, in the face of unchallenged broader social norms.

4.3.1.2. MEN AND WOMEN LIVING IN A CLOSET

About the theme above, many of the respondents who are men said that it is difficult to show their humiliation in public and that their culture never taught them to be weak in front of women.

The following respondent elaborated on the difficulties for male victims of GBV coming out of the closet:

> **Respondent H:** *Yes, I do have concerns. I used to believe that a real MuVenda man does not open up. They do not have men's forums that talk about their problems. But I think if a Venda man could join other men, he can eventually be helped only if he speaks out about his problems. The problem is that we are afraid of being laughed at. We were taught to believe that men should not show their weakness in public.*

The researcher realized that men sometimes tend to be in the closet where they find it hard to share their GBV experiences with other people.

> **Respondent I:** *We lived according to the guidance we got from our forefathers; it is just that things are developing every now and then. But we were never taught to show our feelings. For instance, we would grumble but not complain when we were given heavy tasks. We always wanted to show how tough we were.*

But a female respondent had this to say about the same issue:

> **Respondent J:** *I think these GBV problems can only be solved if the victims come forward to report the abuses they are faced with. The problem with women in this area is that when they are in abusive relationships, they hardly speak out. For instance, if the neighbor calls the cops after hearing the signs of abuses such as screams and sounds when the cops arrive, the very same woman (victim) will be scared to speak out and tell the cops that there is nothing wrong. But if women report everything and speak out, they can get help, but without speaking out, there won't be any help. Maybe this is caused by the dependency syndrome that develops within them that if they send their partners to custody no one will be providing for them and they will therefore likely to live in poverty.*

4.3.2. ATTITUDE AND EXPERIENCES OF MEN AND WOMEN ON GBV

In relation to the above theme, **Respondent F** said the following:

> *As a MuVenda man, I know where I come from, even when I am buying alcohol, in my mind, I know that I was supposed to be spending it on something else, not booze. The Vhavenda men of nowadays are focused mainly on having much fun than taking care of their families. When they get home, they don't have a single cent, they can't even afford to buy cooking oil, whereas they have spent more than R1000 in one day or night, (laughter). The Vhavenda men of the olden days would firstly send enough money as remittances to their families at home to buy groceries. These days' men are focused on drinking alcohol instead of taking care of their families. They become violent to their wives if they are told that what they are doing is wrong. Because of abuse of alcohol, they also force their women to have sex with them.*

This is supported by Collins, (2006) who said that women are not in a position to either negotiate safer sex or make overall decisions about their reproductive health.

4.3.3. CULTURAL CONNOTATIONS ON GBV

This section explores the roles that culture play in shaping men's gendered roles and its creation of authority over women and other men.

4.3.3.1. INITIATION SCHOOLS FOR BOTH MEN AND WOMEN

Only one male participant was critical of the way the cultural practice of initiation schools takes place. The following respondent had this to say:

Respondent A: *Culture has and is continually stifling us. If you do not attend initiation school, you are said to be half of a man and are not fit to marry.*
Most respondents in this section seem to approve initiation schools as a necessary rite of passage that shapes the lives of many men's lives. The following female Respondent had this to say:

Respondent I: *During old days we used to attend traditional schools such as Misevhetho, and Vhukomba, (purbetal rites of passage). On our way when we meet some men young and old, we were expected to bow down to pay respect and then pass. When you are a woman, they do teach you to practice your tradition. You will be told that one day you will get married. When dishing out food to your husband, you are not supposed to do this standing, you should kneel to show respect. If you get married and your man doesn't give you conjugal rights, you should tell the elders who will, in turn, organize herbalists to come and strengthen your man with herbs that will make him stronger.*

In addition**, Respondent I:** further said:

There are some principles (Milayo). In the past, young males were taken to some places such as "Tshitamboni" (Initiation school for men), where they will be guided as to how to prepare themselves for marriages.

4.3.3.2. POLYGAMOUS MARRIAGES AND GBV

This theme sought to establish the relationship between polygamous marriages and gender-based violence**.**

The following respondent stressed that a real Muvenda man lives in the Vhavenda culture that approves polygamous marriages. The following respondent had this to say:

Respondent G: *A Muvenda man is raised in an African Venda family which is highly polygamous. When we say a person is a Muvenda man, he would have passed through some stages, such as undergoing initiation school, have shown his toughness after having been a shepherd for a long time, and lastly should own a piece of land and a cattle kraal. These are the riches of a Muvenda man. After having undergone all these stages he is then allowed to marry many wives. It is culturally allowed to practice polygamy as determined by the man's material well-being which will enable him to marry as many wives as possible. For a man to be wealthy in those days means that he should have undergone a lot of challenges to reach that level. He should have either fight in traditional battles such as Musangwe, to prove his masculine prowess. This polygamous practice is no longer relevant because things are expensive, and it leads to poverty on the subordinate members of the family.*

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Respondent F said the following: *For a man to marry many wives it is determined by his wealth. If you check, all the royal families were rich in the past because people would just bring things. The Chiefs never worked, they would just stay and rule the villages while their subjects would bring in taxes which he lived on. When you are working in Johannesburg, there was a certain percentage for remittances which you will pay for ''Shumela Venda'' (Work for Venda). That would make things easier for the Chiefs to marry as many wives as they wish. The reason why Chiefs preferred to practice polygamy was to ensure that there would be an heir to the throne. The chief, as the powerful man in the community, would subdue his wives if they complained. There are stories of other chiefs who literally made some of their wives to disappear, thus contributing to gender-based violence.*

An elderly female respondent had this say:

In the olden days, boys would be taken into a hut and made to sleep with a girl. Some portions would be mixed in order to make him more potent. After an hour or so, women would then get into the hut to inspect if there were any romance between the two of them. Another herb mixed with "Mabundu" would also be given to the boys to increase their virility. This increased the chances of a boy growing up to become a polygamist as he believed he had extraordinary powers. These portions would make a man seek extramarital affairs and when his wives complained, he would then beat them up or punish them.

4.3.4. CHILDHOOD, FAMILY, AND SCHOOL

In terms of 'agents of socialization', Buntu (2003) maintains that the initial agents are the parents within the family, who could affect the foundation of ethical and unethical behaviors. Boys who witness their fathers beating their mothers are more likely to batter their own spouses. The cultural and social norms socialize males to be aggressive, powerful, unemotional and controlling and contribute to a social acceptance of men as dominant. The following respondent had this to say with regard to the above-mentioned theme:

Respondent D: *Boys who witnessed their father beat their mother are more likely to be violent as adults than those who did not witness such violence. These unhealthy role models damage children now and in the future. Men who batter women are more likely*

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to batter children physically, sexually, and emotionally. Their need for power and control of family members often represses the healthy development of their children.

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Respondent E: *"When I became a teenager, I only mixed with boys because I was taught that this is the group which will make me a real man. I met a girl later. We played a lot of games together. Both of us were eleven years old. Her parents did not approve of our friendship and threatened both of us that this couldn't continue anymore. When I entered teenage years – I started noticing that young women who were older to me in age would start fixing their clothes [maintaining an appropriate appearance] in my presence. Initially, I felt quite odd and wondered whether there was something in my appearance or whether it was my gaze. But gradually I started understanding that it is just a normal behavior in the presence of men…it was only then that I realized the differences between the two sexes.*

4.3.5. MEDIA, THE MODELS OF MASCULINITIES AND GBV

The violence shown on Television (TV) is negatively-affecting boys (Buntu 2009). In the Thulamela municipality, Television programs, action movies, and violent video games, and Musangwe (the Vhavenda cultural bare-knuckle fist -fighting) which continually glorify masculinity by romanticizing the character of the 'stud' or 'macho' male continue to attract young boys as their primary audience. Most respondents affirmed that individuals acquire attitudes, emotional responses, and new styles of conduct through models presented to them by films and television. Most respondents also indicated that advertising and the media every day reinforce gender roles and stereotypes in society. This was confirmed by the respondent who said the following:

Respondent D: *Judging from the content of television shows and movies, participation in sports such as Musangwe defines masculinity. Any boy who grows up watching such games has a chance of growing up into a violent person. He won't have regard for females.*

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The following respondent also indicated that violence in the Gay, Bi-Sexual and Transgender (LGBTQ) community is also on the rise because of the violence portrayed in the media.

> **Respondent F:** *I never thought that gays and lesbians would ever abuse one another. There is also a power dynamic that goes on amongst the lesbian and/or gay lovers that leads to gender-based violence. There is a rare occurrence, but it is there.*

In addition, the researcher sought to get a perspective from a straight woman. The respondent had this to say:

> **Respondent A:** *The image that I recall, largely as a result of the American television shows of our time, is the picture-perfect family consisting of the bread-winner, rule-making middle-class father, the affectionate housewife who was ecstatic to wake up every morning to do house chores. The men put on their business suits every morning and went to their accustomed jobs. Through these television shows, boys were shown how "real men" were supposed to act. These shows display clear differences between men and women that "being a man" and never doing anything feminine was a lesson taught to them by their fathers and by the popular culture of the time. The macho, masculine and domineering image is one that is portrayed by most action movie heroes. It feeds into its (male) viewers psyche as the natural norm. This kind of upbringing breeds a crop of future men who would not hesitate to punish their wives if they did not agree with them.*

4.4. CHAPTER 4: SUMMARY

This study embarked on a qualitative research approach to analyze and interpret the data collected from participants. The aim of data analysis was also articulated, that is to impose some order on a large body of information so that some general conclusions can be reached and communicated in a research report. Thematic analysis was applied in this study as it enabled the researcher to acquire in-depth understanding of the information provided by respondents. Data was divided into two sections. The first section presented demographic information of the 10 (male and female) respondents. The second section covered areas that are central to respondents lived masculine experiences and life-histories that aggravated the contemporary GBV challenges facing women and men. Qualitative data collected was cleaned, coded, transcribed, analyzed and interpreted in the form of tables and figures. After the demographical information of participants has been presented, the researcher categorized the

following themes and sub-themes consistent with the research questions, objectives and literature review of the study. The first major theme: The connection between masculinities and GBV. This theme has two sub-themes: Unemployment and alcohol abuse; and: Men and women living in the closet. The second theme: Attitude and experiences of men and women on GBV. The third theme: Cultural connotations on GBV. This theme is comprised of two sub-themes: Initiation schools for both men and women; and: Polygamous marriages and GBV. The fourth theme: Childhood, family, and school. The fifth theme: Media, the models of masculinities and GBV. The following Chapter: 5 will focus on the overview of the study, a summary of the study findings, makes recommendations and concludes the study.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

5.1. INTRODUCTION

This chapter discusses conclusions that have been drawn from the study and makes recommendations that can aid in abetting hegemonic masculinities and gender-based violence. These conclusions and recommendations are derived from the five major themes and four sub-themes deliberated in chapter four. The recommendations were made for the Thulamela municipality society, Government GBV policy-making authorities and for future researchers. The researcher is of the view that the overall objectives of the study have been met and research questions have been answered based on the findings alluded to in chapter four.

5.2. THEME ONE: THE CONNECTION BETWEEN MASCULINITY AND GBV

Evidence from the study has shown that most respondents understand the linkages between visible forms of hegemonic masculinity and gender-based violence. It is through their individual reflections that hegemonic masculinities reveal dominant characteristics in Thulamela municipality. This study concludes that hegemonic masculinity forms are used as a shaper for men's dominant behaviors, cultural beliefs, social norms and values that influence gender-based violence. Most female respondents have revealed that they have fallen victims of economic, psychological and physical abuse at the hands of their irresponsible male counterparts.

Most respondents attested that unemployment and alcohol abuse are among the factors that lead to gender-based violence. When drunk, most men sexually harass and physically abuse their wives as a way of proving their manhood. Most of men affirmed that it is difficult to show their humiliation in public and that their culture never taught them to be weak in front of women. The other problem women face is that when they are in abusive relationships, they are scared to open up and report their abusive partners to the authorities because they do not want to send their partners to custody as this may bring untold hardship in the family, especially when the man is the sole breadwinner.

5.2.1. RECOMMENDATIONS

Ending physical, psychological and sexual violence requires long-term commitment and strategies involving all sectors of the society. The following may help in the fight against gender-based violence and the destructive nature of hegemonic masculinities:

➢ New legislation on gender-based violence may help. Passing and enforcing laws, which recognize women's legal rights, and one that punishes offenders will contribute in no small measure to reducing the incidence of gender-based violence.

➢ Both men and women should immediately speak out or report to police that they are being abused in all forms.

➢ More research should be carried out to help the government create and implement policies that promote a culture of speaking out against all forms of abuse.

5.3. THEME TWO: ATTITUDE AND EXPERIENCES OF MEN AND WOMEN ON GBV

Evidence from the study revealed that most of men drink alcohol irresponsibly to instill physical and sexual violence over their female partners.

5.3.1. RECOMMENDATIONS

➢ There should be a plan to change people's beliefs, attitude and general mindset concerning acts of violence against women, girls and children generally and all must gain their place as equal members of society.

➢ There should be awareness creation initiatives in place on alcohol abuse.

5.4. THEME THREE: CULTURAL CONNOTATIONS ON GBV

Evidence from the study has shown that only one male participant was critical of the way initiation schools continue to stifle men. The community does not approve an uninitiated man as he is seen to be unreal and unfit to marry. Most respondents seemed to approve initiation schools and pubertal rites of passage as necessary in shaping the lives of many men and women. There are some principles (Milayo) where they are guided to prepare themselves for marriage. Most respondents revealed that the Vhavenda culture allows for the practice of

polygamy as determined by the man's material well-being. Evidence has it that the entrance requirement in polygamy for a man is to have fought in traditional battles such as Musangwe, to prove his masculinity. This study concludes that there are tangible relations between the concepts polygamy and gender-based violence. Evidence of elders who mix some portions to make young boys have powers in bed also contributed largely to polygamy and gender-based violence, as evidenced by the mixture of herbs such as "Mabundu" (known as an aphrodisiac largely in the Vhavenda culture) which is given to the boys to increase their virility. This study also concludes that all these increased the chances of a boy growing up into a polygamist as he is believed to have extraordinary powers. These portions would make a man seek extramarital affairs and when his wives complained, he would then beat them up or punish them.

5.4.1. RECOMMENDATIONS

- ➢ To reduce the prevalence and incidence of gender-based violence in South Africa or Thulamela in particular, there is a need for cultural reorientation, socialization, assertiveness training and legislation.
- ➢ On initiation schools, it is believed that South African provinces have their own different legislations regarding circumcision (Mhlahlo, 2009). This study recommends that different cultural groups should request a common national legislation on circumcision which could be non-patriarchal and not seen as encouraging gender-based violence.

5.5. CHILDHOOD, FAMILY, AND SCHOOL

Evidence from the study has shown that the majority of respondents affirmed that cultural and social norms socialize males to be dominant, aggressive, powerful, unemotional and controlling. Evidence has also shown that boys who were socialized in abusive relationships are likely to abuse their spouses. Boys who witness their fathers beating their mothers are more likely to batter their own spouses. Some of the male respondents revealed that boys were not allowed to mix with girls but boys because their parents believed that if they remain a group of boys, they will be real men in the future.

5.5.1. RECOMMENDATIONS

> There should be a re-socialization intervention initiative that teaches the community structures on how to raise an ideal child free from all forms of gender-based violence.

5.6. MEDIA, THE MODELS OF MASCULINITIES AND GBV

Most respondents affirmed that individuals acquire attitudes, emotional responses, and new styles of conduct through models presented to them by media through films and television advertisements. Most respondents also indicated that the media reinforces gender roles and stereotypes in society. This study concludes that participation in sports such as Musangwe defines masculinity. Some of the respondents indicated that there is also a power dynamic that goes on amongst the lesbian and/or gay lovers that leads to gender-based violence. The study also concludes that the macho, masculine and domineering images portrayed by most action movies feeds into the psyche of viewers as the natural norm. This kind of upbringing breeds a crop of future men who would not hesitate to punish their wives if they did not agree with them.

5.6.1. RECOMMENDATIONS

> There should be educative gender-based programs that focus on the destructive forms of the media regarding gender stereotypes and insensitive program that breed gender-based violence.

6. RECOMMENDATIONS FOR FUTURE STUDIES

During the process of investigation, the researcher identified some delimitations and suggest further research should continue to assess the forms of masculinities on gender-based violence not focusing solely on Thulamela municipality but the whole South Africa. This will enhance South Africa as a gender equitable country which is free from all forms of gender-based violence.

6.1. CONCLUSION

The findings of this study reveal that the connection between masculinities and gender-based violence has made Thulamela municipality, an unequal community. A significant amount of literature has been generated around the link between masculinities and gender-based violence. A variety of concepts highlighting the fact that adherence to violent masculinities is a primary contributing factor to men's use of violence have also been established. Due to the literature suggesting that adherence to violent masculinities contributes to violence, several masculinities-focused interventions have begun to be implemented with the specific aim of reducing and preventing GBV. However, this study suggests that these interventions must reach the vast remote areas where there are hidden forms of masculinity that perpetuate gender-based violence. This study suggests that there should be a voluntary masculinities-focused intervention that has a primary focus on re-socializing participants into alternative, and less violent, gender norms. This study also concludes that there is a need for cultural reorientation. This suggests that more efforts need to be made to engage government in altering their policies and implementation. The study recommends involving men as a key strategy for transforming socio-cultural norms and highlight the importance of equal participation by women, men, girls, and boys in planning, implementing, monitoring, and evaluating programs.

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APPENDICES

ANNEXTURE A: CONSENT FORM

Nngwekhulu Village/Thulamela Municipality, 07 August 2017

Dear Sir/Madam,

My name is Luthada Ntshengedzeni Victor and as part of a Masters research study in Gender Studies at University of Venda. I am currently conducting interviews in the Thulamela Municipality, Vhembe district. The study looks at "Revisiting the connection between masculinities and Gender-Based Violence: The case of Thulamela Municipality". Most research interviews will be carried out by me as a Research Leader and a Co-Researcher. We all reside in Vhembe district and students affiliated to the University of Venda.

Your participation in the research project is voluntary and confidential. You may refuse to answer questions that you are uncomfortable with or withdraw at any time without any further inquiry or it being held against you. Under no circumstances will the identity of participants be made known to others and the researchers will prefer using pseudonyms to avoid revealing anything about your identity. If you take part in a pre-test/pilot study or Focus-group interview, you are also requested to treat any information shared during the discussion as confidential.

For purposes of capturing information, the interview will be audio/video-recorded. The tapes/files will be stored safely and only be accessible to the researchers and supervisors. The interview will be transcribed and translated for the collected data to be analyzed. Once transcriptions are made, the tapes/files will be destroyed. No documents will be produced which reflect your name or in other ways identify you.

I have been informed and understood what this research involves and what is expected of me.

I understand that:

➢ I may refuse to answer any questions that I feel uncomfortable answering.
➢ I may withdraw or discontinue from the study at any time and it will not be held against me in any way.
➢ Participation for this interview is entirely voluntary and no information that may identify me will be included in the research report.

- ➢ Any information shared in the interview will also be kept confidential by the researcher.
- ➢ I will keep any information shared by other participants in the interview confidential.
- ➢ The tapes will only be seen, heard and processed by the researchers and supervisors.
- ➢ All tape recordings will be destroyed after the research is complete.
- ➢ No identifying information will be used in the transcripts or the research report.

I hereby consent to participating in this research project and to the interview being recorded (audio/video). I give the researchers permission for my results to be used in the write up of this study.

Place: _____ Date: _____

Participant's name: _____

Participant's signature _____

ANNEXTURE B: QUESTIONNAIRE

"Revisiting the connection between masculinities and Gender-Based Violence: The case of Thulamela Municipality, Vhembe District, Limpopo Province".

Suggestion: The researcher refrained the use of the word "masculinity" at all, and to also be careful not to lead informant's directions with loaded expressions.

The simplified explanation of the study

This study focuses at the connection between masculinities and GBV. The researcher endeavored to explore the lived experiences of both men and women (young and old). The avoidance of using the word ''masculinity'' in this study as replaced by an explanation of ''the role of men today, how men's experiences relate to GBV and in what way the Vhavenda patriarchal culture played in perpetuating GBV''.

SECTION A: BIOGRAPHICAL INFORMATION/ DATA

Instruction: please choose the appropriate answer by putting a tick in the provided space.

1. Age range

18-30	
31-40	
41-50	
51-Above	

2. Gender

Female	
Male	

3. Marital Status

Single	
Married	
Widowed	
Divorced	

1.1. THE CONNECTION BETWEEN MASCULINITIES AND GBV

A. GENERAL VIEWS ON THE ROLE OF MEN

Explore how masculinities and GBV are connected through your lived experience

……
……
……
……

In your view, what does it means to be a man and a woman who lived in a patriarchal cultural driven community.

……
……
……
……

B. PERSONAL EXPERIENCES OF BEING A MAN OR LIVING WITH A MAN

How would you describe your own journey towards being a man or living with a man?

……
……
……
……

Explore how current social constructs, attitudes, and experiences of young men and women on Violence Against Women (VAW) integrating with hegemonic masculinity.

………

………

………

………

C. CULTURE AND GBV

In your own view, identify roles that culture play in shaping men's gendered roles.

………

………

………

………

Do you have any concerns about men in your community-If so, what are they and how do you suggest they can be resolved?

………

………

………

………

D. THE SOCIAL INSTITUTIONS INFLUENCING THE SOCCIAL CONSTRUCTS OF MASCULINITY.

In your own experience, how do men understand their role today as influenced by social agents of communication such as media, family, schools, initiation schools and others.

………

………

………

………