

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

**Perceptions of Gender-Based Violence Among Men in Rural Areas in Limpopo
Province, South Africa**

by

Khensani Margaret Ziyahlo

Submitted in partial fulfilment of the requirements for the degree Master of Arts in Clinical
Psychology.

in the

Department of Psychology

Faculty of Humanities

UNIVERSITY OF PRETORIA

June 2023

Supervised by Dr. B Motileng

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

ACKNOWLEDGEMENTS

I would like to take this opportunity to thank God for life and bringing me this far. I would also like to thank my supervisor Dr. Benny Motileng for his unending support and contributions during the whole process of writing my mini-dissertation. Through his guidance, I felt motivated to complete my mini-dissertation during the difficult times when I felt I could not do it anymore.

To my lecturer, Dr. Sharon Sibanda, thank you for encouraging me to pursue a Master's in Clinical Psychology when I thought I did not stand a chance of getting into the programme. The journey to becoming a clinical psychologist has been rewarding.

To my mother, Ephiah Ngoanamokonyama Ziyahlo, thank you for all your love, and always believing in me. I would not be where I am if it had not been for your unwavering support. To my fiancé, Ernest Pilusa, thank you for the love and support you have shown towards me through the ups and downs of this challenging journey. To my friend, Siyanqoba Duba, thank you for always reminding me to keep my eyes on what mattered during this difficult journey.

To my participants, thank you for taking your time to participate in this study. Your willingness and openness to participate made this study possible.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

DECLARATION

I, **Khensani Margaret Ziyahlo**, hereby declare that this mini-dissertation titled “Perceptions of Gender-Based Violence Among Men in Rural Areas in Limpopo Province, South Africa” is my own work. Where the work of other people was involved, they have been correctly cited and referenced according to the criteria stated in the University of Pretoria plagiarism prevention policy. I also declare that my work has not been submitted before to University of Pretoria or any other tertiary institution. Moreover, I will not allow anyone to submit my work as their own to any institution.

Initials and Surname

K. M Ziyahlo

Date

20 June 2023

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

ETHICS STATEMENT

I, **Khensani Margaret Ziyahlo**, student number **16102275**, have obtained ethical approval for the research titled: “Perceptions of Gender-Based Violence Among Men in Rural Areas in Limpopo Province, South Africa” on the 23rd of August 2022. Ethical approval with reference number: HUM001/1121 was granted by Prof Karin Harris, the chair of the Research Ethics in the Faculty of Humanities at the University of Pretoria.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

ABSTRACT

Gender-based violence is a prevailing issue globally and in South Africa. Gender-based violence is a phenomenon that has been studied for many years. However, there is paucity of literature on gender-based violence (GBV) in rural areas of South Africa. This mini-dissertation endeavoured to bridge the gap in understanding the phenomenon of gender-based violence in rural areas by exploring the perceptions of gender-based violence among men in rural areas of Limpopo Province. The study utilised a qualitative approach to gain insight into men's perceptions of gender-based violence. A purposive sampling was used to recruit eight participants from two rural communities of Limpopo Province. Semi-structured interviews were conducted with eight participants between the age of 21 and 30 years old. Reflexive thematic analysis was utilised to analyse the data. The findings revealed that cultural norms and language (phrases and practices) affected how men in rural areas perceived GBV and more importantly, how GBV was perceived to be dealt with within these communities. The findings further revealed that there is a need to create safe spaces for both victims and perpetrators of GBV. This means creating safe spaces for victims to report GBV without shame and guilt, while creating safe spaces for perpetrators of GBV to receive psychological help without being ridiculed as men who are inferior. It is recommended that further research be conducted on perceptions of GBV in more than two rural communities with different ethnicities using both qualitative and quantitative studies to enhance the understanding of GBV in rural communities and increase generalisability.

Key terms: Gender-based violence, rural areas, men, women, abuse

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

TABLE OF CONTENTS

ACKNOWLEDGEMENTS2

DECLARATION3

ETHICS STATEMENT4

ABSTRACT.....5

LIST OF TABLES10

LIST OF ABBREVIATIONS10

CHAPTER 1: INTRODUCTION.....11

 1.1 Introduction 11

 1.2 Background 12

 1.3 Justification, Aim and Objectives 15

 1.3.1 Justification..... 15

 1.3.2 Aim 17

 1.3.3 Objectives 17

 1.4 Research Question..... 17

 1.5 Theoretical Framework 17

 1.6 Description of Research Methodology 18

 1.6.1 Research Context and Population Sampling 18

 1.6.2 Methods of Data Collection..... 18

 1.6.3 Data Analysis..... 188

 1.7 Outline of Chapters 19

 1.8 Conclusion..... 20

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL PARADIGM.....21

 2.1 Introduction 221

 2.2 The Prevalence of Gender-Based Violence Internationally..... 21

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

2.3 The Prevalence of Gender-Based Violence in South Africa.....	23
2.4 Factors Contributing to the Perpetuation of Gender-Based Violence.....	25
2.4.1 Cultural Norms and Patriarchal Masculinities.....	25
2.4.2 State Inaction and Failure to Protect Abused Women.....	29
2.4.3 Economic Disparities Between Women and Men.....	31
2.4.4 Alcohol and Gender-Based Violence	33
2.4.5 Attempts at Curbing Gender-Based Violence	34
2.5 Theoretical Framework	35
2.5.1 Constructivism: History and Basic Principles	35
2.5.2 Social Constructivism.....	37
2.6 Conclusion.....	40
CHAPTER 3: RESEARCH METHODOLOGY	41
3.1 Introduction	41
3.2 Qualitative Research Methodology	41
3.2.1 Qualitative Research Approach	41
3.2.2 Descriptive Phenomenology Design	43
3.2.3 Participant Recruitment and Sampling	46
3.2.4. Data Collection	47
3.3 Data Analysis	48
3.4 Measures to Enhance the Quality of Research.....	50
3.4.1 Credibility.....	51
3.4.2 Transferability	51
3.4.3 Dependability	51
3.4.4 Confirmability	51
3.3.5 Reflexivity	52

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

3.5 Personal Reflexivity	53
3.6 Ethical Considerations.....	55
3.6.1 Institutional Approval.....	55
3.6.2 Informed Consent	55
3.6.3 Confidentiality	56
3.6.4 Voluntary Participation	56
3.6.5 Harm to Participants	56
3.6 Conclusion.....	57
CHAPTER 4: FINDINGS	58
4.1 Introduction	58
4.2 Themes	59
4.2.1 Theme 1: Abuse.....	60
4.2.2 Themes 2: Power and Control	63
4.2.3 Theme 3: Victim Blaming	70
4.2.4 Theme 4: The Cycle of GBV.....	74
4.3 Addressing GBV	75
4.4 Conclusion.....	78
CHAPTER 5: DISCUSSION	79
5.1 Introduction	79
5.2 Discussion	79
5.3 Limitations	88
5.4 Recommendations	89
5.5 Conclusion.....	90
REFERENCES.....	92
APPENDICES.....	118

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix A: Councillors' Permission Letters	118
Appendix B: Ethics Approval Letter	120
Appendix C: Participant Information Sheet	121
Appendix D: Screening and Interview Guide	127
Appendix E: Informed Consent.....	134
Appendix F: Audio-Recording Consent.....	136
Appendix G: Counsellor's Letter	137
Appendix H: Transcripts	138
Appendix I: Turnitin Report.....	213
Appendix J: Confirmation of Professional Editing.....	214

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

LIST OF TABLES

Table 1: The demographic and biographical data of each participant58

Table 2: Themes, subthemes and codes from the raw data.....59

LIST OF ABBREVIATIONS

GBV: Gender-Based Violence

SAPS: South African Police Services

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

CHAPTER 1: INTRODUCTION

1.1 Introduction

Gender-Based Violence (GBV) is one of the prevalent issues facing South Africa (Human Rights Watch, 2021; Mosavel et al., 2011). This issue is neither new nor unique to South Africa. Globally, GBV has escalated to a public health concern among women of all ages (Beyene et al., 2019; Dekel et al., 2018; Goodrum et al., 2019). Approximately 736 million women, which approximates to one in three women world-wide have reported being physically and/or sexually abused by their partners or non-partners (World Health Organization, 2021). These statistics underscore the prevalence of GBV and the need for appropriate interventions to curb the GBV scourge.

South Africa has been titled “the rape capital of the world due to its high reported rape cases” (Joubert & Woodbridge, 2018, p. 106). According to Govender (2023), South Africa’s high reported rape cases are considered GBV as women are frequently identified as victims of these cases. Although Evens et al. (2019) asserted that any individual can experience GBV, men have been found to be the predominant perpetrators of GBV against women (Finchilescu & Dugard, 2021; Tarzia et al., 2020). Taking cognisance of the high numbers of GBV, if this scourge is to be curbed, it is crucial that men’s perceptions of GBV be understood contextually to obtain in-depth information on the multiple factors contributing to GBV in rural areas. This study intends to explore perceptions of GBV among men in rural areas of Limpopo Province in South Africa.

The discussion that follows provides the overall layout of the chapters that will follow in this study. It provides background, justification, aims and objectives of the study. It briefly introduces the theoretical framework which informs the study. The research methodology is

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

discussed under the headings of research context and population, sampling methods and data collection as well as data analysis. The chapter ends with a short conclusion that summarises what has been discussed and a short introduction into the next chapter.

1.2 Background

The definition of GBV has been debated for years (Bloom, 2008). Davids (2020) argued that the debate on the definition of GBV in South Africa has been intensified by the lack of evidence that establishes the prevalence of GBV. Regardless of the ongoing debates on the definition of GBV, Bloom (2008) defined GBV as a “general term used to capture violence that occurs as a result of the normative role expectations associated with each gender, along with the unequal power relationships between the two genders, within the context of a specific society” (p. 14). Similarly, Evens et al. (2019) defined GBV as “any violence directed at an individual based on their biological sex or gender identity” (p. 2). The definitions of GBV by both Bloom (2008) and Evens et al. (2019) are inclusive of any individual experiencing any violence. The scholars recognised that all genders (i.e. male, female, pangender, transgender and others) can experience GBV.

This study adopted Bloom’s (2008) definition of GBV as it is comprehensive, and it highlights the key components of this study, namely, normative role expectations and unequal power relationships in relation to violence against individuals of a particular gender. Although Bloom’s (2008) definition is inclusive and recognises that violence can be directed at any gender, this study focused specifically on GBV perpetrated against women by men because of its prevalence in most societies. Globally, women have been shown to experience acts of violence daily, predominantly with men as perpetrators (Finchilescu & Dugard, 2021; Tarzia et al., 2020). That is not to say men do not experience GBV; they are also at times victims of violence. However, in this study, the focus was on men as perpetrators. This study, therefore,

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

adopted the United Nations' (2015) definition of GBV directed at women to enrich Bloom's (2008) definition as the study focused on women as victims of GBV. The United Nations (2015) defined GBV directed at women as "any act of violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life" (para. 2). This definition outlines the types of violence that categorises GBV, enabling researchers and readers to identify and form perceptions about what GBV entails.

Vetten (2014) contended that domestic violence also referred to GBV because it encompasses violence/abuses occurring within a family, such as elderly abuse, sibling abuse, child abuse and intimate partner violence. Morei (2014) stated that often some actions that constitute domestic abuse such as verbal abuse, stalking, emotional and economic abuse are not regarded as crimes, and are, thus, not included in South African Police Services annual crime statistics. Despite this exclusion, this research focused on overall domestic violence perpetrated by men against women. Women living in poverty are often the most vulnerable to domestic violence due to limited choices and resources (Slabbert, 2017). Slabbert (2017) asserted that women often remain in abusive relationships because they lack alternative means to care for their children financially. Additionally, women are often not willing to report the crimes committed against them because of the lack of response from the police and the possibility of losing support from family (Morei, 2014).

Taking cognisance of the factors mentioned above, other multiple factors have been suggested for high numbers of GBV and women experiencing violence perpetrated by men. Previous literature suggested that high numbers of GBV are related to patriarchal and apartheid systems (Anderson, 2000; Britton, 2006; Snodgrass, 2016). Anderson (2000) argued that the use of violence during the apartheid era was normalised. Violence was used by the state and men to demonstrate superiority and prove their masculinity. Graaf and Heinecken (2017)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

posited that the violence used during the patriarchal and apartheid eras shaped how masculinity is perceived in South Africa. Therefore, the culture of using violence to prove masculinity persists even post-apartheid as evidenced by high incidences of GBV. Research also showed that gender inequality plays a pivotal role in the perpetuation of GBV (Choup, 2016; Dlamini, 2021; Ozcurumez, 2021).

Heise (1998) used the ecological framework to further explore factors that contributed to violence perpetrated by men against women. The ecological framework is a multifaceted model that was designed based on Bronfenbrenner's ecological systems theory (Swearer & Doll, 2001). Bronfenbrenner's ecological systems theory suggests that change in an individual is a result of the interaction between the individual and the larger environment (Sudhinaraset et al., 2016). According to Heise's (1998) seminal use of the ecological framework, some factors that contribute to violence against women include societal norms that allow men to use violence against women and perpetuate male dominance. Heise (1998) also argued that factors such as poverty, unemployment on a community level, marital conflict as well as witnessing abuse as a child or being abused contributes to the perpetuation of GBV. Taking cognisance of these multiple factors, the current study aimed to explore perceptions of GBV among men in rural areas of Limpopo Province in South Africa. The study took account of how these above-mentioned factors contribute to the perceptions of GBV among men in rural areas of Limpopo Province. The section that follows will focus on the justification, aim and objectives of this study.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

1.3 Justification, Aim and Objectives

1.3.1 Justification

GBV is a broad topic that has been investigated for years globally. Seminal work (e.g. Flood & Pease, 2009; Heise et al., 2002; Jewkes et al., 2002; Rees et al., 2011) has been done on this topic focusing on areas such as causes, risk factors, prevalence in different countries, attitudes and perceptions of and programmes to prevent GBV. Literature has mostly focused on GBV occurring in urban and semi-urban areas. Often, conclusions were made based on findings that were embedded in individualism in the western context (Adjei, 2023). Although these studies are invaluable and provide a significant foundation for this current study, these findings as propounded by Adjei (2023) fail to account for cultural factors that shape a broad understanding of how men perceive themselves and how that affects men perpetrating GBV. This shows a gap that exists in understanding GBV as shaped by cultural aspects especially in rural areas.

Although some literature (e.g. Adams et al., 2021; Le Port, 2022; Malik & Nadaa, 2019; Wood et al., 2021) has focused on the occurrence of GBV in rural areas internationally, minimal work has been done focusing on rural areas of South Africa. Research (e.g. Rauhaus et al., 2020; Taub, 2020) has shown that women in rural areas remain one of the most vulnerable groups to GBV. However, there is still a paucity of literature documenting GBV in rural areas. This is evident in the difficulty in finding literature that describes a rural setting. According to Muula (2007) and Vergunst (2018), there is no clear definition of the word “rural” as many definitions exist for the word. In this study, “rural” refers to a relatively sparsely populated and remote areas away from towns, in which the inhabitants adhere to the same customs, traditions and culture (Kuntz et al., 2002). More importantly and relevant to this study, rural communities are characterised by the extended family members assisting each other to meet their needs,

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

exercising more control and underlined by patriarchy. Often cultural norms in these families underlie the strongly held patriarchal beliefs. Cultural norms are characterised by shared practices, beliefs and values that guide behaviours of members of a particular family or society (Murithi, et al., 2020; Mazibuko, 2016).

Limpopo Province is one of the most rural provinces in South Africa. Many people in Limpopo Province, especially some men, are still guided and live by their indigenous patriarchal traditions (Mokgokong, 2010; Mokoete, 2013; Nemasisi, 2018). Limpopo Province is amongst the provinces with a high number of GBV cases (Thobejane, 2019). Machisa and Musariri (2013, as cited in Thobejane, 2019), stated that “77% of the women in Limpopo Province reported having experienced some form of violence” (p. 55), while a study conducted by Gender Links (2013) revealed that 48% of men from Limpopo Province admitted to perpetrating GBV. A question may arise as to what role do these patriarchal traditions play in shaping these men’s perceptions of GBV amongst other contributing factors of GBV in rural areas? The question becomes more significant in light of a study conducted by Roy et al. (2022) that showed that some measures to mitigate a surge in COVID-19 cases have enabled a surge in GBV in some areas, especially in rural areas. This shows that research on GBV in rural areas is important and could potentially contribute to curbing this scourge.

This research was aimed at exploring perceptions of GBV among men in rural areas of Limpopo Province. This study endeavoured to gain an understanding of GBV from men’s perspectives as shaped by the rural context in which they live and the traditional/cultural norms guiding their behaviour. The researcher hoped that this understanding would assist in filling the gap that exists in the broad understanding of GBV and perceptions of GBV among men in rural areas of Limpopo. Moreover, the understanding of these perceptions could assist in providing information that could help practitioners in developing programmes to address GBV in rural areas. In a clinical setting, the understanding of perceptions of GBV among men in

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

rural areas could enhance clinicians' cultural sensitivity and clinical treatment of patients who present with issues centred around GBV in rural areas. The understanding of these perceptions will allow the clinician to guide the patient in identifying and understanding patterns in their behaviour that may be flawed and needs modification.

1.3.2 Aim

The aim of the study is to explore perceptions of gender-based violence among men in rural areas of Limpopo Province.

1.3.3 Objectives

To achieve the aim of the study, the following objectives were set:

- To explore how men in rural areas view and understand GBV.
- To explore and understand what men in rural areas perceive as the contributors of GBV within their communities.

1.4 Research Question

- What are the perceptions of gender-based violence among men in rural areas in Limpopo province, South Africa?

1.5 Theoretical Framework

This research was contextualised within the social constructivism theory. Social constructivism theory emphasises that “human understanding, including perception” is a function of linguistic, social and cultural forces (Willig, 2013, p. 7). This is relevant for this study as the study seeks to understand the way men in rural areas of Limpopo Province view and understand the phenomenon of GBV as their understanding of GBV may be influenced by

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

the interaction of social, linguistic and culturally embedded factors. A brief overview of the methodology applied in this study is discussed below.

1.6 Description of Research Methodology

1.6.1 Research Context and Population Sampling

The study was conducted in two communities in Limpopo Province, Mamotintane village and Sebayeng village. Purposive sampling was used to recruit a total of eight participants, four from each village. Permission to conduct the research at Mamotintane village and Sebayeng village was obtained from the ward councillors (Appendix A). Potential participants who met the inclusion criteria were recruited accordingly.

1.6.2 Methods of Data Collection

Semi-structured interviews were used to collect data from the participants. The semi-structured interviews provided the researcher and the participants an opportunity to engage in a socially embedded discourse about GBV. The semi-structured interviews allowed the participants an opportunity to express how they understood GBV. Interviews took place face-to-face at two selected cafés at Mamotintane village and Sebayeng village. Permission to audio record the conversations was obtained from the participants. The interviews were conducted in both English and Sepedi. Interviews conducted in Sepedi were translated into English before the data analysis phase.

1.6.3 Data Analysis

The data was analysed using reflexive thematic analysis method. Thematic analysis is described as a method used to identify, organise and interpret themes in qualitative data (Willig, 2013). According to Maguire and Delahunt (2017), thematic analysis assists in interpreting and

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

making sense of the themes identified in the qualitative data so that the research question is addressed. Before the interviews were analysed, they were first transcribed by the researcher from the audio recordings and those in Sepedi were translated into English. Thereafter, the six steps involved in reflexive thematic analysis (Braun & Clarke, 2022) were followed to analyse the transcripts from the semi-structured interviews. Themes and subthemes were identified and subsequently labelled. A detailed data analysis procedure is discussed in Chapter Three.

1.7 Outline of Chapters

This section presents the outline of the chapters of this mini-dissertation.

- Chapter 1 – Introduction: This chapter introduced an overview of the mini-dissertation. It introduced the research background, question, the aim and objectives and the justification of this research.
- Chapter 2 – Literature Review and Theoretical Framework: This chapter focuses on previous literature related to GBV and multiple factors shaping perceptions of GBV. It also focuses on the theoretical approach used for this study.
- Chapter 3 – Methodology: The discussion in this chapter focuses on the research design, research context and population sampling, the recruitment process, data collection method, data analysis procedure and ethical considerations.
- Chapter 4 – Findings: This chapter presents the research findings as gathered from research participants.
- Chapter 5 – Discussion of Findings: This section discusses the findings in the context of the broader literature that supports this research study as well as the limitations of this research. Conclusion and recommendations on the perceptions of GBV among men in rural areas are also discussed in this chapter.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

1.8 Conclusion

The chapter presented an overview of GBV in South Africa by providing background, justification, aims and objectives, research question and the theoretical underpinning of the study. A brief outline of the study has also been presented in this chapter. The chapter emphasised the seriousness of GBV globally, while highlighting briefly factors that contribute to the perpetuation GBV globally. The literature regarding GBV in South Africa and globally as well as the theoretical framework underpinning this study will be discussed in the chapter that follows.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL PARADIGM

2.1 Introduction

This chapter discusses South African and international research findings on GBV. The purpose of this chapter is to provide a comprehensive overview of literature on factors contributing to GBV. The chapter is divided into four sections, namely, 1. the prevalence of GBV internationally, 2. the prevalence of GBV in South Africa, 3. factors contributing to the perpetuation of GBV, and 4. the theoretical framework. The first two sections focus on prevalence of GBV both locally and internationally and how the prevalence of GBV is problematic. The third section is aimed at outlining contributing factors of GBV, providing an overview of how these factors may contribute to how men understand GBV and perpetrate GBV and briefly on how GBV has been addressed thus far. The fourth section, which is the last, discusses social constructivism and its background as the theoretical framework that underpins this study. The importance and the links between this study and the literature discussed are highlighted throughout the sections.

2.2 The Prevalence of Gender-Based Violence Internationally

Recent research by Mahlangu et al. (2022) and Roy et al. (2022) indicates that during the Covid-19 lockdown, when cases of Covid-19 increased, the number of GBV cases also increased. Colombian police reported an increase in the number of calls received on its domestic violence hotline (Janetsky, 2020) while domestic violence arrests went up by 75% (Guidorzi, 2020; Hegarty & Tarzia, 2020). Guidorzi (2020) argued that the spike in GBV during lockdown was likely due to the women and children being stuck with their abusers at the time. Although recent research indicates a spike in GBV cases, the cases may have always been high but, because of underreporting, this was not evident (Guidorzi, 2020).

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Internationally, GBV has been considered a major problem for years with men being the main perpetrators (Jatta et al, 2022). International research contended that although men are the main perpetrators, they are also occasionally victims of GBV (Mugisho & Muthuki, 2022). In this study, the focus is on men as perpetrators of GBV as studies show that women are most often victims of GBV. Accordingly, GBV has been noted as a major public concern that contributes to the mortality rate of women globally (Rose, 2013). Women across the world experience abuse in physical, emotional, sexual and financial form (Khanlou et al., 2022). A study conducted by Goessmann et al. in 2017 among 326 Yazidi women in northern Iraq revealed that 66% of the sample reported having experienced at least one form of GBV. In another study conducted by Beyene et al. (2021) among 1199 female high school student in the eastern Ethiopia, 55% of the sample reported experiencing GBV in their lifetime.

In similar studies, women across the world reported having experienced GBV, for example, 62% of women in Egypt reported violent acts against them (Leburu-Masigo, 2020), while among married women in Turkey, 36% had experienced physical, 12% sexual, 44% psychological, and 30% economic abuse (Basar et al., 2019). According to Mpungose (2020), a study conducted by New Partnership for Africa's Development showed that, in Africa, approximately 45.6% of women over the age of 15 years had experienced sexual and physical violence. These statistics are an indication of the prevalence of GBV globally, which contributes negatively to women's general wellbeing. Some of the negative impacts of GBV include general physical and mental health of women (Beyene et al., 2021; Bryant et al., 2017; Kumar et al., 2013; Rees et al., 2011). According to the World Health Organization (2013 as cited in Kumar et al., 2013), women who have experienced intimate partner violence are twice as likely to experience mental health disorders such as alcohol use disorder and depression. GBV is also associated with other longstanding consequences such as HIV (Leddy et al., 2019).

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Additionally, women become accustomed to violence, normalising it as part of their daily lives. A study conducted in Gambia showed that 80% of the women were of the belief that violent acts against women were justifiable (Jatta et al., 2022). Similarly, a previous study conducted in Ethiopia had found that 81% of the women believed that wife beating is acceptable (Agumasie et al., 2013). Additionally, a study conducted by Scott et al. (2013) in South Sudan between 2009 and 2011 deduced that out of 352 females and 326 males, 82% of the females and 81% of the males in the study corroborated that women should tolerate acts of violence to avoid disintegrating their families. Their study further revealed that 63% of the males and 68% of the females agreed that it is appropriate for men to use violence against their women occasionally to discipline or resolve matters. These notions put women in subordination to men, making women susceptible to violence perpetuated by men (Mpani & Nsibandane, 2015).

According to Agumasie et al. (2013), the normalisation of violent acts against women leads to women suffering from physical, sexual, emotional and economic violence from their intimate partners. Agumasie et al. (2013) argued that often domestic violence in these communities is masked by families' attempting to conceal abuse to protect the status of the family, victim shaming, cultural norms and community's reluctance to participate in domestic violence matters. Their study also revealed that issues such as lack of rights, access to education and health services for women in rural areas of Ethiopia as well as disparities in working opportunities exacerbated domestic violence in Ethiopia. This study endeavoured to explore the cultural norms and values that men in rural areas used to perceive GBV.

2.3 The Prevalence of Gender-Based Violence in South Africa

As highlighted above that GBV is a global problem, South Africa is no exception to the crisis. GBV affects women of all ages, races, cultures as well as all social and economic classes (Mpani & Nsindane, 2015; Rapanyane, 2021). According to Leburu-Masigo (2020), women

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

who suffer from GBV are in most cases exposed to more than one form of abuse. Research showed that despite the government's effort in thwarting GBV through the introduction of new policies, South Africa remains one of the countries in the world with the highest rates of GBV (Lake, 2020; Leburu-Masigo, 2020; Mkhize & Sibisi, 2022). Some of the highest rates reported were sexual offences, femicide and physical abuse (Mkhize & Sibisi, 2022; Lake, 2020). According to Rapanyane (2021), the South African Police Services (SAPS) report for the year 2018/2019 indicated that 52 420 sexual offences cases were reported, while 53 293 sexual offences cases were reported in 2019/2020 (Africa Check, 2020). This indicates an increase in sexual offences, which means that rape and other sexual crimes are still a problem in South Africa.

Another problem as indicated above is femicide. Research showed that South Africa's femicide rate was five times higher than the average global rate (Gouws 2016; Yesufu, 2022). The overall murders of women were 2 695 for the period 2019/2020, indicating a decrease from 2 771 in 2018/2019. This means that a woman was killed every three hours in those years. It was estimated that 50% of all murders of women in South Africa could be attributed to intimate partner violence (Frade & De Wet-Billing, 2019). Although the number of deaths of women has slightly decreased, the high number has led to South Africa being dubbed as the epicentre of femicide in the world (Minisini, 2021; Nyambuya et al., 2022). Recent research also showed that approximately 51% of South African women are suffering abuse from their previous intimate partners (Human Rights Watch, 2021; Mkhize & Sibisi, 2022).

Taking into cognisance the above-mentioned high numbers as well as research findings, it is imperative that researchers continue to focus on exploring new ways of addressing GBV. Previous researchers argued that GBV is entrenched in South Africa's social structures, traditions and cultures (Dartnall & Channon, 2020; Enaifoghe, 2021). They further argued that

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

male dominance plays a major role in exacerbating GBV in South Africa (Mabasa et al., 2021; Nyambuya et al., 2022). As has been emphasised in Chapter One and this section, women mostly suffer violence at the hands of men. This begs the question, what factors in rural areas play a role in men perpetrating GBV? This study endeavours to answer this question by exploring varying factors that could be contributing to GBV in rural areas. Some of the key factors that have been explored in previous literature are discussed in the section below.

2.4 Factors Contributing to the Perpetuation of Gender-Based Violence

2.4.1 Cultural Norms and Patriarchal Masculinities

The primary causes of GBV both internationally and in South Africa have been the subject of several research efforts. However, what has transpired is that some scholars reach the same conclusion while others reach contrary findings. For example, as discussed in Chapter One, scholars (e.g. Anderson, 2000; Britton, 2006; Snodgrass, 2016) maintained that GBV is related to the apartheid system that entrenched patriarchal values that promoted unequal power relations economically, socially and in political spheres. These scholars argued that men, especially men of colour were emasculated under apartheid governance, which led to black men using violence to reclaim their masculinities. Furthermore, these scholars argued that based on that history, men in South Africa have associated masculinity with violence, resulting in the use of violence against women.

On the contrary Fleming et al. (2013) and Namy et al. (2017) argued that witnessing or experiencing violence at an early age could lead to distorted perception of masculinities in relationships leading to normalising violent behaviour and the perpetration of violence against women in relationships, while an opposing group of academics argued that the basis for GBV was men's pre-existing patriarchal ideas that viewed males as superior to women (Javed &

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Chattu, 2020; Kehinde & Bukola, 2022; Mugisho & Muthuki, 2022). In this section, the researcher focuses on the latter, examining how cultural and traditional norms uphold these patriarchal ideologies, which contribute to the perpetuation of violence against women.

According to Mbiti (1969 as cited in Sanni & Ofana, 2021), traditional communities are characterised by collectivism as opposed to individualism. Mbiti (1969) asserted that people in traditional communities rely on one another to make meaning of the world. These communities are characterised by collective cultural norms that are upheld by each community member (Ntuli, 2019). Researchers (e.g. Mpani & Nsindane, 2015; Ntuli, 2019) contended that these cultural norms are not always beneficial to all members of the community. Nonetheless, due to the significance of cultural institutions in these traditional societies, customs and cultural norms are passed down from one generation to the next, perpetuating the legacy of injustice against women (Basar et al., 2019). A study conducted by Matthew (2022), revealed that violent cultural practices and patriarchal assertions encouraged and condoned violence against women. One such example is the transmission of their conception of masculinity from generation to generation.

Several scholars have provided various definitions of masculinities. According to Barker et al. (2011 as cited in Graaf, 2021), “Masculinities are widely shared expectations and norms within a society about appropriate male ... roles, responsibilities and behaviours, and the ways in which women and men interact with each other” (p. 105). Another scholar defined masculinities “as having the traditional characteristics possessed by a man” (Grewal, 2020, p. 1). Both definitions point to how men are viewed in their communities. The term “masculinity” in and of itself is not problematic, but rather the connections that have been established with it, such as the assertion of male dominance using violence, the need for respect and authority (Madigele & Baloyi, 2022; Motsa & Morojele, 2019).

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Various researchers have demonstrated how GBV is tied to prevalent notions of what it means to be a male in many South African cultures (Graaf, 2021). Kumalo and Gama (2018) claimed that manhood in South Africa has been presumed to be violent, while Hadi (2017) demonstrated that there is a solid affiliation between violence and masculinity. Accordingly, Amaechi et al. (2021) posited that there are traditions that socialise and celebrate men's potential or ability to use violence to command power. Men are socialised into thinking that the use of violence against others, especially women, assert their manhood (Amaechi et al., 2021). Amaechi et al. (2021) suggested that these traditions socialised boys into thinking it is acceptable to use violence against others, especially women. This study endeavours to explore how the perceptions of GBV among men in rural areas of Limpopo Province are affected by their views of masculinity.

Leburu-Masigo (2020) demonstrated that culture plays a significant role in maintaining unequal power relationships between women and their male spouses. The research findings revealed that men used their decision-making authority to control and abuse women in relationships. Similarly, a study conducted by Conroy (2014) found that relationships characterised by unequal power relations led to GBV. Rapanyane (2021) contended that the belief that men should make all decisions in the relationship placed women in a precarious position. Moreover, the notion that men are superior to women undermined women and subjected them to violence. As a result, this may leave most wives in these relationships feeling inferior and powerless. The researcher was interested in how men in rural contexts perceived their roles in their relationships and how these perceptions shaped their perception of GBV.

Studies conducted by Mazibuko (2016) and Nyambuya et al. (2022) found that some men were of the belief that paying lobola for their wives meant that they own them and have the right to be violent towards them. It is said that many cultures have taught wives that keeping their marriages depends on their submission to and respect for their husbands (Mkhize & Sibisi,

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

2022). For instance, women are taught to obey their husbands and never question their husbands as heads of families. Similarly, some religious teachings have been used to foster abuse in families (Krob & Steffen, 2015). A study conducted by Sikweyiya et al. (2020) revealed that some men used religious messages to justify their role as heads of households. Some teachings commonly used to highlight men's superiority are: the husband is head of the wife, as also Christ is head of the church "as Christ is the head of the church so is a man to the house" and "wives submit to your husband, as he is the head of the wife" (Sikweyiya et al., 2020, p. 5).

Rapanyane (2021) claimed that the expectation that wives must be obedient towards their husbands and other men created the notion that they are subordinates, leading to GBV when such ideologies are not adhered to. Moreover, upholding these notions of men as the head of the family or marriage could incidentally foster either verbal or physical abuse toward their female spouses (Leburu-Masigo, 2020). This is evidenced by research showing that men in these contexts use violence such as beatings to assert power and control over women leading to increased GBV cases (Madigele & Baloyi., 2022).

Amaechi et al. (2021) claimed that certain cultures view the use of violence against women as an acceptable measure to discipline women. Even worse, some communities view domestic violence as a personal issue that partners must resolve (Mazibuko, 2016). Similarly, Ayodapo et al. (2017) and Jatta et al. (2022) concluded that men in most African countries use violence as a method of disciplining women. This is one of the unspoken rules and shared beliefs in some familial and social contexts that communicate that violence against women is normal and acceptable. Women in these contexts have been misled into thinking that such cultural practices are normal and are components of the standards they must tolerate (Matthew, 2022). For example, a study conducted by Phiri et al. (2015) revealed that women in their study reported that they were instructed to not return to their maternal home even during difficult

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

times once they are married. Women are told tolerate any behaviour from their husbands to maintain peace within their family (Moreroa & Rapanyane, 2021). As a result of these misconceptions, women continue to stay in abusive relationships because they want to honour their maternal families, husbands and marriages (Mkhize & Sibisi, 2022). These cultural norms legitimise and maintain violence against women leading to a prevalence of GBV (Mazibuko, 2016), while women suffer in silence making efforts to preserve the statuses of their families (Leburu-Masigo., 2020).

In this study, the researcher studied the perceptions of GBV among men in rural areas, paying attention particularly to cultural norms in which these perceptions are embedded. The researcher was interested in finding out what cultural notions men in rural areas held and how these affected their perception of GBV. In the following sections, the researcher explores other factors that could be contributing to GBV in rural areas of South Africa to capture a holistic picture of GBV in these contexts.

2.4.2 State Inaction and Failure to Protect Abused Women

As indicated above, there are considerable number of factors contributing to the perception and perpetuation of GBV. The state's failure to appropriately address GBV is one of the factors. Research by Naidoo (2018) indicated that there have been problems with how police officers have handled GBV cases. The study revealed that victims of GBV faced "poor service, long waiting times and insensitive questioning by a member of the SAPS" (p. 42). Furthermore, police officers were found to be non-complaint in the documentation of GBV cases. Naidoo (2018) found that police personnel lacked the necessary training to handle GBV cases.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Basdeo (2018) suggested that “Police officials, who are not properly trained, overburdened and working under pressure, are more prone to fall back on their personal store of knowledge and stereotypes to interpret a case” (p. 119). A study by Ivković et al. (2020) revealed that some female police officers held stereotypical views which led to blaming and slut-shaming the victims. This behaviour was likely to lead to biases and police officers choosing easier cases and abandoning GBV. Accordingly, studies by Govender (2015) and Yesufa (2022) both found that a sizable number of GBV cases were referred to social workers instead of arresting the perpetrators.

For instance, victims of GBV have reported being shunned and intimidated into not filing complaints against the alleged perpetrators (Yesufa, 2022). Moreover, some police officers took bribes to dismiss cases of domestic violence (Chisaa et al., 2021). It was also reported that victims of GBV were often not taken seriously when lodging complaints and, when investigations were carried out, they were not thorough. These acts shifted the responsibility from men to women, thus relieving men of the repercussions of their actions (Oparinde & Matsha, 2021). Subsequently, victims of GBV could be discouraged to report any form of GBV because of “lack of trust in the criminal justice system” (Gordon & Collins, 2013, p. 94).

Mkhize and Sibisi (2022) reported that several people expressed their mistrust of police officers on social media. This behaviour from police officers is likely to exacerbate the reluctance of women reporting GBV because of the fear of not receiving help, stigmatisation and being blamed (Mahlori et al., 2016). Oparinde and Matsha (2021) asserted that although the government has implemented legislation and policies to combat GBV, it continues to place responsibility to prevent the abuse on women. This could leave the victims of GBV feeling blamed for the abuse perpetrated against them.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

According to Aphane and Mofokeng (2018), women in rural areas lack awareness regarding their rights to access assistance in a case of any form of GBV. The inaccessibility of the police stations in rural areas also poses a challenge in reporting GBV (Mutanana & Gasva, 2015). Due to the afore-mentioned reasons, men may continue to perpetrate violence towards women with the knowledge that they will not face any dire consequences for their actions from the law. This view of the law may serve to maintain some patriarchal traditions that some men still live by in rural areas, which may contribute to the perpetuation of GBV. In this study, the researcher was interested in exploring men's perception of GBV in relation to their view of how police officers responded to GBV cases in a rural context.

2.4.3 Economic Disparities Between Women and Men

In addition to the above-stated reasons that can contribute to the perpetuation of GBV by men, economic disparities between women and men also play a role in the perpetuation of GBV. Poverty has been identified as one of the primary causes of GBV (Yalley, et al., 2021). According to Gillum (2019), domestic violence affects everyone, but poor communities are more prone to domestic violence. Prior to that, Ademiluka (2018) substantiated that unemployment, financial difficulties and severe poverty may cause men to use violence to gain power over women. Research by Gillum (2019) maintained that poverty made individuals, families and communities vulnerable to domestic violence, especially the black population in developing countries.

Arisukwu et al. (2021) argued that women in rural areas are more prone to domestic violence. According to United Nations (n.d.) and Ndlovu et al. (2022), women living in poverty, especially those in rural communities, are economically dependent on men. This inhibits their freedom to stand against societal discrimination because of concern about their family's livelihoods (Aphane & Mofokeng, 2018). Gibbs et al. (2018) asserted that abused

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

women in relationships find it difficult to leave men they are financially dependent on. Women stay in these abusive relationships to meet their basic needs (Rapanyane, 2021). Moreover, women may stay in abusive relationships because they may feel indebted to their husbands as they are taught that since their husbands have paid lobola, they own them (Mazibuko, 2016; Nyambuya et al., 2022). The researcher in this study was interested in finding out if men in this study justified violence against women using their presumed rights to own or rule women and if so, how that affected their perceptions of GBV.

Previous research suggested that women who earn more and have educational achievements above their male partners are at a greater risk of abuse (Bolis & Hughes, 2015; Gracia & Merlo, 2016; Slegh et al., 2013). According to research by Yalley et al. (2021), several women claimed to have experienced violence from their partners as a result of their financial independence. Shefer (2014) argued that efforts to move towards gender equality may be increasing the rates of GBV. The shift means that more women are employed and empowered with the move towards gender equality, which may threaten men's masculinity. Consequently, men who are disempowered and/or unemployed may feel the need to use violence to gain power over women (Shefer, 2014; Sigsworth, 2009). A positive conclusion was reached by Tang and Wang (2011) who posited that economic empowerment is likely to help women leave abusive marriages. In this study, the researcher was interested in exploring if men viewed their own or women's financial position as contributing to their views on GBV.

According to Adjei (2023), most men define their manhood based on their ability to be protectors and financial providers. Adjei (2023) asserted that men, especially those who live in traditional societies, dread being ridiculed by others for not being providers. Therefore, some men use violence to re-establish their superiority and authority over their partners when they feel that their position as heads of the family is threatened. One may wonder if unemployment, financial difficulties and severe poverty play any role in men in rural areas using violence

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

against women. In this study, the researcher was interested in exploring how men used unemployment and/or economic discrepancies to justify or condemn GBV in a rural context, often associated with the traditional view that a man is a provider.

2.4.4 Alcohol and Gender-Based Violence

According to Shiva et al. (2021), alcohol plays a crucial role in the perpetuation of GBV. Several researchers asserted that alcohol consumption is significantly associated with GBV (Beyene et al., 2019; Machisa & Musariri, 2013; Ngonga, 2016; Umana et al., 2014; Yalley et al., 2021). Alcohol has been found to be the cause of 50% of all sexual and violent crimes in most countries (Heinz et al., 2011). In general, excessive alcohol intake leads to lack of self-control and negative behaviour in individuals, and in many cases, raises the risk of violence in families and relationships (Ngonga, 2016; Sakala, 2015).

According to Wasserman (2014), perpetrators of GBV frequently abuse alcohol and engage in unsafe sexual behaviour, sexual offences and, at times, murder. An international study on gender, alcohol and culture revealed that across most countries, a higher level of alcohol usage was linked with an increased likelihood of violence against partners (Wilsnack, 2012). In the South African context, a study conducted by Peltzer and Pengpid (2013) in Vhembe District in Limpopo Province suggested that 31.3% of the men who had a drinking problem were involved in physical intimate partner violence. This suggests that alcohol consumption is a contributing factor towards GBV. Therefore, the researcher was interested in exploring the perceptions that rural men in Limpopo Province might have on the role played by alcohol consumption in GBV.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

2.4.5 Attempts at Curbing Gender-Based Violence

Previous research suggested that interventions for GBV were targeted at finding ways to protect women without addressing structural and interpersonal issues contributing to GBV (Montesanti & Thurston, 2015). However, due to the high number of men as perpetrators of GBV, it is essential to focus on men in curbing the issue of GBV. According to Flood (2011), there is growing research suggesting that working with men in creating interventions and implementing them may assist in reducing violence against women. Previously, men were considered in the secondary and tertiary level interventions, but they are now seen as key partners in the fight against violence against women (Flood, 2011).

According to Dworkin et al. (2013), gender-transformative programmes play a pivotal role in the reduction of perpetration of intimate partner violence. A study conducted by Viitanen and Colvin (2015) suggested that involving men in the process of combating GBV may assist in reducing the masculine messages and behaviours, while a study by Peacock and Barker (2014) stated that men's participation in gender transforming programmes have been found to effective in promoting behaviour change needed to promote GBV reduction.

According to Flood (2011), alternative ways of involving men in combating GBV includes transferring information and skills to individual men and communities to equip them with ways to prevent GBV. Flood (2011) encouraged empowering communities by supporting laws and policies that encourage healthy community norms and violence-free societies while Abramsky et al. (2014) found that community workshops and activities that focused on raising awareness about the impacts of toxic cultural and gender norms as well as gender inequality were effective in reducing domestic violence against women. In this study, the researcher was interested in finding out whether men in rural areas of Limpopo Province had access to programmes directed at combating GBV and how these programmes or the lack thereof

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

affected their perception of GBV. This understanding could be helpful in improving or formulating and implementing GBV programmes tailored for rural communities.

2.5 Theoretical Framework

The theoretical framework that underpins this study is social constructivism. Social constructivism stems from the broad constructivist epistemology. In this section, the history of constructivism and the development of social constructivism is described. The underlying principles of the broad constructivist approach and social constructivism are highlighted. The importance of the social constructivism in this study is also highlighted.

2.5.1 *Constructivism: History and Basic Principles*

According to Akpan et al. (2020), constructivism is how “people construct their own understanding and knowledge of the world, through experiencing things and by reflecting on those experiences” (p. 50). The constructivist approach is an epistemology formulated in the 19th century. Some of the founding fathers of constructivism were John Dewey (1859-1952), Jerome Bruner (1915-2016), Jean Piaget (1896-1980), Ernst von Glasersfeld (1917-2010) and Lev Vygotsky (1896-1934) in their respective disciplines (Nja et al., 2019). The numerous theorists of constructivism in various disciplines are an indication of several ways in which the constructivist approach has been applied in different disciplines. Constructivism philosophy has been applied in cybernetics, sociology, anthropology, psychology and education (Hanley, 1994; Murphy, 1997).

The various constructivist perspectives fall under the umbrella term “constructivism” (Matthews, 2003). These variations of constructivism have been formulated by numerous theorists from various scientific backgrounds. Some of the major variations of constructivism include radical constructivism, social constructivism and cognitive constructivism (Ernest,

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

1995; Matthews, 2003). Some constructivists argue that all forms of constructivism emanate from radical constructivism, while some argue that it emanates from cognitive constructivism (Bozkurt, 2017; Ernest, 1995; Nja et al., 2019).

Cognitive constructivism was mainly coined based on Piaget's theory of development (Kumar & Gupta, 2009; Nja et al., 2019). The theory focuses on children's adaptation through different stages of life and how they develop their cognitive capacities (Chambliss, 1996) whereas cognitive constructivism focuses on how individuals acquire and manipulate knowledge to make sense of the world (Kumar & Gupta, 2009). Cognitive constructivism emphasises that individuals are involved in their own construction of knowledge through previously learned schemas (Kumar & Gupta, 2009). Cognitive constructivists contend that these schemas are not fixed, they adapt with new information to provide the individual with improved interpretive lenses (Nja et al., 2019). Although cognitive constructivism focuses on individuals' participation in knowledge construction which may assist in exploring perceptions of GBV among men in rural areas, it does not focus on the social aspect of how these perceptions may be formed. The current researcher explored other forms of constructivism, namely radical and social constructivism to assist in exploring these perceptions holistically.

Research revealed that radical constructivists agree that people do not passively acquire knowledge but are active participants in the construction of knowledge (Doolittle, 1999). They also assert that individuals construct knowledge through individualistic interpretations of their experiences (von Glasersfeld, 1984). Radical constructivists, however, introduced the aspect of reality formation in constructing knowledge and forming perceptions. Radical constructivism emphasises that an individual's interpretation of their experiences informs their reality; thus, there is no objective reality (Jonassen, 1991; Murphy, 1997; von Glasersfeld, 1984). Although radical constructivism was celebrated for its revelation of multiple realities, it later drew criticism for placing too much emphasis on individuality while neglecting the social

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

aspect (Bozkurt, 2017; Ernest, 1993; Lerman 1994). Therefore, social constructivism was formulated to bridge the gap in the construction of knowledge between the individual and their social context (Bozkurt, 2017; Jaworski, 1994). Social constructivism was then chosen as the theoretical framework in this study as it addresses both the individual and social aspects in constructing knowledge and perceptions.

2.5.2 Social Constructivism

Social constructivism was formulated by Lev Vygotsky in response to the criticism of radical constructivism. Vygotsky rejected the premise that knowledge and human understanding could be established without consideration of an individual's language, social and cultural context (Marshall, 2017; Matthews, 2003). Vygotsky deemed the social, cultural and linguistic context in construction of knowledge and perceptions important (Cottone, 2007; Marshall, 2017). This study adopted social constructivism as the theoretical framework because it encompasses all four principles of constructivism, which are crucial to this study, namely individuals are active participants in the construction of their knowledge; there is no objective reality; knowledge is constructed in interactions with others; and knowledge is constructed through interpretation of experiences.

The social constructivist approach is concerned with how people perceive what occurs in society and how knowledge is developed based on understanding that emerges from a process of mutual agreement associated with language, cultures and traditions of a community (Cottone, 2007; Marshall, 2017). Social constructivism also emphasises that "human understanding, including perception" is a function of linguistical, social and cultural forces (Willig, 2013, p. 7). This is important in this study as language, culture and a sense of community forms an important part of the lives of men in a rural context. In their study on gender and poverty, Cheteni et al. (2019) established that culture and patriarchal tendencies

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

played an important role in determining poverty in rural areas. This demonstrates how culture affects how individuals in rural areas perceive the world. Therefore, in this study, the consideration of culture enhanced the understanding of the perceptions men in rural context have regarding GBV.

Accordingly, language is another feature of culture that plays an important role in interactions among people in rural contexts. Social constructivism emphasises that reality is constructed in interactions with others (Murphy, 1997). In these interactions, language is used to communicate social norms, traditions, events and dreams to name a few (Bradshaw et al., 2017). During these processes, individual experiences are established which inform an individual's reality according to social constructivism. In this study, the researcher believed that the language used by men in rural areas of Limpopo Province would influence how they viewed and understood the phenomenon of GBV possibly constructing multiple realities. The men in this study were interviewed in the language of their choice. Most of the participants were interviewed in their home language, Sepedi. Interviewing them in Sepedi was important to establish rapport and allow the participants to express themselves in the language they were comfortable in and used in their everyday construction of reality.

Social constructivists asserted that although multiple realities are formed, concepts and themes that are exclusive to a particular community serve as a bridge between individuals who have similar viewpoints, beliefs, experiences and ideas (Marshall, 2017; Risse, 2004).). In terms of this study, how men in rural areas of Limpopo Province perceive GBV is determined by the rules agreed upon that govern their community. It is likely that in this community, participants of this study and other community members use constructs, which translates into common proverbs that guides their behaviour. In line with the social constructivist approach, it is hereby maintained that the way masculinity is socially constructed in the community can disempower women, fostering violent behaviour against women. For instance, if the

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

participants and their community have a rule that women cannot make decisions within their families, this is likely to shape how they view a man who responds with anger and violence when a woman disagrees with him. Even though, the society outside this community may view the man's behaviour as unacceptable and regard it as GBV, the community eventually decide on unacceptable behaviour and appropriate punishment.

According to Willig (2013), even though our environmental conditions do not predicate what we perceive and experience, our experiences and perceptions should still be understood within the context of these environmental conditions (Willig, 2013). In this study, the social context is the rural area in which the perceptions of GBV by men were studied. The social constructivists' emphasis on the social aspect in construction of perceptions and understanding was useful in this study as it provided context in which the views and understanding of GBV among men in rural areas are embedded. It was essential that their understanding of the phenomenon of GBV be understood within their context. Understanding how the perceptions of GBV among men in rural areas of Limpopo Province were constructed could potentially assist in expanding on information that can help practitioners in developing programmes that tackle perceptions of GBV in rural areas of Limpopo Province.

2.6 Conclusion

The literature reviewed in this chapter highlighted the prevalence of GBV both internationally and locally. The literature review also highlighted some of the contributing factors that influence men's understanding of the perpetration of GBV. The literature revealed that cultural norms, individual and situational factors underlie most men's violent behaviour towards women. This chapter also focused on the need to understand the contribution of men's perceptions in combating GBV. The chosen theoretical framework assisted in placing this study on perceptions of GBV among men in rural areas in context so that the researcher can understand participants' perceptions better. To execute this study, certain procedures needed

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

to be followed. The procedures applied in this study are discussed in the methodology section in the next chapter.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the specific procedures or techniques used to identify and select participants, process and analyse information in this study. The adoption of the qualitative approach and descriptive phenomenological design are discussed in detail in the sections that follow. Purposive sampling method utilised to identify participants and semi-structured interviews utilised to collect data in this study are discussed. Reflexive thematic analysis as a method used to analyse the data is outlined. Measures to ensure and enhance quality of the research and the researcher's personal reflections made during the study are discussed in this chapter. Additionally, the ethical considerations are discussed before the conclusion section.

3.2 Qualitative Research Methodology

3.2.1 *Qualitative Research Approach*

The study adopted a qualitative research approach. Qualitative research has been described as methodology that relies on words rather than numerical data (Merriam & Tisdell, 2016; Nieuwenhuis, 2016). Tomaszewski et al. (2020) and Bradshaw et al. (2017) described qualitative approach as an approach that seeks to understand a phenomenon through participants' world views and perspectives. The qualitative approach has also been described as "systematic inquiry into social phenomena in natural settings" (Teherani et al., 2015, p. 669).

Qualitative researchers emphasise the importance of studying people within their own contexts, in this study, this involved capturing men's perceptions of GBV in a rural context. As discussed in Chapter One (Adjei, 2023), men's perceptions regarding GBV have previously been explored in other settings without the consideration of cultural factors. In this study, capturing men's perspectives in the rural setting as influenced by multiple cultural factors was

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

important. Therefore, the qualitative approach was best suited to capture these perspectives as they manifest in their context.

According to Rahman (2017), the qualitative naturalistic approach assists with obtaining detailed and in-depth understanding of a phenomenon. In qualitative research, measures such as semi-structured interviews, field notes and observations are used to gather information on a phenomenon under investigation. Based on the nature of this study, semi-structured interviews and field notes were used. The semi-structured interviews consisted of open-ended questions which assisted in gaining an in-depth understanding of perceptions men in rural areas had regarding GBV. The open-ended questions allowed the participants to speak freely about GBV while assisting in answering the research question.

The openness and informality associated with qualitative research compared to quantitative research allows for participants voices to be heard (Pathak et al., 2013). Teherani et al. (2015) stated that some qualitative researchers like social constructivists believe that there are multiple realities, and the researcher elicits the participants' views of their reality. Therefore, each participant's view of reality is important (Bradshaw et al, 2017; Frowe, 2001).

Taylor et al. (2016) asserted that in qualitative research "all perspectives are worthy of study. The goal of qualitative research is to examine how things look from different vantage points" (p. 9). In this study, assessing multiple realities regarding GBV among men in rural areas was important. The importance placed on each participant's perspective in qualitative research regarding the phenomenon under investigation made this approach suitable and applicable to this study.

As mentioned above, multiple realities exist in qualitative research. Bradshaw et al. (2017) argued that reality cannot exist without acknowledging the researcher's knowledge of the phenomenon. It is crucial in qualitative research to acknowledge the role the researcher plays in understanding the phenomenon under investigation (Merriam & Tisdell, 2016).

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Although qualitative researchers emphasise that the focus is on understanding the phenomenon under investigation from participants' perspectives rather than the researcher's perspective, the statement above highlights the importance of reflexivity in qualitative research. Berger (2015) and Dodgson (2019) emphasised that reflexivity is crucial in qualitative research. This current study was conducted by a black female student, who acquainted herself with literature on GBV and had witnessed GBV in her surrounding communities and highlighted in the media. Therefore, reflexivity in this qualitative study was important to monitor biases that could arise as well as beliefs regarding men and GBV during the study. Furthermore, field notes were used to gather how participants responded to the researcher and monitor how the researcher was affected by the participants during the study.

3.2.2 Descriptive Phenomenology Design

Descriptive phenomenology design underpins this study. Phenomenology is described as a discipline that dates to the 20th century from Edmund Husserl's work on phenomenology (Giorgi et al, 2017). Husserl's phenomenology was designed to be used in the disciplines of human sciences and philosophy (Willig, 2013). However, phenomenology has recently been used in many disciplines beyond philosophy and human sciences.

Phenomenology is concerned with gaining an in-depth understanding of individual's experiences by bringing forth the underlying structures of those experiences (Matua, 2015). According to Neubauer et al. (2019), the experience of a phenomenon goes "beyond mere sensory perception (i.e. what I see, hear, touch) to experiences of thought, memory, imagination, or emotion" (p. 93). In this section, the word "experience" refers to a perception of a phenomenon. This means that experience of the phenomenon of GBV is presented in the form of perceptions (i.e., thoughts and understandings) that men in rural areas of Limpopo Province had regarding the phenomenon.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Descriptive phenomenology focuses on providing rich and pure descriptions of individuals' experiences as opposed to inferring meaning from their observed behaviours (Basson & Mawson, 2011; Matua, 2015). Relying on pure descriptions ensures that the voice of the participant is heard and is not lost in interpretation (Broome, 2011). Descriptive phenomenology emphasises that all that is known about a phenomenon and everything that has been expressed about it by the participants serve as the foundation for all understanding (Giorgi, 2012). Descriptive phenomenology is anchored on how participants perceive and understand a particular phenomenon in their context rather than how the phenomenon informs their reality (Giorgi, 2012; Willig, 2013). This means that it is concerned with capturing a phenomenon from an individual's consciousness as they interact with the world. In the current study, participants were asked questions and they were given enough time to provide descriptions of GBV as they understood it. The use of descriptive phenomenological design allowed the researcher to gain in-depth understanding of how men in rural areas of Limpopo Province perceived and understood GBV based on the pure descriptions of their understanding of the phenomenon as it manifested in their context.

Sundler et al. (2019) posited that a descriptive researcher must maintain an open mind on the phenomenon under investigation. It is said that the researcher must be sensitive to the participants' experiences, in this case perceptions, maintaining an attitude that the researcher is not all-knowing when it comes to participants' perceptions. Oshodi et al. (2019) asserted that in order for researchers to access pure descriptions and gain an understanding of the participants' view world, they must abstain from using prior knowledge to account for the perceptions of participants in the study. This is achieved through what phenomenologists refer to as epoché, also known as bracketing in phenomenological research.

Epoché is a process where the researcher suspends their past knowledge, biases and perceptions of a phenomenon in order to conduct an unbiased analysis of the phenomenon

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

being examined (Giorgi, 2012; Heotis, 2020; Mihalache, 2019). Moran (2000) contended that epoché is part of phenomenological reduction. Phenomenological reduction entails the researcher studying the phenomenon in its completeness. It involves the researcher accessing the phenomenon as it is brought to consciousness by the participants, rather than relying on existing objective reality to determine how the phenomenon presents itself (Giorgi, 2008; Matua, 2015). The researcher maintaining the position of detachment from all knowledge and presumptions about the phenomenon enables new information to be manifested (Moran, 2000). This process of reduction was important in this study, as it was essential to try to eliminate the researcher's prior knowledge and experiences, as they may have potentially been the source of prejudices.

Moustakas (1990) argued that authentic bracketing is a difficult process as individuals are incapable of fully abandoning their prior knowledge and experiences. Therefore, self-reflection prior to the bracketing process is crucial in identifying any assumptions or biases that may interfere with the study (Mihalache, 2019). This highlights the importance of reflexivity during the study as discussed earlier. Although, self-reflection is crucial throughout the study to monitor biases, the personal reflexive material is not used in analysing the phenomenon under study.

The men's perceptions of GBV served as the foundation for this study as their descriptions brought forth information that assisted in the understanding of GBV among men in their context. Therefore, the bracketing tool offered by descriptive phenomenology was crucial in this study in ensuring that these descriptions were raw and captured the essence of the participants' perceptions. The researcher engaged in a self-reflection task before undertaking the field study to identify assumptions and beliefs she held regarding GBV and men in general. She continued to keep notes throughout the study to monitor engagements with participants to ensure that their pure perceptions were captured.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

3.2.3 Participant Recruitment and Sampling

Prior to the sampling of participants, in Sebayeng and Mamotintane villages, the researcher obtained permission from the gatekeepers to conduct research in these communities (Appendix A). The researcher also obtained ethics approval from the Ethics Committee of the Faculty of Humanities at the University of Pretoria (Appendix B). The researcher used the purposive sampling method to gather participants in Sebayeng and Mamotintane rural areas who would assist in answering the research question. Recruitment was done face-to-face in the Sebayeng and Mamotintane villages. The researcher approached the councillors to assist with recruiting participants, however, due to different commitments, they were unable to assist in that regard.

Alternatively, the researcher approached and introduced the study to the members of the targeted communities. The researcher provided community members met on the streets with the participant information sheet (Appendix C) and explained what the study was about, including the purpose, procedure, risks and benefits. The community members were given an opportunity to ask questions and volunteer their participation. Once the community members volunteered their participation, they were screened using the screening questions in Appendix D. Eight male participants were selected comprising four participants from each community. The participants who were included in this study were men, not victims of GBV, aged between 21 and 55 years, having lived in Sebayeng and Mamotintane communities for more than five years full-time, proficient in Sepedi or English and regarded men as the main perpetrators of GBV. Community members who volunteered to participate but did not meet the inclusion criteria were excluded during the screening phase.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

3.2.4. Data Collection

Once the participants were sampled, informed consent (Appendix E) and consent to audio record (Appendix F) were obtained through face-to-face contact. The researcher used semi-structured interviews to collect data from the participants. Semi-structured interviews were chosen as a method of data collection because it allowed the participants and the researcher to converse about GBV (Willig, 2013). According to DeJonckheere and Vaughn (2019), participating in a discussion with the participants assists the researcher to clarify their responses with probing questions. Jong and Jung (2015) caution researchers to not influence participants into giving preferred answers in the manner the questions are asked. Although the researcher used an interview guide (Appendix D), it comprised of open-ended questions which assisted in collecting data that reflected the participants' views and understanding of GBV.

The participants were interviewed through face-to-face contact. Participants in Sebayeng village were interviewed at an accessible internet café, which also had a car wash with a seating area that provided the researcher with a space to conduct the interviews in a secure place. The participants at Mamotintane were interviewed at nearby café in a secure location accessible to the participants. The interviews took place on the same day the participants were screened to avoid taking too much time away from the participants. At the end of each interview, the participants were provided with a chance to reflect on their experience during the interview. No participants indicated or was observed to need to see a counsellor after the interview. The interviews took between 45 minutes and 60 minutes.

As discussed in the theoretical framework section, social constructivism emphasises the importance of language. The researcher is a Sepedi native speaker and did not require nor use the services of an interpreter. The interviews were conducted in Sepedi (a language predominantly used in Limpopo Province) and English. The audio recordings were initially

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

transcribed verbatim in the respective languages used during the interviews. Thereafter, the researcher translated the transcribed Sepedi interviews into English. The names of the participants were replaced with pseudonyms during the transcription process to maintain privacy and confidentiality of the participants.

3.3 Data Analysis

The data was analysed using reflexive thematic analysis method. Reflexive thematic analysis is described as a method used to identify, organise, and interpret themes in qualitative data (Willig, 2013). According to Maguire and Delahunt (2017), thematic analysis assists in interpreting and making sense of the themes identified in the qualitative data so that the research question is addressed. According to Braun and Clarke (2022), six steps are followed when working with interview transcripts using thematic analysis method.

As indicated earlier in the chapter that descriptive phenomenology underpinned this study, it was pertinent that during the six steps of analysing the data, descriptive phenomenological principles guided the analysis. To ensure that the themes identified during the analysis retained the essence of the pure descriptions provided by the participants as highlighted by descriptive phenomenology, the researcher maintained an attitude of openness by continuously questioning and reflecting on her own assumptions and beliefs.

Additionally, to ensure that the participants' perceptions of GBV in their context were purely captured in the analysis, the researcher maintained the attitude that multiple realities among participants exist as discussed in Chapter Two under the social constructivism theoretical framework underpinning this study. The use of underpinning principles from both descriptive phenomenology and social constructivism enhanced the process of data analysis by ensuring that the meanings of participants' descriptions that capture their perceptions were not

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

lost in interpretation, thus answering the research question. The six steps used during the reflexive thematic analysis process were as follows:

- Step 1: This step involved the researcher transcribing each interview, reading and re-reading the transcript to identify patterns of meanings. This is what is referred to as the familiarisation with the data (Braun & Clarke, 2022). In this step, the researcher noted initial ideas as the transcript was read. Willig and Stainton-Rogers (2017) asserted that familiarisation with the data provides the researcher with an opportunity for immersion in the data, allowing the researcher to gain insight into the data. The re-reading of the transcript allowed the researcher to ask questions regarding observations and patterns identified from the data.
- Step 2: This step involved coding the data (Braun & Clarke, 2022). Codes were generated by identifying important information that assisted in answering the research question and labelling the data (Willig & Stainton-Roger, 2017). The researcher organised the data in a systematic and meaningful manner into manageable chunks using the generated codes (Maguire & Delahunt, 2017).
- Step 3: During this step, the researcher generated initial themes by sorting and analysing the generated codes (Braun & Clarke, 2022). Generating initial themes involved coding the generated codes by merging some codes with similar relevant data to make meaningful themes (Willig & Stainton-Rogers, 2017).
- Step 4: This step entailed developing and reviewing themes (Braun & Clarke, 2022). The researcher reviewed the themes identified in Step Three in relation to the initial codes and the original data segments. During this step, the researcher examined the codes and determined if the pattern developed was consistent. Where an inconsistent pattern was developed, the researcher re-coded the segment initially used to create the code and then redistributed the codes to the relevant themes

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

(Willig, 2013). Where the themes did not fit, the researcher recreated them, then re-allocated the codes to the relevant themes (Maguire & Delahunt, 2017). Some themes were deleted because they overlapped.

- Step 5: This step involved the researcher refining the themes and identifying the ‘essence’ of each theme (Willig & Stainton-Rogers, 2017). This step ensured that the themes made sense and their meaning was established. The researcher defined and named the themes accordingly so that they were clearly defined.
- Step 6: This step involved the researcher writing up to produce a report (Braun & Clarke, 2022). The researcher analysed the data and wrote about the conclusions made from analysing the data by using lucid and “compelling extract examples... that related to the themes, research question and the literature” (Braun & Clarke, 2022, p. 36).

3.4 Measures to Enhance the Quality of Research

For this study, the researcher put in place measures to ensure credibility, dependability, transferability and confirmability standards are met (Lincoln & Guba, 1985).

3.4.1 *Credibility*

Credibility is concerned with determining the consistency between the findings and the realities of the participants (Nieuwenhuis, 2016). This means that the researcher establishes that the participants’ views are accurately represented in the researcher’s findings (Korstjens & Moser, 2018). Researchers use measures such as member checking, peer review, triangulation, prolonged engagement, and persistent observation to ensure credibility (Korstjens & Moser, 2018). In this study, credibility was ensured through the supervisor peer

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

reviewing this study's material. The researcher's supervisor conducted the review to ensure that the researcher had adhered to stipulated guidelines and produces evidence-based research.

3.4.2 Transferability

Transferability refers to the applicability of the researcher's findings to other settings (Houghton et al., 2013; Polit & Beck, 2012). According to Nieuwenhuis (2016), "transferability, unlike generalisation does not involve generalised claims" (p. 124). The researcher provides a "thick description" of the research procedure, participants and their context, which allows the reader to decide on the transferability of the research findings (Cope, 2014). The researcher provided thick description of the procedures involved in this study as well as the context in which this study took place.

3.4.3 Dependability

Dependability refers to whether the researcher's findings can be replicated if another researcher conducted a similar study over time (Connelly, 2016; Polit & Beck, 2014). Connelly (2016) emphasised that dependability can be ensured by the researcher maintaining "an audit trail of process logs" (p. 435). For this study, the researcher kept a journal to record modifications and decisions made about the study and observations made while conducting this study. This assisted the researcher in keeping a record of the adjustments that occurred during the investigation.

3.4.4 Confirmability

Confirmability refers to the procedures undertaken to ensure that the evaluations and conclusions made by the researcher are supported by data (Cope, 2014). According to Korstjens and Moser (2018), validating the collected data entails supplying sufficient resources to

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

account for the steps taken during the study. These resources include a reflexive journal, recordings, schedules, field notes, and summaries, which aid the researcher in reflecting on the process of the study (Korstjens & Moser, 2018). To account for confirmability in this study, steps taken to arrive at the findings were outlined earlier in this chapter and transcripts have been attached (Appendix H) to show the raw data from which themes were generated.

3.4.5 Reflexivity

Reflexivity has been recognised as an essential tool to ensure rigour and quality in qualitative research (Dodgson, 2019; Teh & Lek, 2018). According to Berger (2015),

Reflexivity means turning of the researcher lens back onto oneself to recognise and take responsibility for one's own situatedness within the research and the effect that it may have on the setting and people being studied, questions being asked, data being collected and its interpretation (p. 220).

The researcher's identification of the role they play in the study ensures that the participants' perceptions are the basis of the research findings rather than the biases of the researcher (Polit & Beck, 2012). Dodgson (2019) asserted that the researcher's description of the contextual intersections between themselves and the participants increases credibility and enriches the reader's understanding of the work. In this study, reflexivity was ensured through the researcher's note-keeping of the observations made during the study. It was also maintained through the researcher engaging in personal reflections to ensure that her own perceptions did not interfere with this study. Below the researcher shares a detailed reflection on this study.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

3.5 Personal Reflexivity

Initially, the researcher's interest in investigating the phenomenon of GBV was sparked by reports that GBV statistics were increasing at an alarming rate during the early stages of Covid-19 in 2020. Upon investigation, the researcher noted that there was a gap in information on GBV in rural areas. The researcher wondered if there was a difference in how GBV was spoken of in urban, semi-urban and rural areas. The interest in the investigation of GBV phenomenon was further fuelled by the researcher's childhood upbringing in a dysfunctional family characterised by mostly verbal and financial abuse. This experience may have played a big role and could have had an impact on the researcher and this study.

Earlier in this chapter, it was emphasised that is important for a researcher to bracket their experiences, values, cultural beliefs and knowledge about the phenomenon under investigation. The attitude of bracketing was essential in this study as it allowed the researcher to try to separate the participants' perceptions from her own experiences and presumptions of the phenomenon under investigation. Although the researcher witnessed, heard and read about GBV, she had attended psychotherapy, which assisted her during this study to ensure that the views shared in this paper were that of the participants. While the process of interviews, data analysis and writing were at times overwhelming and challenging, the researcher's awareness of her own experiences and presumptions allowed her to take breaks in between those processes to reflect and ensure that participants' raw descriptions were captured.

Even though the researcher worked hard to maintain the participants' voices, there were moments during the interviews that affected her. During an interview with Lebogang, the participant mentioned that while growing up, he witnessed his grandfather hitting his grandmother and no one in the family intervened because it was considered normal for a man to hit a woman as the head of the family. This moment left the researcher feeling sad because

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

she was reminded of the time her mother was abused and no one intervened. After the interview with Lebogang, the researcher took a moment alone to reflect on how that experience shaped her views of GBV as her mother was abused. The pause was essential because the researcher came to the realisation that although she stayed in a township, her family was governed by the same principle followed in rural areas that a man is the head of the home. The researcher's beliefs were challenged as she believed that in the modern society men and women were equal in relationships.

Interviewing the participants was quite refreshing as they offered a different perspective to the researcher. It was refreshing to hear how most of the participants still embraced the traditional ways of doing things in their families. The researcher found that most participants were forthcoming, which was interesting because regardless of what modern society believes, they were honest about what they knew in their context. This ignited hope in the researcher that indeed, if men in rural areas were willing to talk about GBV in their community and families, there was potential for formulating and implementing culturally informed interventions to curb the GBV scourge.

Even though the overall experience was quite refreshing, there were moments where the researcher was uncomfortable as she felt that some cultural principles were oppressive. However, the researcher respectfully probed to clarify views to ensure there were no misunderstandings. There were moments where the researcher was asked to express her views on the topic, but she gently explained to the participants why it was paramount that she did not share her views. While the participants expressed an understanding of the reasons, it was sad for the researcher to not be able to share her views with the participants as this would have possibly sparked even more interesting discussions.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

3.6 Ethical Considerations

There are multiple ethical principles psychologists use in conducting research (Howitt, 2016). These ethical principles ensure that research with human participants is conducted in an ethical manner that protects and respects the dignity of the participants (Howitt, 2016). Key ethical principles include informed consent, confidentiality, anonymity, protection from harm and voluntary participation. The section that follows addresses the ethical principles involved in this study.

3.6.1 Institutional Approval

Ethical approval was obtained from the Ethics Committee of the Faculty of Humanities at the University of Pretoria (Appendix B). Approvals to conduct research in Mamotintane and Sebayeng rural communities were obtained from councillors in their respective communities (Appendix A).

3.6.2 Informed Consent

Informed consent involves equipping the participants with relevant information including the risks and benefits of the study to allow the participants to make an informed decision about participating in the study (Gajjar, 2013). Informed consent of the participants in this study was obtained by initially providing the participant with an information sheet (Appendix C). The participant information sheet included information pertaining to the purpose, procedures and period of the study, confidentiality issues, right to decline or withdraw participation, procedures for audio recordings, potential risks and benefits as well as access to a counsellor if the study caused unforeseen distress to a participant. It included the researcher's and supervisor's details in case the participants had queries regarding the study. Thereafter, the

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

informed consent (Appendix E) to participate in the study as well as audio-recording consent (Appendix F) were both obtained from the participants.

3.6.3 Confidentiality

Confidentiality plays a crucial role in ensuring participants' privacy is maintained (Gajjar, 2013). Confidentiality in this study was maintained through concealing participants' names in all documentation. Participants' identifying information was only available to the researcher. Pseudonyms were used during the transcription process to protect the identity of the participants. The audio recordings and the transcribed material were kept on the researcher's external drive which was password-protected. The researcher and the supervisor were the only people who had access to the raw transcribed material. Copies of the transcripts will be stored at University of Pretoria for 15 years for record-keeping. The participants were also informed of the limits to confidentiality.

3.6.4 Voluntary Participation

Participants were informed that their participation was voluntary. They were informed that they were under no obligation to take part in the study nor continue participating in the study without any penalties. The participants were informed that they could withdraw their participation at any time of the study. They were also informed that no material or monetary benefits were involved. However, participating in the study would contribute to the understanding of the perceptions of GBV among men in rural areas.

3.6.5 Harm to Participants

The participants were informed that it was not expected that they would be harmed psychologically or physically by participating in this study (Rubin & Babbie, 2014). However,

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

if any participants were to experience any distress during the study, they would be referred to the identified registered counsellor in Polokwane. The researcher had made arrangements with the registered counsellor in Polokwane to provide psychological services to any participants who experience any distress during the research study (Appendix G). Participants would not incur financial costs, and consultation would be free. The registered counsellor's details are included in the participant information sheet (Appendix C). In addition, the researcher held a debriefing session with the participants to gather how they experienced the study.

3.7 Conclusion

The qualitative research methodology used in this study sought to achieve the aim of this study which was to explore perceptions of GBV among men in rural areas of Limpopo Province in South Africa. The research design, methods and procedures used in this study were outlined in this chapter. Ethical considerations were also outlined to ensure that participants were protected throughout the research process. The data collection method discussed in this study laid the foundation to the discussion of the findings in the next chapter.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

CHAPTER 4: FINDINGS

4.1 Introduction

The aim of this study was to explore the perceptions of GBV among men in rural areas of Limpopo Province in South Africa. Data was obtained from eight participants from two rural communities through in-depth, semi-structured interviews. The data was analysed using reflexive thematic analysis while observing descriptive phenomenological design principles yielding results related to perceptions of GBV among men in rural areas. Themes were formulated and presented in relation to the participants' views on what constituted GBV and some of the contributing factors of GBV within their communities, which are in line with the following objectives of this study:

- To explore how men in rural areas view and understand GBV.
- To explore and understand what men in rural areas perceive as the contributors of GBV within their communities.

Four themes and seven subthemes in line with the objectives emerged from the analysis. The four broad themes that emerged were abuse, power and control, victim blaming and the cycle of GBV. Finally, the researcher highlights participants' recommendations on how to overcome the barriers to combating GBV. Before the themes and subthemes are discussed, the demographic and biographical data of each participant that yielded the results discussed in this study is represented in Table 1.

Table 1:

The demographic and biographical data of each participant

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Participants	Age	Gender	Years of Residency	Name of Residence	Victims of GBV
Thabiso	28	Male	24	Mamotintane	No
Matome	27	Male	26	Mamotintane	No
Lebogang	28	Male	28	Mamotintane	No
Tebogo	26	Male	24	Mamotintane	No
Petros	21	Male	17	Sebayeng	No
Tebatso	30	Male	30	Sebayeng	No
Khomotso	22	Male	15	Sebayeng	No
Marothi	27	Male	25	Sebayeng	No

4.2 Themes

This section focuses on the perceptions of GBV among men in rural areas in Limpopo Province. Table 2 illustrates the themes, subthemes and codes that emerged during the analysis of the raw data.

Table 2:

Themes, subthemes and codes from the raw data

Themes	Subthemes	Codes
Abuse	<ul style="list-style-type: none"> • Abuse of women by men • Physical and Emotional Abuse 	<ul style="list-style-type: none"> • Abuse against women and children • Hitting a partner or children • Physically harming women and children • Physical abuse • Emotional abuse

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Themes	Subthemes	Codes
		<ul style="list-style-type: none"> Sexual abuse
Power and Control	<ul style="list-style-type: none"> Men are heads of families Unemployment vs Feeling Disrespected Stressors and Frustration 	<ul style="list-style-type: none"> Men are superior Men are decision makers Men are providers Women are homemakers Unemployment Respect/Disrespect Feelings of inferiority
Victim Blaming	<ul style="list-style-type: none"> Fear of Being Blamed Shame 	<ul style="list-style-type: none"> Blame and protection of family status Lack of trust in police system and poor police intervention Fear Shame Reluctance to report Not believed
The Cycle of GBV		<ul style="list-style-type: none"> Learning behaviours Normalisation of GBV Perpetuation of GBV as adults

4.2.1 Theme 1: Abuse

GBV is multifaceted and people have varying perceptions of what it is and who perpetrates it. Similar to the population at large, the participants in this study had varying perceptions on GBV. Although their perceptions varied, they shared the view that GBV

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

involved abuse. GBV as centred around abuse was explored through two subthemes, namely, abuse of women by men as well as emotional and physical abuse.

4.2.1.1 Abuse of Women by Men. Participants in this study noted that GBV was perpetrated mostly by men against women. One of the participants shared his view as follows:

GBV is the abuse of others of the opposite sex. You find that you are oppressing others and abusing them, especially women. (Marothi)

Marothi did not explicitly mention that men were the main perpetrators of the abuse towards women, but his response highlighted that abuse would be coming from an opposite sex. Accordingly, Matome shared:

GBV is mostly done by men and boys. Men are the ones who usually abuse women because if you look at most cases, men are the ones abusing women and children.

Matome clearly denoted that men were the main abusers. However, Matome's description also noted that children were also abused by men. Although, children were mentioned in the participant's response, the focus of the study was particularly on women. Similarly, Lebogang shared:

The way I understand, GBV is the abuse of women and children and often it is done by men. Although there are times when women abuse men, men are the ones who normally abuse women and children. That is how I understand it.

Lebogang recognised that although GBV was perpetrated by men on women and children, women could also perpetrate GBV. One participant emphasised:

I am saying men are the main perpetrators because I have witnessed a lot of abuse towards children and women in my community. (Khomotso)

The participants' responses reflected that they associated GBV with abuse perpetrated by men. However, based on the above responses from the participants, it is unclear which forms

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

of abuses they were alluding to. Therefore, the section below explores various forms of abuses that the participants viewed as constituting GBV.

4.2.1.2 Physical and Emotional Abuse. As indicated above, GBV is multifaceted; thus, abuse presents itself in different ways. When the participants were asked what abuse they were alluding to in their description of GBV? Most of the participants stated that they were referring to physical and emotional abuse. For example, one participant noted:

It can be emotional and physical abuse. Emotional abuse can be, when a man is constantly saying hurtful things to a woman, like shouting and manipulating a woman to always believe she is wrong, whereas physical abuse includes physically assaulting a woman. (Lebogang)

Another participant also expressed similar views:

I know physical, emotional and the other one I just hear people saying physiological. I really don't know that one ... physical would be beating, hitting children and women. Emotional abuse would mean abusing someone mentally. You could be sitting with someone, and that person makes jokes and because you are mentally not okay, then you end up hitting her and that time the child or the woman did not do anything. (Matome)

While Matome shared similar views with Lebogang regarding physical and emotional abuse towards women constituting GBV, he was unsure of what physiological abuse was; he reported that he had heard people talking about it. This was an indication that he was aware that GBV is not limited to physical and emotional abuse. Similarly, Petros identified that GBV is not limited to physical and emotional abuse. He indicated:

Well, the types can be physical, emotional, sexual and financial abuse. For example, if the parents are fighting at home and the child witnesses the parents fighting, that can affect the child emotionally. That can be referred to as emotional abuse. Physical abuse can be described as when a man hits his wife and children. In this instance, sexual

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

abuse can be defined as when someone forces themselves onto another person; in this case, a man forces himself on his partner.

Petros's description included sexual and financial abuse. He introduced a different perspective from the typical view of GBV. While Tebatso's response was limited, he also identified that rape, which is formally known as sexual assault, forms part of GBV. He stated:

GBV is when a man physically assaults his wife and children or if a boyfriend has a girlfriend and he physically hits the girlfriend. Sometimes it's not just physically assaulting them, but it's also raping them. (Tebatso)

Based on the participants' responses, it is clear that the participants commonly associated GBV with physical and emotional abuse. The fact that most participants mentioned hitting and physical assault in their descriptions implied that their understanding of GBV was mainly centred around these. To an extent, some participants also knew and viewed sexual abuse as forming part of GBV. Other forms of GBV, for example, financial, verbal, technological and psychological abuse appeared to be less commonly known among the participants.

4.2.2 Themes 2: Power and Control

As research has shown in Chapter Two (e.g. Amaechi et al., 2021; Basar et al., 2019; Matthew, 2022), culture plays a pivotal role in shaping individuals through norms, traditions and values. Responses from the participants in this study revealed that they also adhered to some norms and values within their culture which shaped how they viewed GBV. These norms and values dictated who had power or control within relationships. The theme power and control are explored through three subthemes, namely, men are heads of families, financial differences vs disrespect as well as stressors and frustrations. The subthemes are discussed below:

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

4.2.2.1 Men are Heads of Families. *Monna ke hlogo ya lapa* which means a man is the head of the family in English is a longstanding tradition in the Pedi culture. Most people within the Pedi culture have followed this tradition over the years. Participants in this study relayed that although such traditions exist in their culture, they influenced how GBV is viewed and how women are generally treated within their communities. The extracts below present how the belief that “the man is the head of the family” in rural and traditional communities shaped men’s view of masculinity and how those views could cause or contribute to GBV. One participant indicated:

It happens that some families tell their boy child, a man should be the head of the family and should love his family and women are told to be carers and nurturers. Therefore, they stick to the roles... Like when you see things happening in a particular way especially traditions, you are likely to abide by them. For example, we grew up knowing that a man is the head of the family; everything he says should be obeyed by the wife and children. I am speaking like this because while growing up, my grandfather hit my grandmother a lot, but my grandmother did not do anything because it was said a man is the head of the family and should... not be questioned. (Lebogang)

Lebogang’s description highlighted that the tradition such as “the man is the head of the family” was passed down from generation to generation without being questioned. His description further highlighted that obedience from the wife and children is key in maintaining the man’s position in the family regardless of the harm experienced by those at the receiving end.

Another participant shared:

A man is the head of the family. A man lays all the rules of the family. There is no woman who lays down rules, if she does, things will not work out. A man is there to protect, provide and support his family, while a woman’s duty is to listen, and take care

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

of her family. I am not trying to be oppressive or anything like that but when I say, in our home no one arrives later than 10pm, it should be that way. (Marothi)

Tebogo's response echoed what Marothi shared. He said:

Not sure how you understand the saying, but according to me when they say a man is head of the family, they are saying that a man should protect and take care of his family. It simply means the wife is never above his husband and they are never equals within their union. For example, when a man marries a woman, a man does not take the wife's surname, but the wife takes the man's surname to show that hierarchy... Back in the day, we followed traditions. Traditions back then were saying: a woman should stay home. They would also say that a woman should bow to her husband and never question them. This was oppressing women so that they could not have a say, but I must say though that this pattern was beneficial for us men. Look back in the days, GBV was not happening that much.

Marothi, Lebogang and Tebogo emphasised the issue of a man's position of power within the family. It appears that they believed that maintaining hierarchy is crucial in maintaining order within the family. Therefore, if the order is disrupted, something bad will happen. Although Tebogo recognised that some traditions within his culture were oppressive towards women, he believed that oppression did not constitute GBV as he says, "look back in the day, GBV was not happening that much".

Contrary to the above-mentioned beliefs, Petros indicated:

You know in my community there is a saying that the man is the head of the house. I'm really against the tradition that the man is the head of the house because the saying normally leads to men abusing women. These things are the things that often end up leading to women being belittled and high rates of crimes committed against them. Men feel small and they think that they are superior to women. I mean men feel they have

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

control over women and when they do not feel in control, they feel that they must find a way to feel superior to women. The saying reveals that they believe they own women, and they can say whatever they want, and the women are supposed to behave according to how they want the women to behave.

Petros clearly emphasised the consequences of the culturally perpetuated notion that a man is the head of the family. He emphasised that it maintained the belief that men have authority over women, which contributed to men abusing women. Khomotso added:

I think some men believe that because they are married, or they're romantically involved with someone, or they have some form of partnership, then they own the woman. They think that the woman doesn't have any say or have a mind of her own. That's why when women try to express themselves, they are seen as rebellious and disobedient. Sometimes the boyfriends, husbands, uncles or any man in the community need to understand that this behaviour can lead to abuse because if they need to hit the woman for her to obey or listen, they are doing more damage than fixing the problem.

Khomotso further highlighted the problematic nature of the patriarchal view that men own and have control over women. Like Petros, Khomotso also identified that although his culture promoted a man having authority over the woman, such beliefs were likely to cause and maintain abuse within relationships. Moreover, Khomotso's response indicated that women's efforts to express themselves in these cases were often misinterpreted.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

4.2.2.2 Unemployment vs Feeling Disrespected. Respect and the lack thereof appeared to play a crucial role among participants in this study. All the participants in this study referred to respect and disrespect in relation to most traditions in their culture. Intersections between finances or being employed and disrespect are briefly explored in this section. One participant shared:

Just because a man is not working, it does not give the woman the opportunity or the right to disrespect her husband/partner because when a man feels disrespected as the head of the family, he is likely to beat the woman to assert his power ... uhmmm, I have noticed that women have a tendency of disrespecting men when they are not working; they send them around to do their chores and errands. While growing up, such things were done by women and not men. As an African man being sent by my wife to go get some things, that is an indication of being undermined as a man. That thing emasculates a man and makes them feel that they are not playing the role they should be playing in the house. (Tebatso)

Tebatso started by linking respect with the position the man holds in the family as discussed in the previous subtheme. He suggested that women were inclined to be disrespectful towards men if they were unemployed leading to patterns that made men feel as though they had lost their dignity and power as discussed in the previous subtheme, leading to violence. Petros shared similar views. He stated:

There are men who are not working, and their wives are working. Well, as their wives are working, they feel that they are being emasculated by having to do jobs that their wives were supposed to be doing. So, in a way, they feel emasculated to an extent that when the woman comes back from their job tired and they're asking questions, their husbands feel belittled and they feel that the person or their wife is not respecting them

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

... and they end up abusing their wives because they want to gain power and superiority over their wives.

Tebatso and Petros's views both highlighted the traditional, patriarchal gender roles, where women and men have specific and fixed tasks they must attend to. From their responses, it appears that they associated doing what is considered "women tasks" as a sign of inferiority and weakness, leading to the use of violence to regain and maintain the patriarchal view of what it means to be man (i.e., being providers).

Matome maintained that:

Back in the day, there was a lot of respect even when the man was not working. But now when a woman earns more than his husband, she becomes arrogant towards the husband and thinks she is above the man... I do not think there is a woman who can respect a man who earns a little. Even if the man earns something, she will always be at the top and would not respect the husband. There is only a few that still respect their men who earn less than them. But I know most women now earn more and they do not even beg their partners anymore.

Tebogo explained that:

In situations where a woman earns more, there's usually a lack of respect. Where there is no respect, the wife does what is pleasing for her. I know that there are instances where the wife earns more than the husband, but these men are just tolerating them, but when a man really feels disrespected, he will beat the woman to get that respect from her.

Slightly different to what Petros and Tebatso expressed earlier regarding women's behaviour towards unemployed men, Matome and Tebogo held a strong belief that when women earn more in a relationship, they tend to be disrespectful towards men. Consequently, men use violence to gain respect from these women.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Contrary to the above views, Thabiso shared a different view to the all the participants. He argued that:

Sometimes women stay in abuse relationships because they do not have any income. Therefore, it is a means to an end. It is sad though because now you are in a position whereby you can't live without this person. If you were to break up now, you would probably be homeless or you would have to go back home... This in a way is a controlling technique to get them to comply and lead them because they are dependent on them. And the problem is whether the person is cheating, hitting, abusing you or whatever, chances are you will stay because you do not have a life of your own.

Thabiso recognised that women who are not working were also victims of GBV. He moved from the view that men abused women to gain respect. Tebogo identified that some men abused women because they knew they were their only source of income, which allowed them to maintain the position power over women as discussed in the previous subtheme.

4.2.2.3 Stressors and Frustrations. The information provided by most of the participants suggested that they believed that men were facing stressors mainly related to family responsibilities and employment leading to frustrations. As these were discussed in the previous subthemes, this current subtheme focuses on the consequences related to the stressors from family responsibilities and employment. This subsection focuses on the participants' views on maladaptive patterns they perceived men engaged in to cope with these stressors and frustrations. One participant noted:

I am thinking stress. Let us say you went to work, your boss was shouting at you and stuff, and now you also need an outlet, now you go for the person beneath you. You go home, the poor woman is cooking rice and you want pap, then you start hitting her, coming with an excuse that she should have known that he needed maize, but knowing very well that you are taking your frustrations out on her. (Thabiso)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Thabiso's response suggested that in that scenario, the man felt that he was not in control and regarded the woman at home as inferior thus hitting her to cope with his frustration emanating from feelings of inferiority and lack of control. Other participants reflected on alcohol use as a maladaptive coping strategy used to relieve stress and frustration. One participant shared:

Most men have anger, and they go to taverns to drown their sorrows. When they get back home, they hit women because they are suffering from frustrations and stress.

(Marothi)

Contrary to Marothi, Lebogang argued that:

Alcohol really brings out an individual's character. The same can be said about some husbands who abuse alcohol, it can reveal some of his stressors, leading to frustration and the husband using violence towards his wife and children to deal with his frustrations.

Tebatso maintained that:

When someone is intoxicated, it becomes difficult to control himself. Let's say that day I didn't wake up well and my woman tries to speak to me while intoxicated but because I have my own frustrations, I will not be able to control my anger, which would mean that I would end up hitting my lady because I'm frustrated.

From the participants' responses it can be concluded that the participants perceived that, when some men experienced unwanted emotions, maladaptive coping strategies were used to manage what was deemed as uncontrollable to achieve a sense of satisfaction and possibly control. However, these strategies are toxic and contribute to GBV.

4.2.3 Theme 3: Victim Blaming

Victim blaming is a term that is well-researched and used in cases of sexual assault. Victim blaming describes societal viewpoints that defend and excuse violent behaviour towards

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

victims (Gracia & Tomás, 2014; Martín-Fernández et al., 2018). The participants in this study were of the perception that victims were at times blamed for violence committed against them making it difficult for these victims to report the crimes. Victim blaming as perceived by the participants in this study was explored through two subthemes, namely, fear of being blamed and shame.

4.2.3.1 Fear of Being Blamed. As research has shown that abuse placed women in vulnerable positions. At times, women found themselves living in fear of being blamed by the same perpetrators or others. The responses from the male participants in this study showed that they felt that women did not report GBV due to fear of being blamed. One participant noted:

Like I said in the beginning, most people are not reporting because they do not trust the system. The process of reporting is tedious and draining. It is hurtful because the victim must relive the trauma of what happened with a system that is not supportive It is sad because you find that people are rape victims, but they are reluctant to report because they doubt anything will happen or anyone will help them. They are also afraid that the person may be arrested but bailed out or given parole on good manners. Therefore, they fear for their lives. (Thabiso)

Thabiso clearly captured that the process of reporting GBV is long and tiresome, which affected the victims negatively because they were already in a vulnerable position. He noted that the uncertainties that came with reporting GBV further made victims feel more vulnerable because they could not trust the system to protect them. Another participant reported that:

Victims also report that sometimes women are not believed when they say that they have been abused, it is reported that they are asked what they have done to the man to receive such treatment. (Khomotso)

Lebogang reported a similar concern. He explained that:

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

The victims are often asked what they did that led to the man hitting her. Other times you will find the victim is scared to go and report because the police officers would want to know reasons why she was hit, in a way that makes the victim to feel blamed for being victim.

Khomotso and Lebogang's responses suggested that victims were blamed by the police for GBV and that interfered with the process of reporting abuse. Although the participants perceived that the police blamed the victims, it seems as that the police are not the only people who blame victims of GBV for violence committed against them. One participant shared:

I know we are not supposed to abuse women but then women do provoke men to a point that men get angry a lot. You must remember that men are not loud as women. Women provoke men which eventually makes them end up hitting women... If you look carefully, a man does not just hit a woman, there are ways and things that lead to that.

(Tebogo)

The responses from the participants revealed that some victims of GBV have attempted to report the violence perpetrated against them. However, people, particularly police officers shifting responsibility from the perpetrators to the victims, discouraged victims from reporting, which exacerbated their vulnerability as they remained in situations where they were likely to be revictimised.

4.2.3.2 Shame. The responses from the participants revealed that the participants perceived that some families were reluctant for the victims of GBV to report the violence they endured due to possible embarrassment or shame it would bring to their families. One participant noted:

Sometimes the victims are scared to report because of shame and guilt Back in the day, the days when there was abuse in the family, you could not speak to anyone about it because most people thought that is how things are supposed to be. (Lebogang)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Lebogang further noted that:

When the community sees such things happening and they do not intervene, it appears as though they are supporting the abuse. That makes it even difficult for the abused to seek help because she would end up thinking she is the one at fault because the community is not helpful.

Lebogang's response suggested that some victims of GBV did not report abuse because they may have considered their experience as shameful because GBV was not spoken of within families and even in the community. Therefore, victims of GBV felt as though they would be a shame to their families for interfering with family patterns or traditions. In accordance with that, Khomotso shared the following:

I have heard of incidents where women and children have been raped but they were scared to report such cases because sometimes it's even the family members who actually rape women and children. Then they're afraid that if they report such matters ... their families will not believe them, or they will not support them. They think that their families will say that they are causing havoc within the family.

In addition to the victims of GBV thinking that they may be a shame to their families, Khomotso identified that they may be afraid of being accused of bringing shame to their family name by accusing a family member, thus receiving no support from their families. From the participants' responses, it was noticeable that they perceived that protecting the family name is more important than supporting victims by getting perpetrators arrested within their communities as Thabiso stated that:

Normally the society protects the perpetrators. You find that family members in rural areas say "lebitla la mosadi ke bogadi" ('a woman's grave is at the place/home of her husband'), so in these sorts of situations, they say we will talk as a family and fix this and keep it in the family instead of disciplining someone. All they care about is that it

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

does not get out to the community. That is all they care about “that what will people say?”

4.2.4 Theme 4: The Cycle of GBV

The participants in this study perceived that GBV had a cycle and one of the things that maintained this cycle was children witnessing GBV, especially male children. One of the participants stated that:

Children are often copycats. They apply what they have learned at home to other people and in that way if they see violence happening at home, they are going to abuse other people outside which will promote and continue the cycle of gender-based violence.
(Petros)

Thabiso who concurred with this view explained how children may normalise violence and perpetuate the cycle of violence as against women:

Seeing those kinds of things, ya it can affect the kids and the kids might become violent or maybe see it as something that is like a norm. Growing up, it becomes a cycle ... err maybe just for an example, in the household the man is abusing the woman, uuhhmm the boy child might see it as okay to hit women.

Khomotso asserted that:

When a child grows up in a family where dad hits mom, the child begins to think that it is normal and that's how most families are. Therefore, there are chances that the child may continue with this behaviour even as an adult because it has become a normal thing to him. You may find that even the fear of doing something wrong or of hitting someone then getting arrested is gone because it's a normal within his family and no one is punished for such behaviour.

Tebogo shared a scenario where he shared similar sentiments:

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Imagine that a man abuses a woman in front of children, those children get messed up and they lack an understanding. Those children take it that it is the way life is and how a woman is treated. They learn that they should hit women. So, when they are grown, they believe that because their father was hitting their mother, they should also hit their partners.

Although this study was not focused on children, the participants' responses on children showed how GBV could potentially affect those living with the victims of GBV and the long-term consequences thereof that could perpetuate GBV. From the participants' responses, it was apparent that they perceived that if children witnessed or experienced GBV, they were likely to continue the cycle of GBV as adults. It seems that the participants believed that children learned through observation and as indicated earlier in this chapter, participants perceived that norms are passed from generation to generation. According to the participants, GBV could also be passed down in a similar manner normalising the use of violence against women beyond the family parameters.

4.3 Addressing GBV

This section was not reported under the identified themes because the data collected was not relevant in meeting the research objectives. However, the data was important in enhancing the readers' and researcher's understanding of the perceptions men in rural areas have regarding GBV and possible interventions that could be implemented to combat GBV. As indicated in Chapter Two (e.g. Flood, 2011; Dworkin et al., 2013; Peacock & Barker, 2014), there have been interventions formulated and implemented to combat GBV. The researcher was interested in exploring ways participants perceived fitting to combat GBV in their communities. The participants in this study suggested potential ways of combating GBV and barriers that could make the process of combating GBV challenging.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

4.3.1 Participants' Recommendations to Combating GBV

When the participants were asked what the perpetrators of GBV should do, most of the participants in this study perceived that the perpetrators needed professional help. While others identified that the community needed programmes that were designed to tackle issues of GBV to prevent and solve the scourge of GBV. Petros shared:

Those [perpetrators] require or need professional help... They need to receive help because they cannot continue hurting women.

Lebogang identified the kind of professional help perpetrators of GBV could access. Lebogang stated:

What they [perpetrators] can do is go for therapy or counselling. They can also speak about these issues [stressors] with someone they trust.

Tebatso added:

I think those people [perpetrators] should get hobbies. Getting a hobby like playing soccer or fixing cars that may help them cope better with their stress and it can also keep them busy at the same time. On the other hand, I think as the community we need a programme where we can attain information and learn more about gender-based violence because I believe that some people do not know that they are being abused, and some people are not aware that what they are doing is abuse. So, getting a platform where we can discuss issues like this could be very helpful; of course, it might not be something big, but all programmes start somewhere. So, if we have something like that it can grow, and people can learn from it.

Matome concurred with Tebatso that the community, including the perpetrators of GBV needed programmes designed to tackle issues of GBV where everyone could learn about GBV.

Matome asserted:

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

I think campaigns where we are taught how women should be treated and sending people to our homes to counsel families could help encourage people to seek professional help when they have problems. I have never heard that there is any organisation that talks about GBV in my community. We only see on the television. Programmes are lacking in our communities.

4.3.2 Barriers to Seeking Help

While most participants identified that perpetrators of GBV needed professional help in the previous subsection, this subsection shows that they also identified the difficulty that came with seeking professional help as an African man living in a society wherein seeing a professional like a counsellor, or psychologist is not the norm. These were some of their responses:

First thing I would say is therapy, but it really is not a norm in the black community and resources are also scarce. (Thabiso)

Khomotso shared similar views:

Well, I believe that the abusers need help too. In as much as I know that as seeing a specialist as an African man is not something that we often do, maybe speaking to a social worker and gaining some advice or maybe a counsellor or maybe talking to other men and finding out how they feel about your frustrations can be very helpful.

In addition to the above, Tebatso perceived that the belief that it is unusual for an African man to seek professional help is associated with the stigma around a man seeking mental health support as they may be perceived to be crazy. Tebatso asserted:

I believe that some people want to see counsellors or psychologists especially men but because of the criticism they will receive if someone knows that they are seeing a psychologist they are scared to see a psychologist and receive help. They think they will

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

be shunned by the society for seeking help with issues they are dealing with or basically be seen as crazy if they are seeing a psychologist.

Tebogo contended that:

It is not often that you find open men. Often men cannot speak up about problems to professionals like your social worker, psychologist or counsellor. When they get to those professionals, they need the full details and men are not good at being vulnerable. He can say he needs help but not reveal details because he does not want to be undermined. We are talking here about pride. If you want to know about this man, ask his friends. men have that one person they speak to and trust. Men do not want to be associated with getting help from a therapist because he will be undermined and emasculated.

Tebogo identified that African men were not good at being vulnerable, likely as a way to protect their pride and avoid being undermined.

4.4 Conclusion

The findings from the semi-structured interviews with eight participants in two rural communities in Limpopo Province were presented in this chapter. The analysis of the data from the semi-structured interviews generated themes and subthemes that answered the research question. Common perspectives of GBV as embedded in the context in which the participants of this study resided were captured by the themes and subthemes. The next chapter presents a more comprehensive discussion of the findings, integrated with theory and relevant literature, including limitations and recommendations for this study. In this chapter, the researcher also shares personal reflections in conducting the study.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

CHAPTER 5: DISCUSSION

5.1 Introduction

This chapter discusses themes and subthemes identified in Chapter Four. The themes and subthemes are linked to the literature discussed in this study to provide a comprehensive understanding of the phenomenon under investigation in two rural areas of Limpopo Province. The limitations of this study and recommendations for future research in relation to the study of the GBV phenomenon in rural areas are provided.

5.2 Discussion

Studies have shown that GBV is multifaceted and can be described in many ways. The United Nations (2015) defined GBV directed at women as “any act of violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life” (para 2). Accordingly, the participants from this study described GBV as abuse perpetrated against women. Furthermore, some participants also shared that abuse was also perpetrated against children; however, the focus of the study was not on children. The participants’ views concurred with various studies that indicated that men were the main perpetrators of GBV while women were mostly victims of GBV (Finchilescu & Dugard, 2021; Tarzia et al., 2020). While all the participants shared the same sentiments that GBV is abuse perpetrated against women, others argued that women were also perpetrators of GBV at times (Mugisho & Muthuki, 2022).

Additionally, the findings from this present study also revealed that participants shared views that were in line with the United Nations’ (2015) definition of GBV directed at women. They perceived GBV to be mostly associated with physical and emotional abuse. The overall

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

findings from this study revealed that participants perceived GBV as mostly physical abuse (hitting a woman) and to a lesser extent mentioned emotional and sexual violence. The participants' examples throughout the interviews highlighted that they perceived hitting or beating as the main form of GBV.

While some participants noted sexual abuse as another component of GBV, it was apparent that there were some aspects that constituted GBV that most participants were not aware of, for example, financial, technological and psychological abuse. This finding highlighted what Morei (2014) noted as a lack of inclusivity in considering what constituted a crime in relation to GBV. Morei (2014) stated that verbal, stalking, emotional and economic abuses were not reported in the SAPS annual crime statistics. Morei (2014) noted in his study that a lack of inclusivity in considering all forms of harm to an individual created a narrative that some abuses were more serious while others were minor. From the findings of this current study, it is apparent that the lack of reporting on some types of violence or abuse perpetrated against women created the perception that GBV mainly consisted of hitting a woman.

Social constructivism emphasises that through interactions with others, reality is constructed (Murphy, 1997). Bradshaw (2017) contended that during these interactions in which reality is formed, language is used to communicate social norms and traditions. The findings from this present study revealed that participants in this study used a common language to communicate some of the traditions and norms they adhered to and are upheld by many people in their communities. The participants used two phrases that the researcher focused on, the phrase *monna ke hlogo ya lapa* as well as *lebitla la mogsadi ke bogadi* (discussed later in this section). The participants used the phrase *monna ke hlogo ya lapa* (a man is the head of the family) to convey one of the known cultural norms within their communities. An individual outside these communities may argue that it is just a saying and it

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

holds no value. However, to these participants, this phrase dictated family hierarchies and responsibilities thus informing their reality.

Mpani and Nsindane (2015) as well as Ntuli (2019) noted that cultural norms were not always beneficial to community members. This was in line with what some of the participants in this current study shared when they articulated that even though the notion that a man is the head of the family was a longstanding norm, at times it caused harm to women. They expressed that the notion gave men the impression that they owned and could control women, thus having authority over them. The participants argued that these patterns were likely to maintain abuse in relationships. This highlighted the problem identified by researchers who argued that cultures which taught women to be obedient to men as heads of families created a narrative that women were inferior, leading to GBV (Leburu-Masigo, 2020; Mkhize & Sibisi, 2022; Rapanyane, 2021). This emphasised that although norms are adhered to in different communities and provide structure, they could still contribute to the perpetuation of GBV towards women. The findings from this present study challenged the notion that norms are longstanding and should be followed without being questioned.

In line with the discussion above on hierarchy and responsibility within the family, Adjei (2023) contended that most men defined their manhood based on their ability to be protectors and providers within their families. As cited in Chapter Two, Adjei (2023) asserted that men, especially those who live in traditional societies, dread being ridiculed by others for not being providers. Accordingly, the findings from this present study revealed that participants placed significant value in men being providers within families. Most of the participants perceived that when men did not have the financial means to provide for their families, women were likely to disrespect them, leading to men feeling that they had lost their dignity within the relationship. The findings also revealed that most participants perceived that a woman's obedience played a significant role in maintaining a man's position of power within the family

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

regardless of the harm women faced in the process of being obedient. The participants in this study argued that men who felt disobeyed and disrespected tended to use violence against women to maintain their superior position within the family and, thus engaged in what is referred to as GBV. This view concurred with Ademiluka's (2018) hypothesis that unemployment and financial difficulties could cause men to use violence to gain power over women.

Accordingly, Mtshali (2019) reported that the current minister of education, Blade Nzimande said that "the high levels of unemployed South African men is a contributor to GBV as most men who cannot provide for their families vent their anger on women and children, although this was not a justification for violence against women" (para. 1). Although there are international studies (i.e. Anderberg et al., 2016; Bhalotra et al., 2020) that documented that the increase in male unemployment contributes to GBV, such studies are scarce in South Africa. Therefore, with an increasing unemployment rate at 32.9 % in 2023 (Statistics South Africa, 2023), this offers an opportunity to explore if or how male unemployment plays a role in the increasing number of GBV cases against women.

Scholars contended that women who earned more and had higher educational achievements in comparison to their male counterparts were at a higher risk of abuse (Bolis & Hughes, 2015; Gracia & Merlo, 2016; Slegh et al., 2013). Tang and Wang (2011) later asserted that economic empowerment gave women an opportunity to leave abusive relationships. Contrary to what Tang and Wang (2011) posited, the findings from this present study revealed that participants perceived that women who were working and earning more were disrespectful towards their husbands. Therefore, their husband used violence to gain the respect from their wives. This is one of the main findings in this study, almost all participants in this study echoed this sentiment. This finding concurred with Shefer's (2014) hypothesis that that efforts to move towards gender equality may be increasing the rates of GBV. The implication of the findings

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

is that, when some men feel that their masculinity is threatened, they retaliate with violence as a mechanism to hide their vulnerability. Therefore, the researcher is of the view that the traditional view of masculinity in rural areas needs to be challenged in order to allow men to define their masculinity in ways that does not box them in and cause frustrations that may lead to their perpetrating GBV. Importantly, this offers an opportunity for both quantitative and qualitative studies to be conducted with working women to explore changes in their views on their unemployed husbands or husbands who earned less and whether this led to disrespect.

Contrary to this argument, one participant stated that some women stayed in abusive relationships due to lack of income. The participant asserted that women in these situations stayed to meet their needs even though some men saw that as an opportunity to take advantage of their vulnerability by abusing them. This is in line with what Gibbs et al. (2018) asserted when they stated that women who were abused found it difficult to leave their abusive partners because they were financially dependent on their partners. Similarly, Rapanyane (2021) stated that women stayed in abusive relationships to meet their basic needs. The implication of the results is that both unemployed and employed women are at risk of GBV. This highlights that GBV is multifaceted and finances as well as unemployment are among various contributing factors to GBV.

Earlier in this section, the researcher briefly spoke about frustrations men faced as a result of the expected roles they must play within their families. The findings from this study showed that some participants perceived that men at times experienced stress and frustration as a result of being unable to meet societal standards of what it meant to be a man. They then took out their frustrations on those that they deemed inferior to them. Ntuli (2019) noted that traditional communities are characterised by collective cultural norms that are upheld by each community member. Therefore, in a society that deems that the male dominant hierarchy is

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

important, a perceived inability to maintain that hierarchy breeds frustration as their collective identity is threatened.

The participants identified alcohol abuse as one of the maladaptive coping strategies used by some men to cope with frustrations resultant from societal pressures. The participants shared that this maladaptive behaviour often led to GBV. Several researchers contended that alcohol consumption was significantly associated with GBV (Beyene et al., 2019; Machisa & Musariri, 2013; Ngonga, 2016; Umana et al., 2014; Yalley et al., 2021). Additionally, it has been argued that excessive alcohol intake leads to difficulties with impulse control, raising the risk of violence within relationships (Ngonga, 2016; Sakala, 2015). The above-mentioned research showed that previous studies focused on establishing a relationship between alcohol and GBV. However, this current study was not aimed at doing that. However, the findings from this current study demonstrated that the expectation placed on men in traditional families has led to some men using alcohol and eventually perpetrating GBV to feel in control.

Findings from this present study and various studies cited in this study have shown that women experienced GBV within their families and relationships. Women have not been reporting violence perpetrated against them because of the lack of trust in police officers (Gordon & Collins, 2013; Mkhize & Sibisi, 2022). In addition, it has been found that women reported fearing being stigmatised and blamed (Mahlori, 2016). In accordance with these previous findings, the findings from this current study showed that participants also perceived that victims of GBV may lack trust in the justice system mainly because of lack of punishment of perpetrators and police officers blaming victims of GBV. Some of the participants shared that some victims of GBV felt blamed when police officers asked questions that assumed that the victim did something to the perpetrator that instigated the violence perpetrated against them. The views shared by the participants in this current study regarding victim blaming highlighted the findings from a study conducted by Ivković et al. (2020) that found that some

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

female police officers held stereotypical views which led to blaming and slut-shaming the victims. The assertions raised regarding victim blaming suggests that even though women may find themselves in undesirable conditions in which they are faced with GBV, they are likely to remain in such situations because they may feel trapped and helpless.

According to Ayodapo et al. (2017) and Jatta et al. (2022), in most African countries, violence is used as a method of disciplining women. Research showed that African cultures often turned a blind eye to the violence perpetrated against women, leading these women to believe that it was normal and acceptable (Matthew, 2022). As a result, women in these contexts remained silent to maintain peace and protect the family's reputation. Accordingly, the findings from this present study revealed that participants perceived that victims of GBV felt shame when they had to report GBV. Some of the participants shared that GBV was not spoken of in some families, which created the narrative that abuse was normal, which made it a taboo and shameful to speak about being abused. Some participants argued that some families were more concerned about their image to the extent that instead of supporting the victims of GBV, they protected the perpetrators of GBV especially if it was family members.

Additionally, one of the participants used a phrase "lebitla la mosadi ke bogadi" (a woman's grave is at her marital home) to convey a common cultural norm that maintained abuse against victims of GBV. The phrase implies that a woman should stay and withstand anything in her marriage at all costs till death. This meant that even though a woman is abused by her husband in her marriage, she should stay and not leave or return to her maiden home. The findings from the current study concurred with findings from a study conducted by Phiri et al. (2015) on the impact of indigenous proverb "lebitla la mosadi ke bogadi". Phiri et al. (2015) noted that women in their study reported that they stayed in abusive relationships because they were afraid of being an embarrassment to their families and being stigmatised for leaving their marriages due to abuse. The findings from this current study and Phiri et al. (2015)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

have shown that in cultural communities, the fear of being shamed and being shameful towards your family plays a significant role in victims of GBV not reporting violence perpetrated against them. This is likely to add on to the feelings of helplessness that victims of GBV may already be experiencing as result lack of support from different systems. This present study goes on to indicate a gap that exists in opening spaces for victims of GBV especially in cultural contexts to speak about the abuse they experience, which could assist in gathering support, making their experience less isolating.

The participants in this current study shared that while creating safe spaces for victims was important, creating spaces where perpetrators of GBV could receive help was also important. The results from this present study revealed that participants were of the view that perpetrators of GBV needed psychotherapy to assist with coping with stressors. The participants shared that although they recognised that psychotherapy may be beneficial, the norm that it is a taboo for an African man to see a psychologist or a counsellor posed a challenge in men accessing help within their communities. From the participants' views, it is apparent that because manhood is associated with being strong, engaging in psychotherapy presented weakness, which most men did not want to be associated with. Flood (2011) found that various studies suggested that working with men in creating interventions and implementing them could assist in reducing violence against women. Although Viitanen and Colvin's (2015) study was not on perpetrators of GBV accessing psychotherapy, the findings from that study showed that involving men in the process of curbing GBV could have positive results in how masculinity is viewed. Therefore, the implication for this study is that rural men are an integral part of society and should be empowered to assist in combating GBV. Their involvement could assist perpetrators of GBV to learn that attending psychotherapy and other related programmes is not a sign of weakness but a positive action in preventing behaviours that could lead to GBV.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Combating GBV does not involve only the victims and the perpetrators of GBV. Studies have shown that children who were brought up in homes where they experienced or witnessed violence could potentially lead to the children having a distorted view of manhood (Fleming et al., 2013; Namy et al., 2017). The researchers asserted that the exposure to violence could normalise violence among boys leading to their believing that it is acceptable to use violence against women. Amaechi et al. (2021) also argued that the way boys are socialised into manhood potentially influenced boys into thinking that violence against women is normal and defines one's manhood. The findings from this present study concurred with previous studies regarding children, especially boys, witnessing GBV. The findings from this present study revealed that participants were of the perception that most boys who witnessed GBV were likely to perpetrate GBV as it was normalised within their families. The participants perceived that this pattern continued the cycle of GBV as children learned from observation. As previously mentioned, children were not the focus of this study; however, the views from the participants in this present study brought attention to how children are socialised into manhood and how that may potentially affect their views regarding GBV in years to come. The results from this current study highlight that in as much GBV is committed by adult males, it is something that may be learned in their childhood, which means interventions should not be focused on adult males only but also changing how boys are socialised, which is a collective responsibility.

Some participants noted that there were no programmes tailored for curbing GBV in their communities. The participants shared that programmes or campaigns focused on GBV prevention could assist not only the perpetrators of GBV but the community at large on learning more about GBV and encouraging people to seek help when needed. According to Flood (2011), alternative ways of involving men in combating GBV included campaigns that assist in transferring information and skills to individual men and communities to equip them with

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

ways to prevent GBV. A study conducted by Abramsky et al. (2014) found that community interventions that were focused on raising awareness about the impacts of toxic cultural and gender norms as well as gender inequality were effective in reducing domestic violence against women. The findings from this present study and others recognised that in as much as GBV is often perpetrated by an individual, it requires community intervention to fully be mobilised as norms are often adhered to and promoted by the community, especially in traditional communities where a sense of belonging comes from being part of a community.

5.3 Limitations

The researcher indicated in Chapter Three that the intention was to recruit participants through community meetings organised by the councillors. However, due to the councillors having multiple commitments, this proved to be challenging causing the researcher to choose an alternative method of recruitment. This was a limitation because it provided limited access to a range of participants in the community, especially in terms of age. The participants' age in this study ranged between 21 and 30 years, which meant that people between the age of 31 and 55 years were not represented. The researcher noted that although the study was not aimed at generalising, access to various age groups and multiple rural communities may have enriched the current findings.

Another limitation was that the researcher was a woman. The researcher acknowledged that this may have led to some of the participants reserving some of their honest views regarding some questions due to wanting to be likeable or not wanting to come across as promoting GBV. The researcher also noted that her exposure to GBV content through hearing about GBV against women in her community, literature, news and social media might have influenced the themes identified in this study. Therefore, it is possible that if this study had been conducted by a different researcher, different themes may have been identified. To reduce

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

researcher bias as indicated above, the researcher utilised reflexivity throughout the study process to ensure that the participants' views were captured.

5.4 Recommendations

Studies on GBV in rural areas are scarce. Therefore, more studies (both qualitative and quantitative) on GBV in rural areas should be conducted to improve the understanding of this phenomenon in rural areas. A quantitative comparison study on GBV between rural and urban areas could be conducted to assist in formulation of tailored interventions to combat the issue of GBV. The current study was conducted in two rural areas. Future studies could conduct a similar study in more than two rural areas with a larger sample to increase rigour and offer insight into how GBV presents itself in different rural communities, more especially rural communities with different ethnicities. Future studies on perceptions of GBV in rural areas could also use focus groups in conjunction with semi-structured interviews to compare how men speak about GBV when they are alone in an interview and when they are among other men, while enhancing the understanding of GBV in rural communities. This could enhance the results of the study as men could be freer to speak in a group in comparison to an individual interview.

The participants in the study were of the perception that working women were at times disrespectful towards their husbands. It is recommended that a study be conducted with working women to explore the perception that working women are disrespectful as this will offer another dimension and understanding to GBV. It is also recommended that a study be conducted with unemployed males to explore the impact of unemployment on the increasing prevalence of GBV against women.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

5.5 Conclusion

This study was aimed at exploring perceptions of GBV among men in rural areas of Limpopo Province. The researcher used the qualitative research approach to interview eight participants and analyse the data collected from the semi-structured interviews. Thematic analysis was used to analyse the data from the semi-structured interviews. Four themes namely, abuse, power and control, victim blaming and the cycle of GBV and seven subthemes namely, abuse of women by men, physical and emotional abuse, men are heads of families, unemployment vs feeling disrespected, stressors and frustration, fear of revictimization and shame were formulated from the participants verbatims.

Amongst others, the findings revealed that cultural norms affected how men in rural areas perceived GBV and, more importantly, how GBV was perceived to be dealt with within these communities. Participants felt that some families were more concerned about their image to the extent that instead of supporting the victims of GBV, they protected the perpetrators of GBV especially if it was family members. The findings further revealed the importance of language (phrases and practices), for example, *monna ke hlogo ya lapa* as well as *lebitla la mogsadi ke bogadi*, used to describe masculinity in rural areas that can contribute to perceptions which lead to GBV. The findings further revealed that there is a need to create safe spaces for both victims and perpetrators of GBV. This means creating safe spaces for victims to report GBV without shame and guilt, while creating safe spaces for perpetrators of GBV to receive psychological help without being ridiculed as men who are inferior. Participants felt that perpetrators of GBV needed psychological (psychotherapy) help to assist with coping with stressors and that working with men in creating interventions and implementing them could assist in reducing violence against women.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Given the scarcity of GBV studies in rural areas, it is recommended that amongst others, quantitative and qualitative studies on GBV comparing rural and urban areas be conducted to assist in formulation of tailored interventions to combat the issue of GBV. It is further recommended that studies be conducted with both working women and unemployed males to understand their experiences and the impact of being employed or unemployment on the prevalence of GBV.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

REFERENCES

- Abramsky, T., Devries, K., Kiss, L., Nakuti, J., Kyegombe, N., Starmann, E., Cundill, B., Francisco, L., Kaye, D., & Musuya, T., Michau, L., Charlotte, W. (2014). Findings from the SASA study: A Cluster randomized controlled trial to assess the impact of a community mobilisation intervention to prevent violence against women and reduce HIV risk in Kampala, Uganda. *BioMed Central Medicine*, *12*(1), 1-17.
- Adams, A., Lea, S. G., & D'Silva, E. M. (2021). Digital technologies and interventions against gender-based violence in rural areas. *International Criminal Justice Review*, *31*(4), 438-455. <https://doi.org/10.1177/10575677211040413>
- Ademiluka, S. O. (2018). Patriarchy and women abuse: Perspectives from ancient Israel and Africa. *Old Testament Essays*, *31*(2), 339-362. <https://doi.org/10.17159/2312-3621/2018/v31n2a5>.
- Adjei, S. B. (2023). Personhood, masculinity, and male-perpetrated intimate partner violence: Understanding the centrality of culture and context in violence research. *Hostility Anger Repression Malice*, *1*, 14-22. <https://doi.org/10.46586/harm.2023.9769>.
- Africa Check. (2020, August 04). *Factsheet: South Africa's crime statistics for 2019/20*. <https://africacheck.org/fact-checks/factsheets/factsheet-south-africas-crime-statistics-201920>
- Agumasie, S., Tefera, B., & Misra, A. (2013). Domestic violence and its predictors among married women in reproductive age in Fagitalekoma Woreda, Awi Zone, Amhara regional state, North Western Ethiopia. *Reproductive Health*, *10*(1), 63-63. <https://doi.org/10.1186/1742-4755-10-63>
- Akpan, V. I., Igwe, U. A., Mpamah, I. B. I., & Okoro, C. O. (2020). Social constructivism: Implications on teaching and learning. *British Journal of Education* *8*(8), 49-56.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Amaechi, K. E., Thobejane, T. D., & Rasalokwane, R. (2021). Feminist reflections on the impact of the South African national covid-19 lockdown on the upsurge of gender-based violence in Mahwelereng township of Limpopo province, South Africa. *Gender and Behaviour*, 19(1), 17186–17203. https://doi.org/10.10520/ejc-genbeh_v19_n1_a8
- Anderberg, D., Rainer, H., Wadsworth, J., & Wilson, T. (2016). Unemployment and domestic violence: theory and evidence. *The Economic Journal*, 126(597), 1947-1979. <https://doi.org/10.1111/eoj.12246>
- Anderson, M. J. (2000). Rape in South Africa. *Georgetown Journal of Gender and Law*, 1(3), 789-821.
- Aphane, M. P., & Mofokeng, J. T. (2018). An analysis of attitudes and perceptions of domestic violence against women in rural areas of Lepellenkumpi municipality, Limpopo province. *International Journal of Social Sciences and Humanity Studies*, 10(1), 189-204.
- Arisukwu, O., Igbolekwu, C., Adebisi, T., & Akindele, F. (2021). Perception of domestic violence among rural women in kuje. *Heliyon*, 7(2), 1-8. <https://doi.org/10.1016/j.heliyon.2021.e06303>
- Ayodapo, A. O., Sekoni, O. O., & Asuzu, M. C. (2017). Pattern of intimate partner violence disclosure among pregnant women attending ante-natal clinic in Oyo East local government, Nigeria. *South African Family Practice*, 59(2), 67-71. [https://doi: 10.4102/safp.v59i2.4523](https://doi.org/10.4102/safp.v59i2.4523)
- Basar, F., Demirci, N., Cicek, S., & Saglam, H. Y. (2019). Attitudes toward violence against women and the factors that affect them in Kutahya, Turkey. *African Journal of Reproductive Health*, 23(1), 16-26. <https://doi.org/10.29063/ajrh2019/v23i1.2>

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Basdeo, V. (2018). Policing sexual violence in South Africa: Problems and challenges.

International Journal of Criminal Justice Sciences, 13(1), 112-121.

<http://doi:10.5281/zenodo.1403400>

Basson, P., & Mawson, P. (2011). The experience of violence by male juvenile offenders convicted of assault: A descriptive phenomenological study. *Indo-Pacific Journal of Phenomenology*, 11(1), 1-10.

Berger R. (2015). Now I see it, now I don't: Researcher's position and reflexivity in qualitative research. *Qualitative Research*, 15(2), 219-234.

Beyene, A. S., Chojenta, C. L., & Loxton, D. J. (2021). Consequences of gender-based violence on female high school students in eastern Ethiopia. *African Journal of Reproductive Health*, 25(4), 22-33.

Beyene, A. S., Chojenta, C., Roba, H. S., Melka, A. S., & Loxton, D. (2019). Gender-based violence among female youths in educational institutions of Sub-Saharan Africa: A systematic review and meta-analysis. *Systematic Reviews*, 8(59), 1-14.

<https://doi.org/10.1186/s13643-019-0969-9>

Bhalotra, S., Kambhampati, U., Rawlings, S., & Siddique, Z. (2020). Intimate partner violence the influence of job opportunities for men and women. Policy Research Working Paper, 9118, 1-32.

Bloom, S. (2008). *Violence against women and girls: A compendium of monitoring and evaluation Indicators*. United States Agency for International Development.

Bolis, M., & Hughes, C. (2015). Women's economic empowerment and domestic violence: Links and lessons for practitioners working with intersectional approaches.

https://s3.amazonaws.com/oxfam-us/www/static/media/files/Womens_Empowerment_and_Domestic_Violence_-_Boris__Hughes_hX7LscW.pdf

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Bozkurt, G. (2017). Social constructivism: does it succeed in reconciling individual cognition with social teaching and learning practices in mathematics? *Journal of Education and Practice*, 8(3), 210-218.
- Bradshaw, C., Atkinson, S., & Doody, O. (2017). Employing a qualitative description approach in health care research. *Global Qualitative Nursing Research*, 4.
<https://doi.org/10.1177/2333393617742282>
- Braun, V., & Clarke, V. (2022). *Thematic analysis : A practical guide*. Sage.
- Britton, H. E. (2006). Organising against gender violence in South Africa. *Journal of Southern African Studies*, 32(1), 145-163.
<https://doi.org/10.1080/03057070500493852>
- Broomé, R. E. (2011). *Descriptive phenomenological method: An example of a methodology section from doctoral dissertation*. [Doctoral Dissertation, Utah Valley University].
Bepress. https://works.bepress.com/rodger_broome/9/
- Bryant, R. A., Schafer, A., Dawson, K. S., Anjuri, D., Mulili, C., Ndogoni, L., Koyiet, P., Sijbrandij, M., Ulate, J., Harper Shehadeh, M., Hadzi-Pavlovic, D., & van Ommeren, M. (2017). Effectiveness of a brief behavioural intervention on psychological distress among women with a history of gender-based violence in urban Kenya: A randomised clinical trial. *Plos Medicine*, 14(8), 1002371.
<https://doi.org/10.1371/journal.pmed.1002371>
- Caelli, K., Ray, L., & Mill, J. (2003). "Clear as mud": Toward greater clarity in generic qualitative research. *International Journal of Qualitative Methods*, 2(2), 1-23.
- Chambliss, J. (1996). History of philosophy of education. In J. Chambliss (Ed.), *Philosophy of education: An encyclopedia* (pp. 461-472). Garland Publications.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Cheteni, P., Khamfula, Y., Mah, G., & Ricart Casadevall, S. (2019). Gender and poverty in South African rural areas. *Cogent Social Sciences*, 5(1), 1-19.
<https://doi.org/10.1080/23311886.2019.1586080>
- Chisaa, O. I., Ogadimma, A., Joseph, N. N., Bamidele, R., Festus, A., & Ngozi, O. O. (2021). Domestic violence against women in the Nigerian rural context. *Journal of International Women's Studies*, 22(1), 226-245.
- Choup, A. M. (2016). Beyond domestic violence survivor services: refocusing on inequality in the fight against gender-based violence in the Americas. *Bulletin of Latin American Research*, 35(4), 452-466. <https://doi.org/10.1111/blar.12486>
- Connelly, L. M. (2016). Trustworthiness in qualitative research. *Medical-Surgical Nursing*, 25(6), 435-436.
- Conroy, A. A. (2014). "Gender, power, and intimate partner violence: a study on couples from rural Malawi." *Journal of Interpersonal Violence*, 29 (5), 866-88.
<https://doi.org/10.1177/0886260513505907>.
- Cope, D. G. (2014). Methods and meanings: credibility and trustworthiness of qualitative research. *Oncology Nursing Forum*, 41(1), 89-91. <https://doi.org/10.1188/14.ONF.89-91>
- Cottone, R. R. (2007). Paradigms of counseling and psychotherapy revisited: is social constructivism a paradigm?. *Journal of Mental Health Counseling*, 29, 189-203.
- Dartnall, E. & Channon, A. (2020). *Gender-based violence in South Africa*. Saferspaces.
<https://www.saferspaces.org.za/understand/entry/gender-based-violence-in-south-africa>
- Davids, N. (2020). Gender-based violence in South African universities: An institutional challenge. *Council on Higher Education*, 10, 1-12.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- DeJonckheere, M., & Vaughn, L.M. (2019). Semi-structured interviewing in primary care research: a balance of relationship and rigour. *Family Medicine Community Health*, 7, 1-8. <http://dx.doi.org/10.1136/fmch-2018-000057>
- Dekel, B., Abrahams, N., & Andipatin, M. (2018). Exploring the intersection between violence against women and children from the perspective of parents convicted of child homicide. *Journal of family violence*, 34, 9-20.
<https://link.springer.com/article/10.1007/s10896-018-9964-5>
- Dlamini, J. (2021). Gender-based violence, twin pandemic to covid-19. *Critical Sociology*, 47(4-5), 538-590. <https://doi.org/10.1177/0896920520975465>
- Dodgson, J. E. (2019). Reflexivity in qualitative research. *Journal of Human Lactation: Official Journal of International Lactation Consultant Association*, 35(2), 220-222.
<https://doi.org/10.1177/0890334419830990>
- Doolittle, P. E. (1999). *Constructivism and online education*. Virginia polytechnic institute & state university.
- Dworkin, S. L., Treves-Kagan, S., & Lippman, L. A. (2013). Gender-transformative interventions to reduce HIV risks and violence with heterosexually-active men: A review of the global evidence. *AIDS & Behavior*, 17(9): 2845-2863.
- Enaifoghe, A., Dlelana, M., Abosedo, D. A., & Dlamini, N. P. (2021). The prevalence of gender-based violence against women in South Africa: a call for action. *African Journal of Gender, Society and Development*, 10(1), 117-146.
<https://doi.org/10.31920/2634-3622/2021/v10n1a6>
- Ernest, P. (1993). Constructivism, the psychology of learning, and the nature of mathematics: Some critical issues. *Science and Education*, 2(2), 87-93.
- Ernest, P. (1995). The one and the many. In L. Steffe & J. Gale (Eds.), *Constructivism in education* (pp. 459- 486). Lawrence Erlbaum.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Evens, E., Lanham, M., Santi, K., Cooke, J., Ridgeway, K., Morales, G., Parker, C., Brennan., de Bruin, M., Desrosiers, P. C., Diaz, X., Drago, M., McLean, R., Mendizabal, M., Davis, D., Hershow, R. B., & Dayton, R. (2019). Experiences of gender-based violence among female sex workers, men who have sex with men, and transgender women in Latin America and the Caribbean: A qualitative study to inform HIV programming. *BioMed Central International Health Human Rights*, 19, 9.
<https://doi.org/10.1186/s12914-019-0187-5>
- Finchilescu, G., & Dugard, J. (2021). Experiences of gender-based violence at a South African university: Prevalence and effect on rape myth acceptance. *Journal of Interpersonal Violence*, 36(5-6), 1-24. <https://doi.org/10.1177%2F0886260518769352>
- Fleming, P. J.; Barker, G., McCleary-Sills, J., & Morton, M. (2013). Engaging men and boys in advancing women's agency : Where we stand and new directions. *Women's Voice, Agency, and Participation Research*, 1, 1-83.
- Flood, M., & Pease, B. (2009). Factors influencing attitudes to violence against women. *Trauma, Violence, & Abuse*, 10(2), 125-142.
<https://doi.org/10.1177/1524838009334131>
- Flood, M. (2011). Involving men in efforts to end violence against women. *Men and Masculinities*, 14(3), 358-377.
- Frade, S., & De Wet-Billings, N. (2019). The relationship between women's experience of intimate partner violence and other socio-demographic factors, and under-5 children's health in South Africa. *Plos One*, 14(11), 1-17.
<https://doi.org/10.1371/journal.pone.0225412>
- Frowe, I. (2001). Language and educational research. *Journal of Philosophy of Education*, 35, 175-186

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Gajjar, N. B. (2013). Ethical consideration in research. *International Journal for Research in Education*, 2(7), 8-15.

Gender Links. (2013, November 22). *Multi-pronged approach needed to reduce GBV in SA*.
<https://genderlinks.org.za/programme-web-menu/publications/gbv-indicators-study-limpopo-province-south-africa-2013-11-22/>

Gibbs, A., Jewkes, R., Willan, S., Washington, L., & van Wouwe, J. P. (2018). Associations between poverty, mental health and substance use, gender power, and intimate partner violence amongst young (18-30) women and men in urban informal settlements in South Africa: A cross-sectional study and structural equation model. *Plos One*, 13(10), 0204956. <https://doi.org/10.1371/journal.pone.0204956>

Gillum L. T. (2019). The intersection of intimate partner violence and poverty in black Communities. *Aggression and Violent Behaviour*, 46, 37-44.
<https://doi.org/10.1016/j.avb.2019.01.008>

Giorgi, A. (2008). Concerning a serious misunderstanding of the essence of the phenomenological method in psychology. *Journal of Phenomenological Psychology*, 39(1), 33-58. <https://doi.org/10.1163/156916208X311610>

Giorgi, A. (2012). The descriptive phenomenological psychological method. *Journal of Phenomenological Psychology*, 43(1), 3-12.
<https://doi.org/10.1163/156916212X632934>

Giorgi, A., Giorgi, B., & Morley, J. (2017). The descriptive phenomenological psychological method. In C Willig & W. S. Rogers (Eds.), *The SAGE handbook of qualitative research in psychology* (2nd ed., pp. 176-192). SAGE Publications.

Goessmann, K., Ibrahim, H., & Neuner, F. (2020). Association of war-related and gender-based violence with mental health states of Yazidi women. *Jama Network Open*, 3(9), 2013418. <https://doi.org/10.1001/jamanetworkopen.2020.13418>

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Goodrum, N. D., Felix, R., Self-Brown, S., De Veauuse-Brown, N., & Armistead, L. P.

(2019). Violence victimization and parenting among black South African mothers.

Journal of Family Violence, 34, 127-137.

Gordon, S. F., & Collins, A. (2013). “We face rape. we face all things”: Understandings of gender-based violence amongst female students at a South African university. *African Safety Promotion Journal, 11*(2), 93-106.

Gouws, A. (2016). Women’s activism around gender-based violence in South Africa: recognition, redistribution and representation. *Review of African Political Economy, 43*(149), 400-415. <https://doi.org/10.1080/03056244.2016.1217838>

Govender, D. (2015). Is domestic violence being policed in South Africa? *Acta Criminologica: Southern African Journal of Criminology, 28*(2), 32-46.

Govender, I. (2023). Gender-based violence: An increasing epidemic in South Africa. *South African Family Practice: Official Journal of the South African Academy of Family Practice/Primary Care, 65*(1), 1-2. <https://doi.org/10.4102/safp.v65i1.5729>

Graaff, K. (2021). Reassessing masculinities-focused interventions: room and reasons for improvement. *Social and Health Sciences, 19*(1), 103-123. <https://doi.org/10.10520/ejc-safety1-v19-n1-a6>

Graaff, K., & Heinecken, L. (2017). Masculinities and gender-based violence in south africa: a study of a masculinities-focused intervention programme. *Development Southern Africa, 34*(5), 622-634. <https://doi.org/10.1080/0376835X.2017.1334537>

Gracia, E., & Tomás, J. M. (2014). Correlates of victim-blaming attitudes regarding partner violence against women among the spanish general population. *Violence against Women, 20*(1), 26-41. <https://doi.org/10.1177/1077801213520577>

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Gracia, E., & Merlo, J. (2016). Intimate partner violence against women and the Nordic paradox. *Social Science & Medicine*, 157, 27-30.
<https://doi.org/10.1016/j.socscimed.2016.03.040>
- Grewal, A. (2020). The impact of toxic masculinity on men's mental health. *Sociology Student Work Collection*, 68, 1-10.
- Guidorzi, B. (2020). The 'Shadow pandemic' addressing gender-based violence (GBV) during covid-19. In P. Carmody., G. McCann., C. Colleran., & C. O'Halloran (Eds.), *Covid-19 in the Global South* (117-126). Bristol University Press.
<https://doi.org/10.51952/9781529215892>
- Hadi, A. (2017). Patriarchy and Gender-Based Violence in Pakistan. *European Journal of Social Sciences Education and Research*, 4(4), 289-296.
- Hanley, S. (1994). *On constructivism*. The university of Maryland at College Park.
- Hegarty, L., & Tarzia, K. (2020). *Domestic violence, isolation and COVID-19*. Pursuit.
<https://pursuit.unimelb.edu.au/articles/domestic-violence-isolation-and-covid-19>
- Heinz, A. J., Beck, A., Meyer-Lindenberg, A., Sterzer, P., & Heinz, A. (2011). Cognitive and neurobiological mechanisms of alcohol-related aggression. *Nature Reviews Neuroscience*, 12(7), 400-413.
- Heise, L. (1998). Violence against women: An integrated, ecological framework. *Violence Against Women*, 4, 262-290. <https://doi.org/10.1177%2F1077801298004003002>
- Heise, L., Ellsberg, M., & Gottmoeller, M. (2002). A global overview of gender-based violence. *International Journal of Gynaecology and Obstetrics: The Official Organ of the International Federation of Gynaecology and Obstetrics*, 78(1), 5-14. [https://doi-org.uplib.idm.oclc.org/10.1016/S0020-7292\(02\)00038-3](https://doi-org.uplib.idm.oclc.org/10.1016/S0020-7292(02)00038-3)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Heotis, E. (2020). Phenomenological research methods: Extensions of Husserl and Heidegger
International Journal of School and Cognitive Psychology, 7(221), 1-3. [https://doi:
10.35248/2469-9837.19.6.221](https://doi.org/10.35248/2469-9837.19.6.221)
- Houghton, C., Casey, D., Shaw, D., & Murphy, K. (2013). Rigour in qualitative case-study
research. *Nurse Researcher*, 20(4), 12-17.
- Howitt, D. (2016). *Introduction to qualitative methods in psychology* (3rd ed.). Pearson
Education Limited.
- Human Rights Watch. (2021). *South Africa*. <https://www.hrw.org/africa/south-africa>
- Ivković, S. K., Sauerman, A., Faull, A., Meyer, M. E., & Newham, G. (2020). *Police Integrity
in South Africa*. Routledge.
- Janetsky, M. (2020, April 20). Violence against women up amid Latin America COVID-19
lockdown. Al Jazeera. [https://www.aljazeera.com/features/2020/4/20/violence-
against-women-up-amid-latin-america-covid-19-lockdowns](https://www.aljazeera.com/features/2020/4/20/violence-against-women-up-amid-latin-america-covid-19-lockdowns)
- Jatta, J. W., Lawal, O. I., Muroka, T. A., Olani, A. B., Jatta, B., Fawole, O. I., & Ojengbede,
O. A. (2022). Perceptions of male partners towards intimate partner violence in the
Gambia: A qualitative study. *African Journal of Reproductive Health*, 26(9), 76-84.
- Javed, S., & Chattu, V. K. (2020). Patriarchy at the helm of gender-based violence during
covid-19. *AIMS public health*, 8(1), 32-35.
<https://doi.org/10.3934/publichealth.2021003>
- Jaworski, B. (1994). *Investigating mathematics teaching: a constructivist enquiry*. Falmer
Press.
- Jewkes, R., Levin, J., & Penn-Kekana, L. (2002). Risk factors for domestic violence: findings
from a South African cross-sectional study. *Social Science & Medicine*, 55(9), 1603-
1617. [https://doi.org/10.1016/S0277-9536\(01\)00294-5](https://doi.org/10.1016/S0277-9536(01)00294-5)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Jonassen, D. H. (1991). Objectivism versus constructivism: do we need a new philosophical paradigm? *Educational Technology Research and Development*, 39(3), 5-14.
- Jong, Y. O., Jung, C. K. (2015). The development of interview techniques in language studies: Facilitating the researchers' views on interactive encounters. *English Language Teaching*, 8(7), 30-39.
- Joubert, C., & Woodbridge, N. (2018). Biblical, psychological and moral analysis of the rape of tamar in 2 samuel 13: A pastoral response. *Conspectus: The Journal of the South African Theological Seminary*, 25(1), 106-123.
- Kasturirangan, A., Krishnan, S. & Riger, S. (2004). The impact of culture and minority status on women's experience of domestic violence. *Trauma, Violence & Abuse*, 5(4), 318-332.
- Kehinde, I. N., & Bukola, O. O. (2022). Patriarchy-induced sexual violence and trauma in nawal saadawi's woman at point zero. *Gender & Behaviour*, 20(4), 20828-20838.
- Khanlou, N., Vazquez, L. M., Pashang, S., Connolly, J. A., Ahmad, F., & Ssawe, A. (2022). 2020 Syndemic: Convergence of covid-19, gender-based violence, and racism pandemics. *Journal of Racial and Ethnic Health Disparities*, 9(6), 2077-2089. <https://doi.org/10.1007/s40615-021-01146-w>
- Korstjens, I., & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing. *European Journal of General Practice*, 24(1), 120-124. <https://doi.org/10.1080/13814788.2017.1375092>
- Krob, D. B., & Steffen, L. (2015). Religious influence on education and culture: violence against women as common sense. *Procedia Social and Behavioral Sciences*, 174, 2374-2379. <https://doi.org/10.1016/j.sbspro.2015.01.903>

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Kumalo, S. H., & Gama, L. (2018). Interrogating conceptions of manhood, sexuality and cultural identity. *Image & Text: A Journal for Design*, 32(1), 1-19.
<https://doi.org/10.17159/2617-3255/2018/n32a5>
- Kumar, A., Nizamie, S. H., Kumar Srivastava, N. K. (2013). Violence against women and mental health. *Mental Health & Prevention*, 1(1), 4-10.
- Kumar, R., & Gupta, V., K. (2009). An introduction to cognitive constructivism in education. *Journal of Indian Education*, 35(3), 39-45.
- Kuntz, K., Gunderson, S. K., & Morgan, B. (2002). Non-normative and pro-social conformity: A study of rural and urban differences. *Journal of Undergraduate Research: University of Wisconsin-La Crosse*, 5, 233-239.
- Lake, N. (2020). *Statistics show GBV part of social fabric of South Africa*.
<https://www.iol.co.za/capeargus/opinion/statistics-show-gbv-part-of-social-fabric-of-south-africa-b7b44df6-1cc9-4f27-bd13-48b542ba300b>
- Le Port, A., Seye, M., Heckert, J., Peterman, A., Nganya Tchamwa, A., Dione, M., Fall, A. S., & Hidrobo, M. (2022). A community edutainment intervention for gender-based violence, sexual and reproductive health, and maternal and child health in rural senegal: a process evaluation. *BioMed Central Public Health*, 22(1).
<https://doi.org/10.1186/s12889-022-13570-6>
- Leburu-Masigo, G. (2020). 842 re-positioning social work in the agenda to deal with violence against women and South Africa's triple challenges. *Social Work*, 56(2), 175-189.
<http://dx.doi.org/10.15270/52-2-819>
- Leddy, A. M., Weiss, E., Yam, E., & Pulerwitz, J. (2019). Gender-based violence and engagement in biomedical HIV prevention, care and treatment: a scoping review. *BioMed Central Public Health*, 19(1), 897. [https://doi.org/10.1186/s12889-019-7192-](https://doi.org/10.1186/s12889-019-7192-4)

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Lerman, S. (1994). Articulating theories of mathematics learning. In P. Ernest (Ed.), *Constructing mathematical knowledge: Epistemology and mathematical education* (pp. 41-49). Falmer Press.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications, Inc.
- Mabasa, M. A., Mondlane, N. B., Muluvhu, K., Makonese, G., & Muditambi, Z. (2021). Assessing the perceptions of rural women on issues hindering gender justice progress in collins chabane municipality of South Africa. *Gender and Behaviour, 19*(2), 18014-18018. https://doi.org/10.10520/ejc-genbeh_v19_n2_a31
- Machisa, M. & Musariri, L. (2013). *Peace begins at home: Gender based violence indicators study, Limpopo province of South Africa*. Gender Links.
- Madigele, T. J., & Baloyi, G. T. (2022). Homes as ‘cages of violence’ during the covid-19 pandemic: A pastoral care approach to the case of Botswana. *HTS: Theological Studies, 78*(4). <https://doi.org/10.4102/hts.v78i4.7797>
- Maguire, M., & Delahunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. *All Ireland Journal of Teaching and Learning in Higher Education, 8*(3), 3351-33514. <https://ojs.aishe.org/index.php/aishe-j/article/view/335>
- Mahlangu, P., Gibbs, A., Shai, N., Machisa, M., Nunze, N., & Sikweyiya, Y. (2022). Impact of covid-19 lockdown and link to women and children's experiences of violence in the home in South Africa. *BioMed Central Public Health, 22*(1), 1029-1029. <https://doi.org/10.1186/s12889-022-13422-3>
- Mahlori, X. F. (2016). *Social Work students' perceptions of gender based violence and their perceived preparedness for practice* [Master's thesis, University of Johannesburg]. University of Johannesburg Institutional Repository.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

https://ujcontent.uj.ac.za/vital/access/manager/Repository?view=null&f0=sm_identifie
[r%3A%22http%3A%2F%2Fhdl.handle.net%2F10210%2F235253%22&sort=null](https://doi.org/10.4103/ijcm.IJCM_222_18)

Malik, J., & Nadda, A. (2019). A cross-sectional study of gender-based violence against men in the rural area of Haryana, India. *Indian Journal of Community Medicine*, 44(1), 35-38. https://doi.org/10.4103/ijcm.IJCM_222_18

Marshall, C. E. (2017). *Making the connection: using social constructivist theory to examine dialysis social workers* [Doctoral thesis, University of Pennsylvania]. University of Pennsylvania Scholarly Commons.

Martín-Fernández, M., Gracia, E., & Lila, M. (2018). Assessing victim-blaming attitudes in cases of intimate partner violence against women: development and validation of the vb-ipvaw scale. *Psychosocial Intervention*, 27(3), 133-143.
<https://doi.org/10.5093/pi2018a18>

Matthew, O. O. (2022). Culture-induced violence against women in Nigeria: Implications for sustainable development. *Ife Centre for Psychological Studies/Services*, 30(1), 24-37.

Matthews, W. J. (2003). Constructivism in the classroom: Epistemology, history, and empirical evidence. *Teacher Education Quarterly*, 30(3), 51–64.

Matua, G. A., & Van Der Wal, D. M. (2015). Differentiating between descriptive and interpretive phenomenological research approaches. *Nurse Researcher*. 22(6), 22-27.

Mazibuko, N. C. (2016). Ilobolo, the bride price that comes ‘at a price’ and the narratives of gender violence in Mamelodi, a South African township. *Gender and Behaviour*, 14(2), 7373-7378.

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed). Wiley & Sons.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Mihalache, G. (2019). Heuristic inquiry: differentiated from descriptive phenomenology and aligned with transpersonal research methods. *Humanistic Psychologist, 47*(2), 136-157. <https://doi.org/10.1037/hum0000125>
- Minisini, V. (2021, March 28). *South Africa's secondary pandemic: A crisis of gender-based violence*. Global Risk Insights. <https://globalriskinsights.com/2021/03/south-africas-secondary-pandemic-a-crisis-of-gender-based-violence>
- Mkhize, S., & Sibisi, N. N. (2022). locked in abuse: intimate partner violence against women during the covid-19 pandemic. *African Journal of Gender, Society and Development, 11*(2), 157-179.
- Mokgokong, M. J. (2010). *The effects of gender inequality on rural household livelihoods diversification: A case study of Sebayeng village, Polokwane, Limpopo province* [Master's thesis, University of Limpopo]. University of Limpopo Space.
- Mokoele, N. J. (2013). *The construction of gender inequality within households in the context of a democratic dispensation: A case study of Makanye village, Limpopo Province* [Master's thesis, University of Limpopo]. UL Space. <http://hdl.handle.net/10386/989>
- Montesanti, S. R., & Thurston, W. E. (2015). Mapping the role of structural and interpersonal violence in the lives of women: implications for public health interventions and policy. *BioMed Central Women's Health, 15*(1), 100-100. <https://doi.org/10.1186/s12905-015-0256-4>
- Moran, D. (2000). *Introduction to phenomenology*. Routledge
- Morei, N. (2014). Domestic violence in South Africa: women and children under siege?. *Mediterranean Journal of Social Sciences, 5*(20), 928-940.
- Moreroa, M. C., & Rapanyane, M. B. (2021). A growing outcry of gender-based violence and gender inequality in South Africa: An afrocentric perspective. *African Journal of*

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Gender, Society and Development, 10(2), 7-24. <https://doi.org/10.31920/2634-3622/2021/v10n2a1>

Mosavel, M., Ahmed, R., Simon, C. (2011). Perceptions of gender-based violence among South African youth: Implications for health promotion interventions. *Health Promotion International*, 27(3), 323-330.
<https://dx.doi.org/10.1093%2Fheapro%2Fdar041>

Motsa, N. D., & Morojele, P. J. (2019). Vulnerable masculinities: implications of gender socialisation in three rural swazi primary schools. *South African Journal of Childhood Education*, 9(1), 1-11. <https://doi.org/10.4102/sajce.v9i1.580>

Moustakas, C. (1990). *Heuristic research: Design, methodology, and applications*. Sage.
<http://dx.doi.org/10.4135/9781412995641>

Mpani, P., & Nsiband, N. (2015). *Understanding gender policy and gender-based violence in South Africa: A literature review*. Soul City: Institute for Health & Development Communication. <https://www.soulcity.org.za/campaigns/gbv/resources/understanding-gender-policy-and-gender-based-violence-in-south-africa-a-literature-review>

Mpungose, L. (2020, July 24). *Issues affecting young women in Africa during COVID-19*. *Africa Portal*. <https://www.africaportal.org/features/issues-affecting-young-women-africa-during-covid-19/>

Mtshali, S. (2019, September 16). *Blade Nzimande says unemployment linked to gender-based violence*. IOL. <https://www.iol.co.za/news/blade-nzimande-says-unemployment-linked-to-gender-based-violence-33081862>

Mugisho, N., & Muthuki, J. (2022). The interconnections between armed conflict, gender-based violence (GBV), and congolese masculinities. *Gender and Behaviour*, 20(4), 20839-20857.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Murithi, W., Vershinina, N., & Rodgers, P. (2020). Where less is more: Institutional voids and business families in Sub-Saharan Africa. *International Journal of Entrepreneurial Behavior & Research*, 26(1), 158-174. <https://doi.org/10.1108/IJEBR-07-2017-0239>
- Murphy, E. (1997). *Constructivism: From Philosophy to Practice*. Institute of Education Sciences.
- Mutanana, N., & Gasva, D. (2015). Barriers to and consequences of reporting rape in a rural community in Zimbabwe. *Developing Country Studies*, 5(14), 15-21.
https://www.researchgate.net/publication/314104102_Barriers_to_and_Consequences_of_Reporting_Rape_in_a_Rural_Community_of_Zimbabwe
- Muula, A. (2007). How do we define 'rurality' in the teaching on medical demography?. *Rural and Remote Health*, 7(1), 653-753.
- Naidoo, K. (2018). Confronting the scourge of violence against South Africa's women. *New Agenda: South African Journal of Social and Economic Policy*, 71, 40-44.
- Namy, S., Carlson, C., O'Hara, K., Nakuti, J., Bukuluki, P., Lwanyaaga, J., Namakula, S., Nanyunja, B., Wainberg, M. L., Naker, D., & Michau, L. (2017). Towards a feminist understanding of intersecting violence against women and children in the family. *Social Science & Medicine*, 184, 40-48.
<https://doi.org/10.1016/j.socscimed.2017.04.042>
- Ndlovu, S., Mulondo, M., Tsoka-Gwegweni, J., & Ndirangu, J. (2022). COVID-19 impact on gender-based violence among women in South Africa during lockdown: A narrative review. *African Journal of Reproductive Health*, 26(7), 59-71.
<https://doi.org/10.29063/ajrh2022/v26i7.7>
- Nemasisi, R. R. (2018). *Contributory factors leading to domestic violence: A case study of Mangaya Village in Thulamela local municipality, Vhembe District, Limpopo*

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Province, South Africa* [Master's thesis, University of Venda]. University of Venda Space. <http://hdl.handle.net/11602/1109>
- Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, 8(2), 90–97. <https://doi.org/10.1007/s40037-019-0509-2>
- Ngonga, Z. (2016). “Factors contributing to physical gender based violence reported at Ndola Central Hospital, Ndola, Zambia: A case control study.”. *Medical Journal of Zambia*, 43(3), 145-151.
- Nieuwenhuis, J. (2016). Analysing qualitative data. In K. Maree (Ed.), *First steps in research* (2nd ed., pp. 104-130). Van Schaik Publishers.
- Nja, C. O., Cornelius, U., & Ndifon, R. A. (2019). Constructivists' theory and science education classroom. *European Journal of Scientific Research*, 154(4), 549-553.
- Ntuli, H. S. (2019). Conflict between traditional cultural practices for women and South African government laws. *Gender and Behaviour*, 17(1), 12710-12728.
- Nyambuya, V. P., Shumba, K., Gopal, N. D., & Wade, J. P. (2022). Shouldering a double burden: A phenomenological exploration of gender-based violence among black African migrant women in Durban, South Africa. *African Journal of Gender, Society and Development*, 11(3), 33-57. <https://doi.org/10.31920/2634-3622/2022/v11n3a2>
- Oparinde, K., & Matsha, R. M. (2021). Powerful discourse: Gender-based violence and counter-discourses in South Africa. *Cogent Arts & Humanities*, 8(1), 1-15. <https://doi.org/10.1080/23311983.2021.1911035>
- Oshodi, T. O., Bruneau, B., Crockett, R., Kinchington, F., Nayar, S., & West, E. (2019). Registered nurses' perceptions and experiences of autonomy: a descriptive phenomenological study. *BioMed Central Nursing*, 18(51), 1-14. <https://doi.org/10.1186/s12912-019-0378-3>

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Ozcurumez, S. (2021). Sexual and gender-based violence and social trauma. In A. H Hamburger & C. Volkan (Eds.), *Social Trauma- An Interdisciplinary Textbook* (pp. 279-285) Springer, Cham. https://doi.org/10.1007/978-3-030-47817-9_29
- Pathak, V., Jena, B., & Kalra, S. (2013). Qualitative research. *Perspectives in Clinical Research*, 4(3), 192. <https://doi.org/10.4103/2229-3485.115389>
- Peacock, D., & Barker, G. (2014). Working with men and boys to prevent gender-based violence: Principles, lessons learned, and ways forward. *Men and Masculinities*, 17(5), 578-599. <https://doi.org/10.1177%2F1097184X14558240>
- Peltzer, K., & Pengpid, S. (2013). The severity of violence against women by intimate partners and associations with perpetrator alcohol and drug use in the Vhembe district, South Africa. *African Safety Promotion Journal*, 11(1), 13-24. <http://hdl.handle.net/20.500.11910/2560>
- Phiri, S. S., Mulaudzi, F. M., & Heyns, T. (2015). The impact of an indigenous proverb on women's mental health: A phenomenological approach. *Curationis*, 38(2), 1-9. <https://doi.org/10.4102/curationis.v38i2.153>
- Polit, D. F., & Beck, C. T. (2012). *Nursing research: Generating and assessing evidence for nursing practice*. Lippincott Williams and Wilkins.
- Polit, D. F., & Beck, C. T. (2014). *Essentials of nursing research: Appraising evidence for nursing practice*. Wolters Kluwer Health/Lippincott Williams & Wilkins.
- Rahman, M. S. (2017). The advantages and disadvantages of using qualitative and quantitative approaches and methods in language "testing and assessment" research: A literature review. *Journal of Education and Learning*, 6(1), 102–112.
- Rapanyane, M. B. (2021). Women in trouble? a critical reflection on the major hindrances to addressing gender based violence in South Africa. *African Journal of Gender, Society*

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

and Development, 10(4), 209-225. <https://doi.org/10.31920/2634-3622/2021/v10n4a10>

- Rauhaus, B. M., Sibila, D., & Johnson, A. F. (2020). Addressing the increase of domestic violence and abuse during the COVID-19 pandemic: A need for empathy, care, and social equity in collaborative planning and responses. *The American Review of Public Administration*, 50(6-7), 668-674.
- Rees, S., Silove, D., Chey, T., Ivancic, L., Steel, Z., Creamer, M., Teesson, M., Bryant, R., McFarlane, A. C., Mills, K. L., Slade, T., Carragher, N., O'Donnell, M., & Forbes, D. (2011). Lifetime prevalence of gender-based violence in women and the relationship with mental disorders and psychosocial function. *American Medical Association*, 305(5), 513-521.
- Risse, T. (2004). Social Constructivism and European Integration. In A. Wiener & T. Diez (Eds.), *European Integration Theory* (pp. 159-176). Oxford University Press.
- Rose, S. D. (2013). Challenging global gender violence. *Procedia - Social and Behavioral Sciences*, 82, 61-65. <https://doi.org/10.1016/j.sbspro.2013.06.225>
- Roy, C. M., Bukuluki, P., Casey, S. E., Jagun, M. O., John, N. A., Mabhena, N., Mwangi, M., & McGovern, T. (2022). Impact of covid-19 on gender-based violence prevention and response services in Kenya, Uganda, Nigeria, and South Africa: A *cross-sectional survey*. *Frontiers in Global Women's Health*, 2. <https://doi.org/10.3389/fgwh.2021.780771>
- Rubin, A., & Babbie, E. R. (2014). *Research methods for social work* (8th ed.). Brooks/ Cole Cengage Learning.
- Sakala, B. M. (2015). *Perceptions of domestic violence among men and women in the Katete District of Zambia* [Master's thesis, University of Johannesburg]. University of Johannesburg Institutional Repository.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

https://ujcontent.uj.ac.za/vital/access/manager/Repository/uj:14481?site_name=GlobalView&view=null&f0=sm_creator%3A%22Sakala%2C+Beatrice+Mutale%22&sort=s_s_dateNormalized%5C

- Sanni, J. S., & Ofana, D. E. (2021). Recasting the ontological foundation of ubuntu: addressing the problem of gender-based violence in South Africa. *South African Journal of Philosophy*, 40(4), 384-394.
<https://doi.org/10.1080/02580136.2021.1996143>
- Scott, J., Averbach, S., Modest, A. M., Hacker, M. R., Cornish, S., Spencer, D., Murphy, M., & Parveen, P. (2013). An assessment of gender inequitable norms and gender-based violence in South Sudan: A community-based participatory research approach. *Conflict and Health*, 7(4), 2-11.
- Shefer, T. (2014). Pathways to gender equitable men: Reflections on findings from the international men and gender equality survey in the light of twenty years of gender change in South Africa. *Men and Masculinities*, 17(5), 502-509.
<https://doi.org/10.1177%2F1097184X14558235>
- Shiva, L., Shukla, L. & Chandra, P. S. (2021). Alcohol Use and Gender-Based Violence. *Curr Addict Rep* 8, 71-80. <https://doi.org/10.1007/s40429-021-00354-y>
- Sigsworth, R. (2009). ‘Anyone Can Be a Rapist...’: An overview of sexual violence in South Africa. Centre for the Study of Violence and Reconciliation.
<https://www.csvr.org.za/publications/1575-anyone-can-be-a-rapist--an-overview-of-sexual-violence-in-south-africa>
- Sikweyiya, Y., Addo-Lartey, A. A., Alangea, D. O., Dako-Gyeke, P., Chirwa, E. D, Coker-Appiah, D., Adanu, R. M. K., & Jewkes, R. (2020). Patriarchy and gender-inequitable attitudes as drivers of intimate partner violence against women in the central region of

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Ghana. *BioMed Central Public Health*, 20(682), 1-11. <https://doi.org/10.1186/s12889-020-08825-z>
- Slabbert, I. (2017). Domestic violence and poverty: some women's experiences. *Research on Social Work Practice*, 27(2), 223-230.
- Slegh, H., Barker, G., Kimonyo, A., Ndolimana, P., & Bannerman, M. (2013). 'I can do women's work': Reflections on engaging men as allies in women's economic empowerment in Rwanda. *Gender & Development*, 21(1), 15-30. <https://doi.org/10.1080/13552074.2013.767495>
- Snodgrass, L. (2016). The sins of the father: gender-based violence in post-apartheid South Africa. *Commonwealth Youth and Development*, 14(2), 57-70. <https://doi.org/10.10520/EJC-6aa9445c6>
- Statistics South Africa (2023, May 16). *Beyond unemployment: Time-Related underemployment in the SA labour market*. <https://www.statssa.gov.za/?p=16312>
- Sudhinaraset, M., Wigglesworth, C., & Takeuchi, D. T. (2016). Social and cultural contexts of alcohol use. *Alcohol Research : Current Reviews*, 38(1), 35-45
- Sundler, A. J., Lindberg, E., Nilsson, C., & Palmér, L. (2019). Qualitative thematic analysis based on descriptive phenomenology. *Nursing Open*, 6(3), 733-739
- Swearer, S. M., & Doll, B. (2001). Bullying in schools: an ecological framework. *Journal of Emotional Abuse*, 2, 7-24.
- Tang, W. A., & Wang, H. (2011). From victims of domestic violence to determined independent women: How Vietnamese immigrant spouses negotiate Taiwan's patriarchy family system. *Women's Studies International Forum*, 34(5), 430-440. <https://doi.org/10.1016/j.wsif.2011.06.005>

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Tarzia, L., Forsdike, K., Feder, G., & Hegarty, K. (2020). Interventions in health settings for male perpetrators or victims of intimate partner violence. *Trauma, Violence, & Abuse, 21*(1), 123-137. <https://doi.org/10.1177/1524838017744772>
- Taub, A. (2020, April 6). A new Covid-19 crisis: Domestic abuse rises worldwide. *New York Times*. <https://chescocf.org/wp-content/uploads/2020/04/Domestic-Abuse-Rises-Worldwide-New-York-Times.pdf>
- Taylor, S. J., Bogdan, R., & DeVault, M. L. (2016). *Introduction to qualitative research methods: a guidebook and resource* (4th ed.). John Wiley & Sons.
- Teh, Y. Y., & Lek, E. (2018). Culture and reflexivity: Systemic journeys with a British Chinese family. *Journal of Family Therapy, 40*(4), 520-536. <https://doi.org/10.1111/1467-6427.12205>
- Teherani, A., Martimianakis, T., Stenfors-Hayes, T., Wadhwa, A., & Varpio, L. (2015). Choosing a Qualitative Research Approach. *Journal of graduate medical education, 7*(4), 669-670. <https://doi.org/10.4300/JGME-D-15-00414.1>
- Thobejane, T. (2019). Effects of gender-based violence towards young females: The case of Vhufuli village in Thohoyandou, Limpopo Province-South Africa. *Journal of Reviews on Global Economics, 8*, 53-62.
- Tomaszewski, L. E., Zarestky, J., & Gonzalez, E. (2020). Planning qualitative research: Design and decision making for new researchers. *International Journal of Qualitative Methods, 19*, 1-7. <https://doi.org/10.1177/1609406920967174>
- Umana, J. E., Fawole, O. I., & Adeoye, I. A. (2014). Prevalence and correlates of intimate partner violence towards female students of the University of Ibadan, Nigeria. *BioMed Central Women's Health, 14*(131), 1-8. <https://doi.org/10.1186/1472-6874-14-131>
- United Nations. (2015, September 10). *Violence against women*. United Nations Women. <https://www.unwomen.org/en/what-we-do/ending-violence-against->

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Wood, E. A., Wilson, K. E., & Jacobs, K. D. (2021). Exploring the differences between men's and women's perceptions of gender-based violence in rural Tajikistan: A qualitative study. *BioMed Central Women's Health*, 21(1), 91–91.

<https://doi.org/10.1186/s12905-021-01227-2>

World Health Organization. (2021, March 9). Younger women among those most at risk:

WHO. <https://www.who.int/news/item/09-03-2021-devastatingly-pervasive-1-in-3-women-globally-experience-violence>

Yalley, A. A., Olutayo, M. S., Adebayo, A. V. (2021). Martyrs of socialisation: understanding the causes of domestic violence through women's narratives in Ghana and Nigeria.

Gender & Behaviour, 19(3), 18487-18494

Yesufu, S. (2022). The scourge of gender-based violence (GBV) on women plaguing South

Africa. *Eureka: Social and Humanities*, 1, 96-100. <https://doi.org/10.21303/2504-5571.2022.002261>

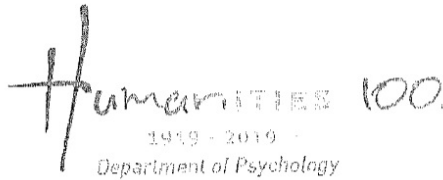
PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

APPENDICES

Appendix A: Councillors' Permission Letters

28

Appendix C: Permission Letter (Ward Councillor)



Faculty of Humanities
Department of Psychology

LETTER OF PERMISSION

FULL NAME: Khensani Ziyahlo

RESEARCH TOPIC: Perceptions of gender-based violence among men in rural areas in Limpopo province, South Africa.

I hereby give permission for the aforementioned research project to take place in MAMABOLO and I acknowledge that I have read and understood what the research is about and how the data obtained in this village may be used in current and future research. I confirm that I understand what is required of research participants in this research project. I am aware that this is a voluntary study and participants may withdraw from the study at any time, should they wish to do so.

Signature of the Ward Councillor

07/08/2022

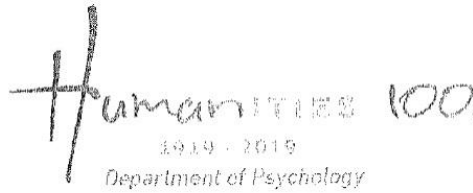
Date

MAMABOLO T.J
072 868 1219

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

28

Appendix C: Permission Letter (Ward Councillor)




Faculty of Humanities
Department of Psychology

LETTER OF PERMISSION

FULL NAME: Khensani Ziyahlo

RESEARCH TOPIC: Perceptions of gender-based violence among men in rural areas in Limpopo province, South Africa.

I hereby give permission for the aforementioned research project to take place in Sebayeng and I acknowledge that I have read and understood what the research is about and how the data obtained in this village may be used in current and future research. I confirm that I understand what is required of research participants in this research project. I am aware that this is a voluntary study and participants may withdraw from the study at any time, should they wish to do so.



Signature of the Ward Councillor

08/08/2022

Date

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix B: Ethics Approval Letter



Faculty of Humanities
Fakulteit Geesteswetenskappe
Lefapha la Bomotheo



23 August 2022

Dear Miss KM Ziyahlo

Project Title: Perceptions of gender-based violence among men in rural areas of Limpopo, South Africa
Researcher: Miss KM Ziyahlo
Supervisor(s): Dr B Moteleng
Department: Psychology
Reference number: 16102275 (HUM001/1121)
Degree: Masters

I have pleasure in informing you that the above application was **approved** by the Research Ethics Committee on 23 August 2022. Please note that before research can commence all other approvals must have been received.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should the actual research depart significantly from the proposed research, it will be necessary to apply for a new research approval and ethical clearance.

We wish you success with the project.

Sincerely,

Prof Karen Harris
Chair: Research Ethics Committee
Faculty of Humanities
UNIVERSITY OF PRETORIA
e-mail: tracey.andrew@up.ac.za

Research Ethics Committee Members: Prof KL Harris (Chair); Mr A Bizos; Dr A-M de Beer; Dr A dos Santos; Dr P Gutura; Ms KT Govinder Andrew; Dr E Johnson; Dr D Krige; Prof D Maree; Mr A Mohamed; Dr I Noomé; Dr J Okeke; Dr C Puttengill; Prof D Reyburn; Prof M Soer; Prof E Taljard; Ms D Mokalapa

Room 7-27, Humanities Building, University of Pretoria, Private Bag #20, Hatfield 0028, South Africa
Tel +27 (0)12 420 4853 | Fax +27 (0)12 420 4501 | Email pghumanities@up.ac.za | www.up.ac.za/faculty-of-humanities

Appendix C: Participant Information Sheet



PARTICIPANT INFORMATION SHEET

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN IN RURAL AREAS IN LIMPOPO PROVINCE, SOUTH AFRICA.

Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. You are being invited to take part in my research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please take some time to read the following information carefully, which will explain the details of this research project. Please feel free to ask me if there is anything that is not clear or if you need more information.

WHAT IS THE PURPOSE OF THE STUDY?

- The purpose of this study is to understand the perceptions of gender-based violence (GBV) among men in rural areas in Limpopo. I have decided to conduct a study on exploring perceptions of GBV among men in rural areas because very few studies have been done on understanding men's perceptions of GBV in rural areas.
- The overall aim of this study is to explore the perceptions of GBV among men in rural areas in Limpopo.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

WHY HAVE YOU BEEN INVITED TO PARTICIPATE?

You will be invited to participate because you have complied with the following:

- You are male
- Not a victim of GBV
- You are between 21 and 55 years of age
- You reside in the identified rural area of Polokwane in Limpopo full-time
- Must have lived in that community for more than five years (understand the culture and tradition of that community)
- You are proficient in Sepedi or English

You will be excluded if:

- You are female
- A man not falling between the ages twenty-one and fifty-five
- A man not residing within the identified rural areas
- A man residing in the identified community but with less than 5 years as a resident
- A man victim of GBV
- If you are not proficient in either Sepedi or English

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

- You will be expected to participate in an interview with me. The semi-structured interviews will be conducted face-to-face at a café in the two identified communities. Alternatively, should the fluidity in the adjustment of Covid-19 restriction levels prohibit face-to-face interviews with participants during the data-gathering phase, platforms such as telephonic, WhatsApp voice call or video call, Facebook video call, Zoom Meetings or Google Meet will be used. This will be

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

guided by each participant's preference of telecommunication or online platform as the researcher will provide data or airtime to the participants.

- During this interview, I will ask you questions about your views about GBV. You will be granted an opportunity to express yourself in an honest manner without any judgement. This interview will take approximately 45 to 50 minutes. Permission to record the interview will be requested and you will be required to sign a consent form in agreement.
- The audio recordings will be kept in the researcher's external drive that is password protected and will be transcribed by the researcher. The transcript will not contain any identifying information. These transcripts will be securely stored at the University of Pretoria for fifteen years.
- You will be given an opportunity to ask questions about the study and reflect on how the interview made you feel.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

- Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form agreeing to be a participant in the study and a consent form for audio-recording. You are free to withdraw at any time and without giving a reason, if you decide not to take part in the study without negative consequences or being penalised.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER BE KEPT CONFIDENTIAL?

- Confidentiality will be ensured by not using your real name in the study. All the participants' information will be kept confidential. Confidentiality will be ensured

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

by assigning pseudonyms for each participant that will be used in all research notes and documents. Findings from this data will be disseminated through conference presentations and publications in academic journals. During the reporting of findings, personal information will remain confidential, only the researcher of this study will have access to personal information.

- Please note that although participant information will be kept confidential, there are exceptions in which the researcher is legally obliged to report incidents such as abuse and suicide risk.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

- There will be no direct benefit to you for participation in this study. However, I hope that information obtained from this study may help us understand perceptions of GBV among men in rural areas.

WHAT ARE THE ANTICIPATED RISKS FROM TAKING PART IN THIS STUDY?

- The risks in this study are minimal, and no physical risks are anticipated. However, speaking about your perceptions of GBV may cause unwanted emotions or feelings. Measures to minimise these risks are referral to the identified registered counsellor in Polokwane. If emotions or feelings cause personal distress, please find the details of the registered counsellor below.

WHAT WILL HAPPEN IN THE UNLIKELY EVENT THAT SOME FORM OF DISCOMFORT OCCURS AS A RESULT OF TAKING PART IN THIS RESEARCH STUDY?

- Should you need further discussions after the interviews or surveys, please find my contact details below and the registered counsellor's details attached below.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

- Electronic information will be stored for period of 15 years. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.
- Participant information in hard copies of raw data be will locked in the cabinet and electronic data will be kept in a file that is password protected in the Department of Psychology.

WHAT WILL THE RESEARCH DATA BE USED FOR?

Data gathered from the participants would be used for research purpose that included:

- Mini-dissertation, article publication, national and international conference presentations
- For administration of developing GBV intervention programmes for men in rural areas
- For further research in the form of secondary data analysis

WILL I BE PAID TO TAKE PART IN THIS STUDY?

- No, you will not be paid to take part in this study, but refreshments/lunch will be provided.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

- This study has received written approval from the Research Ethics Committee of Faculty of Humanities, University of Pretoria. A copy of the approval letter can be provided to you on request.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

- The researcher- Khensani Ziyahlo, will provide you with the details about the publication and access of the copy of the compiled mini-dissertation and/or article after one to two years after completing the study.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

WHO SHOULD I CONTACT IF I HAVE CONCERN, COMPLAINT OR ANYTHING I SHOULD KNOW ABOUT THE STUDY?

- If you have questions about this study or you have experienced adverse effects as a result of participating in this study, you may contact the researcher whose contact information is provided below. If you have questions regarding the rights as a research participant, or if problems arise which you do not feel you can discuss with the researcher, please contact the supervisor, contact details can be found below.

Thank you for taking time to read this information sheet and in advance for participating in this study.

Researcher

Name & Surname: Khensani Ziyahlo

Contact number: 068 572 2111

Email address: margaretkhensani@gmail.com

Supervisor

Name & Surname: Dr Benny Motileng

Contact number: 012 420 2907

Email address: benny.motileng@up.ac.za

Registered Counsellor

Name & Surname: Nemabaka Mulalo

Contact number: 067 171 4535

Email address: nemabakamulalo@gmail.com

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix D: Screening and Interview Guide

Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin?

Shall I start audio-recording?

Please note that this guide only represents the main themes to be discussed with the participants and as such does not include the various prompts that may also be used (examples given for each question).

SCREENING QUESTIONS

Please tell me about yourself.

- Do you live in this village?

Note: If participant does not reside in the village, thank the participant and close the interview.

- How long have you lived in this village?

Note: If less than five years, thank the participant and close the interview.

- How old are you?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Note: If not falling between the ages twenty-one and fifty-five, thank the participant and close the interview.

- Have you ever experienced any form of GBV?

Note: If yes, thank the participant and close the interview.

- Who are the main perpetrators of GBV?

Note:

- *If females, thank the participant and close the interview.*
- *If both men and women are considered perpetrators.*

Follow up: Between the two, who are the main perpetrators?

- *If females, thank the interview and close the interview.*

PERCEPTIONS OF GENDER-BASED VIOLENCE

- What is your understanding of GBV?
- What does it involve?
- How do you know about GBV?
- Is GBV happening in your community?
- What is the common form of GBV in your community?
- Besides the victims, who else is affected by GBV?
- Who should be blamed for GBV?

If the answer is I do not know: Probe: The community? Victims? The law? Please elaborate on your answer.

PERCEPTIONS OF POSSIBLE CAUSES OF GENDER-BASED VIOLENCE

- What do you think causes men to commit GBV?

Please explain why?

Instruction: Give the participant enough time to think and answer.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Probing Questions? Only if the participant seems stuck and have not mentioned any of the following:

- Do you think alcohol plays a role in the issue of GBV? Please explain.
- Do you think culture and tradition contributes to GBV? Please elaborate.
- Do you think religion contributes to GBV? Please explain.
- Do you think unemployment and poverty plays a role in the issue of GBV? Please explain.
- Do you think police behaviour and delivery of service plays any role in the issue of GBV? Please elaborate.
- What role do you think your society plays in this issue of GBV? Please elaborate.

POSSIBLE REMEDIAL MEASURES OF COMBATING GBV

- What do you think perpetrators in this area can do to avoid GBV?
Probe: What coping mechanisms can men use to prevent GBV?
- What can people experiencing GBV do to receive help?
Probe: Must they call the police? Family? Etc (Asked only if any of these are not mentioned)
- What role do you think society can play to help with GBV?
- What do you think the government can do to help with GBV?
- Anything or recommendation that you would like to share with me concerning GBV? Probe: e.g., community education, women support and etc

Thank for participating in the study

Lenaneo la Poledišano

Thobela, leina laka ke Khensani Ziyahlo, ke nna morutwana yo a tšwetšago dithuto tša gagwe kua Yunibešithing ya Pretoria lefapheng la Humanities. Ke leboga ge o dumetši go tšea karolo mo poledišanong ye. Ke tla be ke botšiša dipotšišo tše mmalwa ele ge ke leka go hwetša

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

kwešišo ya gago o le monna yo a dulago dinaga magaeng mabapi le tlhobaboroko ya bošoro bjo bo dirwago go bana le basadi ka mehuta ya bjona ka moka. A gona Karabo yeo lokilego goba ye e sa lokago. Nna ke no ba ke rata go hwetša kwešišo ya gago fela mabapi ke tabakgolo ye. Poledišano ya rena e tla tšea metso ye e ka bago masome-nne go ya go masome-hlanohlano. Pele ga ge ke thoma, ke rata go go gopotša gore ga wa gapeletšwa go tšea karolo mo dinyakišišong, o ka kgetha go tlogela nako efe kapa efe. Ke rata gape go go gopotša gore poledišano ya rena e gatišitšwe, ene se sengwe le se sengwe re se bolelago se utilwe, gape tšhedimošo kamoka yeo e ikopanyago le wena e ka še šomišwe dikgatišong. A na o na le dipotšišo?

Re ka thoma?

Ka boikokobetšo, lemoga gore lenaneo le, le bontša fela ka boripana tše dingwe tša dilo tše di tla be go di bolelwa le batšea karolo mo dinyakišišong. Mo ke mehlala fela ya dipotšišo tše di ka šomišwago.

DIPOTŠIŠO TŠA GO HLAHLOBA

- Ke kgopela o mpotše ka wena,
- dula gona mo motsweng wo?

Ge yo a tšeang karolo a sa dule Motseng wo, o tla lebogwa poledišano ya tswalelwa.

- Ke sebaka sa tekano e kaakang o dula mo motseng wo?

Ge eba modudi o dutše Motseng wo ka faše ga mengwa e hlano, o tla lebogwa poledišano ya tswalelwa.

- O na le mengwaga ye mekae?

O a sa welego magareng ga mengwaga e masome-nne go ya go e masome-hlanohlano, o tla lebogwa poledišano ya tswalelwa.

- Esale wa ikwetša o le ka tlase ga kgobošo?

Yo sale a gobošwa, o tla lebogwa poledišano ya tswalelwa.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- Ke bo mang gantši ba kgobošago?
 - *Ge yo tšeago karolo a ka re ke basadi, o tla lebogwa poledišano ya tswalelwa.*
 - *Ge a ka re ke banna le basadi.*
- Potšišo ya go latela e tla ba: magareng ga banna le basadi ke bafe bao ba gobošago go feta ba bangwe?
- *Ge a kare: basadi, o tla lebogwa poledišano ya tšwalelwa.*

DIKAKANYO MABAPI LE TLHOBABOROKO YE YA GO GOBOŠWA GA BANA LE BAŠADI.

- kwešiša eng ka tlhobaboroko ye ya go gobošwa ga bana le basadi?
- E akaretša eng?
- Go tlile bjang gore o tsebe ka tlhobaboroko ye ya go gobošwa ga bana le basadi?
- A na kgobošo ye ya bana le basadi e ya diragala gona fa motseng wa geno?
- Ke kgobošo ya mohuta ofe yeo e tumilego mo Motseng wa geno?
- Ntle le ba gobošwa, ke bo mang ba bangwe bao ba akaretšwago ke tlhobaboroko ye ya go gobošwa ga bana le basadi?
- Ke mang a swantšego a solwe mabapi le tlhobaboroko ye ya go gobošwa ga bana le basadi?

Ge Karabo ele: ga ke tsebe. Potšišo e tla ba gore: motse kamoka? Ba gobošwa? Ba molao? Ke kgopela o hlalose.

DIKAKANYO MABAPI LE DILO TŠEO DI BAKAGO TLHOBABOROKO YE YA GO GOBOŠWA GA BANA LE BAŠADI?

- A na o nagana gore banna ke bona ba bakago tlhobaboroko ye ya go gobošwa ga bana le basadi?

Ke kgopela o ahlaahlele Karabo ya gago.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Dipotšišo tšeo nka dibotšišago ge motšee karolo a fokola go araba go ba a sa fa mabaka ao a latelago:

- A na o nagana gore bjala bo raloka karolo mo tabeng tša tlhobaboroko ye ya go gobošwa ga bana le basadi?
- A na o nagana gore šetšo se na le karolo yeo se ralokago mo gobošweng ga bana le basadi?
- A na o nagana gore bodumedi bo na le karolo yeo bo e ralokago mo gobošweng ga bana le basadi?
- A na o nagana gore hlokego ya mešomo le tshokolo di na le karolo ye di e ralokago mabapi le tlhobaboroko ye ya go gobošwa ga bana le bašadi?
- A na o nagana gore maitshwaro a mapodisa le kabelo ya di tirelo di na le karolo yeo di e ralokago mo go gobošweng ga bana le basadi?
- Ke karolo efe setšhaba se e ralokago mo tabeng ye ya tlhobaboroko ye ya go gobošwa ga bana le basadi?

TŠE DINGWE TŠEO DI KA THUŠAGO GO FOKOTŠA TLHOBABOROKO YE YA GO GOBOŠWA GA BANA LE BASADI?

- Ke eng seo ba bao ba hlokofatšago bana le bašadi ba ka se dirago go katoga go hloriša bana le basadi.
Ke mehuta efe yeo banna ba ka e šomišago go thibela hlorišo ya bana le basadi.
- Ke eng seo bao ba ikwetšago ba le gare ga go kgobošwa ka še dirago go hwetsa thušo?
Ana ba ka letšetša maphodiša, bagwera, meloko?
- A na ke eng seo setšhaba se ka se dirago go thuša mabapi le taba ye ya tlhobaboroko ye ya go gobošwa ga bana le bašadi?
- A na ke eng seo mmušo o ka se dirago go thuša?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

- A na o ka rata go go fa maele mabapi le taba ye ya tlhobaboroko ye ya go gobošwa ga bana le bašadi? E ka ba: ka dithuto, go hlokomela le go thekga bašadi?

Ke leboga ge o tšeerile karolo mo dinyakišišong tše.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix E: Informed Consent

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN IN RURAL AREAS IN LIMPOPO PROVINCE, SOUTH AFRICA.



{ETHICAL APPROVAL NUMBER} (If available)

WRITTEN CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

STATEMENT	AGREE	DISAGREE	NOT APPLICABLE
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and			
I understand that information collected during the study will not be linked to my identity and I give permission to the			
I understand that this study has been reviewed and received ethics clearance from Research Ethics Committee Faculty of			
I understand who will have access to personal information and how the information will be stored with a clear			

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

STATEMENT	AGREE	DISAGR EE	NOT APPLICAB LE
I give consent that data gathered may be used for dissertation, article publication, conference presentations and writing			
I understand how to raise a concern or make a complaint.			

 Signature of participant

Date

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix F: Audio-Recording Consent

INFORMED CONSENT FOR RECORDING



I....., have been informed that my responses during the interview will be recorded and hereby give my consent for audio and visual recording to be conducted for the intended purposes of this research study. I consent to have my audio/video recordings be used in research outputs such as publication of articles, thesis and conferences as long as my identity is protected.

Signature of participant

Date

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix G: Counsellor's Letter

MULALO ISRAEL NEMABAKA

REGISTERED COUNSELLOR

PRC 0032603

C2079 Kwena Moloto 1

Moletjie

Polokwane

0741

Cell: 0671714535

Email: nemabakamulalo@gmail.com

27 June 2021

To Whom It May Concern

RE: Confirmation of my availability to conduct counselling sessions

I hereby confirm having been briefed by Khensani Margaret Ziyahlo on the research study she is conducting titled "Perceptions of Gender-Based Violence among Men in Rural Areas in Limpopo Province, South Africa". I hereby confirm my availability to debrief participants who may experience problems due to participation in this study.

It will be my utmost pleasure to help towards the goal of the study.

Kind regards,

Nemabaka Mulalo Israel

Registered Counsellor

Independent Practice

PRC 0032603

0822103082 (Whatsapp)

0671714535 (calls)

Signature:



Appendix H: Transcripts

Participant 1: Thabiso

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. There are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin?

Thabiso: no.

Interviewer: shall I start audio-recording?

Thabiso: yes

Interviewer: I know I have asked these questions before; may you kindly answer them one more time for me on record?

Thabiso: no problem, Mam.

Interviewer: do you live in this community?

Thabiso: yes.

Interviewer: how long have you lived here?

Thabiso: I was born in this community. My family has been living here for over 24 years.

Interviewer: how old are you?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Thabiso: I am 28 years old.

Interviewer: have you ever experienced GBV?

Thabiso: no. I have never experienced any form of abuse.

Interviewer: who do you think are the main perpetrators of GBV?

Thabiso: I feel like it is both, but when it comes to men, uhhmm they don't normally report these kinds of things. Uhhhhmmm, it feels like it is frowned upon when a woman is abusing a man and it seems like men would be ashamed to come out to talk about it, whereas with women, it something women are free to talk about even though some keep it to themselves. I don't know but for some reason, maybe they fear for their lives, but I feel like it is both but if a woman is a victim, it is spoken about more.

Interviewer: I hear you. Looking at the two, between men and women who are the main perpetrators? I know both can experience GBV but according to you who are the main ones?

Thabiso: the main perpetrators?

Interviewer: yes

Thabiso: I feel like men are the most perpetrators.

Interviewer: okay ...

Thabiso: uhhmm

Interviewer: can you please elaborate.

Thabiso: I am actually thinking, the thing is after I said that ... am I saying men are the most perpetrators because we see more of them and are reported? But I feel like men are the most perpetrators. The difference in strength, size, and uhhmm you find that women can cut you with their words, errr ... not that I am saying that it is right for men to retaliate, I am just supporting why I am saying men.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: so, I will start from there; according to you, what is GBV?

Thabiso: GBV according to me?

Interviewer: yes, can you describe it for me?

Thabiso: It is ... hurting ... urg mahn not hurting. Uhhh what is the right word? Uhhmmm eish. I do not know how to put it.

Interviewer: anyhow, remember there is no correct or wrong answer, I want to know according to your understanding.

Thabiso: uhhmm ... how do I put it? I would say GBV is being harmful towards the opposite gender. It is violence, I mean physical violence. Physically hitting a woman.

Interviewer: are there other ones that it includes apart from physical violence?

Thabiso: I have never really thought about it.

Interviewer: okay. We can work with that.

Thabiso: now I am thinking emotional abuse.

Interviewer: yes...

Thabiso: But what beats me is that GBV includes violence and emotional...

Interviewer: so, do you think there is nothing like emotional violence?

Thabiso: emotional violence?

Interviewer: It sounds like you are doubting if emotional abuse can also fall under GBV. Is that so?

Thabiso: ya, I am. I never really ... since err. You know I have always taken GBV as physical violence. So, every time when I think about the emotional side, I am just convinced that it is just emotional abuse. I never really used the word violence in emotional.

Interviewer: so, are you saying it is considered as a minor abuse?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Thabiso: ya, because when we think about GBV we are thinking big violence, because uhhmm while men are stronger with fists, women use their words and let us say most of the time or at times you find that a woman would hit a man knowing that he would not hit her back because she knows she can report.

Interviewer: okay. So how did you find out about GBV?

Thabiso: social media. Ya, social media and reading articles. If you are on social media, you would know that there are news outlets that share articles about our areas and such. The concept of GBV, ohhh ... I would say I knew these things were happening, but I did not know the word or term to identify that it is GBV. I just thought it's abuse.

Interviewer: would you say it is happening in your community?

Thabiso: yes, I would say that. I would say that because I have once sort of witnessed such a thing. Like uhhmm you know a man is unemployed, drinking too much such and such. He would take out his frustrations and anger on his wife. So, ya it does happen but, in most cases, it doesn't even go far. No cases are opened, it is just there.

Interviewer: and what do you think causes people to not report these kinds of things that are happening?

Thabiso: uhh ... I think lack of trust in the system. When you know that the system has failed you time and time and again.

Interviewer: ya.

Thabiso: and also err ... I'd say as much as a man is abusing the woman, she would report but because she loves him so much and she does not want to see anything bad happen to him even though ... I do not really know but from my understanding, that is really what happens. I do not get it, but ya it happens.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: ya, it happens.

Thabiso: there is a scenario whereby this guy would hit his girlfriend, someone I know personally. He would make sure she stays in the house until her bruises have healed. You know, so that there is no proof. Ya, most of these people are manipulative. They are very manipulative.

Interviewer: the lady, never told anyone what was happening?

Thabiso: well, she did, people knew. She never really told anyone, but a few people knew ... But she never really did anything, like she was protecting that person. She would say, “ he is doing this because he loves me” and those kinds of things. Ya, but eventually she realised that “this guy is going to kill me someday”. I am glad that is over.

Interviewer: ya, it is quite sad when something like that happens.

Thabiso: it is sad because you find that they are even protecting that person, giving excuses. So, if the victim does not want to open a case, what can you do!

Interviewer: so, do you think this GBV only affects the victims, or it also affects other people?

Thabiso: uhmm, I feel like it also affects other people. Normally I would say kids because kids, if there are kids in my household, kids absorb things like a sponge. Seeing those kinds of things, ya it can affect the kids and the kids might become violent or maybe see it as something that is like a norm. Growing up, it becomes a cycle ... err maybe just for an example, in the household the man is abusing the woman, uuhmm the boy child might see it as okay to hit women or he might see it as “I have to protect my mother or I have to protect women so that what happened to my mother does not happen to women again!”, whereas the girl child might see it as like a norm. Like see this as what love looks like, so that

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

toxicity she might take it into her adulthood. I feel like kids are mostly affected by this.

Interviewer: so, it creates a cycle?

Thabiso: yes, it creates a cycle of GBV because it is not changing.

Interviewer: so, who should be blamed for GBV?

Thabiso: that is a tough question.

Interviewer: how come?

Thabiso: who should be blamed? Mhhhhmm ... ya! [pauses for a while] I am blank now but ... I feel like with most things, a child's upbringing and the system that allows these things to go on without any punishment. Like serious punishment cause err ... for example, the rape stats in South Africa are embarrassing. Here in South Africa, most people are comfortable with the stats because chances are they know in most cases nothing will happen to them. So, if there were real consequences, I feel like such cases would go down. That is just my thinking.

Interviewer: what do you mean when you say a child's upbringing can also be blamed for GBV?

Thabiso: like I previously said this thing of GBV affects kids the most. Kids look at that and feel like it is okay. I would say the upbringing includes things you are taught, and you absorb as you grow. For instance, lets saying you are dating, you get married and a person switches up on you because he thinks that is how marriage is. A person switches up on you, the one day that you did not cook, and you get a hiding because he says he wants to discipline you. It goes from one slap then it goes to fists. As times goes on if a person hits you once and you do not do anything, there is a huge chance that he is going to hit you again.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: we have talked about an individual's upbringing contributing to GBV, what do you think are other causes of GBV?

Thabiso: I would say ... let me think.

Interviewer: no problem.

Thabiso: maybe I would say, a person being a sexist.

Interviewer: in what way?

Thabiso: oh yeah, I remember a specific story, I was working at a specific site and during lunch I was just sitting in the car in the parking area, there were guys sitting under the shade next to my car. They were talking about how women are in positions of power, money and such and such. Most of them were against that. I remember one of them and I am paraphrasing "if nke a na le power, I would take all the women out and put them back in the kitchen". You could hear the anger in his voice! He meant what he was saying. This guy! Ya... He believes that woman do not belong in those positions, according to him men should only have those positions. Yes, men can be sexist. Some men are jealous and anger that women earn more than they do. The person ends up resenting women and putting targets on their backs. That thing that happened in Polokwane ...

Interviewer: which one?

Thabiso: two ladies, businesswomen. I am assuming, I don't know who might have ordered the hit. They were gunned down while looking for warehouse for their business. I think they were successful women involved with tenders. So, there was a hit on them, I cannot really say it is GBV because you know such things happen with people involved with tenders.

Interviewer: so, what do you ...

Thabiso: ya, I was saying economic and being sexist.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: we will come back to the economic part. What do you think influences these sexist views?

Thabiso: I would say look at how kids, a boy and a girl child are treated differently at home. The woman must cook and clean and such. As a boy you don't really have to do much. As a girl you must come home before six o'clock but as a guy you can come home the following day and it is okay. So that thing gives a person that thing that boys and girls are not equal. Well, we can never really be equal, but if we are treated differently while growing up makes us at the end believe that men are superior to women.

Interviewer: and would you say culture and tradition has something to do with that?

Thabiso: oh yes! Yes. Oh yes. Ya! Ya! Ya, that too.

Interviewer: In what way?

Thabiso: "Mosadi ke mbokhoto", those kinds of things. A man is allowed to be promiscuous, while a woman is supposed to stay home, take care of the house, cook for the family, those kinds of things. Because these days women are career women, we cannot be saying the man works while the woman stays at home to look after the house. I feel like some people, if not most people still want that kind of set up. Ya, that is why, that guy said if he was in a position of power, he would strip all women their power.

Interviewer: do you think religion plays a role in perpetuating GBV?

Thabiso: religion... I am not a religious person. Eish, I don't know the bible that well. Even if I said yes, I would not be able to argue for it.

Interviewer: from your observation, people in your community, media and so forth, do you think it does play a role?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Thabiso: mhmmm... Ya, I think it does play a role, wait...No I do not think it plays a role. I think it plays a role in like maybe in dividing as opposed to uhm dividing in terms of- there are set rules for men and there are set rules for women. I would say it plays a role in dividing as opposed to GBV. Religion as a whole or Christianity?

Interviewer: all of it. It could be Christianity, Hinduism and etc. You speak of dividing, what do mean by that?

Thabiso: I would say... I do not know how to answer that.

Interviewer: no problem. Going back to the economic part. We were talking about women empowerment in a way. Looking on the other side in terms of unemployment and poverty, do you think it plays a role in the perpetuation of GBV?

Thabiso: it does. Going back to what I said, there was a man at the time, he was drinking too much, and he would take out his frustrations and flex his masculinity on his wife. So, it does play a huge part. Especially when you find that the woman is working and you are not working, it creates big problems.

Interviewer: you speak of drinking; do you think alcohol plays any role in GBV?

Thabiso: yes, it does. Ya, alcohol for some it makes them violent. You can go to a tavern, and you find someone was stabbed because they were fighting over a woman. So... now the person drinks and gets home, he does not have a key and the people take about 5 minutes to open the door, then it makes him angry, complaining how he has been standing, which then leads to physical abuse, hitting the woman.

Interviewer: in situations where the woman is not working but there is still GBV, how would you explain that?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Thabiso: [pauses for a while] I am thinking stress. Let us say you went to work, your boss was shouting at you and stuff, and now you also need an outlet, now you go for the person beneath you. You go home, the poor woman is cooking rice and you want pap, then you start hitting her, coming with an excuse that she should have known that he needed maize, but knowing very well that you are taking your frustrations out on her.

Interviewer: okay. What do you think makes women to stay in abusive relationships?

Thabiso: sometimes women stay in abuse relationships because they do not have any income. Therefore, it is a means to an end. It is sad though because now you are in a position whereby you cannot live without this person. If you were to break-up now, you would probably be homeless or you would have to go back home. That is why you find that you live in your house, you own an apartment you can afford, you are driving a car you can afford. I find you like that, and I take you into a penthouse, give you a bigger car, I am making you dependent on me. This is a manipulative technique that is even used in our village, because women leave their jobs to look after the family while their husbands provide. This in a way is a controlling technique to get them to comply and lead them because they are dependent on them. And the problem is whether the person is cheating, hitting, abusing you or whatever, chances are you will stay because you do not have a life of your own.

Interviewer: thank you. How about the society? What role does it play in the issue of GBV?

Thabiso: normally the society protects the perpetrators. You find that family members in rural areas say *lebitla la mosadi ke bogadi* ('a woman's grave is at the place/home of her husband'), so in these sorts of situations, they say we will talk as a family and fix this and keep it in the family instead of disciplining

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

someone. All they care about is that it does not get out to the community. That is all they care about “that what will people say?”

Interviewer: what do you think the community can do to help with reducing GBV?

Thabiso: the community itself?

Interviewer: yes.

Thabiso: [pauses] uhhmmmm, let’s say, you know these forums, let me say for example, Motswikitwiki. They focus on crime. When you are problem in the community, they beat you up. If that could expand to all sorts of crimes, that would help. If they apply the same rules, because I think GBV falls under assault. If it can be expanded to that, I feel like... yes because when you are a problem in the community, they do not just beat you up, but they also take you to the police station and open case based on the reports. The reason they do not just beat you is that they are trying to prevent the person from repeating the same thing leaving the woman vulnerable. Ya, that’s all, I cannot think of anything more.

Interviewer: in terms of the government, what do you think they can do?

Thabiso: ah those people are crooks... but what I can say is that they should take GBV serious. Like I said in the beginning, most people are not reporting because they do not trust the system. The process of reporting is tedious and draining. It is hurtful because the victim must relive the trauma of what happened with a system that is not supportive. I feel like if the government can look at our justice system properly and weed out the corruption, it will be better. There was an article about this lawyer in Polokwane who killed his girlfriend and then suddenly, the docket has disappeared. The only reason that case went forward was because it was in the spotlight. Later it was said that the docket was found. So, you see the corruption is too much even within our justice system, it is too

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

much. If they can manage to sort out this corruption, maybe more people would trust the system. It is sad because you find that people are rape victims, but they are reluctant to report because they doubt anything will happen or anyone will help them. They are also afraid that the person may be arrested but bailed out or given parole on good manners. Therefore, they fear for their lives. For instance, the guy who raped and killed that kid was given bail, I forgot the kid's name, it was really a young child. I think around 6 years of age. There was a hashtag about that child, but I forgot the name. It was a public case. When such things happen, you can see that hai! No ...

Interviewer: that sounds very heavy and sad.

Thabiso: yes.

Interviewer: what can people in your community experiencing GBV do to receive help since you feel that the justice system is failing them?

Thabiso: [pauses for a while] ... another way, you are going to laugh ... [proceeds to laugh]

Interviewer: I will do my best not to laugh.

Thabiso: [giggles] if I was the victim, would look for people to hit that man who is abusing me. They should beat him to the pulp. But honestly, without uhmm ... all they can do is to open a case but [pauses and sighs]... It is starting to feel hopeless in South Africa. The cases are increasing day by day but there are no real consequences. I honestly have no idea what they can do. Maybe they can talk to friends, family members, get support or get evidence that this is what is happening and not rely on hearsays. Besides taking the law into their own hands, I do not know what else they can do. Some even call their brothers to sort their abusers out after the abuse. This is really a sad topic. It is something I also

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

sometimes think about, but I try and avoid it because it is depressing. Women are getting sexually assaulted daily because the system runs the way it is running. It is draining and the victims do not want to be pitied without action. What is even sad is that the rapists are busy living their lives and the victims are affected. So eish, this question really caught me off guard.

Interviewer: you mean the one regarding what the victims can do.

Thabiso: yes. I have a strong sense of justice so I feel like it should be an eye for an eye because it makes me angry. If you rape, lets also put you in prison where you will also get an experience if being raped, if you kill, let's put you on an electric chair and etc. I was just afraid of saying that.

Interviewer: well, your honest opinion matters as long as you are not intending on harming anyone.

Thabiso: no, I am not planning on hurting anyone.

Interviewer: feel free. Remember, your name will not be used in the transcription process.

Thabiso: thank you.

Interviewer: we have focused on the victims of GBV, I am just wondering what you think the perpetrators can do to avoid hurting and abusing others?

Thabiso: [pauses for a while] ... therapy? First thing I would say is therapy, but it really is not a norm in the black community and resources are also scarce. But bit by bit we are getting there because you find that some people it is trauma from childhood. He may be the way he is because he has trauma, so therapy can help in the same sense he can be aware that when he is drunk, he does not speak properly with their partner and learn coping skills. We know stopping is not easy, but they must try.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: I hear you. Thank you. Do you have anything before we close the interview?

Any closing remarks?

Thabiso: what do you mean closing remarks?

Interviewer: any recommendations regarding GBV issues? Are there programmes that you would like people going through GBV, community programmes you can recommend?

Thabiso: not really, I try not to think a lot about it because they make me angry and there is not much one person can do. There is nothing I can do.

Interviewer: in that regard, we have reached the end of our interview. Thank you so much for your participation. Do you have questions for me?

Thabiso: no.

Interviewer: thank you once again for your participation in this study.

Participant 2: Matome

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Matome: yes

Interviewer: do you live in this village?

Matome: yes

Interviewer: how long have you lived in this village?

Matome: for 26 years.

Interviewer: how old are you?

Matome: 27 Years old

Interviewer: have you ever experienced any form of GBV?

Matome: no.

Interviewer: who are main perpetrators of GBV

Matome: you mean according to how I view it?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: yes.

Matome: according to me, GBV is mostly done by men and boys. Men are the ones who usually abuse women because if you look at most cases, men are the ones abusing women and children.

Interviewer: according to you, what is GBV?

Matome: I can put it this way, GBV is the abuse of women and children. Like when you find that a man has his own frustrations, and he wants to take them out on the woman and the children. You see, as people we go through rough patches, and some have difficulties thinking straight and all they think about is fighting and starting conflict in the family.

Interviewer: okay. So, what does it include?

Matome: it includes depression, because when someone has a lot of problems, they end up drinking a lot of alcohol to avoid the problems he has. I think it is along the lines of stress.

Interviewer: according to you, depression and stress causes people to engage in GBV?

Matome: yes.

Interviewer: okay. What types of GBV do you know?

Matome: I know physical, emotional and the other one I just hear people saying physiological. I really don't know that one.

Interviewer: how would you describe physical and emotional abuse?

Matome: physical would be beating, hitting children and women. Emotional abuse would mean, abusing someone mentally. You could be sitting with someone, and that person makes jokes and because you are mentally not okay, then you end up hitting her and that time the child or the woman did not do anything.

Interviewer: I hear you, so how would the hitting affect them mentally?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Matome: because they are being hit, then they are now constantly scared of the man in the house as to when they are going to be hit again. Then they start feeling as though they cannot be free around the man in the house.

Interviewer: the other one you are referring to, physiological or psychological abuse?

Matome: you see that one, that is where the confusion comes in because I do not know much about it. I would be lying if I said I know.

Interviewer: okay, no problem. We will work with the ones you already mentioned. How did you know about GBV?

Matome: you see, how I came to know about this is interesting. Back in the days in our community when a man was hitting the wife and children, we thought that this man was just problematic at home, we did not think, it was that serious until we started listening more to the radio and there were conversations around GBV. Mostly, I have witnessed it in my community. The evidence is a lot.

Interviewer: does it happen a lot in your community?

Matome: according to how I see it, here in my community, most men abuse their wives and children. You find that the man is always abusing the wife, but the wife stays because she loves the husband. When the husband is not working, he starts thinking a lot and everything the wife says triggers him. Of course, some women do not know how to speak to their husbands, but some do but if their husbands are stressed then it creates problems. Some men feel belittled by their wives if they are not working, which leads to the husband hitting the wife. That is unacceptable.

Interviewer: I hear you speak about children and women who are victims, are there other people affected by GBV?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Matome: eish, yes. Some are also affected but if you do not know which steps to take to get out of this GBV there is nothing you can do because if you do not know anything, you are going to stay and accept your circumstances even though it is painful.

Interviewer: so apart from women and children, do you think there are other people in the community who are affected by this issue of GBV?

Matome: yes, sometimes men.

Interviewer: how do you mean?

Matome: there are few men who are also experiencing GBV even though they cannot compare to women and children who experience GBV.

Interviewer: since both can experience GBV, who should be blamed for GBV?

Matome: I do not think anyone should be blamed for GBV. We can say the man, but you find that the man did not have any problems.

Interviewer: what do you mean?

Matome: you may find that the woman is the one who started the fight because she spoke badly to the man. So, all I can say is both should be blamed because often we can say the man is at fault as we see him actively beating the wife, but you find that woman started it.

Interviewer: okay, I hear you. Earlier we spoke about stress and depression as one of the causes of GBV, what other things do you think cause GBV?

Matome: like disrespect ... like people look down on others because they feel they are poor. You find that even when the man talks, he is not taken seriously. If you look at kids these days, we are not respectful. When an older person speaks, we do not listen, especially if the person is not educated. You are an older person, and you know how to respectfully communicate with others, but younger

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

generation does not listen and the older one feels undermined and ends up very angry leading to abusing children.

Interviewer: I hear you speak about difference in generations, do you think an individual's upbringing plays a role in GBV?

Matome: yes, I think if you grew up in a home where respect was taught. And you were taught that an older person is respected, I think the same respect will be extended to the outside world. But if you grew up in a family without respect, you are likely to not respect others outside. The things one does at home are the same things that one would do in the world.

Interviewer: I see. Do you think the upbringing of girls and boys in families have a role it plays in the issues of GBV.

Matome: yes, it has a role. If we look closely at the women's side you, may find that I as a man, I have other sexual mindsets. Then you find that I start looking at the child as a grown up because of her matured body. In that regard, one interprets it as the child looks ready for sex then the man rapes the child.

Interviewer: I see. with regards to culture, do you think it plays a role in the GBV matters?

Matome: yes, it does play a role. Culture back in the days there were not so many rape cases because children were raised under the culture umbrella, but these days, children get phones and start looking at sexual content and girls at a young age starts looking at us adults in a sexual manner. They are not raised the same way, with the same culture, where you were taught that girls should play far from older men and boys. These days you may find that children are suggestive of sexual attraction to their elders. The modern-day children are ruined.

Interviewer: you speak of a man being respected; may you please elaborate.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Matome: women and children ate separately from men. Men had their own place where they shared their secrets. But now children, women, young and old sit together. Their dress codes have also changed. If a man does not have a heart, he will end up in prison.

Interviewer: what do you mean he will end up in prison?

Matome: yes, because women's dress codes are very revealing but back then they used to cover a lot, which helped men control their sexual impulses.

Interviewer: I hear you speak a lot about children, but I wonder if the respect you speak about also applies to older people where a woman ends up fearing a man.

Matome: oh no, what I meant was regarding sexual matters, not with other things.

Interviewer: what I am asking myself is how culture influences the way a man carries himself at home with his wife?

Matome: back in the days, there was a lot of respect, even when the man was not working. But now when a woman earns more than his husband, she becomes arrogant towards the husband and thinks she is above the man. Back in the days, even when a man was earning a little, you would not see any difference in power dynamics at home.

Interviewer: so, in other words are you saying the change in power dynamics causes conflict at home?

Matome: yes, I do not think there is a woman who can respect a man who earns a little. Even if the man earns something, she will always be at the top and would not respect the husband. There is only a few that still respect their men who earn less than them. But I know most women now earn more and they do not even beg their partners anymore.

Interviewer: so how does the lack of respect influence GBV?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Matome: the lack of respect leads to the wife and the husband or partners exchanging hurtful words. That leads to the man been triggered and physically assaulting the woman because he feels disrespected.

Interviewer: so, in the families where a woman is not working but a man is working but there is still GBV how would you explain the GBV?

Matome: you may find that the man does not have knowledge, he wants power over the woman so that the woman fears him. Then the man starts oppressing the woman to an extend that he does not want the woman to work because he fears that other men will take her from him. You see this thing is about love, it really depends on how much you love your person. You do not love someone because he/she has something. However, there are those who take wives because of expectations that they cannot live without a wife, this is where GBV comes in. The woman does not have a say in the marriage because she does not work or contribute to the marriage in anyway. What the man says goes. You find that the woman is even scared of making suggestions, whatever the man does is acceptable even when he cheats. If a man had knowledge, he would accept suggestions and discipline from his wife. You see sometimes to be disciplined by your wife is good because some wives are responsible.

Interviewer: so those who speak for themselves in these marriages, what happens to them?

Matome: you see those who speak for themselves, there are often conflicts in their relationships and often they separate from their partners. I do not think they would want to stay with someone who deprives them of joy, you understand.

Interviewer: yes.

Matome: I do not believe there is a woman who would want a man to oppress her.

Interviewer: okay, I hear you. Do you think religion plays a role in GBV?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Matome: you mean culture?

Interviewer: no, churches.

Matome: oh yes. This one for religion, yan eh, it is just that these days we do not have true believers like we used to back when our grandparents were going to church. Now it is all about show off and the likes. Back in the days, we used to see in the way a woman dressed that she was going to church, especially wearing uniform. But these days it is all about as long as I have gone that's what matters.

Interviewer: can you please clarify for me what you mean in relation to GBV.

Matome: like, if the woman is wearing the way she is wearing, and she has gone to church especially Pentecostal churches where they wear modern fashion, you find that me as an individual, I get aroused, I end up wanting to touch things that I did not ask permission for. Then when I start touching her and she refuses, then others we get mad and that is where we physically assault or rape outside the church.

Interviewer: okay. Do you think alcohol has a role it plays in GBV?

Matome: you may find that this woman spoke to me in such a way that I did not like, but I do not have the courage to speak to her sober. Then I get drunk and then come home to solve this woman. I will speak to her and if she responds then she gets a beating.

Interviewer: tell me here, so with everything happening in your community, where are the police?

Matome: often the police officers are at the station. They only come if they receive a call to the scene.

Interviewer: so, do they come when a woman reports a problem.

Matome: yes, sometimes when a woman calls, or she runs to police forum.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: so there has never been a time where police officers never showed to a scene?

Matome: no, there has been. It happens sometimes that they do not show up or they show up the following day. Sometimes it is also because of the distance they must drive to the scene; it can be far, and resources are scarce.

Interviewer: so, what happens if they do not show up?

Matome: then it means you must go to the police station, sometimes the community helps.

Interviewer: do you think the community has a role it plays in issues of GBV?

Matome: here I think sometimes the community helps, because if they realise that there are major problems in the family, the community intervenes by sitting the wife and husband down and they guide them. If the problem is not resolved, then they encourage the victims to open a case so that there is a solution. No one deserves to be a victim.

Interviewer: those abusing women and children, what can they do to stop abusing others?

Matome: they need to learn to respect themselves. Through respecting themselves, they will learn how to respect others. They should learn to control their anger and not take out their frustrations on other people.

Interviewer: how does one control anger and their problems?

Matome: I think when you are angry, you should sit down and think things through. Yes, you may have problems but that does not mean you need to become aggressive towards others. Nothing heals the heart like acceptance. The time will come when one enjoys life. There is always a solution, it only takes patience and a little thinking.

Interviewer: those who are victims, what can they do to receive help?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Matome: they can go to the police station and ask for help. They can get a get protection order so that their abusers do not get a hold of them. The government can also help in finding them find a shelter.

Interviewer: is there other ways the government can help?

Matome: I think campaigns where we are taught how women should be treated and sending people to our homes to counsel families could help encourage people to seek professional help when they have problems. I have never heard that there is any organisation that talks about GBV in my community. We only see on the television. Programmes are lacking in our communities.

Interviewer: the community at large, how can they help?

Matome: they can help by providing guidance to the family, come with plans on how the community can reduce GBV and for police cars to patrol often to check the surrounding.

Interviewer: is there anything you want to say before we close?

Matome: no. I would just like to thank you for this opportunity, and I hope I was able to assist in your research.

Interviewer: in that regard, thank you so much for your participation in this study

Participant 3: Lebogang

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Lebogang: yes.

Interviewer: do you live in this village?

Lebogang: yes.

Interviewer: how long have you lived in this village?

Lebogang: since I was born.

Interviewer: how old are you?

Lebogang: 28 Years old.

Interviewer: have you ever experienced any form of GBV?

Lebogang: no.

Interviewer: What is your understanding of gender-based violence?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Lebogang: the way I understand GBV is that is the abuse of women and children and often it is done by men. Although there are times when women abuse men, men are the ones who normally abuse women and children. That is how I understand it.

Interviewer: you speak of abuse, what kind of abuse are you talking about?

Lebogang: it can be emotional and physical abuse.

Interviewer: how would you describe emotional abuse and physical abuse?

Lebogang: emotional abuse can be, when a man is constantly saying hurtful things to a woman, like shouting and manipulating a woman to always believe she is wrong, whereas physical abuse includes physically assaulting a woman.

Interviewer: how did you come to know about GBV?

Lebogang: I knew about GBV through TV news. I watch news channels a lot, so I would see them reporting on cases of men abusing women or even killing them.

Interviewer: okay. Does GBV happen in your community?

Lebogang: I think it does happen. Years ago, I heard a lot of screams and shouting coming from my neighbour's house. You could hear that they were fighting. I remember there were moments when the man would even chase the woman on the streets.

Interviewer: according to you, what do you think caused most of the fights you witnessed?

Lebogang: it was said that the man felt belittled and not respected in his home. However, there were news going around regarding the man cheating and when the woman confronted him, he would lash out and cause conflicts.

Interviewer: I see. Looking at your community, which form of abuse is prevalent?

Lebogang: I think it is physical abuse because often, the father in the house hits the woman or even the children in the family.

Interviewer: looking at your community, who do you think GBV affects the most?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Lebogang: I think it affects mostly the children. If the children in the family grow up in a family where they see the father hitting their mother, it affects them. You can even see when their academics become impacted as a result. Even worse if it is the male child, he can grow up to abuse his own wife or partner. If it is a woman, she may grow up believing that abuse is acceptable and is a way a man shows love and discipline. Children learn very fast. I also think it affects the people who are victims.

Interviewer: you believe that it affects people who are victims, so who do you think should be blamed for GBV?

Lebogang: [pauses for a while], I think parents should be blamed. I do not want to sound like there should be any reason for a man to hit a woman. I think the two of them failed to understand and agree with each other, which led to one hitting the other. It means they failed to solve their problems verbally and the man resorted to fists.

Interviewer: please elaborate further on your response.

Lebogang: eish, I do not want to say the woman is to be blamed because the man hit her. What is important is to understand what happened that influenced a man to hit a woman. I do not want to justify that a man should hit his wife, but we want to understand the circumstances leading to him hitting the woman.

Interviewer: according to you, what reasons would lead to the man hitting the wife?

Lebogang: often if the man is speaking to the woman and he feels unheard and he feels belittled by the woman, he is likely to become violent to assert his authority. For instance, if the wife and the husband are arguing and he feels disrespected by the woman, he would go to an extent of hitting the woman to make that woman fear him and respect him. That is unacceptable!

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: would you say women standing for themselves is viewed as problematic?

Lebogang: I think people should be able to stand for themselves. I think this is something they have been taught growing up and saw it happen that a woman should not be backchatting with his husband.

Interviewer: you mention that it could be that from a young age women are taught to listen and respect their husband. Do you think the way children are raised contributes to the way they carry themselves when they are older?

Lebogang: I think it does affect them because if they grew up in an environment where a woman should always be motherly, kind, accepting, forgiving and not asking questions, they grow up thinking it is the way a woman should behave.

Interviewer: are there specific rules in which boys and girls are raised with?

Lebogang: it happens that some families tell their boy child, a man should be the head of the family and should love his family and women are told to be carers and nurturers. Therefore, they stick to the roles.

Interviewer: do you think that kind of upbringing as well as culture and tradition have any role it plays towards GBV?

Lebogang: culture and tradition? Is there a difference?

Interviewer: in this case we can treat them as one. Any that you understand is okay to answer the question.

Lebogang: I think ... [pauses for a while], I have never thought about it.

Interviewer: it is okay. We can move on to the next question. What about religion, does it play a role?

Lebogang: I think the reason it was difficult for me to answer is because tradition and culture are the same thing to me.

Interviewer: well, most likely the same, so you are allowed to speak about any.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Lebogang: yes, it confused me because I thought they were the same. Please remind me of the question.

Interviewer: does tradition play any role in issues of GBV?

Lebogang: please give me a moment. I do not want to answer it for the sake of answering. [Pauses for a while] ... the way I understand it and think it influences GBV, it is what I spoke about earlier. Like when you see things happening in a particular way especially traditions, you are likely to abide by them. For example, we grew up knowing that a man is the head of the family, everything he says should be obeyed by the wife and children. I am speaking like this because while growing up, my grandfather hit my grandmother a lot, but my grandmother did not do anything because it was said a man is the head of the family and should be respected as well as not questioned. Back in the days the days when there was abuse in the family you could not speak to anyone about it because most people thought that is how things are supposed to be. Even the neighbours, when they see such things happening, they take it as a norm and do not intervene because they think the woman is not respectful and the man is the head of the house.

Interviewer: you speak of the neighbours watching the ordeal happening, according to you how does the community respond to the issues of GBV?

Lebogang: eh ... when the community sees such things happening and they do not intervene. It appears as though they are supporting the abuse. That makes it even difficult for the victim to seek help because she would end up thinking she is the one at fault because the community is not helpful.

Interviewer: how do you think the community can help?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Lebogang: there are community policing forum that tackles crime related concerns in the community. There should be those for cases of GBV, so that the victims can get help sooner.

Interviewer: Thank you. Going back to the issue of religion, where does it fit in all of this?

Lebogang: coming to the issue of religion. I cannot say I know the bible that well but there are times where they read the bible in the church. The rules given in the bible that most of us live by such as a woman should be polite and respectful towards her husband and a man should love his wife and be the head of the family. That in a way affects GBV because people see it as when they say a woman should respect the man and listen to him, even though the man is wrong and abusive then she cannot stand for herself.

Interviewer: that sounds difficult.

Lebogang: yes, it is because women are victims at the hands of people who claim to love them.

Interviewer: okay. Earlier you mentioned that at times the victims are scared to report. What contributes to that?

Lebogang: sometimes the victims are scared to report because of shame and guilt. We know when something like this has happens, we know that sometimes it is not taken seriously. The victims are often asked what they did that led to the man hitting her. Other times you will find the victim is scared to go and report because the police officers would want to know reasons why she was hit, in a way that makes the victim to feel blamed for being victim. People are not the same, there are those that take the victim's story seriously, and they look for solutions. Police officers are supposed to protect people without taking any sides.

Interviewer: do you feel that the police officers are not doing enough?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Lebogang: yes, they are not doing enough, they should be opening cases and investigating cases. They should be leaving the judgement to the magistrate.

Interviewer: I see. The issue of unemployment and poverty, what role do you think it plays in the issue of GBV?

Lebogang: most of the time, unemployment is problematic when the husband is described as the head of the family. If the husband is unable to take care of the family, he may end up abusing the wife and children because he has stress of not being employed.

Interviewer: are you in other words saying that the issue of GBV is mostly evident when the man is not working?

Lebogang: not when the husband is not working only. It also happens when... I do not think a person wakes up and they want to be abusive. I think there is a way that the man grew up those influences him being abusive. It is not just unemployment.

Interviewer: how do you mean?

Lebogang: remember I told you about my grandfather hitting my grandmother? Some people who grow up witnessing such abuse may become abusive themselves because they learned those patterns at a young age.

Interviewer: oh, I see. Can you think of other factors that may contribute to someone becoming abusive?

Lebogang: alcohol is another problematic issue in our communities. When people are under the influence of alcohol, they often say the things that are true and what they have always wanted to say. So, alcohol really brings out an individual's character. The same can be said about some husbands who abuse alcohol, it can reveal some of his stressors, leading to frustration and the husband using violence towards his wife and children to deal with his frustrations.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: what can these men and perpetrators do to avoid this behaviour?

Lebogang: what they can do is go for therapy or counselling. They can also speak about these issues with someone they trust.

Interviewer: do you think people in this community know what therapy is?

Lebogang: they may know because these are the things spoken of on tv and radios.

Interviewer: okay. Those victims what can they do?

Lebogang: they can report to the police, open a case or do a protection order. They can also go for counselling because they have experienced abuse.

Interviewer: earlier you said the police sometimes do not take this seriously, how do you think they can be helped if they try and open a case, but they are not given the help. They can speak to another officer above the one they spoke to, to escalate the matter. In that manner they can get help.

Interviewer: is there a way the government can help?

Lebogang: the government should speak about GBV. They should make sure that this issue is always spoken of, so that when people need help, they are able receive help.

Interviewer: is there anything you would like to say before we end this interview?

Lebogang: yes, if a person knows that they have problems and if they feel that these problems are affecting them so much, he should get help and the woman should not allow herself to be a punching bag for anyone. If she feels that she fears the man, she should speak to the community or report to the police. Parents should also protect their children.

Interviewer: Thank you so much for your contribution and participation in this study

Participant 4: Petros

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Petros : yes

Interviewer: do you live in this village?

Petros : yes

Interviewer: how long have you lived in this village?

Petros : for 17 years.

Interviewer: how old are you?

Petros : 21 Years old

Interviewer: have you ever experienced any form of GBV?

Petros : no.

Interviewer: according to you, who are main perpetrators of GBV?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Petros: it is obvious that it is men. However, it sounds to me that you have already made up your mind regarding who the perpetrators are.

Interviewer: in a way, my study is based on perceptions of GBV among men in rural areas. So, I am looking for participants who can help me answer that question. However, if you feel that that you do not agree with men being the main perpetrators, you are welcome to elaborate. Your opinion matters.

Petros: well, my answer remains the same. Men are the main perpetrators of GBV. I just wanted to clarify that all people can be victims although men are the most perpetrators.

Interviewer: thank you. How can you describe GBV?

Petros: GBV is violence directed at a specific gender. Like one gender bullies and abuses the other because of their gender. So, tell me here, do you believe that women can abuse men?

Interviewer: I would like to answer your question. I would like to answer your question however I would not like my opinion to interfere with your responses and views during this study. Would it be okay if I don't answer that question.

Petros : okay I see. We can continue.

Interviewer: what types of abuse are we talking about?

Petros: well, the types can be physical, emotional, sexual and financial abuse. For example, if the parents are fighting at home and the child witnesses the parents fighting that can affect the child emotionally. That can be referred to as emotional abuse. Physical abuse can be described as when a man hits his wife and children. In this instance sexual abuse can be defined as when someone forces themselves onto another person in this case a man forces himself on their partner. Financial abuse, I will talk more about it as we proceed.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: we can proceed from there. May you kindly describe financial abuse.

Petros: so, let me give you an example, there are men who are not working, and their wives are working. Well, as their wives are working, they feel that they are being emasculated by having to do jobs that their wives were supposed to be doing. So, in a way they feel emasculated to an extent that when the woman comes back from their job tired and they're asking questions their husbands feel belittled and they feel that the person or their wife is not respecting them. How I see it is, if a man is not working, the men should help the woman with duties in the house and other duties that the wife is not able to perform because she is working. I guess what I'm trying to say is, when the woman is tired from work, men are supposed to be helping but most men feel small, and they end up abusing their wives because they want to gain power and superiority over their wives.

Interviewer: would you say there are duties that women can do that men cannot do?

Petros: no, because these days, times are changing and both women and men can do all jobs regardless of their gender. The jobs can range from raising kids to doing home chores. You know in my community there is a saying that the man is the head of the house. I'm really against the tradition that the man is the head of the house because the saying normally leads to men abusing women. These things are the things that often end up leading to women being belittled and high rates of crimes committed against them. Men feel small and they think that they are superior to women. I mean men feel they have control over women and when they do not feel in control, they feel that they must find a way to feel superior to women. The saying reveals that they believe they own women, and they can

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

say whatever they want, and the women are supposed to behave according to how they want the women to behave.

Interviewer: so, what happens if the woman does not behave according to the way they want?

Petros: well, that's where the problem lies. They become very furious and angry because they feel that the woman is supposed to obey what they say and should follow their orders. If she doesn't obey them, then she gets a beating. I honestly believe wives and husbands should be sitting down and laying out the rules as a family as a unit.

Interviewer: what other things do you think leads to GBV in families?

Petros: I believe lack of respect and dishonesty can also lead to gender-based violence.

Interviewer: in what way? please elaborate.

Petros: let me give you an example, the lifestyle that I'm living can cause gender-based violence.

Interviewer: how so?

Petros: I'm a person who likes social media so much and let's say my partner tells me to change things on my social media or maybe something that I have posted that doesn't sit well with her but because I'm someone who thinks that I have control over woman then when she tells me that, it would make me angry. Remember I'm just giving an example. So, in that scenario because I'm so angry I might use anger and violence to want to resolve the matter. Instead of talking and resolving the issue politely, I would want to fight with my partner. I guess what I'm trying to say is if you do not trust your partner and you do not respect them and you are not honest with them you are going to feel that you need to assert your power through other means, which in this case would mean using violence to assert your power.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: taking from what you have said, what role would you say culture plays in the issue of GBV?

Petros: like I said earlier, some men believe that they are the head of the family and that's what culture teaches them. They are programmed that they have to lead their wives and every decision needs to be made by them and their wives should listen to them. If it happens that the wife takes a decision without consulting them, then the wife viewed as leading them in that case they try and retaliate so that they gain back their power and I think that is how our culture promotes violence. If I'm being honest, currently we're living in the 21st century, there is no such thing as when a man has said something he has said it once and it should not be questioned. What that makes me wonder is what happens when a man is not working and a woman is actually working in that case, is the woman not supposed to also say anything? Well, no because she is working, and she has the right to say what she believes will help them as a family.

Interviewer: okay, thank you for that response. I'm just wondering we have talked about culture; I wonder if religion plays a role in this issue of gender-based violence?

Petros: well, let's say I am a Christian who goes to a Pentecostal church and my wife goes to like a traditional church like Zion Christian Church, sometimes we don't always do things the same. As a result, I may feel that the wife should be following my ways and if she doesn't follow my ways that could lead to anger and I may want to withhold financial resources from her which would be like financial abuse because instead of providing for her, I am denying her access to our finances and it may actually also cause emotional abuse because I would be forcing her to follow my ways and not listening to what she actually needs.

Interviewer: does the differences in religion cause gender-based violence?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Petros: of course, I believe so. I have seen problems arise in families where there was lack of cohesion in terms of religion.

Interviewer: so, when there are problems in the family, does the community or the society intervene in anyway?

Petros: the society is very ignorant. Even the police are very ignorant, especially if a man goes to the police station reporting that he is being abused, no one is going to attend to him or take him seriously. What I have noticed is that the community attends to things that are not always important. When it comes to issues of gender-based violence, they turn a blind eye and say those are family matters; therefore, families should deal with those issues.

Interviewer: so, who would you blame for these issues of gender-based violence, because I hear that you are saying that the community and the police are ignorant with issues relating to gender-based violence.

Petros: I say the police should be blamed because they are ignorant, they are supposed to be protecting people but often when these cases are reported they are not taken seriously.

Interviewer: is that something that happens in your community?

Petros : not always, but sometimes it does happen.

Interviewer: what types of GBV cases have you seen in this community that you would like the police to attend to?

Petros: more physical abuse because with emotional abuse you can never see that unless you stay within that family. What is saddening is when children live in a particular family where gender-based violence is happening. When children witness that abuse, it emotionally impacts their lives. Children are often copycats, they apply what they have learned at home to other people and in that

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

way if they see violence happening at home, they are going to abuse other people outside which will promote and continue the cycle of gender-based violence.

Interviewer: thank you. Do you think that alcohol also plays role in the issues of gender-based violence?

Petros: I believe alcohol does influence or has a role it plays in gender-based violence, especially rape. There are people who rape their partners when they are intoxicated. Their brain stimuli get overexcited to a point that they're willing to do whatever it takes to get what they want. You find that when they get home and their partner is not willing to have sex, then they force themselves on their partner and in that case because they're forcing themselves, then they are raping their partner. I don't believe that by a mere fact of being in a relationship with someone you automatically have access to their body.

Interviewer: we have talked more about gender-based violence and you seem to be aware of what it is. I just want to find out how did you come to know about gender-based violence?

Petros: I heard about it, and I saw it with my own eyes in this community. I've seen people abusing one another in this community.

Interviewer: because you have seen it in your community, what can victims do in this community to get help?

Petros: they can go to their families, maybe there is someone in their family who they can speak to, or they can go to the clinic where they can find social workers who can advise them on where they can go regarding issues of violence. I don't believe that the police are helping enough but that is supposed to be another

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

avenue that should be explored when a person is being abused in the community.

Interviewer: what can the police do to make sure that people receive the help they need?

Petros: what they can do is that they need to start listening to victims because often they do not listen to victims. They dismiss them and they do not respond to calls so it's high time that they start listening to people who need help.

Interviewer: what about those who are the abusers what can they do?

Petros: Those require or need professional help ... They need to receive help because they cannot continue hurting women.

Interviewer: do you find that in your community people are open to seeing professionals like maybe a psychologist or social worker?

Petros: while it's dependent on an individual if they want to receive help or not, it's also dependent on which age group they fall under. The older generation does not want to listen to anyone, and they feel that they can figure things on their own but with the younger generation they can benefit from professional help. With that said, it's also dependent on responsibilities people have because people with responsibilities are quite depressed and even as depressed person, I still need to be available my family. So, seeing a therapist should not be an option but an obligation so that I change and become a better person for my family, but let's say I'm a teenager and there is no way a teenager feel that they cannot see a therapist because they don't have responsibilities.

Interviewer: what about your community earlier you said they are quite ignorant what can they do to help?

Petros: they should stop being ignorant, like I said they entertain unnecessary things, so in the same way that they entertain unnecessary things they should start

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

attending to important things like violence and make sure that people who need help receive it. Through the support received from communities, it can help reduce the numbers of gender-based violence cases. We cannot continue to be a community that promotes killing women because they cheated. We should do better and make sure that the abusers are punished, and the victims receive help.

Interviewer: do you have any questions that you want to ask or any comments that you want to make?

Petros: no, not at all but thank you for this opportunity to talk about gender-based violence.

Interviewer: well, I would like to thank you for participating in this study. Thank you for your time.

Participant 5: Tebatso

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Tebatso: yes

Interviewer: do you live in this community?

Tebatso: yes

Interviewer: how long have you lived in this village?

Tebatso: for 30 years.

Interviewer: how old are you?

Tebatso: 30 Years old

Interviewer: have you ever experienced GBV?

Tebatso: no.

Interviewer: who do you think are main perpetrators of GBV

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Tebatso: men are the main perpetrators of gender-based violence. If you look in our society especially in this community, I have witnessed men hitting women.

Interviewer: oh, does that mean GBV is happening in your community?

Tebatso: yes, it is happening. It is quite sad when you see things like that happening to people that you know.

Interviewer: you speak about gender-based violence, how would you describe gender-based violence?

Tebatso: GBV is when a man physically assaults his wife and children or if a boyfriend has a girlfriend and he physically hits the girlfriend. But we also see that there are some family members like uncles who also abuse children. Sometimes it's not just physically assaulting them but it's also raping them. We have seen children being victimised by their own fathers and uncles.

Interviewer: you speak about rape; how would you describe rape?

Tebatso: rape is when someone forces themselves sexually on another person without their permission.

Interviewer: apart from rape and physical abuse are there any other abuses that you know of?

Tebatso: I've heard people say that not giving your partner money is in a way abusing them, is that true? or maybe taking their money away without their permission well I mean the money they have worked for.

Interviewer: I would like to answer your question, but I would also like to know what you think about that, is that abuse according to you?

Tebatso: let's say my partner is working and I am not working and now she demands or requests that I do the chores at home that she would normally do if I was working. I think she is taking advantage of me not working to use me as a slave. I think that is abuse according to me.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: how do you mean?

Tebatso: I think it is abuse because now she is sending me to do jobs expected to be done by woman in the house. How can I wash laundry as a man? Washing laundry makes me less of a man. Doing home chores would make me look like I am not a man anymore, people would see me as less of a man because my wife tells me what to do in our house.

Interviewer: please clarify for me regarding the financial abuse you spoke about earlier. May you kindly clarify what you meant when you said it's financial abuse and how is it related to what you are speaking of right now?

Tebatso: well, I see it as abuse because now I'm less of a man and I am not seen as superior and as a man who can stand for himself. There is a possibility that she would take advantage of me and even want me to wash her undergarments.

Interviewer: it sounds to me that maintaining your position in the family is important.

Tebatso: yes, it is important because if I do those chores, I'm no longer a man but my wife will be the man of the house. You know culturally, there are duties that a woman it's supposed to do. Let me give you an example, let's say my wife is working and I'm not working, and we have a small child, in that scenario you may find that the child is crying and when I try to nurture the child, he/she cries even worse. That would make me feel frustrated, which could lead to me being angry at my wife as a result taking out my frustrations and anger at her through physically hitting her.

Interviewer: so, are you saying that there are duties for women, and they are those men?

Tebatso: according to me yes, there are jobs that can be done by women that cannot be done by men, for example a woman is supposed to take care of the home and

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

the children whereas the husband's duty is to provide so that the wife can respect him.

Interviewer: so, what happens when the woman does not respect the man?

Tebatso: the man wants to feel respected or else he may be angry that he is not getting the respect he expects from his wife. If he does not feel respected, he might be unable to control his anger and, in that case, he may actually end up assaulting the woman to gain that respect from her. I know with some women it's very difficult to obey their husbands, they back-chat and have difficulties listening to their husbands.

Interviewer: what do you mean they have difficulties listening to their husband?

Tebatso: well, as we all know a man is the head of the house. Therefore, whatever he says goes and if the woman tries to go against that, it is considered disrespectful and she is not listening to the husband. Women are supposed to listen to their husbands because they are the head of the family. Just because a man is not working it does not give the woman the opportunity or the right to disrespect her husband/partner because when a man feels disrespected as the head of the family, he is likely to beat the woman to assert his power ... uhhmm, I have noticed that women have a tendency of disrespecting men when they are not working; they send them around to do their chores and errands, while growing up such things were done by women and not men. As an African man being sent by my wife to go get some things that is an indication of being undermined as a man. That thing emasculates a man and makes them feel that they are not playing the role they should be playing in the house. You see, before a person gets married, there is a process in which a woman goes through where she is

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

taught how to be a wife but what we are seeing now is women do not follow that which they've been taught anymore, which causes a lot of trouble.

Interviewer: what kind of trouble are you referring to?

Tebatso: when two people do not agree, they are likely to be angry at each other leading to doing things that they both regret such as beating and swearing at each other.

Interviewer: in that case, who should be blamed for gender-based violence?

Tebatso: you see, women have a way of provoking men, so that makes it very difficult for men to control their anger and hence they should both be blamed for GBV.

Interviewer: who should be blamed then for the abuse women experience?

Tebatso: what I've seen in my community is that after men feel emasculated, they use alcohol excessively because they are trying to deal with the stress that their women are putting them through.

Interviewer: so, are you saying that alcohol should also be blamed?

Tebatso: yes, because when someone is intoxicated, it becomes difficult to control himself. Let's say that day I didn't wake up well and my woman tries to speak to me while intoxicated but because I have my own frustrations, I will not be able to control my anger, which would mean that I would end up hitting my lady because I'm frustrated.

Interviewer: I see. So, going back to the issue of culture, do you think there are other ways in which it may be contributing to these issues of gender-based violence?

Tebatso: in the African culture, especially the Pedi culture, we have our own way of doing things; let's say you get married to someone of a different tribe or culture and because you have different cultures, you may not agree on some things. That could lead to disagreements between people, which could potentially lead to fights in the relationship and abuse within the relationship.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: are you saying that the difference in cultures may cause gender-based violence?

Tebatso: in my culture when a man says something, as a woman you're not supposed to question him; you are supposed to do as he wants you to do and listen. However, in other cultures women are given the opportunity to say their part, let's say for instance- in some cultures women are given the same opportunity as men to fight for themselves whereas in my culture as a woman you need to obey and move on, so if I as an African man I feel disrespected, I'm likely to be angry and frustrated and that could lead to more anger towards the person and eventually blowing up. It's the same for instance, let's say at home I believe in ancestors, and she doesn't believe in ancestors and now she doesn't want to take part in my ancestral and traditional ceremonies whereas she is my wife. That may cause a lot of problems because she doesn't want to do as the husbands wants her, the husband may be angry at her for not wanting to participate, which may cause drifts and conflicts within the relationship.

Interviewer: OK, I hear you. We have spoken more about the family, so I'm just wondering how the society as a whole may be playing a role in the issues of gender-based violence.

Tebatso: well in terms of society, I think my problem is that most of the times the issues of gender-based violence or abuse happen in front of kids.

Interviewer: may you please elaborate for me what you mean by that.

Tebatso: what I mean is that sometimes children witness their fathers hitting their mothers and that causes a lot of damage to the kids because they learn the patterns that when mom does this dad responds this way. So, they think that they can hit their partners as adults because it's a way of solving problems. However, that is not the case, they grow up with the thing that hitting someone

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

when they are doing a particular thing or when they're not doing a particular thing solves your problems. The children may learn that when dad hit mom, mom became obedient. Therefore, they aim at using the same violence to get what they want from their partners. The whole process can be traumatic for the children because they are used to seeing people hitting one another on TV. Therefore, to witness that in present time within their family can be very hard and it can cause them to think that their parents do not care about them. It may actually cause them anxiety and influence their capacity to focus on their schoolwork because they're occupied with the abuse that is going on in their households.

Interviewer: that is truly sad. What kind of abuse is most prevalent in your community?

Tebatso: the abuse that is most prevalent is men hitting women.

Interviewer: how did you come about knowing about gender-based violence

Tebatso: I saw it happening in my own community.

Interviewer: is there any sort of help in your community that people can access in relation to issues of gender-based violence

Tebatso: they can approach the social workers. We have social workers at the clinic for counselling, and we also have police officers that they can approach at the police station. They can also approach their own families and hope that they receive help. The church can also be very helpful; if it is someone who goes to church, she can speak to their pastor, and they are likely to help them.

Interviewer: are there psychologists or counsellors in your community?

Tebatso: no, there not. But I believe that some people want to see counsellors or psychologists especially men but because of the criticism they will receive if someone knows that they are seeing a psychologist they are scared to see a

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

psychologist and receive help. They think they will be shunned by the society for seeking help with issues they are dealing with or basically be seen as crazy if they are seeing a psychologist.

Interviewer: so, what about the people who are abusing others, what do you think should be done with those?

Tebatso: I think those people should get hobbies because they may be struggling with issues of anger and frustration. Getting a hobby like playing soccer or fixing cars that may help them cope better with their stress and it can also keep them busy at the same time. On the other hand, I think as the community we need a programme where we can attain information and learn more about gender-based violence because I believe that some people do not know that they are being abused, and some people are not aware that what they are doing is abuse. So, getting a platform where we can discuss issues like this could be very helpful; of course, it might not be something big, but all programmes start somewhere. So, if we have something like that it can grow, and people can learn from it.

Interviewer: OK, thank you so much is there anything that you would like to add?

Tebatso: no, nothing ma'am thank you so much.

Interviewer: well, in that case I would like to thank you for contributing to this research. It has been a great pleasure speaking to you.

Participant 6: Khomotso

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Khomotso: yes

Interviewer: do you live in this community?

Khomotso: yes

Interviewer: how long have you lived in this village?

Khomotso: for 15 years.

Interviewer: how old are you?

Khomotso: 22 years old.

Interviewer: have you ever experienced any form of GBV?

Khomotso: no, I have never experienced any gender-based violence.

Interviewer: according to you, who are main perpetrators of GBV?

Khomotso: I think men are the main perpetrators of gender-based violence.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: may you kindly elaborate.

Khomotso: I am saying men are the main perpetrators because I have witnessed a lot of abuse towards children and women in my community.

Interviewer: are there any other abuses that you have also witnessed or heard of in your community?

Khomotso: yes, I have heard of incidents where women and children have been raped but they were scared to report such cases because sometimes it's even family members who actually rape women and children. Then they're afraid that if they report such matters to the police they will either not be believed, or their families will not believe them, or they will not support them. They think that their families will say that they are causing havoc within the family.

Interviewer: are you saying that there are women in your community who are not believed when they report such cases?

Khomotso: of course, in most cases women are seen as not being respectful. They are being treated very bad when they try to stand for themselves. They are often seen as not being respectful and not wanting to listen to men in their families such as their husbands, brothers or boyfriends. As a result, woman end up feeling unsupported and maybe not reporting such cases because they are scared that they will not be believed.

Interviewer: that is very sad to hear. What about when they report to the police?

Khomotso: well, when they report to the police sometimes cases are opened, and they follow through with the case but sometimes they would say that the case is not going forward because there's not enough evidence. Victims also report that sometimes women are not believed when they say that they have been abused,

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

it is reported that they are asked what they have done to the man to receive such treatment. However, some victims receive the help they need from the police.

Interviewer: it is sad that some victims must go through those experiences. We have engaged on some ways in which cases of GBV are handled in your community. May you kindly enlighten me on what you think may be causing GBV in your community.

Khomotso: I think the lack of respect is a very crucial factor in my society. Whether a woman works, or she doesn't work she is supposed to respect me as the man and as the head of the family. I think even if she earns more or less than I do, respect should form the cornerstone of the family. However, I also believe that before anyone respects the other person, they should respect themselves. I believe that if a person respects themselves especially for men, when their partner makes mistakes or they do not agree with them, they will not feel the need hit another person because they respect themselves. If you do not respect yourself, you are likely to hit another person such as your wife/ girlfriend because as long as you're not hurt you don't care about the other person.

Interviewer: so, how would you see if someone respects you?

Khomotso: well, sometimes you can hear from someone's tone that this person does not respect; from their tone you can tell that they are not ready to listen to you. I feel that is a way you can judge if someone respects you.

Interviewer: what happens when men do not feel respected in their respective families?

Khomotso: that can lead to a man feeling that they don't want to go home. They dread going home because they know that when they get home, they're not going to be respected or have conducive conversations with their partners. To feel better, they would rather go to a tavern where they can engage with other people who

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

are not stressing them. Doing so in a way prepares them so that when they get home they do not engage with their partners.

Interviewer: does it always work out as intended?

Khomotso: no, not at all. Some people know how to control themselves when they are intoxicated, they just want to rest. On the other hand, there are people who cannot do so; when they are intoxicated, they feel the edge to talk about everything they've been wanting to talk about and if you make them angry, they have difficulties controlling their impulses. that's why in some families you find that when the wife wants to talk or ask questions, the man becomes very angry and very physical towards the wife/partner or children. The man ends up hitting his wife or children as well as lashing and breaking things because he is controlled by his impulses. Above all, I believe that people who are intoxicated say what they have been feeling all along. Them being physical and abusive when they are drunk means that there are some feelings that they have been harbouring but because they're disinhibited in that moment, then it's easier to let it go out. So yeah, alcohol causes a lot of problems within families and within relationships, while many children are also affected.

Interviewer: I'm interested in finding out from you as a person who lives in this community how you think the community can intervene in situations pertaining to the abuses you mentioned above.

Khomotso: I think the community doesn't really play much role because in situations like the matters discussed above, they are seen as family matters and even though the community may attempt to guide the family by highlighting the wrongfulness of some acts, they really don't have much say in what goes on within different families. For example, in my culture when a man says

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

something, his decision is final no matter what the wife has to say. The man overseas everything but it doesn't mean that women cannot say anything even though it is dependent of the husband's approval.

Interviewer: are you saying that if the partner has a different opinion to their husband's or boyfriend, their opinion does not matter?

Khomotso: sometimes it's taken and integrated but oftentimes the men are very stubborn, and they think whatever they say is the final word and that in a way can oppress women because they also have their own minds, and they have ideas. I think some men believe that because they are married, or they're romantically involved with someone, or they have some form of partnership then they own the woman. They think that the woman doesn't have any say or have a mind of her own. That's why when women try to express themselves, they are seen as rebellious and disobedient. Sometimes the boyfriends, husbands, uncles or any man in the community need to understand that this behaviour can lead to abuse because if they need to hit the woman for her to respect or listen, they are doing more damage than fixing the problem. Of course, the wife or the partner will fear the person and "respect" them but it's not genuine respect, they are simply afraid of that person.

Interviewer: so, if the community cannot intervene that much in family matters, what happens to the children and other family members where there is abuse or GBV?

Khomotso: that is a very important question because when a child grows up in a family where dad hits mom, the child begins to think that it is normal and that's how most families are. Therefore, there are chances that the child may continue with this behaviour even as an adult because it has become a normal thing to him. You may find that even the fear of doing something wrong or of hitting someone

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

then getting arrested is gone because it's a normal within his family and no one is punished for such behaviour. I believe that every child is born with some fear of doing something wrong or being violent towards other people. I believe everyone has a morale that keeps them grounded but when they see things like violence happening within the family, they become rooted in that violence and like I said it becomes norm and hitting their partners is nothing big. Such children are not scared of police or the consequences of their wrongful actions. It breaks my heart because children are supposed to be children, they should not be witnessing such brutality and violence, but we live in a society where people are being abused.

Interviewer: unfortunately, such has become our reality. While we are still on the topic about children, what other things do you think contribute to gender-based violence in relation to children in your community?

Khomotso: I believe that orphans learn their way of life through how other people do things. Therefore, if a child does not have parents and they lack guidance, whatever they see happening in the community they can easily adopt those behaviours. I believe not having parents is another factor because there's no one to teach you rules and how to treat people. Like I said, if a person grows up without fear they are likely to do brutal things, and no one will tell them what is right or wrong; such people can be very problematic in the society. I think some orphans engage in criminal activities maybe because they don't know how to treat women, or they've never seen how a woman is supposed to be treated. I can give you an example, like when a child plays with other children and the child starts hitting the other children, the mom is able to correct and discipline the child, but if there is no one to discipline the child, they would grow up with that thing and

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

they think that whichever way they do things is the correct way of doing things, which is not always the case. So, it means they may even hit their partners once they are in relationships, which is really sad and bad

Interviewer: thank you for that. We have talked a lot about physical abuse, like hitting women and children, is there other form of abuse that you know of?

Khomotso: earlier we spoke about sexual abuse. Sexual abuse is another way that people are victims, especially women and children. I think I've spoken about how if they are sexually assaulted, they would not be able to report the sexual abuse.

Interviewer: thank you for that response. Before we end, I would like to find out from you after looking at everything that we've discussed in this interview, how do you think people who are being abused can receive help?

Khomotso: I believe that as families are not as supportive sometimes, they can speak to their friends and here in my community we have social workers at the clinic, we also have police officers who are still willing to help children and women who are victims. Reaching out to those people can be helpful and I hope that they will receive the help that they actually need.

Interviewer: are there any programmes that you know in your community that are geared towards ending gender-based violence?

Khomotso: no, there are not. I've never heard of any.

Interviewer: OK, so what about the abusers, what should happen to the abusers?

Khomotso: well, I believe that the abusers need help too. In as much as I know that as seeing a specialist as an African man is not something that we often do, maybe speaking to a social worker and gaining some advice or maybe a counsellor or maybe talking to other men and finding out how they feel about your frustrations can be very helpful.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: that is an interesting way of looking at things. Do you have any questions?

Khomotso: no, thank you.

Interviewer: Thank you so much for your participation

Participant 7: Tebogo

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Tebogo: yes

Interviewer: do you live in this community?

Tebogo: yes

Interviewer: how long have you lived in this village?

Tebogo: 24 years.

Interviewer: how old are you?

Tebogo: 26 years old.

Interviewer: have you ever experienced any form of GBV?

Tebogo: I have never experienced any GBV.

Interviewer: who are main perpetrators of GBV according to you.

Tebogo: according to me honestly, women are the most physically abused. I know we are not supposed to abuse women but then women do provoke men to a point

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

that men get angry a lot. You must remember that men are not loud as women. Women provoke men which eventually makes them end up hitting women. For example, a man is not working or not working that well. A man would do anything to support his family, at the same time the woman has many needs, adding to that she compares herself to other neighbours. Women often do not accept what their husbands provide. It is never enough; they are always asking for more. This behaviour is disturbing men mentally because he wakes up every morning with the aim of trying his best to provide. Therefore, when the woman is unappreciative, it makes him feel that he is not man enough. If you look carefully, a man does not just hit a woman, there are ways and things that lead to that. Some women would even go to an extent of saying you are not man enough because you cannot provide. This then infuriates men a lot.

Interviewer: help me here, are you saying that always when this issue of GBV happens, there is a role women play in it?

Tebogo: 80% of the time it is that way. Like the way women provoke men. The other 20% is for men. Imagine that a man abuses a woman in front of children, those children get messed up and they lack an understanding. Those children take it that it is the way life is and how a woman is treated. They learn that they should hit women. So, when they are grown, they believe that because their father was hitting their mother, they should also hit their partners, that is the 20%. I tell you that they have no good reason why they hit women.

Interviewer: I can hear you are raising two points, 1st being the men provoked by women and they retaliate. The second one being their background which influences how they treat women in the end.

Tebogo: yes, yes.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: let us look at the first point you raised. As you have said, women provoke and men retaliate. Overall, between women and men who would you say are the main perpetrators?

Tebogo: men because they physically abuse women more.

Interviewer: you touched on children's upbringing, I want us to look a bit into it. Are there rules that are there that children grow up with that contributes to GBV?

Tebogo: you know how the rules go hey, when some women provoke men, men get fed up. Remember men are not the same, there are those when provoked they jump immediately but there are those who avoid arguments. So, in those cases, children learn that when a woman is making noise you move to another place and there are those who learn that you hit woman. Did I answer your question?

Interviewer: fairly but not a problem. However, I have a follow-up question. Are there traditional rules that may be governing or guiding families that you think contribute to GBV?

Tebogo: back in the days, we followed traditions. Traditions back then were saying: a woman should stay home and respect her husband. They would also say that a woman should bow to her husband and never question them. This was oppressing women so that they could not have a say, but I must say though that this pattern was beneficial for us men. Look back in the days, GBV was not happening that much. We did not see parents fighting and so forth. You would never hear news about a man killing his wife and so forth. I think it was due to women back then being respectful. Tradition is now modernised, a woman has a say in what happens in her family; women would even go to an extent of saying "I have rights and that means I can speak for myself", but this thing sometimes gets in their way.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: so, are you arguing that women backchatting is the problem?

Tebogo: yes.

Interviewer: okay. I have come across a saying that a man is the head of the family in an African home do you think that has any role with issues relating to GBV.

Tebogo: not sure how you understand the saying, but according to me when they say a man is head of the family, they are saying that a man should protect and take care of his family. It simply means the wife is never above his husband and they are never equals within their union. For example, when a man marries a woman, a man does not take the wife's surname, but the wife takes the man's surname to show that hierarchy. This issue that a man is the head, it goes back to the issue I was telling you about that women would say to men that they are not enough as an attempt to make herself an equal or above the man. In situations where a woman earns more, there's usually a lack of respect; where there is no respect, the wife does what is pleasing for her. I know that there are instances where the wife earns more than the husband, but these men are just tolerating them, but when a man really feels disrespected, he will beat the woman to get that respect from her. Men are prideful, when a man has money, he wants to show his wife that he wants to spoil her. Do you think if the man earns less, and woman earns more he would still want to spoil the woman?

Interviewer: not often?

Tebogo: then the wife is going to look for someone who she thinks is her equal. As she looks for her equal that's when things start falling out of place at home, then the husband hits the woman.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: I hear you say that when other women have money, they go outside to find people. So, in situations where the women earn more but they do not go out to find other people but there is still abuse what do you think happens there?

Tebogo: like I said respect plays a role. There are people who pretend around other people but when they get home, they are not happy. Like I said, men are prideful and if a woman knows that she earns R200 and her husband earns R100, it is going to be that thing that this man is not bringing anything to the table. Even I will feel less of a man because this woman earns more. She would want to live according to her budget not my budget and the minute we start living by the woman's budget it means she is the head of the family, and I must live according to her rules and sing to her tune.

Interviewer: so, in families where the woman is not working but we see GBV happening, how do you explain that?

Tebogo: there honestly men are the problem because men... let me give you an example using myself, I am not working properly, I work odd jobs and on top of that I have 2 children and my partner is not working too. I know every day I must come back with something; I have a lot of pressure to support my family. Often when things are not working out, we tend to blame women whereas it is not their fault, sometimes things do not work out because we are constantly frustrated. When a man thinks about all the responsibilities he has, he may feel burdened and grumpy when he gets home because he could not provide for his family. The minute I start talking to my wife about how things are not working out, then the wife starts complaining and mentioning that kids are short of this and that and that, this thing gives me more pressure that I need to do more. Therefore, I start having thoughts like I am overworking myself and blame the

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

woman for not contributing anything. You will find that the man feels unappreciated hence he would hit the wife, but the wife was not wrong, she was just mentioning the necessities within the family, the woman was only trying to show him the way. Women are good with planning, and we are not. They are carers and they know what to do.

Interviewer: in that regard, how do these men cope with the stressors in their lives?

Tebogo: coping really is dependent upon an individual. It is a thing of today, as a man you just suck it up, accept that you failed today then try again tomorrow. In that way you manage your expectations so that when you get home you are not stressed by home circumstances but work to solving them. A man must do whatever it takes to reach where he wants to be.

Interviewer: what happens to those who are unable to cope?

Tebogo: they often give themselves to alcohol to deal with their problems. You know when you are drunk you push down what bothers you and don't think straight. Your ability to differentiate what is right from wrong is altered. However, often the next morning you live to regret it hey because when you are drunk you feel that you can do as you please. It is the reason why a man ends up killing the wife and children and kill themselves. They feel that they are failing, and alcohol makes them question why they are living. They start wondering if there is something they did to deserve this kind of life. Then, that is where depression settles in. You tell yourself that if you kill yourself, your problems will be solved but not realising that you are leaving your family with someone to look after them.

Interviewer: help me here, so what happens in situations where a man kills the wife and children but not himself?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Tebogo: you see that one?

Interviewer: yes...

Tebogo: when you see a man killing a woman, you may find that the man has just found out that children are not his or the woman is cheating. He felt betrayed and felt that he cannot live with that because he raised those children. It is not often that the man would kill the wife and children and still live. If he had really worked hard for them, he would not kill them. There is no man who can kill his own child if he is mentally stable.

Interviewer: who do you think is mostly affected by GBV?

Tebogo: GBV affects mostly children. We can say the say the community is ignorant. It does not care. So, it also affects the family. Like a said, when a man hits a woman, he plants that in the child. You will be able to identify kids who grew up in such environments. I am sorry to say this but kids who grow up in such environment you can clearly see them. They are quite identifiable. S/he hits other children so bad. The child is still traumatised and angry. He was supposed to have seen psychologists or counsellors from his early childhood. But most of the time people would say “no he has demons, and he is being bewitched”. There is nothing like that, the child is traumatised. Do you know that if a child witnesses abuse that does not leave the child? It stays with the child unlike the older ones, who can report or seek help. A child who is in primary does not know anything and he does not forget. He can remind you things that happened 5 years back. You see words are very dangerous too when it comes to children. I believe these children learn most of the things at home. If you just take your time and watch kids play, you will identify where and what kind of families

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

these children come from. You can hear the different environments kids grow up in. Children cannot pretend.

Interviewer: that is indeed painful. You raised two points that I want us to circle back to. Firstly, you mentioned that the community does not care. Secondly, you spoke about demons. Do you think religion plays any role in the issue of GBV?

Tebogo: like I said, a child would be acting out and they would often say he is being bewitched and he has demons whereas the child is mentally disturbed. He is not crazy but mentally disturbed by the trauma s/he witnessed. How the church works is they will tell the parents that they are going to pray for the child and the child is being tested and so forth. Honestly, I do not see it's role most of the time when it comes to GBV. Haaii, like now if I beat a woman and the church finds out, they will pray for me so that the demons leave me. I am sorry to say that, but the church focuses on casting out demons than helping people. Why are they not investigating why the man hit the woman? Most of the time no one investigates, they just say it is wrong to abuse women. I am not sure if I have answered you, have I?

Interviewer: yes, you have answered me.

Tebogo: yes, religion for me does not have any role it plays in GBV.

Interviewer: coming to society, what role do they play in all this?

Tebogo: those, they do not care. It's a few that care but most of them do not care. Even church people are better. You know the community wants to hear about the issues for their amusement. For example, say we have a community of 10 people, you call them reporting that a man has hit a woman. If you call them and report, they do not solve the problem. They will say, a man cannot hit a woman, lets hit him back. They will not want to find facts but only retaliate.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

There are those who come with their own problems, and they want to release their own problems on others. Often when there is a GBV case and the community intervenes, the man is not safe because he will be attacked without facts. Community never helps.

Interviewer: big sigh... so how can the community improve their involvement?

Tebogo: when the community intervenes, there should be selected people who lead the community in resolving problems. Hence, I say if a man hits a woman, the leaders should go and try and assist as leaders. The leaders find the reasons leading to the incident. They should not try blaming the man. There are stupid men outside, who go there and shout, but situations like these require you to be neutral to both parties, do not take any sides. So, if they choose to take the matters further, it should be with the psychologists, social workers, police officers so that the people receive help. But also opening a case against this man does not help the man in any way because from there the man will be arrested and taken to prison but from being in prison the man does not change. He will return and repeat the same thing because he does not get the appropriate help he needs. He will come back but the root cause would not have been addressed. If the woman can get help, so can a man.

Interviewer: I hear you. How can a man abusing a woman receive help?

Tebogo: it is not often that you find open men. Often men cannot speak up about problems to professionals like your social worker, psychologist or counsellor. When they get to those professionals, they need the full details and men are not good at being vulnerable. He can say he needs help but not reveal details because he does not want to be undermined. We are talking here about pride. If you want to know about this man, ask his friends. men have that one person

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

they speak to and trust. Men do not want to be associated with getting help from a therapist because he will be undermined and emasculated. Men help one another but they never want help from professionals.

Interviewer: I hear you say men help one another, who helps the women who are abuse?

Tebogo: women are suitable for seeing psychologists, Social Workers and Counsellors. They should also receive pills. Women get traumatised to an extend that even when they see a man, they are triggered. They need all the help they can get.

Interviewer: okay. Earlier you spoke about arresting people etc. Do you think police have a role the play in the issue of GBV?

Tebogo: their duty is to arrest people and get these people to arrive at court for the crime committed. We know that when someone is arrested, they will serve a notice then return.

Interviewer: upon arresting do you think these people will be rehabilitated?

Tebogo: no! The person is going to be traumatised instead because other prisons will threaten him as a man who abuses their children and partners. This person may also get a bail and go home. When he gets home, he may abuse the partner. Why does the court not say to this man that he should go and seek help and they will get their progress report from those professionals. The problem is that everyone after a fight wants to appear well but unfortunately there seems to be arguments leading to that.

Interviewer: I have a few more questions before we end, according to you, how would you describe GBV?

Tebogo: when we were growing up, it has been described as a man physically assaulting a woman. This is the definition that has been taught to us. Most of us know that

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

definition. The minute you speak of GBV, we know a man has hit a woman. It is only now that we are exploring different definition as we grow.

Interviewer: is it happening in your community?

Tebogo: not that often these days but previously man used to hit women a lot.

Interviewer: are there any other comments or recommendations you have?

Tebogo: no.

Interviewer: thank you so much for your participation

Participant 8: Marothi

Interviewer: Hello, my name is Khensani Ziyahlo, I am currently a Masters student at the Faculty of Humanities, University of Pretoria. Thank you for agreeing to participate in this interview. I will be interviewing you to gain insight into your understanding of gender-based violence (GBV) as a man living in a rural area. So, there are no right or wrong answers to any of my questions, I am interested in your own understanding of GBV perpetuated by men. The interview will take approximately forty to fifty-five minutes. Before we begin, I would like to remind you that the participation in this study is voluntary, and you are free to withdraw at any time. I would also like to remind you that I will be recording the interview and everything you discuss with me remains confidential and no identifying information will be used for any publication. Do you have any questions before we begin? Shall I start audio-recording?

Marothi: yes

Interviewer: do you live in this community?

Marothi: yes

Interviewer: how long have you lived in this village?

Marothi: 25 years.

Interviewer: how old are you?

Marothi: 27 years old.

Interviewer: have you ever experienced any form of GBV?

Marothi: no.

Interviewer: who are the main perpetrators of GBV?

Marothi: I believe men are the main perpetrators of GBV.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: Okay. Thank you for that. Before we get into details, what is your understanding of GBV?

Marothi: GBV is the abuse of others of the opposite sex. You find that you are oppressing others and abusing them, especially women.

Interviewer: the abuse you speak of, what do you think it entails?

Marothi: what do you mean?

Interviewer: you know there are different kinds of abuses, right?

Marothi: yes. Oh, you mean that?

Interviewer: yes. Do you understand the question now?

Marothi: yes, what I know is the types. I know of physical abuse. It is what we often see in this community.

Interviewer: may you kindly explain to me your understanding of what physical abuse is.

Marothi: physical abuse is when a man hurts a woman's body. It is when a man brutally hits his partner, it could also be his wife or sister or children.

Interviewer: what do you think leads to such behaviour?

Marothi: let me give you an example here. There are problems that come with not working as a man. For instance, say I am not working, this woman is working and requires me to do some of the home chores. In that regard she should not take advantage of me and be sending me to do even the silly jobs she can do herself. Abuse will come in if I feel frustrated and feel taken advantage of by my partner if she requires me to do her chores.

Interviewer: what chores are you referring to?

Marothi: you see there are duties that a woman cannot perform and there are those she can perform. I know that in our culture, a woman cannot dig a grave or be part of the people who prepare the killing of the cow during funerals. There are jobs

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

like cleaning, cooking, taking care of the children that are appropriate for a woman. Those are not written rules, but it is how things are done in our culture. Therefore, if a woman cannot perform those duties, we will call her family to teach her and to also help her in that regard because a woman is expected to know those things.

Interviewer: you speak about unwritten rules, are there other unwritten rules you can think of?

Marothi: yes, a man is the head of the family. A man lays all the rules of the family. There is no woman who lays down rules, if she does- things will not work out. A man is there to protect, provide and support his family, while a woman's duty is to listen, respect and take care of her family. I am not trying to be oppressive or anything like that but when I say, "in our home no one arrives later than 10pm", it should be that way.

Interviewer: so, what happens if you lay down your rules, but they are not followed in the family?

Marothi: the woman would have to provide valid reasons why she is not taking orders. In the instance where she comes home late, she would also give reasons why she is late. After she gives me reasons, I will inform her that next time she should communicate ahead of time because I do not take lightly being disobeyed. I will also inform her that if she does not follow my orders, I will call her family to tell them about her disobedience because I do not want to hit her. A wife should respect her husband as the head of the family. Even if the husband as the head of the family comes home drunk, at 12pm, a woman should not question him but just welcome him into their house.

Interviewer: do women always follow that?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Marothi: no, because you teach your wife how to obey you.

Interviewer: does that not cause men to abuse others they consider inferior to them?

Marothi: not at all, because I am not hitting her.

Interviewer: so, according to you it only becomes abuse if hitting is involved?

Marothi: yes.

Interviewer: okay. So, what causes GBV according to you?

Marothi: finances cause a lot of problems in many families. You may find that at some point the man was working. However, upon losing his job and his wife starting to work, she started being disrespectful towards him. This may cause him to feel less of a man because he is being disrespected and his rules are not being obeyed. As a result, he may feel that hitting the woman will get him the respect he needs.

Interviewer: does hitting her get him the respect he wants?

Marothi: of course, the woman starts fearing the man and complying with all the rules.

Interviewer: earlier you spoke about a man coming home drunk, and it being the woman's responsibility to welcome him home without question. What happens when she questions your decisions while you are drunk?

Marothi: that is where the problem comes in. If I am intoxicated, I will lose my temper very easily. Alcohol will make it difficult to even hear her, I am likely going to respond in ways I will regret later. In that moment I lack the ability to control myself and you may find that the woman also cannot control her impulses, which leads to more arguments and fights. There is no one who gets drunk and can still say for certain they know what they are doing or act accordingly. You cannot even solve problems intoxicated. Others even rape their partners while drunk.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: what is rape?

Marothi: when a woman says to you, today I do not feel like having sex and then you force her. A lot of people have been arrested for forcing their partners to have sex.

Interviewer: we have talked briefly about cultural practices; I wonder if religion has a role in plays in GBV?

Marothi: eish that one. Let me say it is a problem because in my family we believe in ancestors. Imagine if we do not believe in the same religion and she does not believe in ancestors. That brings a lot of problems within the family which can lead to GBV. I am not willing to change my way of doing things and if she does not want, we may exchange some hurtful words.

Interviewer: do you think there are other things that may cause GBV in your community?

Marothi: no, I cannot think of anything.

Interviewer: according to you, who should be blamed for GBV?

Marothi: both the man and the woman involved. It will depend on who is abusing the other. The one abusing the other should be blamed. In this case when we talk about men abusing women, it wilk must be the man.

Interviewer: You initially said both, what was your reason?

Marothi: because women provoke men and men respond to being disrespected through physically hitting someone.

Interviewer: and overall men?

Marothi: because they are the ones who usually hit women a lot.

Interviewer: is abuse common in this community?

Marothi: the common one is the abuse of women and children.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Interviewer: apart from women and children who are abused, who else is affected by this abuse?

Marothi: people who witness the abuse are affected. Let me give you an example, let us say the person abusing women and children is an influential person in the community, people in the community who witness are unable to report the incidents because the victim is not reporting, and they are afraid of getting in trouble because he is an influential person.

Interviewer: please clarify for me how it then affects them?

Marothi: they feel helpless because they cannot help by reporting even though they see someone is suffering.

Interviewer: who would they report to?

Marothi: the police?

Interviewer: would they help?

Marothi: yes, they do help sometimes. There are satellite police that one can contact if they need help.

Interviewer: circling back to who is affected, what about those living with the victims, how does that impact them?

Marothi: it affects them emotionally because they also witness but cannot report, so they feel helpless.

Interviewer: so, where can the victims receive help?

Marothi: they can speak to their friends. Friends can advise on what they can do to receive help or even help them in those situations. If the victims do not speak up, there is no way they can receive help.

Interviewer: how do families respond to the victims seeking help?

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Marothi: families often call a meeting to resolve issues, but others say they cannot intervene because it is between the victim and her husband.

Interviewer: so, what can men who abuse do to receive help to stop hitting women?

Marothi: most men have anger, and they go to taverns to drown their sorrows. When they get back home, they hit women because they are suffering from frustrations and stress. That person needs help.

Interviewer: what kind of help can they receive?

Marothi: there should be a community project where we are taught about GBV. This community project can benefit us as men to a point that even those abuse come forth and share their experiences. These experiences can be eye opening for the whole community regarding GBV.

Interviewer: thank you for your responses. Is there anything you want to add before we close?

Marothi: this conversation has been an eye opener for me because there are some things and the way I thought that oppresses others even though it is not through hitting. Talking about this I have also realised that the idea that I am the head of the family and everything I say goes can be problematic.

Interviewer: I am glad to hear this research has been helpful for you. Thank you so much for your participation.

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix I: Turnitin Report

K.M Ziyahlo Mini-Dissertation-Perceptions of Gender-Based Violence Among Men in Rural Areas in Limpopo Province, South Africa_Final.docx

ORIGINALITY REPORT

12%	11%	4%	4%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Midlands State University Student Paper	2%
2	researchspace.ukzn.ac.za Internet Source	1%
3	uir.unisa.ac.za Internet Source	1%
4	repository.up.ac.za Internet Source	1%
5	hdl.handle.net Internet Source	1%
6	vital.seals.ac.za:8080 Internet Source	1%
7	core.ac.uk Internet Source	<1%
8	repository.nwu.ac.za Internet Source	<1%

repository.essex.ac.uk

PERCEPTIONS OF GENDER-BASED VIOLENCE AMONG MEN

Appendix J: Confirmation of Professional Editing



Blue Diamonds Professional Editing Services (Pty) Ltd

Polishing your brilliance

Email: jacquibaumgardt@gmail.com

Website: www.jaybe9.wixsite.com/bluediamondsediting

20 May 2023

Declaration of editing

Perceptions of Gender-Based Violence Among Men in Rural Areas in Limpopo Province, South Africa

by

Khensani Margaret Ziyahlo

I declare that I have edited and proofread this thesis. My involvement was restricted to language usage and spelling, completeness and consistency and referencing style. I did no structural re-writing of the content.

I am qualified to have done such editing, being in possession of a Bachelor's degree with a major in English, having taught English to matriculation, and having a Certificate in Copy Editing from the University of Cape Town. I have edited more than 400 Masters and Doctoral theses, as well as articles, books and reports.

As the copy editor, I am not responsible for detecting, or removing, passages in the document that closely resemble other texts and could thus be viewed as plagiarism. I am not accountable for any changes made to this document by the author or any other party subsequent to the date of this declaration.

Sincerely,



Dr J Baumgardt
UNISA: D. Ed. Education Management
University of Cape Town: Certificate in Copy Editing
University of Cape Town: Certificate in Corporate Coaching



Jacqui Baumgardt
Full Member
Membership number: BAU001
Membership year: March 2023 to February 2024
+44 789 514 6059
jacquibaumgardt@gmail.com
<https://jaybe9.wixsite.com/bluediamondsediting>
www.editors.org.za



Blue Diamonds Professional Services (Pty) Ltd (Registration Number 2014/092365/07)
Sole Director: J Baumgardt