

**ADDRESSING GENDER-BASED VIOLENCE IN
WARD 83 UMLAZI.**

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ADDRESSING GENDER-BASED VIOLENCE IN UMLAZI, WARD 83 DURBAN

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DECLARATION

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I, Zanele Maureen Khuzwayo, hereby declare that the thesis herewith submitted for the Masters in Public Administration – Peace Building Studies at the Durban University of Technology (DUT) is my original work and has not been previously submitted for a degree at any other university. All work from other sources is cited as such.

Zanele Maureen Khuzwayo

I agree to the submission of this thesis for examination

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ABSTRACT

Extensive research has pointed to ongoing and increasing gender-based violence internationally and in South Africa. The rampant escalation of gender-based violence in many South African townships is of particular concern. The main focus of this study was to investigate the experiences, perceptions, attitudes, and beliefs regarding gender-based violence of a sample of men and women living in Ward 83 in the township of Umlazi, in KwaZulu-Natal. This study looked beyond the dichotomy of women as victims and men as perpetrators, with a focus on understanding how society constrains and enables individual agency around gender-based violence and decision-making and how behaviour is affected by social norms and expectations.

This study identified the sources of the attitudes and beliefs expressed by the chosen sample of community members in Umlazi using a participatory action research approach and implemented a programme of action aimed at preventing and reducing the prevalence of gender-based violence in the township through behaviour and attitudinal change. Men play an active role in shaping women's identities and controlling their behaviour. For this reason, the study included men living in the area.

This study is situated in the social constructionist framework since the researcher was interested in understanding the experiences, perceptions, attitudes, and beliefs of a sample of men and women as described by them. This framework allows for the interpretation of gender, culture and social factors that shape identities and actions.

The choice of a small sample is based on the intention to produce rich, in-depth qualitative data. The participants consisted of seven females and five males ranging in age from twenty-one to fifty years old, since this study focused on the experiences of the adult community of Umlazi. The two main research methods employed were individual semi-structured interviews and focus group discussions. The results were interpreted and analysed using thematic analysis.

The findings of this study revealed that gender-based violence in this community manifested itself in various forms. However, I classified the consequences of gender based violence into two broad categories: physical and psychological. Scholars of gender and violence argue that

there is no single factor that causes gender-based violence but rather an array of factors that raises the likelihood that a man in a particular setting may act violently towards a woman. Significantly, it emerged in this study that the main causes of gendered violent behaviour were associated with social norms, substance abuse and constructions of masculinity. The effects of gender-based violence were acute and immediate physical injuries and psychological trauma. The women mentioned feelings of depression and anxiety and suicidal thoughts. The abuse also impacted their self-worth and self-esteem. This study recommends an integrated comprehensive approach of all stakeholders in the form of community based intervention programmes towards the eradication gender-based violence.

DEDICATION

This piece of work is dedicated to my husband, Mr Ziphozonke Khuzwayo and my mom the late Mrs Florence Dube, who always encouraged me. To all my children, especially my eldest daughter, Sthokozile Nokulunga Khuzwayo, who assisted me and also ensured that I get proper information.

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To my creator, Lord Jesus, for granting me this opportunity to study, thanks.

LIST OF ACRONYMS

AIDS	Acquired Immunodeficiency Syndrome
CEDAW	Committee on the Eliminating of all Discrimination against Women
COVID-19	Corona virus Disease
GBV	gender-based violence
HIV	Human Immunodeficiency Virus
NGO	Non-Governmental Organisation
PAR	Participatory Action Research
SAAPA	Southern African Alcohol Policy Alliance
SAAPA	South African Alcohol Policy Alliance
SAMRC	South African Medical Research Council
SAMRC	South African Medical Research Council
UN	United Nations
WHO	World Health Organisation

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CHAPTER 1

1.1 INTRODUCTION

This chapter presents the research study. It outlines the context and background of the study in which the research was conducted. The aim and purpose of the research, the problem statement and the rationale for this study are provided. The definition of key concepts, the literature review, research design and methodology, and the outline of chapters are also presented.

1.2 BACKGROUND OF THE STUDY

The main focus of this study was to investigate the experiences, perceptions, attitudes, and beliefs regarding gender-based violence of a sample of men and women residing in the South African township of Umlazi. This study identified the sources of the attitudes and beliefs expressed by the chosen sample of community members of Ward 83 in Umlazi and investigated the nature and causes of violence within the community. Using participatory action research, the researcher planned and implemented a programme of action aimed at preventing and reducing the pervasiveness of gender-based violence in the township through behavioural and attitudinal change.

The study selected a qualitative approach. A purposive sample of twelve participants was used: seven females and five males between the ages of twenty-one and fifty. This allowed the researcher to gain both masculine and feminine perspectives on gender-based violence.

This study looks beyond the differences between women as victims and men as abusers. The focus is on understanding how society limits or enables individual autonomy around gender-based violence and decision-making and how behaviour is affected by social norms and expectations.

Gender-based violence is a violation of human rights and discrimination against women. It can be physical, sexual, or verbal abuse (Naidoo, 2017). The World Health Organisation (WHO 2008) defines violence against women as acts of sexual and mental harm, including threats.

Gender-based violence is about control, where one party enforces their will upon the other. A number of policies address GBV locally and internationally which include The Promotion of Equality and Prevention of Unfair Discrimination Act (Act No 4 of 2000), (PEPUDA), The Sexual Offences and Related Matters Amendment Act (SORMAA) (Act No 32 of 2007), The Protection from Harassment Act (Act No 17 of 2011), South Africa's Domestic Violence Act (DVA), (Act No 116 of 1998). The World Health Organisation (2008) has acknowledged that if we are unsuccessful in addressing violence against women, many of the fixed global poverty eradication goals will be compromised.

When the apartheid policy came into existence in the 1940s, black South Africans and the Zulu communities living in Durban reached a period of transition (Raper 2013). These changes enforced segregation of citizens into so-called 'White', 'Bantu/African', 'Coloured' and 'Asian' suburbs in terms of the Group Areas Act (1950). African Durban residents were moved and relocated to townships, particularly KwaMashu and, later, Umlazi on the outskirts of Durban. In 1967, Umlazi was established as a Black township and was one of the places where many who were displaced from Cato Manor ended up. It housed African labourers, many of whom were needed to work in White-owned industries in the South Durban industrial area. The township later became the largest in Durban.

The Umlazi area spans over 47 460 km² with a population of 404811 (8529.91 perkm²) and 104914 households (KwaZulu-Natal Gambling Board 2019). The population of Umlazi consists mainly of IsiZulu-speaking people (Nombuso, 2015). All the participants in this study are IsiZulu-speaking. This study investigates the motivations, root causes and key drivers of toxic behaviour and abusive belief systems in order to challenge them by offering a counter-narrative. My analysis sifts through cultural beliefs to separate fact from myth and ushers this community and individuals, especially men, on a journey of unlearning those deep-rooted faulty belief systems and learning new positive ones that will make a safer community for all women. It is hoped that the findings and interventions of this study will contribute to creating a safer and more peaceful environment.

1.3 PROBLEM STATEMENT

Extensive research has pointed to ongoing and increasing gender-based violence internationally and in South Africa (Decker, *et al.*, 2015; Katembo, 2015; Naidoo, 2016).

In June 2018, statistics revealed that the murder rate for women increased by 117 per cent in South Africa (UNWOMEN, 2018). Sexual offences relating to women also jumped from 31665 to 70813 (Meyiwa, 2017: 2). This led thousands of women to embark on protest action on 1 August 2018 across South Africa to protest against gender-based violence (Whitehead, 2018). In his opening speech in parliament, the President of South Africa (Cyril Ramaphosa) highlighted that gender-based violence is a national crisis and that the government is determined to end this scourge (Maphanga, 2018:2).

According to Dzinavane (2016:20):

Gender-based violence is persistent and affects women of all societies, races, cultures, religions, socio-political and economic backgrounds. It is deeply rooted in patriarchy and culture, where women are subjected to many forms of physical, sexual and/or psychological harm, rape, marital rape, forced marriage and 'honour' killings'

Furthermore, Nkomo (2014) argues that the women's rights and fundamental freedoms that are enshrined in the South African Constitution are being corrupted by traditional cultural practices that lead to gender-based violence. In particular, every woman has the right to mental and physical integrity, dignity, liberty and security of the person. They have the right to be liberated from any inhuman or degrading treatment.

This research study will focus on Umlazi, Ward 83, which consists of four sections. The high unemployment rate, violence and crime have spiralled to alarming proportions. Gender-based violence is a serious concern as there has been a spike in incidents where women are beaten or even killed by their partners in the community of Umlazi (Tembe, 2017). According to Crime Stats SA, Umlazi is ranked second amongst the worst 10 precincts in terms of reported crimes in KwaZulu-Natal and first in terms of sexual offences for the period 1 April 2018 to 31 March 2019 (Dawood, 2019).

This study aims to address gender-based violence in this community and contribute to the eradication of violence in this area.

1.4 RATIONALE

According to Hadebe (2010:57):

Some women uphold the notion that authoritative male power ought to rest in the household. In contradiction to the constitutional values which emphasise respect, and dignity of human persons irrespective of gender or sex; "in the Zulu traditional society, a woman is not allowed to disagree or argue with a man because he is placed by 'culture' or 'ancestors' as the head of the household". Patriarchy is mostly promoted by African culture, Zulu culture inclusive, this in turn, perpetuates the subordination of women.

The exploitation of women is exceptionally widespread and emanates from a culture and tradition of male dominance (Ngubane, 2010). Women are viewed as the property of men, first of their fathers, and then, when they get married, of their husbands. This view encourages male dominance and also increases and encourages violence against women (Ngubane, 2010:1-2).

In investigating the nature and causes of violence within the community of Umlazi, Ward 83, this study also investigated the extent to which this community subscribed to the culture and tradition of male dominance and how this impacted the violence against women. As a woman residing in Umlazi but not in the same ward, I am aware of societal norms that justify and preserve acceptance of GBV. Families and members of this community have shared their beliefs and an unspoken rule that forbids and supports behaviours that implicitly portray violence against women as acceptable, even perhaps normal. The intervention component of this participatory action research study will target the transformation of these social norms that justify and preserve the acceptance of GBV.

According to Alemu (2015:234):

Practitioners stress just how crucial it is that programmes designed to engage men and boys to address GBV never lose sight of global women's inequality. Programmes that communities choose to initiate should still place the focus on women and girls' experiences of GBV while engaging men and boys within those experiences.

The intervention programmes in my study are aimed at preventing the continued cycle of gender-based violence in this community by actively engaging with men and women when designing and implementing a programme to avoid negative reactions and increased levels of violence at the household level.

Since the COVID-19 outbreak, reports have shown an increase in several types of violence against women and children in the home.

According to Mittal and Singh (2020:34):

Although the COVID-19 pandemic is claiming the lives of many, the pandemic's unbalanced impact on women and girls' socio-economic welfare is threatening to overturn the hard-won gains in advancing gender equality and women's empowerment. Without comprehensive action to reduce the pandemic's gendered impacts, COVID-19 could catalyse an important reversal in hard-won progress on women's rights.

This study looks to rebuild from the pandemic in ways that empower and protect women. My literature search has revealed that no study has been conducted in Umlazi that addresses gender-based violence, which includes an intervention campaign that aims to combat the scourge of violence against women. Furthermore, this study is novel in that it includes men and women in the investigation of the nature and causes of GBV, as well as the planning and implementation of the intervention campaign.

1.5 RESEARCH AIMS AND QUESTIONS

The most important aim of the study is to promote peace in the Umlazi district by reducing levels of gender-based violence in the community.

Research Objectives:

- To investigate the extent of cultural influence on gender-based Violence (GBV).
- To investigate the social construct of masculinity and GBV.
- To examine the nature, causes and effects of gender-based violence in the Umlazi district in the township.
- To use participatory action research to plan and implement a programme of action aimed at preventing and reducing the pervasiveness of GBV.
- To analyse the effectiveness of intervention programmes that aim to combat GBV.

The following critical questions were asked based on the objectives above:

- To what extent do cultural dynamics have an impact on gender-based violence?
- What is the relationship between the construction of masculinity and gender-based violence?
- What are the causes, effects and nature of gender-based violence in the Umlazi Township?
- How will planning and implementing a programme of action that is aimed at reducing gender-based violence be done?
- How do the analyses show the effectiveness of intervention programmes to combat gender-based violence?

1.6 DEFINITIONS OF TERMS

1.6.1 GENDER-BASED VIOLENCE

Gender-based violence is harmful to women in ways such as coercion or deprivation of liberty occurring in public or private life. Perpetrators or abusers might include family members, community members, or those acting on behalf of the cultural and religious state. Victims of GBV are usually women and girls (Naidoo, 2017).

1.6.2 CULTURAL DYNAMICS OF GENDER-BASED VIOLENCE

According to Katembo (2015:59):

Some African cultures accept gender-based violence against women as a correctional measure that men can do without hesitation. Gender-based violence is culturally acceptable as it is viewed within the bounds of what is expected of men in their interaction with women.

A study of GBV among the Zulu culture by Langa (2011) found that Zulu wives are exploited by the Zulu culture and that they silently suffer being dominated and is not even aware of it because they respect culture to the point of fearing the misfortunes that could happen to them if they defy their culture. According to Ndlovu (2008), GBV has strong links to the traditional practice of female subordination in general.

1.6.3 CONSTRUCTION OF MASCULINITY

According to Connell (1987:18):

Masculinity is a product of social construction in every context. To most people, being a man or woman is above all a matter of experience. It is something that involves the way we grow up, the way we conduct family life and sexual relationships, and the way we represent ourselves in everyday situations. There is a need to learn the behaviour of each gender to be able to understand it.

However, Hadebe (2010) states that when the child is born, it has biological sex but no socialisation, and as it grows older, society has great influence over the prescriptions, patterns, or types of behaviour of one sex or the other. These social prescriptions determine what acceptable behaviour for each gender is. This then implies masculinity is a social construct with an identity that influences and shapes attitudes and behaviours.

1.6.4 THE EXTENT OF GENDER-BASED VIOLENCE

South African research results have shown that the pervasiveness of gender-based violence, including abuse, rape, or murder of women and children, is disturbingly high (Abraham, Mathews, Martin, Lombard and Jewkes, 2013). Indeed, interpersonal violence, and

particularly intimate partner violence, is second only to HIV/AIDS in South Africa's burden of diseases (Joyner and Mash, 2012). The brutal killing of Uyinene Booyesen in South Africa attracted local and international media attention, which impelled public discussion about the extent and ruthlessness of violence that many women and children face (Shai, 2013). Gender-based violence undermines not only the safety, dignity, overall health status, and human rights of individuals who experience it, but also the public health, economy, stability and security of nations. One out of three women is estimated to have been beaten or physically abused worldwide (Shai, 2013).

1.6.5 CAUSES OF GENDER-BASED VIOLENCE

Mpani (2015) asserts that stereotypical roles in which women are seen as subordinate to men constrain a woman's ability to exercise choices that would enable her to end the abuse. Many studies found that imbalances of power in gender inequality and discriminatory patriarchal practices against women to be the original causes of gender-based violence. These practices often favour men over women. Gender-based violence is caused by the interplay of individuals, community, economic, cultural and religious factors interacting at different levels, including growing up in a home characterised by violence. At the community level, factors include neighbourhoods where violence against women is seen as the norm.

Moreover, Nkomo (2015) states that culturally, the abuse of alcohol consumption and ownership of guns are common indicators of hegemonic masculinity that contribute to the increase in the number of GBV cases.

According to Naidoo (2017:58), at an economic level, factors include poverty, unemployment and changing economic statuses among women and men. Culturally, males are often placed in powerful positions in relation to women due to practices such as lobola, ukuthwala, and Sharia law, where women inherently hold lower positions than men. These practices clearly condone and tolerate gender-based violence.

1.6.6 NATURE OF GENDER-BASED VIOLENCE

According to Heise *et al.* (2002:41), GBV is deeply rooted in gender inequality and is one of the most notable human rights violations within all societies. The authors further state that

gender-based violence is a combination of harmful behaviours including wife abuse, sexual assault, murder and marital rape directed at women and girls.

However, Mpani (2015) states that gender-based violence includes domestic violence, intimate partner violence, sexual harassment and violence in the workplace. It cuts across races, mostly linked to the discourses of gender inequalities.

1.6.7 EFFECTS OF GENDER-BASED VIOLENCE (GBV)

Dzinavane (2016) argument is that gender-based violence inflicted on women and girls results in physical, sexual and psychological damage. There is evidence of economic harm and suffering, which includes threats, coercion, or deprivation of liberties, whether happening in public or private. GBV has an impact on families and communities both in the short-term and long-term (Nkomo, 2014). Evidence from outbreaks similar to COVID-19 indicates that women and girls can be affected in negative ways. In fact, there is a risk that gender pay gaps could widen during and after the COVID-19 pandemic. This challenges women and girls' ability to accumulate human capital, economic empowerment, and voice and agency. These challenges over the past decades could be reversed, and this study will also be on the lookout for the different ways that COVID-19 and the accompanying economic crisis may affect gender equality outcomes and GBV.

1.6.8 INTERVENTION PROGRAMMES TO COMBAT GENDER-BASED VIOLENCE

The most common approach taken in connection with the prevention of gender-based violence is awareness campaigns. Ndlovu (2015) states that many intervention programmes focus on women and ignore the agency of men in reducing gender-based violence. It is important to seek to work together as a team. Men may continue to act violently because of the lack of practical involvement in issues. For example, the Future without Violence Programme has been asking the question: What assistance can men render to end violence against women and girls? They state the importance of men being included in these initiatives to end violence against women by using positive influences such as fathers, educators, coaches, and policymakers to challenge the attitudes and beliefs that support GBV. Through programmes such as Futures Without Violence, the aim is to develop new male role models and leaders in the field who are willing to publicly speak and act against violence toward

women and girls (Futures without Violence, 2019). There are many other intervention programmes aimed to address gender-based violence that support the need to include men in these programmes.

1.7 THE SOCIAL CONSTRUCTION OF GENDER

This study will be informed by the social constructionist theory (Gergen, 1999; Katembo, 2015).

According to Katembo (2015:10):

Gender is a constructive element of social relationships based on perceived differences between sexes and gender is a primary way of signifying relationships of power. Social constructionism focuses mainly on explaining and clarifying the ways in which people come to describe, explain and make sense of the world in which they live.

Moreover, Gergen and Davis (2012) also try to make common forms of understanding relevant to the existing ones in the present as well as the ways they have existed in past historical eras and might still exist in the future. This study fits the social constructionist approach in it attempts to understand specific experiences of gender violence in the district of Umlazi and how they make sense of these experiences in the context in which they find themselves.

Gender is constructed socially and its consequences result in socio-cultural influences throughout an individual's development (Schroeder, Grumman, and Coutts, 2005). Our gender identity can be influenced by social groups, their historical and cultural background, family values and religion. We learn our gender (Huslin, 2006). People are likely to conform to their groups and continue with the same discriminatory behaviour to fit in and be accepted. This study explores experiences, attitudes and actions leading to gender-based violence in the community of Umlazi. Cultural and religious beliefs have consequential impacts on gender identity and, in many cases, advocate stereotypes against women, like that of women doing all household chores, while men converse with their friends and do not support domestic chores. What counts as violence is socially constructed and reflects power relationships.

1.8 RESEARCH DESIGN AND METHODOLOGY

1.8.1 RESEARCH DESIGN

Research design guides a researcher throughout the collection of data until the researcher reaches the ultimate objective (Makongoza, 2016). Qualitative research will be used in this study.

According to Leedy and Ormrod (2018:150):

Qualitative research has a number of methodologies that are different from one another. They all have two things in common. First, they focus on phenomena that are occurring or have previously occurred in the real world. Second, they involve capturing and studying the complexity of those phenomena. The purposes of qualitative research are description, explanation, reporting, and the creation of key concepts, theory generation and testing.

Moreover, Cohen, Manion and Morrison (2018) state that qualitative research provides an in-depth, complex and complete understanding of the meanings of actions, observable phenomena, attitudes, intentions and behaviours. It gives voices to participants and explores issues that lie beneath the surface of presenting behaviours and actions. Hammersly (2013) notes the important tradition in qualitative research in which situations are observed and interpreted.

1.8.2 RESEARCH METHODOLOGY

A participatory action research approach will be used in this study. Giddings (2012) defines action research as an approach directed toward solving a problem. Many researchers have tried to find solutions to eradicate the scourge of gender based violence. Participatory action research seeks to transform practitioners and their understanding of their practices and the conditions in which they practice. A problem involving people, tasks, and procedures used in any setting needs action research to improve the social condition (Jefferson, 2014).

According to Creswell (2012):

The action research approach is typically a small-scale intervention in the functioning of the real world and a systematic, close examination, monitoring and review of the effects of the intervention.

Participatory action research differs from most approaches because it is based on data collection, reflections and actions that aim to reduce a problem by involving the people who, in turn, take action to improve the state of their own lives (Cohen, Manion and Morrison, 2018). Participants chosen will play an important role in addressing the scourge of gender-based violence in the community of Umlazi.

Cohen, Manion and Morrison (2018:126) explain the exploratory aspect of the participatory action research project as follows:

- (1) Collecting all the details about people and their surroundings (home and community);
- (2) Engaging participants in creative and interactive activities that foster a greater understanding of how they conceptualise GBV issues;
- (3) Collaborating with people to develop strategies to express their perceptions of GBV, and
- (4) Engaging with community members to develop interventions that promote an environment free-from-violence and promote relationships based on tolerance, respect and equality.

1.8.3 POPULATION/TARGET POPULATION

According to Langa (2012:45), a population is generally a large collection of individuals or objects, which is the main focus of research. The population gives samples and then makes conclusions from the results obtained from the samples. The target population is a member of a group that is part of the population a researcher is interested in studying. The results of the study are generalised to the population because they have significant characteristics in common.

The targeted population will be members of the Umlazi community. They will respond to the interviews in order to provide the study with clear and insightful information with regard to

the nature and levels of GBV within the community, as well as the effects it has on women and men. The population of Umlazi is 404811 people with Ward 83, having 36 253 people.

The research study will involve twelve participants. Female and male community members of all social levels will be the key participants in this study because they witness gender-based violence in their everyday lives. The participants will consist of seven females and five males from twenty-one up to fifty years old since this study focuses on the experiences of the adult community of Umlazi.

1.8.4 SAMPLING

Purposive sampling has been chosen for this study because it will give access to knowledgeable people about gender-based violence. A group of seven women and five men living in Umlazi will be selected. This qualitative research will emphasise the uniqueness, idiographic and exclusive distinctiveness of this phenomenon, group or individuals in question that only represent them (Cohen, Manion and Morrison, 2018).

1.8.5 RECRUITING PROCESS

The recruitment process will initially involve referrals from the local councillor of people who are willing to share personal insight and provide an understanding of gender-based violence in the community. Snowballing will then be used where the initial participants name other participants from the same population who are willing to participate and support my gaining access. They further identify participants and so the sample snowballs (Lee, 2003).

1.8.6 DATA COLLECTION METHOD

Semi-structured interviews will be conducted face-to-face with the chosen participants. This will take place in different settings arranged prior to the meetings. Semi-structured interviews are meetings where the interviewer does not follow a formalised list of questions. Two face-to-face interviews of 50-minute duration will be conducted with each of the participants. The first interview will focus on biographical data to obtain an overall impression of the participant and to understand each person's story of (his or her) own life. The second interview will be designed to obtain the experiences, perceptions, attitudes, and beliefs of the participants.

Three focus group interviews will be conducted. The focus group interviews will be gender sensitive. One focus group will be conducted with the seven females only, the second with the five males only, and the third will be a mixed group of males and females. The same interview schedule will be used for all three focus groups. Harris and Kaye (2017) outline the process of action research as having three phases, which are: exploring the problem by collecting and analysing the relevant data, planning and implementing the intervention and evaluating the outcomes.

The exploration phase of the research will include face-to-face and focus group discussions. This will enable the researcher to explore and collect data on the nature, causes and consequences of GBV, as well as the effectiveness of current ways of reducing GBV. The planning and implementation of an intervention stage will use a combination of interviews and focus group discussions to gain an in-depth understanding of the challenges and opportunities for the effective reduction of violence. Participatory action research requires collective action on the intervention. This will address objective four of the study.

The third stage of evaluation of short-term outcomes will be held after participants report on the intervention of the peace-building work. The evaluation of the outcome of the intervention is important to achieve the objective of the study.

1.8.7 DATA ANALYSIS

Data analysis involves how we intend to understand, explain and interpret the phenomenon in question (Taylor and Gibbs 2010). It includes organising, describing, understanding, accounting for, and explaining data. In my study, I will use a thematic analysis. While thematic is highly inductive, it is not mandatory for a researcher to consider all themes emerging during data analysis but can be very helpful. The theme of the work is the main message, insight or observation the writer offers. The thematic analysis presents data in such a way that it can be understood by those who engage in academic communities. It is deliberate, reflective, and thorough (Brown and Clarke, 2014).

1.8.8 DELIMITATIONS/SCOPE

According to Ndlovu (2016:78), “delimitation clarifies the boundaries exceptions and reservations. It is a procedure that gives researchers control to limit the scope of data included in the research”. The research will be done on the community surrounding the M section at Umlazi, where a lot of RDP houses were built. Twelve community members will participate in this study. The study will be easily controlled as it will not include the whole community of Umlazi.

1.8.9 LIMITATIONS

The population group will be key informants within the community of Umlazi. Despite the fact that gender-based violence exists in all societies, we are not able to study it in all of them. Since this study involves twelve participants living in the community of Umlazi, details found through this research may not translate to other settings.

1.8.10 VALIDITY AND RELIABILITY

Validity in qualitative research ensures certainty with confidence in our results (Hammersly, 2011). It is the extent to which interpretations of data is justified by the theory and evidence used.

According to Creswell (2013), key criteria of validity are credibility, transferability, dependability and conformability. What makes Validity is important because it provides the nature of what is valid. Validity will be ensured through recordings of the interviews and focus group discussions that allow re-visitation to confirm what was said. The participants will be informed that their identities will not be disclosed. I will also use appropriate participants (adults including men and women) who care about gender-based violence and are willing to provide their experiences and perceptions to strengthen the validity of the study. The questions for the individual and focus groups will be similar, allowing me to compare the responses of participants.

1.8.11 ETHICAL ISSUES

I will respect the participant's values, beliefs, and norms and protect the participant's confidentiality. Advice about what the study involves and its objectives will be given to the

participants at the beginning of the study. They will also be advised that they are free to withdraw from the study at any time they feel like not responding to a question if that question makes them uncomfortable. Approval from relevant ethics and governance bodies will be ensured. A consent form will be given to every participant to sign. I will try by all means to prevent any harm and ensure the benefit of the study to participants. All participants will be equally treated, and I will comply with Durban University of Technology's research ethics and guidelines. During the interviews, all participants will be given pseudonyms to protect their identities.

1.9 OUTLINE OF CHAPTERS

Chapter 1

The introduction provided the orientation for the research, which introduces the background information to the study, context, research aims and statement of the problem and research methods.

Chapter 2

The second chapter focuses on the theoretical framework of the study, which is informed by social constructionism. Gender and GBV will be unpacked together with social constructionism in South Africa.

Chapter 3

Literature Review – the reviews of relevant literature and empirical studies on the nature, causes, extent, prevalence and consequences of GBV are provided. The cultural dynamics that define GBV and the construction of masculinity are discussed.

Chapter 4

Research Design and Methodology – will provides an overview of the qualitative research design and methodology employed to conduct this study and will also outline how data was

collected and analysed. This included details of sampling procedures, data collection methods, research instruments, data analysis, ethical considerations, validity and reliability.

Chapter 5

Analysis – This chapter will analyse and interpret the data obtained from the participant and focus group interviews using thematic analysis.

Chapter 6

The Planning and Implementation of the Intervention Campaign-this chapter will present the planning of the intervention programme and how the implementation of action took place.

Chapter 7

Conclusion and Recommendations – this chapter will focus on the conclusions reached from the findings emanating from the participants' responses and offers practical and procedural recommendations based on interpretations derived from the research study.

1.10 CONCLUSION

The chapter outlined the research programme that was followed with the aim of reducing gender-based violence at Umlazi Ward 83. The background, purpose, aims and rationale of gender-based violence were provided. The definition of concepts, and the research methodology and design were introduced. All key concepts were elaborated to show the severity of the problem statement. Ethical issues were provided and the outline of chapters was presented. The next chapter will explore the theoretical framework that informed this study.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

The chapter introduces the theory of the study. Its perspectives are based on the belief that human life exists due to social and interpersonal influences. Throughout the world, people belong to a community, whether they are a close or not, a part of the social environment is formed. Aronson, Wilson and Akert, (2011) states people can be conventional in their groups even when they engage in biased behaviour as they want to fit in and be accepted. Whereas Henslin (2006) asserts that gender is a structural feature of society and the sociological significance of gender is the device through which society controls its members. To put things into perspective, Boss (2008:23) asserts that gender is learned but sex is inherited.

2.2 SOCIAL CONSTRUCTIONIST THEORY

This study will be informed by the social constructionist theory (Gergen, 1999; Katembo, 2015). Social constructionism focuses on the social, not the individual.

According to Berger and Luckmann (1991:8):

Social construction is concerned with the nature and construction of knowledge: how it emerges and how it comes to have significance for society. They see knowledge as shaped by the interaction of individuals within society. They view society as existing in both an objective and subjective reality. Therefore, interaction of people with the social world causes the social world, in turn, to influence people resulting in routinisation and habituation.

Moreover, Katembo (2015) states that social construction puts immense emphasis on the daily interaction between and how they use language to form their reality.

Galbin (2014:7) asserts that Social construction is a theory of knowledge of sociology and communication that scrutinises the development of constructed understanding of the world. This means that people's realities are formed through experiences and interactions with others.

Social constructionism places great emphasis on everyday interactions between people and how they use language to construct their reality. However, Cojocar (2013) asserts that social constructionists believe that things that are usually viewed as natural or normal in society, such as the understanding of gender, race, class and disability are socially constructed. Galbin (2014) maintains that the principles of social constructionism are that realities are socially constructed and established through language and action.

According to Ratele (2016:8):

The social constructionist theory acknowledges that norms for masculinity, and femininity roles allocated to women and men, and sexual scripts differ widely across communities.

Thus, the primary aim of this study was to increase knowledge about the sociocultural, interpersonal and individual factors that motivate gender-based violence and gender-linked violence in South Africa. All known human societies make social distinctions based on gender, and virtually all allocate more power and higher status to men.

According to Paechter (2003:39), as early as birth, gender roles and identities are constructed by social forces. Through social interactions, boys and girls develop an awareness of gendered tasks. They recognise that when they become adults, men will hold extra power and will be more dominant as compared to women. Gender-based violence comes from social, cultural and religious practices that subordinate women.

However, the constructionist theory is very susceptible to changes creating new forms of practices and behaviours (Andrews, 2012). In times of rapid change in the world, social constructionism can be a useful approach to address gender-based violence. South African communities can embrace changes in the context, pointing to new opportunities for doing research and intervention. Social constructionism is a way of thinking that does not have to be expertise-based, rational, hierarchical, and result-focused models moving toward more participatory, co-creative and process-centred ones (Hadebe, 2012).

This theory served to inform objective one in exploring the extent and impact that cultural dynamics have on gender-based violence. Gender is therefore socially constructed rather

than genetically determined. Everyday activities then reinforce the gendered nature of people's lives. The theory is based on gendered norms forming the basis of the stratification system that positions men and women unevenly and men are above women even if race and class are the same. As a result, men and women may act in particular ways that they think are crucial to their gender despite the consequences. This is often underwritten by violence. The social constructionism theory may account for the paradoxical inequalities that exist. It is an important theory in understanding the underlying reasons for behavioural patterns such as sexual harassment, which would allow for better preventative intervention. This further relates to objective two : What is the relationship between the construction of masculinity and gender-based violence?

2.3 GENDER AND SOCIAL CONSTRUCTIONISM

Nanda (2014) asserts that gender is a matter of social, cultural and psychological constructions that are based on the biological differences of sex.

According to D'Hease and Kirsten (2006:76):

Gender is defined as the socially built power relations men and women characterised by a set of provisions of culturally flexible features and roles that men and women perform on daily basis.

Gender, therefore, refers to the roles that society expects of males and females. Gender is a constructive element of social relationships based on the alleged differences between sexes, and it is a primary way of signifying relationships of power (Katembo, 2015). The main focus of social constructionism is on explaining and clarifying the ways in which people come to describe, explain and make sense of the world in which they live (Gergen and Davis, 2012). It also tries to make general forms of understanding relevant as they exist in the present, as well as the way they have existed in past historical eras and might still exist in the future. This study fits the social constructionist approach in that it attempts to understand specific experiences of gender violence in the district of Umlazi and how they make sense of these experiences in the context in which they find themselves. It further helped me to understand why victims accepted gender based violence and were reluctant to report the violence.

Gender is socially constructed and a result of socio-cultural influences throughout an individual's development (Schroeder, Grumman, and Coutts, 2005). Hammersly (2007) further asserts that gender identity can be influenced by the ethnicity of the group, historical and cultural background, family values and religion. We learn our gender because people conform to their groups and will do the same even when they engage in unfair behaviour as they want to fit in and be accepted. Nanda (2014) asserts that unequal gender power relations and related social norms are the root cause of violence against women and girls.

2.4 SOCIAL CONSTRUCTIONISM IN THE SOUTH AFRICAN CONTEXT

According to Hadebe (2012:45), the switch to democracy in South Africa in the 1990s brought changes to the existing gender order. The change in politics brought new initiatives that broadened the activist's work to realise gender equality, the process by which fair and just distribution of opportunities and resources between men and women is realised.

These changes are reflected in the South African constitution, which was introduced in 1996. Men are responding differently to the change in gender relations because they feel their masculinity is being compromised. As a result, research findings show that gender-based violence has escalated. The social constructionist perspective attempts to broaden the discussion on culture, masculinity and patriarchy to resolve and flatten the curve on violence against women and girls in society.

However, Katembo (2015) asserts that after 1994, South Africa implemented several policies to address gender inequality, one of which was formulated by the Gender Equality Task Team (1997). These policies have been created to redress the past injustices against gender inequality, with specific reference to women and children. As a result of these policies, men are encouraged to become nurturing and non-violent and to develop mutually respectful relationships with their partners and commit to the principles of the South African Constitution. These principles represent an ideal of a South African man who is admired by women who have lost trust in and fear of men. However, traditionalists perceive these characteristics as compromising their masculinity. Their response to change suggests that men feel disrespected in the home, community, and society and that they are not favoured by the law, which now has high regard for women. This suggests that there will be challenges

when it comes to the change in traditional masculine thinking. In this study it was found that traditional masculine beliefs were deeply entrenched in this community and social constructionism helped me analyse many men were prepared to protect their dominance through the use of violence.

2.5 SOCIAL CONSTRUCTIONISM AND GENDER-BASED VIOLENCE

According to Andrews (2012:4), social norms have a powerful effect on how violence against women and girls is enacted and how it can be tackled; for example, rape is more common in settings where social norms condone men's sexual, coercive, or aggressive behaviours. He further states that evidence also shows that women and girls' ability to resist violence and access justice and support after the violence is highly dependent on social norms that operate within communities. Take, for instance, communities where social norms and practices prevent women and girls from reporting violence or seeking services that can hinder gender-based violence from being addressed.

Rakoczy (2004:29-35) argues that women's experiences between 1994 and 1996 raised serious concerns about men. Unfair discrimination on the grounds of gender and sex in the private and public spheres compelled women to affirm and defend themselves.

The origin of alleged differences between the sexes and gender is a primary way of representing relationships of power and gender has been a practical aspect of social relationships. It is increasingly understood that men's use of violence is generally a learned behaviour entrenched in the socialisation of boys (Ricardo, Eads and Barker, 2011).

The question to think about is that if all men are prone to being violent, why is it that some men are non-violent? If some men are non-violent, this indicates that violence is socially constructed (Katembo, 2015). Benatar (2012:90) argues that the characteristics of males and females have no biological basis and have nothing to do with nature but are the result of social experiences. Katembo (2015) concludes that gender is learned as early as birth. Gender is a social construct of masculinity and femininity that is acquired in a social context. Men and women are expected to match the expectations approved by their families, societies and cultures.

According to Hadebe (2012), the high levels of GBV are a result of the ways of thinking men have been subjected to. They follow traditional ideas of what it means to be a man to sustain their masculinity. The debate on masculinity is broadened by the social constructionists' perspectives that focus on how gender patterns are constructed and practices change in the human phenomenon. I found in this study that traditional masculine practices were difficult to change and women that resisted often were victims of GBV.

2.6 Conclusion

The theories discussed in this chapter provided an understanding of the underlying reasons for gender based violence in many instances and also informed the planning and implementation of the preventative intervention.

The theories provided a useful lens in this study of GBV in this community, as an understanding of the construction of gender is key to understanding gender-based violence. The theories highlighted that interventions should not be confined to isolated individuals but should promote collective and coordinated change. The approaches to tackling gender-based violence discussed in this chapter served to inform the intervention strategies that I employed to gender based violence in this particular community.

CHAPTER 3

LITERATURE REVIEW

3.1 INTRODUCTION

Gender-based violence is generally persistent. Shai (2013) states that GBV undermines not only the safety and dignity of human rights but also the overall health status of millions of individuals who experience it. It also affects the public health, economic stability and the security of nations. The Organisation for Economic Cooperation and Development ranked South Africa fourth in gender-based violence among 87 countries (Hendrie, 2012). The literature examined in this chapter is drawn from national and international perspectives. The review will be discussed under the following headings: definition of gender-based violence, cultural dynamics of gender-based violence, construction of masculinity, causes and nature of GBV, effects of gender-based violence and intervention programmes to combat gender-based violence

3.2 DEFINITIONS OF GENDER-BASED VIOLENCE

The lack of consistency in definitions has been recognised as one of the major flaws in the research. Many researchers offer definitions of sexual harassment and the perception of what constitutes sexual harassment and agree that a concise definition is a major stumbling block to intervention and programmes (Skoog, et al., 2019). Definitions differ according to the reason for use, whether for legal, research, or social purposes. Often, definitions used in research depend on the disciplinary perspective of the researchers (legal, criminological, social justice, public health, etc.). In addition, the cultural background of the geographical region also influences the standardisation of definitions. For example, sexual coercion in one cultural setting may not have the same meaning in another. This has resulted in the non-comparability of prevalence data between studies.

According to Ward (2002: 8–9):

Gender-based violence is an umbrella term for any harm that is perpetrated against a person's will: that has a negative impact on the physical or psychological health,

development and identity of the person, and is the result of gendered power inequities that exploit distinctions between males and females, among males, and among females.

Although an 'official' definition of gender-based violence does not exist, and in fact, the term is contested, most definitions in the human security literature are worded along similar lines. The global problem is that gender-based violence is persistent in all societies in the world (Moffet, 2006).

Moreover, according to Okolo (2018:77), gender-based violence is a common social problem that results in physical, sexual, or mental harm to women. The definition of domestic violence used by the UK government and its approach to eliminating violence against women and girls reflects the broad UN definition of gender-based violence against women.

DeKeseredy (2000); Gordon (2000); Kilpatrick (2004) and Saltzman; 2004) states that the merits and consequences of restricting the definition of violence to physical actions or extending it to non-physical forms of abuse have been discussed in the gender field. On the one hand, some argue for a broad definition of violence that includes acts of power that are not crimes to build concepts of a 'continuum' of violence (Kelly, 1988) and 'coercive control' (Stark, 2007). Others note the consequences of breadth that are not always desirable since they draw minor acts into the frame of violence that can obscure the extent of gender inequality found in the more severe acts (Radford, 2003). For example, Steffensmeier *et al.* (2006) found that between 1980 and 2003 in the US, widening the definition of violent crime to include borderline incidents changes the gender composition of perpetrators since these borderline incidents are unreasonably perpetrated by women, thereby leading the official record to show a narrowing of the gender gap in the perpetration of violent crime. A compromise is to collect data on a wide range of forms of abuse that enables definitions of data to be drawn at different thresholds to meet different definitions (Saltzman *et al.*, 1999; Walby and Allen, 2004).

International studies recognised gender-based violence as a crucially important dimension of wider gender inequalities and gender power relations in all societies of the world. GBV is a form of torment for women that include threats of acts of cruelty or arbitrary deprivation of liberty, whether occurring in public or private life. Notably, perpetrators might include family

members, community members or those acting on behalf of cultural or religious authorities (Mcilwane, 2013:51).

However, Durbar (2012) argues that GBV is an umbrella term used to describe any harm that is perpetrated against a person's will and that results from power inequalities that are based on gender roles.

In South Africa, gender-based violence is defined as violence committed against women and girls as a result of social norms about the roles and behaviour expected of each gender (Nkonyane, 2016). It is deeply entrenched in gender inequality and violates human rights in all societies of different cultures. Sukhu (2012) defines gender-based violence as the wilful infliction of injury to women. A point to be taken into consideration is that gender-based violence increases the factor of subordination based on men's accepted or assumed superiority. However, Mcilwane (2013) defines gender-based violence as a crucial dimension of wider gender inequalities and gendered power relations in all societies of the world.

According to Ndlovu (2014:30), in general, GBV refers to any harm perpetrated against a person's will that negatively impacts on the physical or psychological health development and identity of the person that comes from the gendered power inequalities that exploit the distinction between males and females.

A definition for gender-based violence in South Africa can be found in the Domestic Violence Act 116 of 1998, which defines domestic violence as physical abuse, sexual abuse, verbal and psychological abuse, economic abuse, intimidation, harassment, stalking, damage to property, entry into a complainant's residence without consent where they do not share the same residence, or any other controlling or abusive behaviour towards a complainant where such conduct harms or may cause imminent harm to the safety, health or well-being of the complainant (Domestic Violence Act 116 of 1998:4).

Chirwa (2012) states that women in rural areas experience humiliating acts of abuse such as rape and domestic violence in most instances. These cases are not reported to the police thereby depriving the women of their self-esteem. They are afraid to speak out and stand up for their rights. Bloom (2008) argues that gender-based violence is a common method of

denominating the management of power relations whether in rural or urban areas. Gender-based violence is an intensely prevalent problem in South Africa, impacting every aspect of life. All these aspects are deeply entrenched in institutions, cultures and traditions in South Africa (Moolman, 2016).

As mentioned earlier in this section, there are many different definitions of gender-based violence. GBV is the most commonly reported crime in rural communities in South Africa. It remains private as it occurs in homes as acceptable behaviour for women and men. The Committee on the Elimination of all Discrimination against Women (CEDAW) defines gender-based violence as a form of discrimination that seriously inhibits women's ability to enjoy rights and freedom on the basis of equality (Nkomo, 2014). Ndlovu (2014) states that the forms of violence range from sexual assaults, physical and emotional abuse, domestic violence and verbal abuse. Family attitudes and pressure ensure that this remains hidden from the outside world, which is difficult to be traced".

Statistics show that one out of three women experiences physical or sexual abuse in her lifetime (WHO, 2014). It does not only affect the victims but also their families and communities, as well as the peace and prosperity of the nation at large. According to Bloom (2008),

The South African government, together with all sectors, annually embark on the National 16 Days of Activism, campaign to oppose violence committed against women and children. Definitions of gender-based violence occur as a result of normative role expectations associated with each gender, along with unequal power relationships.

According to Nkani (2006:12), gender-based violence in South Africa has been identified as a key area of concern that needs to be addressed urgently. Violence against women constrains the enjoyment of women's human rights everywhere. The researcher's involvement in this epidemic is crucial to raise awareness of victims, expose perpetrators and create a platform for male involvement in every campaign organised to eliminate gender-based violence. Gender-based violence is so widespread that it threatens the future and safety of women and girls.

Societies free of gender-based violence do not exist, and South Africa is no exception. The fight for gender equality is an ongoing struggle throughout the world. It makes no difference how you define it. Gender-based violence is pervasive. After the democratic election in 1994, the South African constitutional court implemented a law that protects any South African citizen against injustice and provides women with a full range of rights, including the right to be free of violence (The Constitution of Republic of South Africa, 1996). This act defines violence against women as including physical violence and other forms such as emotional, economic, threatened violence and stalking. The South African Constitution confers everyone the right to dignity and privacy, which gender-based violence violates and has a negative impact on the whole community (Nkani, 2006).

From the above discussion, it can be gleaned that the definition of gender-based violence is broad and varied. I find that the most relevant definition of GBV to this particular study is that of the UN Declaration on the Elimination of Violence against Women (United Nations, 1995):

Any act of gender-based 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 deprivations of liberty, whether occurring in public or private life. Violence against women shall be understood to encompass, but not be limited to, the following: physical, sexual and psychological violence occurring in the family [and in the community], including battery, sexual abuse of female children, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, no spousal violence and violence related to exploitation ... sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution ... and violence ... perpetrated or condoned by the state. It further recognised the particular vulnerabilities of women belonging to minorities: the elderly and the displaced; indigenous, refugee and migrant communities; women living in impoverished rural or remote areas; and women in detention".

According to the Commission for Gender Equality (2010:178), South Africa has formally approved the Beijing Platform for Action (BPfA), the SADC Declaration on Gender and Development, the UN Convention on the Elimination of all forms of Discrimination against

Women and other international instruments The development of various pieces of legislation, such as the Domestic Violence Act (No. 116 of 1998), the Criminal Law (Sexual Offences and Related Matters) Amendment Act (No. 6 of 2012), the Maintenance Act (No. 99 of 1998), the Protection from Harassment Act (No. 17 of 2011) and many others that have been influenced by various international instruments to deal with GBV. It is well known that South Africa has effective policies to address GBV, but the limitation is in the implementation.

3.3 CULTURAL DYNAMICS OF GENDER-BASED VIOLENCE

Culture influences how gender violence is viewed. It fosters pride, resilience belonging, intersexual identity and connection to the community. Culture justifies gender-based violence and inequality by evoking traditional beliefs and practices about how women and girls should be treated.

According to Katembo (2015:20), some African cultures accept gender-based violence against women as a correctional measure that men can act without hesitation. Gender-based violence is culturally acceptable as they are viewed within the bounds of what is expected of men in their interaction with women. This not only creates an insecure environment but also impedes the ability to deliver in today's competing world (Dhirania and Chawla, 2019).

A study of gender-based violence in the Zulu culture by Langa (2011) shows that Zulu wives are subjugated by the Zulu culture and that they silently bear the misery of oppression. Some are not even aware of it because GBV is deeply entrenched in their culture, such that they fear the misfortunes that could befall them if they defy their culture.

According to Katembo (2015):

No factor can be singled out as the cause of gender-based violence as factors complement each other. However, in many cultures, it is taken at face value that women should be submissive and that men should use force to ensure this submission.

However, Ndlovu (2008) states that GBV has strong links to the traditional practice of female subordination in general. Gender-based violence is often an extension of men's power in society.

3.3.1 CULTURAL PATRIARCHY

According to Austin (2016:19):

The historical nature of gender-based violence is systematically entrenched in culture and society is resistant and powered by patriarchy. Patriarchy is about the social relations of power between men and women. A patriarchal value system justifies and maintains the present order for men to hold primarily power, control and enjoy social rights.

Ernason and Pease, (2016) also referred to GBV as the core cause of the existing hierarchical gender order, which results in traditional stereotypes and gender norms that always disperse women and girls as subordinate in the family, community and society roles.

According to Bradshaw (2013):

Dominant and hegemonic characteristics are promoted as attractive attainments and behaviour for men in a given society and demand men to position themselves in relation to idealistic images.

Manliness is then judged by their ability to live up to that normative belief of hegemonic masculinity (Austin, 2016). Once women challenge this negative patriarchal behaviour, it results in violence; for example, in most African cultures men are allowed to have multiple sexual relationships and polygamous relations. In an analysis of gender-based violence according to Khetusegile (2000:155):

Violence against women in most instances is viewed by society that it does not cause visible injuries to women. This makes it difficult for women to talk about 'small incidents of violence that often lead to 'real' violence or even death.

Boonzaier (2004) asserts that family and gender roles support patriarchy, male domination and abuse. When violence is used as an expression of male authority, women become appropriate victims. Zulu culture is patriarchal (Ntsimane, 2015). Men are perceived as the

heads of the family. In typical African tradition, men lead, and women follow, (Ngcobo 1999:6).

Magwaza (2001:25) confirms that Zulu society has always been largely patriarchal. Men are encouraged to exercise control and authority so as not to be ruled by women. As a result, violence against women becomes a gender equity issue (Bower, 2003). Ndlovu (2014) further states that, generally, African women are socially subordinate; they simply do not have a say in matters affecting them.

Countless women, mostly Black African women, are subjected to patriarchy in rural and traditional settings and remain submissive and silent, a symptom of imbalanced gender power (Morrell, 2003:50). De Wet (2008) supports this notion by highlighting that most South African women become powerless when confronting gender issues in culturally patriarchal communities. Gender ideologies become the basis of social norms, practices and rules; these processes in turn inform masculine and feminine identities. Masked as culture, these identities and ideologies become stubbornly defended as traditional and immutable (Subrahmanian, 2005:398). A culture of silence towards and tolerance of gender-based violence exists in South Africa (Gracia, 2004). It limits help-seeking, which leads to the continuation of violence. International scholars, Paquette, et al. (2019); Moore and Warton (2019) and Vanska (2019) are in consensus in that there are gender differences in the perception of sexual harassment and that women are more likely than men to find certain forms of behaviour as harassing.

Kim (2007:23) reported that the participants of a women's empowerment intervention highlighted that they do not discuss domestic violence because it is not done in that way in their culture. Moreover, Mataba (2016) asserts that cultural norms play a huge role in shaping societal gender attitudes and behaviour. Vetten(2005) states that some victims do not go to the police station to report their cases due to the patriarchal attitudes of some police officials.

In African culture, men are viewed as the patrons of the family and community (Khambarani, 2006). A man as a patron is seen as the guardian of his family. They love to see their sons follow in their footsteps and carry on their legacies. According to Hadebe (2010), chiefs go to great lengths to allocate land to homestead heads rather than women. Due to the fact that

African culture is patriarchal, females remain subordinate to males, resulting in gender-based violence.

3.3.2 MARRIAGE –LOBOLA

Lobola is a practice whereby the groom bequeaths gifts in the form of money or livestock to the parents of the bride. According to Ansel (2001), the groom of the family is in charge of providing the gifts after negotiation between the two families. It is a token of appreciation to the bride's family. Despite its cultural benefit, some men have a misunderstanding of bride price as their right to control and treat their partners as their property. This results in gender-based violence in some marriages. These men justify their abuse by stating, "I paid lobola for you" (Loudsin and Vetten, 2005:24). Women then normalise this abuse in their marriages by conforming to it. Some men take lobola as an entitlement to punish women who are not submissive to them. Traditional idioms such as 'You must be patient, you vowed until you die' encourage women to stay in abusive marriages. According to Loudsin and Vetten (2015:43), "Women who decide to leave are culturally mocked, called names or seen as failures in life. Some women feel trapped in their marriages as they are unable to pay back lobola". As a cultural practice, it is against the origin of lobola to be harmful to women.

3.3.3 GENDER ROLES

Gender roles are formed through social interaction between people in the so-called gendered socialisation process, which begins from early childhood to adulthood and throughout the whole life cycle (Bradshaw, 2013). In African culture, women are responsible for teaching gender roles to their daughters (Ntsimane, 2015). Mothers reinforce traditional ideas about manhood while fathers always play a limited role in the upbringing of their children during infancy. Mothers teach girls how to cook, clean the house, plant crops and look after their young siblings. Respect for the elders and never speaking back unless told to, are some of the cultural values taught (Niala 2011). In many rural communities, boys are given a pet name when they are born. They must look after cattle, where they learn to stick fight. They are encouraged to be strong and respect their elders. A boy's transition from childhood to manhood is mastered by dominance, authority and power. Fatherhood in African society honours the father or eldest male as the head of the family. Sons are expected to inherit

physical characteristics. Parents resort to physical violence by spanking and beating their children when they do not conform to house rules in the Zulu culture (Franklin, 2003).

According to Nkani (2006:49), children observe the way their parents deal with unwanted behaviour at home, and when they grow into adults, they will emulate their parents' behaviour when dealing with similar behaviour. From birth, males and females are translated into exclusive gender roles, where males are given power and status over female roles. As adults, they are expected to perform their respective roles. Children observe their fathers, who have power over their mothers, and that a boy child is favoured over a girl child. What they observe is confirmed by the practice of the larger society.

3.4 CONSTRUCTIONS OF MASCULINITY AND GENDER-BASED VIOLENCE

According to Connell (1987:17):

Masculinity is a product of social construction in every context. To most people, being a man or woman is above all a matter of experience. It is something involved in the way we grow up, the way we conduct family life and sexual relationships, and the way we represent ourselves in everyday situations. The need to learn how one gender behaves is very important.

However, Hadebe (2010) further states that a new-born child has biological sex but no social order and, as it grows older, society provides a string of prescriptions, templates, or models of behaviour for one sex or the other. These social prescriptions determine what acceptable gender behaviour is. This implies that masculinity as a social construct is a type of identity that influences and shapes attitudes and behaviours.

In South Africa, masculinity is defined by physical strength, toughness, and the stoical and authoritative presence of men (Leshilo, 2015). Men have been the more dominant gender. In African culture, from birth, men are respected more than women just because of being male. Before South Africa became a democracy, the country was ruled by men and was so-called a man's country (Morrel, 2001). Power was clearly held by men in public and political spheres and even in families. Men held power and made decisions. Salaries were not the same; men were paid more than women for the same jobs. Connell (2001) states that men present

themselves with these factors in everyday situations that are interdependent in human social relations: they are subordinate, complicit, marginal and hegemonic.

Boys and men are not born violent or with intrinsic violent tendencies. They are born into a culture where a gendered hegemony exists that prescribes a form of masculinity that legitimises violent practices as a way to achieve or maintain some sense of being a 'normal' man. But not all boys and men will accept these norms, or even if they do, they will not accept them all the time and in every context. Boys negotiate norms in their lives through the demands of particular circumstances that they find themselves in. In some cases, boys may 'obey' hegemonic norms, while others may defy them (Mataba, 2016). It is for this reason that a microanalysis of the ways in which violence occurs is so important.

3.5 CAUSES OF GENDER-BASED VIOLENCE

According to Shabalala (2012), there are many causes of gender-based violence. A traditional attitude towards women around the world perpetrates violence. There is no single cause to be blamed for gender differences between boys and girls (Katembo, 2015:33).

3.5.1 IMBALANCES OF POWER

The root causes of gender-based violence were found by many studies to be the imbalances of power in gender inequality and discriminatory patriarchal practices against women (Mpani, 2015). These practices often favour men over women. Ndlovu (2013) asserts that the picture created by society portrays men as being strong, educated, creative and clever, while women are given the opposite of all these traits, which causes violence. He further states that violence against women is deeply rooted in the way society has set cultural beliefs, power relations, economic power imbalances and the masculine idea of male dominance. Lack of power and status makes women vulnerable. Gender discrimination promotes the belief that, according to them, men are more powerful than women. In African societies, dominant gender norms prevail and influence people (Ndlovu, 2013). The root cause of gender-based violence lies in unequal power relations between women and men. However, a variety of factors at the individual, community and societal levels, often combine to raise the likelihood of violence occurring (Pickup, 2001). Skidmore and Bell (2020) noted that victims of sexual assault and harassment in many contexts may be physically forced into sexual activities, drugged,

intoxicated and even incapacitated and thereby unable to give consent. Sexual harassment is above all a manifestation of power relations.

3.5.2 SOCIETAL INFLUENCES

Family

The family is the primary ground for the gender socialisation of children. The way parents bring up their children can create a disparity between boys and girls, thus becoming a source of gender-based violence in life later (Shabalala, 2012). Langa (2011) asserts that in Zulu culture, the husband and wife do not have equal status. According to Renzetti (2009), lack of knowledge is one of the causes of gender-based violence. The high rate of illiteracy in our society may increase the number of cases of gender-based violence amongst families. He argues that gender differences in boys and girls are created by upbringing and social influences as well as being physiologically determined by genes and hormones, among others.

Children who live in homes with domestic violence are exposed to different types of aggression (Dlungwane, 2017). Katembo (2015) further states that childhood exposure to domestic violence is related to the attitudes that children develop concerning the use of violence as an acceptable way to deal with personal stress and as an acceptable approach to conflict resolution. According to Dodge (1983), aggressive behaviour compromises children's social relationships, often causing children to subscribe to versions of gender-based violence.

Schools

Schools are also primary arenas in which children are socialised and where masculinities and femininities are shaped. Ndlovu (2013) asserts that schools and education systems, in general, follow a specific structural framework. This system itself does not deliberately expose children to violence.

According to Wilson (2013:22), the age/authority relations between teacher and student are the basic structure of schooling that interacts with the gender role. The institution of the school officially condones teachers' regulation and control of appropriate student behaviour

through, for example, the allocation of rewards and sanctions; the distribution of their time; attention in class and corporal punishment.

Given the structured and unbalanced power relations of schooling, the excessive use of sanctions can lead to abuse by these positions of authority. Girls are disproportionately the victims of physical and sexual abuse at school. In some schools, most girls do not complain because they fear reprisals, especially from teachers and they believe that no action will be taken against the perpetrators.

According to UNICEF (2001:59):

South Africa's transition to democracy has been accompanied by very high levels of both political violence and violent crime. Assault, rape and sexual violence are 'endemic' in South African schools. As levels of violence increase in society, so are the levels of school-related gender-based violence in schools.

Moreover, Netshitangani (2014) states that the problem of school violence is dissimilar in that it is difficult to pinpoint the cause of violence in schools. Gender-based violence in schools usually stems from discriminatory gender norms and stereotypes. Violations include verbal abuse, bullying, sexual abuse and harassment. Gender discrimination promotes a belief that men are more powerful than women.

The South African Commission on School-Based Violence (2008) enumerates factors that contribute to the cause of violence as the environment surrounding the school and the communities in which they live. Netshitangani (2014) asserts that causes were revealed by the findings of the study conducted in South Africa that are defined as poverty, unemployment, patriarchal notion of masculinity, vulnerabilities of families and exposure to violence and drug misuse, peer group influences, permanent exclusions of learners from schools because of bad behaviour and weak cultural enforcement.

Religion

Religion is a social arrangement designed to provide a shared, collective way of dealing with the known and unknowable aspects of human life, death and existence and the dilemmas

that arise in the process of making moral decisions. As such, religion not only provides solutions to enduring human problems and questions but also forms the basis for social cohesion and solidarity (Mahmud, 2015:4). According to UNWOMEN (2015), in many parts of the world, religion plays an essential role in shaping cultural, social, economic and political standards. Authority figures (primarily men) interpreted religious texts in such a way that their gender roles and status in society favoured the men. Religious teachings and traditions implemented and embodied within the family and the community are passed on to future generations.

According to Katembo (2015:29):

Religion is used to abuse and discriminate against women. Religion is the opium of the mind and many people use it to abuse and discriminate against women. Despite the widespread engagement of women in their religious communities, religious leaders and those authorised to interpret religious doctrine are predominantly men.

Moreover, UNWOMEN (2015) states that faith-based organisations are most entrenched in patriarchal traditions. In some churches, women and girls are deprived of their rights to education and to privacy, whilst boys are free to be educated since they are more privileged than girls (Matenga, 2014).

3.5.3 ECONOMIC FACTORS

At the economic level, factors include poverty, unemployment and changing economic statuses among women and men (Shabalala, 2012). Poverty determines where and how you live. The space people live in can be small and cannot accommodate the whole family. The more crowded people are, the greater the chances of violence. Financial insecurity causes violence because of the high unemployment rate in African townships. If a man cannot establish authority, intellectually or economically, he resorts to violence (Shabalala, 2012).

Renzetti (2009) asserts that the depression of the perpetrator due to a low income or joblessness often pushes him to violence against his wife. The dependency level of one partner on another leaves one partner vulnerable to gender-based violence in society. Fawole (2008) states that women experiencing gender-based violence have more employment

problems like absenteeism at work and greater difficulty in maintaining workloads because of health problems, which, in turn, affect the economy. Fawole (2008) further states that disparities between husband and wife, especially on educational income and family level, cause disagreements among them and sometimes cause gender-based violence. Economic abuse is when the abuser has complete control over the victim's money. The male maintains control of the family finances, taking decisions about how much money should be spent without consulting his wife.

3.5.4 TOXIC MASCULINITY

Masculinity is a collective gender identity that has been socially constructed (Connell, 2002). Connell (2002) further argues that there are four categories of masculinity: dominant compared to submission, complicit compared to the opposite. Masculinity itself is not toxic, but when the notions and ideals of what it means to be a man led to dire consequences for a man himself or the people around him, it becomes toxic masculinity.

According to Barr (2019:8):

Toxic masculinity refers to harmful behaviours and attitudes associated with men, such as acting in an aggressively dominant way and the need to repress emotions during stressful situations that lead to violence. Men who have extreme self-reliance are driven by the need to do everything on their own, thus devaluing women's opinions and condemning anything feminine.

Whereas Kupers (2010) states that traditional stereotypes of men are socially dominant along with related traits such as misogyny and homophobia, they can be considered toxic due to their promotion of violence. Boys and men are expected to be active and aggressive, tough, daring and dominant (Mataba, 2016). These stereotypical images are generally unacceptable to women and girls because they limit their opportunities in life and hinder their involvement in social, political and economic spheres. Cultural and societal norms socialise males to be aggressive, powerful, unemotional and controlling by being dominant. Similarly, expectations of females as passive, nurturing, submissive and emotional reinforce women's roles as weak, powerless and dependent upon men, resulting in an unequal power relationship. This

socialisation of both men and women that results in unequal power relationships often creates gender-based violence (Pickup, 2001).

Connell (2005) and Posadas (2017) state that this lopsided focus on femininity and women addresses only one part of the problem and, therefore, renders progress partial as well. It leaves the power dynamics that support gender inequality unexamined and firmly in place. Further, it allows dominant or toxic masculinity to flourish unfettered based on simplified norms and understandings of traditionally masculine characteristics such as violence, physical strength and suppression of emotion and devaluation of women. The result is a culture that continues to award power and status to men despite how they behave or treat others, and that offers women a complex mixture of opportunity and constraint, empowerment and subjugation, which they must navigate on a daily basis.

However, institutions around the world have begun to take on the challenge of resisting toxic masculinity, mostly in higher education. Much of this work is aimed at expanding ideas about masculinity and involving men in anti-sexist work. For example, according to Elliot (2018:15):

Toxic masculinity supports and is supported by gendered patterns of power that perpetuate broad inequalities. The Men's Project at UW-Madison focuses on intersectionality and the complexity of masculine identities and helps participants develop the perspectives and skills necessary to challenge simplified definitions of masculinity and take on leadership roles in preventing gender-based violence and discrimination. Finding ways to promote healthy masculinity early and to teach boys and young men to recognize, reject and challenge simplified, toxic masculinity is essential for creating cultural change.

3.6 NATURE OF GENDER-BASED VIOLENCE

The prevalence of GBV is deeply rooted in gender inequality and constitutes a serious human rights violation in all societies (Heise *et al*, 2002).

According to Mpani (2015:40), gender-based violence is a combination of harmful acts perpetrated against women and girls, such as wife abuse, sexual assault, murder and marital rape. Gender-based violence is a broad term that includes domestic violence, intimate

partner violence, sexual harassment and violence in the workplace. It cuts across races, mostly linked to discourses of gender inequalities. Gender-based violence may be sexual or non-sexual in nature and is violence directed against an individual because of his or her gender.

Non-Sexual Gender-based Violence

Women and girls experience all kinds of violence both in and out of their homes. Dzinavane (2016) asserts that men easily control women in their homes. Violence against women, which is perpetuated through cultural norms and traditions, reinforces male-dominated power structures and systems that are commonly referred to as patriarchy.

According to Heise, Ellesberg and Gottmeller (2002:55):

Violence against women is the most pervasive yet least recognised human rights violation in the world and is a key human rights issue that limits the victim's ability to enjoy their rights and exercise essential freedoms in social, political and economic spheres of life. Gender-based violence is a global pandemic that increases the vulnerability of women and girls, especially in developing nations.

Dzinavane (2016) asserts that acts of violence against women affect them emotionally. The ways males exact gender-based violence on women and girls in their relationships include being insulted or made to feel bad about themselves; being humiliated in the presence of others; being scared of the male perpetrator of violence; by the way the male partner looks at her, yells, smashes things, threatens to hurt someone she cares about; harassment; degrading comments, and threats of divorce or the intent to take another wife.

Gender-based violence in itself is a complex challenge that is heightened by cultural, patriarchal and political factors. Men suffer from controlling issues: by treating women as their subordinates; keeping them from seeing friends; restricting them from seeing their family of birth; insisting on knowing where she is all the time; getting angry if she speaks to another man; being suspicious and demanding that she asks his permission before seeking help; restricting access to family income, and excessive possessiveness.

The USAID gender equality and female empowerment policy (USAID, 2012:7) states that gender-based violence is a constraint to individual and societal development and women who experience violence are less likely to earn a living and be able to care for their children.

Sexual Gender-based Violence

One of the major violations that women and girls experience globally is rape. According to Carrillo, Connor and Fried (2003:11), Rap is often treated as a crime of passion rather than a misogynist act. Women and children, who are often the most vulnerable to human rights abuses, are also the ones who suffer the most from sexual and gender-based violence. Women are Being forced to have sexual intercourse when the female partner did not want to because she was afraid of what the partner might do; being forced to do something sexual that she found degrading or humiliating, such as specific attacks on the breasts or genitals.

Furthermore, Dzinavane (2016) asserts that perpetrators of sexual and gender-based violence are sometimes the very people upon whom survivors depend to assist and protect them. Sexual and gender-based violence perpetuates and overlooks violence within the family, the community and the state (Wilson, 2014).

Intimate male/female partnerships are the most pervasive form of gender-based violence. Representative sample surveys show that physical violence in intimate relationships is almost always accompanied by psychological and sexual abuse. Most women who experience intimate partner violence generally experience these acts over an extended period. Women often say that the psychological abuse and degradation of intimate partner violence are even more difficult to endure than physical abuse (Heise, Ellesberg and Gottmeller, 2002).

3.7 IMPACT OF GENDER-BASED VIOLENCE

Dzinavane (2016) argues that gender-based violence is inflicted on women and girls, resulting in physical, sexual, psychological or economic harm or suffering, including threats such as acts of coercion, or arbitrary deprivation of liberty, whether occurring in public or private. It has an impact on families and communities both in the short term and long term (Nkomo, 2014).

The social and economic stress brought by COVID-19 pandemic exacerbated pre-existing toxic social norms and gender inequality. At the time when half of the world population was in lockdown due to COVID-19, the number of women and girls between ages of 15 and 49 who had been subjected to sexual and/or physical violence perpetrated by an intimate partner (GBV) was no less than 243 million (UN Women, 2020). Many countries from developing and developed economies reported an escalation of GBV during the lockdown; France reported an increase of 30% of domestic violence cases since the lockdown on March 17; Cyprus and Singapore reported an increase in helpline calls by 30% and 33%, respectively, in Argentina emergency calls for domestic violence cases increased by 25% since the beginning of the lockdown; in Canada, Germany, Spain, the UK and the USA, government authorities, women's rights activists and civil society partners have indicated increasing reports of domestic violence during the crisis, and/or increased demand for emergency shelter (UN Women, 2020).

3.7.1 IMPACT ON WOMEN'S HEALTH

The impact of violence on women varies widely. It depends on the nature of the particular incident, the woman's relationship with her abuser, and the context in which it took place. Gender-based violence typically has a physical, psychological, economic and social impact.

3.7.2 PHYSICAL

According to Dzinavane (2016), GBV affects women's reproductive health and physical well-being, leaving them emotionally and physically shattered. Gender-based violence takes away the victim's productive time as they have to address their abuse. More physical harm in the form of injury is the ultimate possible outcome of violence against women. Violence influences the risk of HIV and other STIs directly when it interferes with women's ability to negotiate safer sex in marriages.

3.7.3 PSYCHOLOGICAL

Verbal and physical violence may cause one to have lower self-esteem. Williams and Sweetman (2001) state that violence against women results in feelings of anxiety, fear, mistrust of others, inability to concentrate, loneliness, post-traumatic stress disorder, depression and suicide. A study by Wilson (2014) reported that some women felt detached

and estranged from others; therefore, they avoid people as much as possible. Psychological scars impede the establishment of health. Thus, the victims pass on frustrations to their children and others, thereby transmitting and intensifying the negative experiences to those around them.

3.7.4 ECONOMIC AND SOCIAL IMPACT ON WOMEN

Dzinavane (2016) asserts that violence against women results in rejection, ostracism and social stigma at the community level. The women's ability to participate in social and economic activities is reduced, and they develop an acute fear of future violence, which extends beyond the individual survivors to other members of the community. Damage to women's confidence results in fear of venturing into public spaces (this can often curtail women's education, which in turn can limit their income-generating opportunities) and increased vulnerability to other types of gender-based violence. Job loss due to absenteeism as a result of violence and the negative impact on women's income-generating power have an impact on the economy.

3.7.5 IMPACT ON WOMEN'S FAMILIES AND DEPENDANTS

Gender-based violence can create a culture of fear and mistrust by hurting children, women and families, leading to a lack of intimacy and safety within the family and intimate relationships. Katembo (2014) argues that the father might be arrested because of physical beating leading to disintegration in the family. Also, when the father is violent, the mother might influence the children to hate the father, which is unacceptable in a family setting. In the same vein, if domestic violence occurs repeatedly, the mother may divorce the father, and in the end, the African family structure will be destroyed. According to Wilson (2014) asserts that children who grow up in households where there is domestic violence have a greater risk of violence against them, as well as collateral effects on children who witness violence. As a result, withdrawal, low self-esteem, nightmares, self-blame, aggression against peers, family members, and property are some of the emotional and behavioural disturbances, increasing risk of becoming a perpetrator or a victim of violence.

3.7.6 IMPACT ON SOCIETY

As women are generally the immediate victims of gender violence, the consequences of gender violence extend beyond the victim to society as a whole. Mpani (2015) asserts that violence against women is a burden on the health and judicial systems. It is also a hindrance to economic stability and growth through women's lost productivity. He further states that it is a hindrance to women's participation in the development processes, lessening their contribution to social and economic development and constraining their ability to respond to rapid social, political, or economic change. Dzinavane (2016) states that women in abusive relationships tend to lose trust in social relationships, which weakens support networks on which people's survival strategies depend. As a result, networks are strained and fragmented, which are of vital importance in strengthening the capabilities of communities in times of stress and upheaval. Johnson, Widnall and Benya (2018), suggested that gender-based violence serves to perpetuate male power and control and is sustained by silence and denial; this results in a social toll and unnecessary burden on the individual and ultimately on social health services.

3.7.7 IMPACT ON THE PERPETRATORS OF VIOLENCE

According to Heise, Ellesberg and Gottmeller (2002:7), the effects of gender-based violence are devastating to the individual, family, community, country and nation at large. Perpetrators of violence result in sanctions by the community, facing arrest and imprisonment; legal restrictions on seeing their families; divorce, or the breakup of their families; feeling of alienation from their families, and minimising the significance of violence for which they are responsible. Thus, deflecting the responsibility for violence on their partners and failure to associate it with their relationships, which will definitely increase tension in the home? However, Nkomo (2014) regards gender-based violence as dangerous to women's health, thereby putting the perpetrator at risk of contracting STIs and even HIV/AIDS in the long run.

3.7.8 INTERVENTION PROGRAMMES TO COMBAT GENDER-BASED VIOLENCE

Gender-based violence is a complex problem that requires versatile efforts to reduce it, including the empowerment of women and men with mindset change as good entry points. Awareness campaigns are a common approach to the primary prevention of gender-based violence.

According to Ndlovu (2015:19):

Many intervention programmes focus on women and ignore the agency of men in reducing gender-based violence. It is important to seek to work together as a team. Men may continue to act violently because of the lack of practical involvement in issues.

Whereas the Futures without Violence programme have asked the question: *What can men do to help end violence against women and girls?* They argue that it is important for men to be included in initiatives to end violence against women by using their positive influence as fathers, educators, coaches and policymakers to challenge the attitudes and beliefs that support violence. Through these programmes, Futures without Violence aims to develop new male leaders in the field who are willing to publicly speak and act to oppose violence against women and girls (Futures without Violence, 2019).

Sida (2010) proposes a three-pronged approach to combating gender-based violence:

- (1) Shifting focus from seeing women as victims to viewing them as survivors or agents of change with a strong emphasis on women and girls' empowerment agency.
- (2) Efforts to increase women's economic empowerment that enhance women's bargaining power and ability to leave abusive relationships.
- (3) Include men and boys as perpetrators and agents of change.

Mcilwane (2012) commended the community-based approach where the community assessed information on the nature of gender-based violence, raising awareness in the community and building networks to encourage community members to work together to

address gender-based violence through (NGOs). People have to be made aware of the importance of social relations as a way of preventing everyday violence.

According to Pennington (2014:35):

Changing mindsets and putting into place the economic fundamentals and necessary institutions to accelerate growth and reduce poverty, leaving no one behind, will be the key to achieving middle-income status. Improving the social status and rights of women and girls is a crucial part of the transformation.

Ndlovu (2016) states that the government needs to use public awareness campaigns in an attempt to alter public attitudes, values, or behaviours in the hope of reaching desirable social outcomes in order to stop gender-based violence. They can reach a wide range of people in a short period through television, radio and newspapers. Peer education and community workshops are approaches used in middle and low-income countries to change norms and behaviour.

3.8 CONCLUSION

Gender-based violence is a universally persistent and compound problem that requires multifaceted efforts to address. It continues to threaten the full enjoyment and advancement of women's rights. Furthermore, gender-based violence is deeply and systematically entrenched in patriarchal and cultural attitudes that perpetuate male supremacy, dominance and power, thereby further subjugating women and girls. From this chapter, it is clear that gender-based violence issues are complicated and tackling them requires efforts that will improve women's literacy and poverty levels, strengthen their decision-making and participation in all spaces, and engage men as partners as change agents in the fight against gender-based violence. GBV and COVID-19 are twin pandemics in South Africa and many other countries to varying degrees. Vulnerable groups, especially women, bear the brunt of health crises and/or any conflict. The empowerment of women, especially those with co-existing social identities of disadvantage, namely race, social class, ageism, disability and sexual orientation, is key for economic prosperity of countries (Simonovic, 2020).

The next chapter discusses the research design and methodology, the research approach, the participants, sampling techniques, the data collection procedures, the data analysis procedures and ethical issues will be discussed.

CHAPTER 4

METHODOLOGY

4.1 INTRODUCTION

This chapter presents the research design for the study with clear evidence based on techniques that link the research process with the objectives of the study and specific methods used. A detailed discussion of the research design and methodology utilised will be the focus of this chapter.

According to Cohen, Manion and Morrison (2007:89), methodology refers to the approach used in research to collect data on the basis of inference and interpretation for explanation and analysis. The significant issues related to research design; research instruments and sampling procedures and processes are discussed. The chapter ends with a summary emphasising the main delineated procedures.

4.2 RESEARCH DESIGN

Research design gives guidance to a researcher throughout the collection of data until the researcher reaches the ultimate objective goal (Makongoza, 2016). The research design is vital to advancing proper planning and structuring of the study in such a way that the important validity of the study is maximised. In this study, a qualitative approach complemented with primary data to investigate the experiences of gender-based violence within the Umlazi area will be used. Qualitative research has a lot of methodologies that are different from one another. They all have two things in common. First, their focal point is real-world phenomena that are occurring or have previously occurred. Secondly, they involve capturing and studying the complexity of those phenomena (Leedy and Ormrod, 2018).

According to Leedy and Ormrod (2005:134-135), qualitative research studies serve to reveal the nature of certain situations, settings, processes, relationships, systems, or people; enabling a researcher to gain new insights about a particular phenomenon; developing new concepts about the phenomenon; and discovering the problems that exist within the phenomenon. Furthermore, other purposes include allowing a researcher to assess the validity of certain assumptions, claims, theories, or generalisations within real-world contexts

and providing a means through which a researcher can judge the effectiveness of particular policies, practices, or innovations. Qualitative research provides a comprehensive, complex and detailed understanding of meanings and actions on observable phenomena, attitudes, intentions and behaviours. It gives voices to participants and it explores issues that lie beneath the surface of presenting behaviours and actions.

Moreover, Hammersly (2013) notes the crucial tradition in qualitative research in which situations are observed and interpreted. Creswell's (2014) qualitative research is an approach that studies consideration of the connotation that a person or a group is assigned to a societal or human problem.

This is relevant to my study as the process of research involves developing questions and collecting data in the participant's setting; analysing data inductively, that is, structured from specific to general themes; and thus, allowing the research to create interpretation and understanding of the data.

Jefferson (2014) asserts that qualitative research is defined as a method of understanding based on separate ways of enquiry to investigate societal or human problems. This study intends to understand the nature of gender-based violence and its impact on the research participants and community. Furthermore, the study is aimed at bringing out the consequences of gender-based violence, which are the painful experiences and dilemmas of the survivors. Qualitative research is applicable to my study because it provides the opportunity to explore and understand gender-based violence in Umlazi Ward 83 at large.

4.3 RESEARCH APPROACH

A participatory action research approach was used in this study. Giddings (2012) defines action research as an approach directed toward solving a problem. Gender-based violence has attracted many researchers trying to find solutions to eradicate the scourge. Participatory action research seeks to change and transform practitioners' practices and understanding of their practices and the conditions in which they practice, whereas Meteer (2014) adds that for action research to be a collaborative process, it must be both a democratic and democratising process. Action research is used in any setting where a problem involves

people, tasks, and procedures needing a solution, thus improving the social condition (Jefferson, 2014).

According to Creswell (2012):

The action research approach is typically a small-scale intervention in the functioning of the real world and a systematic, close examination, monitoring and review of the effects of such intervention.

Participatory action research (PAR) is based on reflection and so differs from most approaches in the way data is collected and the actions that aim to reduce a problem by involving the people who take action to improve their own lives (Cohen, Manion and Morrison, 2018). Participants chosen in my study were to play an important role in addressing the scourge of gender-based violence in the community of Umlazi.

With PAR, it is difficult to categorically state in advance what interventions will be used in the study. Action research is a type of research methodology that works toward some sort of change (social or professional). Action research studies are usually based on everyday issues and the aim is to create practical solutions to these problems. O'Leary (2007) defines action research as "research strategies that to produce both knowledge and action". Most participatory action research studies adopt a methodical, iterative approach that focuses on problem identification, action planning, implementation, evaluation and reflection. I wanted to find out the extent of GBV in this community. Further I wanted to address the problem of GBV by planning and implementing some form of intervention in the community. I further wanted to evaluate my campaign and improve it for further interventions. PAR suited my intentions.

According to Johnson (2012), these ten steps describe the action research process:

- Identify a problem or research topic – decide what to study;
- Set the problem or research topic in a theoretical context – review the literature and relate the research topic to current theories to provide a theoretical context for the findings;

- Make a plan for data collection – data collection must be focused on and the elements of data collection must be determined before the research begins;
- Begin to collect and analyse data – analyse data by looking for themes, categories, or patterns that emerge and influence further data collection;
- If necessary, allow the question or problem to change as you collect data – action research is a dynamic, ever-changing process and it is possible to change the sources of data, or the focus of the study as you are collecting data provided that you include it in your report;
- Analyse and organise the data – this should be an on-going process to establish the number of total things that were recorded, the number of categories or kinds of things there are, and the number of things that are in each category;
- Report the data – present the findings by providing an overview with detailed descriptions and illustrative samples of important events, activities, and responses as well as the number and types of themes, categories, or patterns present in the data;
- Make your conclusions and recommendations – interpret the data and draw conclusions and recommendations to answer the research question and provide answers to the problem;
- Create a plan of action – create a plan of action based on the conclusions and recommendations, implement the plan of action and assess the effectiveness of the plan, and
- Put your plan into action and evaluate – determine if the plan works or if it needs to be changed or tweaked.

4.4. POPULATION/TARGET POPULATION

A population is normally a large group of people or objects that is the core focus of research (Langa, 2012). The population provides a sample and derives a conclusion from the results obtained from the sample. The population in my study included adult females and males within the Umlazi community. The target population are members of a large group that a researcher is interested in studying (Mataba, 2016). The results of the study were

comprehensive of the population because they have significant traits in common. The target population were members of the Umlazi community, who provided the study with clear and meaningful information with regard to the nature and level of gender-based violence within the community and its effects on women and men. The population of Umlazi is 404811 people, with ward 83 having 36 253 people.

The research study consisted of twelve participants. The key to finding the right number of participants to recruit is to estimate the point at which you will reach data saturation, or when you are not gleaning new information as you add participants (Mataba, 2016). Practically speaking, this means that the researcher is not creating new codes or modifying the codebook anymore. Guest et al. (2006) found that in homogeneous studies using purposeful sampling, like many qualitative studies, 12 interviews should be sufficient to achieve data saturation. I chose 12 participants with this in mind and was also mindful that I would conduct individual and focus group discussions which I was sure would yield rich data.

Female and male community members of all social levels became the key participants in this study because they witnessed and/or were victims of gender-based violence in their everyday lives. The participants consisted of seven females and five males. Their ages ranged from twenty-one up to fifty years since this study focused on the experiences of the adult community of Umlazi.

4.5 SAMPLING METHOD

Sampling allows researchers to perform a study of individuals from a large population so that the results of the study can be used to derive conclusions that will apply to the entire population (Mataba, 2016). Non-probability sampling deliberately avoids a wider population but represents a particular group. It has a lower risk of bias. Qualitative research generally uses non-probability sampling (Cohen, Manion and Morrison, 2018). Purposive sampling has been chosen for this study because it provides access to knowledgeable people about gender-based violence. I chose purposive sampling because it allowed me to choose only those participants who had an interest in addressing GBV. This research is qualitative and used semi-structured interviews to get the participants to divulge information about their social relationships in society as well as their lives at home. Teddlie and Yu (2007) define purposive

sampling as an attribute of qualitative research where researchers choose a case to be included in the sample on their judgement of its typicality or possession of particular characteristics wanted. The sample is assembled to meet their specific needs.

A group of seven women and five men living in Umlazi were selected through purposeful sampling. According to Cohen, Manion and Morrison (2018:39), in qualitative research “the emphasis is placed on the uniqueness, idiographic and exclusive distinctiveness of the phenomenon, group or individuals in question that is they only represent themselves”.

4.6. MEASURING INSTRUMENTS

An interview schedule was used to gather data for this research study. An interview schedule is a powerful tool for qualitative researchers (Cohen, Manion, and Morrison 2018). An interview schedule is a list of structured questions that has been prepared as a guide for conducting interviews to collect data about a topic or issue (Nghonyama, 2016). It determines the order of questions. These questions were specifically designed to gather information on gender-based violence.

An interview schedule was used to collect data for the interviews. A logical structure was adopted in the interview schedule. This was done by grouping questions into sections and advancing from the general to the specific. The questions were worded concisely to ensure that the interviewees had a clear understanding of the questions. This enabled me to gather as much information as possible in a limited amount of time.

4.7. RECRUITING PROCESS

The recruitment process initially involved referrals from the local councillor of people who were willing to share personal insight and provide an understanding of occurrences of gender-based violence in the community. Snowballing was then used where the initial participants identified a number of other participants from the same population and supported my gaining

access. They in turn identified further participants, and so the sample snowballed (Lee, 2003). I used snowballing because the population was small and shared similar traits.

Table 4. 1 Profile of Participants Interviewed

NAME	MALE/FEMALE	DETAILS	AGE
Thuli	Female	Thuli lives at Umlazi. She is still an intern in one of the clinics and does not receive a salary. Her husband is employed. They have no children.	38
Zodwa	Female	Zodwa is unemployed and lives with her partner in a township RDP house. She has two daughters from a previous relationship who also lives with her. She was rejected by her first husband. Her partner, who she is currently living with, is employed and is much older than her.	40
Aphiwe	Female	Aphiwe is living with her husband in Umlazi. She lived with her husband for three years before getting married. They have no children.	29
Senzo	Male	Senzo is a security officer in one of the schools in Umlazi. He is not married and is not in a relationship.	30
Themba	Male	Themba works as a handyman in the neighbourhood. He is a heavy drinker and agrees that substance use in the area is high. He has many girlfriends.	40
Thandi	Female	Thandi is married and has three children. She did not complete metric and is unwell. She collects a disability grant. She has suffered serious abuse from men in her area.	39
Sazi	Male	Sazi works at the supermarket near Umlazi. His wife works as a casual labourer. They rent a room in a house in Umlazi.	27

NAME	MALE/FEMALE	DETAILS	AGE
Qhawe	Female	Qhawe lives with her husband in one of the township houses. She is a teacher. Her husband runs a business. Although she is well educated, she still finds herself in an abusive relationship.	30
Thando	Female	Thando lives with her parents. She has a boyfriend and sometimes spends the night with him. She is afraid of marriage.	35
Hlengiwe	Female	Hlengiwe works as a cleaner at a school. She is now in a second marriage. Her second husband is aggressive and has other girlfriends.	33
Dumi	Male	Dumi did not complete his schooling and finds it difficult to get a job. He frequents the local taverns where he has many friends.	34
Lunga	Male	Lunga works at the local police station and lives in Umlazi. He is more of a liberal thinker. He has a girlfriend but is not married.	37

4.8 DATA COLLECTION METHOD

Interviews were conducted face-to-face using a semi structured questionnaire with the chosen participants. This took place in different settings arranged prior to the meetings. Semi-structured interviews are meetings where the interviewer asks open questions that do not follow any formalities. Open questions allow the discussion to deepen. This method offers a balance between flexibility and a structured ethnographic survey (Ndlovu, 2008). It uncovers rich, descriptive data on the personal experiences of participants. One face-to-face interview of 50-minute duration was conducted with each of the participants. The first part of the interview focused on biographical data to obtain an overall impression of the participant and to understand each person's story of (his or her) life. The second part of the interview was designed to obtain the experiences, perceptions, attitudes, and beliefs of the participants about gender based violence. The questions centred around the nature, causes and consequences of gender based violence.

Three focus group interviews were conducted. The focus group interviews were gender sensitive. One focus group was conducted with the seven females only, the second with the five males only and the third was a mixed group of males and females. The same interview schedule was used for all three focus groups. By using repeated interviews, I was able to gain richer and deeper insights into the respondents' unique meanings and was able to identify incoherent links. The repeated interviews with the respondents enabled me to interrogate what was said critically and to pick up on contradictions, inconsistencies and avoidances.

According to Harris and Kaye (2017:54), the action research process has three phases, which are: exploring the problem by collecting and analysing relevant data; planning and implementing the intervention and evaluating the short-term outcomes.

Participatory action research is dependent on practical action while focusing on generating, informing and building theory. The research intends to bring about positive change and improvement in the participants' social situations. According to Harris and Kaye (2017), the process enhances collegiality, collaboration and involvement of participants who have experienced gender-based violence in the area. The first exploration phase was face-to-face, followed by group discussions. This enabled the researcher to explore and collect data on the

nature, extent, causes and consequences of gender-based violence as well as the effectiveness of ways of minimising gender-based violence.

Participants were modified agents aiming at captivating a stand for a chosen future. They were interested in resolving, reformulating or refining situations in their daily lives through systematic planning, data gathering, reflection and further informal action. In order to gain understanding of the challenges and opportunities for effective reduction of violence, a combination of interviews and focus groups was used to plan and implement an intervention stage. The third stage of short-term outcome evaluation was held after participants reported on the intervention of the peace-building work. The evaluation of the outcome of the intervention was important to achieve objective five of the study.

4.9 DATA ANALYSIS

Data analysis is how we progress from understanding to the explanation and interpretation of the phenomenon in question (Taylor and Gibbs 2010). It includes organising, describing, understanding, accounting for, and explaining data. In my study, I used thematic analysis. Thematic analysis is highly inductive; themes emerged from data and are not obligatory upon a researcher. Thematic analysis asks questions related to people's experiences, views and perceptions. After the interviews were conducted, the researcher familiarised herself with the data while coding and generating themes. At the end, the themes were reviewed, allowing the researcher to define and name them.

Clark and Braun (2013) assert that thematic analysis is an approach to researching people's views, opinions, knowledge, experiences and values from interview scripts. Interviews can be conducted efficiently in communities with similar cultures that have experienced GBV. The researcher examined the data to categorise common themes that come up repeatedly. The focus is to identify patterns of meaning across the data gained from interviews with participants. The emphasis was on producing rigorous and high-quality analysis. Thematic analysis provides an accessible and systematic procedure for generating codes and themes for qualitative data (Harris and Kaye, 2017). The themes provided a framework for organising and reporting the researcher's analytic observations. The theme of the work is the main message, insight, or observation the writer offers. Thematic analysis was suitable for the

study as it presents data in such a way that it can be understood by all those who are involved in communities. It is deliberate, reflective, and thorough (Brown and Clarke, 2014).

4.10 ETHICAL ISSUES

According to Fraenkel and Wallen (2003:56), ethical issues are the questions of right or wrong and being able to conform to the standards of conduct of a given profession or group, and what is ethical is a matter of agreement among researchers.

The researcher took the participants' views into consideration throughout the interviews and made them feel comfortable sharing their experiences of gender-based violence in the area. As a researcher, I respected the participant's values, beliefs, and norms and protected the participant's confidentiality. Advice about the objectives and what the study involved was given to the participants at the beginning of the study. They were also advised that they were free to withdraw at anytime they did not feel like responding to a question if that question made him or her feel uncomfortable. Approval from relevant ethics and governance bodies was ensured. A consent form was given to each and every participant to sign. I tried by all means to prevent any harm and ensure the benefit of the study to participants. All participants were equally treated and I complied with Durban University of Technology's research ethics and guidelines. During the interviews, all participants were given pseudonyms to protect their identities.

4.11 VALIDITY AND RELIABILITY

Validity replaces uncertainty with confidence in the results of the study (Hammersly, 2011). It is the extent to which interpretations of data are justified by the theory and evidence used. Creswell (2013) states that credibility; transferability, dependability and conformability are the key criteria of validity. What makes validity so important is that it provides the nature of what is valid. Validity was ensured through recordings of the interviews and focus group discussions that allowed re-visitation to confirm what was said.

The participants were informed that their identities would not be disclosed. I used participants (adults including men and women) who care about gender-based violence and

were willing to provide their experiences and perceptions to strengthen the validity of the study.

The questions in the individual and focus groups were similar, allowing me to compare the participants' responses. I had frequent interactions with the participants and provided them with transcripts to validate what they had said in the interviews.

According to Cohen, Manion and Morrison (2018), reliability is about precision and accuracy. For research to be dependable, it must show that if it were to be conducted on a similar group of respondents in a similar context, similar results would be found.

Many women around the world who have experienced violence are willing to share their stories of abuse, and that is evidence that all the information given by them is legitimate. Some are exhausted and weary of this scourge. I used triangulation, which is the use of multiple data sources to develop comprehensive results.

For this study, simple, straight-forward interview questions were prepared for participants. This will further allow for reflexivity and reflection. A clear, reflective journal documenting decisions was kept. An auditable trail detailing a clear description of the research process was maintained to ensure reliability. The audit trail was to clarify why certain decisions were made and to show that the analysis followed a logical path based on the participants' responses. Keeping track of the decision-making was important in the data analysis, as it involved a recursive process whereby, I repeatedly went through the data and continued analysing before creating the initial themes.

4.12 LIMITATIONS AND DIFFICULTIES

Delimitation clarifies the boundaries, exceptions and reservations. It is a method that allows researchers to limit the scope of data incorporated (Ndlovu, 2016). The research was done in the community surrounding Umlazi Ward 83. The population group were key informants within the community of Umlazi. Gender-based violence is widely spread throughout different societies, but we cannot conduct a study on all of them. Each society has its own culture. Since this study involved twelve participants living in the community of Umlazi,

generalisation may not be translated to other contexts. The study was easily controlled as it did not include the whole community of Umlazi.

4.13 CONCLUSION

This chapter outlined the exhaustive research method used and discussed how the data was gathered, organised and analysed. The researcher used qualitative strategies to collect data. Individual interviews and focus group interviews were conducted. Then a discussion of the research methods, that is, data analysis and interpretation, sampling strategy and ethical issues followed. Data analysis and presentation are described in the following chapter.

CHAPTER 5

5.1 INTRODUCTION

The chapter investigates the patterns and activities of members within Umlazi, Ward 83 concentrating on different experiences of males and females. My focus is on gender relations that exist among the members of the community and in doing so the nature, extent and causes of gender-based violence are investigated.

In what follows, I will describe, and at the same time, analyze cases of GBV. I will produce a plan of the forms of gender-based violence that shows and explains the contexts in which these incidents took place and how they contributed to shaping the participant's knowledge, awareness and construction of their own understanding of GBV.

I start my discussion by describing the nature of GBV as described by the interviewees.

5. 1 THE NATURE OF GENDER-BASED VIOLENCE

In my discussion of the nature of GBV, I categorise the occurrence of the violence into the various forms that are manifested in this community.

5.1.1 INTIMATE PARTNER VIOLENCE

According to Myende (2017:7), the most persistent form of gender violence in 36 countries indicates that between 10 and 60 women who have ever been married or partnered have experienced at least one incident of physical violence from a current or former intimate partner.

In my study, the participants did not mention intimate partner violence in the focus group interviews; on the other hand, the females provided detailed and graphic experiences of intimate partner violence during individual interviews.

Thuli (female 38 – individual interview): I got an internship in the local clinic. One day we worked until it was late. The supervisor who happens to be a male gave me a lift home. When I arrived home my husband was mad. He said I'm cheating now. He took my laptop and splashed it on the wall and said I must not go back to work as

from today when I tried to explain how important this is for my practical work. How can he do this – he is my husband. He forced sex that day, saying it is a test. It seems like we women have no life. I think about his possessiveness a lot.

Zodwa (female 40 – individual interview): I live with my husband and two daughters from my first husband. First, he was good to us. I trusted him with my daughters and loved him. Then he started the beatings, even on senseless things. If I complain he says that I must find another place to live. There is nowhere I can live as I'm unemployed. I have to endure the life of being beaten all the time. My neighbours are shying away from me as they say maybe it's me who has no respect. I can't report to the police as I have no one to assist with my children. I feel useless and with no purpose in life. I have given up all hope. Sometimes I feel I am better off dead.

Aphiwe (female 29 - individual interview): I've been living with my boyfriend for three years. We then decided to get married. Things started to change after marriage. He started swearing at me when he was drunk and called me names. It worsened as the days went by. He takes me when he wants and is aggressive. He says I am he's. I don't know what to do. I am not sure if women should be like this. I can't take it from a man that I thought I knew so well for three years.

Senzo (male – focus group interview): I know of men who do this violence on their partners. They feel that they are entitled.

Themba (male – individual interview): You see men do beat their girlfriends to make sure that they do not leave them. They do this to put fear in the girl. If she leaves or wants to see another guy, then they will know what will happen to them.

From the above evidence, we see that merely quantifying acts of violence does not reveal the terror experienced in abusive relationships. The women who were abused physically in their relationship said that in some moments they feared for their lives. The women mentioned that, unlike physical abuse, psychological abuse and degradation are even more difficult to endure. The women indicated that they were extremely depressed and anxious about the fact that their partners, whom they trusted, were inflicting harm on them.

They spoke of emotional harm and tried to understand the violence. They spoke of physical pain, but one cannot see the psychological harm caused by intimate gender-based violence. Some of the women mentioned suicidal ideation and feelings of hopelessness and worthlessness. The men, on the other hand, also spoke of intimate partner violence against women. They cited reasons for male entitlement and the fragility of men in terms of losing their female partners.

According to Katembo (2015:28):

The social constructionists argue that gender is a constructive element of social relationships based on perceived differences between sexes and gender is primarily a way of signifying relationships of power.

Moreover, Ratele (2016) states that the social constructionist theory recognises that norms for masculinity and femininity roles allocated to women and men and sexual scripts differ widely across communities. In this particular community, some of the men used physical abuse, which appeared to be a threat to maintain control over their partners and their relationships.

5.1.2 SEXUAL VIOLENCE

It was alarming to hear and note how common sexual violence was in Umlazi, Ward 83. Almost all of the female participants related incidents of sexual violence at least once in their lives. The men, however, indicated that they were aware of this type of violence but were not perpetrators or witnesses to such incidents.

Thandi (female 39- female focus group interview): I was going to a 6 o'clock study at school as a metric student. I usually walk with my friend but she was not feeling well on this particular day. I was walking alone early in the morning, suddenly a hand grabbed me and dragged me to a nearby primary school through a broken fence, I tried to scream but he had a knife on my throat. He threatened to use it so I had to follow his instruction. I cried and cried pleading with him to leave me alone but he didn't listen. He raped me. The scars in my heart are great I even couldn't finish metric because of the incident.

Aphiwe (female 29– individual interview): My mother came to live at ward 83 in Umlazi after my father died and left us with nothing. Then when my mother got the boyfriend, we moved with her. At first, life was better as we had food on the table. When I turned 13 my stepdad started to abuse me sexually and told my mother that he will chase us out if she reports him. The abuse carried on for years.

Thando (female 35 – individual interview): My mother sent me to buy milk at a spaza shop near my home. I had to pass a few houses that are close together. I saw two boys that are gangsters in the neighbourhood standing on the way. They grabbed me and dragged me to their house and locked the door. That was a horrible day for me. They took advantage of me. My mother reported the case to the police but nothing happened. They made me live in fear because I always see them and they don't care as they had done this to other girls in the community also.

Sazi (male – focus group interview): I hear of rapes and things like that in this community. I am not sure if it is rape. Sometimes the lady does it and then says it was rape.

Lunga (male focus group interview): It is hard to prove rape. Sometimes men are forceful. It is their nature. Maybe some men do rape. But I do not know.

It was very alarming and distressing to hear about the cases of sexual violence in this community. It seems like sexual violence is the norm in this ward and that the men were entitled to the women who lived there. From the above testimonies, we see the devastation of sexual violence. Many different emotions, behaviours and physical responses surfaced. The cases described above are to help understand the nature of sexual violence in this ward. In all of the cases, it was very evident that the victim's sense of safety had been severely altered. It is also very saddening to note that all of the victims are still living in the same informal community and encounter their assailants often. The men were of the view that it was difficult to categorically say that a woman was raped or sexually abused. The men were non-committal about sexual abuse and rape and had reservations about claims of rape by females. Some men were of the view that perhaps some men do commit sexual abuse but were not definitive about their beliefs.

5.1.3 PHYSICAL ABUSE

Physical abuse is the intent to cause bodily harm, pain and injury to another person. The women in this ward were severely affected by this kind of violence. Both men and women provided evidence of physical abuse of women.

Senzo (male 30 – individual interview): I grew up watching my father beat my mum. When we were sleeping at night, I will hear my mom crying all the time. My mum would always try by all means to cover up the abuse and told us to respect our father. Sometimes my father will slap my mother for chewing gum so we grew up in a very tense environment. I'm so afraid that when I have my family, I would lose my temper like my father. You see men lose their temper and sometimes take their anger on the lady.

Themba (male 40 – focus group interview): Men get angry more quickly than women. They are not bad – just get upset quickly. When this happens, the lady must not trouble him otherwise he gets violent and beats her. I see this with men in the taverns as well. When he is calm everything is fine.

Thandi (female 39 – individual interview): I've been married for ten years. My husband has a bad temper. He did not help with anything after he lost his job. That was the beginning of a nightmare in our lives together with the children. He demanded alcohol and would beat me if I could not provide it. The situation got worse during the pandemic as I was not at work for a month. He would shout at me and always slapped me in front of my kids if I talk back.

Thuli (female 38 – female focus group interviews): We've been married for two years. I haven't conceived and my husband cannot be patient. When we first met, I confided to him about the abortion that happened at varsity. He punches me when we argue about children. I still love him but now I'm just on the verge of divorcing him.

The above are a few of the numerous incidents of physical abuse that the participants relayed during my interviews with them. The females, especially in both individual interviews and focus groups, were very vocal about their experiences of physical abuse. Their stories had

overwhelming feelings of distress, fear and helplessness. The physical abuse that the victims experienced severely affected their emotions, thought and sense of self. All of the victims felt powerless and trapped.

The men mainly accepted that when a man is angry, he is justified in using violence against his partner. Most of the men believed that anger exonerated the physical abuse of women.

According to Katembo (2015:15), in social constructionist theory, gender is a constructive element of social relationships based on perceived differences between the sexes, and gender is primarily a way of signifying relationships of power.

The belief by some men that anger can be used as a reason to enact physical violence can be explained through social constructionism, which explains that the ways in which people make sense of their behaviour are socially constructed and a result of socio-cultural influences throughout an individual's development (Schroeder, Grumman, and Coutts, 2005).

5.2 CAUSES OF GENDER-BASED VIOLENCE

The causes of gender-based violence in our communities cannot be attributed to one single factor. The interactions of these factors lie at the root of the problem. While the causes of gender-based violence are numerous and varied, this section explores the causes of gender-based violence in this specific community. This section investigates what causes gender-based violence in Umlazi Township, Ward 83. Three main causes are discussed in this section: social norms, substance abuse and the construction of masculinity.

5.2.1 SOCIAL NORMS

I found from my discussions with the participants that social norms contributed to a substantial extent to the enactment of gender-based violence in this community. These social norms of cultural nature include low levels of women's empowerment, a lack of social support and socio-economic inequality.

5.2.1.1. Low Levels of Empowerment

The culture of this community has normalised and accepted men's violence against women within certain situations and circumstances. For example, it was socially acceptable for a man

to beat a woman if she displayed any signs of being liberal, broadminded and free-thinking. In the previous section, I provided testimonies where women reported being beaten by their male partners if they had male contacts on their cell phones. All of the women whom I spoke to mentioned that it was accepted by this community for a man to beat a woman for being liberal and displaying behaviour that was considered to be promiscuous.

Hlengiwe (female 33 - focus group interview): I'm a cleaner in a school. I live with my husband and two children. My husband has always been jealous. One time the principal phoned me to close windows at school. He was so angry. He scolded me and said I'm having an affair with the principal. He beat me and called me names. When I come home from work it is always tense. In this place, the people will also say that I was wrong and that a woman should not go alone to a place where there is a man. They are very strong about that here.

Qhawe (female 30 – individual interview): I've been married at an early age. My husband is the provider of the family. He allowed me to further my studies. Now I'm working as a teacher. I'm grateful for his assistance but it has killed my happiness. He controls me in every way what I'm wearing. I must only use certain clothing. I can't have friends. One time I was chewing gum, he slapped me on my face, saying that gum is for sluts. I can't report him even to his family because they will agree with him that I am not behaving like a woman. You see they believe in the old ways. Sometimes they even shout at me.

Thando (female: 35 – individual interview): My boyfriend is possessive. When I stay with him, I am not allowed to even greet my neighbours as he would say 'what did they tell you '.He checks my phone and sometimes is aggressive if he sees my friend's numbers who are men. He would delete them. His family was always asking me not to provoke him by not obeying. That is why I do not want to marry him. He threatens to kill himself if I leave.

Dumi (Male 34 focus group interview): You see there are certain things that an African woman should not do. Our culture is very strict. If your wife or girlfriend is loose and

acts in all sorts of ways it is embarrassing. We cannot allow this. So, sometimes we may have to sort her.

Lunga (Male 37– focus group interview): You see our community is watching and men know this. If ladies behave otherwise then they say it is not right. As a man, the people must know that you have control of your wife. Not all men believe this but they must show the community they are men and your partner must listen to you. Otherwise, a man may use violence.

We see that low levels of economic empowerment contribute to women being abused. However, from the above testimonies, we find that the women who were abused were not necessarily financially dependent on their partners. Some of the women had full-time jobs. They still did not have much of a voice and very little decision-making power. Many women suffer violent attacks from their male partners. This essentially stemmed from community- and household-level of power dynamics, where gender roles are defined and enforced through social norms that regard men as having power over how a woman should behave and with whom she interacts.

Hammersly (2007:35) asserts that, according to the social constructionists, our gender identities can be influenced by the ethnicity of the group, their historical and cultural background, family values and religion.

The men who were interviewed bore testimony to this. The more entrenched these social norms are, the bigger the backlash is for women. Resistance leads to dislike from the community and relatives. Other studies have also found that the risk of violence is greatest in societies where the use of violence in many situations is a socially accepted norm (Jewkes, 2002).

5.2.1.2 Lack of Social Support

The female participants mentioned that there were not supportive social networks or support services available to the female participants in case they were abused.

In many instances, the men who inflicted violence on the women were aware of the minimal social support that the women had, which made the abusers less likely to curb their aggressive conduct.

Qhawe (female 30 individual interviews): I grew up here in ward 83. It is a place known for violence on the streets; people are robbed going to work. Girls are raped and no one is brave enough to address these community issues as they are afraid to face the gangsters in the area. So, when my husband who was also part of the gangsters started to abuse me and my children, we didn't have a place to hide and no one cares about us. He is no longer part of these gangsters as he runs his own tuck-shop, but he is always having that aura such that no one can approach him even his family. Every time he gets aggressive with us, we don't have support from the community and family.

Thuli (female 40): In my community when a wife does something wrong, her husband has the right to punish her; Many people think when a man beats a woman, it is normal behaviour to show that he loves her, especially if a man has paid lobola (bride price) for his wife. She becomes his property and is forced to have sex whenever he wants it.'

This study shows evidence that a lack of social support is one of the factors that contributed to gender-based violence in this community. There was a lack of social connectedness, social network ties, and supportive communities to foster resilience among the abused women. More of the women in this study said that people are afraid to become involved, and this causes a lack of support and sympathy for victims of gender-based violence. In many instances, women who are victims of abuse receive negative reactions from social services that may blame them for the abuse or be unsupportive. This posed a further disservice to women looking for help and allowed perpetrators to sustain abusive relationships.

The findings in this study are consistent with research that shows the lack of social support served to maintain traditional gender roles and justify male dominance over women, which caused prolonged abuse and negatively impacted the women, and the abused women's willingness to share their violent experiences and to seek social support (Yoshioka, Gilbert and El-Bassel, 2003).

The theory of social constructionism postulates that societal norms determine what acceptable gender behaviour is. Hadebe (2010) further states that society provides a string of prescriptions, templates, or models of behaviour for one sex or the other. Drawing from social constructionism theorists, we see how socio-cultural influences impact the reluctance of the members of this particular community to address issues of gender-based violence. Interventions should aim to provide stronger and more supportive social networks and increase women's utilisation of formal support services, as a lack of social support has direct links to gender-based violence (Sylaska and Edwards, 2014).

5.2.1.3 Socio-Economic Factors

The women in this study indicated that because of their inability to access independent sources of income they were at greater risk of becoming victims of violence. The lack of economic resources made the women vulnerable to violence.

Hlengiwe (female: 33- Individual Interview): After I met my second husband, I was relieved because he would buy groceries and give me some money if there was a shortage with school fees. We decided to live together in my family house. It was such great relief for me and I was happy. I got my first child with him things started to change. He became moody and sometimes beat me for small reasons. It became tense, I would not know what to do because if I report him who will support us financially? He is always reminding us he is the one in charge. We had to do as he says. The situation is bad, I really need help but I can't report him as we depend on his salary and I need my children to complete their education. I have to hide the scars from them and endure the abuse.

Thando 35 (female- Individual Interview): I'm not working and my boyfriend supports me financially. My friends blame me for not moving out of the relationship. It is really a difficult situation. I wish there were shelters for people like me. On month ends it depends on him if he does not feel like giving me money, he won't.

Numerous studies have identified possible triggers of gender-based violence, many of which are relevant across diverse cultural and social contexts. According to many respondents in this study, women were vulnerable to mistreatment if the economic resources they brought

were perceived as inadequate. The women mentioned that it was common for men to use their economic power to leverage violence and exploitation. This study found connections between violence and the socio-economic factors of women. Men often used violence to enforce their power and normalise societal gender roles, particularly in situations where women were not economically empowered. According to social constructionism, this mentality adopted by the men could, in all likelihood, be knowledge that was shaped by the interaction of the men within society (Katembo, 2015). The interviewed women were desperate (e.g., severely abused or neglected) and unable to survive and support their children because of inadequate incomes. Often, these women were at the mercy of their male partners, who used violence to release their frustrations. Some of the women mentioned that they were placed in difficult situations. In many situations, women were not allowed to work but, at the same time, were abused for requesting necessities like groceries and paying for children's education.

5.3 SUBSTANCE ABUSE

The women mentioned in the focus group and individual interviews that their partners often became abusive after consuming alcohol and/or taking drugs.

Thandi (female 35- Focus Group Interview): There are many spots selling liquor near our house. My husband, like most of the men, drinks heavily. The money decreases when he drinks. I cannot ask him about his drinking. When he is drunk, he gets angry with me and beats me if I ask anything. He always says that it is not him and that the drink does this to him.

Aphiwe (female: 29- Mixed Group Interview): My husband is normally good. But when he is drunk, he can't be tamed. He will use vulgar words with me in front of his friends if I object to his behaviour.

While the men that I interviewed admitted to indulging in violent behaviour after consuming alcohol, they also renounced responsibility by claiming that the alcohol altered their personalities.

Dumi (male): Mixed Group Interview: It has always been the case that men drink alcohol. It is a man thing. Sometimes men drink more than they should. This happens with friends and things. When a man is drunk, he can get angry quickly and does things that he will not do when sober. He can get violent even with his wife. It is not him when he is drunk.

Lunga (male): Mixed Group Interview: Yes, it is the drink that does this. It turns their heads. Otherwise, he is calm and good to his family. There are many taverns where we live.

The abuse of alcohol can be one of the reasons for GBV. This particular concern is from the evidence provided above. We see that alcohol consumption is harmful. Dangerous levels of alcohol consumption are a major contributor to partner violence and links between the two are many.

We see that in Dumi and Lunga's testimonies that the men use alcohol as an excuse for violent behaviour. Some of the men tried to absolve themselves of blame by mentioning that their violent behaviour was a consequence of the over-indulgence of alcohol and that it was not really their disposition but the stimulus of the alcohol.

Research has uncovered how alcohol fuels GBV and intimate partner violence, according to a collaborative review by the Southern African Alcohol Policy Alliance (SAAPA) and the South African Medical Research Council (SAMRC). The review shows a clear link between alcohol abuse and GBV across four sub-Saharan African countries. Men with alcoholism have a tripled risk of perpetrating gendered violence in the home.

However, Ramsoomar-Hariparsaad and Diedericks (2021) state women whose partners were regularly alcohol intoxicated were almost six times more likely to experience intimate partner violence or GBV.

Lunga reported that there were many taverns where they lived. The easy access to alcohol also encourages men to abuse alcohol, which in the cases above we see has violent consequences.

Ramsoomar-Hariparsaad and Diedericks (2021) state that the mapping of an urban site in South Africa showed more alcohol outlets than schools. The reviewers recommend that alcohol density and trading times should be considered in the awarding of licenses to reduce GBV risk.

Moreover, in South Africa, the belief that alcohol causes aggression has led to drinking so that individuals can carry out violence perceived to be socially expected. Alcoholism is strongly associated with severe violence towards intimate partners by violent men with antisocial personality disorders. The expectation that drinking alcohol will lead to aggressive behaviour which is increasing the risk of committing violence towards a partner (Ramsoomar-Hariparsaad and Diedericks, 2012).

5.4 CONSTRUCTIONS OF MASCULINITY

Masculinity is defined by physical strength, toughness, and the forbearing and authoritative presence of men (Leshilo, 2015). I found that in many cases, gender-based violence was centred on the arrangement of masculinities in this community and the efforts used by men to assert their power. Attempting to gain inclusion or hierarchical ascendancy led men to jostle for positions of power and this often led to gender-based violence. The competitive nature of hegemonic masculinity heightened the vulnerability of men. They responded to this vulnerability by forcibly and sometimes violently establishing their masculine credentials.

Thuli (female 40- Individual Interview) When I was still in school, I was walking back from school and a group of boys started to whistle at me. I just kept walking. One of the boys ran up to me and asked if he could walk with me. I said no. He said that his friends were watching and that I should not do this. I ignored him. He kept looking back at his friends, and then he suddenly grabbed me and pushed me to the floor. He started to swear at me. I heard him say to his friends that I was "isidwedwe sesifebe" (dirty women).

Thandi (female 39- Individual Interview) my husband always wants to make the rules. He must say when to do things and how. If we don't listen, he gets angry.

Hlengiwe (female - 33) I know my husband has other girlfriends. Sometimes he comes home in the morning. I could not ask about the other women. He would get angry and say that he is a man. He has no respect for females. He thinks the more girls he has, and then he is a better man.

From the stories shared above, it is clear that the construction of masculinity has been contributing to gender-based violence. Hlengiwe states that she knows that her husband has romantic relationships with other women and gets angry when confronted. From Thuli's narrative, we see that having a status among friends triggered aggressive behaviour by the boy towards her. Peer approval is an indicator of masculinity. Being in charge is also an indicator of masculinity. Thandi's husband used violence or the threat of violence to ensure that he maintained power at home. In all of the cases, the males engaged in violence towards females to prove certain versions of masculinity. Hunter (2003) asserts that masculinity and societal norms socialise men to be aggressive, controlling and unemotional by being dominant, in many common cases, against women. This argument is also supported by scholars of social constructionism (Ratele, 2016; Zuma, 2018).

5.5 EFFECTS OF GENDER-BASED VIOLENCE

GBV has severely impacted women and their families living in this section of Umlazi. It varied depending on the kind of violence they experienced. Although the effects are interconnected, I was able to classify the effects of the violence that the women endured into three broad categories: physical, psychological and mental health.

5.5.1 PHYSICAL

Some of the women had visible scars on their bodies that were obtained as a result of being abused by their partners. Other participants shared that they had been admitted to the hospital because of injuries as a result of being abused by their partners. I heard many painful stories in the group discussion. In the interest of the length and size of this thesis provide only the narratives of a few horrific stories below.

Zodwa (female - 40): Once my husband got drunk, he will take anything to beat me. Onetime I had to lie at work because my forehead was cut open by the bottle. I got

stitches in the hospital. I was so ashamed to share this with anyone being afraid if I report him, he can lose his job.

Thuli (female - 38) I do not have children but I was pregnant once. One day I had a miscarriage because my husband pushed me and I fell. I tried to protect my stomach but when I went to the toilet, I found that I was bleeding. I went to the clinic and they confirmed that I had a miscarriage.

The above testimonies indicate that the physical effects of gender-based violence are horrendous. The women described acute and immediate physical injuries.

5.5.2 PSYCHOLOGICAL

The World Health Organisation (WHO, 2008) states that gender-based violence is about control where one party enforces their will upon the other. The psychological effects of this abuse include feelings of guilt and experiences of loss of self-worth and confidence. The women in this study also related anecdotes of how the abuse that they suffered affected them psychologically.

Thando (female - 35): So, I have this boyfriend and stay with him sometimes. I always try to please him because I have no one else. When he gets abusive and loud, I accept it. I'm always having anxiety, afraid he will chase me away. Sometimes I feel worthless in my relationship. That is why I am afraid to get married and have children.

Thuli (female 40): I always had nightmares about that night when I lost my baby. Although I stay with him, I can't trust him anymore. This makes me to always feel lonely and have feelings that no one will ever care for me. I'm always depressed and think of suicide sometimes.

Aphiwe (female 29): I have suffered a lot here in this place. I feel very sad and upset about this. Our area has no place where we can talk about our experiences and be healed. My life was shattered because of men. Sometimes I don't feel like living.

In this study, the victims of GBV mentioned that the abuse impacted their self-worth and self-esteem. They also experienced anxiety and uncertainty. In Thuli's case, the abuse

compromised her ability to progress in her relationship. Thuli, like many of the other women, developed negative feelings about her and experienced a sense of loneliness and felt unwanted and undesirable. Some of the women even contemplated suicide. From the evidence provided by the women in this study, I found that in most cases, their ability to function personally in the family and in the community was severely impaired.

5.6 COMMUNITIES DEALING WITH GBV

This section investigates how the community deals with the problem of gender-based violence by first exploring the existence and the extent of structures that are in place to help and support victims of GBV within the community. I then look at measures adopted by the community to create awareness of GBV and eradicate the violent culture.

Many participants mentioned in their discussions that most people in this particular community “shy away” from the phenomenon of gender-based violence. There is reluctance and a sense of fear by members of the community to get involved in addressing the issue of gender-based violence. Most people experiencing gender-based violence first become scared and wonder about it, and then they become withdrawn, deciding not to share it with anyone. As a result, this problem grows until it is unbearable. If victims are encouraged to disclose the problem at an early stage, many can be assisted before it goes any further. This can be done through empowerment programmes which strengthen self-esteem and create a platform to talk about it, thus forming support groups within the community. It is very important that the extent of the problem is clarified to receive the necessary help.

Thandi (female - 39): In our community, there are no safe places where you can share your experiences. If you report your case to the police you have fear that your partner will lose his job and the community will reject you and your family not wanting to be witnesses. It is really difficult to get assistance as there are also no centres with psychologists and social workers to assist traumatised victims of sexual abuse, only the hospital that is miles away from the area has such programmes. We just have to handle this by ourselves. I wish the government can intervene in such a matter for us to find a better way of living.

Senzo (male 30) it is a very big challenge in our community not to have structures that will promote change and to have a better place where everyone is well taken care of.

The testimonies from both males and females revealed very clearly that no formal structures existed within this community to assist and support victims of gender-based violence. While the victims of GBV had access to the police, there was a general reluctance to report the abuse as the consequences for the perpetrator led the community to frown upon the person who reported the abuse. Further psychological support was completely non-existent, and access to medical support was difficult due to the hospital being situated too far away. The conclusion I drew from the participants I interviewed was that this community seriously lacks any form of facility that supports victims of gender-based violence. In addition, no efforts are being made to develop or create facilities that would support victims of GBV.

There were no campaigns in this community that addressed GBV. Almost all of the participants agreed that there should be advocacy and awareness campaigns that focus on the scourge of GBV. In addition, all of them were keen to offer ideas, approaches and forms that they felt would be effective in addressing gender-based violence.

Dumi (male 34) there are no awareness activities in our area. I think awareness campaigns can be done annually where men can participate and change their attitudes towards women.

Hlengiwe (female 33) I really enjoy [participating] in such a campaign. It opens my mind and touches so many people from youth to adults. By this, the kids will learn at an early stage and become better citizens in future. But there is nothing here. Noone wants to do anything about this issue.

Sazi (male - 27) Training can start from school by introducing gender-based violence. People can attend workshops even at work.

Thuli (female - 38) most people do not like to be bothered in their homes. A residence is a very private place for a family. So, people don't like getting involved. We must try to change their minds about this.

While it was very clear that no campaigns existed that addressed gender-based violence, it was encouraging to note that all the participants were excited about possible interventions and offered their views on how to conduct the interventions. These suggestions by the participants served to inform some of the intervention programmes that I will discuss in the next chapter.

5.7 CONCLUSION

This chapter discussed and analyzed the findings of the research conducted among women and men residing in Ward 85 of Umlazi. The main themes were formulated and highlighted using the narratives of the participants from the study sample. The effects of GBV on the victims were investigated and presented and the way in which the community dealt with GBV was discussed. It is very apparent that GBV is very rife in this community and the nature of the violence, in many cases, is horrific. The need to address the scourge of GBV in this community is crucial.

CHAPTER 6

PLANNING AND IMPLEMENTING THE ACTION

6.1 INTRODUCTION

This chapter outlines the qualitative research methodology used in the study in an attempt to impact and reduce gender-based violence in Umlazi, Ward 83. The objective of this chapter is to present the participatory action research experience in order to formulate and implement a programme where the community will be responsible for providing solutions to GBV. Explanations of the process involved in the planning, implementation, evaluation and reflection on reducing gender-based violence in Umlazi, Ward 83 will be presented.

6.2.1 THE INTERVENTION CAMPAIGN PARTICIPANTS

Initially, the intervention campaign was going to consist of ten members. These participants were chosen from the first group that I conducted interviews with. The restrictions of the COVID-19 pandemic and the various stages of lockdown delayed the start of the intervention campaign and hampered progress in many instances. Two participants withdrew because of their anxieties around the pandemic. On the first day of our discussion, one of the remaining eight participants did not attend. The absence of one participant did not affect the progress of the discussion. Finally, seven members of my study participants formed the intervention committee.

One of the participants is working as a social worker in the ward councillor's office. She had assisted many families with domestic violence. Two female educators studied psychology as part of their Bachelor of Education degree. They are currently practising as councillors at their school. The remaining four participants belong to the original participant's group and were community members who were knowledgeable about this topic. I included two nurses from the local clinic and two members from the South African Police Services to the seven members initially identified from my original group of participants. All together there were eleven participants in the intervention campaign group. They were all willing to collaborate with me since they indicated their worries about gender violence in the area.

6.2.2 THE INTERVENTION CAMPAIGN

Ndlovu (2015) states that many intervention programmes focus on women and ignore the agency of men in reducing gender-based violence. “Tackling the root causes of violence requires not only changing the lives of the victims but requires an improvement in the lives of the people at the highest risk of being offenders” (Whitzman 2008:69). The intervention campaign meeting was held in the community hall as it falls under Umlazi, Ward 83. All of the members were very determined to work on this campaign after witnessing the intensity and the escalation of gender-based violence, especially during the pandemic.

The group was called the Cup Bearers Cry (CBC) campaign. The CBC met and discussed intervention strategies and goals for the campaign. The group felt that they would start with an awareness campaign for our envisaged projecting the area. In order to increase the awareness and seriousness of GBV in this community, the CBC decided to launch the campaign to the public. The launch was published in the local newspaper and aired on the local radio station and social media platforms. Guests from different sectors were invited to the launch to cast a wide net in an attempt to increase the seriousness and importance of the campaign. All COVID-19 protocols were observed.

The gender-based violence awareness day was launched successfully on 16 December 2020 at 11.00. In his keynote address the researcher outlined the aims of the launch and the programmes that would be implemented to address gender based violence. Stakeholders were introduced and they commended the initiative and agreed to assist during the entire process of intervention programmes.

6.2.3 THE ACTION PLAN

The gender-based violence campaign was conducted over six weeks. The planning and implementation of the programme took place on weekday afternoons and weekends as participants were working. We planned times and tried not to interrupt the daily routines of individual homes. The campaign had the following format:

1. Focus group discussions on the causes and consequences of gender-based violence and current measures used to reduce violence in the area. These discussions were informed by findings and analysis from the previous chapter.
2. The discussion on the nature, causes and consequences of violence was the basis of creating the concept map that categorised the different types of gender-based violence.
3. Plan of action for the campaign.
4. Implementation of the campaign.
5. Evaluation of the campaign.

The following table represents the programme of events during the GBV Campaign from the dialogue, which assisted in gaining insight into the last stage of evaluating the outcomes.

Table 6. 1 Campaign Programme

Date	Event	Description
03 and 04 January 2022	Focus Group Discussion	A general discussion about members' views of gender-based violence in the area. Participants told their stories about their experiences and observations of gender-based violence. This discussion included what occurred, who was involved and how they felt. These renditions added to my initial findings on the nature, causes and consequences of GBV in the area.
17 and 18 January 2022	Planning the action	Awareness of the Campaign Participants agreed to identify the hot spots to advertise the campaign aiming at reducing gender-based violence incidents

Date	Event	Description
		<p>in ward 83; The team decided to hold a placard demonstration and distribute pamphlets to the community.</p> <p>Activities of the Campaign</p> <p>After intense discussions, the following activities were agreed upon:</p> <p>Community Play</p> <p>Taxi Cavalcade</p> <p>Soccer for Peace</p>
20 February 2022	Evaluation of the campaign	The success, strengths and weaknesses of the programme were evaluated.
27 February 2022	Reflection	The lesson learnt from the process

6.3 FOCUS GROUP DISCUSSION

I started the discussion by allowing participants to ask questions about the campaign to provide issues of clarity and alleviate any anxieties that they may have had. We then established guidelines and protocols that we would follow throughout the entire campaign. We discussed what we wanted to achieve from the campaign and what we expected might happen during and at the end of the campaign, that is, the benefits and possible challenges and resistance. Most of the members in this community subscribed to patriarchal beliefs and

we knew at the outset that there would be resistance and not all members will readily accept the notions of change the campaign will promote.

With this in mind, we felt that it would be beneficial to spend some time discussing the nature and causes of GBV in this community and the gradual changes that we wanted to see. We also wanted to spread the message that although men have power over women in many vital institutions in each society, it does not mean that women do not have any autonomy or human rights, influence or resources, nor does it mean that all women have or portray the same power. We wanted to show that as patriarchal power becomes diluted in modern-day societies, more women are allowed access to certain rights and institutions. Although they may not be the most powerful people within those institutions, there is never an acceptance of gender-based violence.

The first aspect of the nature of gender-based violence that gained prominence in our discussion was domestic violence, which was raised due to COVID-19 lockdown regulations. As our discussion proceeded, it became clear that most men and some women regarded domestic violence as a private matter that needed to be managed within the family. The women in this community were expected to fulfil certain duties within the household and failure to do so often resulted in the beating of the woman by the spouse. This violence had serious implications for the entire family, including the children and other family members. One of the participants reported that her neighbour would shout at her partner and even start a fight for petty reasons. Some members indicated that sometimes the gender-based violence is so severe that it results in death. One participant reported that she knew of a woman who died after sustaining injuries from being beaten by her partner. Another member reported that a woman from the community committed suicide as a result of the incessant abuse from her partner.

The discussion expanded to the sexual coercion women experience regardless of their marital status and age. Therefore, the line between agreeing and refusing sexual advances is often unclear, which makes women more vulnerable to coerced sex. Participants mentioned that sex education in schools and counselling services related to sex and sexuality is a taboo topic. This resulted in low awareness of sexual rights and sexual health, which propagated GBV, including sexual coercion.

The third form of violence that participants highlighted was socio-economic violence. Typical forms of socio-economic control included taking away the woman's earnings, and not allowing her to have a separate income or make any financial decisions. In some homes, men forbade women from working, while in others; men abandoned their role of supporting the family and left it to the woman to bear the financial responsibility.

A lot was said about knowing the meaning of violence or the threat of violence as it is used to control women in specific contexts. The participants highlighted that many incidents of violence were reported to the police station where a man appeared to be controlling and jealous. This type of behaviour existed in both married and unmarried couples.

The discussion also identified the church as a role player in resolving issues of gender-based violence. It was mentioned that, in many cases, the churches in this area supported the men when issues of gender-based violence surfaced. Females are discriminated against in some churches and they suffer silently in their homes. The men believe that the church will support them as they contribute a lot to the daily functioning of the church. Brainstorming this kind of violence was challenging as other women voiced that it is not easy to deal with such abuse in this community.

6.4 PLANNING THE ACTION

First, we discussed how to raise awareness about the campaign in the community. Some participants suggested that a placard demonstration would be effective in creating awareness about our campaign to eradicate gender violence in the community. Others proposed that we choose a local radio station to air messages about our campaign to discourage gender-based violence and take out an advertisement in the local newspaper. Participants were keen to provide information and discuss various ways to create awareness. We then turned our discussion to the most cost-effective way to inform the community about our programmes to combat gender-based violence. After much deliberation, we agreed to make pamphlets and distribute these to the community and to hold a placard demonstration at the busy intersection that leads to a major shopping mall in the area.

The second part of our discussion focussed on the actual activities that we will engage in to discourage and combat gender-based violence. We met on the second day to chart a way

forward. During the brainstorming session, we wrote down all the ideas on a flip chart. We then filtered the ideas according to funding, practicality and time frames. We decided to focus on three activities that we thought would be the most effective.

- Community Play
- Taxi Cavalcade
- Soccer for Peace

6.4.1 COMMUNITY PLAY

We decided that the play would be of one-hour duration. The play would involve an enactment of a scene where the father is abusive towards the mother and how this impacts the children. The sketch would also home in on the implications of the violent actions of the father on the mother as well as on the children. The play would have six actors: a mother, a father, two children and two members who play the neighbours. The social worker volunteered to play the mother and the two psychology students volunteered to play the children.

One of the community members in the team agreed to play the father and the other two community members were the neighbours. The fourth community member would write the script and direct the play.

6.4.2 TAXI CAVALCADE

A large majority of the residents of Umlazi use taxis as a means of transport. We knew that a taxi cavalcade would be effective in highlighting the scourge of GBV in the community. Further to this the men in the area generally identify with those associated with the taxi industry. Messages of peace and non-violence coming from the taxi fraternity would have a profound impact on curbing gender-based violence. We planned to hold the taxi procession on the same day as the soccer for peace activity. On the day of the soccer for peace programme, the taxi cavalcade will lead local teams to the soccer field. The taxis would drive through the streets that lead to the soccer stadium. The taxis would be branded with slogans that denounce gender-based violence. The taxis would be fitted with speakers that would play anti-violence messages. A meeting with the local rank manager should be arranged, where

we will discuss how their taxis can contribute to our campaign. The advertisement will be aired on a popular radio station to bring awareness to the event. We were fortunate that one of our team members was working in the taxi industry. This made our planning easy and we agreed to display stickers and distribute pamphlets to onlookers. We concluded that pamphlets and stickers will be prepared for the day.

6.4.3 SOCCER FOR PEACE

The third initiative to address GBV in the community was to host a soccer tournament. This event will be called “Soccer for Peace”. We will invite all members of the Umlazi Ward 84 community to come together and support our local soccer teams in hope of raising awareness of gender-based violence. We also felt that a soccer match would draw the attention of more men to our campaign. It is also important to have men at the forefront of this event to emphasise their role in protecting the community. We wanted to send a strong message about protecting women and children from abuse. We planned to have a special performance by the famous Ithemba gospel choir (males) during the half-time segment. This performance is to ensure that we attract a diverse crowd to the match. Prior to the event, we will design flyers as invites that will be placed around the area. Three members from the committee would hold a meeting with the soccer association of Umlazi, to which all soccer clubs are affiliated, to garner their support and assistance in hosting the event.

6.5 IMPLEMENTING THE ACTION

6.5.1 AWARENESS CAMPAIGN

We decided to spend four days on the awareness part of our campaign. We wanted the pamphlets to depict what we were going to do in our actions, but at the same time, we were wary of providing too much detail that would discourage people from reading and digesting the programmes. We agreed on using little pictures with small captions to depict our ideas. One of the members knew a person who worked at a local photo shop and who agreed to print 1000 copies of the pamphlet.

Our second day was used to construct our placards. We created posters that highlighted how, where and when we were going to roll out our intervention programme. The posters were colourful and large.

On the third day, we distributed the pamphlets to the community at shopping malls, petrol stations and recreational areas and on the fourth day, we held a placard demonstration at the intersection that we had agreed.

6.5.2 COMMUNITY PLAY

The community play was on Saturday in the big local church. We had enough space to put the chairs one metre apart to adhere to COVID-19 protocols. Members of the community attended in large numbers as we had used all sources to advertise the play. All participants wore white T-shirts and caps printed with messages to stop violence toward women. We observed all the COVID-19 protocols in the hall. Two participants welcomed people at the door and guided them to their seats. First, we explained the purpose of the play. Some of the male audience whistled and heckled at first but settled down to listen when the explanations began. The play lasted approximately one hour. It, however, did convey the message that violence in any form was wrong and there are always consequences to violent behaviour. The audience sighed and expressed tones of disgust and disagreement and sympathised with the characters as violent episodes against women were enacted in different scenes. The performances were great and people agreed by displays of loud clapping and cheering. The feedback received from the audience, indicated that they enjoyed the presentation and that it changed their perspective on gender based violence. After the play, we met with the participants to evaluate the play. We all agreed that it was successful and many people approached us to praise our work. Some expressed how they were afraid to attend because of things that have happened to them within their community but they now felt empowered. The presence of the ward councillor also served to give the people hope and support.

6.5.3 TAXI CAVALCADE

The taxi cavalcade was on the same day as the soccer for peace game. Five taxis took part in the drive. The taxis drove from the taxi rank to the stadium displaying flags and anti-violence messages. We had planned to have loud hailers on the taxis that would ring out messages of peace and non-violence. However, the drivers were not prepared to install this on their taxis. They however agreed for the banners to be put on the taxis. The teams that participated in the soccer extravaganza were the passengers in the taxis. They drew great interest from the

community members as the taxis drove through the streets. Loud cheering and singing accompanied the taxis as they entered the stadium.

6.5.4 SOCCER FOR PEACE

The soccer for peace event began with the taxi cavalcade. When the players sang and blew their vuvuzelas as they boarded the taxis. At the entrance sanitising stations and mask check station were set up. It was of importance to keep to the COVID protocols. We had not planned for this but some of the community members set stands for sales of snacks, hot dogs and beverages. We had anti-violence banners displayed at these stands and some members of the team explained the banners and gave little talks to passers-by and patrons of the stalls about non-violence and its benefits. There was a sound system and a popular DJ played music while everyone was getting seated at the soccer stands.

Once everyone was seated, the master of ceremonies elaborated on the purpose of the day. He stressed the importance of combating gender-based violence in our community. The kick-off began at one o'clock. It was a 60-minute game with a 15-minute break at half-time. People were excited as the match began. We could not secure the services of the singer that we identified, but at half-time, a local gospel group volunteered to perform to increase the intensity and awareness of our messages of non-violence. At the end of the game, the participants thanked all who had participated in the game. The event ended with a celebration with the winners of the game. As an added event, an exhibition game was held for 15 minutes between the winning team and an all-women team. We also did not plan this, but this drew great excitement and underlined the role of women in all walks of life. It was a wonderful event and thoroughly enjoyed by the supporters, as they all stayed until the event was over and the vote of thanks was passed.

6.6 EVALUATION OF THE OUTCOMES

According to Boothroyd (2018), outcome evaluations (or impact evaluations) assess the programme's effectiveness in producing change. Outcome evaluations focus on the questions that ask what happened to programme participants and how much of a difference the programme made for them. Outcome evaluations are undertaken when one wants to assess

whether and how well the objectives of a programme were met. Generally, outcome evaluations attempt to answer the following questions:

- Is the programme making a difference?
- Did it work?
- Did the programme achieve what it anticipated to change?

A subjective-outcome evaluation was utilised in the short-term evaluation of the programme. Subjective evaluation provides detailed findings, which makes it easy for the researcher and participants to comprehend the outcomes of the programme (Zhang, 2020).

Godillon-Camus, (2003) asserts that subjective outcome evaluations often employ both quantitative and qualitative data which tend to hinge on the experiences of the primary participants. In terms of the nature of this study, in order to evaluate the outcomes of the intervention programmes participants were invited to provide qualitative comments on their learning experiences of the GBV programmes. This involved the use of a focus group discussion. The participants were selected based on attendance at the community play and the soccer matches.

The focus group had 10 participants (five women and five men). The topic of the discussion followed a similar theme to the action process, which focused on content and participation. The participants were asked to provide comments on two questions:

1. To what extent did the programmes that you attended contribute to elevating your understanding and knowledge of gender stereotypes and gender-based violence?
2. What impact do you think this intervention would have on evaluating the issue of gender-based violence in this community?

It seems from the discussions that the programmes contributed significantly to alerting people to the seriousness of the GBV problem in their communities. The programmes made people aware of the problem and of the consequences of gender-based violence on the victims and the perpetrators. Furthermore, the programmes served to create discussions and debates about the problem of gender-based violence.

The findings from the focus group revealed that the workshop contributed to the enhancement of their understanding and knowledge of gender stereotypes and gender-based violence. I provide some of the focus group comments below.

With regards to the question: To what extent did the programmes that you attended contribute to enhancing your understanding of gender stereotypes and gender-based violence?

The information was simplified and presented in a fun way in the play. I liked the acting and humour (Female A).

I think the soccer match created a lot of awareness about gender-based violence. I also gained new knowledge on gender stereotypes; it became clear to me that a simple thing like raising your voice at a woman would be a potential cause of gender-based violence (Male B).

The play helped me to understand what gender-based violence means. It also showed me how gender-based violence affects the victim and the perpetrator, women are affected by this and also the men are affected (Female C).

The soccer matches highlighted the seriousness of gender-based violence in our community (Male C).

I would give this programme 10 out of 10. Thumbs up to improving their knowledge. This process of addressing this problem has now started. We can only go forward from here (Male E).

In this community, many people believe that there are ways that men and women should act. Even to me, it was normal that men can do certain things. This whole programme made me realise that everyone is an individual and no one has power over another. It is this power that creates violence (Male E).

I picked up a lot of information about gender-based violence (Female D).

I gained a lot from the play. I was able to understand these things, gender stereotypes and gender-based violence because it was simple to follow unlike when you have to read it from a book (Female E).

With regards to question two: What impact do you think this intervention would have on addressing the problem of GBV in this community?

I think the community members learnt that respect is very important because if you respect someone then you would not mistreat that person (Female B).

People now understand that gender stereotypes are associated with gender-based violence (Male A).

Everyone has a role to play in reducing gender-based violence in our community. The men and women, fathers and mothers, children, taxi drivers, sportsmen and sportswomen (Male C).

I think that now people will learn that how you treat others affects violence. I also think that more women now know how to deal with violent behaviour (Female D).

People now realise that communication is very important in addressing this problem. If we are able to have good communication then there is no place for violence (Female E).

I think the entire program sent a clear message that gender-based violence is simply not acceptable in this or any other community (Male E).

The overall response was that the programmes were fun, yet at the same time informative. All the participants agreed that there should be more programmes like these and if we continue then it would serve to eradicate gender-based violence in this community.

6.7 REFLECTION

The willingness of participants and also the willingness of the authorities to co-operate are the main two determinants of action research. In my case, for example, participants and

authorities wanted to participate, but the pandemic made it difficult to work within limited time frames as the lockdowns interrupted and hampered our plans and strategies.

The lockdown created challenges in my implementation of action research and delayed the process. I had to, in many instances, reschedule planning meetings and alter the dates of the implementation of the action. Many people were also anxious and apprehensive about attending the planned activities. The data collection, planning and implementation also required careful attention to the COVID-19 protocols. Many participants had tested positive and had lost loved ones to the pandemic during the time of this participatory action research project.

I empathised with and encouraged the participants and formulated new approaches as the various challenges were surmounted. I used various technologies to always keep in touch with participants throughout the campaign. We talked on Whatsapp groups and used Twitter and Face book to interact and communicate when face-to-face meetings were not possible. There were times during the action process when I felt overwhelmed and had high anxieties about the success of the project, especially as the positive cases of the virus began to spike. I did, however, persevere and in spite of the many challenges, the project did achieve the expected outcomes.

My experience with the participants throughout the process revealed that people are aware of GBV but due to gender stereotypes and cultural pressures, many people either turn a blind eye or accept gender discrimination to a large extent. I realised that gender-based violence in this community escalated, especially during the onslaught of the pandemic and it was critical to address the violence in some manner. The programmes should be implemented on an ongoing basis in order to inhibit escalation and eradicate the scourge of violence in this community. Salomon (2013) asserts that short-term interventions usually yield only short-term effects and that a researcher should never be satisfied with measures taken only in a short period.

The participants had many positive ideas after the completion of the campaign and the campaign received positive appraisals from other sectors as well. It was humbling to collaborate with leaders of the community and to receive such positive feedback.

6.8 CONCLUSION

This chapter outlined the planning and implementation of the intervention campaign to meet the objectives stipulated at the beginning of the research, which is to reduce gender-based violence in the Umlazi, Ward 83 community. The focus was on the exploratory part of participatory action research which examined the prevalence and the number of factors associated with gender-based violence in the community. This chapter presented the participatory action research intervention programme campaign, which were the planning, implementation, evaluation and reflection of the campaign.

CHAPTER 7

SUMMARY AND CONCLUSIONS

7.1 INTRODUCTION

This study focused on examining the experiences, perceptions, attitudes, and beliefs in a sample of men and women living in a South African township in Umlazi, KZN regarding gender-based violence. The study identified sources of the attitudes and beliefs expressed by the chosen sample of community members in Umlazi and using participatory action research planned and implemented a programme of action aimed at preventing and reducing the pervasiveness of gender-based violence within the township community, through behaviour and attitude change.

The following were the objectives of the study:

- Investigating the extent of cultural dynamics on GBV.
- Exploring the constructions of masculinity and GBV.
- Examining the nature, causes and effects of GBV in the Umlazi district.
- Using participatory action research and restorative justice plan and implement a programme of action aimed at preventing and reducing the prevalence of GBV in the township.
- Analysing the effectiveness of intervention programmes to combat GBV.

7. 2 SUMMARY OF THE RESEARCH PROCESS

The first chapter explored the background, context and rationale of the study. It presented the objectives, significance and problem statement of the study. The methodology that underpinned the research study was also discussed. This chapter introduced the intervention programme that was to be used to combat or reduce gender-based violence in the area.

Chapter two focused on the theoretical and conceptual framework of the GBV study.

This theory explicitly guided the study on the belief that behaviour is related to social and interpersonal influences. A discussion of gender and social constructionism, social constructionism in South Africa, social constructionism and GBV was presented in this chapter.

In chapter three, I reviewed relevant literature and empirical studies on the nature, causes, prevalence and consequences of GBV. I looked at the relevant literature on the following topics: cultural dynamics of GBV; causes of GBV; the nature of GBV; the construction of masculinity; and intervention programmes to combat gender-based violence.

In chapter four, an analysis of the qualitative research design and methodology implemented to conduct this study was given and it outlined how data was collected and analysed. This included details of sampling procedures, data collection and analysis methods, research equipment, ethical considerations, and reliability and validity of the information.

Chapter five analysed and interpreted the data acquired from the semi-structured interviews and focus groups using thematic analysis. Six topics were presented and defined. The nature of GBV, which includes intimate partner violence, sexual violation and physical abuse, was discussed. The causes of gender-based violence, which included social norms that brought about low levels of women empowerment, the lack of social support, socio-economic factors and substance abuse showed that violence was severe in the area. The construction of masculinity also had an impact on gender-based violence. The effects of and how to deal with gender-based violence were discussed.

Chapter six presented a detailed plan and implementation of the intervention process aimed at reducing GBV in the research context. I then provided the evaluation and reflection of the outcomes.

Chapter seven focused on the conclusions reached from the findings emerging from the participants' responses. It offers practical recommendations based on interpreting the case studies.

7.2 MAIN CONCLUSIONS OF THE STUDY

Conclusions drawn from this study were addressed in response to the participant's experiences shared during focus group discussions. The research objectives and questions outlined in chapter one was defined explicitly. The findings of this study are outlined below.

7.2.1 FINDINGS

Nature of Gender-Based Violence

GBV was categorised into three major themes.

Intimate Partner Violence

The focus group discussions revealed very little about the issues of intimate partner violence. My discussions with the men revealed information about male entitlement and the attempts to maintain their fragile constructions of masculinity around issues of intimate partner violence. However, the females provided detailed and graphic experiences of intimate partner violence during individual interviews. They spoke of physical pain and emotional harm. The women mentioned feelings of hopelessness and worthlessness and some even considered suicide to escape the abuse.

Sexual violence

Sexual violence was found to be very common in this community. All of the women that were interviewed indicated that they were aware of sexual violence or provided a first-hand account of their abuse. The women felt unsafe living in this community and often ran into their assailants but had little choice but to continue to reside in this area. The men, however, did not seem to realise the magnitude of this problem. This problem is heightened by destructive and toxic cultural stereotypes that suggest men are viewed as sexually dominant and women as submissive. Further, women who had been subjected to any form of sexual violence were at risk of being labelled as loose women or, in some contexts, as wanting it and then complaining.

Physical abuse

In terms of physical abuse in this community, both the male and female participants mentioned that physical abuse was rife. The women, especially in both individual and focus group interviews, were very vocal about their experiences of physical abuse. Their stories had overwhelming feelings of distress and fear. The physical abuse that the victims experienced severely affected their emotions, thinking and sense of self. All of the victims felt powerless and trapped. They justified physical abuse by using the excuse that they acted aggressively out of anger, which exonerated their behaviour as men. They saw their violent actions merely as outbursts, tirades and expressions of anger; they did not see the consequences of their violence. Men regarded the physical abuse of women as out-of-control anger and a by-product of being a man.

Causes of Gender-based violence

This section investigated what caused GBV in Umlazi Township, Ward 83. Participants mentioned a number of reasons why they thought men were abusive and violent towards women. Scholars of gender and violence argue that a single factor does not cause violence, but rather an array of factors raises the likelihood that a man, may act violently towards a woman in a particular setting. From the testimonies and stories of women who suffered abuse, I identified several causes. I was able to classify the causes into three broad categories: social norms, substance abuse and construction of masculinity.

Social norms

Social norms were classified into low levels of women empowerment, a lack of social support and socio-economy inequality.

Low Levels of Empowerment

The study found that women did not experience the same socio-economic rights, opportunities and decision-making powers as men do.

Most of the women did not have the autonomy and agency to make decisions regardless of existing power struggles, which affected gender equality and consequently, attitudes toward violence. Essentially, this stemmed from the community and household level power dynamics where gender roles are defined and enforced through social norms that regard men as having power over how a woman should behave and the power that she should possess. Many of the men who were interviewed agreed that the low level of women's empowerment was one of the factors that influenced how women were treated. The social norms socialize males to be aggressive, controlling and unemotional. This contributed to a social acceptance of the dominance of men. Similarly, when women are expected to be passive, submissive, nurturing and emotional, it reinforces women's roles as weak, powerless, and dependent upon men. The socialization of both men and women has resulted in an unequal power relationship. This unequal power relationship is often a catalyst for GBV.

Lack of social support

Both the men and women mentioned in the interviews that there was no social support of any form for abused women in this community. Most people maintained that this was a private matter and there was very little social connectedness. Social networks for women who were abused were absent and most of the members of the community were not supportive. The women were not aware of any formal support services within the community that existed for them in the event that they needed help as victims of GBV. The women interviewed in this study mentioned that the lack of social support and the absence of anyone to help them allow men to dominate them, which often involve the use of force and violence.

Socio-economic factors

The women mentioned that the men used the women's economic vulnerability to exploit them often in violent ways. This relationship of economic dependency offered the men leeway to be abusive in their relationships since the men felt a sense of entitlement and held the view that there was little that the women could do about it. This study found connections between violence and socio-economic factors of women. Often these women were at the mercy of their male partners who at times released their frustrations by using violence against their female partners.

Substance abuse

The women mentioned in the focus group and individual interviews that their partners often became abusive after consuming alcohol and/or taking drugs. In many cases, the men were easily triggered into the use of violence when they were under the influence of alcohol or drugs. The men used palliatives like alcohol for their violent behaviour towards women. When men partake in heavy drinking, it often leads to violence against their partners and families. Some of the men indicated that alcohol was a stimulus that triggered their violent behaviour towards their partners. While opinions may vary among researchers, this study has found that alcohol can drive GBV and illustrates the clear link between alcohol abuse and GBV.

Construction of Masculinity

The cause of violence towards women is due to the unequal societal power relations between women and men, which ensure male dominance over women, which are common behavioral characteristics in society. There was strong evidence in this study to suggest that the men in this particular community used violence to prove celebrated forms of masculinity. From the testimonies, men subscribed to certain versions of masculinity such as gaining peer approval and status among friends, maintaining power at home and having multiple partners. These indicators of masculinity underlined the use of violence, intimidation and aggression against their female partners.

Effects of gender-based violence

Studies of gender-based violence reveal numerous consequences and effects of gender-based violence. Many of these studies are longitudinal and provide evidence of chronic health problems, syndromes, sexual and reproductive health problems, substance abuse, loss of income and engaging in high-risk behaviours and practices. I was unable to go beyond the direct and short-term consequences of GBV in this short-term study.

I was, however, able to conclude that GBV in this community manifested in various forms, which all adversely affected the victims. I classified the effects into two broad categories: physical and psychological.

The women who reported experiences of physical violence also reported being injured as a result. The women described and disclosed acute and immediate physical injuries, which were so severe that, in some cases, they had to be hospitalised. The women in this study also related anecdotes of how the abuse that they suffered affected them psychologically. The women mentioned feelings of depression and anxiety and suicidal thoughts. The abuse also impacted their self-worth and self-esteem. The women experienced feelings of doubt and insecurity, which resulted in victims feeling unsafe and distrusting other members of their community.

Dealing with gender-based violence

There was reluctance and a sense of fear by members of the community to get involved in addressing or handling issues of gender-based violence. My interviews revealed that no formal structures existed within this community to assist and support victims of gender-based violence. There were no health care facilities available, and in order to access the hospital, the victims had to travel long distances. Victim assistance services to respond to gender-based violence were non-existent. There were no support groups for victims to organize and take control of their own situation. The pandemic of violence against women is not new, but yet in this particular community, there is a lack of response services and prevention initiatives to support and help survivors of GBV.

It is important for society and communities to work together to find ways to address GBV and to build the agency of women to empower them to address the issues that impact their daily lives. This study proposes the following recommendations.

7.3 RECOMMENDATION

The researcher proposes the following solutions: the creation of GBV campaigns in local communities so that this scourge can be addressed with greater vigour; and the government and NGOs should create centres that will assist abused women and men. The programmes should be made reachable to all the abused, and through these campaigns, everyone will become aware and take decisions that will be beneficial to their families.

- Introducing gender-based violence as a subject from primary schools to tertiary level will assist in fighting the escalating number of victims being abused.
- Collaborating with the community and the police to intervene and discourage GBV.
- To raise boys to understand the importance of healthy relationships and to break free from harmful stereotypes. Parents, educators, coaches and policymakers have a role to play in challenging the beliefs that boys' and men's violence is normal.
- Create platforms that listen to women's stories and acknowledge their experiences and then inform other men.

7.4 LIMITATIONS

The scope of participants included ten members only from Umlazi, Ward 83 situated in KwaZulu-Natal province where the incidences of GBV are high.

Umlazi is the biggest township in KZN but unfortunately, research cannot cover all residents in Umlazi. This research focussed only on Umlazi, Ward 83.

7.5 CONCLUSION

The last chapter in this study provided a summary of the research process and conclusions drawn from the study.

The main focus of this study was to investigate the experiences, perceptions, attitudes, and beliefs of a small sample of men and women living in the South African township of Umlazi, Ward 83.

Even though the sample was small, this research study succeeded in gaining in-depth insights into the GBV experiences and views of both victims and perpetrators living in Ward 83. This, in turn, informed my intervention campaign which is hoped will pave the way for larger response and prevention initiatives.

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APPENDICES

APPENDIX A: LETTER TO THE PARTICIPANT



Title of the Research Study: Addressing gender-based violence in Ward 83, Umlazi

Principal Investigator/s/researcher: Mrs. Zanele Khuzwayo (Bed Honours)

Co-Investigator/s/supervisor: Dr V. Hamlall (PhD)

Brief Introduction and Purpose of the Study:

Dear Participant

Ngingu mfundiwe Masters Degree Durban University of Technology (DUT) lapha eThekwini. Ngizokwenza istadi esihlose ukubhekaukuhlukumezekangokobulilikubantu abahlalalapha eMlazi. Engikuhlosile ukutholaulwazi, indlela abantu ababonangayo, nokuthiba kuthathakanjanilokhokuhlukumeza, bakholelwakuphi? Ngizothathaidlanzana labantu abahlalakhona eMlazi abadlulekwizimoezi hambelanana lesistadi, bakhulumengabakwazi yongakho. Istadiso qhubeka ukwenzainhlolovongendlela ubulili obusebenzangayo, indlela okubonakalangayo, nangendlela amandla obudlelwano kowesifazane nowesilisa ayiyo emphakathini.

Outline of the Procedures:

Indlela idatha ezoqoqwangayo izolandela imithetho efanelekile kubuzwe imibuzo kumuntungamunyenak widlanzana elikhethiwe kule stadi.

Abantu abayisikhombisa okukhonakubo abesilisa nabesifazane abahlalalaphakwi wadi 83 eMlazi. Bazokhethwaukusebenzisananami. Kuzobekubhekeke ukuthi baphendule imibuzo yenhlolovo. Izingxoxo zizothathaimizuzu ewu-50.

Uzocelwaukuthi usebenzisa nefuthi nendlanza labantu abakhethiwe.

Izingxoxo zizobasobalaezukuqokeleka kolwazi akukhookubekiwe ukuthi uphendulelangendlela efaneleyini noma engafanele. Ungakhethaimibuzo ongayiphendula.

Uzophindaucelweukubaubeyingxenyeyedlanzanaelikhethiweusebenzisanenabo.

Uzocelwafuthinokuzinikelaukubausebenzisanenokuthuthukisakokuqalakwezinhlelozokusizaabahluku mezekengokocansi.

Risks or Discomforts to the Participant:Abukhoubucayinokungazizwa kahle ozobhekanaanakhoumauvumaukubayingxenyeyalesistadi. Idathaizobekwa kahle endaweniephephilekuzekupheleiminyakaeyisihlanu.

Reason/s why you May Withdraw from the Study:Ungazikhethela ukuzimbandakanyanoma uyeken omainini. Ngaphandleko kubekwaicala. Kufanele uzivumele wena awuphoqiwe.

Benefits:Ukuzimbandakanyakwakhokuzobekungokokufundakuphele, ayikhoimaliozoyithola.

Remuneration:Asikhoisinxephezeloositholangokuzimbandakanyanalesistadi.

Costs of the Study:Awulindelekileukukhokhelanomaziphiizindlekokulesistadi. Umfundiwenhlolovouzofikakuwenihlanganeendawenienivumelenengayo.

Confidentiality:Ukuvikelekanokungadalulwakwemininingwaneyakhokuzoqiinisekiswangokusetshenzi swakwegamaelingelonaelakhoelakhiwenje.

Uzochazelwakabanzingalokhuukungadalulwakwegamalakhokulesistadi.

Results:Imiphumelayestadiizovezwa Lana ezwenilethunasamazweniangaphandle.

Lestadisizozamaukuqondaukuhlukumezekakwabesifazanenabesilisaabadlulekukho.

Ukusizanokuhlakazaindleyosizooluqondile.

Imiphumelayestadiizokhonjiswakwimihlanganoehlukene,

amaseshiniokufundakabanzingokubhalwephansiokuzobaizwielizwakalayongokukhalakwabadlulekulo bunzima.

Research-related

Injury:NjengobaLestadisizophathwangokusebenzisaizingxoxoeziqoshiwengezwiabukhoubungoziobu ngenzeka.

Storage of all electronic and hard copies including tape recordings:

Okuzwakalayookuqoshiwengekhasethiyefoninokubhaliwekuzogcinwalsikhathiesiyiminyakaeyisihlanu emvakwalokhokuzoqedwakonkengokufakaemshininiwokukugayakuphelenya, okuqoshiwekuzodilithwa.foni.

Persons to Contact in the Event of Any Problems or Queries: Ngicelauthinteongiphethekulezinamba 0711083677 or 083 419 0441 or the Institutional Research Ethics Administrator on 031 373 2375. IzikhalozingabikwakuMqondisi, we Research and Postgraduate Support. Dr L Linganisoku 031 373 2577 or researchdirector@dut.ac.za.

APPENDIX B: PARTICIPANT CONSENT



PARTICIPANT CONSENT

Isitatimendesesivumelwanosokubaubeyingxenyeyesifundo se NhloloveMlazi:

- Ngiyavuma ukuthingizwilengendlelaokuphethwengayo isifundo, imihlomulo, kanyenobucayibesifundo-
Research Ethics Clearance Number: _____.
- Ngitholilengafundafuthinga qondangemininingwaneyesifundo
(incwadi yokwazingokubaingxenyeyesifundo) esenziwe.
- Ngiyazingemiphumelayesifundo kanyengemininingwanengamimayelananobulili, _____ ubudala,
usukulokuzalwanokuthi inqubonemiphumela izobayimfihloingaziwamuntu ongaphandle kwalesifundo.
- Kumbonowezintoezidingekayongalenhlovo,
ngiyavumaukuthi iminingwanengamieqoqiwe isetshenziswengokwekhompuyutha.
- Ngingashintshanomainingiyeyeukubaingxenyeyesifundo.
- Ngibenethubaelaneleukubuzaimibuzo _____ (ngokwami)
ukulungiselelangifungeukuthingibeomunyeozobaingxenyeyestadi.

Ngियाqonda, ngemiphumela ebonakalayo evelakulesistadi, esimayelananokuthingibekhonangisebenze.

Igama eliphelile loyinxenyeyestadi Usuku Isikhathi Sayina / Right Thumbprint

Ngiyafunga, ukuthioyingxeneyestadi, uyazi kahle ngakhokonke, okumayelananalesifundo.

_____	_____	_____
Full Name of Researcher	Date	Signature
_____	_____	_____
Full Name of Witness (If applicable)	Date	Signature
_____	_____	_____
Full Name of Legal Guardian (If applicable)		

APPENDIX C: ISHEDULIYEZINGXOXOZALOOYINGXENYEYESITADI

Addressing gender-based violence in Ward 83, Umlazi

INTERVIEW SCHEDULE

For

Participant

Participants' No _____

January to April 2020

INTRODUCTION:

IgamalamiuZanele Maureen Khuzwayo, owenzaizifundo ze Master's Degree e Durban University of Technology. NjengomfundikufanelengenzeinhlolovokubantuabahlalaeMlazi. Isihlokoestadisithi "Addressing gender-based violence in ward 83, Umlazi". Inhlosoyami, ukutholaokwenzekayongokuhlukumezeka, okuphathelelenobulilibesifazanenabesilisaabahlalakulendawo.

Ukuziqoqaizingxoxongokwanelengithandaukusebenzisaifoniukuqopha, ukuzengibeneseqinisekosokuthiimininingwaneiyezwakala.

Unayoyiniinkingangokuthingisebenziseifoniukuqophainkulumo?
 Unaloilungelolokucelaimininingwaneebhaliwengawengaphambikokuthiisetshenziswe.
 Ngiyacelaukuthingiqinisekiseokushoyonokubonayokuzobaimfihlophakathikwaminawe.
 Uyayiqondaimibuzoyenhlolovo? Uma
 kukhonaothandaukukubekangenhlosoyazingxoxoizimfihlozeminingwaneyakhovumelekileukusho.

SECTION A: Biographical characteristics of Respondent

1. Isilisisifazane
2. Ungaphansikayiphiingxenye?
 Phakathi ka 21 no 30 year
 Phakathi ka 31no 40 years
 Phakathi 40 to 50
3. Usuhlalelsikhathiesingakananikulomuzi?

4. UsuhlalelsikhathiesingakananieMlazi?

5. IziphiizingqinambaohlangabezanenazongokuhlalalaphaeMlazi?

Probe: Ujabulekulendawo? UzikhetheleukuhlalaeMlazi?
6. YiniongayishintshangempiloyakhoeMlazi?

Probe: Ujabulelapha? Ungathanda ukushintshaindawoohlalakuyo?
7. Wazalelwa kuphi?

SECTION B:

Indlelaobonangayo no kwazikabanzingokuhlukumezekakobulili

1. Ujabulileukubanoshadenayeempilweni? Ukhululekileukuxoxanomayininaye?

 2. Iroliyomsebenziyowesilisanesifazaneihlukeneyiniekhaya?

 3. Imuphiumsebenziyozayoekhaya?

- Probe:** Imiphi imisebenzi eqondenenabesilisa / nabesifazane okufaneleyenziwe? Uzizwa kanjani ingokwenzekaekhaya? Ungathandaukwenzaeminyeimisebenzi/ Ngobani?
4. Uyabaingxenyelokusebenzakwemaliekhaya? Ngobani?

.....
17. Ikhonayini indawolaphokusizwakhona abahlukumezekile ngokobulili?
.....
.....

Ubudlelwano abantwanabakho

18. Ubafundisakanjani inhlonipho ekhaya?
.....

Probe: Kuhlukile yini ukufundisa intombazane noma umfanani inhlonipho?

19. Uzizwauhlonipheki lengokufanaka bantwanabakho intombazane noma umfana?
.....

20. Nginike ulwazi olumayelana nokuziphathakwabantwanabakhokuwe.
.....

Imibonongoshintsho

21. Kulengxoxoyabonayini umahlukongokuqwashiswangezimoezenzekaphakathi kobulili empakathini? Ungazichazalezo zimo?
.....

22. Iluphiushintsho ongathanda umkhwenyananoma ohlekisananaye alwenzemayelanangohlelo bulilini okwenzekayo?
.....

23. Iluphiushintsho ongathanda ukulibonakubahlalimayelana odlamekwabesifazane?
.....

24. Iluphiushintsho ongathandalwenze keeNingizimu Afrika mayelanangokuhlukumezekakobulili?
.....

25. Iziphi izihlelo umnyangowe zenhlalakahle enazokwesekaukuhlukumezekangokobulili?
.....

Probe: Zisizakanganani izihlelo?

26. Kukhonayini ongakushongokuhlukumezekakobulili nezindlelazokuphumelelisa lesisimo emphakathini?
.....

Ngiyabonga kakhulu ngesikhathi sakho.

APPENDIX D: FOCUS GROUP INTERVIEW SCHEDULE FOR PARTICIPANTS

Addressing gender-based violence in Ward 83, Umlazi

FOCUS GROUP INTERVIEW SCHEDULE

For

PARTICIPANTS

Participant No _____

January to April 2020

1. Awungitshelengokwazi yomayelana neroli yobuliliekhaya.
.....

Probe: Ikuphiokuthandayonongakuthandimayelananobudlelwanobakhonohlekisananayenomaumkhwenyana?

2. Ngabe abesilisanabesifazane bayahlanganangokuzithandela emphakathini? Bayezwanayini?
.....

3. Ngabekukhonaukwenzelelakobulili emphakathini? Ucabangakwenziwayini lokho?
.....

Probe: Awungitshelengobudlelwanongokobulili emphakathini ohlakuwo.

4. Kukhonayini ukuqophisanaphakathikwabo abesifazane nabesilisa? Bakwenzakanjani lokhokuqophisanaphakathikwabo?
.....

5. Ithini imibono lwazingokuhlukumezekakobulili emphakathini?
.....

Probe: Iziphi izinqinamba abesifazane ababhekananazo emphakathini mayelanangokuhlukumezeka? Iziphi izinkombae zibonakalayo zokuhlukumezekakusukungosukukwizintoezenzekayo?

6. Ngabe abesifazane banezingqinamba ezinkulu? Ubaniozenzayoizingqinamba? Yini ucabanganjalo?
.....

7. Ngabe isikolinomthelela ekuhlukumezekeni kwabesilisanabesifazane? Chaza. Does culture influence gender-based violence among male and female? Explain.
.....

8. Ikuphi okunye okunomthelela ekuhlukumezekeni emphakathini?
.....

9. Awushokuthi ubudlelwanobakhonamalunga omndeni wakho.
.....

Probe: Iziphi izindlela abesifazane abaphathwangazongokwahlukile kwabesilisa emphakathini?

10. Uzizwakanjaningendlelaabesifazaneabaphathwangayo?
Ngabebaphathwangokulinganaabesilisanabesifazane? Ucabangaukuthikwenziwayini?
.....

11. UcabangaukuthiumphakathiuyakwaziukubalulekakokuhlukumezekangokobulilieMlazi?
.....

12. YiniUbudlelwanobakhophakathikwabesilisanesifazaneemphakathini? Uyabahlonipha?
Ngobani?
.....

13. Ulindelenikuhulumeningokusizaekuhlukumezekenikwabesifazanenabesilisaemphakathini
was eMlazi?
.....

14. Ngiyacelauxoxengesimolaphowahlangabezananobunzimanozwananayenomaumkhweny
anawakhophowazizwaungajabule? Wadlulisakanjanilobuhlungu?
.....

15. Ngaphandlekwakhoamalunguomndeniwakhoaphathekakanjani?
Ngokwakhobanaboubunzimangalesisihluku?
.....

Probe:Uma ucabangakubangelwayinilobunzimabokungajabuliphakathikwamalungaomphakathi?
.....

Probe:Ngabelobunzimabumayelanangokuhlukumezekangokobulili?
.....

16. Umphakathiuzivikelakanjanikulokhokuhlukumezekaphakathikowesilisanesifazane?
.....

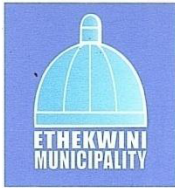
17. Awungitshelengobudlelwanobakhonabantwanaemphakathinimayelananenhlonipho,
indlelaabakuthathangayongokuhlukumezekakwakho?
.....

18. Kukhonayiniokunyeongakushongokuhlukumezekamayelananezintoozenzayonsukuzonke
?
.....

19. Kukhonayiniokunyeongathandaukukushomayelanangokuhlukumezekaokukhonaphakathik
omsebenziowenziwaowesilisanowesifazaneekhaya?
.....

Ngiyabongakakhulungesikhathinokufakilekulenhlovo.

APPENDIX E



Councillor
Mezzanine Floor Shell House
Cnr. Anton Lembede & Samora Michell Street, Durban, 4001
P O Box 1014, Durban, 4000
Tel.: 031 322 7030, Fax: 031 311 3827
www.durban.gov.za

21 October 2021

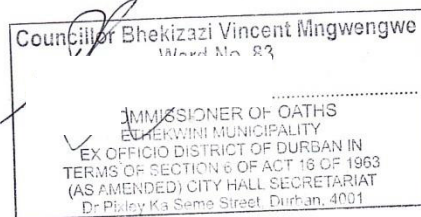
Councillor : **B. V. Mngwengwe**
Contact No : 073 159 5807

TO WHO IT MAY CONCERN

This letter serves to confirm that Ms Zanele Maureen Khuzwayo is known to me as resident of ward 83 and a student of Durban University of Technology, she is doing research to complete her qualification. I therefore confirm that she has been granted to conduct her research within ward 83. I recommend that members of the community cooperate with her. Your cooperation will be highly appreciated.

Dated:

Councillor B. V. Mngwengwe
Councillor Ward 83
eThekweni Municipality



APPENDIX F



5 November 2021

Mrs Z M Khuzwayo
198 Glenardle Road
Bluff
Durban
4036

Dear Mrs Khuzwayo

Addressing gender-based violence in Ward 83, Umlazi

I am pleased to inform you that Full Approval has been granted to your proposal.

The Proposal has been allocated the following Ethical Clearance number **IREC 012/21**. Please use this number in all communication with this office.

Approval has been granted for a period of **ONE YEAR**, before the expiry of which you are required to apply for safety monitoring and annual recertification. Please use the Safety Monitoring and Annual Recertification Report form which can be found in the Standard Operating Procedures [SOP's] of the IREC. This form must be submitted to the IREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOP's.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely

Professor J K Adam
Chairperson: IREC

APPENDIX H

Sury Bisetty Academic Editing Services



The pen is mightier than the sword

To whom it may concern

I edited a thesis entitled **ADDRESSING GENDER-BASED VIOLENCE IN UMLAZI, WARD 83 DURBAN** submitted in fulfilment of the requirements for the Degree of Master of Management Science Specialising in Public Administration (Peace building) in the Faculty of Management Sciences at the Durban University of Technology by **Zanele Maureen Khuzwayo**

Sury Bisetty

Professional Language and Technical Editor

20 September 2022

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