

An Exploration of Triple Whammy Oppression and its Role in Creating Unsafe Environments for Black Women in Post-Apartheid South Africa: A Case Study of Mankweng Community, Limpopo Province.

by

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DISSERTATION

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DECLARATION

I declare that **“An Exploration of Triple Whammy Oppression and its Role in Creating Unsafe Environments for Black Women in Post-Apartheid South Africa: A Case Study of Mankweng Community, Limpopo Province”** hereby submitted to the University of Limpopo, for the degree of Master of Arts (Political Science) has not previously been submitted by me for a degree at this or any other university; that is my work in design and in execution, and that all material contained herein has been duly acknowledged.

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Maleka, P (Ms)

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Date

DEDICATION

This study is dedicated to my parents Mr Alfred Monyaku Maleka and Mrs Makie Manamole Maleka, my siblings Thapelo Maleka, Mickson Maleka, Pholosho Maleka and Thuto Maleka. Since day one, they gave me endless love and encouragement from the bottom of their hearts, in my studies during difficult and good times. I thank you for always helping me with financial assistance where you could and thank you for always believing in my potential.

I also dedicate this study to all Black women and Black men living in and striving towards a gender balanced society. May this dissertation inspire you to achieve more, believe in yourselves and always strive for excellence and great achievements in your lives.

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ABSTRACT

During the apartheid era in South Africa, Black women were mostly oppressed members of the population. They faced the triple whammy oppression of race, sex and class which prevented them from living their lives freely. These categories of oppressions overlapped into the democratic dispensation. Although South Africa has become a democratic Republic, Black women continue to experience the triple whammy oppression of racism, sexism and classism. These oppressions are prevalent among Black women in the Mankweng community of Limpopo Province, resulting in different types of social issues. This development has motivated Black communities to employ Womanist theory or Womanism to eradicate the triple whammy oppressions and social issues that have morphed into challenges in the communities. This theory considers the element of equality from different aspects of life in the society. The aim of this study was to explore the triple whammy oppression and its role in making Mankweng Community in Limpopo Province of post-apartheid South Africa an unsafe environment. The study utilised semi-structured interviews to collect and collate data. Collected data established that Black women and men have different and similar views on the triple whammy oppression and social issues that contribute to unsafe environments for Black women in Mankweng Community of Limpopo Province. The study further established that Black women are mostly the victims of oppressions and social issues. The study further recommends that black men must be educated about the importance of women and that the philosophy of *Ubuntu* must be practiced in the communities of Black people in order to have safe environments for everyone.

Key words: *Private space; Public space; Intersectionality; Environment; Community.*

LIST OF ABBREVIATIONS AND ACRONYMS

GBV – Gender Based Violence

NDP – National Development Plan

WCAR – World Conference Against Racism

AI – Amnesty International

USA – United States of America

WHO – World Health Organisation

TREC – Turfloop Research Ethics Committee

UL – University of Limpopo

CHAPTER 1

INTRODUCTION

1. Introduction and Background

For many Black women, the freedom of walking in the streets alone or with their children may be lost in post-apartheid South Africa, since women feel insecure and unsafe in the communities in which they live. They do not feel secure enough to walk alone in the streets during the night and even during the day because they are afraid of being victimised.

Women fear crime and that fear impedes their activities. According to the Crime Against Women in South Africa 2018 report, 54% of women feel very unsafe walking in their neighborhoods (Crime Against Women in South Africa, 2018). This feeling of fear contradicts and threatens the realisation of the basic human right guaranteed in the Constitution of the Republic of South Africa. According to Chapter 2, Section 12 of the Constitution of the Republic of South Africa, all citizens have the right to freedom and security. This includes the right to be free from any form of public or private violence; the right not to be tortured in any way; the right to bodily and psychological integrity, which includes the right to make decisions concerning reproduction and security in and control over their own body.

The South African National Development Plan (NDP) asserts that the “prevalent fear of crime has consequences for women and their ability to achieve their potential in every sphere of social and productive life”. Gender-Based Violence (GBV) as a social issue that results from the triple whammy oppression in the context of this study - in all its forms – denies women the opportunity to achieve equality and freedoms protected in the Constitution (National Development Plan, 2009). This specific community in Limpopo Province has an approximate 98.0% of Black African population, Coloured 0.8%, Indian/Asian 0.3%, White 0.6%, and Other 0.3% (Statistics South Africa, 2015). Black people dominate Mankweng Community, Limpopo Province. This was more advantageous for this study as it focused mostly on Black women.

The triple whammy oppression of racism, classism and sexism, referred to as the intersectionality, are linked to the quantity of privilege for some groups while denying

opportunities to others. The oppression leads to stereotypes and culturally defined roles that assign superiority to some and subordination to others, resulting in stereotypes of assigned superiority to men and subordination to women. Consequently, oppression based on race, class and sex have historically and recently acted as a barrier for Black women to live in safe environments.

The environments in the scope of view of this study include the private spaces and public spaces. Accordingly, in the context of this study, a private space refers to certain sectors of social life in which an individual enjoys a degree of authority, unhampered by interventions from government or other institutions. Examples of the private space are family and home (Habermas, 1989). Whereas, according to Habermas (1989), the public space is a place where the free exchange of ideas and debates happens, which is made up of private people gathered as a public. An example of a public space is a life outside home and a place where people can debate or interact with one another; it can be a person's working environment or a social space.

These triple whammy oppression leads to social issues such as Gender-Based Violence, lack of personal bodily autonomy and lack of reproductive freedom as consequences discovered in this study. When Black women are treated as second class or treated with stereotypic and sexist norms, their self-esteem and confidence are always threatened. Racism is "an ideology of racial domination" (Wilson, 1999:14) in which the assumed biological or cultural superiority of one or more racial groups are used to justify or prescribe the inferior treatment or social positions of other racial groups.

It is a social behaviour (and the socio-political ideas and institutions that support it) that consists of classifying people in groups on the basis of real or imaginary differences that are associated with behaviours, with the intention of justifying a hierarchy among the groups. This leads to the belief that some are better than others. In relation to this study, racism or racial discrimination was explored in detail to find out the role racial oppression plays in creating unsafe environments for Black women in Mankweng Community, Limpopo Province. Sexism refers to the discrimination of people of one sex because they are considered inferior to people of the other sex (Masequesmay, 2008:10). In general, sexism is associated with the discrimination exercised against women, which socially favours men. It is also a structured set of

beliefs about the attributes that men and women possess which produces situations of inequality (Masequesmay, 2008). These beliefs are shared within a culture and, in a way, are “naturalised.” The different consideration of men and of women and of the roles that they supposedly should carry out in society, lead to attitudes and behaviour of domination and dependence (paternalism-submission, limits in decision-making), abuse (rape, harassment, sole responsibility for household tasks), as well as exclusion (difficulty in access to and in keeping jobs (Masequesmay, 2008).

In relation to this study, sexism is a part of triple whammy oppression that affect women in a way that they have limited opinion in their personal bodily autonomy and lack of control over their reproductive freedom. The lack of personal bodily autonomy is associated with a person being unable to make decisions about their own selves and the lack of self-dependence to make decisions about their own lives. The lack of control over reproductive freedom is the inability to make decisions regarding one’s own reproduction which may include the number of children one wants to have and the type of contraceptives that one wants to use.

However, it will appear dismissive to discuss racism and sexism while leaving out the concept of class, because in relation to this study, Black women are oppressed as Black, as women as workers or in relation to their social statuses. According to Limbert & Williams (2014), classism refers to “discrimination against low-income individuals or a group; it is also a discrimination based on social class”. This is the reason why this study addressed the types of discriminative actions of classism that Black women in Mankweng Community, Limpopo Province in both private and public spaces, experience.

Most Black women are discriminated against based on class and this is often the result of the type of work or careers they opt for. However, this is not a valid reason for another person to discriminate against people or oppress them. Regardless of the type of work that Black women choose to do, the issue of class oppression has to be addressed. South African Black women are oppressed as women, as Black and because of their social status. Social status in the context of this study refers “to men perceived as important or standing members of the society in relation to women within a society, constituting to class oppression” (Limbert & Williams, 2014). While racism, sexism and classism have been studied and researched, it is intersectionality or triple

whammy oppression that has not been given much attention until Crenshaw in 1989 pioneered the discussion on the definitions of the triple oppression combined.

Black Women experience triple whammy oppression in their day-to-day lives, in such ways that their socioeconomic and political behaviours are threatened. While some women are aware of triple whammy oppression, others are not aware that they are being oppressed. Through this study, the researcher was able to find out and address the oppression cases of women who cannot easily realise that others oppress them. Whereas, the post-apartheid democratic government promised equality for all, in the case of Black women, this promise has not been fulfilled in practice, beyond the rhetoric of it.

Therefore, this study explored triple whammy oppression of racism, sexism and classism and how the three intersect to oppress and create unsafe environments for Black women of post-apartheid South Africa's Mankweng community in Limpopo Province.

1.1 Research Problem

The problem that prompted this study is the triple whammy oppression that Black women face and experience in their daily lives and the role oppression plays in creating unsafe environments for Black women. The unsafe environments include the private and public spaces that women spend most days of their lives in. Black women can experience triple whammy oppression while at home or at work or walking around their surrounding environments. These kinds of problems are not problematic to women who spend most of their days in private spaces (homes/ with family) but also to those in public spaces (work/social spaces).

Not much research has been conducted on how triple whammy oppression affects Black women in Mankweng Community, Limpopo Province. In addition, not much has been written or researched on about how the social issues, consequences of triple whammy oppression contribute to unsafe environments in Mankweng Community, Limpopo Province. Black Women ought to feel safe in their homes, around their family members, at work and when walking around in the streets of their communities. Whether at night or during the day, in private or in public spaces, women ought to feel as safe as their male counterparts.

1.2. Aims of the study

The aim of this study was to explore triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: A case study of Mankweng Community, Limpopo Province.

1.3 Research Objectives

The following study objectives facilitated the achievement of this aim:

- To explore triple whammy oppression (racism, sexism and classism) and its intersection to oppress Black women in Mankweng Community, Limpopo Province.
- Analyse social issues, caused by triple whammy oppression to contribute to unsafe environments for Black women.
- Analyse findings to identify if triple whammy oppression and social issues exist in the lives of Black women of Mankweng Community, Limpopo Province.

1.4 Significance of the Study

This study is important, as it contributed to an understanding of creating safe private and public environments for Black women in Mankweng Community, Limpopo Province. In the context of this study, the Black women referred to here are those women who have suffered the imbalances and oppressions of the past. The study also explored triple whammy oppression that women may still face in post-apartheid South Africa in Mankweng community, Limpopo Province.

The findings of this study provided people of South Africa, especially Black women in Mankweng Community, Limpopo Province with a deeper understanding of the social ills that affect them. During the process of explaining the details of this study to participants and other members of the black communities to make them understand social ills such as Gender Based Violence, the lack of personal bodily autonomy as well as the lack of reproductive freedom that the study seeks to address, was discovered. The primary aim of the study was to help Black women to maintain their dignity, fight for social justice and be recognised as important and equal members of the society.

Essentially, the study has enabled Black women to speak for themselves through their participation in the survey's semi-structured questionnaire of the proposed study. Moreover, this study also contributed knowledge to the Political Science's Gender Studies stream, since limited research has been written and conducted on Black women of Mankweng Community, Limpopo Province, especially about the exploration of triple whammy oppression and the social issues that results from such oppressions.

The benefits of this study in the field of Political Science also redressed the negative information that was sometimes being provided about Black women which was projected from a Eurocentric or westernised masculine perspective. This study was significant as it contributed to the extant literature on Black women of Mankweng Community, Limpopo Province and others of the African diaspora in the field of Political Science (Gender Studies).

1.5 Limitations of the study

- This study was limited to Black women and Black men aged (20-64)
- Included both employed and unemployed Black women and men.
- Only Black women and black men residing in Mankweng Community, Limpopo Province were included
- This study excluded other Black women and black men who reside in other parts of the Limpopo province

Young people below the age of 20 and adults above 64 years of age were excluded in this study.

1.6 Operational definitions of key concepts

1.6.1 Private Space

According to Wigington (2017), private space is the realm of family and home life that is, in theory, free of the influence of government and other social institutions. In the context of this study, an example of private space is the home where Black women spend their time with family.

1.6.2 Public Sphere

According to Nordquist (2017), Public space, is a place where the free exchange of ideas and debate happens, and a cornerstone of democracy. He further submits that Public space is “made up of private people gathered together as a public and articulating the needs of society with the state”. In the context of this study, an example of public space is a place outside home where Black women spend their time. This could be a workplace, gatherings or other social spaces.

1.6.3 Intersectionality

According to Crenshaw (1989), intersectionality is a form of identity politics in which the value of one’s opinion depends on how many victim groups a person belongs to. In this study, the victim group is Black women, who experience intersectional oppression of racism, sexism and classism.

1.6.4 Environment

Environment is a place, a surrounding, condition, or a territory to which a person, animal or plant lives or operates (Cobigo, Martin, & Mcheimech, 2016). In the context of this study, environment refers to a private territory where Black women live, mostly a place where they live with their family members.

1.6.5 Community

A community can be defined as a group of people who interact and support each other, as well as bounded by shared experiences or characteristics, with deep sense of belonging, often as a result of their physical proximity (Cobigo, Martin, & Mcheimech, 2016). This signifies that community is a people who spend a lot of time together. In this study, Black women in Mankweng Community tend to spend lot of time together, sharing experiences and characteristics that shape them.

1.7 Structure of the study

1.7.1 Chapter 1: Introduction

Chapter 1 presents the outline, background and motivation of the study, including the aims and objectives that this study seeks to achieve. It is a summary of all the aspects off this study.

1.7.2 Chapter 2: Literature Review

Literature of what was written by other researchers in relation to this was reviewed in chapter two and was as well linked to the aim and objectives of this study.

1.7.3 Chapter 3: Theoretical Framework

This chapter examines the theoretical framework of the study, with the Womanist theory chosen as the theoretical lens of the study.

1.7.4 Chapter 4: Research Methodology

This chapter covered the methodology of the study. The type of research design, data collection method, data analysis model, sampling and population group as well as the validity, reliability of the data collected were all included in chapter four.

1.7.5 Chapter 5: Analysis and Presentation of Findings

Findings that emanated from objective 1 were presented in this chapter and was as well analysed with the use of the selected data analysis model.

1.7.6 Chapter 6: Analysis and Presentation of Findings

Objective 2 findings were also presented in chapter 6 of the study and data collected was analysed using the selected data analysis model.

1.7.7 Chapter 7: Summary, Recommendations and Conclusions

The summary of what the study was about, extracted recommendations for future research, gaps, limitations and conclusion of the study were all outlined in the last chapter, chapter seven.

1.8. Conclusion

This chapter highlighted the background and motivation of this study, and research problem. It also summarised the role of theory in the study, aims and objectives of the study, while outlining the significance and structure of the study. It lastly defined the definition of key terms that have been used in this study.

The next chapter is chapter 2, and it is focused on the existing literature that has been reviewed and written in some other existing writings which are in relation to this study on Black women.

CHAPTER 2

LITERATURE REVIEW

“Instead of blaming the voices that highlight problems, we need to examine the structures of power that so successfully resist change”- Kimberle Crenshaw.

2.1 Introduction

This chapter reviews the literature and research on the intersectionality of race, sex and class and how the three intersect to oppress Black women in Mankweng Community, Limpopo province. The chapter explores literature on triple whammy oppression faced by Black women and how it contributes to unsafe environments for Black women. Social issues caused by triple whammy oppression that contribute to unsafe private and public environments of Black women will be examined, which include, among others, Gender Based Violence (GBV), lack of personal bodily autonomy and lack of reproductive freedom.

Black women in South Africa suffered imbalances and multiple oppression during apartheid. They were at the intersection of race, gender and class in the apartheid system. Various attempts have been made to theorise how Black South African women have been and continue to be oppressed in South Africa, but not enough has been written and explored on how Black women in Mankweng Community, Limpopo Province experience life with the existence or experience of triple whammy oppression in post-apartheid South Africa. This is purposive for my study to explore the triple whammy oppression of racism, sexism and classism and how they intersect to oppress Black women and finding out if the triple whammy oppressions lead to social issues that contribute to unsafe environments for Black women in Mankweng Community, Limpopo Province.

2.2 Conceptualising Intersectionality

The term ‘intersectionality’ itself was coined by Kimberlé Crenshaw in (1989), when she discussed issues of black women’s employment in the United States. She was eventually invited to introduce the notion of intersectionality before a special session on the subject in Geneva during the preparatory session to the World Conference Against Racism (WCAR) in September 2001 in Durban, South Africa.

Intersectionality was initially conceived by Crenshaw (1989) to present a simple reality that seemed to be hidden by conventional thinking about discrimination and exclusion. This simple reality is that disadvantage or exclusion can be based on the interaction of multiple factors rather than just one. Yet conventional approaches to social problems are often organised as though these risk factors are mutually exclusive and separable (Crenshaw, 1989).

As a consequence, many interventions and policies fail to capture the interactive effects of race, gender, sexuality, class, etc., while marginalising the needs of those who are multiply affected by them. There have been endless debates about what intersectionality in fact is. 'Some scholars have argued that intersectionality should be seen as a grand theory' (Davis, 2008) and others have even "theorised it as a new model of research" (Walgenbath, 2010).

However, Kimberle Crenshaw 'envisioned it as a metaphor, a distinctly opposite interpretation' (1991). Crenshaw often uses the metaphor of a crossroad to explain intersectionality, citing that intersectionality occurred as a response to the feminist claim that women constituted a universal category. While the term itself was only coined in the 1980s, "black feminist scholars have been conceptualising identity as being formed by interconnecting courses of race, gender, class and sexuality for decades" (Nash, 2008: 3). It is important to note the essential roles which Black feminists have played in the genesis of intersectionality.

According to Jean-Marie (2009), intersectionality is a concept that enables us to recognise the fact that perceived group membership can make people vulnerable to various forms of bias, yet because people are simultaneously members of many groups, their complex identities can shape the specific way they each experience that bias. For example, men and women can often experience racism differently, just as women of different races can experience sexism differently, and so on. As a result, an intersectional approach goes beyond conventional analysis in order to focus our attention on injuries that otherwise might not be recognised.

Intersectionality has been offered as a prism from which to view a range of social problems to better ensure inclusiveness of remedies, and to identify opportunities for greater collaboration between and across social movements. Intersectionality is thus a critical lens for bringing awareness and capacity to the social justice industry in order

to expand and deepen its interventions. Intersectionality denoted an involvement against white liberal feminism that side-lined “race” as an unimportant aspect of feminist research. The domination of this type of feminism is exactly what encouraged Crenshaw - via the legal justice system in the United States - to question the assumptions underlying the field. Black feminists such as Patricia Hill Collins have repeatedly called for the centering of race among other social categories of analysis, pointing out that gender should not be the solitary lens through which feminists understand social relations.

There has been very minimal research into the intersectionality of race, sex and class conducted in Mankweng Community, Limpopo Province that affects Black women. The current study addresses the gap by using the discourse of intersectionality to study the lived experiences of Black women, explore triple whammy oppression of racism, sexism and classism that Black women in South Africa in Mankweng Community, Limpopo province experience. Although, an exploration on how one of the mentioned oppressions affect the lives of Black women have been researched in the province, a gap of a combined triple whammy oppression and its intersection on the lives of Black women in black dominated Mankweng Community of Limpopo Province still exist.

While Hunter & Hachimi (2012) ‘carried out a study of the intersection of language, race and class in a South African call centre, with focus on call centre agents. The study discovered that in that industry, opportunities were better for white people and for black Africans who did not have heavy accents that were influenced by their mother tongue when speaking English’. ‘Other South African studies on intersectionality have been carried out in the fields of social and cultural geography’ by Vaught (2006), “who discovered that black African lesbian activists suffered abuse in the township when they ‘came out’, but black African lesbians did not experience violence in the suburbs”.

In other terms, the oppressions experienced by Black people, especially those in black societies, are not given much attention and people living in rural communities/ townships are the ones who mostly experience oppressions and discrimination more than those living in urban areas. There have been intersectionality studies on African identities (Moolman, 2013; Sanger, 2008) and sociology (Smuts, 2011) which “considered the impact of race, religion and social space on the extent to which

lesbians come out and found that there was indeed an influence on the decisions and experiences on the coming out process". Even though these studies did not focus on the intersection of race, sex, class and explore how the three intersect to oppress Black women in Mankweng Community, Limpopo Province, their findings yield useful insights which highlight the gap that this study on Black women seeks to fill. While available studies showed that the concept of intersectionality in the lives of black people is dominant, this study will highlight and fill in the gap of acknowledging and raising awareness through an exploration of race, sex and class, whether they exist to oppress Black women in Mankweng Community, Limpopo Province.

The study on an exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province is a necessary addition to the work done by the mentioned authors as well as others not mentioned, in exploring the intersection of race, sex and class and explore how the three intersect to oppress Black women as there is so little research done in relation to the topic in the field of Political Science (Gender Studies).

Critical race theorists Jean-Marie (2009) concur with this finding as critical race theory considers, among its major themes, "the intersection of race, gender and class". Moreover, 'sociologists argue that constructs such as race and gender affect a person's beliefs about their capabilities and define their opportunities' (Cole, 2009). However, it is not only the social constructs of race and gender that affect the people's beliefs about their capabilities and opportunities, but social constructs such as race, sex and class can also affect the lives of people, especially Black women.

The consideration of a single category of identity may lead to other experiences that emerge from another category being undermined or ignored and yet they are important in order to arrive at an understanding of the total experiences of an individual. The term "intersectionality" was born out of feminist discourse during the second wave of feminism (Biklen, Marshall & Pollard, 2008).

Similarly, the leadership studies of the 1970s and 1980s on women focused on the experiences of middle to upper class white women without attention being accorded to women from other classes and races (Jean-Marie et al, 2009). It was assumed that the experiences of middle- and upper-class white women were reflective of the

experiences of all women regardless of their race or class. The question that emanated was where Black women were positioned during that time. This study seeks to fill in this kind of gaps where the addressing of class oppression did not include the lived experiences of Black women as far as class was concerned. This would have meant that discussions on discrimination of women in the workplace would have centred on sexism as experienced by white women and, in the process, ignoring the fact that, for Black women, there is a "double jeopardy" of race and gender (Jean-Marie, 2009).

Jean-Marie et al (2009: 576) recognise that Black women experience situations in which their authority is undermined, their competence compromised, their power limited, and that they view the world from separate perspectives based on their social positions, which are within the limitations of the larger social structures of race and sex. It is within the purpose of the study that the oppressions in Mankweng Community be explored with a consideration that different people experience oppressions in different ways. While some might see themselves as free from all other oppressions, there are other Black women who might be experiencing oppressive forms which are different from other Black women.

Within the purview of feminist studies, intersectionality has encouraged the study of women's experiences to consider the "multiple identities" of women in terms of race, gender, social class and sexual orientation as the main categories of identity (Cole, 2009). The advocates of intersectionality have rightly argued that considering a single element of a woman's identity could possibly lead to a partial understanding of the total picture, which, while true, will also be incomplete. For example, a black South African female chartered accountant working in a corporate organisation will have experiences that are mostly informed by sex, gender, race and class as well as the institutional environment, whereas a white woman with a similar academic and professional profile will mostly not experience issues related to race even though she may face gender and sex-related issues. A black male, on the other hand, will mostly not experience gender and sex-related issues although may come across the race and class experience.

An intersectionality lens in the context of this study will consider the experiences of a Black woman from a race, sex and class perspective simultaneously as part of the

total experience and not the different individual categories. Walker (2003: 991) points out that “the attempt to understand intersectionality is, in fact, an effort to see things from the worldview of others and not simply from our own unique standpoints”. The intersectionality perspective is thus an invitation to move beyond one’s own research comfort zone.

Yuval-Davis thus considers intersectionality the most valid contemporary sociological theoretical approach to stratification (Yuval-Davis, 2011: 156) by pointing out ‘that other than the usual attention to those marginalised, an intersectional analysis should not be limited to the ones that are on the multiple margins of society, but that the boundaries of intersectional analysis should encompass all members of society’.

2.3 Exploring triple whammy oppression in Mankweng Community, Limpopo Province.

This study is an exploration on triple whammy oppression of racism, sexism and classism and its intersection to oppress Black women in Mankweng Community and an analysis on the role the oppressions may play in contributing to unsafe private and public environments for Black women. Triple whammy oppression experienced by Black women is not a new phenomenon. It is a concern that took place during apartheid South Africa and this study’s exploration seeks to investigate if such oppressions still occur in recent post-apartheid South Africa or not.

The oppression of racism, sexism and classism are referred to as triple whammy oppression in the context of this study, because the three social constructions do not occur in different times and places. Rather, these incidences occur all at once in an overlapping way (Hull, Scott & Smith, 1982). It is therefore for very good reasons that since people practically experience multiple oppressions simultaneously, separating them out in analysis makes little sense.

Gaitskell, Kimble, Machonachie & Unterhalter (1989) theorised the intersecting oppression of race, class and gender in relation to domestic workers in the 1980s, to analyse the ways in which "African women are oppressed in three ways: oppressed as blacks, oppressed as women, and oppressed as workers" (Gaitskell et al, 1989: 86). Firstly, these women are workers because they need to earn wages to sustain and reproduce themselves. Secondly, domestic work is gendered on three counts:

"First, the actual tasks associated with (domestic work) - cooking, cleaning, washing, and child-care - have been almost universally assumed to be 'naturally' part of a woman's sphere. Second, it is assumed that such tasks are normally performed in the household. Third, the 'personal service' aspect of such labour resonates with the ideology of woman as wife". Domestic work is also raced as a result of the colonised being seen as servile to the needs of the colonial power(s): "Under colonialism generally, submissive status is the exclusive preserve of the colonised, and where masters are white, servants are black".

Furthermore, in the few cases where, under apartheid, African women were employed by middle-class Africans, "although the relationship may manifest a servile or class character, it does not resonate with the overall structures of racial domination in South African society. Rather, it may contribute to an awareness of class differentiation within the black population". The focus of research has evolved over the years and the discourse has changed accordingly.

"In the early part of the 1900s, right through to the 1950s and 1960s, when women first started working in formal places in large numbers and entering fields which were previously male dominated, the key discussions were on the history of women and their journey into the formal workplace" (Abbot, 1908; Alesin, 2013; Loizides, 2011; Thompson, 1904). In relation to this study, not too much has been written on exploring intersectionality of racism, sexism and classism in post-apartheid South Africa, with a focus on black dominated communities like Mankweng Community of Limpopo province.

The main constructs of this study is triple whammy oppression of racism, sexism and classism and will be discussed in more details. It is important to explore the real meaning of the words versus the colloquial meanings and misconceptions that have developed for them and the way they intersect to oppress Black women in Mankweng Community. It is the hope, however, that this study will fill in the gaps and contribute to the development of an adequate intersectionality of racism, sexism and classism within the various subfields in Political Science and Gender Studies.

"For most of the 20th century, racism and racial discrimination were legislated and common in many countries, including South Africa" (Durheim, 2003; Adhikari, 2006; Seekings, 2008; Ndinda & OkekeUzodike, 2012; Goodhart, 2014). "Racism is defined

as the belief by one racial group that it is superior to another and it discriminates against the perceived inferior race on the basis of that belief” (Ikuenobe, 2010). For example, in reference to apartheid South Africa, the belief that the White race is superior to Black, Indian and Coloured races was very dominant and the belief is still debatable recently in post-apartheid South Africa.

“Racism can be institutionalised or personal” (Durheim, 2003; Adhikari, 2006; Seekings, 2008; Desmond & Emirbayer, 2009; Goodhart, 2014). Desmond & Emirbayer (2009:345) define institutional racism as “systemic White domination of people of colour [non-white], embedded and operating in corporations, universities, legal systems, political bodies, cultural life, and other social collectives”. In the context of this study, racial discrimination in the private and public environments where Black women of Mankweng Community, Limpopo Province spend most of their times shall be explored as to whether it presents itself or if it does exist or not.

In South Africa, although apartheid has been outlawed, society remains “fractured by race” and the racial hierarchy introduced during apartheid is still intact (Adhikari, 2006; Seekings, 2008). Based on the provided literature, one can see that a lot has been researched or written about racism in South Africa but not a lot has been done to explore the racial oppression that Black women in Mankweng Community, Limpopo Province are faced with.

Black women in South Africa faced triple whammy oppression during apartheid and sexism is one of those oppressions. This study seeks to explore how sexism intersects with class and race in continuing to oppress Black women in Mankweng Community. Sexism as one of the discriminatory acts experienced by many Black women internationally, nationally and locally, is associated with some stereotypes which dictates what a Black woman is entitled to do.

The most important factor that makes Black women to experience the oppression of sex or sexism are the sexist beliefs or myths that most people in the society believe in. Sexist beliefs can be defined as any “beliefs that maintain or promote inequality between women and men” (Swim, Aikin, Hall, & Hunter, 2009: 137). Such beliefs are not by definition negative, though their consequences are (Cikara, Lee, Fiske & Glick, 2009). In opposition, the sexist beliefs and consequences are both negative because

sometimes they tell a story or a description that can make one to feel inferior or to lack a self-esteem and confidence. Consequently, gender inequality, a hierarchy in which men generally have more power than women (United Nations Development Programme, 2009), is reinforced by sexist beliefs.

Traditional beliefs about gender roles and sexist attitudes undoubtedly affect expressions of sexism (Siebler, Sabelus, & Bohner, 2008, Diehl, Rees, & Bohner, 2012). Overtime, differences between cultures and social contexts will also, to some extent, determine how sexism is expressed. Sexism that would be easily expressed in one context might be disguised in other contexts, where it might lead to consequences. For example, a woman is more likely to be the target of belittling comments about her looks from a stranger on the street than in her office, where a sexual harassment policy is enforced (Rudman, Fairchild: 2008 & Ayres, Friedman, & Leaper: 2009). But this may, in most cases, not mean that in her office where a sexual harassment policy is enforced such oppression or harassment would not take place.

There is insufficient literature on sexism about Black women in post-apartheid South Africa in Mankweng Community, Limpopo province. This study seeks to, through the research findings and recommendations on how Black women and other members of the society could become aware of this kind of oppression. Classism is another form of oppression that will be explored in this study. Class as an oppressive tool employed to discriminate Black women appears to have received little attention, especially in the field of Political Science.

“Everyone is of and in a social class. People are of the class that they were born into and are in the social class that they have attained for themselves and now belong to” (Gabrenya, 2003). Whereas in most cases, Black women are found forming part of the second class in the communities they live, this is based on the past experiences that denied them the opportunities to express their capabilities and to take part in workplaces that are considered male dominated. Most Black women face oppression as Black women and because of the class category the society tends to group them. This type of category is often associated with the type of work they do, which ends up putting them in the second class according to the societies they live in. The other causes of class oppressions will be revealed by the findings of this study.

“During the periods of racial segregation in South Africa, class was inevitably linked to race” (Moyo & Kawewe, 2002; Dlamini, 2013). Recently, people who are faced with racial and class oppressions are Black women. With reference to the purpose for this study, oppression will be explored since there is no literature about the triple whammy oppression of racism, sexism and classism that Black women in Mankweng Community, Limpopo Province might be subjected to in post-apartheid South Africa.

Hence the majority of whites would be in the upper and middle classes, whereas Black Africans (mostly women) would be found among the working class and the rural poor. Most people who are found in jobs that, according to the South Africa’s economy, are less and unrecognised jobs, are Black women. Black women workers have historically been, and continue to be, exploited in South Africa, especially in the rural province of Limpopo where most farms employ Black women.

The exploration of racism, sexism and classism needs to be carried out in a holistic manner, rather than focusing on few forms of oppression while leaving others out. Hence the motivation for this study to investigate whether triple whammy oppressions still take place in South Africa’s Mankweng Community of Limpopo province.

2.4 Analysing social issues that contribute to unsafe environments.

As mentioned in above discussion, when triple whammy oppression is explored, it may result in exposing social issues which contribute to unsafe private and public environments for Black women in Mankweng community of Limpopo Province. Social issues can also be referred to as ‘social problems’ or issues that impact or affect the society in many ways. Social issues or problems are the issues or problems that are problematic to the members of the society. These issues act in favour of some groups in the society, while acting against another group in the society. This study examines Gender-Based Violence (GBV) and the resulting lack of personal bodily autonomy or reproductive freedom, among others, as social issues or problems that play a role in cooperation with triple whammy oppression in contributing to unsafe environments for Black women in Mankweng Community, Limpopo Province.

2.4.1 Gender-Based Violence (GBV)

GBV is defined in various ways by different researchers and organisations. On the one hand, ‘it is the general term used to capture violence that occurs as a result of the

normative role expectations associated with each gender, as well as the unequal power relationships between the genders within the context of a specific society' (Bloom 2008: 14). The focus of this study is to examine GBV as a social issue that contributes to unsafe environments for Black women in Mankweng Community, Limpopo Province. Although this is not to imply that men and boys are not victims of GBV, in most reported cases, women are mostly the victims. This study on Black women of Mankweng Community will analyse GBV to see if it indeed contributes to unsafe private and public environments.

South African women are revealed to experience high levels of GBV (Vetten, 2005; Mathews, 2010; Abraham, 2013; Nduna & Nene 2014), although there are no official statistics that regularly provide information in support of this claim. While researchers have written about South African women as victims of GBV, this study argues that there is not enough literature or research on GBV as a social issue that contributes to unsafe environments for Black women in Mankweng Community, Limpopo Province. Available findings on the patterns of GBV is based on community self-reporting surveys conducted with limited samples to make generalised national conclusions about the extent of the problem.

These self-reporting surveys use different research methods, making it difficult for any comparative analysis to be made about the changing trends and patterns of GBV in South Africa. As majority of Black women in rural areas may be afraid to report acts of GBV they experience, there exists a gap of unreported number of perpetrators of GBV against Black women in disadvantaged areas. Whereas Gass's (2010) argument is that young people who grow up in households characterised by violence are more likely to normalise violence in their relationships later in life, it is not always the case that children who observe parents fighting will automatically become violent. Some children become violent as a result of stereotypes, social norms and peer pressure that perpetrators develop in life. Sometimes there are mediating protective factors that result in these children not becoming violent or staying in violent relationships.

For example, "it has been reported that men who commit domestic violence in intimate relationships are 3.5 times as likely to have experienced physical abuse in their homes and 4 times as likely to have witnessed violence between their parents as men who do not commit domestic violence" (Gass, 2010). This could be the reason why some

perpetrators prefer to attend counselling after committing GBV crimes. Others who grew up in households where the acts of GBV were more dominant, request professional help, before they could imitate what they witnessed in their past or childhood.

Women who reported violence were three times likely to have been exposed to childhood physical abuse and to have witnessed violence between their parents or primary caregivers (Gass, 2010). The scenario appears to be different when it comes to women, since acts of GBV in women's lives are more popular. Therefore, a woman may experience GBV without witnessing violence under her parents. Women tend to experience GBV in different forms, which could be verbal or physical as they are also vulnerable to risk factors such as exposure to violence in childhood.

Other studies show that "children raised by abusive fathers are likely to become violent towards their partners" (Boonzaier & De la Rey 2004; Gass, 2010; Gupta, 2010). This is because these fathers were also abusive towards their wives. Although, "It is possible that the child's anger towards the father is displaced onto the partner as an adult" (Target & Fonagy, 2002), there is the possibility for a change to take place for a child to seek professional help with the aim of not becoming the person his or her father is. Furthermore, some young men who use violence against their partners have grown up without a father (Wood & Jewkes, 2001). It is estimated that between 20% and 30% of children in South Africa grow up without fathers (Eddy, 2013). This negatively affects children, especially boy children, some of whom become violent and aggressive later in life (Target & Fonagy 2002; Gupta, 2010).

Studies have been carried out on GBV and possible causes in the lives of women, but the gap that still exists in the field of Political Science (Gender Studies) is that few studies have been carried out on how GBV as a social issue is the result of the intersectionality of racism, sexism and classism, which adversely contributes to unsafe private (homes) and public (outside homes/work) environments for Black women in Mankweng Community, Limpopo Province.

Although, it is important to note that not all young men who grow up without fathers or who witness their fathers abusing their mothers, become violent, this is not empirical reason for young men's abusive behaviours. Besides, it is not always the case that men who abuse women are the ones who grew up witnessing their fathers abusing

their mothers, and on the other hand, violence is violence and there is no need to justify it (Langa, 2010). Ultimately, the lack of economic independence among women is a key driver of GBV (Jewkes 2002; Ludsin & Vetten 2005; Gass, 2010), since it is practically difficult for women who are economically dependent on their male partners to leave such abusive relationships. It is, therefore, important to this study that Black women are sometimes faced with or experience classism as a form of oppression, in the absence of the economic wealth that will make her to fall into the upper class in the community.

The studies cited above confirm that there is a strong link between poverty and GBV. Women who do not have resources to provide for themselves are likely to be abused by their male partners who provide them with basic needs. However, other studies (Heise, 2002) argue that poverty is not the single factor driving GBV. The relationship between poverty and GBV is not linear and there are other multiple factors that also significantly contribute to GBV. For instance, changes in the economic status of women may help to reduce GBV but, in some other instances, may increase it. According to Kiss (2012), educated and economically independent women are less likely to be abused because such women are more confident about leaving such relationships or reporting the abuse to relevant authorities. Other educated, economically independent women may be unable to leave abusive relationships due to the fear of how society and family members will perceive them. They fear to be labelled as disrespectful and arrogant.

GBV which leads to most Black women's fear of walking freely in their neighbourhood, restricts them from having a voice regarding issues that affect them. This further leads to their loss of self-confidence in the workplace. With the mentioned literature on GBV, the findings of this study will fill in the gaps that exist in the role GBV play in contributing to unsafe environments for Black women in Mankweng Community, Limpopo Province.

2.4.2 Lack of personal bodily autonomy

The intersection of racism, sexism and classism faced by Black women combined may also result in the lack of personal bodily autonomy and the threatening of it. Everyone has the right to live autonomously, but in most cases the male gender uplift their autonomy by oppressing the female group.

Autonomy includes many dimensions of human existence, such as physical, mental, cultural, spiritual, social, economic, political, geographical, etc. If the bearer is an individual, a group, state, organisation or other entities, it is regarded as personal autonomy (Huber, 2005). In relation to the current study, a lack of personal bodily autonomy has been categorised as a social issue to be analysed and may contribute to unsafe environments for Black women in Mankweng Community, Limpopo Province.

Contemporary philosophical thinking perceives personal bodily autonomy generally as the ability of an individual to rationally act (Huber, 2005) as self-management (Cole & Holstein, 1996), or sometimes also in connection with a category of authenticity (Habermas, 2001; Ruppert, 2010). Psychology offers a view of personal bodily autonomy as a category of quality - achieving autonomy is associated with the maturation of the personality and the ability of the autonomous personality “to resist social pressures in thinking and actions, make assessments based on one’s personal standards independently from the approval of others, and break away from conventions, collective fears and convictions” (Sýkorová, 2007: 74). From a sociological perspective, autonomy is associated with the freedom of the individual, with the social behaviour theory, socialisation theory, as well as the theory of power.

Personal bodily autonomy is associated with privacy, dignity, personal integrity and individual responsibility” (Sýkorová, as cited in Kalvach, Čeledová, Holmerová, Jiráček, Zavázalová, & Wija, 2011: 34). In relation to this study, Black women suffered the imbalances of the past, were previously disadvantaged and majority of them lived with inferiority complex in the past. The gap that this study seeks to fill is to investigate how the lack of personal bodily autonomy play a role in creating unsafe environments for Black women.

Most Black women are said to live in fear of deciding for themselves or giving approvals on matters that affects their own lives. Consequently, when a Black woman takes a decision about things that affect her, she may begin to feel afraid or live in fear of what others will say or how in-laws or male partner will react. There is limited research written on the lack of personal bodily autonomy as a social issue that makes Black women to feel unsafe in their private and public spaces. Autonomy, therefore,

becomes a central element for achieving equality, fundamental human right and a precondition for women to act as full subjects of development.

It is also conceived as a component of freedom or as a specific combination of capacity and lack of restrictions (Forbes, 1995), “in the sense that autonomy is not only not being prevented from attaining well-being and exercising rights owing to external factors, but that there are means available for choosing the way of life that is considered most appropriate for your own self” (Bobbio, 1991). In the context of this study, lack of personal bodily autonomy is another example of social issue that may play a role in creating unsafe environments. When Black women are oppressed on the basis of race, sex and class, their personal bodily autonomy is always threatened. As a result, they tend to live in fear and are unable to recognise the people around them who make decisions for them.

Lack of personal bodily autonomy also impedes on Black women’s agency. Women’s agency is an intrinsic agency or belief in herself and awareness of her rights (power that lies within women); and affect her life by having power to make choices and to control acquired resources (Bobio. 1991). Women should be have the ability to identify their goals or make choices and then act upon them, the idea of self-beliefs are also related to agency.

In this study, lack of personal bodily autonomy is analysed as a social issue that Black women in Mankweng Community, Limpopo province might be aware of and as a result, Black women should be able to make decisions about themselves and own their personal independence or autonomy that constitutes to safe environments.

2.4.3 Lack of reproductive freedom

Lack of reproductive freedom is an analysis of a social issue that contribute to unsafe environments for Black women in Mankweng Community, Limpopo province. Although so much has been written on the social issues that Black women face in their communities, but little has been written on the social issues resulting from triple whammy oppression and its contribution in creating unsafe environments for Black women in post-apartheid South Africa, Mankweng Community, Limpopo Province.

Reproductive freedom is at the heart of women's equality. Women who cannot control when they will conceive and how many children they will have cannot be free, since

such decisions is in the hands of the women's family, husband/partner and her in laws who decides when and how many children the woman must bear. Most Black women live under stress, pressure and trauma while trying to please other people who decide on their behalf. Reproductive rights are considered legal rights (Amnesty International (AI) United States of America (USA), 2007; World Health Organisation [WHO], 2014) which ensure women's freedom to decide when to have children as well as the spacing and timing of their children's births and decide on whether they want to use birth control pills or not (WHO, 2006).

In relation to this study, the conversation around whether Black women in Mankweng Community, Limpopo Province have or lack reproductive freedom will be analysed in order to find out if they feel free or safe regarding their lost reproductive freedom or not. , a woman's participation infertility behaviour is dominated by males, especially her husband and his family, due to the male supremacy in a patriarchal society (Jesmin & Salway, 2000; Sebstad & Cohen, 2000; Khan, Townsend & D'Costa, 2002). But this can be a totally different perspective for a woman who mostly has the voice and courage to decide for herself and for a husband who respects and understands the well-being of his wife. A woman who is positioned to do things her own way is more likely to embrace her reproductive freedom without restrictions that will cause her emotional harm.

In rural Bangladesh, the reproductive situation takes its worst form (Ahmed, 2005; Rashid, 2006; Hussain & Khan, 2008) with the common phenomena of physical and mental sexual harassment by husbands (Wahed & Bhuiya, 2007; Johnston & Naved, 2008). Women deserve the right to participate in fertility decision making without facing any type of discrimination or violence (AI, USA, 2007 & WHO, 2014), however, a husband's dominance in fertility decisions often results in induced abortion, miscarriage, as well as pregnancy-related complications (Campbell, 2002; Dunkle, 2004; Stephenson, Koenig & Ahmed, 2006; Rahman, Mostofa & Hoque, 2014).

The foregoing has resulted to this study's reference to a lack of reproductive freedom as a social issue that contributes to unsafe environments for Black women, even though there is inadequate research on Black women's lack of reproductive freedom in Mankweng Community, Limpopo Province. The norms and values of a patriarchal structure often create a barrier that prevents women from visiting health care centers

and withhold maternal health care without the consent of their husbands (Campbell & Graham, 2006; Chowdhury, Islam, Gulshan, & Chakraborty, 2007; Mullany, 2010; Rahman, Haque, & Zahan, 2011). Most husbands end up throwing away the contraceptives collected by their women at health care centers since they do not approve to women's uses of contraceptives.

Reproductive rights include some or all the following rights: Right to legal or safe abortion. Right to control one's reproductive functions. Right to access in order to make reproductive choices free of coercion, discrimination and violence (WHO, 2014). Right to access education about contraception and sexually transmitted diseases and freedom from coerced sterilisation and contraception. Right to protection from gender-based practices such as female genital cutting and male genital mutilation. The findings of this study will help to identify if the lack of reproductive freedom in the lives of Black women in Mankweng Community, Limpopo Province really exists or how it contributes to unsafe environments.

3. Conclusion

This chapter reviewed the current state of literature and research on the topic of intersectionality and its impact on South African Black women. It reveals limited available research as well as the inadequacy of available ones. Although existing research is focused on how racism, or sexism, or classism impact women but rarely has there been a concerted research effort to understand the intersectionality of these oppressions and how they combine to impact the lives of Black women in Mankweng Community, Limpopo Province. Lastly, this chapter reviewed literature on Gender-Based Violence (GBV), lack of personal bodily autonomy and lack of reproductive system as social issues, among others, that are results of the intersection of race, sex and class contributing to unsafe private and public environments for Black women.

In relation to this study, Black women ought to enjoy and be entitled to their own reproductive rights so that they can be free to decide on what they want and what they do not want regarding their reproduction. In South Africa, every citizen has reproductive rights, so it will be a good thing for women to exercise their reproductive rights autonomously without being interrupted by their male partners.

The next chapter is focused on the Womanist theory as the theoretical framework guiding this study and its implementations in Black communities in proposing and formulating recommendations for Black women in Mankweng Community, Limpopo Province to overcome and address triple whammy oppression and social issues.

CHAPTER 3

THEORETICAL FRAMEWORK

“The most common way people give up their power is by thinking they do not have any”- Alice Walker.

3.1 Introduction

This chapter focuses on the theoretical framework of the study, and it is grounded on the Womanist theory or Womanism; Womanist theory allows the identification and exploration analysis of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa. The theory focuses on addressing the issue of oppression in black communities and seeks to address those issues by involving every member of the community involved. The theory is mostly relevant to this study since both Black women and men were involved in the research survey.

This theory hopes to be an addition to existing knowledge in the South African field of Political Science (Gender Studies) research, as commendable work has been done as far as research theories are concerned, but not too much has been written on Womanist theory as a theory that will address the intersectionality of racism, sexism and classism and social issues like Gender-Based Violence (GBV), lack of personal bodily autonomy and lack of reproductive freedom and its role in creating unsafe environments for Black women in Mankweng Community, Limpopo Province.

Alice Walker coined the term Womanism in her collection of essays entitled *‘In Search of Our Mothers’ Gardens’*, published in 1983. According to Walker (1983), ‘Womanist theory is a social theory that asserts that Black women exist within an intersectional history of racial, sex and class oppressions. Concerning the title of this study, “An exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post- apartheid South Africa: Mankweng Community, Limpopo Province”, the Womanist theory is relevant because the issues involved are social issues relating to the intersectional presence of racial, sex and class oppressions. The theory fundamentally acknowledges that the issue of race matters to Black women. It also asserts that the analysis of Black women must simultaneously include race and sex analyses (Rousseau, 2013: 196).

The previous statement relates to the context of this study since the aim is to overcome triple whammy oppression of racism, sexism and classism faced by Black women using the theoretical lens of Womanism. Unlike other theories in the past where the oppressions affecting women were addressed, the gap of addressing racism or racial oppression together with sexism and classism concurrently as triple whammy oppression affecting Black women in Mankweng Community will still need to be filled in this study.

The Womanist theory will help Black women in acknowledging triple whammy oppression and encourage them to take actions in ensuring their voices are heard in the communities that they live in, so that they access the help that is needed. This will be done through the findings as well as the gathered literature of this study on triple whammy oppressions on Black women in Mankweng Community. According to Walker, (1983) Womanist refers to 'A black feminist or feminist of color'. "Womanist is to feminist as purple is to lavender" (Walker, 1984: 12). With this statement, Walker indicates that both Womanist and Feminist have things in common, but in the end are undeniably different.

Just like the colour purple and lavender, they are similar but the two colours are distinct. Some people often think that feminism and Womanism can be used interchangeably, without knowing that, in Walker's opinion (1983), sexism and racism are two sides of the same coin. For this reason, this study's concept of intersectionality is employed to explore the intersectional presence of racism, sexism and classism and how they oppress Black women in Mankweng Community, Limpopo Province.

In catering for the needs and goals of white First World women and operating from the premise of exclusivity, feminism did not include the needs and goals of colored women and Third World Women. Consequently, this study's aim is to cater for the needs and goals of Black and third world women living in South African, Mankweng Community, Limpopo Province. Liu (1994) states that: "A key aspect of white women's privilege has been their ability to assume that when they talked about themselves, they were talking about all women", without knowing that there are some important aspects related to other women of colour that are left out. Black women issues in black dominated communities are often left out when addressing social issues or any other community related issues or are sometimes addressed using a theory that does not

cater for all the needs of Black underprivileged women. These are the gaps that the role of Womanist theory in this study seeks to fill and address.

Many white feminists have unthinkingly generalised from their own situation, ignoring the experiences of Black women, or treating them as marginal and “different.” Womanist theory is a relevant theory for this study, it will help Black women to take part in the transitional process where all of the oppressions that they are facing will be addressed as a general aspect (Liu, 1994:574). This includes focusing on all triple oppression of racism, sexism and classism. Womanist theory is a self-conscious philosophical standpoint which argues that feminist struggles cannot be confined to gender issues and that, if other perspectives are excluded from feminist thought, its attempt to understand even the situation of white women will be seriously flawed.

“The idea that race, sex and class oppressions interconnect and therefore cannot be challenged in isolation is now widespread amongst black and third world feminist writers” (Davis, 1990:31). In South Africa, it is known that Black women suffered imbalances and oppressions during apartheid, because they suffered as black, as workers and as women. The indication of this is that they were categorised and discriminated in relation to gender, race and class. Therefore, the inclusiveness of Womanism enabled it to become a functional exemplar, not just for colored women in the United States, but also for women in African and Latin American countries (Walters, 2005:118).

That this inclusiveness also covers Black women in South Africa, is a good reason why the Womanist theory is a chosen theory for this study. Unlike feminism, Womanism does not concentrate just on gender inequality, while ignoring issues of race and class, hence its viability which has made it a more viable option for many women around the world. Black women experience the intersectional oppressions of racism, sexism and classism and need to be addressed as a general aspect.

Womanism can understand the connection between racism, sexism and classism, however, it is considered a hypocrisy if one discriminates against others and at the same time complains with trembling about oppression. Kolawole (1997:34) believes that ‘with the arrival of colonialism, racism was intensified’. The Womanist sees herself and her children as victims of racism in the United States, Europe and Africa (South Africa). To the Womanists, it has become clear that even their Western associates

and comrades have their backgrounds coloured with racism. In South Africa, Womanist allies and comrades have as well the backgrounds or history of racial oppression, which was experienced in the apartheid era in paving a path to democracy.

Since the colonial era, African women have continued to experience close links of racism, sexism and classism and this informs their rejection of any claim by feminists to fight their cause. According to Kolawole (1997), 'Black women are struggling against multiple disadvantages; some of these are caused by tradition, and patriarchal set-ups'. In some specific ways colonialism did not remove gender inequality but widened it, just as education created new forms of inequality to crown the existing ones. Invariably, Black women continue to contend with all these limiting circumstances on their own terms of reference without ideologies that can be trusted as solution to these hydra headed problems.

Several approaches have been adopted by Black women to confronting their reality. Although some approaches are more radical than others, there are no rigid imposition of an external 'ism' which is sufficient in addressing the problems (Walker, 1984). Black women of all cultures and backgrounds and people of all genders can operate from a womanist perspective and participate in womanist social movement. In the context of this study, the following broad definition of Womanism, according to Alice Walker, are (1984: 12): "A woman who loves other women, sexually and/or non-sexually". "Appreciates and prefers women's culture, women's emotional flexibility and women's strength". "Sometimes loves individual men, sexually and/or non-sexually". "Committed to survival and wholeness of entire people, male and female". "Not a separatist, except periodically, for health". In this study, we develop a new perspective on other members of the society, to be able to lend a hand and respect them regardless of their gender.

Walker (1984) defines "Womanist" in reference to the origin and the original use and meaning of the term. The only phrase that does not go into these more etymological issues is the one in which she indicates that "womanist" is a synonym for a black feminist, or by extension, a feminist of colour. By adding the generalisation "of colour", Walker makes sure she is not guilty of the discrimination white feminists are known for. This noun is derived from the black folk adjective: "womanish", which is primarily

used in the black folk expression “You acting womanish”, which mothers say to their daughters and which means the same as another folk expression: “You trying to be grown.”

As Collins argues, by “taking the term from the Southern black folk expression of mothers to female children, Walker (1984) suggests that black women’s concrete history fosters a womanist worldview accessible, primarily and perhaps exclusively to black women” (Collins, 1996: 10). According to Collins, “Womanism seemingly supplies a way for Black women to address gender oppression without attacking black men” (Collins, 1996: 11). For this reason, this study will conduct an interview survey for both Black women and men, in order to back up what the Womanist theory aims to do.

In relation to this study, an exploration of triple whammy oppression and analysis of social issues will be addressed by using the Womanist theory as well as including all members of the society to be part of the transformation. Walker explicitly expresses this non-separatist attitude three times in the entry. First of all, according to her, a womanist is committed to survival and wholeness of entire people, male and female (Walker, 1984: 10). With this statement Walker makes it clear that Womanism is not opposing race liberation but, will instead, bring it closer. Secondly, she states literally that womanists are not separatists.

The third way in which she gives vent to her non-separatist attitude is by saying that womanists are “traditionally universalists” (Walker, 1984: 11). According to this study in relation to Walker’s statement, Black women and black men must exist together with their differences without the one or the other making his/her differences superior. In other words, Walker (1984: 10) indicates that a tolerant attitude is not only needed among sexes, but also among races. In that way, she offers a philosophy here that is useful not only for Black women, but for the whole of humankind. Her definition thus clearly has both a concrete dimension (the rooting of the term in black (female) folk expressions) and a more universal one (the mythical, worldwide image of the garden). As Davis says, Walker’s definition illustrates that “individuals are not separate from the survival of the earth, but instead act as extensions of the universe itself”. (Davis, 2003: 33). Womanist theory recognises that women are survivors in a world that is

oppressive on multiple platforms and seeks to celebrate the ways in which women negotiate these oppressions in their individual lives.

While during the 1970s and 1980s, the focus of Womanism was predominantly on political activism and the struggle against racism, sexism and classism, during the late 1990s and in the first decade of 21st century, Womanism changed under the influence of the destruction of feminism but most significantly under the influence of multicultural feminism (Davis, 2003: 34). Multicultural feminism shares many of the tenets of Womanism such as insistence on the analysis of the influence of the social categories of race, ethnicity, sex and class on the lives of women and the decentralisation of feminism.

Multicultural feminists criticised Womanism for its exclusionist stance in relation to white feminists which influenced Walker to change her original standpoint and to allow for the possibility of including all women, colored or white, within the span of Womanism, including men who respect women and their rights (Collins, 1996: 37). This is so that it does not repeat the mistakes that feminism made in solely addressing issues that affected white women while touching slightly on the issues that Black women experience.

It also exposed the conversation's attention to the fact that Womanism is on a mission of addressing social identity issues without any policy of exclusion. Policy of exclusion in this context refers to the exclusion of other women of colour, especially Black women, in the theory of Feminism. This is the reason why Womanism, unlike Feminism, includes women of all races, class and gender. This will be helpful in knowing that Black women are included in Womanism. As Bryson observes: "Any claim that Black women have a superior 'standpoint' upon the world is highly suspect" (Bryson 2003:231). Heidi Mirza also expresses reservations about the notion that there is a fixed identity possessed by all Black women since she thinks it is a "naive, essentialist universal notion of homogenous black womanhood" (Mirza, 2004:5). She states that, depending on the context, Black women may be aware of themselves as black, female or black women. This means that Black women should explore "this fluidity by facilitating the construction and articulation of more positive black female identities" and use their view from the margins to challenge "dominant ways of seeing the world" (Bryson 2003:232).

Womanism is a social change perspective rooted in Black women's and other women of color's everyday experiences and everyday methods of problem solving in everyday spaces, extended to the problem of ending all forms of oppression for all people, restoring the balance between people and the environment/nature, and reconciling human life with the spiritual dimension (Bryson, 2003: 232). Womanist methods of social transformation cohere around the activities of harmonising and coordinating, balancing, and healing.

Historical Womanist theory highlights the sedimentation of Black women's status as instruments of production through processes of racialisation and racialised patriarchy. This theoretical lens facilitates our examination of Black women's identities as oppressed people of color, in a gendered/raced society. What Brewer calls "the simultaneity of oppression" necessitates that analyses of Black women concurrently explore race and gender issues (Eisenstein, 1994:13). Meaningful critique of these interconnected oppressions requires an analysis of the racialised patriarchy, as Eisenstein (1994) asserts: Patriarchy differentiates women from men while privileging men.

Black women experience ongoing historical oppressions that persist into the 21st century. They are belittled for both how they are perceived to relate to the political economy, as well as for their actual roles within the economic structure as: (1) reproductive labourers; (2) biological reproducers; and (3) manual labourers (Hancock, 2004; Rousseau, 2009). Based on ongoing and centuries-old perceptions of Black women, they continue to be identified as the root of general social problems within Black communities and are often blamed for real as well as perceived crises within the Black class (Hancock, 2004; Rousseau, 2009; Moynihan, 1965). As mothers and wives in a patriarchal structure, Black women have often been held liable for the professed decay within Black communities.

According to Rousseau (2013), there are three phases of Womanist theory; phase one illustrates how Black women have been historically contextualised as instruments of production. Phase two is an expansion of the first phase and shows the sedimentation of Black women's status as instruments of production through processes of racialisation and racialised patriarchy. In turn, the third phase of Womanist theory

establishes historical Womanism as an important theoretical construct and guiding lens that illuminates contemporary status of Black women.

This study on exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province, is primarily based on phase three of the Womanist theory as it speaks to the ideas of overcoming oppressions faced by Black women or women of colour. William defines Walker's Womanism as "valorization of women's work in all their varieties and multitudes" (William, 1986).

For Cannon, Walker's description of Womanism connects with female moral agency, which involves "challenging inherited traditions for their collusion with androcentric patriarchy as well as a catalyst in overcoming oppressive situations through revolutionary acts of rebellion" (Cannon, 1988: 23). From the above, it can be assumed that Womanism is founded on frameworks that are: epistemic (wanting to know more, interested in grown-up doings and so on); metaphysical (women's emotional flexibility and rational strength, loving the moon and the self); ethics-based (commitment to wholeness) and logical (reckoning with meeting points of Womanism and Feminism).

However, using Womanism and Black Feminism interchangeably, Walker's definition of a "Womanist" as "a black feminist or feminist of color" (Walker, 1989: 11) has attracted extensive debates among scholars, who mostly agree that although both have similar foregrounding, feminism persuasively, differs from Womanism. For instance, on one hand, Aldridge (2003: 193) notes that "feminism is female-centered, focused on female empowerment in a patriarchal society and concerned with equality across the board for men and women".

In addition, feminism sees men as oppressors and prime adversary. She (Aldridge) notes on the other hand, that Black Feminism is family-centered as women of color, particularly African women, extol complementarity; being equal to men as well as recognising how they have jointly developed their communities and struggled against oppressions in recent past (Hudson-Weems. 2003).

However, while Walker's description takes care of all women of color, Ogunyemi prefixed her "Womanism" with the term "Black" or "African", thereby creating a scope for her theoretical explorations. She asserts that: Black Womanism is a philosophy

that celebrates black roots, the ideals of black life, while giving a balanced presentation of black Womanhood. The ideal is for black unity where every black person is a “brother” or a “sister” or a “father” or a “mother” to the other (Ogunyemi, 1985:72).

Another closely connected, yet different, concept is “Africana Womanism” of Clenora Hudson Weems which she defines as an ideology created and designed for all women of African descent or diaspora grounded in African culture and, therefore, focusing necessarily on the unique experiences, struggles, needs and desires of Africana women (Hudson- Weems, 1993, 154- 155). The encounter with myriads of terms including ‘*African feminism, Black feminism, Womanism, African Womanism and Africana Womanism*’ among others, produces two schools of thoughts in African women studies.

The first school is called ‘pro-naming’, represented by Ogunyemi and including those who believe that the name given to African/Black brand of feminism is as important as what it entails. The second school can be described as ‘applicative’ school, represented by Wanjira Muthoni and Hill-Collins whose extensive analysis of each of the terms was concluded with an argument that the time has come to go beyond naming by applying main ideas contributed by these thinkers to the over- arching issue of analysing the centrality of gender.

The foregoing clearly shows that, while Womanism as a social theory and ideology and as well the theoretical framework of this study, shares emphasis on female perspectives and narratives with feminism, divergence lies within its specificity on African (Continental and/or diaspora) philosophies and experiences, similarly. This appears more relevant in the study because, the study focuses on Black women of South Africa: Mankweng Community, Limpopo Province and uses Womanist theory to address and bring consciousness that will lead to safe private and public environments of Mankweng Community for Black women.

This theoretical lens situates Black women as: (1) a population of African descent in a nation historically and fundamentally rooted in a racialised slave economy; (2) women in a profoundly patriarchal structure; and (3) laborers: productive; reproductive; and biological, within a capitalist system. In exploring the roles of Black women in South

Africa, Mankweng Community in Limpopo province, the primary point of departure is the political economy (Morgan, 2004; Jackson, 1990 & Davis, 1983).

Black women are often forced to contribute to the reproduction of the very ideologies which oppress them as women, workers and Blacks because they have families and children to take care of (Donald & Mahlatji, 2006: 212).

3.2 Conclusion

This chapter outlined the discussion on the Womanist theory as the theory that guides this study on an exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province. Womanist theory will help in addressing the intersectionality of racism, sexism and classism as oppressions faced by Black women and social issues of Gender-Based Violence (GBV), lack of personal bodily autonomy and lack of reproductive freedom that create unsafe environments for Black women.

There is inadequate research about Womanist theory as a guideline in addressing Black women's' oppressions and issues in South Africa. A study on this topic will add to existing information and fill in the gaps that exist in the field of Political Science (Gender Studies).

The next chapter focuses on the research methodology employed in conducting the research. This as well as other related methodology aspects in the research shall be discussed.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

This chapter's focus is on the research methodology. It discusses the process of research methods such as: research study design, sampling techniques, population, sample used for the interview, ethical issues related to sampling, data collection approach and method, development and testing of data collection instruments, characteristics of data collection instrument, data collection process, ethical considerations related to data collection, data analysis, including internal and external validity of the study. The aspects of the research methods involved in the study are explained in relation to meeting the objectives of exploring triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: A case study of Mankweng Community, Limpopo Province.

4.2 Research Method

Research methodology is basically a process of how research is being conducted. It encompasses tools and techniques to conduct research or finding. According to Walliman (2011), research method is a range of tools that are used for different types of enquiries.

In this study, the researcher used the qualitative research method. Qualitative research method was developed in the social sciences to enable researchers' study social and cultural phenomena: observe feelings, thoughts, behaviours and the belief of the mass society. According to Myers (2009), 'qualitative research method is designed to help researchers understand people and the social and cultural contexts within which they live'. Qualitative research method is most appropriate in situations in which little is known about a phenomenon or when attempts are being made to generate new theories or revise pre-existing ones (Myers, 2009).

Qualitative method used in this study is most appropriate to the study because there is little exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province. Through this project, the hope is that new theories or a revision on

how we think about the impact of oppression and how it shapes the lives of Black women will be revealed.

4.3 Research Design

The study used case study research design to explore triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province. According to Ahuja (2010: 16), ‘a research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy and procedure’.

According to Sturman (1997), “A case study is a general term for the exploration of an individual, group or phenomenon”. Therefore, a case study is a comprehensive description of an individual case and its analysis, i.e., the characterisation of the case and the events, as well as a description of the discovery process of these features that is the process of research itself (Mesec, 1998: 45). Case study research design took during the discussion of the themes that emerged from the findings when collecting data. The findings were presented in a form of storytelling, while the responses of the participants were presented in the form of narration or story.

4.3.1 Sampling

4.3.1.1 Population

According to Burns and Grove (1993:779), a population is defined as all elements (individuals, objects and events) that meet the sample criteria for inclusion in a study. The study population consisted of employed and unemployed Black women and Black men who range from the age of 20-64 residing in Mankweng Community, Limpopo Province. Black women and Black men who were willing to participate in this study and who met the sampling criteria were interviewed during the chosen period of data collection. The population of this study was purposively chosen to be strictly limited Black women and Black men. These categories were chosen by approaching different women and men aged 20–64 and asking them to participate in this study. The population met the criteria of being Black, be of the required age, from any space of life, including an interest to be part of the study. More than 15 people were approached but only 12 ended up forming part of the population. After meeting the criteria to be

part of the study population, some of those invited to participate decided to pull out without giving a notice or a reason.

4.3.1.2 Sampling

The purposive sampling technique was used in this study to set out some selection criteria that answers the objectives and aim of the study on triple whammy oppression. 'The purposive sampling is a technique widely used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources' (Patton, 2002). This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with phenomenon of interest (Cresswell & Plano Clark, 2011).

In addition to knowledge and experience, Bernard (2002) & Spradley (1979) note 'the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive and reflective manner'. In order to persuade the participants be part of this study, the date of the interview and the type of the interview was communicated to the participants before the date of the interview. Although an appointment was set, some of the appointments were postponed, but rescheduled for the following day. Others kept postponing without giving an exact date of their availability for the interview.

Although, majority of the participants were acquaintances of family and friends, after the interview some further referred others for interviews. Some of the participants were public figures and leaders whom the researcher was already in communication with, while some of the participants were social media platforms friends of the researcher.

4.3.1.3 Ethical issues related to sampling

Written permission to conduct the research study was obtained in the form of an Ethics Clearance Certificate granted to the researcher after approval by the Turfloop Research Ethics Committee (TREC) of the University of Limpopo (UL). Ethics Clearance Certificate was granted to the researcher on the 10th of December 2020.

Participants' consent was obtained before their participation in the interview survey. All participants were familiar with the following before participating in this study: the participants knew before participating that their responses will be treated with

confidentiality and will only be used for the purpose of this study. They also knew that no harm would befall them.

After the study's aim was explained to them, they understood that they did not have to respond to any question they do not wish to answer for any reason. They were also informed that access to records of their participation in the study will be restricted to persons directly involved in the research. Participants also knew that the participation in this study was entirely voluntary, and they can withdraw their participation at any stage (those who withdrew were not forced to come back to participate). The challenge was that some of the participants were not open to answer in more details and regarded some of the questions as sensitive, even though they were told that their responses will be treated with confidentiality.

4.3.1.4 Sample

Interviewed participants were from different spaces of life. These include their private spaces (homes or families) and public spaces (conducive places for the interview to take place outside homes, academic institutions if participants are students, working environments and as well as social and community gatherings if the interview appointment has been set). Participants involved in this study were selected to meet specific criteria. They should:

- Be willing to participate – Six Black women and Six Black men were willing participants.
- Black women and Black men residing in the area of research – They are residing in Mankweng, Limpopo Province
- Aged between (20 – 64) – Black women participants aged 20, 22, 26, 23, 40 and 34 and Black men aged 27, 29, 24, 32, 31 and 32
- Employed or unemployed – Employed (Three Black women were employed as Library Assistant, Radio Station Manager and Head of the Department (HOD). (Those who were unemployed were graduates and students). Three Black men were employed as Journalist, Radio News Reader and Financial Advisor (Two were self- employed, and those who were unemployed are students and graduates who are seeking employment).

4.4.2 Data Collection

4.4.2.1 Data collection approach and method

This study collected data using the personal interview method, and an audio recording interview that is useful when a specific target population is involved. Due to Covid 19 implications, the data was not collected face –to- face, but rather the interviews were personal and took place through telephone, mostly on WhatsApp (Social Media platform). Even though the interview took place over the phone, not much was changed. For those participants who were near, the interview was face-to-face even though they were not many (only 1). The personal interview questions were written in English language: Appendix B (interview guide; survey) named category A for women participants and category B for men participants. English interview guide survey was as well translated to Sepedi language, Appendix C for those who did not understand the questions or some of the questions written in English.

Data collection process was cumbersome, because it was conducted over the phone. This was largely due to network problems as a result of load shedding (the practice of power generating company in alternating power distribution), and it took participants longer time to receive the questions and the researcher longer time to receive the answers. The interviews were time consuming and took about maximum of three hours whereas the one interview made face-to-face took only 1h30, resulting in about an hour and half addition to telephonic interviews. Another challenge was that some of the participants were exiting the interview session without giving a notice, only to return the following day to continue with the interview. Follow-ups were made several times on majority of the participants as some of them were already known to the researcher while other participants made follow-ups even though the researcher was speaking to them for the first time during the interview.

The purpose of conducting a personal interview survey was to probe the responses by asking follow-up questions and engaging in dialogue for a free expression and the understanding of ideas. Semi-structured questions were therefore used in the study so that the interviewer did not strictly follow a formalised list of questions. Instead, participants were asked more open-ended questions, allowing for a discussion with the interviewee rather than a straightforward question and answer format.

4.4.2.2 Development and testing of the data collection instrument

A semi-structured questionnaire was developed and tested as the data collection instrument. 'Semi-structured questionnaires are a type of data collection instrument in qualitative research method where the questionnaires are open ended in nature and defines the topic under investigation but provides opportunities for both the interviewer and interviewee to discuss some topics in more detail' (Woods, 1994: 314) & Leedy (1989: 149).

In this study, there were two categories of semi-structured questionnaires; Category A (Women) and Category B (Men) prepared ahead of time and written to meet the objectives and aims of this study.

4.4.2.3 Characteristics of the data collection instrument

Semi-structured questionnaires were selected and used as an instrument of data collection. According to Bernard (1998), the following are the characteristics of the semi-structured questionnaires in relation to this study: The interviewer and respondents engaged in a formal interview, with the interviewer developing and using an 'interview guide'. This was a list of questions and topics that needed to be covered during the conversation, usually in a particular order. Although the interviewer followed the guide but was also able to follow topical trajectories in the conversation that strayed from the guide when it felt appropriate. Interviewers prepared questions beforehand to help guide the conversation and keep respondents on topic. The interviewer allowed open-ended responses from participants for more in-depth information, which encouraged a two-way communication, providing qualitative data to compare to previous and future data.

4.4.2.4 Data collection process

One-on-one interview questions were asked by the researcher with some follow up questions in the process of collecting data. Some interviews were made face to face while some others were made by telephone. At the end of the interview, the participants were availed the opportunity to give comments and ask questions regarding the content of the research.

4.4.2.5 Ethical considerations related to data collection

To render the study ethical, the rights to nature of the study, explanation of procedures, discomforts and risks, benefits, privacy, confidentiality, anonymity and respect, dignity and standard of care, refusal/withdrawal and informed consent were observed in this study. Participants were informed about the nature of the study.

Explanation of Procedures: Participants knew that they were to engage in a semi-structured or telephone interview. The number of semi-structured questions to be answered by them and the time period of the interview was also made known to them.

Discomforts and Risks: Participants involved in this study knew before participating that there are no known side effects and risks for them. Concerning potential conflicts of interests or problems or discomforts from the participants while participating, such as objections from an elder, participants were encouraged and allowed to withdraw from this study.

Benefits: Anticipated benefits that included knowledge, awareness of and information about the triple whammy oppression. Participants experienced an element of pride as Black women and Black men for participating in this study.

Privacy, Confidentiality and Respect: Privacy and confidentiality was maintained throughout the interview, by not identifying participants' names or individual responses in the study. Access to participant responses is restricted to the primary researcher. Personal information about respondents is not provided or written. The researcher respects confidentiality and ensures that information or data collected are appropriately anonymised and cannot be traced back to respondents. All the information provided to the researcher by the participant under the terms of confidence and privacy are respected. The information is not to be shared with a third party. Therefore, the researcher was always vigilant when asking questions. The researcher gave participants information about how their data or responses would be used, what will be done with audio recordings. Participants' data is protected at all stages of the research process and the researcher did not provide the identity of participants.

Dignity and Standard of Care: Dignity and standard of care of the research participants in this study was prioritised. Every contribution was treated with dignity and standardised care. All participants were treated equally without a certain group of participants being discriminated against. The researcher in this study put the aspects

of dignity and standard of care into practice by taking care in carrying out the research, especially when dealing with participants to avoid careless mistakes. The researcher ensured that the results or findings from the participants were credible, and the full records of the research findings are kept as well as reviewed carefully and critically.

The researcher ensured that the standard of care was implemented to avoid careless errors and negligence by keeping good records of research activities. Every participant was given the level of attentiveness to respond to the questions and as well as to ask questions; all were treated with equal dignity. This was practiced by asking the participants the same semi-structured questions, and then the follow up questions depended on the kind of answer given.

Refusal/withdrawal: Refusal to participate in this study had no effect on any future services the participants may be entitled to from the University. Anyone who agreed to participate in this study was free to withdraw from the study at any time with no penalty.

4.4.3 Data analysis

The collected data was analysed using a narrative model where the responses of the respondents were narrated as a story and as a way of answering or meeting the aim and objectives of this study. Once narratives were organised, they were analysed through concept analysis: the process of analysing verbal or written communications in a systematic way to measure variables quantitatively'. It was not easy to analyse data collected using narrative model of analysis because there was too much said by the respondents and the researcher had to go through all the pages of transcripts for Category A and Category B looking for common themes that emerged. The researcher went through the findings and analysed the data for four times. This posed the hardest challenge, resulting in a longer time to complete data analysis. There was always a new theme or aspect every time when the researcher went through the findings over and over until the end.

4.4 Internal and external validity of the study

The validity of an instrument is the degree to which the instrument measures what it is intended to measure (Polit & Hungler, 1993:448). Content validity refers to the extent to which an instrument represents the factors under study. Survey questions were

developed based on extant literature and consistent with similar studies on social, racial and class oppression. Survey questions are also framed within womanist theory and Gender Based Violence literature. Content validity was further ensured by consistency in administering the survey.

All questionnaires were asked by the researcher personally. The questions were formulated in simple language for clarity and ease of understanding. Clear instructions were given to the participants and the researcher further explained the questionnaires thoroughly for those participants who struggled with understanding the questions. Rephrasing of some questions was done to clarify the questions and more appropriate alternative response choices were added to the open-ended questions to provide for meaningful data analysis (Burns & Grove, 1993:373).

Internal and external validity was ensured. Burns & Grove (1993:270) refer to internal validity 'as the degree of confidence that the casual relationship being tested is trustworthy and not influenced by other factors or variables. External validity is defined as the extent to which study findings can be generalised beyond the sample used (Burns & Grove, 1993). There was no bias in the selection of the respondents; every participant was treated equally. The number of persons who were approached and refused to participate in this study was reported so that threats to external validity can be judged. As the percentage of those who decline to participate increases, external validity also decreases (Burns & Grove, 1993:270).

4.5 Conclusion

The researcher used the case study research design which is a qualitative research method. Two semi-structured questionnaires were administered by the researcher to collect data. The questionnaire had only open-ended questions. The sample characteristics included Black women and Black men aged (20 – 64) who were interviewed.

Permission was obtained from the Turfloop Research Ethics Committee (TREC) at University of Limpopo. Consent was obtained from each participant. In data analysis and reporting, all the aspects of ethical considerations were ensured during administration of the questionnaires. This chapter described the research methodology, including the research design, sampling techniques, population, sample used for the interview, ethical issues related to sampling, data collection approach,

development and testing of data collection instruments, characteristics of data collection instrument, data collection process, ethical considerations related to data collection, data analysis and internal and external validity of the study.

The next chapter, Chapter 5, is a presentation of findings and focuses of the findings that came out of the 1st objective of this study (To explore triple whammy oppression; racism, sexism and classism and its intersection to oppress Black women in Mankweng Community, Limpopo Province).

CHAPTER 5

ANALYSIS AND PRESENTATION OF FINDINGS

5.1 Introduction

This chapter analyses and presents findings that were discovered during data collection in relation to the 1st objective of this study. Data was analysed to explore triple whammy oppression (racism, sexism and classism) and its intersection to oppress Black women in Mankweng Community, Limpopo Province. Through the themes that was emanated in the findings, it has been spotted that the following discussed findings also intersect to oppress Black women in Mankweng Community, Limpopo Province.

The findings show, corresponds and adds to the discussion and literature on the intersection of race, sex and class) that oppress Black women. As much as the intersection of mentioned racial, sex and class oppressions combine to make it hard for Black women to not enjoy their stay in the community, the various emanated theme in this chapter also shows the very same intersection but with new oppressions brought to the front by Black women. This chapter have findings from two categories of participants, Category A (Women) and Category B (Men) in relation to the 1st objective but each group had its own semi-structured interview questionnaires structured.

All the findings analysed from both categories of participants have been separated and organised into common themes that emerged from the data collected, and they speak to the research problem, research objectives, literature reviewed as well as the theoretical framework of this study.

This chapter's focus is a brief discussion of the following aspects: Problem statement, Data collection and lastly the analysis and presentation of findings. The following are the emerged themes analysed and discussed, which were expressed by participants in Category A in relation to the 1st objective, namely: Being female and Gender inequality; Institutional and workplace discrimination; Racial discrimination; Traditional and Cultural beliefs; Ageism/Age discrimination; Religion and Religious discrimination.

There is also an analysis, presentation and discussion of findings grouped into themes guided by the 1st objective that were expressed by the participants forming part of

Category B, these include Racial inequality/discrimination, Religion, Gender Based Discrimination, Ageism/ Age discrimination, Class discrimination, Xenophobia and Tribalism.

5.2 Research Problem

The problem that stimulated this study is the exploration of triple whammy oppression and its role in creating unsafe environments in post-apartheid South Africa: Mankweng Community, Limpopo Province. During apartheid era, Black people were mostly disadvantaged in many aspects of their lives. Black women faced several oppressions associated with gender, sex, race and class among others. In this chapter, with the guidance of the 1st objective, the aim is to explore triple whammy oppression (racism, sexism and classism) and its intersection to oppress Black women in Mankweng Community, Limpopo Province.

The findings answered the problem statement of this study by using qualitative research method, case study research design to design the findings and as well used a narrative model of data analysis as a way of answering the 1st objective of this study. The analysis and presentation of the findings expressed by the participants in Category A and Category B were all used to address the 1st objective of this study. The unsafe environments mentioned include the private and public spaces that women spend almost the days of their lives in. This is because, Black women can experience triple whammy oppression while at home or at work or walking around their surrounding environments.

This kind of problem is not only a challenge for women who spend most of their days in private spaces (homes/with family) but also to those in public space (work/social spaces) as well. Not much research has been conducted on how triple whammy oppression affects Black women in Mankweng Community, Limpopo Province. In addition, this will add a new literature and fill in the gaps that already exist by exploring triple whammy oppression (racism, sexism and classism) and its intersection to oppress Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province.

5.3 Data Collection

This study collected data that addressed the 1st objective using personal interview method to get findings from Category A and Category B participants. Personal interview method was useful since a specific target population was involved. In this study, the specific target population was Black women and Black men from different backgrounds, aged 20 to 64. A two-way conversation was initiated by an interviewer to obtain information from a respondent and there were two separate interview guides scheduled for Category A and for Category B. The purpose of conducting a personal interview survey was to probe the responses of Category A and Category B participants by asking follow-up questions and engaging in dialogue for a free expression and the understanding of ideas. This was made to explore the responses of the participants to gather more and deeper information in relation to the 1st objective that seeks to explore triple whammy oppression (racism, sexism and classism) and its intersection to oppress Black women.

English language was used to interview the Category A and Category B participants in this study. Semi-structured questionnaires were used during data collection in this study, where the interviewer did not strictly follow a formalised list of questions. Instead, the interviewer asked more open-ended questions, allowing for a discussion with the interviewee rather than a straightforward question and answer format. All the findings will be presented and analysed using a narrative model of data analysis. Narrative model involves the reformulation of stories bestowed or given by respondents taking into consideration context of every case and totally different experiences of every respondent.

5.4 Findings

This chapter addresses the 1st objective of this study which aims to explore triple whammy oppression and its intersection to oppress Black women. In this section, the findings from the conducted interviews begin with the emerging themes from the respondents' answers to questions posed to them. Participants' own voices feature prominently in the description of the themes. The following are the list of findings that came out of objective 1, as grouped into Categories A and B:

5.4.1 Themes: Category A (Women)

5.4.1.1 Being female and Gender Inequality

According to the findings that came out of objective 1, being female and Gender Inequality emerged as theme in Category A. Respondents mentioned that there is a bad societal norm that is associated with just being female in general and the rest is attached to them being females. Females in the society are oppressed just for being females and this was regarded as a challenge by Black women participants.

People in the community are classified according to gender tags, listing things that must be done by females or males. This was labelled as wrong by Black women respondents as they believe that every person must be able to do anything without being judged or discriminated.

This type of behaviour was collaborated by (Swim, Aikin, Hall, & Hunter, 2009: 137) as sexist beliefs. Sexist beliefs are “beliefs that maintain or promote inequality between women and men”. “Such beliefs are not by definition negative, though their consequences are” (Cikara, Lee, Fiske & Glick, 2009) supported. In opposition, the sexist beliefs and consequences are both negative by definition because sometimes they tell a story or a description that can make one to feel inferior or to lack self-esteem and confidence.

One of the respondents seconded to this type of discrimination as she was once denied the opportunity to contest for a certain job position only because she is a female. This response speaks to objective 1 and shows that there are still Black women in post-apartheid South Africa that are still oppressed based on their gender and sex. This appears to present a scenario of the intersection of gender and sex in oppressing Black women. On the other hand, it is a contradiction to the Womanist theory, which is the theoretical framework of this study, because Womanist stands for every member of the community (of any race and gender) to be treated with the same treatment. Womanist theory is guided by the notion of “inclusivity” throughout its discourse.

This is associated with the society expecting women to act or behave in an expected societal manner, especially on how to conduct themselves according to what the society wants and what their male partners want. This is not the situation for men. Respondent stated that:

“You have to be dictated to your in-laws, society members or even your male partner on what to do and what not to do in your life as a woman”.

Failure to do so may result in the woman being called by uncomfortable names and being labelled disrespectful and disobedient. The female's family (especially her parents in most cases) will be insulted by the in-laws if she tries to defend or voice out what does not feel good with her. This shows that the in-laws could intersect with sex and race to oppress Black women. The above statement by the respondent is in contradiction with the theoretical framework of this study because, Womanist theory strives for mutual cooperation between every member of the society without making one gender more superior, preferred and fortunate over the other. This resonates with the research problem of this study. Despite the fact that South Africa is in a democratic dispensation, Black women still suffer from the oppressions that they suffered during apartheid era, notwithstanding policies implemented to curb those kinds of behaviours.

Another respondent mentioned that:

“With Black women being the victims of gender/sex discrimination in large numbers, it does not mean that black men do not experience gender discrimination, they do but the type of discrimination black men experience that I have observed is the discrimination on the basis of their standard of living”. “If you are a poor man, you do not get that much respect from the community or even sometimes from your family, your thoughts are often not taken into consideration or treated with high prestige”.

The above statement is often the reality in most families and community gatherings where a male individual who is regarded by others as the one with no social status or who is not well known is rarely given a position to give some word of thanks or any other prestigious role.

The response is in contradiction with the literature of this study because, in the literature, it was mostly females who are more likely to face this kind of treatment. This finding indicates that class oppression is both experienced by women and men, even though it is more dominant with women as it was experienced more during apartheid, when men were more classically privileged. The respondent's response contradicts the research problem of this study because the problem that gave rise to this study was that Black women suffered the triple oppression and continue to experience the oppressions. Essentially, the information given by the respondent was that men are as well the victims of class oppression.

In addition, respondent said:

“I was also once discriminated against as a woman, when I married into a royal family where women are not allowed to sit with their husbands during family functions. In gatherings, men sit with only men and women sit with women only. Both genders also cook and eat separately”. “As a woman, I was denied the opportunity to take part and give my inputs during royal meetings”.

The respondent’s response above reveals a traditional norm which no one dares to question. The researcher’s observations while growing up in a society where this kind of categorisation takes place, is that such attitudes are commonplace. For this reason, when someone from the community begins to question the cultural and traditional way of doing things people in the community regard that person as an individual who has no respect for culture and tradition.

Gender inequality emerged as a second common theme in Category A findings, as a respondent outlined that:

“Males and females are not treated equally in the community and environment and there is a male supremacy, as men are mostly treated superior to women”.

This response is supported by the United Nations Development Programme’s (2009) definition of gender inequality. Gender inequality is defined “as a hierarchy in which men generally have more power than women”. It may as well be defined as a hierarchy where men are given good opportunities over women, for instance in workplace environments. Gender inequality as reinforced by sexist beliefs speaks to objective 1 and shows evidence that indeed the oppressions can intersect to oppress Black women and do not mostly operate in isolation.

In relation to the findings, Black women and black men are not treated equally in black communities. In most cases, men are the ones given preferences more than women. This is the reason why Womanist theory preaches the notion of equality between men and women for the betterment of the society. According to a Respondent:

“I do not think Black women and black men are treated equally in post-apartheid South Africa, and they view gender inequality as the issue that should be addressed and solved in the community”. “Because, we are living in a democratic dispensation currently, but the issue of gender inequality still continues to be a nightmare in most

Black communities in the country and is high time that a lot of efforts is put in addressing it”.

The respondent's information supports the literature and research problem of this study and speaks to the 1st objective as it further seeks to explore the triple whammy oppression and its intersection to oppress Black women. Black women are firstly oppressed as females and then the rest of other oppressions are associated with them being females or due to their gender.

Other respondents stated that:

“Males are treated better than females and it looks like a natural thing, something that just comes naturally because of historical cultural background in South Africa to be specific”.

Majority of Black communities in South Africa, follow tradition and culture in their way of doing things, so much that the society's treatment of men better than women is mostly regarded as a cultural or a traditional norm that is rarely challenged or questioned. The other respondent explained that the problem started with the notion that:

“A man is the head of the family”.

In other words, men are given more power in almost everything. While women are oppressed, men are hero-worshipped. For a woman to be equally treated as a man or valued, she has to work as twice or even triple for that to happen. Womens' opinions are still less considered, regardless of her high Intelligence Quotient (IQ) or how relevant her thoughts could be in terms of solving particular problems or anything. The point here is that women are, in most cases, underrated.

This information provided by the respondent speaks to the literature and research problem in a sense that, it outlined sexist language as one of the oppressions that Black women are faced with and the very same language intersect with race to oppress Black women. This type of notion mentioned by the respondent goes against the facets and pillars of womanist theory because with womanist theory every individual is a head of whatever aspect he or she would like to be, regardless of their gender, sex, race and class.

5.4.1.2 Institutional and Workplace discrimination

Respondents mentioned institutional and workplace discrimination as another way women are oppressed in the workplace. According to the findings, a male group is always favourable in the workplace than a female group, for example. In most community organisation and workplace, it rarely happens that a female would occupy a leadership position while they are side-lined from becoming leaders in other organisations.

According to some respondents:

“In community meetings, women are just allowed to make suggestions not decisions”.
“In order for females’ suggestions to be implemented and turned into an idea, males must first rule out if what the woman said is to be considered or what. In conclusion the decisions are always made by males”.

Another respondent said: *“It is a shocking thing but still continues”.*

Firstly, there are some women who still believe that their gender is not meant to be leaders, hence the reason it is easy for them to be silenced by men in decision making processes. Secondly, majority of Black women, especially in rural areas, are not educated, which makes it difficult for them to be in leadership positions in the communities they live”. These scenarios further make a woman’s power and opportunity to be limited.

One female leader responded that:

“You find out that men do not want to listen to women in charge and they do not believe in women leadership. As a woman in that high position, you will be questioned that, since a man failed in certain endeavour, how did you do it as a woman?”.

This points to a mentality that a woman is incapable and must be led by a man. For a woman to get into a higher position, there are times when men become seductive in a way that you have to say yes to their proposals. Some put it out rather blatantly that if such a woman falls in love with them, she would be given a promotion.

The findings under this theme are prevalent (Moyo & Kawewe, 2002; Dlamini, 2013) during the periods of racial segregation in South Africa, when class was inevitably linked to race. Recently, people who are faced with racial and class oppressions are Black women, while institutional and workplace discrimination are associated with class oppression.

5.4.1.3 Racial discrimination

Racial discrimination emerged as a theme out of the findings in Category A, when a student respondent said:

“I was once discriminated based on the colour of my skin as a student by a white lecturer, who made racist comments associated with intellectuality towards black students”.

Another respondent said:

“I have been discriminated on the colour of my skin. I remember when I was still young, my father took us to an Indian restaurant owned by my father’s friends where he wanted to buy us food and we were supposed to sit and eat in the restaurant they could not allow us to eat in inside the premises because it was during apartheid”.

The respondent further said: *“I have also experienced discrimination based on the colour of my skin in post-apartheid South Africa. I remember I worked at a certain estate agency, we Blacks, were sent to the shops to buy snacks and lunch for young white employees. But we stood our grounds and refused. Even our salaries and treatment were not the same”.* These findings speak to the literature reviewed on racial discrimination. “For most of the 20th century, racism and racial discrimination were legislated and common in many countries, including South Africa” (Durheim, 2003; Adhikari, 2006; Seekings, 2008; Ndinda & OkekeUzodike, 2012; Goodhart, 2014). In addition, racial discrimination, according to the findings, still continues in some other parts of South Africa in post-apartheid South Africa.

Some respondents have never experienced racial discrimination but have witnessed it happening to other females in the community. For example, another respondent said:

“There are some people who still discriminate people with albinism in the community. Some would just look at you and see that you are dark skinned and start calling you

names that are unacceptable and unconstitutional. They will label you as someone who do not bath, and advice you to use skin bleaching products. This type of discrimination happens to any member of the community (especially people with albinism and women who are melanated).

5.4.1.4 Traditional and Cultural beliefs

According to the findings of this study, traditional and cultural beliefs fall under the themes that emerged from objective 1. For instance, a respondent said:

“Tradition and culture gave and continue to give males the impression that they are in charge and thus on the other hand giving them the right to do as they please in the community or their homes and to oppress women in the name of traditional and cultural beliefs”.

One other participant responded that:

*“There are traditional Sepedi proverbs which I think favours men than women like such as **“Lebitla la Mosadi ke Bogadi”** which loosely means that even if you feel like separating from husband, you must never do it as a woman because you have to die and be buried under the care of your in-laws or husband”. So women’s rights are being violated in the name of traditional and cultural values”.*

Traditional and cultural ways of raising kids in the community, especially boys, is still tilted to marginalise women. For example, some men go to mountain schools (initiation schools) where they are taught that they are superior and that women are inferior. Those traditions uphold men over women. Also, in our homes when we raise our girls and boys, we tend to teach girls that the home chores (washing dishes, doing laundry, cooking and so on) are for girls. We teach our girls that they must do everything for their brothers while their brothers will act like they are superior to girls because they do not have to cook or make any chores. This creates fundamental problems in how we raise our boys and girls.

This theme contradicts with the theoretical framework of this study’s Womanist theory because, in Womanism people are supposed to care for each other without making the other party feel left out in a corner.

“Even in some community meetings they do not involve women because they think that they are weak species who cannot even make a decision. Also, the problem begins in homes, when we buy toys for boys, while buying dolls and kitchen sets for girls. We prepare a girl child that she will make kids and work in the kitchen whereas we buy cars, business toys and gadgets for the boys. This gesture prepares men to be better people in the society, while assuming that girls will be happy to have dolls and kitchen sets as toys. This forms part of a child’s mind-sets as we do not prepare girls and boys to be on the same level from their childhood”.

This theme is supported by Kolawole (1997) and the theoretical framework of this study. Black women are struggling against multiple disadvantages, some of which are caused by tradition, and patriarchy.

5.4.1.5 Ageism/Age discrimination

Ageism/Age discrimination emerged as a common theme in the findings. Respondent said:

“Young people are mostly discriminated against based on their age and are denied the opportunity to voice out their concerns in family matters or in community meetings only because they are young and this happens to mostly young females”.

An old person will not allow a young person to guide him or her on some aspects of life or even point out his or her errors. This is regarded as disrespect by most elders. Womanism, therefore, fits well in addressing this kind of situation of Ageism as part of ‘isms’, and in the process, guide community members that every member in the community deserve a good treatment regardless of his or her age. This theme is supported by Jean-Marie (2009) on the definition of intersectionality in this study. “Intersectionality is a concept that enables us to recognise the fact that perceived group membership can make people vulnerable to various forms of bias, yet because people are simultaneously members of many groups, people’s complex identities can shape the specific way they each experience that bias”. Old people must not be bias and stick with the wrong mentality, which holds that just because they are elders, they would always be right. They must be open for corrections and guidance from different people of different age.

5.4.1.6 Religion and Religious discrimination

Religion/Religious discrimination is another theme which emanated from Respondents. Religion/Religious discrimination as a theme implies that, there are some other groups of people of particular religions that discriminate other people of different religion and say things to make their religions look superior and Godly over others. According to Respondents:

“Most people of Christianity religion say unwelcoming comments about African religion or people who believe in ancestors, in addition to that, people belonging to different churches badmouth each other and engage in unwholesome name calling”.

According to the findings of this study, this religious discrimination is also gendered in a sense that:

“There is a norm that a woman, after marriage, should abandon her religion and adhere to her husband’s or in-law’s religion. This is totally unacceptable, because it is a violation of one’s right to religion and belief. This kind of prejudice is mostly experienced by women in African culture” said the respondent.

This theme seems to add to the literature reviewed on the triple whammy oppression that intersects to oppress Black women. This signifies that religious discrimination is another form of oppression that Black women are faced with.

This is complimented by Moolman, 2013 and Sanger, 2008, that there have been intersectionality studies on African identities and sociology. Smuts (2011) observed that, considering the impact of race, religion and social space on the extent to which lesbians come out, there was indeed an influence on the decisions and experiences on the coming out process. There is a literature on the issue of religion as a form of discrimination experienced by black lesbians. A slight difference on this point is that religious discrimination in the context of the study is experienced by Black women and it is supported by the literature on Black lesbians.

According to respondents:

“Religion play a role in oppressing Black women, because there are some religions where a woman is not supposed to lead a congregation or to be a church leader or even to preach during a church service. For others, the woman must persevere to ill treatments her marriage because divorce is a sin and against religious tenets and doctrines. Other religions preach submissiveness for women to their husbands as sacrosanct”.

5.4.2 Themes: Category B (Men)

5.4.2.1 Racial inequality/discrimination

Racial inequality/discrimination is the first theme that came out of the findings of objective 1 in Category B. A respondent highlighted the following in relation to racial inequality that:

“This type of inequality is mostly invisible since we do not all notice it easily. For example, mentalities such as, White companies often do better than Black companies because Black people in their minds believe white skin is better than a Black skin. So they end up only supporting the companies of white skin instead of their own skin colour or all skin equality, this is a Greater Terror of an issue, Racial inequality that is very economic and determining of our fate as the Black community”.

It must be stated that, the discrimination based on skin colour or race is a very sensitive issue. To be treated harshly as inferior based on skin colour could be traumatising. Such discrimination seems to suggest that those with black skins have no intelligent agencies of their own. The Respondent further stated that:

“There are stereotypes that black people are less intelligent as compared to the other race, so those stereotypes limiting our abilities to achieve as blacks. For example, we do not stand a chance in competitions with white kids, white lawyers, white doctors and white scientists”.

The Respondent’s submission is that the white skin colour has already given the Whites privilege to get the job, while the black skin colour has already denied Blacks the job. This implies that skin colour determines whether one is suitable a particular the job or not. The Respondent added:

“This invisible discrimination needs deep thoughts, otherwise it could go unnoticed. From my observations, black people are mostly seen as criminals while whites are seen as angels”.

This theme on racism is supported by (Cole (2009), who indicates that “sociologists argue that constructs such as race and gender affect a person’s beliefs about their capabilities and define their opportunities”. Another respondent expressed his thoughts by saying that:

“Coloured people and Black people are mostly victims of skin colour discrimination or racial discrimination’.

In addition, Respondent said:

“Since the community is Black dominated, with few white people, the whites are respected in the community. The discrimination then becomes a Black against Black thing, and it is really not a good thing”.

5.4.2.2 Religion

Religion as a second common theme in Category B of objective 1 findings, was expressed by one of the Respondent:

“Stereotypes of patriarchy that leads to Black men seeing Black women as objects to be used and controlled other than human beings who have the same mental ability to make their own choices. In addition, I have come to decide after my own personal observation of the Black community, that the stereotypes, or better, the mentality of patriarchy is a mentality that first came with religion. Honestly, though it may be offending to some, Christianity promoted the beliefs that women are inferior, or at least, the believers ended up pushing such narrative that a woman is an inferior gender that needed to be controlled, while the man is the superior gender who controls situations and makes decisions for women”. “This mentality reached into our cultures, and it ended up being part of our African culture, to regard less of a woman, with men ending up beating or becoming aggressive towards their women for having different opinions”.

This is because women are perceived as inferiors. We reject the opinions of inferior, the way the opinions of Black people worldwide are rejected because they are viewed as inferior people.

“Patriarchy, as allegedly derived from Christianity and culture, is similar to racism and unfortunately Black women find themselves having to go through both”.

According to the findings from this study, the religious discrimination and the oppression associated with religion is mostly experienced by women in the community.

This theme mentioned by respondents in Category B is more relevant to the objective 1 of this study. Respondents expressed their thoughts and highlighted that women are mostly the ones experiencing religion as an accomplice to oppression, adding to the conversation on oppression of gender and race.

5.4.2.3 Gender Based Discrimination

Gender Based Discrimination is another theme that emerged from findings under Category B. According to respondent:

“In the black communities, women get to be excluded from certain activities that they wish to participate in, like leading community projects or being employed in high local municipality positions”. “Males are always regarded as the ones fit for the job, even though nowadays there have been changes, in deep rooted cultural communities, only men can lead and therefore women are excluded from many activities. This discrimination is based on the mentalities in the communities”.

Another responded added by saying that *“Women and homosexuals are mostly victims of the discrimination on the basis of gender”*. This is seconded by the following literature

“Other South African studies on intersectionality have been carried out in the fields of social and cultural geography” by Vaught (2006), who found that “black African lesbian activists suffered abuse in the townships when they “came out”, but black African lesbians did not experience violence in the suburbs”. In addition, “There is as well an issue of Black women treated unequally and differently compared to how Black men were treated, even though it is not that much”. “I think Black women are mostly the

victims of this ill-treatment in post-apartheid South Africa". "Pre and post- apartheid South African treatment between Black women and Black men still remain the same".

5.4.2.4 Ageism/Age discrimination

Ageism or Age discrimination emerged as the fourth theme of this study, respondents mentioned that, "*This discrimination is mostly experienced by young people, especially the youth, who are often rejected from participating in important matters in government programmes, community matters and family. I am a direct witness, because my clan owns a piece of land, since we are first occupiers and the land is potentially used for farming. Only potentially because its potential is in the youth that is rejected from participating in matters relating to the land and farming projects*". "*This is due to our age and maybe not only, but even our skin colour. Self-hatred may be part of the Ageism in our communities, because white communities respect and believe in their youths but the Black youth is seen as inferior*".

This theme speaks to objective 1, in a sense that Ageism affects black youths mostly, as it intersects with race to oppress Black young women and Black young men.

5.4.2.5 Class discrimination

This theme supports the 1st objective, because classism is one of the triple whammy oppressions that intersects with race and sex to oppress Black women in post-apartheid South Africa. According to a Respondent:

"In our communities and environments if you do not have a job, you are treated less as opposed to a person who has a job and are able to finance themselves. If you do not have a car and someone else has a car, that person will be treated better than you. If you are rich and the other person is poor, they are going to treat a rich person differently from the poor person", said the respondent. This response is supported and contradicted by Moyo & Kawewe, (2002) & Dlamini (2013) who revealed that "During the periods of racial segregation in South Africa, class was inevitably linked to race and recently, people who are faced with racial and class oppressions are predominantly Black women".

Another respondent added that "*Black people are disadvantaged from the onset of their lives. Where we live, there are no many good schools, which puts us at a disadvantage of getting into best universities in the country that could lead to getting*

better jobs". "Our white counterparts access better education from primary schools to University which puts them ahead of us in terms of employment opportunities. Again, Black women in rural areas are mostly victims of class discrimination as they do not work high paying jobs, and even some of them have no jobs". In addition, men and women discriminate each other based on their societal status by classifying people based on whether they earn more or less money. The more money you have, the more discriminative you are to others and do not even want to associate with people who are not of your class or group. This type of discrimination affects people of different gender and age.

5.2.4.6 Xenophobia

In relation to the findings, there are frequent acts of xenophobia. "The Somalians tuck-shops are being vandalised and their profits are stolen and this is done by the South Africans. So the South Africans are the perpetrators in this situation".

This act contradicts the facets of the theoretical framework of this study because, Womanism can understand the connection between racism, sexism and classism, however, it is considered a hypocrisy if one discriminates against others and at the same time complains about oppression. Kolawole (1997:34) believes that 'with the arrival of colonialism, racism was intensified'. The Womanist sees herself and her children as victims of racism in the United States, Europe and Africa (South Africa). Black people in South Africa complain of oppression but do not see it as a problem to oppress other African nationals. Respondent added that "with our community now dominated by Zimbabweans and Mozambicans, these foreign nationals are also being discriminated (Xenophobia) against". "This rampant type is Black on Black discrimination, and it is really not a good thing".

This theme collaborated to the research aims of this study, as it can intersect with racism and classism in oppressing Black people. The difference might be that in this situation the discrimination is mostly between Blacks and Blacks.

5.4.2.7 Tribalism

Another 'ism' emerged from the findings. One other respondent explained on how people are discriminated based on their tribe: "Since the community is Black dominated, white people are few in it, so Whites are respected in the community. But

when looking at how other tribes are treated e.g. Tsongas, Vendas, it is noticed that they are being discriminated for their language and for their Sepedi accent (Tribalism). They are even called by informal or inappropriate names. This is an issue that needs to be addressed". This finding is supported by Hunter & Hachimi (2012) who "carried out a study of the intersection of language, race and class in a South African call centre. The focus is on call centre agents and found that in that industry, opportunities were better for white people and for black Africans who did not have heavy accents influenced by their mother tongue when speaking English".

This shows that tribalism can intersect with race to function as double jeopardy and oppress another group of individuals. Respondents added that *"for example when you go to social media, a Xhosa person would treat a Xonga person bad or vice versa. I am questioning the 16th December Day of Reconciliation holiday, which is targeted at Blacks and Whites forgiving each other. So where does it put Coloureds, Indians and Asians. South Africa is preaching the notion of Unity in Diversity, so the question is 'are we treating each other fairly or are we all even united?'"*. This shows that there is still a lot to be done in relation to the notion of "Unity in diversity".

5.6 Conclusion

This chapter focused on the presentation and analysis of findings that came out in relation to the 1st objective of this study. Aspects such as problem statement, data collection were briefly discussed in this chapter. The findings (this also include the themes that emerged out of the findings of Category A (Women) and Category B (Men) were presented and analysed in relation to objective 1. Through the findings discussed in this chapter, the reader can be aware that, there are lots of other issues that act on oppressing Black women in Mankweng Community, Limpopo Province. On the already existing triple oppression of racism, sexism and classism, the three can also interact to result in another type of oppression that work dually with one or two of the already mentioned oppressions. The following themes for Category A were presented in this chapter, namely, Being female and Gender Inequality, Institutional and workplace discrimination, Racial discrimination, Traditional and Cultural beliefs, Ageism/Age discrimination, Religion and Religious discrimination. There was also an analysis, presentation and discussion of findings grouped under Category B, namely, Racial inequality, Religion, Gender-Based Discrimination, Ageism/Age discrimination, Class discrimination, Xenophobia and Tribalism.

The next chapter is on presentation the findings which came out of objective 2 of this study (Analyse social issues, caused by triple whammy oppression to contribute to unsafe environments for Black women).

CHAPTER 6

ANALYSIS AND PRESENTATION OF FINDINGS

6.1 Introduction

This chapter presents and analyse the findings that were gathered when collecting data in relation to the 2nd objective of this study. Data were analysed on social issues caused by triple whammy oppression in contributing to unsafe environments for Black women. This chapter, therefore, presents findings from two categories of participants, which are Category A (Women) and Category B (Men) in relation to the 2nd objective, although each group has its own semi-structured interview questionnaires.

All the findings analysed came from both categories of participants which have been separated and organised into themes. There are themes for Category A and themes for Category B that came out of the 2nd objective, with all speaking to the research problem, literature reviewed, as well as the theoretical framework of this study.

This chapter's focus is on the following aspects: Problem statement, Data collection, Findings and Description of the sample. The following are the emerged themes to be discussed and analysed as expressed by participants in Category A in relation to the 2nd objective: Gender Based Violence (GBV), Sexual harassment, Violation of reproductive and autonomous rights, including Black men attitudes.

There is also presentation, analysis and discussion of findings guided by the 2nd objective that were expressed by the participants forming part of Category B. These include Rape, Gender Based Violence (GBV), Lack of education and awareness and Substance abuse.

6.2 Research Problem

The problem that stimulated this study is the exploration of triple whammy oppression and its role in creating unsafe environments in post-apartheid South Africa: Mankweng Community, Limpopo Province. During apartheid era, Black people were mostly disadvantaged in many aspects of life, especially Black women, who faced several oppressions associated with gender, sex, race and class, among others. This triple whammy oppression causes social issues that contribute to unsafe environments for Black women. This chapter, with the guidance of 2nd objective, aims to analyse social

issues caused by triple whammy oppression to contribute to unsafe environments for Black women. The findings of this study answered its problem statement by using qualitative research method, case study research design to design the findings and as well used a narrative model of data analysis as a way of answering or meeting the aim and the 2nd objective of the study. The analysis and presentation of the findings expressed by the participants in Category A and Category B are all being used to address the 2nd objective of this study.

What needs to be known in relation to this study is that, the unsafe environments mentioned include the private and public spheres that women spend almost the days of their lives in. This is because Black women can experience triple whammy oppression while at home or at work or walking around their surrounding environments. These triple whammy oppression leads to social issues that contribute to unsafe environments for Black women. This kind of problem is not only a problem to women who spend most of their days in a private sphere (homes/with family) but also to those in public spheres (work/social spaces) as well.

Not much research is being conducted on the analysis of social issues caused by triple whammy oppression in creating unsafe environments for Black women. The aim and 2nd objective of this study, together with the findings expressed by participants, will add on the literature that already exist on the social issues that contribute to unsafe environments for Black women. In addition, this will add a new literature and fill in the gaps that already exist by analysing social issues, caused by triple whammy oppression to contribute to unsafe environments for Black women.

6.3 Data Collection

This study collected data that addressed the 2nd objective using personal interview method to retrieve findings from Category A and Category B participants. Personal interview method was useful since a specific target population was involved. In this study, the specific target population was Black women and Black men, coming from different backgrounds and aged (20 - 64). It was a two-way conversation initiated by an interviewer to obtain information from a respondent. The purpose of conducting a personal interview survey was to probe the responses of Category A and Category B participants by asking follow-up questions and engaging in dialogue for a free expression and the understanding of ideas. This was made to explore the responses

of the participants to gather more and deeper information in relation to the 2nd objective that seek to analyse social issues caused by triple whammy oppression to contribute to unsafe environments for Black women.

The English language was used to interview the Category A and Category B participants in this study. Semi-structured questionnaires were used when collecting data in this study where the interviewer did not strictly follow a formalised list of questions. Instead, the interviewer asked more open-ended questions, and allowed for a discussion with the interviewee rather than a straightforward question and answer format. All the findings will be presented and analysed using a narrative model of data analysis. Narrative model involves the reformulation of stories bestowed or given by respondents taking into consideration the context of every case and different experiences of every respondent.

6.4 Findings

This chapter addresses the 2nd objective of this study that aim to analyse social issues, caused by triple whammy oppression to contribute to unsafe environments for Black women. In this section, the findings from the conducted interviews begin with the emerging themes from the respondents' answers to questions posed to them. Participants' own voices feature prominently in the description of the themes. The following are the list of findings that came out of objective 2, and the themes are grouped according to Category A and B.

6.4.1 Themes: Category A (Women)

6.4.1.2 Gender Based Violence (GBV)

Gender Based Violence was expressed by the respondents as a social issue that contributes to unsafe environments for Black women. This theme corresponds with the literature on social issues in this study where GBV was outlined as a social issue. Responded said: *"I know few of our neighbours who were beaten like dogs by their husbands because they cooked late or did not do certain things they requested. It is sad". "My next-door neighbour used to sleep in my home because she was scared, we called the ambulance and as soon as she heals, she goes back home to her husband and again gets beaten. An old lady was killed and chopped by her boyfriend who kept her in the freezer"*.

Another respondent added to the issues of GBV on how it is perpetrated: *“there is a lot of violence against women. Gender violence still rife, there are lot of women who are abused and it is like their minds are damaged due to the abuse because most of them think that if you are not abused, you are not loved, especially by ones’ intimate partner. It has become a norm.”* In addition: *‘It starts with where are you? Who are you with? What are you doing? Why did you go there? And why did you not tell me? It is verbal abuse, which then turns to physical abuse and emotional abuse’.* *“This violence, take place in our own homes where we see a man abusing a woman and it goes deeper where children can even see that their father do not respect their mother”.* A male partner can say whatever he feels like saying to the woman while children are listening, telling her words like; *“you are a fool, you amount to nothing and will never achieve anything in life”.* The Respondent continues: *“What is also not taken seriously is when women abuse men”.* *“There are men who are abused just like the way women are abused and it is so hurtful”.* This response is supported by Bloom’s (2008: 14) definition of GBV: *“It is the general term used to capture violence that occurs as a result of the normative role expectations associated with each gender, as well as the unequal power relationships between the genders within the context of a specific society”.* Bloom here did not highlight the gender that mostly experience GBV, but just said that it takes place between the genders within the context of a specific society.

Respondent said *“I am not condoning physical abuse but I think when you are abused verbally it is more intense because when they beat you, you could heal from the injuries. I am not promoting that, but when you are scared inside you would not even believe in yourself, or even believe that you can achieve anything in life. You see yourself as nothing and you become so vulnerable that you end up seeing abuse as a normal thing. You end up fearing everybody. This violence takes place in different places such as homes, workplaces, schools, churches etc, and this happens to most women in the society”.* There is literature (Vetten, 2005; Mathews, 2010; Abraham, 2013; Nduna & Nene 2014) which collaborates this response: South African women experience high levels of GBV, although there are no official statistics that regularly provide information in this regard, but the findings of this study are in support of what is written by the mentioned authors. Respondent added that: *“it is not safe for a female to go out at night during this time of our lives where there are many cases of femicide and Gender-Based Violence that are reported in large numbers. Maybe if you are not*

alone the situation might be better, but it is not a complete guarantee that you may not witness the problems I have mentioned". This theme also speaks to the theoretical framework of this study that strives for a good life for every member of the society, whether male or female. Again, it speaks to objective 2 of this study as according to the respondents, it was highlighted that indeed GBV make the environments unsafe for the victims, who are mostly women.

6.4.1.2 Sexual harassment

Sexual harassment was expressed as another social issue that contribute to unsafe environments for Black women in this study. *"Female children are being raped by their stepfathers. The sad part is that the men with these kinds of behaviours are mostly the female victim's partner or a family member and we, the people who witness the tragedies, find it difficult to recover from the trauma of what happened, especially if the victim does not want to get help"* said the respondent. This is another social issue that contributes to unsafe environments for Black women and it is not easy to lend a hand and help the victims. According to respondents, *'such issues are regarded as family problems, and you cannot just interfere unless if the abused person reports the issue by him/herself'*.

According to the respondents, sexual harassment happens in different forms: *"It can take place in a meeting through body shaming women or in the streets coming in the form street harassment. It also includes sexual violence/assault and rape that is most likely to take place in homes, workplaces or anywhere the woman might be at that time'. 'I know of 2 girls who were raped by their stepfather and the mother does not want to report him to the police for reasons only known to her"*.

This social issue makes women to feel unsafe when walking in the neighbourhood at night and even when they are at their respective homes. A Respondent explained that *"I am always afraid that someone might attack or rape me. It is not and has never been safe for a woman to walk freely around the neighbourhood, especially during the night. Even at home, I do not feel safe because any person capable of violence can trespass my premises or territory and attack me. As women, we live most of our lives in fear"*.

Sexual harassment is not an outside home issue but it is also an inside home issue, as mentioned by a respondent that *"women do not only experience these issues when they are outside of their homes only"*. *"Some of women have abusive partners who*

abuse them emotionally, sexually and physically, therefore, they no longer feel safe in their own homes. Some of the women are denied the freedom to go out and the freedom to express themselves and their feelings only because they are women, whereas men (their partners) are entitled to have a final say in the house”.

“It is not only male partners are perpetrators in this situation but also some other male family members, so, most women do not report the perpetrators to the police because they are still stuck in those ancient mind-sets that whatever happens in the family should stay in the family. So, only few victims report but most do not”. “If you check within families, many women are abused by their family members but they do not report that because they are told that it is a family matter and should not go outside. They make comments such as: ‘what will people say?’ and they as well tell the victim that ‘they do not want to be a laughing stock”. This social issue affects women of different ages and background and has other types of social issues that arise from it. Victims are afraid to speak out because of the fear of what their lives will turn into after they have spoken. A respondent gave a scenario: “Suppose there is a breadwinner in the family who is abusive and then there is a young lady in the house who is abused by the very same breadwinner, and whenever she tries to speak out, she is asked ‘who is going to feed you and all?’”.

Another respondent said that she is afraid of going out at night because: *“There are lots of things that could happen to me. I could get raped, murdered or abducted. The environment is no longer safe, especially at night. And what worsens my fear is the reports we hear and watch daily about women been killed, raped and trafficked. So, if it can happen during the day when the sun is out, what about at night? It is very risky out there”.*

6.4.1.3 Violation of reproductive and autonomous rights

The literature reviewed in this study outlined the lack of reproductive freedom and lack of personal bodily autonomy as social issues that affect Black women. The findings of this study expressed the violation of reproductive rights as a social issue caused by triple whammy oppression to contribute to unsafe environments for Black women. One Respondent expressed the following thoughts: *“Some of the women have family members who would tell them what to wear and what not to wear, or how they should treat their bodies”. “Some even believe that when you are taking contraceptives, you*

are committing murder and this ends up making women uncomfortable”. “I think that is a class issue because Black women in rural areas do not experience those realities or education regarding their reproductive and autonomous rights the same way as Black women living in suburbs”.

“Women are given their own tasks to do and men are given other responsibilities and at times the responsibilities that are given to women are too harsh. I think people must be given a chance to be whoever or whatever they want to be. Women do not enjoy their freedom because their parents are body shaming them and are telling them that they must treat their bodies in particular ways that will make their parents happy. They tell them not to wear miniskirts because it is too revealing, thereby controlling what their female children wear but female children do not control what their parents wear. Some partners even force their wives or girlfriends not to take contraceptives and when a woman wants to do an abortion, her family will criticise her”.

Women’s reproductive rights must be respected. Reproductive rights are considered legal rights with Amnesty International (AI); United States of America (USA) (2007), and World Health Organization [WHO] (2014) attesting to that. This ensures women’s freedom to decide when to have children as well as the spacing and timing of their children’s births and decide on whether they want to use birth control pills or not.

Another respondent expressed the issue reproductive and autonomous rights violation by saying that: *“Historically, in our culture, it is said that the man is entitled to women’s body, especially when married. Whether you want to have sex or not you must do it for your man. Young men misinterpreted that and are applying that to girls they are not married to. I am not saying when it happens to married women, it is a good thing. No, it is still unacceptable according to my view”.* *“Women are supposed to get pregnant whenever men feel like they want to have kids and that is not open for discussion. What a man wants from a woman, he must get”.* This speaks to the following literature: Contemporary philosophical thinking perceives personal bodily autonomy generally as the ability of an individual to rationally act (Huber, 2005), or as self-management (Cole & Holstein, 1996), sometimes also in connection with a category of authenticity (Habermas, 2001; Ruppert, 2010). Therefore, personal bodily autonomy is associated with privacy, dignity, personal integrity and individual responsibility” (Sýkorová, as cited in Kalvach, Čeledová, Holmerová, Jirák,

Zavázalová, & Wija, 2011: 34) supported the finding. Personal bodily autonomy is not a group thing where people must force and meddle in one's autonomy.

6.4.1.4 Black men's attitudes

Black men's attitudes were expressed by majority of the respondents as another social issue that is caused by triple whammy oppression, mainly sexism, to contribute to unsafe environments for Black women. A respondent said: *'men have the impression that they are in charge and thus creates the opportunity for them to do as they please to women in the community'*. Again, *"Black men are brainwashed by apartheid". "Most of them are still attached to the stigma that they must beat their women to show love"*.

They are still attached to the stigma that: Your woman must go to your church and women must stay at home and they must serve their men. Most men act like they are above the law when treating their women badly. Most men end up inflicting their insecurities on their women, since they largely bottled up their emotions and end up doing bad things to women as a way of relieving their bottled emotions.

It is high time that every member of the community take part in educating Black men to unlearn the stereotypes, mind-sets that were put into them since childhood, as most men were raised culturally or traditionally to look down on women in Black societies. Others were raised not to ever listen to women's opinion. It is time that these types of thoughts that Black men have about Black women be changed, while making the men unlearn the historical oppressive stereotypes about females.

6.4.2 Themes: Category B (Men)

6.4.2.1 Rape

Rape emerged as a theme in Category B that came out of findings in relation to objective 2 of this study. Rape was expressed by respondents as a social issue that contributes to unsafe environments for Black women. One respondent said: *"Wherever they are geographically, and wherever a Black woman is exposed to some actions of war against themselves, our South African cultures force young girls into marriages at a very young age. They say it is cultural but it is an act of violence because, just as in rape, you cannot force a person into a marriage. There are many acts of rape including the ones that do not even get to be reported e.g. statutory rape"*. Another respondent added: *"The issue of sexual harassment is mostly faced by young women that are*

going into marriages, relationships or cohabiting relationships where they need to raise children. Many unmarried women who are single parents but have sexual partners, do face these issue of abuse”.

Because rape is caused by triple whammy oppression and it is a gendered crime which is experienced by mostly Black women in the community, this theme does speak to the 2nd objective of this study. Respondent added: *“this is the top of the ladder to hell in our communities. I personally witnessed men of about 30 years old, especially in rural areas and poor towns, including boys of my age engage in sex with Black girls under the age of 16. It is a statutory rape, some of these kids even become pregnant. They not only get raped, but their future was also raped as they drop out of school. Another form of rape is young adults, or even grown-up adults getting women drunk at the taverns so that they can rape them.* This is not a good behaviour, because a woman might see this as a generous act but will be surprised to see the buyer thinking of some other things that were not part of the process. Buying an alcohol beverage for a female person ought not to be a method used by a man to force a woman to have sexual intercourse with him.

Sadly, this is becoming more and more popular in the minds of young male adults. This is new in the literature but adds more on the types of social issues that Black women are facing. Here, adopting the Womanist theory which has both gendered treating each other well through generosity, might be a good way of collaborating with the theoretical framework applied to this study.

6.4.2.2 Gender Based Violence (GBV)

Gender Based Violence was discussed in the literature reviewed in this study as one of the social issues caused by triple whammy oppression in contributing to unsafe environments for Black women. The findings that came out of objective 2 support the literature of this study on GBV, because majority of the respondents in Category B, expressed GBV as a social issue caused by triple whammy oppression in contributing to unsafe environments for Black women. According to a Respondent: *‘There is a violence now and then, with most of it experienced by vulnerable women and school children’.* One other respondent added: *“I think some women are going through abuse or violence, especially Gender-Based Violence. In South Africa there a campaign*

named 16 Days of Activism against Women and Child Abuse, aiming at addressing issues such as femicide and sexual abuse”.

“Women are abused in many aspects of their lives such as households, workplaces or anywhere, but some women do not come out public about their ordeal in abusive relationships. Both men and women are known keep quiet about their experiences of abuses but women, especially, who are victims need speak out about their abusive experiences.”

“There was this other night a young woman was screaming for help at her home. Some men went to that house and tried to discipline a man that was beating the woman. I have seen women who are victims of violence and will therefore submit that the violence that takes place in my community affects almost everyone”, added the Respondent. This theme will increase the literature in relation to the research problem of this study which seeks to fill in the gap by analysing and identifying GBV as a social issue that contributes to unsafe environments for Black women. “It is not always easy to intervene in the violence that is taking place at home because it is always kept as a secret, so it would not be easy for people who want to help to try find solutions for that violence”, the Respondent said.

GBV is in contradiction with the constitution of the Republic of South Africa, as the respondent said: *“South Africa does have a democratic constitution that is applauded to be one of the best in the world, with policies, laws and regulations written but its practicality is lacking. Women are still abused in our country where there are policies that presents people as equal”. “I think we are very close to becoming a ‘Banana Republic’, where the rich are above the law and the poor are way below the law. Those who are supposed to uphold the Constitution are not doing that, and the police are not really doing what they should be doing”.* Inequality is still a very critical issue, so women will remain victims because of some people’s mind-sets and stereotypes that women are inferior as compared to men. The situation will only improve if the policies stipulated to uplift the lives of citizens are implemented.

6.4.2.3 Lack of education and awareness

Lack of education and awareness emerged as a theme under Category A findings: *“The level of education is very poor which results in many people without qualifications. Recently, the local high school was rumoured to be shutting down since there are very*

few intellectuals in the school, including the low level of learners' education", the Respondent said. Furthermore, the Respondent suggested that: "Men need to be taught how to avoid and stop violating women sexually. I think talk shows will add value in addressing this issue. Men must talk to each other and come with solutions to the problem they are creating, and women must give each other some advice on what to do when caught up in an abusive situation. Our educational system needs to address such issues in a progressive manner, and I think many things can be addressed through education'.

Responded added that: *"The lack of education and awareness on things that are happening in the community needs to be addressed". "The answer is in front of our eyes. It is not a lack of policing, but the kind of mentality that our people have as I have already illustrated, and a person who has a mind-set that as a man, he is superior to a woman, is the one that is violent and unfair towards the female gender".*

Most people in the community do not know the meaning of statutory rape, and many do not know that it is wrong to force a child into a marriage. So, it is lack of awareness that escalates these injustices happening in our communities. Some will tell you that, there is no such a thing as "statutory rape in African culture". They will make you to feel bad for voicing out, and they regard it as a cultural and a traditional practice for forcing a young female child into a planned marriage. It will be a good thing for a person not to be forced but rather for her to decide on her own if she is ready and willing to get into an arranged marriage.

6.4.2.4 Substance abuse

Substance abuse is another theme that came out of objective 2 findings. According to a Respondent: *"Even little boys experience some serious social issues, maybe in the form of abuse, or the kind of entertainment they get, they get influenced into drugs like "Nyaope". "This is something that rarely happens in white communities but occurs in most Black communities. These kids end up dropping out of school, and there are many cases here in this community".* According to the findings, drugs and alcohol are easily accessible in the community where minors can buy without being questioned. Respondent explained that: *"A situation where drugs and alcohol are easily accessible in a community with youths who have enough time to think about doing the wrong things is not safe at all".*

Another respondent said: “*The youth is vulnerable to drug abuse as a refuge for social ills such as unemployment*”. The state of South Africa’s economy allows majority of the youth in the country to encounter different social issues, mainly unemployment. Unemployment can be a very traumatising experience for many, a situation that no one can easily overcome. While some youths deal with constant depression, others tend to seek refuge or solace in drugs to deal with the depression. This later becomes a problem as addiction is not an easy thing to deal with. This is in addition to the social issues that already exist, besides the existing ones earlier mentioned in this study.

6.5 Conclusion

This chapter focused on the presentation and analysis of findings that came out of 2nd objective of the study. Aspects such as problem statement, data collection were briefly discussed in this chapter. The findings (including the themes that emerged out of the findings of Category A (Women) namely, Gender-Based Violence (GBV), Sexual harassment, Violation of reproductive and autonomous rights and Black men attitudes. For Category B (Men), the following themes were presented; Rape, Gender – Based Violence (GBV), Lack of education and awareness as well as Substance abuse. All mentioned themes were presented and analysed in relation to the 2nd objective. The themes which emerged in Category A and Category B, also emerged from the triple whammy oppressions of racism, sexism and classism and thereby collaborate with the existing ones mentioned in this study namely; Gender – Based Violence (GBV), Lack of personal autonomy and lack of reproductive freedom.

The next chapter is the last chapter and it is dedicated to summary, recommendations and conclusions of this study. Every chapter of this study is also summarised in the last chapter.

CHAPTER 7

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

7.1 Introduction

After all the chapters of this study has been written, here comes the last chapter to summarise, recommend and conclude. The summary of what the study is all about, recommendations for future research, the gaps and limitations of this study are outlined in detail in this chapter.

7.2 Summary

As mentioned in the previous chapters of this study, the triple whammy oppression of racism, sexism and classism intersect to oppress Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province. The intersection of the triple whammy oppression resulted in social issues such as Gender Based Violence (GBV), lack of personal bodily autonomy and lack of reproductive freedom restrain Black women from having a good time in the environments and community that they live in. Most Black women are afraid to walk around at night in their own neighbourhood due to the notion of becoming victims of rape, sexual assault and femicide. The possibility of any of these happening to them is heightened due to the stereotype of viewing women as vulnerable members of the community.

Black women do not experience these types of triple whammy oppression and social issues in the public spaces only, but also in private spaces, where you find out that their family members or male partners oppress them. Womanist theory was as well used as the theoretical framework of the study and was relevant as this study included both Black women and men as the participants of the study.

Qualitative research methodology (case study research design) was used in this study and data was collected using semi-structured questionnaires. It was a personal one-on-one interview, with all the data collected analysed using a narrative or story telling model of data analysis.

7.2.1 Summary of findings

First objective of this study explored the triple whammy oppression (racism, sexism and classism) and its intersection to oppress Black women in Mankweng Community,

Limpopo Province. Out of the findings that came out of the 1st objective, the following themes emerged as the oppressions that was discovered to be faced by Black women and black men in the community:

Category A (Women) findings

Being female and Gender inequality, Institutional and workplace discrimination, Racial discrimination, Traditional and Cultural beliefs, Ageism/Age discrimination, Religion and Religious discrimination. These findings came out of the 1st objective (Category A), with majority of them expanding on the current literature of this study and as well as supporting the existing literature. This is in connection with the theoretical framework of this study's Womanist theory that asserts that Black women are faced with gender, race and class oppression, and for those oppressions to be addressed, Women must first acknowledge that these oppressions exist and solutions must be found. The theory assert that, it was not only in the that Black women were faced with intersectional oppression, but a result of those past experiences is the reason why the oppressions are seen to continue in the lives of Black women in post-apartheid South Africa.

Category B (Men) findings

Racial inequality, Religion, Gender Based Discrimination, Ageism/Age discrimination, Class discrimination, Xenophobia and Tribalism. In this category, findings that came out do not contradict the current literature, irrespective of whether being provided by men, even though other findings such as xenophobia and tribalism are not oppressions faced by only women, but every member in the society including foreign nationals. What really expand on the literature of this study is that it is mostly black people who are likely to be trapped in the intersectional oppressions. The findings support the existing literature because the mentioned findings, as according to respondents in Category B, the findings supported the literature to outline that; it is Black women who are mostly the victims of the majority of the mentioned intersectional oppressions in the community. In relation to the Womanist theory of this study, the findings of Category B connect with the theory, since according to the Womanist theory, it takes all members of the community to acknowledge that Black women experience multiple of oppressions so that there can be a need to address them.

7.2.2 Summary of findings

The 2nd objective of this study analysed social issues, caused by triple whammy oppression to contribute to unsafe environments for Black women. Below is an outline of the findings that came out of this objective in both Category A (Women) and Category B (Men):

Category A (Women) Findings

Gender Based Violence (GBV), Sexual harassment, Violation of reproductive and autonomous rights and Black men attitudes emerged from the findings of objective 2 as the social issues caused by triple whammy oppression. With the already existing literature on the social issues caused by triple whammy oppression, the findings such as GBV and violation of reproductive and autonomous rights are in support of the existing literature of this study. On the other hand, the remaining findings do not contradict on the current literature but rather expand on it because, sexual harassment is the result of sexism as the oppression faced by Black women while poverty and unemployment is more likely a class issue. These social issues highly connect with the Womanist theory of this study, as the theory is useful in addressing and creating societies that are good for every member of the society without living in fear.

Category B (Men) Findings

Rape, Gender Based Violence (GBV), Lack of education and awareness and Substance abuse are findings from the second category. These findings from Category B supported and expanded the literature on the social issues of Gender Based Violence that was found to be affecting many Black women and further expanded the literature of the issue of rape that was mostly said to be affecting majority of Black women. The social issues that emerged is the lack of education and awareness. It was mentioned that men should be educated and given awareness on the oppressions and social issues faced by Black women. There was also the issue of substance abuse, which was said to be experienced by male youths. These findings connect well with the Womanist theory of this study because, for men to be familiar with the lifestyle and experiences of Black women, they must be educated about these experiences and as well be aware of them.

7.3 Recommendations

As a result of the findings that emerged from objective 1 and 2, the following recommendations might open up new research ideas:

- **Gender tags must be removed**
This includes tags associated with being male or female. To be assigned duties that are stereotypically associated with a person's gender is something that have to be removed.
- **Men and Women should work together**
Both men and women should be involved and work together in creating safe environments and addressing the oppressions and social issues in the community in striving for safe environments.
- **Educating men and other members of the society**
Ignorance could be very dangerous. Some people live without a knowledge of issues that mostly concern them, and not even realising their ignorance. Men especially, as well as other members of the community need to be informed on the oppressions that Black women face as well as the social issues that affect members of their community.
- **Hosting community meetings and conferences**
Hosting annual or monthly community meetings and conferences with themes that addresses the oppressions and social issues might be vital and very useful. This will motivate members of the community to be involved, especially in encouraging victims and perpetrators to reach out for help.
- **Addressing Black women issues**
Black women issues must be addressed in general, to increase awareness about the consequences of social issues, gender inequality and other related oppressions that Black women might be experiencing in their day-to-day lives. This will also empower women to be better than they are and boost their self-esteem and confidence.
- **Victims must be encouraged to speak out**
The only way we can stop the cycle of violence and injustices is to come together and end the silence. People must stop judging the victims whenever they speak out. Harsh penalties should as well be handed to the perpetrators.

- **Philosophy of “Ubuntu”**

All these oppressions or discriminations and social issues could be surmounted through the African philosophy of *Ubuntu* where people are called on to look out for one another. *Ubuntu* is a *Nguni Bantu* term meaning “humanity” (Molokoti, 2009: 243; Tutu, 2004:26). It is often translated as “humanity towards others” but is used in a more philosophical sense to mean “the belief in universal bond of sharing that connects all humanity”. *Ubuntu* literally means that a person is a person through other people. Through *Ubuntu*, the idea of community is one of the building blocks of society; it enables common humanity and oneness – you and me both. This is the kind of ideology or belief system that is needed to build a woman friendly safe environment and community.

- **Putting policies into practice**

Policies in relation to gender equality must be put in place. So much has been done for years in rhetoric and theory but the only thing that is lacking is execution. This also includes improvement of law enforcement policies, proper policing and united community. Traditional and cultural ways of doing things must be amended to favour both male and females so as to promote gender equality.

- **Avoid exposing kids to violence**

Parents must make sure that they do not expose children to violence at home while growing up. There is a possibility for a child who grew up in a violent or abusive environment to become a future abuser. So, avoiding this at an early stage is highly recommended and can be of a good help to the community.

- **Promotion of Black Consciousness thoughts**

The mind-sets of members of the society must be changed through the promotion of Black consciousness thoughts. This will help people to change their mind-sets and amend the stereotypes and sexist norms that their minds hold.

7.4 The gaps of the study

The gaps of this study was that, there is a less research conducted on triple whammy oppression (racism, sexism and classism) and its role in creating unsafe environments for Black women in post-apartheid South Africa: Mankweng Community, Limpopo Province. With this study, the gap is filled, although there are still some other gaps that

the study did not fill. For example, exploration of triple whammy oppression and its role in creating unsafe environments for Black women in some other black communities of Limpopo Province. Another gap is that of age. Those whose ages was excluded from this study left their oppressions and social issues unknown, but all these gaps open new future research ideas.

7.5 Conclusion

According to background, literature, theoretical framework, methodology and findings of this study, it can be concluded that, although though South Africa is in the era of democracy where citizens have human rights unlike in apartheid era, the continuation of triple whammy oppressions and social issues, create unsafe environments for Black women. These oppressions and social issues, for many Black women act as a consistent setback to their successful lives.

In addressing all these oppressions or discriminations and social issues, through *Ubuntu* and other mentioned recommendations, the idea of community is discovered as one of the building blocks of society. This will be key in building a society that is inclusive of all citizens and cater for the needs and human rights of everyone regardless of race, gender or class.

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9. APPENDICES

9.1 Appendix A- Consent form

CONSENT FORM

Project title: An Exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: A case Study of Mankweng Community, Limpopo province.

Project leader: Pusheletso Maleka

I, hereby voluntarily consent to participate in the following project: “An Exploration of triple whammy oppression and its role in creating unsafe environments for Black women in post-apartheid South Africa: A case study of Mankweng Community, Limpopo Province”.

I understand that:

1. My responses will be treated with confidentiality and will only be used for the purpose of the research.
2. No harm will be posed to me.
3. The research project’s aim has been explained to me.
4. I do not have to respond to any question that I do not wish to answer for any reason.
5. Access to the records that pertain to my participation in the study will be restricted to persons directly involved in the research.
6. Any questions that I may have regarding the research, or related matters, will be answered by the researcher.
7. Participation in this research is entirely voluntary and I can withdraw my participation at any stage.
8. I understood the information regarding my participation in the study and I agree to participate.

Signature of interviewee

Signature of interviewer

.....

.....

Signed at _____ on this ____ day of _____ 20____

9.2 Appendix B – Interview guide (Survey)

Category A- Women

1. What do you like about your community and environment?
2. What do you dislike about your community and environment?
3. What would you say are some of the issues that Black women face in the community and environment?
4. Do you think the issues are very serious or not very serious?
5. What do you think must to be done to solve the issues?
6. Have you ever worked with other members of the community to try solving the issues? If yes, what did you do?
7. Do you think Black women and black men are treated equally in the community and environment?
8. What types of discrimination do you think exists in the community and environment?
9. Do you think there is a violence against women in the community and environment?
10. Are you afraid to go out at night?
11. Do you think Black women have freedom to decide for themselves on when to have babies, to use contraceptives and what to do about their bodies in general?
12. Do you spot any difference between the way Black women have been treated during apartheid South Africa and in post-apartheid?
13. Do you think Black women should work together or as individuals to fight the issues and discrimination in the community and environment? Why?
14. Have you ever been discriminated against based on the colour of your skin, as a woman or your social status?
15. What or who do you think is the main issues, discrimination and Violence against Black women in the community and environment?

16. What is the community and environment doing to solve the issues, discrimination and violence against women?

17. What organizations are you involved in the community?

18. Do you think both men and women should be involved in creating safe environments for Black women in the community?

Category B – Men

1. What issues is the community facing?

2. Is there any violence in the community? Who are mostly victims of violence and other issues in the community and environment?

3. What types of discrimination do you think exist in the community and environment?

4. Do you think there is a difference on how Black women and black men are being treated in post-apartheid South Africa and how they were treated in apartheid era?

5. Do you think there are many acts of violence against Black women in the community and environment?

6. Do you think Black women have complete responsibility and freedom on when to have babies, when to use contraceptives and what to do about their bodies in general?

7. Are there any acts of discrimination based on the person's skin colour, gender and social status in the community and environment?

8. Do you think the community and environments are safe for everyone living there?

9. What do you think must be done to enforce more safe environments in the community?

10. Who do you think must put efforts in addressing the issues, discrimination and violence in the community and environment?

11. What do you think constitute safe environments in the community?

12. What do you think constitute unsafe environments in the community?

The interview is over, thank you for your time to participate in the survey. Do you have any other comments?

9.3 Appendix C- Sepedi Translated version: Interview questions.

Sehlopha A- Basadi

1. Ke eng seo o se ratago ka naga le tikologo ye o dulago go yona?
2. Ke eng seo o sa se ratego ka naga le tikologo ye o dulago go yona?
3. Ke eng se o tlogo ware ke thloba boroko maphelong a Basadi ba batho baso nageng le tikologong ye o dulago go yona?
4. O nagana gore ke bothata bjo bogolo goba ga se bothata bjo bogolo?
5. O nagana gore go swanetšwe go dirwa eng gore bothata bjo bo rarollwe?
6. O šetše o ile wa šoma le ba bangwe ba badudi go leka go rarolla bothata bjo? Ge ele gore go bjalo? Ke eng se le se dirilego?
7. O nagana gore banna ba bathobaso le Basadi ba batho baso ba swarwa go lekana nageng le tikologong ye o dulago go yona?
8. Ke di kgethollo tša mohuta mang tšeo o naganago gore di gona nageng le tikologong ye o dulago go yona?
9. O nagana gore gona le ditlaišo nageng le tikologo ye o dulago go yona?
10. E kaba o boifa go tšwa ka legae la gago bošego?
11. O nagana gore Basadi ba batho baso bana le tokologo ya go ikgethela gore baba le bana neng, go šomisa di thibelapelegi le gore ba dira eng ka mebele ya bona ka kakaretšo?
12. E kaba o bona phapano magareng ga tsela yeo Basadi ba batho baso ba bego ba swarwa ka gona ka nako ya kgethollo ka mo Afrika Borwa le nakong ya lehono ya tokologo?
13. O nagana gore Basadi ba batho baso ba swanetše go šoma mmogo goba ka bonoši go lwantšha mathata ao ba lebanego le ona le dikgethollo mo nageng le ditikologong tše ba phelago go tšona?

14. O ile wa kgethollwa go ya ka mmala, bong goba maemo a gago a bophelo?
15. Ke eng goba ke bo mang bao o naganago gore ke bona ba hlolago mathata, dikgethollo le tlaišo kgahlanong le Basadi ba batho baso mo nageng le tikologong ye o phelago go yona?
16. Ke eng seo naga le tikologo e se dirago mabapi le go rarolla mathata, dikgethollo le tlaišo ya Basadi?
17. Ke mekgahlo efe yeo o e tsenetšego mo nageng ye o dulago go yona?
18. O bona banna le Basadi ba swanetše go šoma mmogo go hlola ditikologo tšeo di bolokegilego go Basadi mo o dulago gona?

Sehlopha B- Banna

1. E kaba naga ye o dulago go yona e lebane le mathata a mohuta mang?
2. Go na le ditlaišo? Ke bomang e lego batšwa sehlabelo ba ditlaišo tše le mathata a mangwe mo nageng le tikologong ye o dulago go yona?
3. Ke dikgethollo tša mohuta mang tše o naganago gore di gona mo nageng le tikologong?
4. O nagana gore go na le phapano magareng ga tsela yeo Basadi ba batho baso le banna ba batho baso ba swarwago ka gona mehleng ya lehono ya tokologo mo Afrika Borwa ge o bapetša le mehenge ya kgale ya kgatelelo?
5. O nagana gore go na le ditiragalo tša tlaišo ya Basadi ba batho baso mo nageng le tikologong ye o phelago gona?
6. O bona Basadi ba batho baso bana le maikarabelo le tokologo ye e tletšegoya go ikgethela gore baba le bana neng, go šomisa dithibelapelegi le go dira se ba se nyakago ka mebele ya bona?
7. E kaba go na le ditiragalo tša kgethollo go ya ka mmala wa motho, bong goba maemo a motho a mo setšhabeng mo nageng le tikologong ye o phelago go yona?

8. O nagana gore naga ye le ditikologo di bolokegile go batho ka moka bao ba dulago go tšona?
9. Ke eng seo se ka dirwago go netefatša gore ditikologo di a bolokega mo nageng?
10. Ke bo mang bao o naganago gore ba swanetše go tšea matsapa mabapi le go rarolla mathata, dikgethollo le ditlaišo mo nageng le tikologo?
11. Ke eng seo se ka hlolago ditikologo tšeo di bolokegilego mo nageng?
12. Ke eng seo se ka hlolago ditikologo tšeo di sego tša bolokega mo nageng?



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TURFLOOP RESEARCH ETHICS COMMITTEE
ETHICS CLEARANCE CERTIFICATE

MEETING: 10 December 2020

PROJECT NUMBER: TREC/418/2020: PG

PROJECT:

Title: An Exploration of Triple Whammy Oppression and its role in creating unsafe environments for black women in post-apartheid South Africa: A case study of Mankweng community, Limpopo Province.

Researcher: P Maleka

Supervisor: Mrs GS Mrubula-Ngwenya

Co-Supervisor/s: Prof S Ardrey

School: Social Sciences

Degree: Master of Arts in Political Science

PROF P MASOKO

CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

- i) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
- ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
- iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

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