CENTRING MEN: TOWARDS A MODEL OF MALE-FOCUSED COMMUNICATION CAMPAIGN FOR ADDRESSING GENDER-BASED VIOLENCE IN SOUTH AFRICA

by

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Submitted in fulfillment of the requirements for the degree of

MASTER OF ARTS

In

COMMUNICATION STUDIES

In the

FACULTY OF HUMANITIES

(School of Languages and Communication Studies)

At the

UNIVERSITY OF LIMPOPO

SUPERVISOR: Prof T Oyedemi

2025

DEDICATION

I dedicate this research to my dear mother and stepdad, Linah Ralepelle and Steffen Mametja, who have been supportive, courageous and always there to give me advice. I also dedicate it to my siblings who encouraged me to pursue my studies. Most importantly, I dedicate this research to my grandmother, Maite Ralepelle and my aunt, Paulina Ralepelle, who have been greatly affected in so many possible ways when I undertook this journey but were always there to put a great smile on my face after a very long day. All of you have been my support structures throughout the difficult and testing times of my studies, therefore; my love for you all shall never perish in my heart.

DECLARATION

I declare that the research project titled "**Centring men: Towards a model of male-focused communication campaign for addressing Gender-Based Violence in South Africa**" hereby submitted to the University of Limpopo, for the degree of Master of Arts in Communication Studies has not previously been submitted by me for a degree at this or any other university; that it is my work in design and in execution, and that all material contained herein has been duly acknowledged.

Date: 11/09/2025 Signature:

Ralepelle GM

ACKNOWLEDGEMENTS

My sincere gratitude goes to every individual who contributed to the successful writing and completion of this research. First and foremost, I would like to thank the Almighty for giving me the strength, courage and wisdom to take on this journey. It was not all rosy, but He was with me all the way. I am grateful for His mercy.

I would like to express my deepest appreciation to my supervisor, Prof T Oyedemi for being an ideal supervisor one could ever asked for. His advice, progressive criticism of my writings and patience led to the success of this research. The pressure he always put me under helped me realise that I had to work harder. His passion, love and drive for research has done me good because I am now able to submit this research; therefore, I am truly indebted and thankful to him.

To all my friends, I am grateful to have you in my life because whenever I needed to talk to someone, you were always there. Your sympathy, companionship, and passionate encouragement also contributed to the successful completion of this research because you kept me sane in difficult times, even when I felt like I could not continue with this journey. I will never forget how you kept me company when I wanted to be alone because you knew that I would go insane if you left me alone. I am truly grateful for what you have been to me throughout.

ABSTRACT

Gender-based violence (GBV) has become one of the most widespread human rights abuses, with a staggering prevalence rate in the world. Young girls and women are the ones mostly impacted by GBV, which is mostly inflicted by men (Martini, 2021). Numerous studies that have been conducted on this problem greatly covered important aspects of this phenomenon; however, very few have investigated why many campaigns that address GBV are not directed at men who are mostly the perpetrators. For the past years, there have been campaigns that encourage women to speak out about GBV in the hope that men would change their behaviours, yet GBV cases are rising daily. The aim of this study was to investigate the ways in which male-focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa. The feminist theory of patriarchy and power was deployed in this study to understand the power dynamics that perpetuate male dominance and control. Similarly, the theory of caring masculinity was used to challenge traditional patriarchal norms by promoting and instilling empathy and caregiving as masculine traits.

A qualitative research method was used to unearth trends in the attitudes and perceptions of the participants in exploring the research problem. The population of this study comprised female GBV survivors, male perpetrators of GBV, females and males who had never committed or experienced GBV as well as gender activists. These participants were sampled using purposive, volunteer, convenience and snowball sampling. To collect data, in-depth interviews and a focus group discussion were conducted with 24 participants from the University of Limpopo and Maphalle village, all in the Limpopo Province, South Africa. Twelve interviews and one focus group discussion were held at the University of Limpopo while six interviews were held at Maphalle village. Findings showed that men's negative attitude and perception around GBV and patriarchy contribute to the prevalence of violence and gender inequality in South Africa. Similarly, it was revealed that most campaigns that address GBV in South Africa are directed at women because they are the victims of GBV and offer them support. Moreover, it was found that campaigns can be used to change men's attitude about the normalisation of violence. To prevent GBV, men need to be engaged in campaigns against violence as allies and not as perpetrators. Therefore,

this study proposed a model of male-focused communication campaign that addresses GBV in South Africa.

Key words:

Gender-based violence, intimate partner violence, patriarchy, communication campaigns, male-focused campaign and communication for social change.

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CHAPTER 1:

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

Communication campaigns are strategies used to change attitudes, perceptions and knowledge about a certain issue and are intended to reach a large number of people (Kammer, Niessan, Schmid & Schwendener, 2016). Although many campaigns have been done to address Gender-Based Violence (GBV) in South Africa, violence against women still remains a problem. This indicates that campaigns need to be reviewed, and better ideas need to be developed. Young girls and women are the ones mostly impacted by GBV, which is mostly inflicted by men (Martini, 2021). Although women can also be violent towards men, men abuse women far more often than women abuse men (Russo *et al.*, 2006), especially when it comes to intimate partner violence (IPV). Global data on violence and gender show that 90% of IPV is committed primarily by men (Vienna, 2019). According to Muluneh *et al*. (2020), GBV can be defined in many ways; for example, IPV is the term for violence that occurs between individuals who are in a relationship. GBV can also be classified by the type of act such as sexual, emotional or physical. A startling one-third or possibly up to 50% of women and girls in South Africa have experienced physical or sexual IPV, compared to a global average of 27% (Brits, 2022).

Numerous theories have been put forth to explain high rates of violence, with many of them centering on the Apartheid regime, which was formally in place in the nation from the 1940s until the 1990s. Accordingly, many claim that violence was normalised by Apartheid (Anderson, 1999/2000). As a result, violence was embraced as a sign of masculinity, implying that men believed they were compelled to use violence to establish their masculinity, and this led to a high rate of violence against women. As per several studies (such as Seedat, Van Niekerk, Jewkes, Suffla & Ratele, 2009), there is a correlation between violence and high levels of income disparity in South Africa, which is another explanation for the high rate of violence in South Africa.

Many campaigns against GBV in South Africa tend to be generic in approach, calling for an eradication of violence against women. However, based on the fact that men commit most crimes, mainly violence against women, and are mostly the perpetrators

of IPV, there is a need to develop many communication campaigns that focus specifically on men and the nature of violent masculinity in South Africa. By utilising effective communication approaches in GBV campaigns, they can contribute to eradicating or drastically reducing GBV in South Africa. This research study intended to address one of the biggest problems affecting women in South Africa, which is the experience of violence against women caused by men. However, rather than focus on women, as it is typically the approach in South Africa, the focus was on men, and the need to reiterate that society needs to be communicating with men directly, to create a generation of men with caring masculinity. South African women's lives depend on this.

1.2 Key concepts

There are some key concepts and terms that were used in this study. These concepts served as keywords and anchors to this research study. They included the following:

Gender-based violence- According to Bloom *et al* (2009), "Gender-based violence (GBV) is a general term used to capture violence that occurs as a result of the normative role expectations associated with each gender, along with unequal power relationships, within the context of a specific society." In this study, GBV was understood to be the core type of violence that many women experience in South Africa.

Intimate partner violence- Refers to "any act of physical and sexual assault, sexual oppression, controlling behaviours, psychological/emotional abuse within an intimate relationship by a current or former partner" (WHO, 2013). In this study, IPV was applied and understood as defined by the World Health Organisation.

Patriarchy- According to Martinez (2008, in Dzinavane 2016), patriarchy is a traditional built-up structure of norms, attitudes and values aimed to establish masculinity perspectives and perceptions on women's responsibilities and beliefs in the family, community, and the economy. In this study, patriarchy was understood to be a major factor in the unequal power dynamics between men and women, where males are frequently seen as the dominating gender and women as the subservient gender.

Communication campaigns- Communication campaigns are strategies used to change the attitudes, perceptions and knowledge about a certain issue and are

intended to reach a large number of people (Kammer, Niessan, Schmid & Schwendener, 2016). In this study, communication campaigns were understood to have influence on people's perceptions and attitudes about social issues.

Male-focused campaign- A male-focused campaign refers to a tactic used in advocacy or communication that aims to get men and boys involved in addressing issues in society, especially those pertaining to gender-based violence (GBV), gender inequity, and damaging gender stereotypes (Carlson *et al*, 2015). In this study, a male-focused campaign was understood to be a tool that can be used to engage men and change their attitudes and behaviours relating to GBV while empowering them to become activists in the fight against GBV.

Communication for social change- This is "the study and the practice of communication for the promotion of human development and social change." (Waisbord, 2014). In this study, communication for social change typified an active involvement of individuals in communication process. With regard to male-focused campaigns, men are not treated as bystanders and perpetrators; rather, they are engaged as agents of change.

1.3 Motivation of the study

GBV is a pandemic around the world (Tappis *et al*., 2016). Both men and women can be victims of GBV; nevertheless, the results of numerous research suggest that women are more vulnerable to violence committed against them by men (Peate, 2019; Radzilani-Makatu & Chauke, 2019). Intimate partners are responsible for one in three cases of sexual or physical abuse suffered by women (WHO, 2021). Although the aforementioned number pertains to the entire world, South Africa likewise has a high rate of violence against women. Graaff and Heinecken (2017) assert that South Africa still has a high rate of GBV. Violence against women has escalated since 1994, when South Africa attained democratic independence. Statistics shows that GBV has been prevalent in South Africa in recent years (Graaff & Heinecken, 2017). The issue of GBV in South Africa appears to be becoming worse despite the many policies and campaigns that have been put in place since 1994 to address it (Department of High Education and Training, 2019).

Many campaigns and research studies have been done about GBV; however, it was not clear how men can be involved in campaigns that address GBV (Tappis et al.,

2016). Many campaigns and public communication tend to focus on empowering women, who are typically the victim, in addressing GBV. However, most perpetrators of GBV against women are men, which raises a critical question: Should we not be talking to men more about GBV? Because of little evidence-based research, and less male-focused campaigns, this study aimed to investigate the ways in which male focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa. Male-focused campaigns are crucial to ending violence against women and children. This is because campaigns can transform attitudes and behaviours related to GBV (Cassey *et al.*, 2018). As a result, it is crucial for South Africa to provide fresh and creative communication campaigns that take into account men's complicated experiences while involving them as activists for eliminating GBV (Boonzaaier *et al*., 2018).

1.4 Research problem

GBV is a major problem in the world at the moment. In South Africa, it has been noted that a woman is slain every four hours, with intimate partners responsible for half of these deaths (Dzinavane, 2016). There is strong evidence that the high levels of IPV are a result of social norms and cultural standards that favour violence against women in general (Jewkes *et al.*, 2012; Yilmaz, 2018).

For many years, there have been campaigns that encourage women to speak out about GBV in the hope that men would change their behaviours, yet GBV cases are rising daily. The public awareness initiatives such as the annual Department of Social Development's "Sixteen days of activism for no violence against women and children" appear to be unsuccessful when it comes to educating men in particular, to protect women and children and it has not put an end to the abuse against women. In an attempt to reduce high rates of GBV, there is also the 365 Days National Action Plan to End GBV. However, the country is still experiencing high rate of GBV (Gouws, 2022).

The problem is that many campaigns tend to be generic, calling for awareness of GBV or educating women about GBV, with little direct address to men who are mostly the perpetrators. For this reason, the researcher believes that to end GBV, campaigns must target men mostly because women are not the perpetrators of most violence in South Africa. It is also important to explore what women, men and gender activists will

suggest about guiding principles for such campaigns to offer a model of male-focused communication campaign about GBV in South Africa.

1.5 Aim and objectives

The aim of this study was to investigate ways in which male focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa. The study's objectives were:

- To evaluate the attitude and perception of men towards GBV in South Africa.
- To examine opinions about the strengths and limitations of current communication campaigns about GBV in South Africa.
- To understand why many GBV campaigns are not directed at men, who are mostly the perpetrators of GBV.
- To propose a model of male-focused communication campaigns for GBV in South Africa.

1.6 Scholarly Context of the research study

The scholarly context of this research related to the literature review and theoretical discourse that applied to this study

1.6.1 Preview of literature review for the study

The literature review for this study is presented in chapter 2 of this research. The literature review covers important thematic areas that are relevant to this study. The themes are previewed below:

Masculinity and male perceptions of violence against women

Violence affects all people, communities, cultures, religions and ages. According to Kaufman (2011), men have been violent with three sorts of violence; men being violent towards women, violence that men impose on each other and lastly, violence that they impose on themselves. Male violence is communicated in various ways because it is linked to social domains of power and influence as well as ideologies and historical events (Martin, 2021). Masculinity is discussed together with male violence because of the power men have over women physically, socially and culturally. Power is defined as a traditional way of what it means to be a male in a certain cultural context (Martin, 2021). For instance, in some cultures, men are taught to respond violently to situations to demonstrate their dominance (Uysal *et al*., 2020), and women are taught to be submissive to men to indicate respect (Thobejane, 2019).

Hegemonic masculinity is a term used to discuss not only traditional gender norms and stereotyped male behaviours; it also emphasises the significance of the hierarchical authority that masculinity wields and how such behaviours and actions perpetuate this dominance over women (Jewkes, 2015). Connell and Messerschmidt (2005) provide four distinct nonhegemonic masculinities used to build hegemonic masculinity: complicit, subordinate, marginalised and protest. Hegemonic culture reproduces the idea that using violence to oppress women is acceptable and natural for men to do. The other type of masculinity is toxic masculinity, which includes beliefs that place a premium on dominating women and disapprove of feminine traits that could be construed as weak (Harris, 2021). For example, boys are taught about their manly status, which influences how they behave around girls. Harris (2021) conducted a study on toxic masculinity and the study investigated the connections between toxic masculinity characteristics, mental health outcomes, and help-seeking behaviours among male college students. The study demonstrated the significance of male mental health and the need for future action to be more mindful of how they develop boys in utero, assimilate them into society, and nurture them as adults. On that account, male violence is a learned, expressive and cultural behaviour individually and in society (Martin, 2021).

Crisis of masculinity: men, criminality and social challenges

GBV is the common form of judgement and marginalisation of women and children in South Africa (Buga, 2022). In South Africa, an alarming rate of 50% of women and girls have undergone bodily or sexual abuse, compared to a worldwide average of 27% (Brits, 2022). The 2019–2020 crime figures indicate that GBV is becoming more common (SAPS, 2020). When compared to 2018/2019, the number of sexual offenses reported between 2019 and 2020 increased by 1.7%. Additionally, 52 420 cases of sexual abuse were recorded to SAPS in 2018–2019; by 2019–2020, that number had increased to 53,293 cases (SAPS, 2020). The SAPS crime figures for 2019–2020 included 38,356 cases of domestic violence (22864 cases of physical abuse, 14,020 cases of physical abuse with bodily injury, and 655 cases of attempted murder and murder). The victim's boyfriend, girlfriend, ex-partner, or husband are the documented offenders in the aforementioned incidents (SAPS, 2020).

Similarly, statistics shows that 969 women and 245 children were murdered in the first three months of 2023 alone. One thousand eight hundred and five women and 360 children were victims of attempted murder, while 15,141 women and 1931 children were victims of assault with the goal to commit serious injury or death, and at least 10,512 rape cases and 1843 sexual assault cases have been identified during the same time period (SAPS, 2023). All these crimes were committed by men. However, not all victims of GBV die; many survivors experience protracted periods of abuse and find it difficult to leave violent relationships. Even if they are able to flee, these victims frequently have serious long-term consequences as a result of the violence they witnessed. The President of South Africa, Mr Cyril Ramaphosa, described GBV as the country's second pandemic during a family meeting in June 2020, as this form of violence in South Africa continues to rise at an alarming rate (Ellis, 2020). Despite recent advances, GBV against women remains at an alarmingly high level (Enaifoghe *et al*., 2021).

Communication campaigns and social change

Communication can be used to change how people behave and their attitudes. For the message that is communicated to be effective, it is important to deliver communication properly (Rayahu *et al*., 2022). Majumder (2013) describes social change as a new trend or way of doing things that modifies or replaces the previous one in people's daily lives or how society is run. There is enough data to conclude that when people see other people engaging in good behaviours, they are more inclined to do the same (Singh *et al.*, 2022). It is also said that it takes a village to raise a child, which essentially indicates that without cooperation, the child cannot be raised properly. This cooperation can be in a form of communication and this communication involves relating to communities and gaining knowledge of their desires, worries, and goals (Garcia, 2006). Through communication campaigns, communication for social change can be used to prevent GBV. Communication campaigns can play an important role in advocating behavioral change (Wakefield *et al.*, 2010 and Singh *et al.*, 2022). The Covid-19 era demonstrated how crucial communication is for altering people's perceptions. For instance, the media encouraged a lively and ongoing conversation on the issue by consistently raising the most recent findings and advancements about the virus.

In the case of GBV, this can be done by targeting communication campaigns to men. Focusing GBV communications on males instead of women does not mean that women's sentiments are ignored; on the contrary, it will help to stop this perilous behaviour. This can be done through campaigns because, according to Heise (2011), campaigns contribute to breaking the silence about GBV. While directing these communications to men, it is important to understand and remember that how we talk about GBV is crucial in addressing it (Gumede *et al*., 2023). According to Flood (2019), a campaign is considered successful only if many people talk about it. Participating in anti-GBV campaigns by males can change society to encourage constructions of masculinity that lead to respectful and non-violent relationships with women while undermining violent beliefs, attitudes, and power dynamics (Tolman *et al*., 2019).

Communication campaigns and GBV

GBV can be eradicated or reduced to a large extent through communication campaigns provided messages are communicated properly. To address GBV, communication campaigns that target male perpetrators can be effective. The issue with many campaigns in South Africa is that they create messages that focus largely on women and mostly ignore men who are the perpetrators (Mangolothi, 2019). Men's minimal involvement in campaigns thus remains a significant obstacle to gender equality and women's empowerment (Peacock *et al*., 2014). The majority of communication campaigns for addressing GBV tend to fail due to inadequate implementation. If the campaigns are implemented correctly, they are able to reach a large audience and change the perceptions of the targeted group. Thus, there is a need to propose communication campaigns that address men because they commit most GBV crimes.

1.6.2 Preview of the theoretical framework of the study

This study used two theoretical frames, namely; Feminist theory of patriarchy and power, and the theory of caring masculinity. These theories are discussed in chapter 3 of the study.

The feminist theory of patriarchy and power were used in this study. According to Martinez (2008, in Dzinavane 2016), patriarchy is a traditional built-up structure of norms, attitudes and values aimed to establish masculinity perspectives and

perceptions on women's responsibilities and beliefs in the family, community, and the economy. GBV is related to patriarchy, which creates a branched structural gender division that favours dominant masculinity over women (Polischet *et al*., 2020). Patriarchy operates on unequal power relations. Applying the feminist theory of patriarchy to unequal power relations between men and women was very insightful as a theoretical frame for this study, as it allowed the researcher to understand the fundamental causes of gender inequality which results in GBV. Feminist theory of patriarchy and power was relevant in this study because it allowed the researcher to understand the attitudes and perceptions of men towards violence against women.

Contrary to the theory of patriarchy and power is an emerging theory of caring masculinity. The theory of caring masculinity incorporates principles of compassion rather than power and the attendant patriarchal qualities (Elliot, 2020). One of the objectives of caring masculinities is to enhance gender equality and disrupt dominating forms of masculinities (Nayak, 2022). As Elliot (2016) asserts, the rejection of domination, a characteristic so integral to traditional hegemonic masculinity, is of central importance to the model of caring masculinities. This study focused on developing a male-focused communication, therefore understanding theory of caring masculinity was helpful in developing a male focused model.

1.7 Background of research methodology

This study used the qualitative research approach. A qualitative method, according to Creswell (2013), looks at the meaning that individual groups give to a social or human issue. The method made it easier for the researcher to collect quality data from complex and multi-faceted phenomena in a given social environment (Kowalski, 2014). This research also used an explanatory research design. The overall objective of an explanatory research, according to Du Plooy-Cillers *et al*. (2014), is to find explanation for a certain phenomenon. With regard to population and sampling, this study followed non-probability sampling methods because it was difficult to reach the entire population. The population consisted of female and male participants from 21 to 40 years old. Purposive, volunteer, convenience and snowball sampling were used to select the sample for the study. Participants were six (6) adult male perpetrators of GBV, eight (8) adult female survivors of GBV, eight (8) adult males and females who

claimed to have never committed GBV or experienced it and two (2) female gender activists. One-on-one in-depth interviews and a focus group discussion were conducted with 24 participants. In-depth interviews were conducted with 18 participants while the focus group discussion consisted of six male participants. Data collection took a period of one month and all the data was captured, written down and analysed. The data obtained from the interviews and a focus group were analysed using thematic analysis. The researcher ensured the credibility of the data and the participants were assured that the information they provide would be interpreted without bias. The interpretation of the findings was clearly derived from the data. Full details of the research method, approach and process of data collection and analysis are discussed in chapter 4.

1.8 Contribution of the study

In addition to the provision of some directions for future research, the study is a major contribution to the existing literature on male-focused communication campaigns for addressing GBV in South Africa and can be used by other scholars for further research. This study highlighted the importance of challenging toxic masculine norms, attitudes and behaviours that perpetuate GBV. This can help with navigating men's attitudes when dealing with them. The study can make a contribution by demonstrating how redefining masculinity might inspire men to take up non-violent and equitable relationships and to join forces in the fight against GBV. Furthermore, the study provides evidence-based insight to the government and society at large that can guide the development of government policies and national male-focused campaigns aimed at reducing GBV. The study can promote the idea that men should not only be seen as perpetrators of GBV, but also be seen as advocates in preventions of GBV.

1.9 Overview and structure of the thesis

Chapter 1

This chapter outlined the general overview of the study, including the introduction, problem statement, and rationale behind the study. In addition, this chapter briefly introduced literature and theory related to this study, the research aim, and objectives. The overview of the research method is also outlined.

Chapter 2

This chapter reviewed previous literature relevant to this study and consisted of four parts, namely, masculinity and male perceptions of violence against women, crisis of masculinity: men, criminality and social challenges; communication campaigns and social change and communication campaigns and GBV. All these themes discussed in light of the findings from previous studies and how they related to this study. This chapter also discussed how masculinity influences male violence and how communication campaigns can be used to promote caring masculinity, which may help men to prioritise care qualities.

Chapter 3

This chapter deals with the theoretical framework of this study. Two theories are discussed, namely, feminist theory of patriarchy and power, and theory of caring masculinity. The chapter also gives details of how each theory relates to GBV and communication campaigns.

Chapter 4

This chapter discussed the study's research design, sampling, data collection methods, data analysis method, and quality criteria. The research design described the type of research approach used to achieve the aims and objectives of the study, together with the motivation behind the use of explanatory design. In this section, the types of sampling, specifically non-probability sampling and data collection methods used to collect data were discussed. To get themes for discussion in the subsequent chapters, data analysis was discussed and finally, the quality criteria were also discussed.

Chapter 5

This is the first chapter of the research findings. It presented the findings from the data that was collected from male participants and analysed in the previous chapter. The findings were categorised into themes: men's attitudes and perception towards GBV, cultural and societal contributions to GBV, the role of media in GBV campaigns and a need for male-focused campaigns.

Chapter 6

This is the second chapter of the research findings. It presented the findings from data that was collected from female participants and analysed in the previous chapter. Processes that were taken when collecting data were explained in detail. Four major themes and seven sub-themes emerged from this chapter. Some of the themes

included: limitations of current GBV campaigns in South Africa and the role of communication and communication campaigns in addressing GBV in South Africa.

Chapter 7

This is the concluding chapter and consists of the limitations and recommendations of the research. It also summarised research findings detailed in chapters 5 and 6. This chapter offered ways in which male-focused campaign can be developed and implemented based on the findings.

CHAPTER 2:

MASCULINITY, VIOLENCE, SOCIAL CHANGE AND COMMUNICATION CAMPAIGNS (LITERATURE REVIEW)

2.1 INTRODUCTION

This chapter reviews and discusses literature relevant to this study. The overall purpose of literature review is to discuss knowledge on a topic to determine what is known or has been studied about the issue in question and identify any knowledge gaps (Harris, 2011). The first part focuses on masculinity and male perceptions of violence against women. Under this theme, masculinity is explained in detail and the male perception of violence against women is discussed. The review of literature here provides knowledge to the theme of this study. The second part explores the crisis of masculinity: men, criminality and social challenges. Since this study also explored communication campaign against gender based violence (GBV), the third part of this chapter examines literature on communication campaigns, and social change whilst the fourth part further addresses communication campaigns and GBV. The researcher analysed some studies that are related to the themes while discussing the methods that the authors used and their findings.

2.2 Masculinity and male perception of violence against women

2.2.1 Understanding masculinity

Masculinity is a term that is not easy to define (MacInnes, 1998). This is because it is not easy to detect masculinity within societies and therefore it is challenging to define it (Smith, 1996). There are many different definitions of masculinity, ranging from some that consider it to be biological, such as a man having a penis or having testicles that can generate sperm (MacInnes, 1998) to those that consider societal gender norms. From this point of view, the biological foundation of masculinity is displayed in a difficult and uncritical approach. Contrarily, a societal gender norm point of view defines masculinities as patterns of activities within the interactions between gender, a system that incorporates significant institutional structures and the relationship between economy and relationships that are face-to-face and sexuality (Connell, 2000). This definition touches on the fluid and many dimensions of masculinity and departs from the incorrect explanations that emphasise on things that are not known or natural about masculinity (Pascoe, 2007). In this sense, various contexts such as school, army and organisations exhibit various forms of masculinity. Smith (1996) asserts that

despite the fact that these organisations may have a variety of notions about masculinity, they mostly mirror a wider cultural and political conceptions of what it means to be man. There is a subjective element to masculinity when it comes to the personality aspect. Masculinity, according to Lindegger and Maxwell (2007), is a socially constructed phenomenon, a day-to-day structure of assumptions and events that control how men and women behave, and they offer information on the societal or collaborative component of masculinity. In other words, according to Connell (2000) and Smith (1996), masculinity transcends the level of the person and is described conjointly in culture and upheld by institutions.

A deeper knowledge of masculinity is explained by Craig (1992, in Prusank, 2007) who asserts that masculinity is how cultures have a prospect to how men behaves. Craig's (1992) definition indicate the expected function of males in communities. Hence, this perception of males makes it challenging to examine the domination and manipulation of women and as well as other males that are associated with the notion (Prusank, 2007). Conversely, MacInnes (1998) contends that since masculinity is a societal construction rather than a personal trait, trying to define it is a difficult task. Rather, the existence of masculinity is dependent on unique notions that both males and females have created in attempt to understand their lives. One can get the conclusion that masculinity is a combination of lines and cues that men find difficult to grasp (Edley & Wetherell, 1999).

According to Connell (2005), there are four key strategies that define masculinity. Firstly, essentialists define the underlying of masculinity and base their analysis on men's lives. Secondly the positivist's definition places an emphasis on the nature of men. Thirdly, normative definition acknowledges the differences between these two definitions and provides a standard point, which states that masculinity is what men must be. The final definition of masculinity uses a structure of symbolic contrast that compares masculinity and femininity, discarding the personality level in the process.

Masculinities continue to define men and women's power relations (Jewkes *et al.*, 2015). How culture perceives violence and African male rituals is reinforced and reproduced through masculinity (Martin, 2021). These male rituals feature a greater level of excitement and fear as boys are encouraged to display courage and power in violent matches. For instance, during these matches, boys are taught violence and

male dominance at a young age. According to Martin (2021), male violence is communicated in various ways because it is linked to the social domains of power and influence as well as ideologies and historical events.

Certain forms of masculinity are considered to encourage GBV. According to Jewkes *et al*. (2018), South Africa is listed as one of the nations with the highest number of GBV cases in the worldwide. Violence against women is linked with masculinity principles which supports attitudes, beliefs and behaviour that are linked to patriarchy, and subsequently ascribed to men (Ratele, 2015). The contributing factors of violence against women are the cultural beliefs and norms that place a premium on perceiving correct masculinity through the perspective of the ability of men to rule and exert control over their spouses (Dery, 2019; Bassey & Bubu, 2019). Furthermore, studies continue to demonstrate that husbands are still viewed as heads of houses and have the power to dominate wives in many African countries (Sikweyiya *et al.*, 2020). Additionally, the idea of male traditional circumcision contributes to the issues of the domination of patriarchy that influence women (Sikweya *et al*., 2018).

Mshweshwe (2020) investigated the relationship among culture, masculine constructs, and domestic violence in South Africa. The study contends that traditional masculine and feminine roles present in many communities in South Africa, as well as the gender patterns, have an effect on domestic violence. Additionally, it makes the case that the hard gender pyramid inflicted by culture and the predominance of men in the family have an impact on domestic violence. Significantly, the domination of masculinity over other individuals is not enforced; rather, it is acknowledged by women and men as ordinary. The concept of masculinity is adopted from a young age and aspired to by most men (Jewkes *et al*., 2015). According to Mshweshwe (2020), GBV against women arises from the multifaceted relations between the construction of culture and masculinity, which is important to patriarchy, and men's need to assert their dominance over women. This study's findings suggest that to eliminate domestic violence, it is mandatory to acknowledge the cultural norms of patriarchy that encourage domination of men. Furthermore, the study indicates that to reduce domestic violence in South Africa, one must focus on modifying patriarchal cultural norms and encouraging calm masculinity.

2.2.2 Types of masculinity

According to Connell (1993), masculinities are organised in order and always in competition with one another for authority. This demonstrates that masculinity involves relationships of coalition, domination and subordination that include and prohibit various kind of men (Connell, 1993). Hegemonic masculinity is one of the most prevalent conceptions of masculinity and it was developed by drawing on Antonio Gramsci's cultural hegemony theory (Donaldson, 1993). Raewyn Connell's concept of hegemonic masculinity serves as a useful tool to recognise the attitudes and practices among men that perpetuate gender inequality, including the domination of men over women and the influence of some men over other men (Jewkes *et al*., 2015). Hegemonic masculinity is a combination of values that assist in arranging communities in ways that encourage gender inequality (Jewkes & Morrell, 2012). Hegemonic masculinity signifies how culturally men are supposed to behave to be honoured (Connell & Messerschmidt, 2005).

Hegemonic masculinity portrays an unrealistic representation of masculinity that shapes the perceptions of individual's way of being a respectful man and how respectful men should conduct themselves (Shefer, 2006). When considering the relationship aspect, it is clear that hegemonic masculinity contains the suppression of females and subservience of other types of masculinity (Demetriou, 2001). Originally, hegemonic masculinity involved the control of women but currently, it also refers to subordination of some masculinities, which is the social dominance of other groups of men above others. Similarly, hegemonic masculinity is based on the process of discrimination. This allows it to differentiate between men who adhere to hegemonic masculinity and those who do not. Men are constantly pressured to demonstrate the kind of masculinity that society aspire as they are fearful of failing to meet the idealised image of masculinity and not being authentic men (Mills & Lingard, 1997).

Hegemonic masculinity was framed 20 years ago with regards to the problem of social inequality (Connell & Messerschimdt, 2005). Masenya (2019) argues that hegemonic masculinity is constantly structured in connection to numerous subordinated masculinities together with regard to women, which implies that power is typically distributed in such a way that males will have control over females. Hegemonic masculinity was set apart from other masculinities, particularly subordinated masculinities. Hegemonic masculinity was not considered as common in a statistical

sense, only less males could display it because it was unquestionably typical. It constituted the most respected way of being a man today, demanded that all other men situate themselves in relation to it, and philosophically validated the inferiority of women to men worldwide (Kachel *et al*., 2020).

Hegemonic masculinity is a term used to address traditional gender norms and stereotypical male behaviour as well as to emphasise the importance of the hierarchical power that masculinity possesses and how these acts continue to maintain this control over women (Jewkes *et al*., 2015). The behaviour and practices of men that uphold the imbalance of gender, including the dominance of men over women and some dominance between men themselves are examples of hegemonic masculinity (Jewkes *et al*., 2015). Jewkes *et al*. (2015) conducted a study to delineate how the concept of hegemonic masculinity is, and how it can be used to build a gendered equity society and to demote violence against women. According to Jewkes *et al*. (2015), masculinities are diverse, fluid and dynamic, and not all of them can be found in a particular culture. Their study unpacks major debates on hegemonic masculinity between South Africa and Sweden. The aim of this collaborative study was to explore how hegemonic masculinities were seen between two countries and how gender equality was actually practiced. The first discussion focused on whether the hegemonic qualities of masculinity could be applied to men in societies, such as working males in Sweden or poor males in South Africa, who do not see themselves as being in a position of authority. The study demonstrates how hegemonic masculinity is and how it is used to maintain gender equality in societies and reduce GBV against women. The authors highlight the importance of working with women to bring change in social norms.

South Africa is renowned for having high rates of violence, which include xenophobic attacks and violence against intimate partners (Malesa, 2022). Malesa (2022) conducted a study that indicates that hegemonic masculinity plays a role in intimate partner violence (IPV) in South Africa. This study perceives traditional culture as an entity that encourages violence against women, not only as a way of asserting dominance over families, but also as a way of hardening hegemonic masculinity towards others and perpetuating IPV. Malesa's (2022) research was carried out to gather relevant data and themes identified from studies conducted between 2010 and 2018. The results of the study revealed that IPV is still a major challenge that requires

the government to pay greater attention to the issues that women face in the communities. The study suggests that social work professionals must be involved in raising community awareness and figuring out which groups are best suited for these kinds of IPV initiatives.

A study by Bhana, Janak, Pillay and Ramrathan (2021) investigated the relationship among gender, poverty, masculinity and violence in KwaZulu-Natal, South Africa. This study collected data from focus group discussion with primary school boys, girls and their teachers to examine how violence is experienced at a rural school in KwaZulu-Natal, South Africa. The findings revealed that children from low-income homes without parents are more prone to exhibit violent tendencies. Their research has demonstrated how violent cultures ingrained in traditional behaviours, including stick fights, together with poverty, patriarchy, and masculinities perpetuate a violent environment among learners in KwaZulu-Natal. Their study suggests that interventions that acknowledge the critical thinking and reflective abilities of both boys and girls are necessary.

Connell (2000) asserts that three additional varieties of masculinity are evident in communities because men's access to power is not equal. These alternate types of masculinity are classified as counter-hegemony by Donaldson (1993). Complicit masculinity is a form of masculinity that does not constantly follow and concur with masculinities that are dominant. It is easy for this masculinity to adapt to hegemonic masculinity or the oppositional type of masculinity. The other type of masculinity is submissive which is defined as always adhering to more powerful form of masculinity in a given situation. Finally, the masculinity that is always opposite to other masculinity is the one that is continually against the hegemonic masculinity (Shefer, 2006). Shefer (2006) makes a strong case against the effort to divide men to rigid groups, arguing that since each man can position himself in a variety of masculinities depending on the relationships and contexts in which he finds himself, masculinity as a social construct is inherently unstable and vulnerable to inner conflict.

In addition to these various social types of masculinity, there are also more marginalised and subjugated types of masculinity. Tseole and Vermaak (2020) argue that marginalised masculinities, such as suppressed ethnic, or racial male groups, may not make it to the bottom structure of masculinity, but they do not receive all the

advantages given to men who match the requirements of hegemonic masculinity. Types of masculinity that are observed at the posterior structure of masculinity are subordinated masculinities (Connell, 2000). For example, subservience is displayed in the supremacy of straight males and the subservience of gay men, as well as men who has women appearance (Jewkes, 2015).

The other type of masculinity is toxic masculinity. Toxic masculinity emerges as a significant term within this newly post-feminist popular feminist dialect, portraying sexism as a character weakness for some men. Toxic masculinity is defined as a set of societal expectations and conventions surrounding conventional masculinity that may be harmful to both men and women as well as to society at large (Mabrouk, 2020). Salam (2019) describes toxic masculinity as masculinity that portrays traits that hegemonic masculinity incorporates, which have a negative, harmful impact on society when actualised by men and boys. Toxic masculinity includes all of the worst tendencies that men have, including the drive to aggressively compete and dominate others (Harrington, 2021). Moreover, a significant portion of the male tendencies that cause resistance in psychotherapy are also components of toxic masculinity (Harrington, 2021). Men's sexual, domestic, physical, and political aggression against others are attributed to toxic masculinity, which is also considered a trigger for men's poor physical and mental health (Waling, 2019).

Harris (2021) conducted a study on masculinity that perpetuates violence. The study focused on toxic masculinity and the link among toxic masculinity, characteristics; outcomes of mental health and the conducts of asking for help among male college students. Harris (2021) outlined the dimensions of toxic masculinities. Firstly, toxic masculinity encompasses values surrounding power over women. In many societies, men are taught to reject the feminine nature and maintain superiority towards women. For instance, if a man is caught crying, such men would be called weak, as real men are not supposed to cry. This can also be seen when a young boy rejects dolls to show masculinity (Schrock & Schwalbe, 2009). Secondly, toxic masculinities encourage IPV. According to Rivers *et al*. (2020), men commit IPV as a strategy to manage their feelings and previous traumas. Thirdly, most men use violence to uphold their sense of masculinity, which is best demonstrated by their willingness to use violence to defend others. Wining is another aspect of toxic masculinity where men feel entitled to win in everything to prove dominance. Toxic masculinity encompasses the

emotional detachment, which states that men are not allowed to show their emotions to women; instead, they need to suppress their emotions to be considered tough. Lastly, men who show their emotional side are considered to be heterogenous (Harris, 2021).

To understand South African toxic culture, it is important to study how other countries perceive toxic masculinity. The study by Elliot (2018) examined the characteristics and effects of toxicity, oversimplified masculinity in American schools and culture. According to Elliot (2018), the reason there is a rise in cases of gender inequality and have started a national conversation about toxic masculinity is because of the power dynamics that men has over women. Toxic masculinity gives men power and status over women, despite how they behave or treat others, and that present women with a complex combination of opportunities and limitations, empowerment and subjugation, which they must constantly negotiate (Elliot, 2018). The study outlined literature based on how to challenge gender and sexual inequality in schools and how to challenge toxic masculinity in schools. Firstly, educators need to think about masculinity and evaluate how schools can influence students' conceptions of masculinity and gendered power dynamics. Secondly, to fix toxic masculinity on a cultural level, men who are devoted to being allies in the battle against gender inequality must take part (Elliot, 2018). This supports the notion of Jewkes *et al.* (2015) that men's participation in anti-GBV campaigns bring change to the society. Thirdly, it is crucial to bring societal change that creates programmes to motivate healthy masculinity in boys as well as to train them to recognise, decline, and oppose toxic masculinity. The study's findings reveal that gendered patterns of power that sustain large inequities are reinforced by toxic masculinity, and that schools can play a significant role in combating these inequalities.

Ndhlovu and Tanga (2021) conducted a study on the interconnection among youth gangs, toxic masculinity and GBV in South Africa. The study focused on gang violence, toxic masculinity and rape in Bophelong, South Africa. The study provided a summary of how Black African gangs from marginalised communities use high level of violence to prove their masculinity. According to Ndhlovu and Tanga (2021), toxic masculinity is linked to men's execution of violence against women as well as sexual aggression towards women to exercise dominance. The study's findings reveal that masculine norms of power and control are factors of gang violence. This is done in

terms of rape to prove their manhood to their community and other gang groups in surrounding communities. The study concludes by recommending that communities should collaborate to combat toxic masculinity and that the primary focus should be on tackling the interconnected, underlying causes of GBV.

Another study by Jeawon (2023) explored the relationship among toxic masculinity, sugar daddies and violence against women in South Africa. The study addresses the problem of sugar daddy relationships in South Africa and how they are strongly associated with toxic masculinity and violence against women. This study included 22 Zulu men based in Durban KwaZulu-Natal. The findings revealed that most participants defined manhood in relation to power, dominance and their sexual conquests, which included dating many women, younger women in particular. Furthermore, the study reveal that male dominance is a core part of patriarchy and toxic masculinity and some of these characteristics are exhibited by the Zulu men. According to Heilman and Barker (2018), men's violence against women has been found to be significantly influenced by toxic masculine norms related to messages, stereotypes, and social instructions related to manhood. The study suggests that there should be awareness programmes and workshops for men to educate them and make them aware of the characteristics of toxic masculinity and the ways in which it affects them and those around them.

2.2.3 Male perception of violence against women

It is crucial to comprehend how men view themselves to instil new, healthy norms in men at a young. In doing so, they will become a better generation devoid of patriarchal attitudes and masculinity as they grow up. Sommer *et al*. (2013) conducted a study of masculinity that influences boys' puberty, which may increase their likelihood of committing GBV. Many children grow up in families where abuse is normalised giving them the impression that violence against women is accepted and IPV is perceived as a norm (Sommer *et al*., 2013). In some African homes, young boys are instructed, trained and raised in a different way than girls. Boys are trained to be strong, bold and be leaders. On the other hand, girls are taught to conduct themselves well and do house chores as they are future mothers (Buga, 2022). Sommer *et al*.'s (2013) study examined the way in which different level influences shapes boy's perceptions of manhood and how boys adapt these attitudes to manhood while exploring the influences of masculinity norms on boys. The findings revealed that boys witness

violence at home in a form of GBV, at school where boys are fighting for girlfriends and in bars. Moreover, boys gave the rationale for why they are engaging in violent behaviour. Their behaviours are driven by poverty and income inequality. The authors suggest the need for structural and individual level initiatives that will have an impact on a change in the way that men view themselves in relation to violence.

When people encounter violence in social settings where it is accepted as usual, it can become normal to them (Uysal *et al*., 2020). Violence have serious consequences on people such as psychological effects or death. According to Thobejane (2019), people who are mostly the victim of violence are young girls and women because of their vulnerability and the nature of patriarchy and power. Thobejane (2019) illustrates how violence affects young girls in their household environment because aggressive behaviour often starts at home. Most women persevere violence because they have learnt at a young age that it is acceptable to be beaten by someone who claims to love you. As a result, violence is a learned, expressive and cultural behaviour that affects individuals and the society (Martin, 2021). According to Thobejane's (2019) study, legislators should enforce laws prohibiting GBV and inform the public about the dangers of patriarchy and the potential harm that hegemonic masculinities may pose to society.

Most study revealed that men who perpetuate violence against women are illiterate men, as they do not understand what violence against women is and its consequences on the victims (Deyessa *et al*., 2010). Al-Natour *et al*.'s (2022) study describes Jordian perceptions of men and their attitude towards violence against women. The study used descriptive design with 14 men and semi-structured interviews. The participants of this study were literate individuals with degrees, masters and PhD. According to the findings of the study, most participants know what violence against women is and how it impacts women. The men's perspective indicated that violence against women is unprofessional and unethical. The men in the study revealed that the reason most women are the victims of violence against women is because they are weak and cannot defend themselves. Most men perpetuate violence against women because of their incapability to provide for the family, this therefore makes them feel less in control (Thobejane, 2019).

The study of Al-Natour *et al*. (2022) supported the hypothesis of Thobejane (2019), as it revealed the intensifying factors of violence against women include the financial pressure that males succumb to in their daily lives. For instance, one participant revealed that men perpetuate violence against women because of the increased economic pressure and misunderstandings in marriages. The study further reveals that most women are the victims of violence because of their misbehaving behaviours and not obeying their husbands. Most victims of GBV do not leave their relationships because of cultural stigma. The authors recommend that the government becomes involved in administering legislations and policies to stop and manage violence against women.

Uysal and Tan Eran (2020) conducted a study on male violence and the descriptions of domestic violence in Isparta City Center, Turkey. Their research sought to understand how men see violence within the context of the meanings that are forced upon masculinity along the lines of violence and domestic violence. Their research mainly focused on socially constructed relations between violence and masculinity from men's perspective. After interviewing 18 men, the study found that the upbringing of men shapes their future in such a way that according to Rakovec-Fesler (2014), children who grow up in dysfunctional families or homes where their father hits their mothers are more likely to treat their spouses violently because they think it is a proper approach to handle problems. Men have different views of violence based on where and how they are brought up. The environment has a way that shapes a person's attitude and perception about a certain phenomenon (Enaifoghe & Idowu, 2021).

Gender stereotypes and cultural ideals that normalise and support gender inequality are major causes of GBV against women. Enaifoghe and Idowu (2021) conducted a study about the viewpoints and insights concerning sexuality and the societal power on GBV in South Africa. Their study adopted a systematic documented analysis method. The study argued that the most ultimate way to end violence faced by women and girl's children is to refrain it from happening by tending to its origin cause and the systematic effects. This will start by analysing the attitudes and perception of South Africans on GBV. Attitudes and behaviour are determined by an individual's behaviour control, that is characterised by the individual's insight of their sentiments of self-efficacy to implement behaviour. According to the results obtained from participants, it shows that boys tend to develop more traditionalist attitudes concerning women, as

they are more open for violence and larger prevalence of traditions regarding romantic relationship than girls. Therefore, change of an attitude at community level, and attitude change from families, must take place to reduce violence against woman in South Africa. Additionally, campaigns developments will help in maintaining GBV. A benefit of a campaign is that it create an activity where fathers, male teachers, mentors, and youth activists, take a strong stance in favour of gender equality and fight sexual violence and violence against women (Enaifoghe & Idowu, 2021).

Although there are communication campaigns to address male violence against women, but for communication campaigns to be successful, it is crucial to understand how narratives of violence's acceptability work to leave women vulnerable and justification of violence use against women by male perpetrators. This process requires a deep knowledge of how men perceive violence and justify their behaviours (Sikweyiya *et al*., 2020). It is frequently maintained that the use of violence does not make men feel better if it is perceived as a loss of control, despite the fact that it is justified as a kind of discipline (Woods et al., 2008). A study conducted by Sikweyiya *et al*. (2020), highlighted how patriarchal societal, cultural, and religious influences fostered the development of traditional masculinity and how these standards cause men to excuse their behaviour. According to the findings of Sikweyiya *et al*.'s (2020) study, men feel that they should be the ones to make decisions in their homes and that doing so upholds their masculinity. They also believe that women should be responsible for satisfying their partners sexually. Furthermore, men viewed IPV as a strategy to discipline their 'lazy' wives, which gave them confidence to feel like real men. The results of this study imply that these men's traditional masculinity was shaped by patriarchal power ideas that assert men as superior to women. According to Sikweyiya *et al*. (2020), to build successful campaigns to stop IPV, there is a need to investigate more to comprehend how aggressive men view violence against women.

Oyedemi and Rabothata (2023) conducted a study to explore how the perpetrators and survivors of IPV perceive violence in South Africa. The aim of their study was to examine why youth at the universities perpetrate IPV. Additionally, this study was conducted to examine if reports that educated and uneducated people experience violence the same were accurate. The study outlined several challenges in addressing IPV. First, people do not report violence until femicide occurs. This might be because women depend on their partners financially, which makes it hard for them to leave

these abusive relationships (Gordon, 2016). The study employed a phenomenological approach to gather participants' first-hand accounts of relationship violence. It was evident that men and women have different perspectives on IPV because the findings revealed that women see IPV as a crime because it entails violating human rights and can result in femicide, whereas men think it only becomes a crime if a spouse is physically abused. The authors concluded that one factor contributing to IPV is the normalisation of the culture of masculine aggression. Moreover, educated and uneducated individuals experience intimate partner violence the same way. Thus, it is essential to teach young boys about gender equality to change the toxic masculinity culture.

Zinyemba and Hlongwana (2022) conducted a study focusing on males' idea of violence against women in Alexandra, Johannesburg South Africa. Their findings revealed three themes and one of them is the theme of evolving cultural issues and GBV. Most people do not report violence because they believe that no one is supposed to know what is happening in their homes. Other reasons for not reporting is the fear of being humiliated by family, the police, friends, colleagues and the fear that the rapist will act in revenge once he learns that a case has been opened against him (Marie Stopes, 2017). Moreover, participants believed that patriarchy unintentionally contributes to GBV, with some committing GBV without being aware of it because of lack of awareness. This confirms what the majority of scholars found, which is that violence is frequently encouraged by societal ideals of masculinity because some men feel the need to establish their dominance by being violent towards the subordinate individual. The emotions of inadequacy and low self-esteem in males can be made worse by elements such as alcohol misuse and poverty. To reclaim their perceived masculinity, they may start to perpetuate violence against women (Durham, 2020). The results of the study identified that men's frustrations due to unemployment contribute to their anger towards their spouses. It is in a nature of a man to provide for their families, failure to do so may make men become frustrated and start abusing everyone in the household.

It is crucial to understand how other men from other countries perceive violence against women since social norms differ from culture to culture. Nilan *et al*. (2014) conducted a study on the perception of violence against women by Indonesian men. At first, men in Indonesia were reluctant to speak about violence against women. The

vast majority of Indonesian males are devout believers who think that private matters should remain private, that are not supposed to be known by third parties. Scott (2003) revealed that most women are afraid to report or disclose violence that happens at homes because they fear that no one will believe them since it occurred behind closed doors. Most men in Indonesia perceive violence against women as a way of teaching their wives to behave properly, this is because of the religious discourse in Indonesia that supports gender inequality. The religious discourse includes blaming women for men's violent behaviour towards them. In conclusion, authors suggest that government must create meaningful conversations about gender equality and public awareness of violence against women through joint initiatives.

Jatta *et al*. (2022) also conducted a study on the understanding and perceptions of men towards IPV in the Gambia. IPV is any act of GBV that is anticipated to cause harm to the human body, affects emotions or results in the misery of women, which includes threats of such activities and intimidation, whether committed in public or in private affairs (Jatta *et al*., 2022). Their qualitative method was used with a cross-sectional design and 26 respondents were purposefully sampled. The findings of the study revealed that partners in relationship violence are a product of various events, which are universal than they are sole to various relationships between partners. The findings revealed that, most respondents viewed IPV as a product of lack of respect for partners and wrong marriage. Some went on to say that IPV is caused by witchcraft and spiritual powers by people outside the marriage, with the aim to ruin the happiness of the relationship. Male partners viewed IPV as a combination of factors that are within and outside the marriage and not inevitably internalised anger only.

Cultural norms shape how most men perceive violence against women (Mshweshwe, 2020). Similarly, how people are exposed to IPV, violence that happens in families and their views about violence against women is different in every country. Fakunmoju and Rasool (2018) conducted a comparative study that examined the revelation of IPV, violence that happens in a family setting, and attitudes about violence against women (VAW) in a sample of 2,462 adolescents from 44 schools in Nigeria and South Africa. Adolescents incorporate attitudes, principles, and ethics that stimulate violent behaviours against women and girls based on how they were brought up at their homes and public, when exposed to partners in relationship violence and violence against women (Fakunmoju et al., 2018). Women continue to be the ones enslaved

because of threatening masculinities where they are justified by gender standards and authority discrimination because they have been raised into ethics, principles, approaches, and characters that make them more likely to experience violence and reduce ability to oppose it (Jewkes, Sikweyiya & Morrell, 2018). The results reveal that in both countries, there are expectations ascribed to women such as sexual performance activities to the partners and be held accountable for partner's violent reaction (Fakunmoju, Abrefa-gyan, & Maphosa, 2018; Oyediran & IsiugoAbanihe, 2005). Following the payment of a bride price, women are frequently viewed in both nations as the husband's personal property (lobola in South Africa and dowry in Nigeria). Adolescents from Nigeria were shown to be subjected to IPV and familial violence, as well as embracing views regarding VAW, than teenagers from South Africa.

2.3 Crisis of masculinity: Men, criminality and social challenges

To understand masculinity and violence, a broader view of men and criminality is necessary so as to have a comprehensive understanding of GBV in society. Whilst attention should be focussed on women who are typically victims of GBV and IPV, it is crucial to also engage the issue of men and criminality, after all, most perpetrators of violence against women are men. Most of the crimes that happen in the world are perpetrated by men. For example, according to United Nation Office on Drugs and Crime (UNODC) (2019), men commit 90% of all homicide recorded worldwide, and women commit 10% of the homicide.

Figure 2.1. Men commit 90% of homicide worldwide (UNODC, 2019)

Men commit homicide crimes by killing themselves, killing women and children, raping each other, and raping women and children. Men and boys accounted for 81% of homicide victims in 2017, and the world homicide rate for men is nearly four times than of women and girls (UNODC, 2019). For instance, statistics of a global study on homicide reveals that 9.9% of men are victims of homicide while 2.3% are women, and all these crimes are carried out by men (UNODC, 2019).

Figure 2.2: Homicide rate per continent (UNODC, 2019)

Although women commit these crimes, studies continue to reveal that men commit most crimes. These crimes are a result of toxic masculinity which is embodied in most cultures. As a result, this shows that men are the problem. The normalisation of toxic masculinity can result in intimate violence and according to 2017 data, women comprise the vast majority of victims of homicide perpetrated by intimate partners.

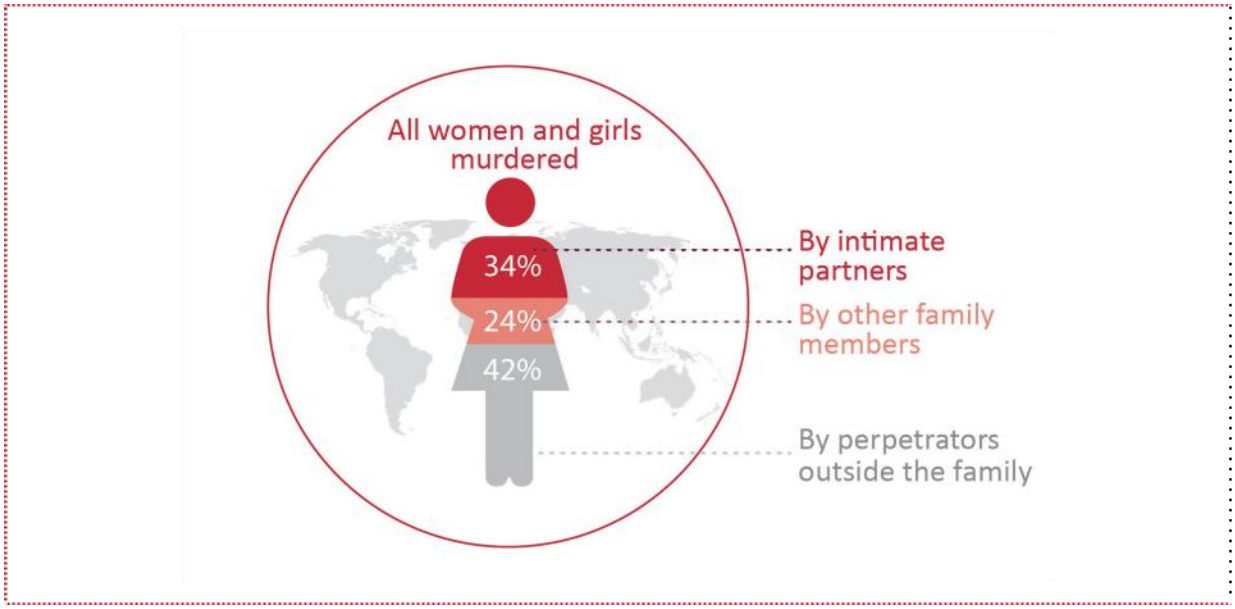


Figure 2.3: Statistics of GBV against women (UNODC, 2019)

South Africa has one of the highest murder rates in the world (SAPS, 2023). According to Bruce (2023), murder increased by 62% since 2011/12, from 15 554 deaths to 25 181 in the years 2021/22. Additionally, South Africa has been dubbed the “rape capital of the world,” with statistics indicating that the reported incidence of rape in South Africa is 138.8 per 100,000 individuals, contrary to a country such as the United States of America where the data collected on the incidence of rape is roughly 30 per 100000 (SAPS, 2010; Harrendof *et al*., 2010). The 2022/2023 statistics reveals that about 53,900 South Africans opened cases of sexual abuse. Approximately 80 percent reported rape cases, while nearly 7,600 South Africans reported sexual assaults.

Every year, men outnumber women in car accidents. Men often drive more and longer than women and are more prone to indulge in hazardous driving activities such as driving while intoxicated and speeding. Male-driver collisions are more frequently fatal than female-driver collisions (Brumbelow & Jermakian, 2022). South Africa has a very high number of car accidents especially during festive seasons (Pijoos, 2023). Governder *et al*. (2021) conducted a study on intoxication of drivers and the likelihood of catastrophic accidents in South Africa and his study concluded that alcohol was a risk factor for car crashes. According to a study published by Compare the Market Australia, males in South Africa are accountable for 34.9 fatalities per 100,000 persons, compared to 9.9 for females, the greatest gender gap of any country evaluated (Kriel, 2023).

One other social problem that is very common in South Africa is single parenting. Single parenting is the root cause of most dysfunctional families, and South Africa is no exception (Yi *et al*., 2020). Children that live with their mothers, according to Yi *et al*. (2020), grow up resentful because they lack a father figure in their life. Because of their resentment, these youngsters may become violent toward others to vent their rage. According to Stats SA (2018), 43% of children live with their mothers only, whereas 33, 8% live with both parents.

It is critical to examine prison statistics in South Africa since they will assist in determining which gender is always in difficulty with the law. There are currently 243 correctional facilities in South Africa, with a total inmate population of approximately 161 0541. The vast majority of sentenced and non-sentenced convicts are men at 97.5% while females are less than 3% (Department of Correctional Services,

2016/2017). The recent statistics of prison inmates conclude that men are the one who commit most crimes in South Africa.

Total number of inmates as of 31 March 2019 per Region (Department of Correlational Service, 2019)

Region	Sentenced - Males	Sentenced - Females	Total Number of Sentenced Offenders	Unsentenced - Males	Unsentenced - Females	Total number of Unsentenced Inmates	Total number of Inmates
Eastern Cape	15 131	279	15 410	5 591	91	5 682	21 092
Gauteng	24 158	752	24 910	11 588	413	12 001	36 911
Free State & Northern Cape	17 123	356	17 479	4 770	80	4 850	22 329
KwaZulu-Natal	20 364	517	20 881	6 174	136	6 310	27 191
Western Cape	16 902	611	17 513	11 620	546	12 166	29 679
Limpopo, Mpumalanga and North West	18 512	442	18 954	6 626	93	6 719	25 673
TOTAL	112 190	2 957	115 147	46 369	1 359	47 728	162 875

Figure 2.4: total number of inmates per region

According to the World Bank (2019), one in three women will experience violence against women and girls (GBV) in their lifetime. An astonishing 35% of women globally have experienced intimate partner violence, either physical or sexual, or non-partner sexual violence, 7% have experienced sexual assault by someone other than a partner and intimate partners are responsible for up to 38% of female homicides. In South Africa, an alarming rate of 50% of women and girls have undergone bodily or sexual abuse, compared to a worldwide average of 27% (Brits, 2022). GBV is a troubling and

growing problem in South Africa, with 969 women and 245 children murdered in the first three months of 2023 alone (Cruywagen, 2023). Furthermore, 1485 women and 360 children were victims of attempted murder, while 15 141 women and 1931 children were victims of assault with the goal to commit serious injury or death, and at least 10 512 rape cases and 1843 sexual assault cases have been identified during the same time period (SAPS, 2023). Four out of every ten cases of domestic abuse in South Africa that are reported involve men (Crime Stats SA, 2018). De Koker *et al*. (2014) conducted a study in Cape Town which revealed that 15% of male high school students reported experiencing abuse from their partners, while 7% of female students were coerced into having sex with their partners. Considering that most violent crimes against women are perpetrated by men, as indicated earlier, it requires that society needs to pay attention to issues that affects men in the perpetuation of a culture of violence.

2.4 Communication campaigns and social change

To address the nature of toxic masculinity and patriarchy that have led to violence on women, communication campaigns have been initiated in many countries calling for social change. Social change is a process of transformation of social expectations, principles, conducts, institutions, and structures over time (Dunfey, 2023). Williams see communication for social change as understanding how the emotional aspects of class and other markers of identity shape how people react to development interventions, both technology-mediated and unmediated. If communication is to be used to improve people's lives, then there is a need for transformed dedication to understand how community functions, how power is distributed, and endows it by meanings in any given context (Thomas, 2017). Thompson provides historical strategies for communication for social change that are important for documenting a way of living and experiences of working individuals and for understanding their structures of feeling. Communication for social change simply addresses concerns of privilege and power, social media platforms, the nature of unequal globalisation, and strategies that put individuals at the middle of social change.

2.4.1 Communication campaigns

In terms of GBV, for social change to happen, the process of communication has to take place. This can be done through communication campaigns as they reach a large number of people. A communication campaign is a purposive task that is proposed to

achieve specific results amongst a characterised audience during a specific time period, using a structured set of communication process (Rensburg & Angelopulo, 1996). According to Angelopulo (1996), there are factors that affect the individual's acceptance of communication campaign message. Firstly, an individual will accept the campaign message if they understand the idea the campaign is trying to portray. Individuals interpret campaign message the way they see fit, regardless of the communicator's amount of work that they have put on the campaign. Communication campaigns must be organised from the audience perspective rather than the communicator's perspective (Angelopulo, 1996). Communication campaigns need to be informative, bring awareness, persuade people into buying the idea and be able to educate and change people's behaviours.

Communication campaigns aim to influence behaviour toward desired societal objectives (Weiss & Tschirhart, 1994). The behaviours might involve adopting healthy lifestyle such as eating right, drinking less, voting, or volunteering. The results of these behaviours that is influenced by the campaigns may include healthier individuals, families, and communities. According to Henry and Rivera (1998), individual behaviour change and public will/political change are types of campaigns. Individual behaviour change campaigns, also known as public information or public education campaigns, are used to change people's actions to promote their own or society's well-being. For example, campaigns such as smoking and drug use are categorised in this. In the United States, the *Adults and Children Together against Violence* campaign is one of this category's most effective campaigns. This national campaign was developed in 2000 by the American Psychological Association (APA), the National Association for the Education of Young Children (NAEYC), and the Ad Council to inform guardians and teachers about the negative effects of their violent behaviours on children.

The second kind of communication campaign focuses on inspiring public support for policy action among the general populace. A public campaign tries to spread awareness on social issues in order to bring out change (Henry & Rivera, 1998). Unlike individual behaviour change campaigns, it does not focus on the individual who is doing the behaviour, rather it focuses more on the general populace's obligation to take action to foster the conditions necessary for that behavioural change. Because of this reason, public campaigns are sometimes referred to as a public engagement campaigns. As implied by their names, these campaigns aim to increase popular

support. Therefore, how well a campaign actually achieves that objective serves as a gauge of its effectiveness.

Coulson (2000) examined how the media may be used effectively as a crucial element of HIV/Aids prevention in South Africa by talking about three projects that make use of the country's mass media platform for prevention, including the Beyond Awareness II Campaign (now completed), Soul City and LoveLife. Coulson (2000) evaluated the conceptualisation and approach, the research and development stage, as well as the assessment, impact, and cost-efficiency of mass media campaigns for HIV/Aids prevention in this review. The review offers practical theories and schools of thinking that can guide the creation of public health publicity communication campaigns. The LoveLife campaign has been one of the most effective in South Africa. LoveLife, a well-known lifestyle company, debuted in September 1999. An alliance of eminent South African public health organisations that are associated with teenage reproductive health in South Africa came up with the idea together. These organisations, which work together with more than 100 community-based organisations (CBOs) and non-governmental organisations (NGOs), include the Health Systems Trust, the Planned Parenthood Association of South Africa, and the Reproductive Health Research Unit (RHRU) of the University of the Witwatersrand. LoveLife encourages an active lifestyle and healthy sex among young people between the ages of 12- and 17 to lower the risk of HIV transmission among young South African adolescents (LoveLife, 2000). The motivation for the development of the LoveLife campaign is that in South Africa, 52% of adolescents have full-penetrative sex by the time they are 16 years old. Peer pressure and transactional sex are two of the five key factors that predict early sexual behaviour.

Bechan (2003) conducted a study on the importance of communication campaigns in addressing national issues. The study focused on the *LoveLife initiative* and *proudly South African campaigns.* The reason they chose these specific campaigns is that they are the most publicised national campaigns in South Africa (Bechan, 2003). *Proudly South African* is a campaign that promotes services and products that are made local and hence it reduced the unemployment figure. *The Proudly South African* campaign is another national communication campaign undertaking the issue of unemployment and economic growth. The campaign was launched in October 200I with the aim of creating more jobs in the South African-owned manufacturing and

service sectors. One of the campaign's key objectives is to have at least one South African-made and Proudly South African accredited product or service available for every sort of transaction that is conducted. Similarly, *LoveLife* is the largest anti-Aids campaign in the South Africa (Bechan, 2003). The *LoveLife* campaign addresses factors influencing young people's sexual behaviour, including peer pressure, false information, and compulsion. After reviewing these campaigns, the authors came to conclusion that the reason these campaigns became success was because they incorporated various research methods that ensured that all objectives, both short and long term are achieved. The *Proudly South African* campaign has been effective so far because it has placed a strong emphasis on the advantages of structuring stakeholder relations as an essential component of its study. *LoveLife* created a communication strategy to speak to South Africa's young in a fairly general way, based on what teens typically consider to be current and trendy. Therefore, organisation in the development of a campaign is crucial since it encompasses every component of the campaign and helps campaigns deliver their desired message.

2.4.2 Link between communication campaigns and social change

Communication campaigns play an important role in driving social change. Tyali (2002) describes communication campaigns as a potent instrument for increasing awareness, organising support, and influencing public opinion and behaviour. In the case of LoveLife programmes, health communication is critical since it is commonly regarded to be a method for informing and influencing individuals and the general public about health-related issues (McKee *et al*., 2004). Communication for social change, is one of the HIV/AIDS prevention techniques (Byrne *et al*., 2011). Behavioural change communication is an interactive process that emphasises the development of tailored messages and approaches, as well as the use of different communication channels, to create good behaviours, encourage and withstand individuals, community, and societal behavioural change, and maintain proper behaviours (Tufte & Mefalopulos, 2009). Communication for social change is seen as an important strategy that can be used to adopt better attitudes towards HIV/AIDS, as well as awareness about health risks that are related with the virus. A way to understand how communication for social change functions is through the model of Communication for Social Change (Tyali, 2021). The framework explains a sequential method in which community conversations and combined actions collaborate to

achieve social change in a community, social change that promotes a good well-being for everyone (Figueroa *et al*., 2003).

Communication campaigns can play an important role in advocating behavioural change (Signh *et al.*, 2022). GBV tends to escalate substantially during times of crisis, such as pandemics and conflict (Durham, 2020). This also occurred during the COVID-19 pandemic, when 21 women and children were murdered in only a few weeks in 2020, during the earliest phases of the epidemic's countrywide lockdown (Ellis, 2020). The COVID-19 era demonstrated how crucial communication is for altering people's perceptions; for instance, the media encouraged a lively and ongoing conversation on the issue by consistently raising the most recent findings about the virus. For example, since March 2020, COVID19 has generated a transformative change around the world. According to Signh *et al*. (2022), a step to social change is a positive communication strategy that inspires people to adopt good new behaviours. There is sufficient evidence that suggests that individuals are more likely to accept good behaviours when they observe their mate practicing them. For example, if one man within his group of friends decides to treat his girlfriend with respect, his group mates would want to do the same. Providing people with accurate information does not always entail that people will adopt the desired behaviours. As a result, the message should be followed by effective interventions that aim to alter behaviours. During the COVID-19 era, communication campaigns were tailored and communication planners used local languages for everyone to understand and adopt what is communicated (Signh *et al.*, 2022). On this note, people take into consideration messages that are easy to read or listen to. Therefore, for communication campaigns to bring up change the message that is communicated must be relatable.

Many studies have examined the use of communication campaigns for social change. For example, Kammer *et al*. (2016) conducted a study on the ways to achieve social change through communication campaigns. Their study outlined the Swiss Federal Office for Public Health (FOPH) meta-model, which focuses on communication campaigns and indicate the restrictions of campaign efficiency. The *STOP AIDS LOVE LIFE* was one of the successful campaigns that was developed by FOPH. Due to the fact that it met both the requirements for communication campaigns and social marketing, this campaign became well-known worldwide. According to Kammer *et al*.

(2016), for a campaign to be successful, it has to encompass the four Ps (product, price, place, promotion) in the planning stage.

Miheji and Stanyer (2019) conducted a study exploring media, communication and social change. Their study developed a classification system that differentiates between methods that emphasise the function of media and communication as a catalyst for change and methods that view these communications as an environment for change. The study revealed that communications are central agent of change, concentrate on the general mechanism by which communication changes occurs, regardless of the nature of change. In contrast, the environment for change approach concentrate on certain social changes. For example, studies examining how media campaigns affect supporters' beliefs and behaviour (Perse, 2001).

Noske-Tunner, Pullen, Magalasi, Haslett and Tachhi (2022) conducted a study to discuss how communication for social change can be utilised for structural change around disability sport. Their study aimed to challenge the stigma towards disability. According to Estrom *et al*. (2016), to engage publics and stimulate structural change around disability, one needs to understand cultural backgrounds, practices and communication environments. Furthermore, the study discusses how communication for social change can enhance a person's interest in sport and medialisation study. Communicative ecologies are systematic structure for developing understanding of knowledge and communication technology, structures, procedures and practices (Tacchi *et al.*, 2019). According to Tufte (2017), the use of communicative ecologies enables us not to centre the media and concentrate on the usage, appropriation, and practices of media and communication in daily life. According to the study, communication for social change can shift the attention towards the structural and societal factors of the stigma and emphasise the necessity for an all-encompassing, justice-focused communication strategy. For example, the HIV/AIDS movement became successful because of community mobilisation, engagement and intervention that challenge social structures.

Leavy *et al*. (2014) examined the effects of communication on health campaigns. The aim of the study was to investigate the effects of four socio-cognitive variables on changes in physical activity levels among a group of individuals exposed to a campaign promoting physical activities. Communication campaigns have been used

for a long time to raise awareness on the benefits of physical activity and to influence behavioural change. From the findings of the study, one of socio-cognitive outcomes expectation revealed that the higher outcome expectations, the higher the decisional balance associated with campaigns. The study suggests that it is important to align campaigns with specific population segments. In the case of GBV, these campaigns need to be directed to men by asking them relevant questions. This will help with reducing the high rate violence against women in South Africa.

It is critical to examine how unsuccessful campaigns were implemented to understand campaign efficacy and design successful efforts in South Africa. Kunguma *et al*. (2018) investigated social and structural vulnerability that hinders HIV/AIDS communication efforts. The study's goal was to examine undergraduate student's knowledge and attitudes of HIV/AIDS campaigns at the University of Free State (UFS). According to French *et al*. (2014), the tangible nature of the promoted behaviour, the responsiveness of the target audience, and the quality and quantity of the communications all play a significant role in HIV and/or AIDS campaigns. According to Van Wyk et al (2006), the UFS HIV/AIDS plan supported condom distribution, counselling at a campus clinic, and, most importantly, curriculum revisions to address HIV and/or AIDS teaching. More than a decade after the publication of this study, the institution has yet to witness a successful execution of this plan. The findings revealed that most students highlighted that the HIV/AIDS unit was not doing their job because they were not aware that the campaign existed. The study's findings suggest that there are some strategic inadequacies in the UFS's HIV and/or AIDS avoidance and improvement activities. However, the authors advise that to design a successful HIV and/or AIDS communication strategy, there is a need to identify the fundamental effects of HIV contamination, obstacles to effective HIV and/or AIDS implementation of programs, and students social support requirements.

The examples of studies discussed above are to highlight the importance and relevance of communication for social change in some areas of society. This helps to highlight the relevance of communication campaign for social change for this current study on GBV and social change campaign.

2.5 Communication campaigns and GBV

2.5.1 The effects of communication campaigns in preventing GBV

There is a need to understand the role of communication campaigns in raising awareness, promoting behavioural change, and mobilising communities to address GBV. GBV is described as any act of violence committed against an individual because of that person's biological sex, gender identity, or because they do not conform to socially imposed ideals of what it means to be a man, woman, or child (Sabri *et al*, 2022). Although the term GBV does not imply that violence always occurs in one direction, literature indicates that men's aggressive behaviour more often affects women and young girls (Zinyemba *et al.*, 2022). GBV violates human rights and it happens all over the world regardless of the cultures or religions and it varies from country to country. According to Muluken *et al.* (2020), many women are afraid to report violence because of fear of embarrassment and stigma, lack of knowledge of available resources and financial barriers.

Many campaigns have been done about GBV, where women are encouraged to share their experiences which made young women to stand up for themselves. Gonick *et al*. (2021) provides an overview of how young girls, activists and researchers came together to challenge GBV. Firstly, the study revealed the capabilities of young driven people in societies. Young people hold the wisdom, knowledge and solutions (Gonick *et al.*, 2021). This can be seen by the way they approach situations and bring about change. For instance, the #FeesMustFall movement led by young vibrant people became one of the most successful movements ever came out of South Africa. The fact that women are often held responsible for assault because of the clothing they choose made them want to find ways to end violence. Study of Gonick *et al*. (2021) revealed that young women used art-based methods to address violence that has been taking place for decades. This helped to generate compelling conversations about violence against women and patriarchy.

Since men are typically the perpetrators of GBV against women, men should receive the majority of communication because they are the ones who perpetuate violence against women and girls (Martin, 2021). As a result, to prevent GBV, one needs to work with men. The harmful perceptions of what it means to be a man encourages men to engage in violent behaviours (Peacock *et al.*, 2014). Other factors that

contribute to men's violent behaviour is experience of violence in childhood, gender attitudes, work stress and alcohol use (Barker *et al*., 2012). Most men start to perpetuate violent behaviour in a form of sexual abuse at a young age and they usually get away with it as victims lack knowledge about violence against women (Peacock *et al.*, 2014). Therefore, to stop violence against women, it is crucial to teach and engage boys at a young age when their beliefs and attitudes about gender roles are still developing. This means that one needs to be aware of how boys and men witness violence during their upbringing. The effect to include men and boys as part of the solution recognise that men also have strong motives for ending violence against women and promote gender equality. Peacock *et al*. (2014) believe that the key principle to engage males to stop GBV is to address social and structural determinants of gender inequality and health inequalities. There is a lot of evidence that engaging men can bring up change. For instance, *Sonke Justice One Man Can* campaign demonstrated significant positive impact.

Similar to the study of Peacock *et al*. (2014), Cassey *et al*. (2018) conducted a study about gender transformation approaches to engaging men and young boys in preventing GBV. To effectively change men's gender and violence related behaviours, the programmes that engage men must incorporate gender transformative approaches and address ideas about gender norms (Barker *et al.*, 2007). The study of Cassey et al (2018) offers a conceptual model that encourages men's engagement and summarises the rationale for engaging men in preventing GBV. According to Cassey *et al*. (2018), people must not ambush men into participating in anti-violence programmes; rather, men should seek involvement and be invited into participation. The reason men need to seek for involvement to participate in transformative campaigns is because of the worldwide results that indicate that programmes using the transformative approach are helpful in assisting attitudes and behavioural change among men regarding violence against women (Cassey *et al.*, 2018; Dworkin *et al.*, 2013). Furthermore, authors propose that perceiving the engagement of men as an interconnected continuum of domains has two advantages; it places men's anti-violence participation in the larger framework of community and social action aimed at ending violence as well as permits men to engage ethically over time.

Zinyemba and Hlongwane (2022) assert that to end violence against women, most communication must be directed to men and young boys who are most likely to commit

GBV when they grow up. Jewkes *et al*. (2015) addressed the debates of men's use of violence and their interventions. Men first engage in violence while they are young and continue to do so throughout their marriage. Men who have been victims of violence are more likely to perpetrate IPV or rape (Jewkes *et al.*, 2015). Campaigns for preventing violence against women must have all factors of violence such as gender norms, masculinity and they need to reflect on gendered behaviours. For instance, the *Men Care* campaign promoted the idea that males who engage in caring behaviours are less likely to assault women.

According to Graaf and Heinckhen (2017), patriarchal attitudes and the predominance of men in rural communities contribute to the high rate of GBV in these communities. As a result, it is crucial to explore how interventions that address GBV are used in rural communities. Adams, Lea and D'siliva (2021) report the encounters of linking digital technologies and facilitated involvements to address violence against women in rural communities. Their study used two rural communities and their methodology was based on the safety platforms with the combination of communicative methods, digital technologies and participants-led interventions. To fill the data gap caused by underreporting of violence, the Safecity app was developed for survivors to record their sexual and GBV experiences. The app created dialogue between communities and became efficient in preventing young girls and women from male perpetrators. The authors suggest that community members need to be more advanced with digital technologies, as they are very useful in addressing social issues such as violence and women.

Communication campaigns are important in addressing GBV. Sabri *et al*. (2022) described the characteristics of GBV campaigns and examined components of campaigns implemented at different socio-ecological levels. Socio-ecological models are utilised to describe the mutual linkages between individual, interpersonal, community, and systemic factors of GBV to guide the development of campaigns (Heise, 1998; World Health Organization, 2002). Firstly, structural level interventions are associated with cash transfer programmes and this kind of campaigns are found beneficial in reducing GBV (Kilburn *et al.*, 2018). Secondly, community level interventions are beneficial to community members since they touch on the issues of physical and sexual violence towards partners. Thirdly, interpersonal level interventions are efficient in preventing GBV because most people relates to it at a

personal level. For instance, people engage more in campaigns about substance abuse because they know the consequence that they bring in people's lives. Individual level interventions are able to change a person's perception about a phenomenon.

3. Conclusion

In this chapter, I have discussed the main points that have emerged from the literature review, which provide the basis for the development of this study, namely: masculinity and male perceptions of violence against women, crisis of masculinity: men, criminality and social challenges, communication campaigns, and social change whilst the fourth point addresses communication campaigns and GBV. These themes set up a conceptual tool for an analysis of this study findings, discussed later in this study.

The literature sought to provide full context on the knowledge of GBV and how masculinities encourage violence against women. This chapter discussed the types of masculinities and how males perceive GBV, communication campaigns, social change and how communication campaigns can be used to prevent GBV in South Africa. The analyses of this chapter clearly identifies that there is a solution in every situation in such a way that to prevent GBV, communication campaigns can be used. However, new norms have to be instilled in societies. From this chapter, it is obvious that GBV concerns are complex and deeply ingrained in patriarchal societies, and that addressing them needs efforts to re-educate young males and women and about the issues that they perceive as normal, we normalise good masculinities on young men and adults and engage men as partners and change agents in the fight against GBV.

The majority of the literature reviewed predominantly examines women and gender-based violence (GBV), often portraying men primarily as perpetrators. Consequently, GBV campaigns tend to focus more on women, resulting in a limited emphasis on men as perpetrators, which creates a gap in the existing body of research. Therefore, this study seeks to address this gap by exploring the reasons why many GBV campaigns are not directed toward men and why they should be. Additionally, this study aims to contribute to the scholarly discourse in this field by proposing a male-focused communication campaign in South Africa, aligning with the study's objectives.

The following chapter which is chapter 3 will discuss the feminist theory of patriarchy and caring masculinity. These theories provide the theoretical framework for this study.

CHAPTER 3:

PATRIARCHY, POWER AND CARING MASCULINITY (THEORETICAL FRAMEWORK)

3.1 INTRODUCTION

In the previous chapter, I discussed literature related to this current study. The literature was divided into four sections, namely; masculinity and male perception of violence against women, crisis of masculinity: men, criminality and social challenges, communication campaigns and social change, and communication campaigns and gender-based violence (GBV).

In this chapter, feminist theory of patriarchy and power is presented and discussed, followed by the theory of caring masculinity. These theories formed the theoretical framework for this study. The feminist theory of patriarchy and power was used as a guiding theory for understanding the roots of the underlying oppression that women encountered while understanding the attitudes and perceptions of men towards GBV. This study aimed to propose male-focused communication campaigns for GBV in South Africa. Therefore, the theory of caring masculinity aided in the development of the model because it illuminates the compassionate side of men and encourages them to take part in caring activities that lessen their propensity for violence against women and children.

3.2 Feminist theory of patriarchy and power

3.2.1 The basis of feminist theories regarding patriarchy

Feminist theory of patriarchy and power is used to explain violence against women (Hunnicutt, 2009) and the social norms of what it means to be a man in a patriarchal society. The concept of patriarchy has been used within the women's movements to analyse the oppression that women experience in their daily lives (Beechey, 1979 in Hill & Allen, 2021). Patriarchy is a social and political structure in which men are in charge and have the capacity to perpetuate their dominance over other groups, including women (Walby, 1989). According to Martinez (2008, in Dzinavane 2016), patriarchy is a traditional built-up structure of norms, attitudes and values aimed to establish masculinity perspectives and perceptions on women's responsibilities and beliefs in the family, community, and the economy.

In 1986, Gerda Lerner wrote a book, *The creation of patriarchy*, that has become a seminal text on the historical understanding of patriarchy. According to Lerner (1986) on Omvedt's (1987) review, women subordination has always been there and that men have always been superior to women. According to Lerner (1995), patriarchy embodies male dominance over women and children and it happens in families as well as the society in general. Millet (2000) defines patriarchy as male domination and the power dynamics in which men rule women.

Feminist theory of patriarchy has been used in different ways within various literature. Feminist theory emphasises the view of patriarchy as an underlying issue that contributes to violence against women. Additionally, patriarchy is proposed as a cultural system that gives males power and control, leaving women on the edge of political, social, cultural, and religious marginalisation (Abdullahi, Cusairi & Abdullah, 2017). Marxist feminists analysed patriarchy as not only a system of social relations and power dynamics, but also as an ideology that serves the interests of the capitalist system. Marxist feminists argue that patriarchy portrays gender roles as natural, biological and essential Beechey (1979 in Gupta *et al*., 2023). Marxist feminists reinforced the traditionalists' argument that women's subordination is universal, God-given, which is why it cannot be changed (Jaber *et al*., 2023). Additionally, traditionalists claim that because a woman's biological function differs from men by divine design, she should have a different set of societal obligations. Traditionalists believe that since sex differences are a result of God's creation, which in turn created the sexual division of labour, no one should be held responsible for sexual inequity and male dominance.

Marxist feminists analysed patriarchy as the social relations of reproduction. In Marxist feminist analysis, reproduction of labour encompasses both the biological process of childbirth and the social and economic activities necessary to maintain the labour force (Armstrong, 2020). Patriarchy imposes a gender division of labour within family settings and society. Usually, women are given the responsibility of being the primary carers and housewives, performing the unpaid domestic work required for the reproduction of labour (Armstrong, 2020). This division of labour based on gender is thought to be essential to how capitalism operates, since it allows for the extraction of extra labour from workers while relying on the unpaid labour of women. Patriarchy in sexual politics, radical and revolutionary feminist writings analyse the independent

cause of women's oppression in all forms of society and provides a theoretical justification for the independence of feminist theories (Beechey, 1979 in Hill *et al*., 2021). Radical feminism is crucial in developing an analysis of women's oppression that has been impacted by various contemporary feminist theories. This feminism aided in understanding the origins and progression of the oppression of women. According to revolutionary feminism, gender inequalities can be accounted for in terms of biological variations between men and women (Jaber *et al*., 2023). Revolutionary feminism creates a theory of patriarchy and sex class which is firmly established in women's generative capabilities Beechey (1979 in Jaber *et al*., 2023).

For the past decades, cultural male roles have been much more appealing than cultural females' roles (Kiptot, 2015). For instance, men were expected to provide for their families while women were expected to be stay-at-home mothers and take care of their children (Olah *et al*., 2018). Women were viewed as being in charge of "what everything was for," while men were expected to rule the nation and control the economy (Hill *et al*., 2021). Furthermore, the argument goes that men develop ideology, values, and beliefs to fit their interests, while women are viewed as an oppressed class. Males were also considered as having the most access to institutional power (Mirkin, 1984). These kinds of ideologies give men the entitlement to treat women unfairly.

Millet (2000) argues that the essential concept of power in our civilisation is presented by sexual dominance which is questionably the most ubiquitous ideology in our culture. Sexual politics describes how power dynamics play out in sexuality, relationships and gender roles. According to Thobejane (2019), women are taught to submit to their partners sexually to indicate respect. Additionally, in African culture, paying lobola for women naturally gives men the right to have full control over women's bodies and they are obliged to perform sexual activities with their husbands (Ali, 2019). Women are taught at a very young age, the appropriate way of behaving around men and how to take care of them, this is what Millet refers to as 'the politics of the bedroom'. According to Lefkowitz *et al*. (2014), men need to be satisfied in bed by their partners and if they cannot fulfil that, they do not qualify to be called wives.

Millett (2000) argues that patriarchy is a social structure that enforces male dominance over women. For instance, men dominate various high positions in patriarchal

societies. Scholars have distinguished between paternal patriarchy and fraternal patriarchy. According to Millett (2000), paternal patriarchy refers to forms of private organisations run by the father whereas fraternal patriarchy refers to women's domination in public society. Kate Millett heavily critiqued Sigmund Freud and psychoanalysis for their reinforcement of patriarchal norms. This is because the Freudian theory regarded women as inferior and in need of male control. Becker (1999) found that women enjoy having the upper hand, and men who do not exert that control are seen as weak because they do not show their true masculine nature. A study by Oyedemi and Rabothata (2023) observed that most females are afraid to leave their abusive relationships because they need men's financial help.

Patriarchy is also noted in cultural productions. Kate Millett analysed how gender is represented in art and literature. She argues that most male artists and authors often objectify and stereotype women, perpetrating harmful gender roles and reinforcing patriarchy. This is seen in most music videos where women are half-naked and men are fully clothed. Brownmiller goes further on connecting attitudes that are guided by patriarchy towards women with the attitudes of the most aggressive males. Her argument was about rape and that it is not an individual issue, but rather, an issue of the society arising from misrepresented masculine belief of aggression (Whisnant, 2021). For instance, if a woman got raped, the first question that the society asks is 'what she was wearing?' This is to show that the oppression of women does not happen in a family setting only, it also happens outside the institution (Pierik, 2022).

Another argument in the feminist theory of patriarchy is Adrienn Rich's argument about the father's power. Rich (1995 in Jaber *et al*., 2023) argues that everything is influenced by the father's influence, including the vocabulary we try to use to express it, which makes it difficult to understand (Mirkin, 1984). This implies that a woman will always live under her father's wing, married or not, she will always live under her father's power. Patriarchy is believed to be equal to culture and culture is patriarchy. Rich uncovers dimensions of patriarchal domination that women use to destroy themselves.

Rich argues that women destroy themselves through self-trivialisation (Mirkin, 1984). This means that women take patriarchal propaganda as truth. For instance, women stay in abusive relationships because they have been taught by their parents to be

strong in their marriages (Rakovec-Felser, 2014). This is due to the assumption that women are incapable of making significant progress and that their right to self-determination is subordinate to the true revolution achieved by men. Furthermore, women destroy themselves through misplaced compassion. For example, the first instinct of a woman who was raped is to feel sorry for the rapist (Javed & Chattu, 2021). A study by Javed and Chattu (2021) revealed that most women do not report abuse because they are afraid that their abusive breadwinners will go to jail. Additionally, the study by Oyedemi and Rabothata (2023) shows that most females who experience violence do not report it in hopes that their abusers will change their violent behaviours. The majority of women, according to Rich, are subordinate because they crave male approval and feel well as long as they have a man to provide for them intellectually and sexually (Mirkin, 1984).

Sociologist Sylvia Walby suggested that patriarchy exists out of six substructures, namely, the patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions, such as religion, the media and education (Walby, 1990; Pierek, 2021):

- The patriarchal mode of production refers to the economic and labour market systems that forms and sustain gender inequalities.
- The patriarchal state point out the function of the state in governing and enforcing gender disparities. The state can enact laws and regulations that support or obstruct gender equality. The involvement of the state in defining and enforcing property rights, marriage rules, and other legal institutions adds to the patriarchal substructure (Pierek, 2022).
- Male violence aspect focuses on the use of violence, both in the private and public spheres, as a tool of patriarchy. Most women are the victims of violence because they are still living under patriarchal rules (Thobejane, 2021) that supports male violence. Domestic violence, sexual violence, institutional violence, and state-sanctioned violence are all examples of male violence.
- Patriarchal relations in paid labour are concerned with power dynamics in the workplace. It includes unequal paid labour allocation, female pay disparities, and occupational segregation, all of which reflect and sustain gender inequities. Patriarchal connections in the family reveals that a family is a primary place

where patriarchy is reproduced and sustained. This includes unfair domestic labour within families, traditional roles based on gender, and the introduction of gender norms into children.

- Patriarchal ideology is related to the ideas, beliefs, and cultural norms that reinforce and permits patriarchy. This involves the continuation of gender stereotypes and sexist views, as well as the role of the media in developing and propagating these attitudes. Walby's framework provides a thorough explanation of how patriarchy operates across numerous societal institutions, revealing that gender discrimination is deeply established and intertwined with many elements of social life (Pierek, 2022).

3.2.2 Patriarchy and power

The term patriarchy is derived from a Greek word, which means father who rules over a family and it has direct hidden meaning of power, family relations and social structure (Pierik, 2022). Hence, Kurzweil (2006) defines patriarchy as a social system where the father is the head of the family and have power over women and children. In feminist analysis, power entails a relation that creates groundwork of how men and women interact (Kelly, 1988).

GBV is linked with power, dominance and abuse (Javed & Chattu, 2021), and these are characteristics that are often connected to patriarchy. The relationship between patriarchy and power is a dominant theme in this theory. This theory offers analysis and explanations of how and why men have more power than women and how this imbalance could be disputed and changed (Stacey, 1998). Power can be defined as having authority over women which in this context can result in GBV. Men are typically more powerful than women because they have more control over resources and the right to make decisions. This power and control over resources is established by laws and regulations of formal social institutions (Javed & Chattu, 2021). Patriarchy is perceived as a structural system of power; for instance, men hold powerful positions and influence in various aspects of life (Nash, 2020). This power enables them to make decisions that impact women's lives and shape social norms and values. Patriarchal power is a particular method of expressing dominance over women bodies. Part of patriarchal power has come from projecting itself as common to everyone, natural, and unavoidable.

3.2.3 Power and masculinities

The concept of power can also be discussed in relation to masculinity. According to Nayak *et al*. (2013), masculinity displays attitudes and behaviours that symbolise and reinforce manhood and includes being recognised in certain ways by other men and women. The concept of masculinity involves a belief in individuality and self-determination (Conell, 2005). According to Jewkes (2015), masculinity is a social construction and it includes cultural ideology. According to Connell (2005) and Alison (2007), masculinity is a social practice that is not static category identity but rather changes throughout time. Because of this, masculinity is not universal; rather, it can manifest itself in many ways and be identified with power in various contexts and structures (Schulz, 2020). Masculinity intertwines with race, ethnic group, class and gender identity, or other subjugation. Adding this makes it clear how different masculinities interact with one another. Men's power relations with women and within broader societal institutions is established, upheld, and perpetuated by masculinities. Certain masculinities are dominant and strong, while others are marginalised and subservient (Connel, 2005).

Conell (2005) outlines four categories of masculinities, namely: Hegemony, subordination, complicity and marginalisation. These types of masculinity were discussed in the previous chapter. For the current discussion, hegemonic masculinity deserves a further explanation. Hegemonic masculinity was initially put forth in a related theoretical debate of the creation of masculinities and the experience of men's bodies in reports from a field study of social inequalities in Australian high schools (Kessler *et al*., 1982; Connell, 1983). Hegemonic masculinity pertains to a group dynamic in culture and the individuals who uphold leadership roles, given that norms and establishments aim to provide and preserve men's dominance over women as well as other manifestations of masculinity (Alison, 2007; Meger, 2011). Connell *et al*. (2005) define hegemonic masculinity as cultural dynamics that permit men to continue to dominate women. This kind of masculinity is established by cultural ideas and societal power. It represents a rightful way of being a respected man, demands that all other men position themselves in relation to it, and ideologically justifies the exploitation of women throughout the world by men (Connell & Messeschmid, 2005). Hegemonic masculinities are embedded in specific social environments. Hegemonic masculinity is the behavioural patterns that defines what is the suitable, admissible or

normal way of living and doing masculinity (Bartholomaeus, 2012). The notion that defines appropriate masculinity is based on the idea that men are superior to women. The practical manifestation of this differs depending on the culture and circumstance. Hegemonic masculinity refers to the authority that males and boys hold in several cultures and communities (Connell, 1995). Achieving and sustaining this social status is something that many men and boys aspire to do since it grants them access to roles of influence and a sense of superiority. According to Moma (2015), hegemonic males and boys employ many tactics such as assault and harassment in schools to maintain their dominance and privileges over women and girls. Constructions of hegemonic masculinity in South Africa are frequently based on the conceptual framework in which social, political, cultural, and economic factors have given rise to violent distortions of masculinity that are damaging to women, as demonstrated by Jewkes and Morrell (2018) and Ratele (2017). Boys' hegemony in the pursuit of power can be undermined by poverty, physical attributes such as size and shape, age, strength, and their ability to demonstrate and utilise power over girls, considering the resistance they may encounter from girls, can all work against them (Leach & Mitchell, 2006; Moma, 2015; Parkes, 2015). It is not static and adapts to various social contexts (Connell & Messerschmidt, 2005): A boy can be strong in one circumstance but weak in another. This implies that any examination of boy's conceptions of power and masculinity must begin with the simple and woefully insufficient fixed construct of bully-victim (Mayeza & Bhana, 2021).

According to Connell (2005), hegemonic masculinity is the advantage that men collectively possess over women, men who are more powerful than them, and sexual and gender minorities. In the context of masculinity, subordination refers to the idea that requires men to have positions of authority and power by society and cultural gender norms, while giving women and people of other gender identities weaker or subordinate positions. Subordination deals with any political and cultural exclusion that includes sanctioned aggression against women and other male group (Connell, 2005). It comprises the practice of physical and emotional abuse. Complicity determines the connection among masculinities (Connell, 2005). This type of masculinity is one of the crucial factors of masculine power, and without it, other masculinities such as hegemonic masculinity won't take place (Gomez, 2007). It affirms hegemonic masculinities of what it is to be a man and the cultural behaviour of real men. Given

that the dominant group is the one who possesses and employs the tools of violence, two types of violence might be expected to arise from the masculinities mentioned above. First, using violence to establish domination is the way that members of the privileged and hegemonic group achieve it. The majority of individuals do not use violence, but those who do in this situation may believe it is their right and that their actions are sanctioned by a dominant ideology. It is common for the subordinate group to be conceptually linked with femininity (Connell, 2005). The oppressed group experiences judicial violence, cultural abuse, economic discrimination, and isolation from politics and society. The term marginalised describes the relationship between masculinities in terms of dominance and subordination with respect to social classes and ethnic groups; hence, it also alludes to the identity of the hegemonic group. Men use violence against women as a means of imposing their power (Thobejane, 2019). This is due to the fact that men are physically stronger than women, making women more vulnerable to violence. Because men think they can fight women and that women are powerless to defend themselves, violence against women is more common in South Africa. In South Africa, violence against women is common.

3.3 Theory of caring masculinities

Contrary to the feminist theories of patriarchy and power, and masculinity, power and dominance is an emerging theory of caring masculinities. The theory of caring masculinities was introduced in 1999 by feminist philosopher Eva Feder Kittay. This was after all the discrimination and oppression that women succumbed to, that to achieve gender equality, women must become more like men (Elliot, 2016). The theory of caring masculinities centres ‘care’ as an essential aspect of humanity that is not limited to a particular gender. The goal of caring masculinities is to promote gender equality in society and transform male identities (Wall *et al*., 2017). A powerful ally against hegemonic masculinity, caring masculinities emerge as a result of decades of women's demands for equal rights and opportunities, as well as the cessation of male dominance and its detrimental effects on their lives.

According to Lloyd (1984), care is symbolically associated with the gendered private realm of dependent relationships and emotion. Because of its symbolic connotation with ideas of women as caregivers and because women bear a disproportionate share of the caregiving burden, care becomes feminised (Jordan, 2022). Care has always been associated with women. For example, Hanlon (2012) reveals that most men

considered caring as something that comes naturally to women whereas men's caring abilities are naturally limited. In addition to being analytical, this gendered binary opposition creates a hierarchical structure of power in which the feminine is viewed as inferior and the masculine as superior (Prokhovnik, 2002). The prevalent notion that care is feminine and justice is essentially masculine reinforces the dichotomies between masculinity and femininity rather than subverting them. (Jordan 2020). Men are largely carefree because they are assumed to be masculine, which allows them to benefit from women's caregiving without having to share it (Hanlon, 2012).

Because providing care requires men to reject hegemonic masculinity and embrace values and traits of care that are in opposition to it, caring masculinities can be understood as masculine identities that reject domination and embrace the affective, relational, emotional, and interdependent aspects of care. This is an important way that men can engage in gender equality (Elliot, 2016). Therefore, caring masculinities involve a conscious rejection of hegemonic masculinity and inherent prerogatives (privileges, control, power), as well as of the multifarious expressions of complicit masculinity that it entails (Aboim, 2010). This is in addition to the dedication to care labour and gender equality.

Even though care is intertwined in many different connections, including ones that are gender-related, providing care is a universal human duty (Kluczynska, 2021). Care is perceived in two dimensions, namely, care as unselfish emotional labour done by women and care about financial and managerial work seen through the perspective of advantages that are given to men (Philips, 2009). Thus, care is perceived from the perspective of gender where the main role is played by the woman who is usually forced to provide care (Kluczynska, 2021). For instance, prior to the emergence of caring masculinities, to demonstrate care for her family, a woman had to ensure that everything was in order at home, including cooking and doing the laundry, while a man had to report to work. Similarly, if a child falls, the mother is responsible for making sure the youngster is not hurt and responding to any wounds or bruises while the man/father is working. As a result, care is linked with feminisation and a symbolic step toward a group of inferior masculinities (Hanlon, 2012).

According to Hanlon (2012), in smaller communities, caring is not a societal or moral requirement for women, but rather a personal decision for men. According to Hanlon

(2012), care means that traditional masculinities abandon their authority which is very hard for some men to accept. In order to accomplish caring masculinities, the power that men have over women and their privileges must be relinquished (Eliot, 2015). Men are able to converse and provide care because these abilities are socially rather than biologically determined (Noddings, 2003). This may bring about social change in the case of gender inequality.

The act of providing care is universal and has value for both recipients and givers (Kluczynska, 2022). Men's daily lives are filled with caring activities for families, communities, and women who work in care, as well as self-care activities. Thus, caring masculinities emerge in men's daily lives when they embrace caregiving responsibilities, particularly in families, or when they engage in feminine care-related professions (Kluczyska, 2022). For instance, there is an increasing involvement of men in activities especially with regard to taking care of children (Bjork, 2017; Suwada, 2017). This was more evident during the COVID-19 period because the lockdown required men to work from home (Wojnicka, 2021). Caring masculinities can be viewed as masculine identities that eliminate authority and embrace traits of effective, emotional, social and interdependent qualities of care that are acknowledged by feminist theorists of care (Elliot, 2015). Hanlon (2012) notes that caring masculinities make men feel loved, respected, and competent while also fostering feelings of self-worth and emotional connection. The feelings are related to caring masculinities, for example competence means the ability to care, and respect means love rather than fear in a patriarchal way (Elliot, 2015). Different from other masculinities, caring masculinities provide men with more nourishing and sufficient models of masculinities. For example, the more men do care activities the less they drink alcohol and drugs (National Institute on Drug Abuse, 2023). This therefore means that GBV cases will decrease because, according to Block (2022), men abuse their wives and children after drinking.

Caring masculinities are essential to men because they can enrich their lives emotionally, psychologically, and physically. Amaechi *et al*. (2021) note that many men grow up with hatred because of their childhood trauma which causes them to be violent towards women. Elliots (2015) states that men's participation in gender equality through caring masculinities is crucial because it demands them to reject hegemonic masculinities and acquire caring values and characteristics that are in opposition to

them. Hanlon (2012) outlines four reasons for the absence of care from traditional masculinities. Firstly, care is regarded as womanly and therefore the one who cares is viewed as subordinate. Secondly, caregiving involves playing out a feminised identity. Thirdly, care is seen as something that man are not good at because it is not manly, and finally care means abandoning power linked with hegemonic masculinity. Hanlon (2012) argues that men's caring should be supported as gender equality intervention itself because caring is often stereotyped.

According to Elliot's (2015) model, caring masculinity meets many demands for more gender-equal campaigns. In essence, the pursuit of gender equality is essentially linked to feminism because it is thought that women will gain the most from its implementation (Klucyzynska, 2022). However, this issue relates to the costs that dominating or submissive masculinities impose on both men and women. Furthermore, many scholars suggest that it is very important to involve men in campaigns aiming at gender equality (Scambor et al, 2014). One of this current study's objectives is to propose a model of male-focused communication campaign for gender-based violence in South Africa, therefore this theory helped in normalising caring activities among men. Men showing care and involvement in caring does not only benefit women, but also benefit men emotionally and psychologically (Klucyzynska, 2022). Participation in care contributes to the quality of life, lower risky behaviours, lower violence, and better relationships (Scamber *et al*., 2012). Consequently, care work encourages gender equality, and it transforms men (Hanlon, 2012). An example of caring masculinity can also be seen in the public sphere as men's involvement in politics has benefited women's mobilisation (Wojnicka, 2021). According to Tolman et al (2019), males' participation in anti-GBV campaigns can encourage society towards constructions of masculinities that lead to respectful and non-violent relationships with women while undermining violent beliefs, attitudes and power dynamics.

Caring masculinities can be seen as a gender equality intervention that aims to encompass care and interdependence values and behaviours, into male identities rather than those that are usually associated with women (Hanlon, 2012; Elliot, 2015). Although gender equality has been the approach often sought for in addressing gender inequality and men power over women, the concept has also been critiqued by feminists. Kittay (1999) outlines four feminist critiques of gender equality. The

difference critique, also known as gender equity, concerns in treating men and women uniquely but equivalently. The dominance critique concentrate on the problem of subordination and control. The diversity critique highlights the imbalances that exist between people on the basis of not only gender but also ethnicity, age, and sexuality. Lastly, the dependence critique highlights the necessity of care work and the responsibility of women as caregivers.

Certain men maintain their entitlement to the power they possess over women, especially those in leadership positions in the workforce. They also bear the personal costs of adopting dominant forms of masculinity that are characterised by aggressive behaviour, dominance, and physical strength, which can impede the growth of compassionate masculinities (Scambor *et al*., 2014). All of these challenges have one thing in common: gender stereotypes play a subtle but significant role in driving prejudice and discrimination by keeping males out of self-care (Cunha *et al*., 2018). Cunha *et al*. (2018) describe strategies for fostering caring masculinities in boys and men to get around this:

- First and foremost, there must be early schooling, or what Cunha *et al*. (2018) refer to as primary and secondary socialisation. Given their crucial role in socialisation, parents can be justified in being viewed as significant participants in the gender game because of their propensity to reinforce gender stereotyped expectations. This implies that parents either impart to their children an understanding of the function of patriarchy and hegemonic masculinity, or the significance of caring masculinity in upholding the status quo of gender equality.
- Second, because the workplace is a hotbed of inequality, educating there is crucial. Women are still expected to provide care for others since most professions still view them as inferior.
- Third, conflicting messages and norms about men's roles in the public and private spheres arise precisely from pivotal moments in human history, perpetuating the struggle between liberal views of compassionate masculinities and more conservative perceptions of traditional masculinities. For this reason, family education is essential (Aboim, 2010).
- Lastly, men are conditioned to be physically tough, risk-takers, and heavy drinkers to be powerful, autonomous, and self-sufficient. Men's relationships with their bodies and sense of self-care are influenced by this hegemonic

masculinity (Cunha, 2018). As a result, men's readiness to renounce hegemonic masculinity and embrace caring masculinity will contribute to the creation of a toxic-free society free of patriarchy. It is well known that men's dedication is necessary for gender equality to succeed and that women cannot gain from it on their own (Scambor *et al*., 2014). In the context of caring masculinity, this entails integrating men fully into the caregiving workforce, introducing boys and young men to caregiving identities and practices, enhancing the social value of caregiving in the home and workplace, and, challenging the core stereotype (Cuhna, 2018).

3.4 Relevance of these theories to this study

The feminist theory of patriarchy and power, and theory of caring masculinities discussed above were relevant to this study in many ways. Firstly, the feminist theory of patriarchy and power was highly relevant to this study because it provided a comprehensive framework for understanding the root causes, dynamics, and consequences of violence against women. Furthermore, it was considered important to the extent that it oppose patriarchal ideology as a socio-culturally ingrained ideology and system of oppressive values and attitudes that are primarily created to deny women opportunities to demonstrate their abilities (Wechsberg *et al*., 2010). This theory provided a valuable framework for understanding the relationships between patriarchy, power and GBV. It is emphasised by feminist theory of patriarchy that violence against women is structural. It draws attention to the ways that power inequalities and societal structures promote the continuation of violence against women. This theory will therefore make it possible to investigate the institutionalised and systemic elements that uphold uneven power relations. In addition, the feminist theory of patriarchy and power investigates the dynamics of power in relationships and the ways in which conventional gender norms and expectations can result in the exercise of authority and control over women. Therefore, recognising abuse patterns and formulating plans to address and prevent GBV require an understanding of how power functions in intimate relationships. This theory takes into account, the cultural and historical aspects of patriarchy and acknowledges the important role that society norms, attitudes, and expectations play in influencing behaviours. Understanding the

historical and cultural background of GBV helps to explain some of the elements that have contributed to its continuation.

This theory shows power imbalance between men and women, and how men use their power to exert control and dominance over women (Russo *et al*., 2006). Men usually exert their power by physically abusing women and girls. This abuse is either physical or emotional and it leaves women hopeless and it is called GBV. GBV is violence that occurs between individuals and it can be classified by the type of act such as sexual, emotional or physical. Patriarchal societies teach men to be assertive and aggressive and women to be nurturing and submissive. This kind of expectation contributes to the normalisation of violence against women in such that men believe it is acceptable to control and physically discipline women. Furthermore, these patriarchal societies prioritise men's needs over the needs of women. This results in a culture that downplays the seriousness of GBV, making it more difficult for victims to report abuse.

Second, the theory of caring masculinity was extremely pertinent to this study because it refutes conventional ideas about masculinity that frequently encourage the continuation of violent acts and affirms the notion that men can exhibit caring traits without losing their sense of masculinity. According to Schulz (2019), masculinity is a crucial tool for comprehending gender dynamics because it allows feminist theories to incorporate a masculine perspective, which creates a comprehensive knowledge of GBV. This theory helped in the reduction of aggressive behaviour such as IPV, as it encourages men to reject aggressive and violent behaviours while promoting empathy, compassion, and understanding. Traditional gender norms often dictate that men should be dominant, assertive, and unemotional. The theory of caring masculinity challenges these norms by emphasising the importance of emotional expression, empathy, and nurturing qualities. Therefore, it is important to understand how breaking these gender norms can influence attitudes towards violence against women. Caring masculinity encourages men to intervene and prevent harmful behaviours, including violence. This involves including men in the prevention of GBV. In the context of the study, it means involving men in communication campaigns that addresses GBV. Considering the masculine propensity for criminality and violence that often show in real life instances, as reflected in men responsible for most of violent crimes in society, caring masculinity leans toward creating compassionate masculinity.

The theory of caring masculinities has practical applications in various areas of society including education, family life workplace dynamics and public policy. However, in terms of this study, this theory helped in gender-inclusive parenting. Growing up society has been taught that only girls are supposed to cry not boys and that boys are not supposed to do house chores. Therefore, parents can apply caring masculinities to encourage their sons to be nurturing, empathetic and responsible from a young age. This includes involving boys in household chores and caregiving tasks traditionally assigned to women. Care activities can be used to bring up social change. Men being involved in anti-GBV campaigns contribute to showing care to the woman. This therefore means that caring masculinities should be encouraged to stop GBV because one of the objectives of caring masculinities is to enhance gender equality and disrupt dominating forms of masculinities (Nayak, 2022).

3.5 Conclusion

This chapter has focused on the discussion of the theories that form the framework for this research study. In the next chapter, I discuss the research methodology. The chapter will explain research design that the study employed and methodology adopted and implemented in relation to the collection of data that will provide a framework for the ultimate findings of the study. In this regard, the next chapter will elucidate the research design and approach, the study setting and its associated characteristics (i.e. population and samplings), data collection methods, data analysis, the trustworthiness measures, as well as the respective ethical considerations and issues applicable to this study.

CHAPTER 4:

RESEARCH METHODOLOGY

4.1 INTRODUCTION

The previous chapter outlined the theories that formed the theoretical framework for the study. This chapter describes the research design and methodology that were selected and implemented in relation to the collection of data that served as a foundation for the ultimate findings of the study. The methodology used in this study addresses the research aim and objectives. This chapter also details the participants included in the research, sampling, data analysis, quality criteria and the ethical considerations borne in mind throughout the study.

4.2 RESEARCH METHOD

This research study used a qualitative research method. According to Creswell (2014), qualitative research aims to understand individual or groups perspectives rather than to differentiate between groups. Qualitative research focuses on understanding aspects of human behaviour rather than attempting to explain why many people exhibit such behaviours (Sutton *et al*., 2015). One of the main advantages of qualitative research, according to Rahman (2017), is that it guarantees the richness and depth of data and this gives research a more detailed analysis of the topic being researched. As a result, qualitative approach was considered appropriate as it enables an in-depth examination of male-focused communication campaigns in addressing GBV in South Africa and aid in understanding participants' perceptions and attitudes regarding communications that addresses GBV.

4.3 RESEAERCH DESIGN

Research design, according to Khanday *et al*. (2023), is a strategy or framework for carrying out the research procedure to identify answers to research questions. This study used an explanatory research design. Explanatory research is essential for determining the cause-and-effect correlations between variables. The aim of this study was to investigate the ways in which male-focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa. Consequently, this research design was useful in explaining why the majority of communication campaigns are directed at women rather than

males and it also proposed a model for male-focused communication campaign. This was useful in explaining the data in a way that was easy to understand the responses and involvement of the participants and how data was collected in addressing the research objectives.

4.4 POPULATION

The population of this study comprised females who are GBV survivors and male perpetrators of GBV. These groups represented the target population. The accessible population was female GBV survivors, male GBV perpetrators from the University of Limpopo and females and males residing in Maphalle Village. Maphalle village is a rural area situated along the R81 road between Mooketsi and Giyani town in Bolobedu, Limpopo, South Africa. This population consisted of females aged between 21-50 who had experienced GBV at one time in their lives, as well as females who had never committed or experienced GBV. Furthermore, the population of this study comprised males aged 21-40 who have committed GBV at one time in their lives and males who claimed they had never committed or experienced GBV. According to Willie (2023), population is a group of people or objects that have at least one common characteristic or the entire group of people that the researcher is interested in generalising conclusions. The University of Limpopo was chosen because the researcher is a student in the University and Maphalle village was chosen because the researcher was born and bred in this village, making the population in these places accessible.

4.5 SAMPLING

Non-probability sampling methods were utilised in this study. These methods were utilised because it was difficult to reach the entire population. The population consisted of adults, typically between the ages of 21-50. The researcher made use of purposive, volunteer, convenience and snowball sampling methods to select the sample of the study. The participants were students and staff members of the University of Limpopo as well as community members from Maphalle Village, Limpopo South Africa. The sample comprised 14 students both males and females from the University of Limpopo. Out of this 14 students, six were self-confessed male perpetrators, 4 female survivors, 4 males and females (2 males and 2 females) who claimed to have never committed or experienced GBV. Two female activists were staff members from the University of Limpopo. Community members from Maphalle village were eight

participants (6 females and 2 males). Two males and two females who claimed to have never been a victim or committed GBV, as well as four female survivors of GBV.

The researcher, a student at the University of Limpopo, chose the University as her research site because she thought it would be simpler to recruit volunteers there than in different institutions or in communities that she was unfamiliar with. The sample size entailed 24 participants because this number was manageable and easy to access.

4.5.1 Purposive and volunteer sampling

In this study, purposive sampling was employed to identify a set of individuals to answer to particular research questions (Teddi & Yu, 2007). Purposive sampling, according to Palinkas *et al*. (2015), involves researchers choosing participants for the sample depending on whether they think the participants have characteristics that are needed to fulfil study's objectives. Since purposive sampling is used to elaborate on the opinions of the selected sample on certain phenomena, the findings cannot be generalised (Neuman, 2014). For this study, certain criteria were considered to influence the purposive selection of participants. A proportional size of at least two participants were selected using purposive sampling. Two female gender activists were purposively selected because they were working on promoting gender issues and create campaigns that deal with gender-related issues at the University. Their ages ranged from 30-50 years.

In terms of volunteer sampling, the sample of volunteers involved participants who were willing to participate and also qualified to be in the study based on the characteristics that are needed (Muraiwa, 2015). Volunteer sampling consisted of male perpetrators of GBV. Five male perpetrators of GBV volunteered to participate in the study. These five male perpetrators were selected based on their background of violence behaviour and their willingness to participate in this study. Their ages ranged from 21-40 years. The volunteers were students. Volunteers for participation in this research were requested in the postgraduate resident WhatsApp groups and several people volunteered but only five made it to study. The volunteers recommended their friends.

4.5.2 Convenience sampling

Convenience sampling was utilised in this study. The research adopted this sampling because the participants were readily accessible and willing to participate in the study

(Etikan, 2016). This sample was selected because the participants were easy to recruit. The sampled participants consisted of four female survivors of IPV, as well as four males and four females who claimed to have neither committed GBV nor experienced it. These participants were selected conveniently for in-depth interviews. Four female survivors (2 from Maphalle village and 2 from University of Limpopo) were selected because they shared the same traits of being survivors of IPV. Furthermore, they were selected because the researcher was interested in learning more about GBV and hearing from women perspective on the reasons for the high prevalence of this type of violence in South Africa. To fulfil the investigative aim of the study, the researcher conveniently selected two males and two females from Maphalle village as well as two males and two females from the University of Limpopo that claimed that they had never committed GBV and experienced it. These are individuals that the researcher knew and some are the researcher's neighbours. Different perspectives are crucial in this study to develop a male-focused communications that address GBV South Africa.

4.5.3 Snowball sampling

Snowball sampling was also used in this study. To recruit female survivors of GBV and male perpetrators, the researcher had to ask previously selected volunteers if they could assist. Four female survivors were chosen through snowball method. The female participants who were already part of the study each recommended one female, which comprised the overall participants of 8 female survivors both from Maphalle village and University of Limpopo. Some of the females recommended male perpetrators with whom they had personal relationships whereas other male perpetrators who were already involved in this study recommended other male perpetrators. Approximately seven males were recommended and they agreed to be part of the study, but one male eventually participated because he kept on postponing and others withdrew from the study.

Table 4.1: Table of all participants and sampling methods used for their selection

Participants	Sampling method	Data collection method

8 female survivors	4 convenience sampling, 4 snowball sampling	In-depth interviews
6 male perpetrators	5 volunteer sampling, 1 snowball sampling	Focus group
8 individuals (4 males and 4 females) who claim have never committed GBV or experienced GBV	8 convenience sampling	In-depth interviews
2 female gender activists	2 purposive sampling	In-depth interviews

Table 4.2 The tables below illustrates the demographic information of the participants (see Tables below).

Number of participants	**Age**
8 female GBV survivors	21- 40 years
6 male perpetrators	21- 40 years
8 individuals who claim to have never being the victims of GBV or committed it (4 males and 4 females)	21- 40 years
2 gender activists	30- 50 years

Table 4.2: Number of participants and their ages

As seen in the figure below (Figure 4.2), the age of the participants ranges from 21-50 years. Most of the participants were between the ages of 21-30, they constitute 83.3 % of the participants. See Figure 4.2.

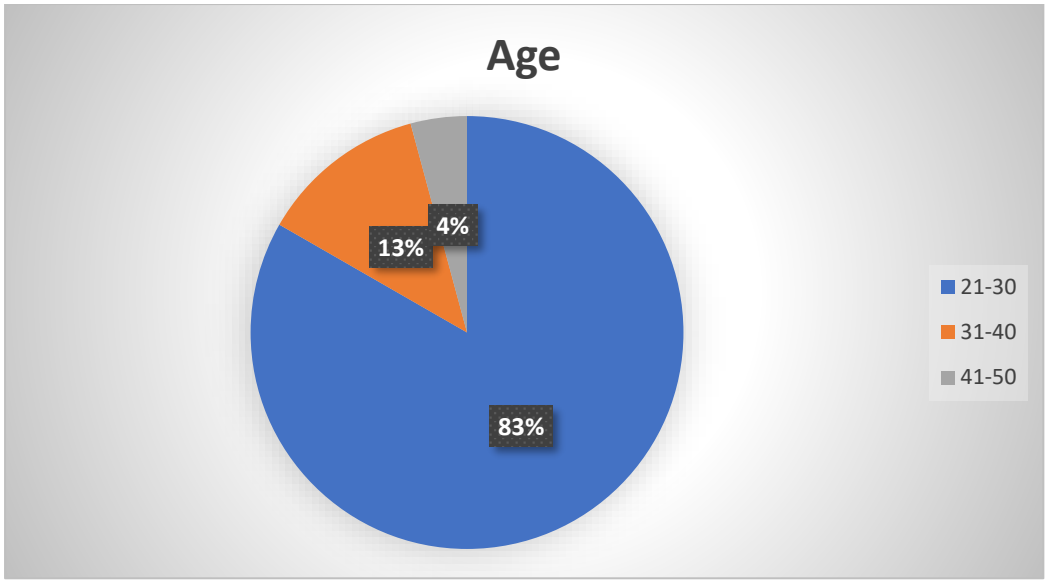


Figure 4.1: Presentation of participants' age

Figure 4.3 below shows that 58.3% women predominated in the study. This study clearly showed that the unequal number of genders interviewed is a result of men's fear of discussing gender-related issues.

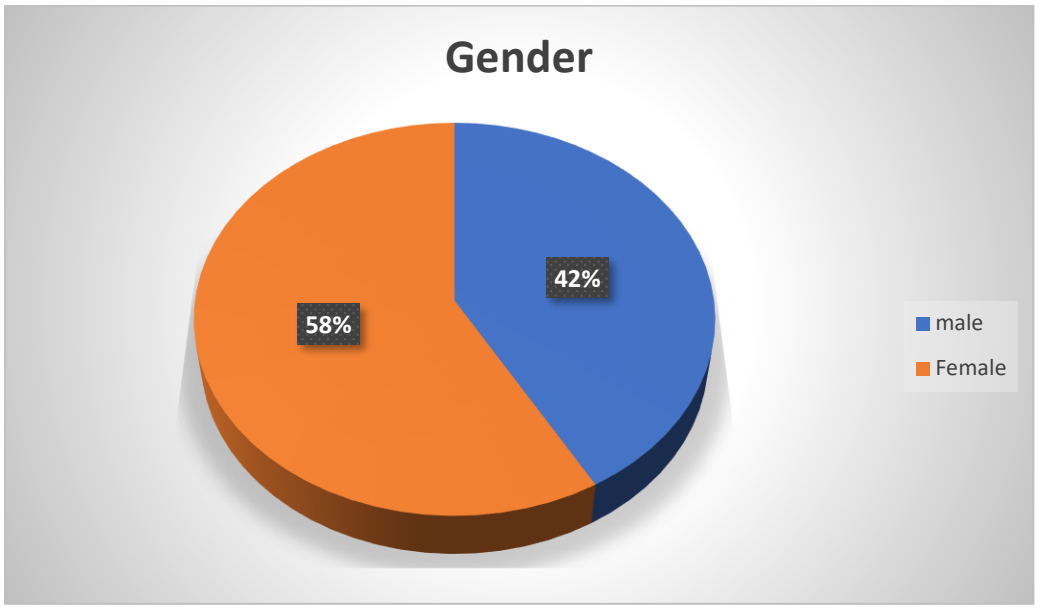


Figure 4.2: Representation of participants' gender

The figure below represents the educational status of all the participants. This was crucial to know as it will helps analyse whether GBV prevalence varies across different educational backgrounds. Most of the participants were grade 10-12 learners/drop outs and masters candidates. Each group comprised six participants, making up 25% of the total participants (see Figure 4.4).

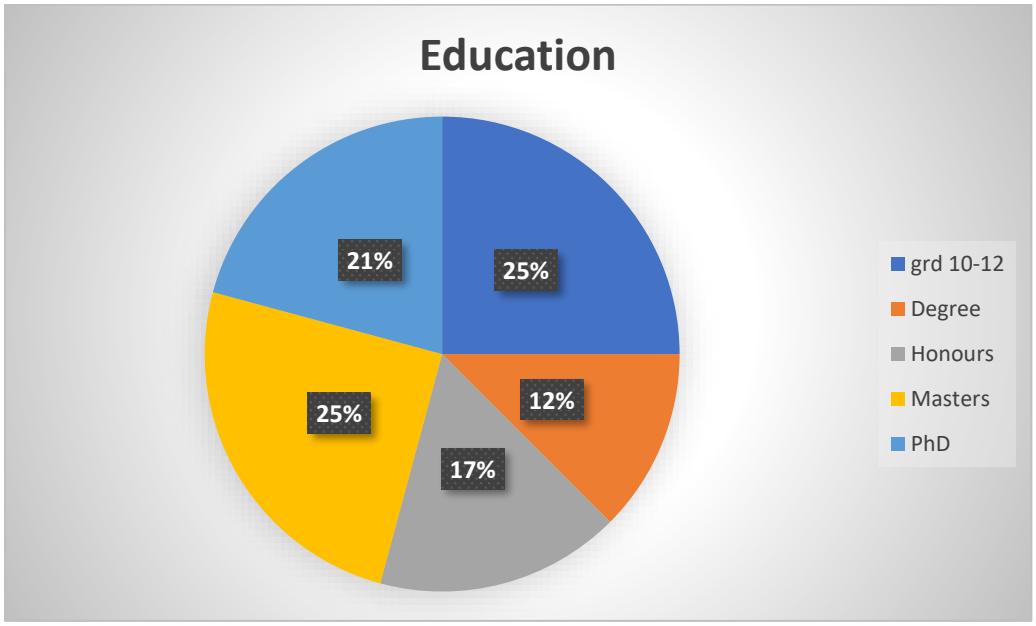


Figure 4.3: Presentation of participants' educational status

The figure below represents the relationship status of the participants. The relationship level is crucial because it examines how interpersonal relationships contribute to the risk or prevention of GBV. It is evident that a large portion of the population was in romantic relationships with 50% of the participants (see Figure 4.5).

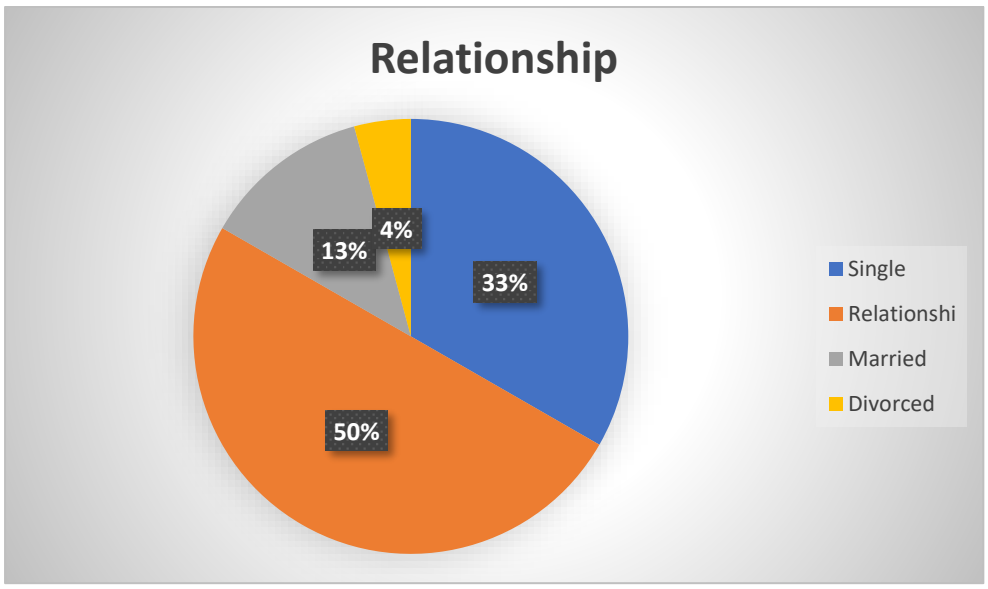


Figure 4.4: Presentation of participants' relationship status

4.6 DATA COLLECTION METHODS

The approaches to collecting data are a significant aspect of the research process. This research used qualitative data collection methods to obtain data. There were two techniques used to obtain the data: focus group and interviews.

4.6.1 Interviews

This study used in-depth interviews. An in-depth interview is a method for gathering qualitative data method, which allows researcher to inquire about participants' experiences to learn more about their perspectives, ideas, and opinions regarding a specific topic (Strydom & Bezuidenhout, 2014). Forest and Oakley (2003) argue that an in-depth one-on-one interview is an exchange that involves communication between interviewees and the interviewer. As a result, in-depth one-on-one interviews were carried out through verbal communication between the researcher and participants. The reason for the use of in-depth interviews in this study was that it would enable the researcher to invite participants to elaborate on any arguments they would make and give more thorough explanations in response the questions posed. The other advantage of using in-depth interviews is that information is attained from people's personal experiences and feelings, and this was helpful for sensitive subjects such as GBV. Given that qualitative research involves asking questions that could result in the participants' agony, an in-depth interview was an appropriate strategy for gathering data since it enabled the researcher to precisely monitor participants' reactions and address any potential distress. Similarly, the researcher used semi-structured interviews to delve deeper into participants' thoughts, feelings and experiences.

Participants had different genders, age, race, relationship status and educational statuses. However, all the participants were asked the same open-ended questions, which were recorded using the researcher's smartphone for later analysis. These interviews were conducted in participants' own spaces, such as in a room in their living areas to allow them to be more flexible and comfortable in answering questions and communicate openly, as this was a sensitive topic. Interviewees included two gender activists, eight female survivors of GBV, and eight male and female participants who claimed that they had never perpetrated or been victims of GBV. Each interview lasted 10-20 minutes long. When participants gave brief responses, probing questions were utilised to obtain more details and reveal the richness of the data. Since participants

had different educational statuses, meaning that some were fluent in English and others could not articulate themselves in English, the researcher made room to accommodate all the participants by using both English and Sepedi during the interviews.

The questions asked during the interviews addressed the research objectives. Here are some examples of the interview questions (See appendix for the interview guide):

- How do you think cultural or societal norms contribute to the prevalence of GBV, and what changes would you like to see in this regard?
- What do you consider to be the strength and limitations of these campaigns in addressing GBV in South Africa?
- In order to address the rate of GBV and IPV in South Africa, who do you think awareness and communication campaigns should be directed at? And why?

4.6.2 Focus group

The second data collection method that was utilised was a focus group discussion. Focus groups are group discussions that consist of six to twelve people and the researcher. A focus group was conducted in order to ascertain behaviours and opinions of the participants who were interviewed by the researcher (Du Plooy *et al*., 2014). In this study, one focus group discussion was conducted, which consisted of six male perpetrators of GBV. The participants from the focus group discussion were six males who claimed to have committed IPV at some point in their lives. The participants were all students from the University of Limpopo, between the ages of 21-30. The focus group was conducted with the intention of understanding the underlying causes of male violence and discover strategies for men to participate in communication campaigns aimed at addressing GBV. Participants were given freedom and the researcher ensured that the questions asked were open-ended questions. Similar to interviews, focus group questions addressed the research objectives. Here are some the questions from the focus group guide (see appendix for the focus group guide).

- Since majority of GBV is committed by men, do not you think most GBV campaigns are supposed to target men?
- How can we engage men and boys in effort to prevent GBV?

- What are the suggestions about how to develop a communication campaign that target men in addressing GBV on South Africa?

4.6.3 Data collection process

4.6.3.1 Interviews

Data collection process started on the 1st of January 2024 to the 20th of March 2024. The researcher used in-depth interviews to guide the interviews. The interview questions addressed the research objectives. The researcher communicated with the participants to decide on the interview venue of their choice to ensure that they are comfortable during the interviews. Twelve (12) interviews were held at the University of Limpopo while six (6) interviews were held at Maphalle village, Limpopo Province. The total number of interviews the researcher conducted were 18. Before conducting these interviews, the researcher began by explaining the aim and objectives of the study to the participants. This was to encourage them to feel safe to ask any questions they might have regarding the study. Participants were then given consent forms to sign to move on with the interviews.

Participants received assurances that they would not suffer any consequences, should they decide to leave the study at any point. The aim of this was to create an environment where the participants were open to share openly and authentically (De Vos *et al*., 2020). To avoid any potential disruption during the interview process, the researcher chose to record the interviews using audio technology instead of taking notes during the process. Participants were made aware that they were being recorded to avoid misunderstandings. Each interview lasted approximately 10-20 minutes. Although English was the primary language used in this study, some participants used Sepedi to answer the questions. Since Sepedi is the researcher's native tongue, the researcher was able to translate every interview into English. The audio recordings were transcribed into a text document by the researcher following the interviews in preparation for analysis.

4.6.3.2 Focus group

A focus group of six (6) male participants was conducted. The male participants were perpetrators of IPV. The males were of different age and were all students from the University of Limpopo. The focus group was facilitated with these males to understand

their underlying root of violent behaviours, learn more about their views regarding IPV and how they believed men could help prevent it. The focus group took place in one of the participants' sitting room, at postgraduate residents and it lasted approximately 70 minutes. In terms of finding a suitable time and date for the focus group, it was difficult as these participants were students and others were also working. After weeks of postponing, the researcher managed to schedule time and date that worked for every participant. Before starting the focus group discussion, the researcher explained to the participants that they would be anonymous and that their information would be kept safe. The participants were then requested to sign consent forms. Participants were also informed that the discussion was recorded. Additionally, participants were reassured that they were free to withdraw from participation with no consequence. The focus group was guided by in-depth interview.

4.8.4 Data analysis

Due to the fact that the nature of this study is qualitative, the data obtained from interviews and focus group was analysed by the means of thematic analysis. This analysis involves encoding of data into themes (Braun & Clarke, 2006 in Dawadi, 2020). According to Braun and Clarke (2006), thematic analysis is a versatile and practical research tool that has the ability to produce a complex yet rich account of the data. A theme represents the substantial elements of the information in connection to the research question and also indicates a degree of common meaning among the data that have been gathered (Braun & Clarke (2006). Braun and Clarke (2006) assert that there is a distinction between inductive and deductive thematic analysis. For this study, inductive thematic analysis was best suited for analysing data. Inductive thematic analysis allowed the researcher to identify codes based on the data collected rather than pre-existing data from other studies. According to Braun and Clarke (2006 in Dawadi, 2020) inductive thematic analysis is the process of coding data without trying to fit the themes into a pre-existing coding frame or the researcher's biases about the research. As a result, themes arise from the data itself without taking into consideration the themes found in other research. The data collected from the interviews and focus group discussion were transcribed to textual document (Word document) for analysis. The transcribed data from the focus group and interviews were 67 pages in total. After the data was gathered, transcribed, and arranged into themes, this process comprised identifying, analysing, and reporting patterns that surfaced

(Braun and Clarke, 2006). The researcher used the six (6) steps outlined by Braun and Clarke (2006) to analyse data:

***Step1**: **Getting familiar with the data**.*

According to Braun and Clarke (2006), this step involves reading the transcript twice to become familiar with data before analysing. As a result, the researcher made sure that she understood all the information through going over the transcripts several times and listened to the recordings multiple times.

Step 2: Generating initial codes

Step two entails the researcher continuing from step one by examining the data in an organised manner and classifying several data sets into codes (Braun & Clarke, 2006). Initial codes are produced from the data. Codes indicate a characteristic of the data (semantic content or latent) that the researcher finds intriguing and relate to the simplest part of the raw data or information that may be meaningfully evaluated in relation to the phenomena (Braun & Clarke, 2006). The researcher identified featured of the data that appeared interesting by highlighting them. The researcher utilised the manual method of highlighting potential codes with different colours. Consequently, the researcher used a line-by-line coding to code every single line. Codes were grouped into categories. For example, codes that were under the 'the role of the media in GBV campaigns' were biased reporting, women-focused campaigns and opinions on current GBV campaigns.

Step 3: Searching for themes

At this stage, the different codes are grouped into potential themes, and any relevant coded data extracts within the themes that have been identified are gathered. The researcher started analysing her codes that were highlighted and figured out how these diverse encryptions might merge to form an overarching theme. For example, the researcher had several codes related to cheating and alcohol abuse and she collated these into an initial theme called cause of GBV in relationships.

Step 4**: **Reviewing themes

This stage required the investigator to adjust and expand initial themes that she had discovered in Step 3. It is now helpful to compile all of the data related to each theme.

The researcher read the data associated with each theme and considered whether the data really did support it. The next phase is to consider how well the themes fit with the overall structure of the entire set. During the reviewing process, many of the themes or sub-themes were either eliminated or combined with other major themes. For instance, 'intersectionality' which is linked to violent behaviour did not appear to belong to any category. Similarly, the theme 'experience of IPV' was later considered not to be directly related to the research objectives. Therefore, two themes 'intersectionality' and 'experience of IPV' were later deleted because they were not directly relevant to the study. Similarly, 'societal contributions to GBV' was found to have little data to stand as a theme and therefore, the researcher decided to merge 'societal contributions to GBV' with 'cultural contributions to GBV' to form one theme. Additionally, the researcher felt the theme 'unlearning of toxic practices through communication' did not work as a theme and decided to make it a sub-theme under a theme 'the role of communication and communication campaigns in addressing GBV in South Africa'. Moreover, two sub-themes 'masculinity' and 'gender inequality' exhibited comparable patterns, they were combined to form a sub-theme 'power dynamics'.

***Step 5**: Redefining and naming themes*

This step involved identifying the central idea behind each theme (Braun & Clarke, 2006). What is the theme saying? If there are subthemes, how do they relate to the main theme? How do the themes relate to each other? Therefore, after reviewing the compiled data extracts for each theme, the researcher arranged all the themes into a logical and consistent narrative. The "story" that each theme conveyed was carefully considered, as was how it fit into the larger "story" that she wished to tell about her data in connection to the study's aim and objectives. Men's attitudes and perceptions towards GBV is an overarching theme that is rooted in other themes. For instance, male participants were clear about their attitudes towards GBV and communication campaigns and made suggestions about how these campaigns can be improved. Male participants clearly revealed that their violent behaviour is triggered by women's behaviours. They also revealed that many communication campaigns are biased as they address or rather target women only, which makes them feel neglected. For instance, one participant said the following regarding women's inability to protect themselves:

"Because we neglect the core or the nature that you are born with. A man is born with a shape of a man. This shape commands authority. If you check the skin of a woman, it is soft, not because they are weak. Women are not weak. But it is something that needs to be taken with care. You can regard it as weaker vessels. Women needs to be taken care of. They need to be protected by men."

Participants further perceived women as individuals who required to be taken care of. They acknowledged their nature of masculinity while regarding women as inferior. Furthermore, the participant suggested more campaigns aimed at educating men about GBV.

Step 6: Producing the report

Once the researcher completed analysing and interpreting the data and was satisfied, the researcher started drafting the findings section and drew conclusions from the data that had been analysed. Eight (8) themes emerged from the coded data. The themes included, men's attitudes and perception towards GBV, cultural and societal contributions to GBV (female and male participants opinions), the role of media in GBV campaigns, limitations of current GBV campaigns in South Africa, the role of communication and communication campaigns in addressing GBV in South Africa, and a need for male-focused campaigns (female and male participants opinions). These themes will be fully discussed in the next chapter.

4.9 QUALITY CRITERIA

As mentioned above, this study used qualitative methods of research. This method consists of criteria such as trustworthiness that is divided into reliability, transferability, trustworthiness and confirmability. Trustworthy involves the researcher's ability to persuade themselves and others that the research findings are worthwhile (Babbie & Mouton, 2004). Trustworthiness is "concerned with how the researcher can both be convinced and also convince others that the research findings are valuable" (Babbie, & Mouton, 2004). Trustworthiness was established through the use of credible research methods and verifiable data sources, ensuring transferability, credibility, dependability, and confirmability of the study. To enhance the accuracy of the findings, the study applied Guba's (1985) trustworthiness model (Shenton, 2004). This model

outlines four essential criteria for ensuring the reliability of research: transferability, credibility, dependability, and confirmability (Shenton, 2004).

4.9.1 Credibility

Trustworthiness is increased when the researcher spends a lot of time getting to know the participants and gaining more insights from them (Du Plooy-Cillers *et al*., 2014). During this study, the researcher employed various techniques to verify the credibility of the data. Throughout the process, the researcher ensured that she familiarised herself with the data and reflected on it. The researcher employed validated and approved qualitative research methodologies. For instance, the methods used for data collection and analysis were taken from existing studies that were effective in examining people's perspectives on social problems (Shenton, 2004). Additionally, credibility in this study was maintained in data analysis that was consistent. No information was fabricated by the researcher to achieve predefined results. To establish trust with the participants, the researcher increased credibility by asking feedback from the participants. This process, known as member checking, involved the researcher scheduling follow-up appointments with participants after data collection to clarify any misunderstandings that may have arisen during the interviews. This was done once for each participant, a week after the collection of data.

Moreover, the researcher made sure to give participants enough time during interviews for them to feel comfortable in answering the questions.

4.9.2 Transferability

Transferability is the process in which results can be used in a context that is comparable and produce similar results (Du Plooy-Cillers *et al*., 2014). External validity, according to Shenton (2004, as referenced in Ngubane, 2018), is frequently concerned with how broadly the conclusions of one study can be transferred to different contexts. As a result, the researcher established transferability by providing a rich, detailed description of the context, setting, and the participants of the study as well as by being open and honest about the trustworthiness of the analysis (Connelly, 2016). The data was prepared and presented by the researcher in a way that made it possible for the reader to determine whether the study is transferable. All the data collected was stored in a drive for future references. If a similar study is conducted,

the approaches used for data collection and analysis will be reliable and reputable, leading to results that can be extended to other fields of studies.

4.9.3 Dependability

The data was collected in more detailed until a saturated point was reached by the researcher. This will enable other researchers to repeat the same process again and again to generate the same results and allow future study to depend on the generated results. The findings of this study were saved in a Word document for future use and allow future studies to rely on them. Similarly, changes that were made during the study were also noted.

4.9.4 Confirmability

To ensure confirmability, the researcher kept record of all her notes and decisions that were made (Connelly, 2016 as cited by Muringa, 2019). The purpose of keeping the notes is to give supervisor or the reviewer access to the different steps the researcher took to conduct the study. To ensure confirmability of the findings, the researcher kept transcripts and recordings and the times of the interviews. To prevent bias coming from a single person's subjective assessment of the study, my supervisor will have access to these notes and recordings for evaluation and discussion during audit trail sessions. The interpretation of the findings were clearly derived from the data.

4.10 ETHICAL CONSIDERATIONS

This study was conformed to the following ethics: ethical clearance, informed consent, anonymity and confidentiality, bias, harm to participants and safe storage of data. According to Huberts *et al.* (2012), ethics are a set of values that are supported by a person or group of individuals, then become generally acknowledged and provide guidelines and expectations for appropriate behaviour with regard to responders, staff members, and students.

4.10.1 Ethical clearance

The researcher applied for Turfloop Research and Ethics committee (TREC) on the 19th of August 2023 and it was approved on the 31st of October 2023. The researcher ensured that she obtained ethical clearance from Turfloop Research and Ethics Committee (TREC) before collecting data. The TREC certificate project number is TREC/1642/2023: PG and the registration number is REC-0310111-031. Since the

study involved University of Limpopo students and staff members, the researcher asked for permission to conduct this study from the University.

4.10.2 Informed consent

Informed consent is the process of participants giving free consent to participate in research study. The aim of the study, the methodology, and the ethical considerations were explained to the participants. Prior to the study starting, consent forms were sent to the participants, who were asked to fill them out and sign them to attest to their understanding of the purpose of the study and their agreement to participate. Participants have been given the option to withdraw from the study at any time if they so choose by the researcher.

4.10.3 Anonymity, privacy and confidentiality

The researcher adhered to this principle by ensuring that no personal information of the participants was used on the data collection. During the focus group and interviews, the researcher guaranteed the participants that their identities would be kept anonymous at all times, instead the researcher used pseudonyms. At no point during the study procedure was the participants' names recorded by the researcher, to guarantee that their identity could not be connected in any way to the research responses. The researcher promised that all participant information would be confidential and available only to the researcher. To sustain privacy, the researcher ensured that the interviews and focus groups were conducted in a safe private place where participants felt comfortable. Participants were made aware that participation was completely optional and that they could choose the location that was most private and suited to their needs. Every person had the right to privacy, and they could choose when, when, to whom, and to what degree to disclose their attitudes, views, and behaviors (De Vos *et al.,* 2011).

To protect the participants identities, the researcher used pseudonym (see table 4.3 below).

Participants number	**Pseudonyms**	
IN-DEPTH INTERVIEWS		
Participant 1	Lerato	GBV female survivor

Participant 2	Precious	GBV female survivor
Participant 3	Zoe	GBV female survivor
Participant 4	Grace	GBV female survivor
Participant 5	Anna	GBV female survivor
Participant 6	Malethabo	GBV female survivor
Participant 7	Dimakatso	GBV female survivor
Participant 8	Queen	GBV female survivor
Participant 9	Dikabelo	Female who claims to have never committed GBV or experienced it
Participant 10	Nickie	Female who claims to have never committed GBV or experienced it
Participant 11	Mary	Female who claims to have never committed GBV or experienced it
Participant 12	Matsheko	Female who claims to have never committed GBV or experienced it
Participant 13	Mohale	Male who claims to have never committed GBV or experienced it
Participant 14	Benny	Male who claims to have never committed GBV or experienced it

Participant 15	Abram	Male who claims to have never committed GBV or experienced it
Participant 16	Timothy	Male who claims to have never committed GBV or experienced it
Participant 17	Dr Mashao	Gender activist
Participant 18	Dr Khumalo	Gender activist
FOCUS GROUP DISCUSSION		
Participant 19	Lesetja	Male perpetrator
Participant 20	Ngwako	Male perpetrator
Participant 21	Solomon	Male perpetrator
Participant 22	William	Male perpetrator
Participant 23	Mpho	Male perpetrator
Participant 24	Tiiselani	Male perpetrator

Table 4.3: Participants pseudonyms

4.10.4 Bias

The researcher ensured that the data was obtained without bias and that the data analysis was completed without any personal prejudice. The findings of the study were presented in an impartial report.

4.10.5 Respect, dignity and standard care

The participants were treated with respect and dignity. The researcher ensured that there was an effective communication between her and the participants to show care to all participants.

4.10.6 Harm to participants

To avoid any harm to the participants, the researcher briefed the participants ahead of time about any potential dangers or harm they might experience during the data collection. The researcher informed the participants that they were likely to feel some

emotional distress, psychological harm such as feeling depressed and stressed when answering some of the questions since GBV is a sensitive topic. It is the researcher's ethical duty to keep participants as comfortable as possible during the study, taking into account all reasonable precautions against potential physical harm (Creswell, 2005). In a case where participants started being emotional, the researcher gave the participants plenty of breaks, and emphasised that they could end the session at any moment if the questions made them uncomfortable. The researcher ensured to give the participants the contact information for a psychologist who could offer counseling services. Participants were encouraged to consult with the counselors at their own convenience and free will.

4.10.7 Safe storage of data

The data collected from interviews and focus groups are stored with a passcode on a computer for privacy.

4.11 CONCLUSION

The research design and methodology employed in the study were covered in this chapter. The study used qualitative approach, which included the population of the study, sampling, and data collection methods. Purposive, volunteer, convenience and snowball sampling were adopted and a total number of 24 participants both men and women from the University of Limpopo and Maphalle village formed part of the research sample. The researcher used thematic analysis, and reasons for using this analysis technique were explained. The data was analysed using thematic analysis. Additionally, this section outlined the quality criteria and ethical issues that have been taken into consideration such as TREC, informed consent, confidentiality and anonymity, bias, harm to participants and safe storage of data. The next two chapters report the findings of this research chapter. In chapter 5, I report males' attitudes and perceptions towards GBV and current communication campaigns that address GBV in South Africa. In chapter 6, I report the opinions of GBV female survivors and gender activists on GBV and male-focused campaigns.

CHAPTER 5:

ATTITUDES OF MEN TOWARDS GENDER-BASED VIOLENCE (GBV) AND ITS MEDIA CAMPAIGNS IN SOUTH AFRICA (Part 1 of Data Presentation and Analysis)

5.1 INTRODUCTION

The previous chapter outlined the methodology employed in this study in addressing the research aim and objectives. With the aim of investigating ways in which male-focused communication campaigns can be developed and implemented, this chapter presents findings from individual in-depth interviews and focus groups conducted with 10 male participants. Six in a focus group and four participated in the one-to-one interviews. The data presented here is to answer the following objectives:

- To evaluate the attitude and perception of men towards GBV in South Africa.
- To examine opinions about the strengths and limitations of current communication campaigns about GBV in South Africa.
- This chapter also present men's opinions about communication campaigns for addressing GBV in South Africa.

As explained in chapter 4, the data was analysed qualitatively through the use of thematic analysis. The data from the individual in-depth interviews and a focus group discussion were transcribed to textual documents (typed on Word document). Four themes emerged from the analysed data. These themes are listed in the table below: (see table 5.1 below).

Themes	**Subthemes**
Men's attitudes and perception towards GBV	• Uncertainty about the term GBV and male violence • Victim blaming.
Cultural and societal contributions to GBV	• Africanism • Power dynamics • Men's negative stereotype towards women

The role of media in Gender-based violence campaigns	• Opinions on current GBV campaigns *Biased reporting *Women-focused campaigns
A need for male-focused campaigns	• Male-focused campaigns • Suggestions on how to develop a male-focused campaign

Table 5.1: Representation of themes and sub-themes

Before presenting and discussing findings on media campaigns about GBV broadly male-focused campaigns specifically, the researcher explored men's attitudes toward GBV and how culture contributes to the prevalence of GBV. Understanding these foundational aspects was crucial, as it allowed the researcher to gain insights into the underlying factors that perpetuate GBV. Learning and understanding about men's attitudes and cultural contributions not only sets the stage for a more informed discussion, but also serves as an opportunity to evaluate the participants' current knowledge and perceptions of GBV. By doing so, we can ensure that the subsequent analysis of male-focused campaign is both relevant and grounded in an understanding of the broader context of GBV.

5.2 FINDINGS

5.2.1 Men's attitudes and perceptions towards GBV

Men's attitudes and perceptions towards GBV are the underlying factors that must be looked at when investigating GBV. This is due to the fact that altering men's perceptions of GBV are necessary for change to occur. According to Enaifoghe and Idowu (2021), men's attitudes, perceptions and their knowledge of GBV are learned in their childhood. This theme was divided into two sub-themes, namely, uncertainty of the term GBV and victim blaming

5.2.1.1 Uncertainty about the term GBV and male violence

GBV is a broad term and difficult to define. A majority of the participants indicated uncertainty in their responses. Perrin *et al*. (2019) assert that people may

unintentionally participate in acts that perpetuate violence without fully understanding the harm they are causing if they are unsure of what GBV is. As a result, four male perpetrator participants were unclear about what it meant to be violent in a relationship. This was evident when Tiiselani (male perpetrator) argued that "GBV is when you beat someone to death". He argued that it cannot be considered GBV if they are still alive after being beaten.

> *"I think gender-based violence is a violent that is perpetrated by one gender, physically. When you leave her with scars or hit a women to death, that's when it becomes gender-based violence."*

Tiiselani's argument corroborated the findings of a study by Oyedemi and Rabothata (2019), which reported that some participants believed that although intimate partner violence (IPV) is not illegal, it becomes a crime when a partner is killed. It was evident that there is uncertainty surrounding the phrase GBV when Timothy, who claimed that he had never committed GBV, responded to the researcher thus:

> *"I'm not sure what it means. Maybe when someone abuses you, maybe physical or emotional."*

Timothy's response prompted the researcher to doubt his assertions since, as per Parrin *et al*. (2019), people who are ignorant of social issues are likely to engage in them without realisation. The uncertainty of the meaning of GBV was also evident when Ngwako, a male GBV perpetrator, argued that GBV is when the law is in favour of women and when it defends women's bad behaviours.

> *"GBV is gender inequality. Actually, GBV is when the law defends women for their bad behaviour. I'm saying this because there's no organisation that doesn't have chain of command. There is always a leader and the subordinate. We can also see this even in families, there is a first born, second born, and there are parents. There is the head of the wife who is the husband. So when the women does not want to take her position, when women are called for their conduct, the law label it as GBV. If the law cannot protect us, we have to protect ourselves. Simple"*

Ngwako opined the cultural norm that contributes to GBV, which is the third theme in this study. Similar to Ngwako's narrative, Lesetja, also a male GBV perpetrator,

highlighted inequality when describing GBV. According to his definition, GBV is the result of men's inability to compromise to be treated equally with women.

> *"Gender-based violence is violence between two genders. More especially in our South African history, we have/had inferiority and superiority, where-by men were given more power over women. This was an African culture, to a point that we understood that when you are a man, you are superior to a woman. This was until democracy, where our government equated rights to women and men, rights that says that all human are equal, more especially in homes. So gender-based violence is a phenomenon that men reject due to their human nature, the equality with women. Violence started when the law said that men and women are the same/equal. Actually, gender-based violence is women's rights"*

Lesetja's response supported Leach and Dunne (2013)'s literature that states that GBV is considered as violence against women because women are the ones who are more affected because of their sex. Ngwako and Lesetja revealed that the reason women are being abused is because they call for it by not being submissive to men. Their responses supported literature conducted by Zenyembe and Hlongwana (2022), that South African culture of *Lobola* makes men to believe that they are entitled to women and that *Lobola* prices buy women to be submissive towards them. Likewise, it is considered gender inequity if a woman refuses to submit to them even after paying that price. As a result, they will see themselves as victims, rather than being the perpetrators of GBV.

Although four male GBV perpetrators were not certain of their definition, Wiliam and Mpho revealed knowledge of the term GBV. According to William and Mpho, GBV, respectively, is:

> *"Gender-based violence is a type of violence that is perpetuated against a particular gender"*

And

> *"Gender-based violence is one gender mistreating the other gender."*

Mohale, who claimed to have never committed GBV, provided insight into the fact that GBV does not include physical harm only, as people are violated in many forms that most participants did not mention.

> *"Any harmful act that targets a person or group because of their gender, frequently leading to physical, sexual, psychological, or financial harm"* (Mohale).

All male perpetrators' responses clearly revealed that they were reluctant to answer the question about what GBV is. This was judged by their non-verbal communication. For example, two men began grinning when asked about male violence during the focus group discussion. This led the researcher to believe that their nonverbal communication was a reflection of their beliefs. They believed that GBV and male violence were interchangeable. When asked about male violence, Solomon shared the following:

> *"I thought we have already responded you"*

However, Tiiselani attempted to answer it as everyone was not interested in answering.

> *"I think male violence is violence that males perpetuate against women and children and the violence that they perpetuate against themselves.*"

Tiiselane's response distinguishes between GBV and male violence. Male violence concentrates on all crimes perpetrated by men, whereas GBV emphasises violence between the genders. According to UNODC (2019), male violence is when men commit homicide by killing themselves, killing women and children, raping each other, and raping women and children. For instance, statistics of a global study on homicide reveals that 90% of men are victims of homicide while 10% are women, and all these crimes are carried out by men (UNODC, 2019).

Overall, the participants' narratives highlight the feminist theory of patriarchy and power, which is centred on men's perceptions of women's roles in households and society at large. The researcher identified male domination in their narratives, which shows that a majority of the participants believed in patriarchy and perceived it as way of life. A majority of the male participants were young adults, which could imply that they were raised in a patriarchal environment and were continuing to hold the same

beliefs. As a result, their beliefs and attitudes will create a harmful environment for women to live in.

5.2.1.2 Victim blaming

Victim blaming is when victims are held accountable for the things that happened to them (Oparinde & Matsha, 2021). For example, women are blamed for being raped instead of looking at the perpetrators' actions (Schwark & Bohner, 2019). In this study, five male perpetrators blamed women for the beating they experienced, claiming that they were instigated by the women themselves. Out of six men, one of them was remorseful about his behaviour. The researcher noted quite early in the focus group discussion that the male perpetrators were defensive of their violent behaviour even before she could ask about the prevalence of GBV in their past relationships. For example, Lesetja argued that the reason men are violent is because the South African government has equated both genders, which denies men the freedom of expression.

> *We are forced to keep quiet. Men's integrity is tainted, we cannot protect it because of the constitution that governs everyone. So we are now forced to be law abiding citizens by accepting a nature that does not originate from our selves. Men are born as leaders and women are born as subordinate. Even in the work place, you cannot control men. Le Sepedi sere "ya eta pele ke ya sadi, di wela ka leopeng" [if a leader is a woman, disaster is bound to happen]. When it comes to the family, the bible tells us that a husband is the head of the wife.*

He further continued to blame his former partner for abusing her. He started his statement, as if he was remorseful:

> *I don't want to blame her for everything that happened in our relationship. My ex and I had the most perfect relationship that one could ever wish to have. Even my friends wished they had a relationship like ours. So I passed my matric and came here to further my studies. While I'm here studying, I heard rumours that my girlfriend was cheating on me with some man who has a car. I was so mad and offended at the same time because I don't have a car. So I went home and called her at my place, when she got there, I confronted her and told me she did it, we started arguing. Guess what, she started insulting me. I was fine with everything until she insulted my mom. I slapped her and she fell on the ground. She asked for it because I was willing to let it slide and move. The*

second time happened when we went out. That girl loved provoking men. We were arguing like couples always do and she poured alcohol on me and I slapped her. I am a good person, that girl was just disrespectful.

Tiiselane argued that the most painful abuse a man can endure is emotional abuse; hence, he ended up resorting to abuse because he had enough.

You know, men are abused emotionally. Words are painful and they will stay with you forever. Women abuse us emotionally. I say this because my ex used words to take away my confidence as a man. I reached the highest point where I couldn't take it and I started retaliating. I started hitting her.

Gordon and Collins (2013) assert that victim blaming makes women feel responsible for the protecting themselves against perpetrators. Although all the five participants were not remorseful about what they did, Mpho explained that he regretted the day he laid hands on his ex:

For me it was frustration and I regret what I did. I was going through the state of being unemployed and I felt like the world was turning against me. You know as a man , it is in our nature to provide for our women and that time I felt like I failed as man and when my ex-girlfriend told me that I do not help her financially, and kept on asking things that I can't afford, I lost it. This is why I took a decision to further my studies.

This sub-theme revealed that men abused women for many reasons. Therefore, the second theme that is discussed focused on causes of GBV in relationships according to men's perspective.

5.2.2 Cultural and societal contributions to GBV

Another major theme that emerged from the data were cultural and societal contributions to GBV. This theme clearly discusses the cultural and societal norms that contribute to the prevalence of GBV at homes and relationships. Culture plays a significant role in influencing GBV through its norms, values, beliefs and social structures (Perrin *et al*., 2019). How people talk, eat and behave is influenced by culture. African traditional customs and beliefs put women and children at risk because it is known that these groups are primarily impacted by GBV (Thobejane, 2019). The environment that people are exposed to from a young age also contributes to shaping

their attitudes towards certain social issues. Even if someone is a decent person, their upbringing may affect how other people perceive them. This theme is further divided into three sub-themes, namely, Africanism, power dynamics and men's negative stereotype towards women. All participants showed great awareness to cultural and social influence.

5.2.2.1 Africanism

Africanism is used in this context to describe how participants relate African culture to their ideas of masculinity and what it means to be a man. Literature on GBV indicates that African traditional norms are factors that promotes toxic masculinity and the violation on women's rights. From the participants' narratives, it was evident that most of them had a sense of entitlement that comes with being an African man in South Africa. Participants mentioned that being an African man has positive influences. Out of 10 participants, three male perpetrators reported the highest GBV cases in South Africa were due to the adoption of western cultures and an abandonment of African roots.

Ngwako (male perpetrator) shared the following:

> *South Africa has adopted the standard culture and make it our belief, hence more violence in South Africa. They have forgotten how our ancestors lived. If you look at our grandparents, they are still happily married. This days marriages don't last because of these western cultures…..that man must cook for his wife, a man must wash family clothes. They even encourage men to cry. An African men does not cry. 'Monna ke nku o llela teng' [A man is a sheep, he cries silently]. Women this days do as they please. They can even cheat and force a man to stay. Western culture... When it comes to women misbehaviours, there must be specific laws for family, there must be specific laws that governs men in general the same way there are laws for women. They must change that thing that says that as a man, if your wife makes a child outside, they say you should leave her. No, there must be accountability. She must be arrested. There has to be a law. A person cannot cheat in a marriage, there must be sort of accountability, legally so.*

Lesetja added:

> *True, we don't need western cultures to come and dictate to us. I was shocked when I discovered that people call child discipline abuse. How did we get here as a nation?*

Ngwako and Lesetja's narratives support several literature about Africanism. Ngwako argued that a man is not supposed to cry. '*Monna ke nku o llela teng*' is a African proverb that is translated like this; 'a man is a sheep, he cries silently'. This basically mean that as a man, one is not supposed to cry, they should never let anyone see their tears and they have to supress their feelings (Mathew, 2019). This tradition of '*monna ke nku o llela teng*' is very dangerous because it allows men to harbour anger inside their hearts and they release it through violence. Moreover, African families and communities have normalised, accepted violence and have shared beliefs that propel the perpetration of GBV (Read-Hamilton *et al*., 2016). The participants proposed that laws protecting men's rights ought to be enacted in the same manner as those protecting women's rights.

One participant said that, despite the support from the majority of males, Africanism had a detrimental influence because it breeds arrogance in men. Mpho shared the following:

> *I love being an African man but some characteristics of being an African man are not good. For example, in our culture we have initiation schools where they introduce us to being an African man. Most young boys changed during that period because we are being taught to be violent… to be a real men...to be superior... to never listen to women. Same applies to women initiation schools. The things that they instil in our minds is what changes us. Their teachings changes us. And if you do not attend those initiation schools, you are considered to be half African and not fit to lead*.

From this finding, it shows that Mpho believed that initiation schools instilled toxic masculinity in young boys. Considering the fact that young boys (aged 6-8) attend this schools, it is very dangerous as they grow up embracing toxic masculinity. Initiation schools teach boys their manhood, which influences how they behave around girls (Moolman, 2017). This finding also confirms the findings of Sikweyiya *et al.* (2018) who indicate that male African initiation schools contribute to patriarchy that leaves women subordinate.

5.2.2.2 Power dynamics

GBV involves intricate power dynamics that perpetuate harmful behaviours and maintain oppressive structure. The individuals stated that hegemony and unequal power dynamics served as their rungs on the ladder to better opportunities. It was evident that men are influenced by unequal power dynamics to mistreat their subordinates. It was also evident that most males take pleasure in maintaining their customary position of dominance to exercise control (Thobejane, 2019). The origins of power dynamics can be found in the way parents treat boys and girls in the household. One participant linked power dynamics with poverty in families. Another participant revealed that many young ladies marry young because their parents pressured them to find a partner who could support them. This might encourage young girls to stay in abusive relationships because of their background.

Abram (male who claims to have never perpetrated GBV) added the following:

> *Parents do not treat us the same and they don't teach us the same things. You know… there is a quote that they like to tell our sisters…what do they say?' Lebitla la mosadi ke bogadi'- [a women's grave is at the home of her husband]. This force women to stay in abusive marriages even if they no longer serve them, because that is what is expected from them. They expect women to be strong, to be family keepers. So women die in marriages.*

Abram argued that parents treatment contribute to their children attitudes about marriage. It is evident that the proverb '*lebitla la mosadi ke bogadi*' [a women's grave is at the home of her husband] is widely used all over South Africa to prepare and oppress women in their marriages. This proverb is used to instruct African women the importance of marriages and to motivate them to stay in their marriages. However, this proverb is biased because it talks to women only. According to Maundeni (2002), African proverbs indirectly encourage gender inequality by promoting the subjugation of women. Moreover, some socioeconomic and cultural elements are deeply embedded in language, which accentuates the persistence of inequality and women's subjugation to men (Masenya, 1998).

Two male perpetrators shared the following:

> *Okay, let me say this. The communities that we grew in contribute a lot to how we behave. We receive too much respect more than women. We receive too*

much support more than women. Our communities teaches us to be men with authority in a way that if you do something that does not represent men, you are being reminded by your position. But women are not treated the same. Which is understandable because they are women (Tiiselane).

And

A man is superior and a woman is inferior, finish and klaar!!! (Ngwako).

Tiiselane's assertion here supports Yount, Roof and Naved's (2018) literature, which indicates that boys' upbringing in certain cultures shapes their use of violence and control as a way to exhibit masculinity. Tiiselane's narrative provided an explanation for why men are treated better over women. Similarly, Yount *et al.* (2018) assert that boys raised in cultures where men are perceived as in being powerful and possessing power will develop attitudes and behaviours that justify and encourage men who perpetrate violent crimes against women and girls. From Ngwako's response, it was clear that he did not want to acknowledge unequal power dynamics that women are subjected to every day. This is the current situation in South Africa. Men do not care about unequal power dynamics because it works in their favour. Because of this, a major contributing factor to GBV in South Africa is gender inequality.

It is evident from every participant's response that unequal power relations originate in homes and communities. This is evident when women are viewed as family members and men occupy strong roles in organisations and communities (Nash, 2020). In some African homes, young boys are instructed and trained to be distinct from girls. Boys are taught to be brave, strong, and leaders, and girls are encouraged to treat men with respect and behave properly (Buga, 2022).

5.2.2.3 Men's negative stereotype

This sub-theme is derived from the previous sub-theme, power dynamics. It was evident that power dynamics influences men to view women as weak people. This is also reinforced by society perception of women. Women were described by the participants as weak, emotional, and vulnerable. Their vulnerability to violence renders them helpless. Furthermore, males benefit from their weakness because men are strong. Lesetja (male perpetrator) shared the following:

I think the reason women are abused is because men have discovered that they are weak. …men are stronger than women and that's why women will never defeat men.

Lesetja's argument reveals that males exploit women because they believe that women are incapable of physically defending themselves. They believe in assertiveness and strength, which is linked to masculinity (Bassey & Bubu, 2019). Additionally, Jimmy's narrative validates the literature by Santoniccolo *et al*. (2023), which highlights the stereotypes that women encounter on a daily basis due to their physical appearance. Another participant revealed that women's soft skin makes them weaker vessels. Ngwako (male perpetrator) shared:

Because we neglect the core or the nature that you are born with. A men is born with a shape of a man. This shape commands authority. If you check the skin of a woman, it is soft, not because they are weak. Women are not weak. But it is something that needs to be taken with care. You can regard it as weaker vessels. Women needs to be taken care of. They need to be protected by men.

Ngwako's statement supports Owaduegwa (2015) who asserts that women require protection from men because of their biological makeup and physical attributes, which make them inherently weak. However, given the high incidence of GBV in South Africa, it is clear that men do not protect women; rather, they abuse them. Literature on rape reveals the vulnerability of women being raped because of their size and strength. South Africa has the highest rape incidents in the world and according to police statistic, 10818 rape cases were reported in the first quarter of 2022 (Gouws, 2022). Willaim said the following:

Women are not fair sometimes. Imagine marrying someone with millions for them to refuse to perform their womanly duties. But at the end of the day, men suffer the consequences. For example, you come back from work, and ask your wife for sex and she refuses and tell you that she is tired. This might cause arguments between you guys and end up forcefully sleeping with her.

One participant said that they always win conflicts with women because of their physical strength, which also commands respect. Solomon (male perpetrator) noted:

We are stronger than women and I would like to believe that we are smart [sic] than them. Our physical appearance commands respect. Even when you argue with your partner, she will talk to you with respect. In most cases, we win these arguments because they know that they can't fight us. When you tell a women to do something, they do it without even questioning because they know that if they don't it, something might happen.

In many parts of Africa, women are regarded as subordinate and are given roles that match their capabilities (Ndonibi, 2023). For instance, men were the only ones permitted to serve in the armies during the apartheid era, which gave rise to the development of masculinities based on physical strength, toughness, and respect (Coovadia *et al*., 2009). It is clear from the findings that men perceive male roles of being the providers as natural (Morgan, 2001). We can now conclude that masculinity is a socially constructed phenomenon that controls how men and women behave (Lindegger & Maxwell, 2007). Moreover, majority of African man are still leaving under the system of patriarchy and power.

5.2.3 The role of media in gender-based violence campaigns

It is generally acknowledged that the media play an increasingly important role in influencing and altering people's daily behaviours as well as those of societal institutions (Easteal *et al*., 2015). Different publics such as advocacy groups, and journalists can be influenced by media in how they perceive and respond to social issues. These publics can then form their own actions based on media logic (Hjarvard, 2008). This theme explored how the media reported GBV cases and their effectiveness on GBV campaigns. It is important to study men's opinions on how the media report cases and how campaigns are portrayed in the media. The theme was further divided into one sub-theme, namely, opinions of men on current GBV campaigns, which was then divided into two sections: biased media reporting and campaigns, and women-focused campaigns. All the participants showed great awareness of communication campaigns that address GBV. However, a majority of participants reported the media are biased when reporting GBV cases.

5.2.3.1 Opinions of male participants on current GBV campaigns

This sub-theme contained data on the participants' opinions on current GBV campaigns. This sub-theme was then divided into two sections: biased media reporting and campaigns, and women-focused campaigns.

5.2.3.1.1 Biased media reporting and campaigns

The focus of current campaigns addressing GBV, according to participants, is mostly on women's empowerment, making them generic in nature. It was evident from the participants' statements that they all had the same complaints about the current campaigns and believed that they needed to be changed to achieve their objectives. Seven participants revealed the biasness of current campaigns and the media biasness when reporting GBV cases and that is due to favouring women more than men. Additionally, they revealed that the media is biased because they want to increase viewership and know that if they cover more incidents involving men, they risk losing viewers. Participants argued that there are certain cases that receives more coverage than others and this is due to the victim's financial class. Three participants did not see a need for re-developing campaigns as they considered them to be relevant.

Mohale (male who claims) shared the following:

> *The media reporting is very biased. They report more cases about women survivors than men survivors of GBV. I do not remember the last time I saw a case on TV about a male survivor but men are being violated every day by their partners and other men. I believe that even if the media discover that a guy has been beaten to death by his partner, they won't be interested in the story because for them it's not news worthy.*

Abram noted:

> *Our media is biased when it comes to reporting GBV. They report cases about abused men once, but for women...tjooooh they cover them the whole month. I think that's where gender inequality starts.*

Abram and Mohale's statements revealed the order and presentation of stories in how the media demonstrates bias. More attention is paid to well-known instances, frequently at the expense of less well-known ones. Sensationalised stories may be used by media outlets to draw viewers, which might distort the public's understanding of the scope and character of GBV. For instance, a thorough analysis of media features published in the BMC Public Health journal shows how different media types

differ greatly in the importance and breadth of their coverage, frequently omitting more comprehensive background and supporting data (Sutherland *et al*., 2019).

In terms of campaigns that address GBV, Lesetja and Tiiselani noted the following:

> *Current GBV campaigns are biased. They only focus on one gender instead of focusing on men too. There are men who are abused in relationships but they cannot report it because the society does not support them. Even if a man can speak out, nobody will believe him just because he is a man. I think current campaigns are biased* (Lesetja).

And

> *Those campaigns are not good at all. What I don't like about them is that they focus on women only as if men are not abused by their partners. And let me tell you this, men are abused by their partners. Men are suffering in silent. If you check the statistics, men commit suicide more than women. This is because men are neglected. We are not taken as human beings here. We are expected to be strong because the moment you tell people your issues, they laugh at you. Especially if you tell them that you are abused by your partner. You will be called sorts of names* (Tiiselani).

Both participants noted the same points in their statements. From the aforementioned statements, it was clear that Lesetja and Tiiselani focused on how GBV campaigns are biased because they exclusively target women. They stated that efforts ought to target men since they are also victims of abuse, but they are terrified of stereotypes and are unable to disclose or report it. Lesetja's statement supports literature, which argues that the media have an influence in men willingness to seek help because of how they portray female perpetrators (Carlyle *et al*., 2014). The two participants' apparent perception that the current campaigns are directed towards men is consistent with research by Sonke Gender Justice, which found that some South African men view national initiatives supporting women as an assault on men's rights (Dworkin *et al*., 2012).

Lesetja and Tiiselani were not the only ones who complained about current campaigns being generic. Benny (male who claimed to have never committed GBV) shared the following:

Current campaigns are generic. They focus on one gender instead of focusing on men two. This is because we know that men are the abusers in this country. Campaigns should address men. Try to find out why they behave the way they behave. Because I believe there are driving forces towards their behaviours. They need to address those forces on their campaigns. Allow men to speak too. Listen to them and draw conclusions or solutions from their conversations.

Benny argued that current campaigns are generic, educating women about GBV with little direct address to men who are mostly the perpetrators of GBV. Graaf and Heinecken (2017) state that while campaigns help women recover from GBV incidents, they fall short of their goals due to the prevalence of GBV, which suggests that these initiatives have minimal effect on lowering levels of violence in society. Additionally, Benny contended that campaigns aimed at men should educate and assist them while determining the underlying causes of male violent behaviours in order to find a solution to GBV (Navindra & Nadvi, 2013).

It is evident from this narrative that the media is more concerned with cases that are considered newsworthy rather than dealing with the original issue. The participants contended that gender inequity results from women receiving greater coverage than men. According to Branch (2019), the media determines the depth of the stories it covers and is the main source of knowledge in society. Moreover, participants revealed that current campaigns needs to be restructured and target men who are the perpetrators and victims of GBV.

5.2.3.1.2 Women-focused campaigns

A majority of male participants expressed their opinions about the GBV awareness campaigns that are currently taking place in South Africa. Two participant indicated that the current campaigns are effective whereas eight participants gave concerns about the campaigns and regarded them as women based campaigns. Moreover, they also showed concern about the campaigns accessibility. It was noted that most campaigns do not reach many parts of South Africa especially, rural areas. One participant reported that GBV campaigns are women empowerment.

Lesetja shared the following:

Campaign planners supports women. For example, most campaigns on TV's and social media advocate for women because they usually show pictures of

women crying, being molested and raped. Hence I think gender-based violence is women empowerment. They quickly attend to male perpetrators than female perpetrators. Everything waits when there is "Justice for who "on TV but when it's a man, even the coverage is not that huge.

Solomon added:

I do not see the importance of these campaigns because what they do is to paint men bad. They only focus on educating women only which makes me believe that the person responsible for these campaigns is a woman. We must as well call them women based campaigns.

Lesetja and Solomon's arguments highlighted the goal for this study, which aimed to explore the potential of communication campaigns that targets men. A majority of the participants lacked sufficient knowledge about GBV due to a lack of education and awareness efforts specifically targeted at men (Ellsberg *et al*., 2015). Therefore, developing a male-focused communication campaigns is crucial in this current state in order to educate men on how toxic masculinity that they inherited from their cultures contribute to the high rate of gender-based violence in South Africa. Many campaigns against GBV in South Africa tend to be generic in approach, calling for eradication of violence against women. Mohale (male who claimed to have never perpetrated GBV) shared the following:

We all know that violence is committed by men, meaning women are the victims. So why are the campaigns about the victims? Why not face the elephant in the room?

From Mohale's argument, it is clear that men commit most crimes, mainly violence against women, and are mostly the perpetrators of IPV (Martin, 2021). So, there is a need to develop many communication campaigns that focus specifically on men and the nature of violent masculinity in South Africa. Tolman et al (2019) assert that men's involvement in campaigns can encourage men unlearn toxic masculinity and inherit masculinity that leads to respect and no-violent relationships with women. One participant indicated that campaigns that address GBV do not reach people in rural areas, making them ineffective. Timothy (Male who claimed to have never perpetrated GBV) shared:

> *The problem with these campaigns is that most people in our villages know nothing about them. Let me tell you something, there is too much violence in the villages more than in towns. This is because these people never get opportunities to be taught about it and without awareness programmes, violence will remain high.*

Timothy's claims support Morrison *et al*.'s (2007) study, which asserts that media and communication platforms that are commonly utilised for GBV campaigns, such as the television, radio, and the internet, are usually inaccessible in rural areas. Rural people are less aware of and comprehend GBV issues as a result of this restricted access. Campaigns that primarily rely on digital media fail to engage rural residents, who may have limited or no internet access. While most interviewees expressed dissatisfaction with existing campaigns, one participant mentioned that campaigns are effective in the areas in which they are implemented. Benny (male who claimed to have never perpetrated GBV) shared:

> *These campaigns are effective to communities that they are at. They opens the minds of individuals to know that as victims, it is not their fault for had been abused…helping them open up and getting help. These campaigns also teaches men to know that is it not right to lay hands on a woman*.

Benny's statement supported the results of Maphosa's study (2015) who confirmed that men who participate in male-focused campaigns adopt new behaviours and attitudes. For instance, Maphosa's study (2015) examined the effectiveness of the *Perpetrator Intimate Partner Violence (PIPV)* programme in improving positive gender relations and combating domestic violence. Participants who participated in the *PIPV* program twelve months prior this study disclosed that positive gender relations contributed to the reduction of domestic violence. All participants ceased engaging in physical violence. Participating in the *PIPV* programme gave perpetrators the chance to embrace and put into practice a wide range of attitudes, beliefs, and behaviours that are opposed to domestic violence; as a result, behavioural change was accomplished (Maphosa, 2015).

Although a majority of men believed that the current campaigns were biased and needed to be drawn from men's perspective, three emphasised on the relevance of

current campaigns, as they centred women who are the victims/survivors of GBV. Mohale (male who claimed to have never committed GBV) shared the following:

> *I think they are fine. Because they address women who are the victims. I believe that women needs our support and that's what those campaigns do. They give them platform to be heard, to voice out their concerns and pains that are caused by men. So they must continue to create them because they help women. Men are arrested because women find courage to report their abusers. So I think current campaigns are doing great job. I can never say they should change anything. Women needs us.*

From the statement above, Mohale asserted that current campaigns do not need to be reshaped because they provide relevant support to women who are the victims of violence. This statement supports Graaf and Heinecken's (2017), and Peacock and Barker's (2014) studies, which argue that successful campaigns are campaigns that address the need to educate women about GBV and offer them support. For instance, *16 Days of Activism Against Women and Children Abuse* as well as *Rape Crisis* are successful women-focused campaigns which provided support services for survivors of violence (Shai & Sikweyiya, 2015).

Ngwako shared the following:

> *I think they are improving daily because these days they encourage everyone to speak out. Not like in the olden days where women where the centre of campaigns. Since apartheid, I see that change. So the current campaigns have improved.*

This statement highlights the development of South African laws since democracy. South Africa restructured its laws since it gained democratic freedom in 1994. New laws that support human right and women's rights were updated in efforts to stop violence. Over the last few decades, there has been a global focus on creating and executing initiatives aimed at preventing violence against women (Arango *et al*., 2014). However, despite its numerous laws and campaigns that have been developed since 1994 to address GBV in South Africa, GBV seems to be growing every day (Department of Higher Education and Training, 2019).

From the findings above, it was clear that the participants had different perceptions about GBV campaigns. According to Heise (2011), campaigns contribute to breaking the silence about GBV. These campaigns can also encourage caring masculinities in societies. Caring masculinities are essential to men as they demand men to reject hegemonic masculinity and acquire caring values (Elliot, 2015). Caring masculinity can be seen as gender equality intervention that aims to encompass caring behaviours into male identities (Hanlon, 2012; Elliot, 2015).

5.2.4 A need for male-focused communication campaign for addressing GBV in South Africa

This theme was developed after the discussions that the researcher had with male participants. The researcher was able to identify patterns that revealed toxicity of most men in South Africa. Firstly, most men believed that they were the victims of violence and not the perpetrators of it. Secondly, most men did not perceive violence as a crime but as an expression of love to their partners. For these specific reasons, the researcher and some participants saw a need for male-focused approach. This theme was divided into two sub-themes, namely: male-focused communication campaigns and suggestion on how to develop male-focused communication campaign.

5.2.4.1 Male-focused campaigns

Male-focused campaigns are campaigns that target men in efforts to address GBV. GBV is a global pandemic (Tappis et al, 2016). GBV affects both women and men, however, the findings from several studies have found that women are more vulnerable to GBV perpetrated against them by men (Martin, 2021; Peate, 2019; Radzilani-Makatu & Chauke, 2019). For this reason, to find solutions to this problem, communication campaigns must be directed to men (Peacock, 2013). Not all participants, nevertheless, agreed on this point because they thought campaigns that specifically targeted men would be placing the blame on them. They went on to emphasise that a majority of men in South Africa are GBV victims, but they decide not to disclose it due to social and cultural expectations placed on men. Out of ten men, three participants were against male-focused campaigns, two reported that they should focus on men and women and five participants encouraged male-focused campaigns. One participant was against male-focused campaigns as he believed that there must be equality in every aspect. Lesetja noted the following:

No, I don't think so. Because that would be blaming men only. There must be a 50/50 thing. We cannot hold men accountable only. We need to hold women accountable too. How do you know that majority of GBV is committed by men? There are men who are abused by their partners but they do not report. Even researchers research about women only as if men are not abused. This is wrong. As much as men commit violence, women do too.

Lesetja asserted that targeting men on campaigns that address GBV will seem like an attack and blame towards men. In addition, he kept on making the claim that because women are considered to be victims all the time, they are never held accountable for their violent behaviours. Lesetja drew attention to the problem of research on violence against women, which validates the findings of Graaf and Heinecken's (2017) study, which found that a number of interventions offered assistance to women who had experienced violence, and that a lot of scholarly articles had been written about GBV against women. Similarly, Lesetja's narrative supports Thobejane (2019) literature, which states that men are never given attention when it comes to developing efforts that prevents GBV since they are already perceived as perpetrators of violence rather than advocates. Although three male participants did not support male-focused campaigns, five saw a need to develop a male-focused communication campaign for addressing GBV. Solomon noted the following:

I think they should focus on men. I know we men don't want to agree on this, but men are the problem all over the world. So I think campaigns must find what the problem is by targeting men. Also, men are considered to be superior so if you want to solve social problems such as violence, you need to involve men.

Solomon's statement support several studies that argue that most violence is perpetrated by men in South Africa (Peate, 2019; Radzilani-Makatu & Chauke, 2019). As a result, since the majority of those who perpetrate GBV are men, it is crucial to include men in campaigns aimed at preventing and intervening in these violent actions so that they can be stopped. To support Solomon, Abram (male who claimed to have never committed GBV) reported the following:

They should target men since they commit majority of crimes. I think they should change their approach because it is not working. They have been targeting women but violence continue to increase. Women are killed every day

yet there are campaigns that are meant to protect women. This means that they should shift the focus from women to men. Address men. Hold them accountable. Involve them in efforts of solving GBV in South Africa. See if it will work. And if it does not work, they can go back to using the old approach.

It was evident from Abram's statement that women-focused campaigns are not effective, and this is because of the increasing number of cases in South Africa. Stern (2017) asserts that women-focused campaigns do not have the abilities to address men's roles and responsibilities in preventing GBV. Similarly, women-focused campaigns do not have the abilities to instil caring masculinities in men. Abram goes on to say that campaigns should specifically target men to hold them responsible for their violent actions. Learning caring masculinities and discarding toxic masculinities will be part of this process (Hanlon, 2012). Caring masculinities centres 'care' as an essential aspect of humanity that is not limited to a particular gender (Elliot, 2016). Caring masculinities are essential to men because they can enrich their lives emotionally, psychologically, and physically. Therefore, caring masculinities can be instilled through male-focused initiatives, changing men's attitudes and behaviours about GBV. One effective male-focused campaign was *Stepping Stone*; for example, which reported a decline in both female victimisation and male IPV perpetrators following implementation (Pettifor *et al*., 2018).

The results made it clear that males do not often have a platform to discuss their issues, and this needs to change. One participant encouraged campaigns that allowed men to speak. Benny shared:

I think we need more campaigns that allows men to speak about what is bothering them, what drives them to be violent. Men to men…help men get help.

To support Benny's narrative, Mpho believe that campaigns have the abilities to change people's minds.

I know men who are abused by women, I know men who are struggling with mental issues because they live in toxic places. I know men who abuses their women. So these campaigns must not be one-sided. We need more campaigns about men. Ask men relevant questions. Maybe, just maybe they will change their minds

According to Angelopulo (1996), a campaign needs to be informative, bring awareness, persuade people into accepting the idea that is being sold to them and be able to educate and change people's behaviours. It is clear from the results that the majority of males support male-focused approach. It is necessary to alter men's attitudes and perceptions, and the researcher believes that societal change can be brought about through communication campaigns. Hegemonic masculinity and patriarchy is taught, therefore, to cancel that, men must be educated about caring masculinity. Communication for social change is seen as an important strategy that can be used to adopt better attitudes towards GBV as well as awareness associated with GBV (Tyali, 2021).

5.2.4.2 Suggestion on how to develop a male focused campaign

A growing body of research increasingly shows that well-crafted campaigns can significantly alter men's views and behaviours linked to gender (Cassey *et al*., 2018; Graaf & Heinecken, 2017; Peacock, 2013). Campaigns that include boys and men in the solution acknowledge that males have tremendous personal incentives to reduce GBV against women and promote gender equality (Peacock, 2013). Campaigns such as *One Man Can (OMC), Tsima (Working together)* and *Sonke Change Trial* brought up significant change/shift in men's lives, which led to the decrease of cases of violence in areas they were held (Peacock, 2013; Graaf & Henecken, 2017). For instances, *OMC* campaign had a positive effect on the perception of men regarding women rights (Graaf & Heinecken, 2017) and *Sonke CHANGE* reduced sexual and physical IPV among men. For these reasons, participants gave suggestions on how to develop a male-focused campaign. Ngwako suggested the following:

> *I think you must use positive message to attract men to be involved. Because framing messages positively can encourage men to see themselves as part of the solution. Highlighting positive role models and stories of men actively opposing GBV can be impactful*

Ngwako's suggestion supported Guedes *et al.* (2016) study, which highlights the importance of using positive messages and inclusive language in GBV prevention campaigns. Similarly, Mikhailovich et al. (2017) argue that for male-focused campaigns to be successful, campaign developers must use positive role models and positive messaging to motivate men to participate in the campaigns. Two participants

suggested that campaigns should recognise and respect cultural norm that influence gender roles and behaviours.

> *I think before you start developing a campaign, it is crucial to recognize and respect the cultural and societal norms that influence gender roles and behaviours. This includes understanding the historical impact of apartheid and how it shapes current societal structures. Involves men in the conversation and engage them as advocates to challenge harmful gender norms*. Timothy (male who claimed to have never committed GBV).

and

> *It starts by acknowledging and addressing the power imbalance that contribute to GBV. Men are superior and use their superiority to abuse women. It starts there* (Tiiselani).

The remarks made by Timothy and Tiiselani made it quite evident that campaigns cannot completely eradicate patriarchy, which assigns men superiority and women inferiority, nor the role apartheid had in ingraining it in South Africans. Edberg *et al.* (2017) argue that campaign goals should influence knowledge, attitudes and practices so that violence is not viewed as normal, but as harmful. Timothy suggested that male-focused campaigns should be developed in such a manner that it engages men as advocates to challenge GBV (Stern *et al*., 2017). Similarly, Barker *et al*. (2011) assert that to prevent and engage men in GBV initiatives, we need to promote positive masculinities.

Abram (Male who claimed to have never committed GBV) suggested the following:

> *You should show men pictures of women who are the victims of GBV. Let them know that their actions affects women and children in so many ways. They are human, they have feelings. They will definitely change. Encouraging empathy by sharing personal stories of GBV survivors and emphasizing men's responsibility in preventing and addressing GBV is crucial.*

According to Peacock (2013), efforts aimed at males must be framed within a human and women's rights agenda and should aim to advance both men and women's full access to and enjoyment of their human rights for them to be successful in accomplishing their goals. Abram demonstrates that men are emotional beings with

the capacity for empathy. Consequently, displaying images of female GBV survivors to males will encourage respect for women and help to create caring masculinity.

One participant suggested that campaigns must not shift their focus entirely from women since they are the victims/survivors of GBV, rather, they must target men while acknowledging women's sufferings caused by men. Benny (male who claimed to have never committed GBV) shared:

> *Set goals and make sure that you meet all of them. Research and make sure you create safe space for men to discuss everything GBV, however you must not forget about women. Women needs support in the midst of everything. So acknowledge them in those male-focused campaigns.*

Every campaign has an objective, which is why Edberg *et al*. (2017) claim that a communication campaign is equivalent to achieving an objective. Benny suggested that in the process of developing campaigns that target men, women must not feel discriminated. The main goal of developing male-focused campaigns is to prevent violence against women and children. As a result, women must not feel unsupported and discriminated by campaigns that are supposed to help them (Peacock, 2013).

Mpho suggested the following:

> *Organising community events, workshops, and dialogues where men can openly discuss GBV and learn from one another is important. Involving community leaders and respected figures such as law enforcement leads credibility*.

Community events are effective because according to Flood (2011), community events can challenge traditional gender norms and stereotypes that contribute to GBV. Mpho suggested that dialogues can allow men to learn from one another. This suggestion supports Casey *et al.* (2018) who assert that dialogues can provide education and resources on GBV prevention, healthy relationships and gender equality. The results made it clear that GBV can be solved by a male-focused approach if executed properly. This is due to the fact that despite several efforts to prevent GBV, incidences of the disease appear to be rising. Participants expressed the necessity for a campaign that targets men and offered suggestions for its creation.

5.3 CONCLUSION

This chapter focused on the presentation and discussion of findings, which were based on the research objectives and the themes that emerged from the focus group and individual interviews with the participants. The research findings indicate that men and women can both be victims of violence or perpetrators of violence, but women are more likely than men to be victims of violence (Arango *et al*., 2014). It was clear from this study that the motive behind IPV was cheating and unemployment. Cheating was the major factor as explained by majority of participants. Participants blamed the economy for unemployment, which results in frustrations because of not being able to support their families. As a result, some men resort to violence. Some aspects of African traditional norms are factors that promote toxic masculinity and the violation on women's rights. This was seen when participants mentioned that real men do not cry. The findings further revealed the male participants' conceit in not wanting to learn from women. An increasing amount of research connects gender roles and masculinities with violence against women and gender-based violence (Graaff & Heinecken, 2017).

It was clear that power dynamics were also a factor in relationships. Power dynamics influence how men behave in their relationships and in the society. Participants' preconceived notions about men and appropriate behaviour led them to have negative perception about women. Participants disclosed that the physical attributes of women are intended to be a source of inferiority. It is evident from the findings from the focus groups and interviews that women are more vulnerable to GBV when there are power disparities between men and women. Additionally, most participants did not perceive violence as a crime, rather they viewed it as a form of love and discipline. The study's conclusions make it clear that women without jobs are more likely to become victims of gender-based domestic abuse because of their reliance on their spouses' income. It was evident that most participants in the focus group believed that current campaigns were against men because they are only focusing on women. From the findings of this chapter, it is evident that there is a need for male-focused communication campaign for addressing GBV in South Africa. Participants suggested that campaigns should target men to address GBV since they are mostly the perpetrators of GBV. In the next chapter, the researcher discusses the opinions of female participants on GBV and male-focused campaigns.

CHAPTER 6:

ATTITUDES OF WOMEN TO GENDER-BASED VIOLENE AND MALE-FOCUSED COMMUNICATION CAMAPIGNS

(Part 2 of Data Presentation and Analysis)

6.1 INTRODUCTION

The previous chapter discussed men's attitudes and perceptions of gender-based violence (GBV) and communication campaigns. This is the continuation chapter of data presentation and analysis, which focuses only on female's perceptions. With the aim to investigate ways in which male-focused communication campaigns can be developed and implemented, this chapter presents findings from individual in-depth interviews with 14 female participants. The data presented here is to answer the following research objectives:

- To examine opinions about the strengths and limitations of current communication campaigns about GBV in South Africa.
- To understand why many GBV campaigns are not directed at men, who are mostly the perpetrators of GBV.

As explained in chapter 4, the data was analysed qualitatively through the use of thematic analysis. The data from the individual in-depth interviews were transcribed to textual documents (typed on Word document). Four themes emerged from the analysed data. These themes are listed in the table below:

Themes	**Sub-themes**
Cultural and societal contribution to gender-based violence	• power dynamics • elders interventions in relationships
Limitations of current GBV campaigns in South Africa	• Reach and accessibility • Sensationalism

The role of communication and communication campaigns in addressing gender-based violence in South Africa	• campaign as a tool to influence attitudes and behavioural change • unlearning of toxic practices through communication • Campaigns offers support to female survivors
A need for male focused approach.	

Table 6.1: Themes and sub-themes of the findings

As stated in the previous chapter, before presenting and discussing findings on male-focused campaigns, it is essential to first explore the cultural contributions to GBV. Understanding this foundational aspect is crucial as it allows us to gain insights into the underlying factors that perpetuate GBV. Learning and understanding about cultural contributions not only sets the stage for a more informed discussion, but also serves as an opportunity to evaluate the participants' current knowledge and perceptions of GBV. By doing so, we can ensure that the subsequent analysis of male-focused campaign is both relevant and grounded in an understanding of the broader context of GBV.

6.2 FINDINGS

6.2.1 Cultural and societal contributions to GBV

Participants reported cultural and societal norms as factors that contribute to GBV. This theme contained the participants' knowledge of culture and how it disadvantages women. This theme was divided into two sub-theme: power dynamics and elders' intervention in relationships.

6.2.1.1 Power dynamics

A majority of women interviewed reported unequal power dynamics in relationships and in societies. Other female participants perceived power dynamics as favouring men, making women and children more vulnerable to GBV. Moreover, they linked power dynamics with masculinities. Masculinities according to Craige (1992 in Priscank, 2007) is how culture have a prospect to how men behave. The same way that African proverbs contribute to violence and the oppression of women, African

teachings contribute to GBV. These teachings have an impact on women's views, behaviours, and speech. Malethobo shared the following:

> *I think it contributes a lot especially for us African women. Uhmmmmm… growing up, we have been told that we have to be humble and be submissive towards men….that women must not have a voice in relationships or home. It have contributed in such a way that this days if you are a women and try to be independent it seems like you are becoming disrespectful to your men. That's why men this days kill women who are mostly independent. African norms influences this violence. The change I would like to see is that they must educate young guys, inform them about gender-based violence the same way they are taught about teenage pregnancy in high school. Because in high schools, most kids bottle things up. There are children who are being abused, being raped even at home but they can't say anything about it. High schools should be the target of these*

Malethabo's account confirms what other studies attempted to conceal: women are typically raised in subordinate roles to men from an early age in most African homes (Mshweshwe, 2018; Sikweyiya *et al*., 2020). Malethabo also contends that women's attempts to become independent and better themselves are to be blamed for the majority of gender-based assault cases that have occurred in South Africa recently. Malethabo's narrative suggests that high schools should offer more educational programs to young girls. In the same manner that high school girls are educated about teenage pregnancy, they should also be taught about GBV. This is due to the fact that it has been established that the majority of high school females accept violence since they often are unaware that they are being violated.

Dimakatso shared the following:

> *I think it goes hand in hand with masculinity. Like I said before, most men use their power to beat women. God created them that way because He expected them to protect women, but they use what God gave them to abuse women. Errrrrrrr…men are huge in nature. They use that to manipulate their partners and control them. But this is not limited to partners only, it happens in families too*

Dimakatso argued that men assert power by manipulating women. According to the feminist theory of patriarchy and power, cultural systems gives men power and control, leaving women on the edge of social, cultural and religious marginalisation (Abdullahi *et al*., 2017). Dimakatso continue to explain societal imbalance, which leaves women vulnerable. Furthermore, these imbalances make women to perceive violence as an accident, not a crime.

> *Listen, women no longer see violence as a crime, rather they will tell you that it was an accident. This is because of what they teach them. They teach men the importance of having money but they teach women respect* (Dimakatso).

This study's findings are consistent with those of Oyedemi and Rabothata (2019), showing that women view violence as an accident rather than a problem that has to be fixed due to cultural influences. Thus, cultural influence provides men freedom while oppressing women. One participant discussed how GBV in many homes was influenced by the COVID-19 pandemic and how gender roles contributed to a rise in gender-based cases in South Africa. Dikabelo shared:

> *Unfortunately, cultural norms still rule even in 2024 but we don't know going forward. Because you find yourself being told that there's a duty of a woman, there's a duty of a man. Ill speak in relation to relationships because it happens mostly in relationships. Especially when we faced covid19. There were lot of cases of women being abused being reported. Because it was that thing of 'me and husband, leaving together', plus the stress and pressures that came with covid19.So the fact that we have cultures that say a woman should do this kind of a job, a man should do this kind of a job contributes to GBV because I might say to my man 'ohky I'm doing a lot of duties inside the house, then I'll ask my partner to help with the chores, of which is not what culture says he must do. So obviously he's going to feel offended and instead of talking about it, he fights. He uses hands to say who you think you are, have you seen a man do this kind of things. So it's not about sharing, it's about what man does and what women does. And in other cases in the work places, women leadership offends most men. Other men feel like there's inferiority. Also that contribute to it because it can lead to men verbally abusing women in the work place. And I feel like in resolving this issue, we should see each other in a way there's no inferiority*

between us, when it comes to men and women. We have to give each other respect. Because I don't think if you respect a person, you will end up beating them or killing them. We have to look at each other in a way that we surpass culture

First of all, Dikabelo contends that the COVID-19 era's heightened instances of GBV were caused by families being under lockdown. Men and women were under the same roof 24/7 and they did not have things that kept them busy but rather their responsibility was to clean, cook and eat. However, most males felt insulted and degraded when women requested them to assist with household tasks. This was due to cultural expectations of what it means to be a man. Their offense led to abusing women to regain their masculinity. Furthermore, most men were worried about losing their jobs, so they released their stress on their partners. This response corroborated with GBV statistics from South Africa, which show that 2000 GBV cases were reported in the first week of lock down. These cases rose to 37% of 2019 statistics, making South Africa the country with the highest rate of GBV, with a 69% increase during the first month of lock down (Oxfam, 2021). Second, Dikabelo contended that questions regarding women's leadership abilities at work also reflect unequal power dynamics and fuel verbal abuse. Finally, the participant proposed gender equality as a solution to the imbalanced power relations. As a result, the researcher thinks that gender equality education programmes are necessary to address unequal power dynamics in households and the workplace since they may help most men shed their toxic masculinities.

Matsheko shared the following:

Growing up, our parents use to tell us that a boy child is not supposed to do house chores. So house chores were done by us and my brothers were not allowed to do anything. So I think teaching guys these things can make them feel like they are not supposed to do house chores. I'm saying this because I was left with my two brothers at home and I asked them to help me with washing dishes so I can cook, guess what, they told me that I disrespect them, they reminded me about their manhood. We almost fought and that's when I saw that it is not good to raise children like that

This finding suggests that when boys are assigned leadership responsibilities and girls are assigned tasks that are “meant” for them, unequal power dynamics can arise at home (Buga 2022; Dery, 2019). This culture gives men different perspective of women and give men authority over women.

Violent behaviours are included in gender norms in such a way that defying them makes you either sufficiently male or sufficiently female. Women are viewed as inferior, and Connell (2005) defines subordination as the acts of maltreatment, either physical or psychological. The findings make it abundantly evident that males have greater influence in relationships than women do. This is due to men’s physical prowess, cultural standards, and stable financial status. They utilise the authority that comes with being male to manipulate women. These results make it clear and support most scholars that one of the factors contributing to the prevalence of GBV in South Africa is uneven power relations. Societies and family dynamics are related to this power. Power dynamics are learned and changing them will necessitate learning them as well. Furthermore, to combat it, it will be necessary to advance gender equality and dispel damaging conventions and unfavourable prejudices. Promoting educational initiatives can aid in changing society perceptions and practices that stop GBV.

6.2.1.2 Elders intervention in relationships

Participants reported the effects of elder or community intervention in marriages and relationships. From the participants’ responses, it was clear that African elders contribute to women staying in abusive relationships. Two participants reported experiencing intervention in their marriages. They emphasise that women are the only ones who receive instruction on responsibility when they get married. This provides males the right to believe that their departure or method of doing things is appropriate.

Precious shared the following:

> *You know… I suffered a lot in my marriage. I endured because of my kids, I didn’t want to disappoint my parents and my in laws. Elders encouraged me to stay because marriage is not easy. They told me ‘mosadi o swara thipa ka bogaleng’ [a woman holds the knife on the sharp side of the blade]. After enduring, I took a decision to leave the marriage. However, my parents got mad at me saying I have disappointed them.*

Similarly, one participant reported experiencing the same thing, however, she was told this on her weeding day. Nikkie shared:

> *There is something I don't like about our elders and their teachings. On our wedding days, they teach us to tolerate abuse in our marriages. So on my wedding day, one elder gave a speech. In her speech she said that as a women, I must not question my men's whereabouts because I will be disrespecting him. Imagine… others say 'monna ke thaka, owa naba' [a man is like a bean plant, he spreads], [a woman holds the knife on the sharp side of the blade]. Errrr and the fact that they only teach women only is not a good sign. What about men? Don't they need to be taught respect too?*

Precious and Nikkie's narratives exposed the harmful habits that older people implant in women before they get married. Moreover, their stories demonstrated harmful social norms which are explained by Perrin *et al*. (2019). Firstly, Precious confessed that she endured abuse in her marriage in an effort to shield her children and please her parents. Secondly, Precious reported leaving her marriage, however, her parents stopped talking to her because they felt like she had destroyed their reputation. Parents encourage their children to remain in abusive marriages to uphold the honour of their families (Perrin *et al*., 2019). Nikkie reported to have been taught an African proverb that say '*mosadi o swara thipa ka bogaleng*', which translates into [a woman holds the knife on the sharp side of the blade]. This means that in most cultures, women's safety is not considered as long as the family's reputation is maintained.

Anna shared the following:

> *The societal norm, especially in rural areas influences gender-based violence because if ever someone is being abused, the elders will have a meeting to tell you that it is normal for a man to discipline a woman. They will tell you that he is your man, and you oath to respect him. I would like to see a change whereby men especially where I grew up, should change their perspective towards abuse. That they shouldn't abuse women. This will be good because we will be creating a good environment for our children.*

The findings showed that elders' teachings and intervention emphasise subordination. They instruct women on how to live in patriarchal societies. Consequently, it is imperative to impart knowledge to elders regarding hegemonic masculinity and its role

in gender-based violence, while promoting caring masculinity. Overall, most women in this study identified men as the ones who initiate GBV. According to these results, instances of GBV involve power dynamics between men and women, as well as issues of authority and control. These dynamics are rooted in traditional norms and beliefs. These results are comparable to those of a study conducted by Damba, Lunga, and Musarurwa (2013), wherein the study's female participants reported that, "despite their education and professional status, they were still obliged to hand over their salaries to their husbands at the end of each month and felt unable to exert meaningful control over their own finances". Rigid gender norms and damaging perceptions about what it means to be a man or a woman are prevalent worldwide, and they encourage men to participate in violent behaviours, give men the authority to initiate and dictate the terms of sex, and make it difficult for women to seek medical attention and protect themselves from HIV and other forms of violence (Peacock & Barker, 2014). Furthermore, they revealed elders intervention as a factor that contribute to their tolerance in relationships.

6.2.2 Limitations of current campaigns in South Africa

This theme clearly discusses the limitations of current campaigns that address GBV in South Africa. Participants reported that the inaccessibility of campaigns and sensationalism hinder campaigns to be effective. This theme is divided into two sub-themes namely, reach and accessibility, and sensationalism.

6.2.2.1 Reach and accessibility

Participants reported reach and accessibility as a major challenge for campaigns that address GBV in South Africa. Out of 14 participants, four reported that language barrier also contribute to the ineffectiveness of many campaigns. Similarly, six participants revealed that campaigns are not easily accessible, thus resulting to high number of GBV incidences. Mary and Dikabelo shared the following:

> *Many campaigns are done in urban areas, often failing to reach rural communities where GBV can be equally, if not more, prevalent. The lack of resources and infrastructure in these areas limits the effectiveness of campaign efforts* (Mary).

and

> *The government priorities people who lives in towns. Those people have programmed every month but here, we don't get anything. And rural areas has a lot of violence because people don't know much about it. Here, people believe that they are loved when they are being abused in relationships. In the villages, people who are exposed to campaigns are the ones who went to varsities. So these campaigns are not effective because they don't campaign in rural areas. In return, the government will be blaming people who lives in villages for high rate of GBV while they don't do their job* (Dikabelo).

Mary's and Dikabelo's responses supported the study by Singh *et al*. (2022), who claim that a campaign is deemed useless if it fails to reach its intended audience. Similarly, Boonzaier (2008) asserts that most GBV campaigns overlook rural communities in favour of urban communities. As a result, campaigns' ability to effectively reach and address the unique cultures of rural populations may be hampered by this urban bias. Furthermore, the findings revealed that female perceive violence as being loved and these results concur with the research by Rayahu *et al*. (2022), which contends that the deeply ingrained patriarchal structures in rural areas and their lack of awareness are to blame for the high rate of violence in these places. However, we can never blame these survivors of GBV for being abused because of the government's incompetence. There are many communities where they hardly hear about campaigns. And according to Precious, this is the main reason men continue to perpetrate violence and women tolerating it because of their lack of knowledge. Precious shared:

> *We hardly see those campaigns in my village. We see the officials only during elections. This shows that they do not care about gender-based violence and they have no intentions of preventing it. I believe there are men who abuse women without them knowing it….errrr. So, I would say that these campaigns are not helping us. They are discriminating us.*

Precious's response supports several studies which found that individuals recognise GBV as problem, but lack skills and knowledge to take an active action against violence (Monero & Watts, 2011; Casey & Ohler, 2012). This is because of the lack of exposure to campaigns. Furthermore, Precious revealed that men perpetrate violence without knowing it and this implies that many campaigns do not engage men.

Nikkie shared the following:

> *Problem with current campaigns is that they fail to involve men. Many campaigns still focus primarily on women as victims and men as perpetrators, missing opportunities to engage men in preventing GBV.*

From Nikkie's response, it was evident that the many campaigns to prevent GBV fail to specifically target men. This response also supports the findings of Casey *et al*. (2010), who observed that campaigns that focus primarily on women as victims typically fail to effectively incorporate men. Similar issues are seen in South Africa, where GBV campaigns frequently have difficulty successfully involving men. These campaigns emphasises on the experiences of women while leaving out important details about how men might support efforts to prevent it. Although targeting men in GBV campaigns is an issue, many scholars revealed that male-focused campaigns that incorporate men could be beneficial for instilling caring masculinities in men (Casey *et al*., 2012).

Language barrier contributes to the ineffectiveness of GBV campaigns. Some people are exposed to campaigns; however, they fail to engage with them because of the language barrier. Dimakatso shared the following:

> *I think the use of language contribute to people not understanding the message behind campaigns. I remember the time we were still in high school. People came to educate us about GBV. However, they used English and that time most people were not familiar with it. You know how public schools are. We learn English in our home language; hence it was difficult to engage with them. I think if they try to use our home languages when visiting communities that would be better.*

From Dimakatso's response, it is clear that language barriers contribute to the ineffectiveness of campaigns in some communities and limit access to information. Her statement backs up the claims made by Casey *et al.* (2018) that campaigns frequently employ language and messaging that may not be understandable to all South Africans, especially in communities with a diversity of languages and cultures. Similarly, Casey *et al*. (2018) argue that language barriers can lead to the misinterpretation of messages, compromising campaign effectiveness. As a result, language barriers can prevent communities from participating in GBV campaigns

(Hossain *et al*., 2018). To further reveal the ineffectiveness of current campaigns, Malethabo shared the following:

> *I think they are doing those campaigns just for the sake of doing it. They are doing them for the sake of making money. If we still have women being killed, if we still have men being killed, like the recent story of the guy being poured by acid by his partner, that's GBV. We cannot just talk, there must be action be done. You cannot kill a woman and be found roaming on the streets. These campaigns needs to ensure that such things never happen or maybe if it happens, it must be limited, we can hear women being killed every month. So what are they campaigning for?*

Malethabo maintained that the quantity of cases determines a campaign's ineffectiveness. She went on to say that putting male offenders in jail would demonstrate the effectiveness of campaigns. In addition, she maintained that campaign developers ought to be survivors of GBV so that other female survivors can relate with their messages through those campaigns. This demonstrates why campaign messaging ought to be relevant to the intended audience (Kammer *et al*., 2016; Singh *et al*., 2022).

Matsheko added:

> *Not really because nothing comes out of them. They campaign….errrr or they try to spread awareness but nothing comes of it. Because for example, women still stay in abusive relationships. Women are still killed*.

Matsheko's response revealed the critics of women-focused campaigns. According to RAPCAN (2008), the real status of abused women has not improved despite decades of effort targeted at equipping women to be able to resist, avoid, treat, and, if necessary, exit abusive situations. Consequently, women-focused campaigns are important, however, they do not seem to significantly reduce levels of violence. A study by Ellsberg *et al.* (2015) investigated several GBV campaigns in terms of their efficacy and found that only two showed significant decreases in violence as a result of a women-focused campaigns. Grace shared the following:

There is no way men can stop abusing women without being taught. There is no way women can leave people who abuse them without being taught about abuse

It was evident from Grace's response that there is a need for awareness campaigns for both women and men. These campaigns will change attitudes and behaviours of many people (Casey *et al*., 2018). According to Perrin *et al*. (2019), if the community is informed about the effects of GBV, it is likely to desist from committing these kinds of crimes. The findings from this theme made it clear that there is still more work to be done on campaigns. GBV can affect anyone, and campaigns should be made more accessible to all citizens so that they can all take part in them. As a result, GBV campaigns must take into account everyone's linguistic preferences. Participants recommended that in order for campaigns to be successful, language appropriate for that particular group must be used. It was evident that participants believed that campaigns are able to alter people's attitudes and that there is a need for campaigns in societies.

6.2.2.2 Sensationalism

Sensationalism is the practice of telling stories in a way that compromises veracity in efforts to ignite public curiosity of enthusiasm. Sensationalism in reporting GBV cases alters public opinion and continues to traumatise survivors. In most cases, the pictures the media use highlight most graphic details, obscuring the underlying social causes of GBV and fostering a stigmatised victim-blaming culture. Sensationalism has effects on how the society views violence, how survivors are handled and how well GBV is prevented through campaigns. Six participants revealed that GBV media campaigns in South Africa discourage women from reporting their own experiences of violence. However, one participant argued that campaigns are more bias as they only address women. Malethabo shared the following:

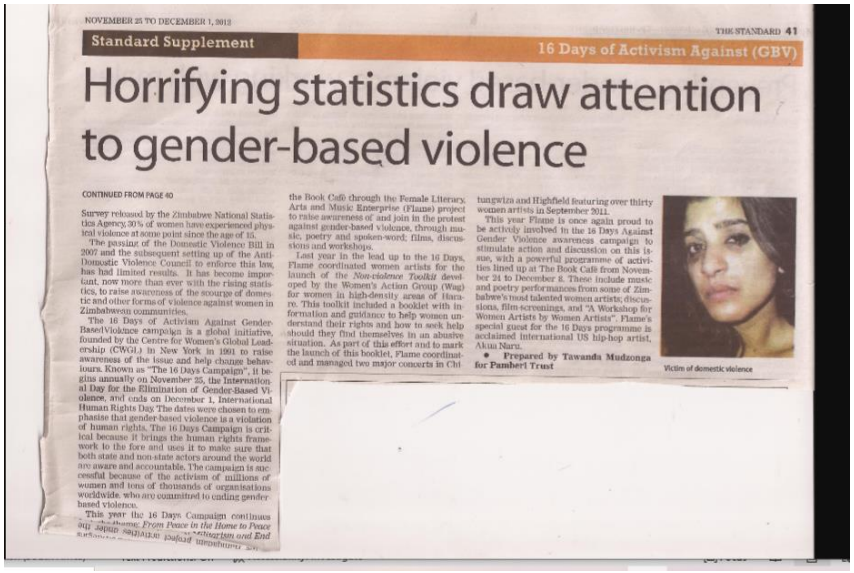
Uhmmmm…. Our media is not doing us good because I have realised that when they report cases of GBV, they make it feel like women are to be blame. They will mention things like 'she was walking alone… she was wearing this and that, making it feel like its women's fault to be raped and murdered. If you check the headings they use in newspaper about a story of an abused women, you will be shocked.

Malethabo argued that women's bodies are perceived to be sexual objects by men because everything that a women wears is questioned. Wearing revealing clothes is seen as putting a sexual message, giving men permission to touch and abuse. Government's emphasis on women walking alone at home shows that South African women have responsibilities to ensure that they are not attacked or raped when walking alone (Ggola, 2007). However, rape does not happen at night only or to women who wears short things, but it happens to every women. As a result, women's dressing does not ignite violence in men, rather it is their manly nature to be violent. Furthermore, this response illustrates that South Africa is one of many highly patriarchal societies where masculinity is seen as dominance, assertiveness and aggression (Anwana et al., 2024). As noted by Graaff and Heinecken (2017), rape is most normalised in patriarchal societies, which uphold rigid gender norms and regard violence as normal. Similarly, men are also expected to be dominant in these patriarchal societies, hence we see many rape incidences.

The effect of media on GBV survivors is an important topic, particularly when campaigns employ media to draw attention to particular incidents or raise awareness. Although the media can be a strong ally in the fight against GBV, if used carelessly, it also has the potential to be harmful. Matsheko shared the following

> *I once saw this newspaper where the story of a woman being killed by her boyfriend. The most traumatising thing I saw that was a picture of a lifeless body of the victim, they blurred some parts. But still. I feel like what they do is to make other survivors of GBV not report their partners because they know that they will take them pictures with blue eyes and show the world. And they do not take the pictures of the perpetrators…errr they hide uhmm him.*

Matsheko's argument supports Usdin *et al*. (1999) literature, which says that the information shared by the media influence whether female survivors report their abuse. According to IPS (2009), negative stereotypical images of women in the media and the way the media reports cases contribute to the acceptance of GBV as a norm. It is evident from this finding that the media portrayal of female victims is influenced by money. Furthermore, the media focus more on the victims rather than the perpetrators, which gives the perpetrators rights to continue abusing other females. Find an example of the media reporting below.



NOVEMBER 25 TO DECEMBER 1, 2012 THE STANDARD 41

Standard Supplement 16 Days of Activism Against (GBV)

Horrifying statistics draw attention to gender-based violence

CONTINUED FROM PAGE 40

Survey released by the Zimbabwe National Statistics Agency, 30% of women have experienced physical violence at some point since the age of 15.

The passing of the Domestic Violence Bill in 2007 and the subsequent setting up of the Anti-Domestic Violence Council to enforce this law, has had limited results. It has become important, now more than ever with the rising statistics, to raise awareness of the scourge of domestic and other forms of violence against women in Zimbabwean communities.

The 16 Days of Activism Against Gender-Based Violence campaign is a global initiative, founded by the Centre for Women's Global Leadership (CWGL) in New York in 1991 to raise awareness of the issue and help change behaviours. Known as "The 16 Days Campaign", it begins annually on November 25, the International Day for the Elimination of Gender-Based Violence, and ends on December 1, International Human Rights Day. The dates were chosen to emphasise that gender-based violence is a violation of human rights. The 16 Days Campaign is critical because it brings the human rights framework to the fore and uses it to make sure that both state and non-state actors around the world are aware and accountable. The campaign is successful because of the activism of millions of women and tens of thousands of organisations worldwide, who are committed to ending gender-based violence.

This year the 16 Days Campaign continues the theme: *From Peace in the Home to Peace Throughout the World: Recognise, Respect and End Violence Against Women and Girls*.

the Book Café through the Female Literacy, Arts and Music Enterprise (Flame) project to raise awareness of and join in the protest against gender-based violence, through music, poetry and spoken-word; films, discussions and workshops.

Last year in the lead up to the 16 Days, Flame coordinated women artists for the launch of the *Non-violence Toolkit* developed by the Women's Action Group (Wag) for women in high-density areas of Harare. This toolkit included a booklet with information and guidance to help women understand their rights and how to seek help should they find themselves in an abusive situation. As part of this effort and to mark the launch of this booklet, Flame coordinated and managed two major concerts in Chitungwiza and Highfield featuring over thirty women artists in September 2011.

This year Flame is once again proud to be actively involved in the 16 Days Against Gender Violence awareness campaign to stimulate action and discussion on this issue, with a powerful programme of activities lined up at The Book Café from November 24 to December 8. These include music and poetry performances from some of Zimbabwe's most talented women artists; discussions, film-screenings, and "A Workshop for Women Artists by Women Artists". Flame's special guest for the 16 Days programme is acclaimed international US hip-hop artist, Akua Naru.

● **Prepared by Tawanda Mudzonga for Pamberi Trust**

Victim of domestic violence

Figure 6.1: A newspaper picture of a woman covered in scars.
https://genderlinks.org.za/wpcontent/uploads/imported/articles/attachments/15601_horrifying_stats_draw_attention_to_gbv_1.jpg

Nikkie shared the following:

> *I think media coverage caused by campaigns can lead to trauma for survivors if their stories are sensationalised or if they face backlash for speaking out.*

Nikkie's response corroborate a study by Alcof *et al*. (1993) which claims that media campaigns highlighting GBV cases might occasionally cause secondary trauma to survivors of GBV if they are sensationalised. For instance, television in particular, is being blamed for objectifying women as sexual objects and this contributes to the belief that sexual harassment is both normal and normative (Galdi *et al*., 2017). It was evident from the responses above that most media campaigns cause more harm than good. This is due to the way they convey their views, which sexualise women and hold women accountable for acts of violence. This is comparable to when women are accused of being raped based solely on the clothes they wear (Graaf & Heinecken, 2017).

6.2.3 The role of communication and communication campaigns in addressing GBV in South Africa

According to Keyton (2011), communication is the process by which two or more individuals convey and understand the message they emphasise to generate meaning. Communication can be used as a tool to change how people think, behave

and their belief too. Communication campaigns are strategies used to change attitudes, perceptions and knowledge about a certain issue and are intended to reach a large number of people (Kammer *et al*., 2016). Therefore, communication campaigns and communication for social change can be used to bring awareness and educate people about GBV to create a generation of men with caring masculinities. Participants were able to exhibit sufficient understanding of current campaigns that are in place. Additionally, they were able to identify several campaigns that aimed to prevent GBV. Participants reported the importance of campaigns in addressing GBV in South Africa. While the majority of the findings highlighted the campaigns' good aspects, some demonstrated its inefficiency. This theme is divided into three sub-themes; campaigns as a tool to influence attitude and behavioural change, unlearning of toxic masculinity through communication and campaigns offer support to female survivors.

6.2.3.1 Campaigns as a tool to influence attitude and behavioural change

Participants discussed the impact of campaigns in influencing people perceptions on GBV. Out of 14 participants, 6 participants revealed how these campaigns can be used to change male perpetrators behaviours while helping female survivors of GBV. As Weiss and Tschirhart (1994) have already noted, the goal of communication campaigns is to change behaviour to achieve desirable societal goals. One participant reported that the success of campaigns lies in the willingness of the receiver to listen and change their behaviours. Queen shared the following:

> *I think they are important because they change mindsets of men. They reduce murdering women, however, there are some men who don't listen, as a result, they might not be effective.*

Another participant revealed that campaigns can change people's minds and educate them about social issues. Zoe shared the following:

> *These campaigns are good. Especially now since gender-based violence is a problem. People get to be educated about it, others get to realise their mistakes and seek help. Because the more we speak about it the more there is light about it, the more people understand about it. The more they get taught about it. I think they are doing a good job so they must continue campaigning*

From Zoe's narrative, it is evident that campaigns plays a huge role in changing human's mindsets, only if they are carried out successfully (Singh *et al*., 2022).

According to Flood, (2019) a campaign is considered successful only if many people talk about it. Angelopulo (1996) assert that a successful campaign is one that is organised from audience's perspective rather than communicators' perspective.

While acknowledging the success of the current campaigns, one participant recommended that they should also address the root cause of the issue the nation is currently facing. Dr Mashao shared:

> *I can say there are effective because it's unlike when we do nothing. But it comes from person. Then if we talk to people, also addressing the positive factor. Because if we only address on what is happening and we don't go on the underlying cause, that would be a problem. Others do this because they are wounded themselves .Therefore we need to address the challenges. Like I said maybe you might find that that person grew up in an abusive family. We need to address this in a way of supporting them, counselling them. Guiding them*

It is evident from this narrative that to address GBV, one must look at the underlying factor of the problem. The problem is that South Africa has the highest GBV rate with men being the perpetrators of violence (Thobejane, 2019). Therefore, to find solutions to this problem, one must investigate the underlying cause of male violence, the patterns of violence in communities and families. Although 13 participants had an idea of campaigns, one participant did not have an idea. Lerato asked:

> *What are you talking about?*

It was so discouraging to note that a female survivor of GBV had no idea of communication campaigns. This implies that her level of awareness might be the cause of violence endurance in her relationships thinking that she was alone. It is evident from the findings that communication campaigns can play an important role in advocating behavioural change, change men's attitudes and educate women about GBV (Singh et al., 2022). Being exposed to campaigns does not preclude one from using violence, as abuse occurs even against women who are not exposed to campaigns. Consequently, it is imperative that campaigns that address violence target men to change their behaviours.

6.2.3.2 Unlearning toxic cultural practices through communication

It was interesting to note that 13 participants reported communication as an agent of change. These females revealed that community engagement and dialogues will influence men change their behaviours. Dimakatso shared the following:

> *First, the society need to educate their daughters to speak up on abuse and seek help. Teach their sons to not harm or abuse their partners rather show their emotions differently. Secondly, I think the cultural and societal norms need to change against men's masculinity that women are inferior while men are superior. They need to teach them on the importance of respecting each other, speaking up, seeking assistance, whether to their parents, relatives, or police, especially parents, they need to have conversations with their children*

Dimakatso's narrative concur with the laws of communication for social change. Communication for social change is seen as an important strategy, which can be used to adopt better attitudes toward social issues as well as raising awareness (Tufte, 2017). In this regard, parents can use communication for social change to instil caring masculinities in their boy child while unlearning their toxic masculinity. One participant revealed that, to have a better generation of men, we need to teach elders who normalised toxic practices about gender equality and how patriarchy influences gender-based violence. Marry shared the following:

> *I think our parents should be taught about the importance of their teachings in their children's lives because their teaching builds us. For example, parents teaching girls to clean houses and cook while teaching boys to protect their sister. There should be equality in their teaching.*

Zoe added:

> *I think you need to sit down with elders and talk to them. It will be better. Especially the ones who are responsible for initiation schools because when boys return from those schools, they return new people. I think they teach them to disrespect women*

Marry and Zoe's arguments revealed the power that parents have on their children. Since most young boys and men listen to their parents more than anybody else, it is crucial to have discussions with parents on the value of raising caring men. They can

do that through communication, the same way they taught men to be strong. This will make caring masculinities to be normalised in societies to promote gender equality and transform male's attitudes and perceptions (Wall *et al*., 2017). However, it will not be easy to have sit down and have conversations with our elders because most of them believe that young people do not have enough knowledge, and they might reject our teachings about caring masculinities because they believe that care is feminine, and toughness is masculine (Jordon, 2020). Therefore, this has to be done in a respectful manner so that they can receive the teachings. Providing care requires men to reject hegemonic masculinity and embrace values and traits of care that are in opposition to it (Tolman *et al*., 2019). Caring masculinities can be understood as masculine identities that reject domination and embrace the affective, relational, emotional, and interdependent aspects of care (Elliot, 2016).

The findings in this study indicate the role of communication in families and communities in influencing men's attitudes and instilling care in men's lifestyle. It is evident that women believe in a male-focused communication to address gender inequalities and patriarchy. The families and communities that men grow in should teach them about care activities that washing dishes is not for women only (McLean, 2021). Men and women should understand that providing care is crucial on maintain life.

6.2.3.3 Campaigns offers support to female survivors

Due to the startlingly high prevalence of GBV against women and children in South Africa, campaigns to prevent it are extremely crucial (Cele, 2021). The participants' responses under this sub-theme focused mostly on campaigns raising awareness about GBV against women and supporting women. It was also noted from the responses that campaigns are developed to empower women. Also, participants disclosed that campaigns do not specifically target men since they do not require the same kind of support as women do. This was due to numerous research showing that the majority of victims of GBV are women (Graaf & Heinecken, 2017; Thobejane, 2019). Four participants reported that campaigns offers significant support to survivors. One participant reported that campaigns give female survivors a platform to express themselves and the support they need to open up and talk to someone who understands what they are going through.

Lerato shared the following:

> *The campaigns that I have seen so far are fine because they encourage us to talk to the next person about our relationship problems. Because if we don't open up, we will die. These days if you go report the perpetrator to the police, when you come back from the police station, you will either be murdered or they break up with you*

Two facts emerged from Lerato's narrative: first, abused women are scared to disclose their abusers for fear of being killed or dumped. Second, it was discovered that the majority of police officers are not doing their jobs since the persons they report crimes against kill female survivors, and their fact-checking routine endangers the lives of these women. Matsheko shared the following:

> *I believe the reason why campaigns are targeted at women is to inform them and empower them to leave their toxic relationships. We have a lot of women who are in toxic relationships but they are afraid to leave them because they rely on their partners financially. Others are just afraid of their abusive boyfriends….errr they fear to be killed. But I think campaigns really try to help them.*

According to Matsheko, campaigns are designed to empower women to leave their abusive relationships and inform women about the risks and dangers of GBV. This response corroborates Ellsberg *et al*. (2007) study which revealed the dimensions of GBV campaigns. According to Ellsberg *et al*. (2007), campaigns provide women with protection from perpetrators by enhancing laws and policies, organising communities to support women's rights, and raising awareness of women's rights. Although participants revealed that campaigns bring support to women and children, they have also revealed that campaigns should not focus on women only they should also target men who are the perpetrators of GBV. This mixed perception among participants could be a result of the high cases of GBV, despite the existence of campaigns dedicated to addressing GBV. Participants believe that the current measures are not working very well because GBV rates appear to be rising. This is additionally accurate, given that current data indicates that GBV is not decreasing (Cele, 2021). I go into more detail about the male-focused campaign component in the following theme.

6.2.4. A need for male-focused communication campaign

Campaigns targeting boys and men that focus on how patriarchy and violence operate politically, socially and psychologically are very crucial in efforts to prevent GBV (UNFPA, 2012). Developing a campaign with a male focus is not intended to downplay the value or effectiveness of campaigns targeted at women and girls, but rather to emphasise the role that men may play to prevent GBV. It was evident from the findings that there is a need for communication directed to men. Participants indicated that men are the problem, therefore should be the focus of campaigns aimed at finding solutions for GBV and examining the factors that lead men to commit violent crimes. It was also evident that there are less communication campaigns that speak to men directly, which may be the reason South Africa has the highest GBV cases. Three points emerged from the participants responses. Firstly, there are men who abuse women without knowing that it is wrong. Secondly, there are men who abuse women because of their violent nature. Lastly, there are men who were neglected from a young age and take out their frustrations on women. For example, Dr Mashao shared the following:

> *Because they are mostly the victims. However, if they are directed to women, it is not effective because most of perpetrators are men, therefore we need to involve both. Especially in the dialogues or conversations. I like to put them in the same room so that they can talk, and the other one with power can understand that the powerless need to have voice. Therefore, I don't think that we need to direct most campaigns on women. Just like this campaign taking a girl child to school, they focus on girl child, it is okay, its good but what about the boy child? you know the boy child grow up without guidance, the boy child grow up without being taken care of, therefore he grows with this anger in him because we are not taking the boy child to school. For me I think they shouldn't support one gender but all of us.*

Malethabo shared:

> *I think we must avoid this thing of always talking to the victim, we must also confront the perpetrators, telling them how painful it is to be a woman. Informing them about the pain they cause to women. Because always when we always*

address the victim, how does it help? You heal me emotionally but the perpetrator will continue doing what he's doing to other girls

These narratives suggest a need for male-focused approach. Dr Mashao argued that boys are neglected which allows them to grow up with anger because 'they did not take them to school'. Dr khumalo shared the following:

We need to focus on the boy child. We need to have conversations with men. You know our province last year organised men parliament, where they were talking to men and even this year, we have also arranged a men's dialogue which is going to focus on men. We are going to be having conversations with men and I think it can also assist. We need to also go to high schools and talk to a boy child, because if we leave men behind then we will encounter problems when they are grown up.

and

I think because of the cases we have seen already, there are many incidents involving women more than men. I think the way it is portrayed it's more like its only women who face this. However, even men are affected, and others can't even speak about it, but the media should report in a way that men feel free to talk about it because it's more like there's no men going through this. It's more like 'women speak, women speak' but there are also men going through such kind of a situation, just that a man has not yet died, but there are men going through it but because men are men, men are not meant to cry, the media tend to overlook men and focus on women. When reporting GBV cases, they should encourage both genders to speak up. They should report it in a way that it covers all genders (Dikabelo).

Dikabelo's findings suggests that the media and campaigns should focus on men because they are the perpetrators. There is a need for male focused communication campaigns meant to address GBV in South Africa. Similarly, Dr Khumalo supported a male-focused approach. Participants shared a way in which these campaigns can be implemented in efforts to combat GBV in South Africa. Anna and Nikkie shared the following:

If the campaigns that you've mentioned, can be conducted quarterly, have men conference where we talk to men who once abused women. You can go to jail and put them in a place where they see a picture of the things they are doing to those women, how they affect them… I think it might help because those men are human beings at the end of the day. They will feel pity for the women and stop (Anna).

and

I don't have a direct answer but looking at it from a different angle, campaigns can be directed to men because in the sense that women are mostly who are being abused. So there can be campaigns to help men deal with their anger, violences and not only resort to beating up women… killing women. Helping them in those campaigns, maybe they will be less abusive because campaigns nowadays focus on women, getting them out of that situation but then the situation is not dealt with. The problem is still that that man got one woman out that man is going to be with the other women and also abuse that women ... so one and so on. So fix the problem, fix that men. Use what men likes to talk to them…uhmm…. Soccer and make it a soccer match for GBV, something like that, something that will attract men attention and in that, for example, men playing soccer for raising money for GBV awareness. Get them involved in such things. Maybe after the match or in between have discussions about GBV, triggers of it. Use what men like to attract them in to the campaign (Nikkie).

Anna's narrative suggests that for campaigns to be successful, they need to be developed frequently directing them to male perpetrators. This narrative supports Flood (2019), which states that a campaign is considered successful only if many people talk about it. She further propose that speaking with male perpetrators of GBV who are currently serving their sentences can provide insight into the underlying causes of their violent behaviours and demonstrate to them the effects they have on female survivors and victims of GBV. Nikkie suggested that for campaigns to be successful, we need to deal with the 'situation' instead of helping them out of the situation. Consequently, we must address males who are the problem because if they do not get help, their abusive behaviours will persist and they will not cease their killing until they receive help. She suggested that to develop those male-focused campaigns,

we need to use a language that men understands to draw their attention. By using language and strategies that resonate with men, a GBV communication campaign can effectively engage and inspire them to be active participants in preventing and ending violence (Carlson *et al*., 2015). One female participant expressed considerable antagonism toward the notion of including men, a sentiment that is echoed by several feminist activists and researchers. The participant believed that because men are the ones who commit GBV, engaging them in campaigns to prevent GBV will either re-traumatise women or make women's issues less important. Lerato shared:

> *I do not think they must involve men because they are the ones who harass us. Involving them will traumatise us again and it will also revive unpleasant old experiences we had with them.*

Lerato's statement is in line with Goodmark's (2013) research, which highlighted that while male-focused campaigns to stop GBV sometimes have good intentions and aim to promote gender equality and discourage violence, they may inadvertently cause harm to survivors. This is usually the case when survivors are required to socialise with men who may, whether intentionally or inadvertently remind them of their abusers. Therefore, it is important to manage male-focused campaigns carefully to avoid re-traumatising survivors and making them feel more vulnerable.

6.3 CONCLUSION

This chapter focused on the presentation and discussion of findings, which were based on the objectives and the themes that emerged from individual interviews with the participants. The research findings indicate that GBV remains a pervasive, issue affecting females across all the globe. The high prevalence rate of GBV is a result of women being uncertain of what GBV means. Their perceptions about GBV prevent them from reporting and exiting instances of abuse. In certain regions of South Africa, adult interference prevents women from leaving abusive marriages and partnerships. Due to the fact that it is the responsibility of women to keep the family together, most women are pushed by their elders to stay in their marriages even if they are no longer beneficial.

From these findings, it was evident that communication campaigns influence the attitude and behaviours of people. In the context of this study, communication campaigns can be used to influence the attitude and behaviours of male perpetrators

and men in general. Communication campaigns can be used to educate women about GBV and what it means to be abused. Similarly, they can educate men about GBV and how it affects victims. Through communication, elders can be taught about caring masculinity and how their teachings about patriarchy affects women and men. It was evident from the findings that numerous campaigns have successfully raised awareness and provided support for survivors of GBV. However, despite this, significant gaps remains. Many communication campaigns focuses on prevention strategies, with many campaigns centring primarily on response rather than addressing the root causes of violence. To bridge these gaps, it is imperative to develop male-focused campaigns that addresses GBV. This is because most violence is perpetrated by men. There is a need for male-focused campaigns because their lack of knowledge and them being excluded in campaigns increases women's vulnerability to GBV. There is a need to ask men questions such as why they are violent to women and children. Hopefully getting their responses may aid in coming up with solutions for South Africa.

In the next chapter, the researcher will summarise the findings, develop a male-focused model, make recommendations and draw a conclusion.

CHAPTER 7:

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

7.1 INTRODUCTION

This is the final and concluding chapter. The aim of this chapter is to conclude the research study, summarise the research findings detailed in chapters 5 and 6, and offer suggestions for future research. The chapter also discusses the limitations and recommendations of the research. This conclusion is based on the aim, objectives and results of the study.

7.2 SUMMARY AND DISCUSSION OF THE RESEARCH

As stated in the opening chapter of this research report, the aim of the study was to investigate ways in which male focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa. Based on this aim, the research study sets out to achieve the following objectives:

- To evaluate the attitude and perception of men towards GBV in South Africa.
- To examine opinions about the strengths and limitations of current communication campaigns about GBV in South Africa.
- To understand why many GBV campaigns are not directed at men, who are mostly the perpetrators of GBV.
- To propose a model of male-focused communication campaigns for GBV in South Africa.

The study was a qualitative study. This study used an explanatory approach to achieve the aim and objectives of the study. One-on-one in-depth interviews and a focus group discussion were conducted with 24 participants. These were six (6) adult male perpetrators of GBV, eight (8) adult female survivors of GBV, eight (8) adult males and females who claims to have never committed GBV or experienced it and two (2) female gender activists. Data obtained was thematically analysed and eight (8) themes emerged from the coded data. These themes were presented in the previous two chapters (5 & 6). However, in concluding this research study, it is important to see how the research findings have addressed the research objectives of the study. The summary of the findings are presented below in relation to the research objectives.

7.2.1 Objective 1: To evaluate the attitude and perception of men towards GBV in South Africa

The findings of this study revealed negative attitudes of male participants towards GBV. The findings indicate that male participants had uncertainty around the term GBV and male violence. This uncertainty is consistent with literature indicating that individuals could inadvertently engage in GBV without completely comprehending its extent, as seen by responses in which men downplayed their behaviour or misinterpreted the gravity of non-physical forms of abuse (Perrin *et al*., 2019; Zenyembe *et al*., 2022). This kind of thinking and behaviour has become common in societies where people search for bruises and scars on victims for them to believe that one is being abused. This is consistent with research by Ustunel (2023), who found that most people think that someone has been the victim of violence when they witness scars, when someone dies, or when they end up in the hospital, until that happens, violence is perceived as love. According to Ustunel's (2023) study, partner beating is considered a loving act rather than abuse. The findings demonstrated that while the participants believed that abuse was only physical, they ignored other types of abuse, such as financial and emotional abuse.

Culturally, women are expected to be subservient to men and act as their followers. When women express their ideas, it is seen as disrespectful and can result in GBV. This norm is influenced by patriarchy. Feminist theory of patriarchy and power is a dominant theme in this study, and with regard to the results, several participants viewed GBV as a reaction to women defying social norms. Participants argued that violence was caused by women's rights, which was a reflection of ingrained ideas of male dominance. This demonstrates how cultural practices, such as paying Lobola, encourage violence and perpetuate masculine entitlement (Zenyembe *et al*., 2022). The findings further revealed that traditional beliefs around male dominance and toxic masculinity contribute to violence. Initiation schools and other similar programmes were perceived as an incubator for toxic masculinity, teaching boys to suppress their feelings and project their dominance over women. These societal and cultural influences reinforce negative attitudes toward gender roles, making it challenging to confront GBV in African communities (Buga, 2022).

Men frequently adopt victim-blaming attitudes, seeing themselves as victims of laws that protects women and therefore reaffirming the power dynamics at the heart of

feminist theories of patriarchy and power. The majority of male participants noted emotional abuse or social constraints as a justifications for their violent acts. This exposes the perpetrators' protective mentality, as they frequently see themselves as victims rather than owning up to their part in the violence. According to the findings, for women to avoid being abused, they should behave a certain way. However, this contradict with Takahashi's (2018) study, which revealed that male violence is not influenced or triggered by women's behaviours rather it is triggered by men's past traumas and stress. This indicates that men's desire to be superior while retaining their power and their masculinity contribute to abuse of their masculinity.

Similarly, most participants revealed that some women are blamed for being raped because of how they dress, which gives men ideas to be predators. These results, however, contradict research by Graaf and Heineken (2017), which contends that rape of women does not depend on a victim's attire because women of all ages are being raped, wearing a decent attire or not. Similarly, this is seen, for example, in societies where people would ask, "What did she do to the guy?" after a woman is killed by her partner. This illustrates how the way society reacts to cases of GBV also contributes to the normalisation of violence. In a similar vein, men's opinions toward GBV also contribute to GBV, and GBV will keep rising unless they alter their perspectives and attitudes. Therefore, it is essential to comprehend how the views of GBV perpetrators influence their abusive behaviour to develop and carry out programmes that attempt to lessen the possibility of additional violence against women (Maphosa, 2015). The results highlight the necessity of awareness-raising campaigns to alter men's attitudes towards GBV, given that patriarchal beliefs persist in creating an unfavourable atmosphere for women. It is crucial to clear up these misconceptions to lessen violence and advance gender equality.

7.2.2 To examine opinions about the strengths and limitations of current communication campaigns about GBV in South Africa

The findings from both female and male participants revealed several patterns of current communication campaigns that address GBV in South Africa. Although same questions were asked regarding currents communication campaigns, male participants did not mention the strengths of current campaigns. Based on the results, female participants discussed the roles that campaigns have in influencing people's attitudes and behaviours about GBV. The same way that attitudes and behaviours can

be learnt (Martin, 2021), campaigns can be used to educate people about GBV, which in turn can change their attitudes. Tyali (2002) describes communication campaigns as a potent instrument for increasing awareness, organising support, and influencing public opinion and behaviour.

Participants revealed that campaigns have the potential to change men's mindsets regarding GBV. This process include educating men about GBV, how it affects the victims and its prevention measures. Similarly, when men's attitudes and mindsets are changed, it will be easy for them to change their violent behaviours. However, participants suggested that for campaigns to change men's attitudes and behaviours, they should address the root problem of violence in South Africa as well as the root cause of GBV. The problem is that South Africa has the highest rate of GBV worldwide, men being the perpetrators of it (Thobejane, 2019).

The findings of the study indicated that communication for social change can be used to teach individuals about caring masculinities. Caring masculinities is the idea that encourages males to embrace characteristics and actions that are often linked to compassion, emotional sensitivity, and providing care, and this goes against conventional gender standards (Hanlon, 2012; Elliot, 2016). The goal of caring masculinities is to reinterpret masculinity in a way that values compassion, understanding, and nonviolence. Men who practice nonviolent, loving masculinity in their relationships are less likely to commit violent crimes (Kluczynska, 2022). Relationships become healthier and more inclusive when care and respect are prioritised, which lowers the risk of GBV. Similarly, communities can be taught about how toxic cultural practices contribute to the prevalence of GBV and the how these practices continue to oppress African women. This aligns with the principles of communication, which underscore the need for messages to be concise, straightforward, and clear. To guarantee that the intended message is understood precisely and without misunderstanding, clear communication is necessary (Shannon *et al*., 1949 in Whitehurst *et al*., 1985). Furthermore, communication for social change can be used to teach and open old people eyes about their use of cultural practices.

The findings of the study indicated the gap/limitations of current communication campaigns. Female participants claimed that not all South African women are reached by current communication campaigns. This shows that one of the reasons for high rate

of GBV in SA is because of lack of knowledge regarding awareness campaigns. Consequently, most women are in abusive relationships because they do not know where and how to leave those relationships without being murdered (Rayahu *et al*., 2022). It was revealed that people in rural villages are the ones who are more tolerant to GBV because most of them do not see anything wrong with violence. This is because of many of them are not exposed to campaigns that educate them about intimate partner violence (IPV) (Rayahu et al., 2022). Similarly, there are men who abuse women without knowing that they are being abusive towards their partners because of lack of knowledge about forms of violence. This corroborate with Bob *et al*. (2022) study which argues that lack of awareness campaigns and insufficient access to resources and education can worsen GBV in rural areas, which in turn can lead to the persistence and prevalence of violence. The findings of this study further revealed that another disadvantage of media campaigns is sensationalism of female bodies. When the media covers GBV incidents, images of women with bruises or dead bodies are displayed.

Men's opinions towards current communication campaigns revealed the biasness of media reporting and campaigns. The media's bias when reporting GBV cases is influenced by viewership instead of authenticity. Men stopped reporting their instances as a result, knowing that their accounts would not be treated with the same gravity as those of women. The findings also showed that, rather than educating and empowering both genders, the majority of campaigns in South Africa focus on empowering and educating women about GBV. Most GBV campaigns in South Africa are against men instead of engaging them to find solutions to GBV. The results from the female participants showed that campaigns that challenge toxic norms and promote caring masculinities are frequently successful in engaging men (Cassey *et al*., 2018).

7.2.3 To understand why many GBV campaigns are not directed at men, who are mostly the perpetrators of GBV

From the previous objective, male participants complained about the bias of current campaigns, however, the findings from female participants under this objective indicate a need for women-based campaigns. Women-based campaigns are campaigns that are directed at women, educating and empowering them about social issues such as GBV. The findings of this study revealed that most campaigns that

address GBV in South Africa are not directed at men, because they are not victims of GBV but its perpetrators. According to Thobejane (2019), people who are mostly the victim of violence are young girls and women because of their vulnerability and the nature of patriarchy and power. For example, according to United Nation Office on Drugs and Crime (UNODC) (2019), men commit 90% of all homicide recorded worldwide, and women commit 10% of the homicide. These crimes are a result of toxic masculinity which is embodied in most cultures.

The findings of this study further revealed that the aim of GBV campaigns is to offer support to female survivors of violence. GBV campaigns are essential in providing women with support and empowering them in every aspect of their lives. These campaigns give survivors a safe space to express and share their experiences, while offering the psychological and emotional assistance necessary for recovery (Morrison *et al*., 2007). The findings indicated that the other reason most campaigns are not directed at men is because they have to empower women who are mostly the survivors of GBV by amplifying their voices and advocating for their rights. Campaigns combat detrimental societal conventions that sustain inequality and encourage women to have a voice, cultivating an environment in which women are inspired to assert their autonomy and confront abusive partners. These campaigns encourage women to regain their power and take charge of their own lives by showcasing the courage and resiliency of women, therefore ending the cycle of victimisation. By doing this, they promote a society where women are respected, appreciated, and safe from assault in addition to helping with personal healing and larger cultural transformation (Morrison *et al*., 2007). These findings demonstrated how GBV campaigns frequently highlight women as victims rather than males as perpetrators. This victim-centred strategy is a reflection of a larger, patriarchal-shaped social narrative in which women's safety and protection are prioritised over adequately challenging the attitudes and perceptions that support male violence (Oparinde *et al*., 2021)

7.3.4 To propose a model of male-focused communication campaign for addressing GBV in South Africa

The findings of this study indicated a need for male-focused communication campaigns for addressing GBV. This was based on the knowledge that both male and female participants had regarding GBV and campaigns in South Africa. To reduce GBV, it was determined that male-focused campaigns that emphasise the social,

psychological, and political mechanisms of patriarchy and violence were essential (Peacock *et al*., 2014). The findings from both male and female participants varied according to their beliefs and attitudes towards GBV. The findings from female participants highlighted the importance of male-focused campaigns, not diminishing the importance of women-focused campaigns, but to address the role men play in the continuation of violence. Several participants emphasised that many men either are not aware that their actions are abusive or are motivated by violent masculinities and past childhood trauma. According to Sommera *et al*. (2013) and Uysal *et al*. (2020), children who grow up in families where abuse is normalised gives them the impression that violence against women is accepted, and it becomes normal to them. Similarly, the results highlighted the marginalisation of boys in social and educational campaigns, suggesting that campaigns had to engage both genders and foster communication to assist men comprehend the effect that toxic masculinity have in societies. As a result, campaigns to ascertain the causes of men's violence can be used to formulate solutions.

The findings from male participants also indicated that campaigns aimed at men are crucial as they will offer support to male victims of GBV while educating them about it. This corroborate with Cassey *et al*.'s (2018) study which argues that campaigns targeting men and boys can transform attitudes and behaviours related to GBV. For example, there have been quantifiable changes as a result of successful campaigns such as *One Man Can*, *Tsima,* and *Sonke Change*, with men becoming more involved in the prevention of GBV.

7.3.4.1 Suggestions of male-focused communication campaign for addressing GBV in South Africa

According to the findings suggestions, male-focused campaigns should use positive message and male role models to help men perceive themselves as contributing to the issue (Angelopulo, 1996; Singh *et al*., 2022). Additionally, findings highlighted that campaigns should respect cultural values and engage men, while confronting toxic behaviours that is linked to patriarchy. Apart from employing affirmative language, findings suggested practical ways in which campaigns can engage men in the prevention of GBV. This included bringing in well-known community leaders to discuss about the initiative legitimacy and setting up discussions in which men may openly speak about GBV. Findings highlighted that a well-executed male-focused approach

might help stop the growth of GBV by addressing the core causes of violence and providing safe spaces for men to learn from one another. In a similar vein, female participants offered a variety of strategies for carrying out campaigns aimed at men, including setting up conferences for men, interacting with male perpetrators in prisons, and using sports such as soccer to draw men's attention to GBV issues. Instead of just encouraging women in leaving violent relationships, male-focused approach may assist males in managing their anger and aggression by addressing the underlying problems. However, some participants were against male-focused approach, arguing that it could re-traumatise women and downplay their experiences. As a result, this viewpoint emphasises the necessity of carefully planning campaigns that target men to prevent harm to survivors.

Male-focused communication campaign model for addressing GBV

Based on the findings from this study, the understanding of GBV incidences in the South African context, analysis of literature and theories relating to GBV, I propose a model that can be useful in developing communication campaigns to address GBV where women are the victims. This model has the following components:

1. Target audience

The target audience for male-focused campaigns should be South African men of all ages, demographic, race etc.

2. Campaign objectives

The campaign will have three main objectives. The first objective will be to educate men about GBV. Since it has already been noted that the majority of men in South Africa engage in GBV without realising it, this education will be essential in helping men understand how they contribute to the continuation or acceptance of GBV, whether as direct offenders, spectators, or recipients of the benefits of a patriarchal society. The second objective is to instil and promote caring masculinity. This objective will help men redefine masculinity by shifting away from toxic masculinity that promotes power and control to caring masculinity that promotes positive characteristics such as respect and enabling them to take in caring roles. Lastly, male-focused campaign will challenge harmful stereotypes by demolishing stereotypes that promotes male dominance and male violence.

3. Communication method

This campaign can be carried out by holding discussions in communities where men can talk about gender norms, male aggression, and prevention of GBV in a safe and accepting environment. This can also be accomplished by organising activities such as soccer competitions that promote positive masculinity or send a message against GBV. The second channel can be prison outreach campaigns. This is because most men in South Africa both perpetrators and criminals are found in prisons (Department of Correctional Services, 2016/2017). Mass media and social media can be used. Mass media such as local radio and TV can be used to broadcast shows that showcase conversations with male community leaders, GBV survivors, or gender activists. A larger audience, including men who might not attend in-person campaigns, can be reached by these campaigns. Social media such as Facebook and TikTok can be used to promote caring masculinity where men can use Hashtags and create challenges which can help spread the message widely.

4. Feedback

Feedback from community and prison outreaches can be assessed through surveys and interviews. With regard to mass media and social media campaigns, feedback can be assessed by monitoring engagement rates under posts and follower growth.

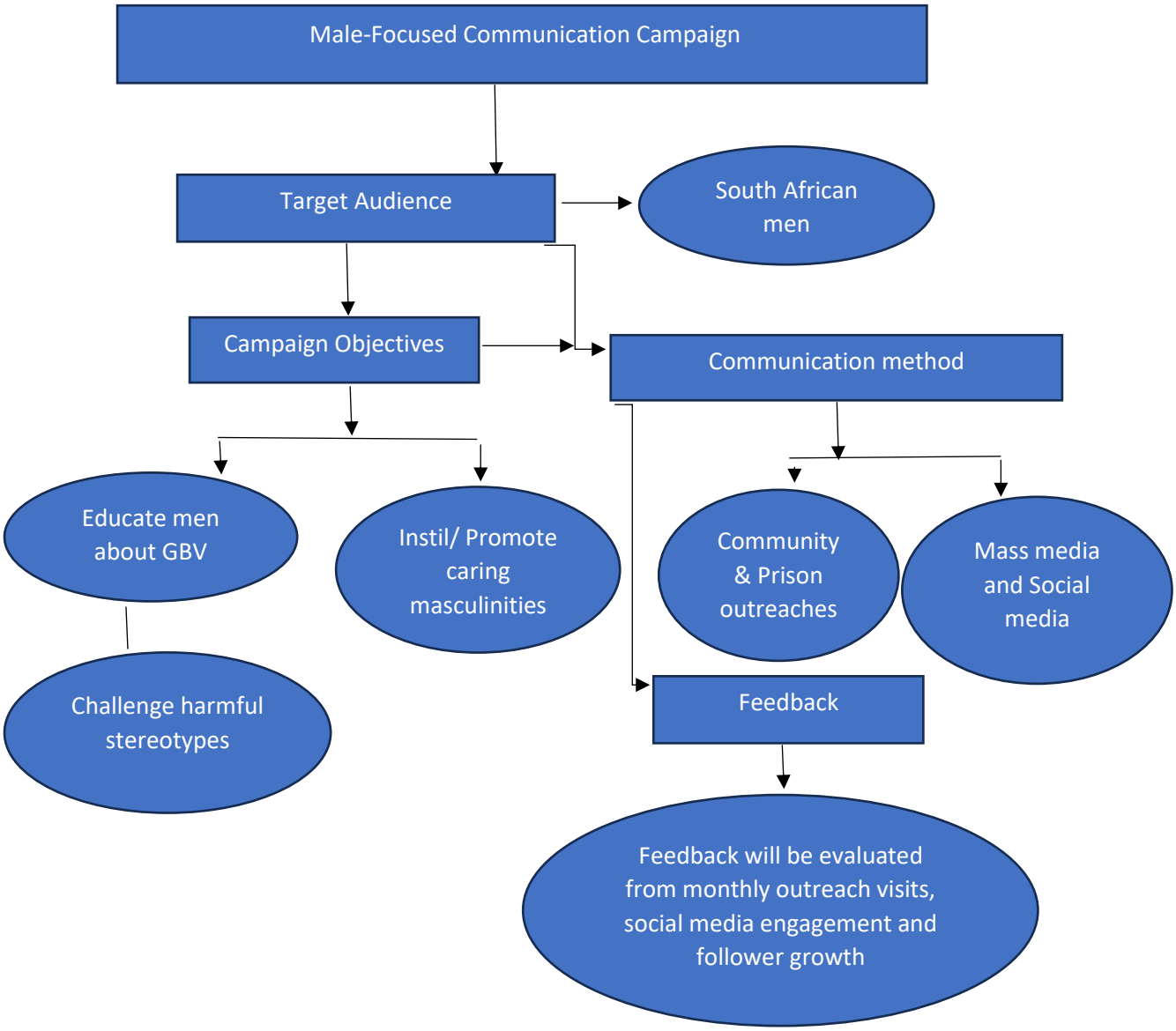


Figure 7.1: Proposed Male-focused campaign model for addressing GBV

7.3 Contributions of the research

In addition to the provision of some directions for future research, the study make a major contribution to the existing literature on male-focused communication campaigns for addressing GBV in South Africa and will be used by other scholars for further research. My target groups were male perpetrators of GBV, GBV activists and female survivors of GBV. This study highlights the importance of challenging toxic masculine norms, attitudes and behaviours that perpetuate GBV. Campaigns that explicitly target men's attitudes and behaviours might challenge traditional ideals of masculinity, which are often associated with dominance, violence, and control over

women. Similarly, male-focused communication campaigns can promote caring masculinities, emphasising qualities such as respect, empathy, and emotional intelligence. The study make a contribution by demonstrating how redefining masculinity might inspire men to take up non-violent and equitable relationships and to join forces in the fight against GBV. This study provides evidence-based insight to the government and society at large that can guide with the development of government policies and national male-focused campaigns aimed at reducing GBV. The study promotes the idea that men should not only be seen as perpetrators of GBV but also be seen as advocates in preventions of GBV.

7.4 Limitations of the study

Certain limitations were identified in this study and one of them was finding venues and suitable times to hold interviews and a focus group. With regard to a focus group, male participants kept on postponing and changing venues. This made it difficult for the researcher to finish data collection in time. Female survivors wanted to be in a private place and it was difficult to find that because some participants were staying with their families and others had roommates. Qualitative data collection methods adopted in this study made it difficult for the researcher to collect data as they were time-consuming. Data was collected from two places, which required the researcher to travel. This was difficult for the researcher because the trips were not sponsored by anyone and therefore required the researcher to fund herself for those trips.

Another limitation was having to find male perpetrators to participate in this study. Some male perpetrators refused to participate because they believed they would be arrested for abuse, and others only agreed to join after the researcher gave them assurances that the data would not be shared with law authorities and would only be used for research purposes. Similarly, recruiting female survivors was a limitation too, which delayed the completion of data collection. Another limitation was the participants' effect. Because data was collected in the form of in-depth interviews, and some of the participants knew the researcher, the participants could have withheld some of their personal in-depth experiences.

7.5 Recommendations

Based on the aforementioned data, it is evident that many campaigns and programmes are aimed at men as a crucial tactic in the fight against GBV against women in South Africa, and some of these initiatives have demonstrated success in

lowering the number of males who commit violence against women (Jewkes *et al*., 2014; Graaff & Heinecken, 2017). On the basis of the findings of this study, it is recommended that current campaigns and policies should continue to specifically target men in the battle against GBV. Additionally, to addressing GBV against women in South Africa, new initiatives aimed at men should be developed and put into action. Consequently, it is advised that GBV campaigns and policies, both current and prospective, be routinely reviewed and modified to include practical steps that will contribute to a comprehensive decrease in the occurrence of GBV (Maphosa, 2015).

If one wants to conduct a study about male-focused campaigns with male perpetrators as the target audience, it is recommended that they visit correction facilities, such as prison to collect their data. If one wants to further this topic, they can adopt other data collection methods to collect data, such as questionnaires and surveys. This study used a qualitative methodology, a quantitative approach with survey will provide access to a larger pool of participants. Based on the limitations that the researcher came across during data collection, future researchers can collect data through online interviews in order to save time and money. The findings of the research recommend male-focused campaigns to prevent GBV in South Africa. Men should be encouraged to participate in community awareness-raising efforts about gender-based abuse. Service providers need to continuously assess how well male-focused campaigns are working to minimise GBV occurrences in the country (Maphosa, 2015). To guarantee comprehensive success, male-focused campaigns should include certain elements that address other kinds of abuse, and law enforcement should be urged to treat GBV in its entirety, not only physical violence (Maphosa, 2015).

7.6. Conclusion

The aim of this study was to investigate ways in which male focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa. The study was qualitative in nature, which deployed explanatory research design. Explanatory research aims to find explanation for a certain phenomenon (Du Plooy-Cillers *et al.*, 2014). In keeping the value of this research in mind, the researcher has ensured to conduct this study in an ethical manner, using most appropriate data collection methods and analysis, interpreting data without being bias. After reviewing previous studies on the subject of the study to accomplish its aim, the researcher conducted in-depth interviews and a

focus group discussion to gather information. The data was coded, analysed by means of thematic analysis. A number of thematic patterns were identified from the coded data. Recommendations based on the study findings have been indicated.

In conclusion, male-focused communication campaigns for addressing GBV are important in eliminating toxic masculinity and instilling caring masculinity among men. These campaigns have the ability to not only challenge deeply ingrained patriarchal ideas but also foster a culture of respect, equality, and safety for all genders by changing the narrative and casting men as advocates rather than perpetrators. It is critical to launch a campaign educating males about caring masculinities to foster a culture that values caring qualities.

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APPENDICES

Appendix A: Interview and focus group guide

Interview guide for female survivors

- Can you please introduce yourself and share a little
- Survivors bit about your background?
- Are you comfortable discussing your experiences with gender-based violence today, and do you give your consent for this interview?
- What does GBV mean to you?
- Have you ever heard of the term IPV?
- What do you think are the causes of GBV?
- What was your experience of being in an abusive relationship and did you think of leaving the relationship?
- How do you think cultural or societal norms contribute to the prevalence of gender-based violence, and what changes would you like to see in this regard?
- What do you think are the reasons why men abuses women?
- Tell me your opinion about the success of communication campaigns against GBV in South Africa ?
- Do you think there are enough awareness campaign or communication campaign to address GBV?
- In your opinion how effective are these campaigns?
- What do you consider to be the strength and limitations of these campaigns in addressing GBV in SA?
- Why do you think there many campaigns targeted at women, and not at men?
- In order to address the rate of GBV and IPV in South Africa, who do you think awareness and communication campaign should be directed at? And why?
- Since most violent is committed by men, do you think communication campaigns should be focused on men and why?
- How can we engage men and boys in efforts to prevent GBV?
- Do you think communication campaigns should be directed to males
- What are the suggestions about how to develop a communication campaign that target men in addressing GBV in South Africa

- What can the society do to address the issue of masculinity (men) and violence in South Africa?

Interview guide for males and females who claim to have never committed GBV or experienced it.

- What do you understand about the term GBV?
- Who do you feel is most affected by GBV in South Africa, why?
- What do you think are the causes of GBV?
- How do you think cultural or societal norms contribute to the prevalence of gender-based violence, and what changes would you like to see in this regard?
- What do you think would be most successful in preventing GBV in South Africa?
- How do you think media and cultural representations contribute to shaping attitudes toward gender-based violence?
- What do you think about GBV campaigns?
- Do you think there are enough awareness campaign or communication campaign to address GBV?
- In your opinion how effective are these campaign?
- What do you consider to be the strength and limitations of these campaigns in addressing GBV in SA?
- Why do you think there many campaigns targeted at women, and not at men?
- Do you think there is a need for more education and awareness campaigns around gender-based violence? Why or why not?
- Do you think women should be the main focus of campaigns against GBV or do you think campaigns should be directed mostly at men?
- How can we engage men and boys in efforts to prevent GBV?
- What are the suggestions about how to develop a communication campaign that target men in addressing GBV in South Africa?
- What can the society do to address the issue of masculinity (men) and violence in South Africa?

Interview guide for gender activists

- Can you share a bit about your background and what motivated you to become involved in activism against gender-based violence?
- Can you briefly explain what GBV mean to you?
- What are the ways that have been taken to prevent GBV in our country?
- Do you think there are enough awareness campaign or communication campaign to address GBV?
- In your opinion how effective are these campaigns?
- What do you consider to be the strength and limitations of these campaigns in addressing GBV in SA?
- Why are most GBV communication campaigns directed to women? And is this approach helping?
- What do you think of male-focused communication and awareness approach?
- Since majority of GBV is committed by men, do you not think most GBV campaigns are supposed to target men?
- What are the suggestions about how to develop a communication campaign that target men in addressing GBV in South Africa**?**
- What can the society do to address the issue of masculinity (men) and violence in South Africa?

Focus group questions for male perpetrators

- What do you understand about the term GBV?
- What comes to your mind when you hear the term male violence?
- Why is there high level of male violence in South Africa?
- Why are most men violent?
- And what do you think is the cause of that?
- How do you think cultural or societal norms contribute to the prevalence of gender-based violence, and what changes would you like to see in this regard?
- Can you share what led to the occurrence of GBV in your past relationships
- Do you guys think that your upbringing contributed to your attitudes and perception towards gender roles and relationships?

- Were there specific influences in your life that contributed to the development of harmful behaviours?
- What do you think of the current GBV campaigns?
- Since majority of GBV is committed by men, don't you think most GBV campaigns are supposed to target men?
- How can we engage men and boys in efforts to prevent GBV?
- What are the suggestions about how to develop a communication campaign that target men in addressing GBV in South Africa?
- What can the society do to address the issue of masculinity (men) and violence in South Africa?

Appendix B: Participation consent form

Title of the study: Centring men: Towards a model of male-focused communication campaign for addressing Gender-Based Violence in South Africa

Aim of the study: The aim of this study is to investigate ways in which male focused GBV communications campaigns can be developed and implemented to address the high rate of GBV that largely affects women in South Africa**.**

Objectives of the study:

- To evaluate the attitude and perception of men towards GBV in South Africa.
- To examine opinions about the strengths and limitations of current communication campaigns about GBV in South Africa.
- To understand why many GBV campaigns are not directed at men, who are mostly the perpetrators of GBV.
- To propose a model of male-focused communication campaigns for GBV in South Africa.

Researcher's name: Miss Ralepelle GM (Master arts in Communication Studies)

Participant's consent

I _____, agree to participate in this study. I have read and understood the requirements needed to be part of this study. I have been given the opportunity to ask questions about the research. I understand that my taking part is voluntary and that I can withdraw from the study at any time and I do not have to give any reasons for why I no longer want to take part and there will be no adverse consequences if I choose to withdraw. The information gathered will be used for scientific and educational purposes.

Participant's signature:

Date:

Appendix C: Similarity index report

Chapter 1

ORIGINALITY REPORT

12%	10%	6%	4%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	researchspace.ukzn.ac.za Internet Source	1%
2	uir.unisa.ac.za Internet Source	1%
3	journals.sagepub.com Internet Source	<1%
4	hdl.handle.net Internet Source	<1%
5	vital.seals.ac.za:8080 Internet Source	<1%
6	ujcontent.uj.ac.za Internet Source	<1%
7	Submitted to University of South Africa (UNISA) Student Paper	<1%

Appendix D: Editorial letter

WriteRight Language Editing Services
640 Munnik Avenue, Bendor, Polokwane, 0699
Registration No. 2023/162786/07
moffatsebola@gmail.com, 0697110718
DATE: 19 November 2024

Re: Certificate of Editing

I hereby advise that I edited a research dissertation titled: "**Centring men: Towards a model of male-focused communication campaign for addressing Gender-Based Violence in South Africa**" by **Glardio Ralepelle**. My editorial interventions entailed, among other aspects, the following:

- English academic language editing, including grammar, spelling, tenses and subject/verb agreement. Efforts were made to ensure that UK English instead of US English was used consistently in the text. Therefore, verbs such as "organize", "emphasize", "realize" and "behavior" were spelled thus, "organise", "emphasise", "realise" and "behaviour", respectively.
- Style and full reference editing according to the Institution's style guide. Here, I checked consistency in the formatting of in-text references and the list of references, including checking that all the sources cited in text were duly acknowledged and that all the sources on the list of references appeared in the text. Addressing inconsistencies in the use of font types and sizes throughout the document.

Please note that I have not had sight of the manuscript since editing, with Glardio either accepting or rejecting suggested changes or corrections, as is usual. Unless tampered with prior to your reception of the edited work, I trust you will find the editing quality in order.

Regards
Dr Moffat Sebola,

Appendix E : Ethical Clearance Certificate

University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 3935, Fax: (015) 268 2306, Email: tukiso.moloantoa@ul.ac.za

TURFLOOP RESEARCH ETHICS COMMITTEE

ETHICS CLEARANCE CERTIFICATE

MEETING: 31 October 2023

PROJECT NUMBER: TREC/1642/2023: PG

PROJECT:

Title:	Centring men: Towards a model of male-focused communication campaign for addressing Gender-Based Violence in South Africa
Researcher:	GM Ralepelle
Supervisor:	Prof TD Oyedemi
Co-Supervisor/s:	N/A
School:	Languages and Communication Studies
Degree:	Master of Arts in Communication Studies

PROF D MAPOSA
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.**

Finding solutions for Africa

Appendix F: Participants' responses
Female participants

FEMALE SURVIVOR 1

Profile

Age: 27

Race: Black

School: Dropped out of grade 10

Occupation: unemployed

Relationship status: In a relationship

1. What does GBV mean…?

Ake tsebe gore GBV ke eng. (I don't know what GBV is).

2. IPV? Aowa (No)

3. Causes?

*Cheatings

* Ga ntsi ae cause ke selo because monna wa gona o beth o sa dira selo. Bangwe banna ba tiya basadi geh a ka o botsa gore omo hlatswetse dikobo, wena wa gana owa o tiya. (In most cases, GBV isn't caused by anything because men can hit you even if you didn't do anything wrong. Other men will hit you just because you refused to wash their clothes)

* Le stress se dira ore banna bat iye basadi. (Stress is also causes men to abuse women).

4. Experience?

Ke nyakedhe o hwa. Ee, ke ile ka mo tlogela. (I almost died. Yes, I eventually let him).

5. Cultural norms?

Ee, dilo tse tsao botsa banna gore ke di hlogo tsa lapa di diya ore banna ba tiye basadi. Banna ba ze potsitse gore ke bona di tlogo tsa lapa, leore seta o lla tsa bona, If monna ao botsa gore awa swanela oya felo, swanetse oska tsamaya. Yona ekase change

because motho oka se mo change. E Tswana le motho wao taya lefola. Geh oka mmotsa gore atlogele lefola, akase le tlogele. (Cultural norms do contribute to the prevalence of GBV. Men are told that they ae the heads of the families and that they are superior to women. For exampale, if your man tells you that you are not going anywhere, or you not supposed to work, you have to take his word and do what he tells you . We can never change it because you cannot change a person. It's like with someone who smokes, if you tell me to stop smoking, they won't stop smoking). ..(use this to validate that there is a need to propose communication campaign.

6. Reasons why men abuses women?

Cheating

Banna abafe basadi tshelete. If ka botsa monna waka ore why asa nfe tshelete, otlo kwata antiya. (Money causes men to abuse women. Men do not give women money. The abuse starts when you ask them why they don't give you money, they become furious and hit you).

7. How effective are these campaigns.

Diya thusa. Because geh ke sadhe nke apa le wena, owa khona ontiyeletsa, wa nthusa gore ked iye eng. Because geh nka fomola aona motho yo aka nthusang. They are effective because they give us plartforms to speak up and seek for help. If I talk to you, you will listen to me and give me advices on what to do. Keeping quite will not help).

8. Tell me your opinion …?

Di campaign tse ke di bonigo di xap because ba re botsa ore re apa le motho yo mongwe ka mathata a di relationship. And if rase ape mos re dho no hwa. Ke ra gore le geh o kaya maphodiseng, geh o boya ka gae o dho no bolaiwe or bao hlala. (The campaigns that I have seen so far are fine because they encourage us to talk to the next person about your relationship problems. These days if you go report the perpetrator to the police, when you come back from the police station, you will be murdered or they break up with you).

9. Since most violence is….?

Ee, ba ka apa le banna. Le gona if banna ba gona ba kwisisa because banna ba bangwe aba kwisisi. Banna baose kwisise ba botsisa di potsiso tsaotswa tseleng, Bao botsa ore ao ape selo. (Yes, they can direct communications to men, and if these men listens. Because there are men who don't listens and understand. These men can start asking irrelevant questions just to cause distractions and to prove their masculine nature).

10. How to develop a com campaign..?

Ba ka bitsa banna ba community bad ula fase le bona, baa pa le bona. Ba apa ore as banna ba lla ka eng, mathata a bona. Then badha ka di solution. (They can call upon men withing communities and have a sit down conversation with them. They should allow me to talk about everything that is bothering them to a point that they end up abusing women. Then come up with solutions).

Female survivor 2

Profile

Age: 38

Race: Black

School: Grade 12

Occupation: Unemployed

Relationship status: Divorced

1. Ee, ke basadi bao tiya banna or banna bao tiya basadi. (Yes, it is abuse between women and men, either one asserting power over another0

2. Aowa (No)

3. Monna ona leo lapisa. O na le leleto. (is because of men who have abusive nature. Always causing trouble. Also, men who overprotective, who marks every moment women make). Masculinity

4. ke ile ka nagana dilo tse dintsi kudu. Because every day aboya gae a tailwe obe a ke ntiya. Oba geh akare a boya a khumana ore awa apeya, be ake ntiya, Aka kumana

ore something aya diyeya be re phela kao tiyana. Ke ntwe be e diya gore ke ska nyaka oba kgauswi le yena. Ee ke ile ka nagan kao mo lesa. (I had so many thoughts. Because whenever he came home drunk, I'll get beaten. If he comes back, and I didn't cook, I get beaten. Or if I didn't do anything, he will always find a reason to beat me. This made me not to lose interest. Yes I thought of leaving the relationship). Alcohol abuse

5. Ee, le yona e dira ore banna ba lapise basadi. Kaore yena o ze potsa ore yena ke yena yo mo kgolo. Swanetse wena ntho yengwe le yengwe odwe ka yena. (Yes, cultural norms contribute to GBV. This is because men tell themselves that they are superior. They expect us women to do whatever they say we must do

6. Mosadi wao jola (a cheating wife)

Monna wao hloka mmereko (A man who doesn't have a job)

7. Ee, ba bangwe ba fokotsa. Mar ba bangwe aba tieletse (Yes, because other men reduce their violent behaviour. However, others continue with those behaviours.

8. Ake boni baothat ka tsona. A bad iye gore batho ka moka ba di bona. (I don't see any problem with current campaigns. What they can do is to make sure that they are accessible to everyone).

9. Kudu kudu aba ape le banna because ke bona ba re tiyago. Yona enyoko dhisa pethogo if ba kae atelela. (They must talk to men because they are the ones abuses us. It will bring change if they emphasise on it).

10. Korr ntwela yaore ba ze potse ore bo bona ke bona. Mosadi oka fase. Banna ba bantsi ba ze potsitse ore ntwengwe le yengwe ya mosadi key a bona. Swanetse ba rute banna ka taba ya bonna. Just because ke yo mo kgolo o rena, ae mean ore ba lapise basadi. Ba tsebe gore selo sa mosadi ke sa mosadi. (Most men feel themselves. They believe that a women is inferior and they also believe that whatever a women owns, belong to them too since they own a woman. So, on your campaigns, you can teach men about masculinity, especially the one that doesn't promote violence. That, just because a man is the head of the head doesn't mean that they should abuse women, instead they supposed to protect them).

Female survivor 3

Age: 24

Race: black

School: mas

Occupation: Student

Relationship status: In a relationship

1. According to me, Gender-based violence means.., or let me just make an example, its where by a man have more power than a women to an extend whereby the women is being abused and there's nothing much that can be done

2. Yes

3. GBV is caused by the environment that you grew. For example, I grew up in an environment that whereby I see my father everyday hitting my mom. So to me , it was a normal thing that can happen. While I was growing up, I took it as a normal to abuse a woman. And also, even stress contribute to GBV. Also, having power to a point whereby women have to do whatever that you want .

4. No, I didn't even think of leaving it. Because, as I said , I grew up in an abusive home. So I was in an abusive relationship where I thought that everything that was done was normal. And after hitting me, I will be the one apologising.

5. The societal norm, especially in rural areas influences gender-based violence because if ever someone is being abused, the elders will have a meeting to tell you that it is normal for a man to discipline a woman. They will tell you that he is your man, and you oath to respect him. I would like to see a change whereby men especially where I grew up, should change their perspective ton abuse. That they shouldn't abuse women. This will be good because we will be creating a good environment for our future generation.

6. Men abuse women because they feel like women are powerless. Sometimes they can feel that even though they are wrong, women end up admitting that they are the ones who are wrong. Women are too much vulnerable. We need men's help in everything.

7 No, even though we can see adverts from tv, radio; but I feel like there are not enough. Because men still are not aware and understand gbv. Those are just two minutes adverts. There should be meetings amongst men, men who abused their women and ended up changing to see that they were very wrong . This meetings will allow men to have a talk and fully understand how they can overcome being abusive towards their women.

8 The campaigns should be directed to people. For example, where I come from, every Sunday there is a community meeting, they can campaign there and also at church. They should involve women and teach them that being abused is not fashion and it is not a normal thing for a women to go though.

3 No, I feel like they should be directed towards both genders.

10. I suggest that, especially at taverns. Where people are drinking, happy and all that. They should have some sort of a short drama about GBV. This will make people to be aware of what GBV is. And also, there should be a lot of posters about GBV. Movies nights that people don't buy tickets .Were everyone will have a chance to watch

.4 WHAT CAN SOCIETY DO?

The society can intervene, if ever they notice that certain people are being abused, they society can help by talking with social workers or psychologists so that they can have a conversation with those ones that are being abused.

Female survivor 4

Age: 22

Race: black

School: Master candidate

Occupation: Student

Relationship: Single

1. Gender based violence does not men physical abuse, it also means spiritual and financial abuse.

2. Yes, from social media

3. *Misunderstandings.

*And that thing ya gore men always have to rule. (Men being superior to women).

4. I think it goes hand in hand with masculinity. Like I said before, most men use their power to beat women. God created them that way because He expected them to protect women, but they use what God gave them to abuse women. Errrrrrrr…men are huge in nature. They use that to manipulate their partners and control them. But this is not limited to partners only, it happens in families too

5. This thing ya gore a man must provide, put most women in danger . So most women don't have a say. I won't say they must implement 50/50, but there must just be a communication between the two and see how they resolve

6. For instance, if you are a man and you are providing for me, with absolutely everything, do you fill comfortable if you see me with other men?. That's why men abuse women.

7. Not really.

8. I don't think South African campaigns are really working. . A lot of people don't even know them. Unless if you were once abused.

9. yes, I think if something, issued like in a pamphlet talking to men, asking them to stop gbv, they will feel it. Because most men think that when pamphlets are out, they are for women.

10. Men's conferences. That where you should discuss that with men .

.5 WHAT DO YOU CONSIDER TO BE THE STRENGHT …?

In most cases, gbv affects the young ones and the young ones are more into social media. So making campaigns on social media is good. They can also make campaigns to be in a video form rather than pamphlets. They should make these campaigns practical; people will engage.

Media coverage and public discourse prompted by campaigns can sometimes lead to secondary trauma for survivors if their stories are sensationalized or if they face backlash for speaking out.

.6 WHY DO YOY THINK MANY CAMPAIGNS TARGET WOMEN….?

Because GBV obviously affects women mostly, and if it affects men , they don't speak up

.2 To everyone, because let's say for instance,…. I honestly don't know. I don't know if I should say to victims or everyone. Because it will help the victim. And then if you are addressing it to everyone, they won't pay attention and it will be the waste of resources and time. In the other hand, it will be useful to those who have never being abused that they will have knowledge about it

.7 HOW CAN WE ENGAGE MEN…?

More initiatives and let them know about the consequences of gbv

Female survivor 5

Age: 25

Race: Black

School: Master candidate

Occupation: Student

Relationship: In a relationship

1 Gender-based violence, according to me I think is when someone violates someone else rights in terms of emotional feelings, physical and health. Because obviously it also affects health

2 Yes I've heard of it before

3 According to my own perspective I think it is caused by various things, I can only mention three,: jealousy, disrespect and societal customs

4 Yes I thought of leaving the relationship because as we speak, I'm no longer inContact the person. My experience was very bad because it was something that I didn't anticipate at all.

5 I think it contribute in a sense that it is a normal thing. Like men beating us is a normal thing, it is a sign of love. Especially if he marries you… The change I would love to see women valuing themselves more. In a sense that whenever they meet someone and start showing signs of violence, they should have the edge to leave the relationship.

6 I think is because they don't see anything wrong with it. That's why they beat women. Like I said, it's their way of showing love

.8 TELL ME THE YOUR OPINIONS ABOUT THE SUCCESS OF COM CAMPAIGNS AGAINST GBV…

I feel like those campaigns shows humanity. It shows that women are indeed being abused and that there are people who are actually worried about women. Communication campaigns help when it comes to reminding women that they are important and they shouldn't tolerate violence at all.

9 no I don't think so, reason being, I feel like the world is not ready to talk about violence that men inflict on women. Because this makes it difficult for someone who is in an abusive relationship to leave it. Yes they talk about it but they don't make it the main issue, until someone dies.

7 Yes they are effective

.5 the limitations of these campaigns include social media, most old people are not on social media (These people are the most violent). In terms of this sensitive matter, it might be difficult to influence people since they don't take time. Even TV, not everyone will just switch on tv and say today I'm watching campaigns. I think it should be something that everyone has access to. The strength is that it can change few people and those people go on to tell others.

.6 I think violates affects mostly women not men because even if you can check stats you can see that women have been abused more than men.

.2 I think both. Because we cannot take sides when it comes to situation like this one. I think it should be directed to bath women and men

9 Nah , both on men and women

.7 I think there should be meetings where people are taught about gbv, especially in rural areas. There should be gbv awareness.

.9 SUGGESTIONS

I think flyers. They can be distributed in communities, in that way the message will reach a large number of people

10. I think if the communities impose a law that says if you beat your wife, the community must have every right to beat you up. Or they can take your assess and give them to the wife

11. people will know about these campaigns. Widespread Awareness

Limited Reach and Accessibility…..

Many campaigns are concentrated in urban areas, often failing to reach rural communities where GBV can be equally, if not more, prevalent. The lack of resources and infrastructure in these areas limits the effectiveness of campaign efforts.

Female survivor 6

Age :26

School: Masters
Occupations: intern

Relationship: complicated

1 Gender-based violence is a state where another gender abuses another one, it can be a female abuses a male or the other way around. This can be done physically, emotionally,,,,

2 Yes

3 there are a lot of causes of gbv. Some of the causes is the background that people come from, especially when it comes to men. For example, a guy has grown into a family where his father was abusive towards his mother and then that guy will think that being a men is being harsh towards a women. Another thing, you will find a women abusing a men, that might be because they have been in a family where there is violent. So I think gender-based violence is caused by that, being neglected by your family. We usually see these in villages because violence is internalised. You want to remove your frustrations to your significant other.

4 While I was in that relationship, I didn't take it as gbv or as an abuse. I thought it was love. Even if someone can come and convince me that yeah you are being abused, I was not seeing it that way. Until 2016, where I broke up with the guy that's when I realised that no, I was being abused. And if I was still going to continue in that relationship I would end up dead. It was very traumatic, even today. I talk about it now but it was traumatic. Because I remember this other day, he beat me to a point that he had to break my phone and guess what, I made sure that my parents doesn't find out, I had to use make up to cover the blue eyes….. And no, I don't want to lie, I was not even thinking about leaving. The more he beats me, the more I fell with him. I used to love him and the more he beats me I felt like he was showing love to me. I thought it was love.

5 I think it contributes a lot. Especially for us Africans. We have been raised and told that we have to be humble and be submissive when it comes to men. That women must not have a voice in relationships or home. It have contributed in such a way that this days if you are a women and try to be independent it seems like you are becoming disrespectful to your men. That's why men this days kill women who are mostly independent. African norms influences these violence. The change I would like to see is that they must educate young guys, inform them about gender-based violence the same way they are taught about teenage pregnancy in high school. Because in high schools, most kids bottle things up. There are children who are being abused , being raped even at home but they can't say anything about it. High schools should be the target of these.

.8 I think they are doing those campaigns just for the sake of doing it. They are doing them for the sake of making money. If we still have women being killed, if we still have

men being killed, like the recent story of the guy being poured by acid by his partner, that gbv. We cannot just talk, there must be action be done. You cannot kill a woman and be found roaming on the streets. These campaigns needs to ensure that such things never happen or maybe if it happens, it must be limited, we can hear women being killed every month. So what they campaigning for?

.1 No

7 I don't think they are effective because most of the people. Because most of the people running those campaigns I don't think they are people who experienced violence . because you cannot talk about something that you have never experienced. Because if you talk about something you have experienced, you know the pain and you will be passionate about it and have sympathy for the next person.

.5 The strength. ..It can give other people an opportunity to express their feelings because other people cannot talk with tiger families. Because it very difficult to talk to your family about such abuse because you don't know how they are going to react. But if I talk to someone I do not know, it will be easy for me to open up, express myself.

Limitations. For the campaigns to be accessible, there have to go to local schools where there are young girls because I know the pain because I was also abused when I was in high school. Village high schools. There must have a toll free number where there must be accessible anytime they can call.

.6 The reason why there are many campaigns targeted at women is because women ae the one who experience gbv , most of the time, because we do not know how to protect ourselves

.2 I think we must avoid this thing of also talking to the victim, we must also confront the perpetrators, telling them how painful it is to be a women. Informing them about the pain they cause to women. Because always when we always address the victim, how does it help? You heal me emotionally but the perpetrator will continue doing what he's doing to other girls .

.7 If the campaigns that you've mentioned, if they can maybe say quarterly, have men conference where we take men who once abused women. You can go to jail and put

them in a place where they see a picture of the things they are doing to those women, how they affect them… I think it might help cause those men are human beings at the end of the day. They will feel pity for the women and stop

.9 I suggest that we go out and look for men and address them. But you might find that they address wrong men who don't abuse. So I can say they can go to jail get man who have done it

.4 For such issue to be addressed, as much as we are Africans this thing is coming from far. Even our democracy has affected us. Yes a man should be respected, but respect is a two way thing. I think we teach men respect.

Female survivor 7

Age 23

Relationship yes

Educational level graduate

1 To me GBV, mean when a person treat another person(whether women ,men or children) with violence, which will result in them being hurt or being harmed

2 Partially yes, I think it has to do with, when your partner use abusive behaviour to manipulate u, in order for them to have power and control over u. However, I think this is not limited to ur partners only, it can happen in families too MASCULINITY

3 I think GBV is caused by people who what the need to overpower someone by using your masculinity , to show them that they have power and not to be looked down. Childhood trauma, like seeing your parent or someone close to you being violented can cause gbv, and also being abused previously by your family or friends can cause gbv, because u would what that not to happen to you, rather you prevent it by doing it to others.

4 No I have never thought of leaving him because I loved him and so. At first, I thought it was normal to be beaten by my partner, because there is ups and downs in a relationship ,so I did not take it seriously, sometimes it would be one or two slaps, but he would apologize and we would move on. However someday it happens that we argue over something that it is not important ,and he had beaten me to the point that I got hospitalized , my face and my body was bruised so much that I got hospitalized

for 2 weeks. It was then that I realized that I have being enduring a lot and if I continue to stay with this person , one day he will kill me.

5 Cultural and societal norms encourage men to be abusive because it is believed that men are respected and women to obey their partners, and they should protect their family at all cost even if it means over their safety. And also society view see GBV as an accident not a problem, it seem as a way of disciplining their partners not abuse.

6. I think men abuses their women as their way of relieving stress, also because they are used to it because they did it with their first partner and that person did not do anything, they eventually feel comfortable and do it to others.

7 Also I think they abuse women because of not being disrespected, some men have pride and require respect to others. Also because of how society label them to be. And also others have anger issues, they don't know how to manage their anger. Therefore, they abuse others to relive that pain.

8 Should be directed to both men and women, this is because of their involvement in the issue, it will make both men and women to become aware of the abuse, and rectify their mistakes and seek help

9 No, I don't think focus should be focused on men only even women need to be included. Because as well as men being abusive, women are not able to voice out the abuse they experience, this is because of fear to lose their partner or the family they have created, so I think both genders should be included

visit them to where they usually spend their most time on, to places like at the football grounds, taverns, supermarket within villages(makulene, I don't know that in English,). This is because if those campaigns do not reach them to where they are, and rather want them to be reached or create a place to meet, only few will go

10 No both genders need to be involved on those Communication campaigns, because women struggle to communicate on being abused. If they are left behind, they will continue to experience the abuse even their children will grow up in that state

create a campaign that target all kinds of men, whether rich or poor, whether you are a drunkard or not. Have people who have experience on being abusive and have

changed. Also those campaign can go door to door and preach it's wellness to those men DIRECTED TO BOTH

11. First, the society need to educate their daughters to speak up on abuse and seek help. Teach their sons to not harm or abuse their partners rather show their emotions differently. Secondly, I think the cultural and societal norms need to change against men's masculinity that women are inferior while men are superior. They need to teach them on the importance of respecting each other, speaking up, seeking assistance, whether to their parents, relatives, or police, especially parents, they need to have conversations with their children.

. Men become aware of their doings and rectify them, they become aware of dangers revolve around abuse because some men are not aware that what they do is GBV rather see it as something normal. Women also become aware of ways to seek help, aware of abuse, be able to speak up and voice out their experiences.

No, I don't think that are enough campaigns to address GBV, especially in my area. These campaigns are most found in urban areas which need to be looked at because I think most cases of GBV are in rural areas.

I think these campaigns are effective to most people who are more educated and those who are aware of those campaigns. For people who are in villages are not aware of those campaigns, and do not even understand what GBV is.

5. Strengths- both men and women become aware of what really GBV is. They become educated and realize their mistakes and seek to be a changed person. Women also get relieved that there are campaigns that stand out for them, so they feel safe and motivated to speak up. Limitations- Favors the elites in urban areas, they do not reach out those in rural areas.

This is because most cases here in south Africa of GBV is targeted to women and children, not men. Men abuses women and children, therefore, they make campaigns to lessen those cases of abuse and help out women to not be abused

I think our parents should be taught about the importance of their teachings in their children’s lives because their teaching builds us. For example, parents teaching girls to clean houses and cook while teaching boys to protect their sister. There should be equality in their teaching.

Female 8

25

1 gbv ke ge batho bao jola ba ke lwa ka matsogo

2 aowa

3 basadi bao jolela banna . e dira gore banna ba kwate

Basadi bao se dire tse banna bareng ba dire. O swana geh o nyaka o fokatsa, if monna are oska, den wena waya obviously o nyako o tiya because awa mo tiyeletsa.

Yengwe korr banna ba phela ba kwatile. Motho o no o tiya o sa dira selo

4 Nna monna oile a ntiya because orile ke skaya monateng nna kaya. So geh ke boya, a ntiya . and lenna kaze bona molato because nke ke seye, be a kasebe antile. So nkanore matomong gaka bona ele anything bad , but ke rile o hlalana le yena ka bona gore it was not a good thing

5 I think eya contribute because nna re kgola ba re botsa gore monna wa hlompiwa ebile monna a bonwe diphoso tsawe. If monna a dira something ye bad, awa swanela go mmontsa yona. Example, if monna a cheat, awa swanela o mmotsisa gore why a cheatile, swanetse o lebele wena gore why a cheatile. Ekaba gore maybe ao mo apeyele dijo tse di botse or ao mofe tsa ka mapaing ga botse. So culture e dira gore bsadi ba ze blamer for mathata a banna

6 cheating leo hloka tshelete. Banna bao hloka tshelete bano le di anger tse dintsi

7 go apa nnete kor rake tsebe

8 Nna di campaign tseo ake di tsebe so nka nore adi enough

9 theyb are not at all because bontsi ba batho aba di tsebe

10 di campaign tse borena adi re fihlele. Nkanore di fehlela batho bao dula di tropong. Ene le wen awa tseba gore government y arena ae tseye batho bao dula di village serious, ba etisa pele batho bao dula di tropong. Ene ka bonna, ke nagana gore batho bao affectiwa ke gbv ke basadi bao dula mo di village because arena thuto ka yona. For borena, geh monna a tiya mosadi e normal kudu. Re bona okare wa mo rata

11because basadi ke bona bao lapisiwa ke banna and aga goni oze emela because arena maatla. Banna bana le maatla ao feta basadi and ke ntwe re ka se e change because ba phephiwa soh

12 basadi because ke rena bao lapisiwa. And bontsi ba borena are boni anything wrong with it because re kgotse soh. So ke nagana gore basadi ba nyaka o rutiwa ka gbv, gore gbv ke eng and gore geh o tiwa ke monna swanetse oye kae ntle le maphodiseng because if wa tswarisa monna , after 2 days aetswa dronkoni, o nyokotla a diya gore Bophelo bjao bo be boima

13 maybe buh banna aba tiyeletse

14 eka thoma ka gae. Batswdi bar uta ban aba bona ba bashimane Bophelo.

15 eish nna ake tsebe

16 if ba khumana motho wao lapisa mosadi, aba mmolaye.

17. Uhmmmm…. Aba diyi a botse because ba apa ka o blamer basadi. O tlakwa ba botsisa gore be a aperi eng dilo tseo di direga. Korr ba diya okare ke phosos ya borena gore rea rapiwa. (Our media is not doing us good because I have realised that when they report cases of GBV, they make it feel like women are to be blame. They will mention things like ‘she was walking alone… she was wearing this and that, making it feel like its women’s fault to be raped and murdered. If you check the headings they use in newspaper about a story of an abused women, you will be shocked)

Female who claims 1

Age:24

Occupation: unemployed

Education: graduate

Relationship : in a relationship

1 Gender-based violence?

Gender based violence is for both genders. I mean a man can be violated physically by a women or a woman can be violated physically by a man but in most recent we have seen gbv perpetrators being men killing women, beating women. We have seen a lot of cases especially in 2023. So yeah, it is violation against women. It comes physically,,,,,

2. who is most affected by gbv?

I think a lot of women face gbv. Uhm even in past years stats have shown that it is mostly women that face gbv. They are most affected by it. I don't know, I cannot say a person deserves to be violated physically because of what they did. I mean first we have got a system of communication. You have to communicate with somebody who have done you wrong so they know and apologies. You cannot automatically know that you have done someone wrong like in a way. Cause at some point, women get killed, get beaten for things they are not aware they did. So people have to learn to talk . learn to communicate before you can act. In most cases, on papers I have read, women are physically violated by men because for example, maybe I have a boyfriend and I also have a child with him ,…and as a woman I know that the child is not his . at some point when the person finds out, instead of talking, I get beaten to death. So in most cases it be, people get beaten for lying , uhm ..you get beaten because you are talking to someone and that someone doesn't want you to talk to that someone. So it's a lot of petty issues especially when it comes to relationships. You can get beaten for your money that you have worked for. Women can be walking on the streets and end up being raped or killed, just for existing. And women are not responsible for being raped but it happens.

3. Cause

You cannot literally say they are causes because like I said, I cannot wake, bath and go to the mall and then someone rapes me, someone beats me and then I end up dead, then you say you have a reason for that. Theres no reason for gbv. Women are just violated because they are just women.

4 Cultural and societal norms

Unfortunately cultural norms still rule even in 2024 but we don't know going forward. Because you find yourself being told that there's a duty of a woman, there's a duty of

a man. Ill speak in relation to relationships because it happens mostly in relationships. Especially when we faced covid19. There were lot of cases of women being abused being reported. Because it was that thing of ‘me and husband, leaving together’, plus the stress and pressures that came with covid19.So the fact that we have cultures that say a woman should do this kind of a job, a man should do this kind of a job contributes to gbv because I might say to my man ‘ohky I’m doing a lot of duties inside the house, then I’ll ask my partner to help with the chores, of which is not what culture says he must do . So obviously he’s going to feel offended and instead of talking about it, he fights. He uses hands to say who do you think you are, have you seen a man do this kind of things. So it’s not about sharing, it’s about what man does and what women does. And in other cases in the work places, women leadership offends most men. Other men feel like there’s inferiority. Also that contribute to it because it can lead to men verbally abusing women in the work place. And I feel like in resolving this issue, we should see each other in a way there’s no inferiority between us, when it comes to men and women. We have to give each other respect. Because I don’t think if you respect a person, you will end up beating them or killing them. We have to look at each other in a way that we surpass culture

5

I think because of the cases we have seen already, there are many incidents involving women more than men. I think the way it is portrayed it’s more like its only women who face this. However, even men are affected, and others can’t even speak about it, but the media should report in a way that men feel free to talk about it because it’s more like there’s no men going through this. It’s more like ‘women speak, women speak’ but there are also men going through such kind of a situation, just that a man has not yet died, but there are men going through it but because men are men, men are not meant to cry, the media tend to overlook men and focus on women. When reporting GBV cases, they should encourage both genders to speak up. They should report it in a way that it covers all genders.

6 What do you think of gbv campaigns

I think they are doing a good job. The more they campaign about it, I think it will reach the perpetrators and influence them. Because the more we speak about it the more

there is light about it, the more people understand about it. The more they get taught about it . I thin k they are doing a good job so they must continue campaigning.

7 there is a need for education and awareness campaigns?

Yes . because most people do not know that they are abused. For example, many girls in high schools don't know what gbv is, they think that killing someone is gender based violence, which is wrong . so more education campaigns are necessary. So if we continue teaching these girls, they will know when they are violated.

8 Do you think women should be the main focus…?

I think they should be directed to both genders. Because we can't speak only of what is happening now and we are lied about it. So they should direct campaigns to both genders . because there is men being violated somewhere b y a women, there is a boy being violated somewhere by a women so it should be directed to both genders. And men are violated mostly verbally which is one of the most painful acts.

9 engage men and boys ?

I think you can engage men and boys by encouraging them to speak up. Men are the problem and I think what they have in their hearts contribute mostly to gbv. Encourage men to communicate and not keep things to themselves because when they explode, they doo unthinkable things.

10 Suggestions to develop..?

I think you will need a platform where you allow men to just speak . you can reach out using social media platforms where men can share their stories .. I know platforms such as 'comfort a single mother' so you can create platforms like that for men. So you allow them space.

11 Strengths and limitations?

Strength is that this campus can change people attitudes about a certain issue if ba di bile ga botse

GBV is deeply rooted in cultural norms and patriarchal attitudes, which can be resistant to change. Some campaigns struggle to penetrate these entrenched beliefs, leading to limited behavioral change.

12 effective’’’’’?

I don’t think they are effective because women are being killed every day in our country. It is a very sad thing waking up to breaking news about a girl who was raped and killed

13 Society?

The society can organise events where they teach men and women about gbv, especially in rural areas. People in rural areas don’t know what gbv is unless if the person went to school

14 I think the use of language contribute to people not understanding the message behind campaigns. I remember the time we were still in high school. People came to educate us about GBV. However, they used English and that time most people were not familiar with it. You know how public schools are. We learn English in our home language; hence it was difficult to engage with them. I think if they try to use our home languages when visiting communities that would be better

Female who claims

Age 28

Relationship married

Education PhD candidate

1 Gender based violence is any form of abuse towards your partner, it can be physical, emotional, mental

2 Women just because statically they are the ones who often speak about it. Men don’t speak about it so we just know its women.

3 Between couples, miscommunications, misunderstandings , underlying anger issues , past experiences such as people that grow up in abusive homes they become what they are surrounded by. If your parents used to be abusive as each other, you learn that and that’s what you also become and it becomes a generational issue. Also traumatic experience causes you to be violent towards your partner.

4 Back in the day, our grandparents used to believe that you stick in your marriage or in a relationship no matter what. If your man hits you, you stay therefore it becomes a

norm that its ohky for a man to hit you. As a women, you need to be persevere, and get over it and you move on.

6 I feel like they are one sided meaning like they only focus on women. It's more like its women based violence instead of gender-based violence. No body considers that men also go through abuse so for me, the campaigns in South Africa just focus on women. They are just selfish , ine-side

.1 Enough campaigns…. /

Not really, because there isn't really a lot. Its only once in a while that you will hear about campaigns. It's not an everyday thing that people are made aware of. This campaigns only take a stand when things are worse. Say now someone is killed due to abuse and stuff. That's when the campaign comes out but if nothing drastic has happened then it's quite . nothing is being addressed.

.2 effective….?

Not really because nothing comes out from it. They campaigns , they try to spread awareness but nothing comes out from it. Because women for example, still stay in abusive relationships, they don't reach out for help so I can't say they are effective if people still do that.

8 I don't have a direct answer but looking at it from a different angle, campaigns can be directed to men because in the sense that women are mostly who are being abused. So there can be campaigns to help men deal with their anger, violences and not only resort to beating up women… killing women. Helping them in those campaigns, maybe they will be less abusive because campaigns nowadays focus on women, getting them out of that situation but then the situation is not dealt with. The problem is still that that man got one woman out that man is going to be with the other women and also abuse that women ... so one and so on. So fix the problem, fix that men. Use what men likes to talk to them…uhmm…. Soccer and make it a soccer match for GBV, something like that, something that will attract men attention and in that, for example, men playing soccer for raising money for GBV awareness. Get them involved in such things. Maybe after the match or in between have discussions about GBV, triggers of it. Use what men like to attract them in to the campaign.

9 Firstly, you need to make them aware that there's nothing to be ashamed of. If you need help, you need help. But it also difficult because no one is willing to acknowledge that they are the abusers. No one is willing to acknowledge gbv in their relationship . even if it's the men who are being abused, no men is more comfortable top come out as being abused.so I guess finding a way to make men feel comfortable , accept that they have a problem.and make them to have a safe space to share

10 In terms of communication campaigns, I will use what men likes such as Soccer and make it a soccer match for gbv. Something like that . something that will attract men attention and in that, for example, men playing soccer for raising money for gbv awareness. Get them involved in such things. Maybe after the match or in between have discussions about gbv, triggers of it. Use what men like to attract them in to the campaign.

11 The government priorities people who lives in towns. Those people have programmes every month but here, we don't get anything. And rural areas has a lot of violence because people don't know much about it. Here, people believe that they are loved when they are being abused in relationships. In the villages, people who are exposed to campaigns are the ones who went to varsities. So these campaigns are not effective because they don't campaign in rural areas. In return, the government will be blaming people who lives in villages for high rate of GBV while they don't do their job

12 There is something I don't like about our elders and their teachings. On our wedding days, they teach us to tolerate abuse in our marriages. So on my wedding day, one elder gave a speech. In her speech she said that as a women, I must not question my men's whereabouts because I will be disrespecting him. Imagine… others say 'monna ke thaka, owa naba' [a man is like a bean plant, he spreads], [a woman holds the knife on the sharp side of the blade]. Errrr and the fact that they only teach women only is not a good sign. What about men? Don't they need to be taught respect too?

13 I honestly don't know

Female who claims 3

25 years

Drop out

1 gbv is violence that happens between two people who are in a relationship. The main violence that can be accountable is physical violence. I mean you can even see the wounds or scars of somebody who have been physical abused. I don't get the notion of emotional abuse shame

2 Women, because we see the cases of women being killed almost every day.

3 I think cheating causes men to beat their women because I believe no man would want to be disrespected like that

4 they contribute in a sense that women stays in toxic relationships just to maintain their womanship. Womanship I mean , women are taught to be strong when it comes to marriage. And there is this African say that emphasise on what I have just said, 'Mosadi o tswara thipa ka bokgaleng'

5 I would say jail but people no longer fear to go to prison. So there is no way we can prevent it

6 they make us to be more emotional when it comes to women victims and less emotional when it comes to female victims . same applies to gbv cases in the urban areas are taken very seriously, they can even show it in the news the whole month buh cases in the rural are not being reported fairly.

7 I can't say anything because I hardly see them

8 like I said, I hardly see them, meaning they are not enough

9i don't think they are

10. Campaigns have played a role in educating the public about their rights and the legal protections available to GBV survivors.

limitation of these campaigns is that they don't reach large number of people and they do not take long

11 because women are the most who are affected by gbv.

12 I think so because most people don't know what gbv, they don't know how to cope after being the victims. Especially people who are in the rural. I was so surprised when I saw a girl being beaten in the streets by her man and bystanders didn't do anything

about it. Someone even commented that she is just being disciplined by her man, as long as he's not killing her.

13 I think campaigns should be focused on men more because I believe they are a problem in our society. They kill women, they killed each other ..which is something that women can do. So if they talk to men and hear from them what is causing them to be violent, maybe we can find solutions to the problem

14 when there are gbv events, don't invite women only, invite men too and hear what they have to say

15 find what men are interested in and run with it. Most men listen to those older than them, so highlight in your campaigns the important of talking to "their father or uncles"

16 I think you need to sit down with elders and talk to them. It will be better. Especially the ones who are responsible for initiation schools because when boys return from those schools, they return new people. I think they teach them to disrespect women

17 sankile ka bona newspaper nyana yengwe ba bontsise mosadi wao bolawa ke manna wawe. Kua odimo a newspaper ba bontsitse mmele wa mohu bao blurrile. But still. I feel like what they do is to make other survivors of GBV not report their partners because they know that they will take them pictures with blue eyes and show the world. And they do not take the pictures of the perpetrators…errr they hide uhmm him

Female who claim

22

Highschool

1 I understand that e diyeya between batho bao jola. If monna ake tiya mosadi

2 basadi because ke bona okare basadi abana maatla ao feta banna. So that is why basadi ba ke tiiwa

3 from what I know I think ke ge mosadi a jola, sometimes banna abana lebaka lao tiya, ba no kwa ba nyaka o tiya. So yeah

4 so nna ka yesu ke kgotse batswadi baka bare botsa gore as ngwana wa mosimana, a wa swanela o dira selo. So mmereko ka gae be e dira ke borena bannyana fela and my young brothers don't do anything. So I think teaching guys these things can make

them to feel like they are not supposed to do mesomo ya ka gae. I'm saying this because I was left with my two brothers at home and I asked them to help me with washing dishes so I can cook, guess what, they told me that I disrespect them , ba mpotsa ka mokho ebeng banna ka gona and we almost fought and that's when I saw that it is not good to raise children like that.

5 I think teaching men general things. That house chores are not for women only, even men can bath children

6 Media wa tryer o re ruta ka gbv but problem korr batho aba sa lebelela di tv.

7 what are those?

8 I don't think therebare enough

9 they are not effective because asanka ka di bona nna. And Im sure im not the only one. Ba di direla mokgowa fela

10 nka nore di campaign tsao se fihlilela borena bao dula kgole le tropo.

11because basadi ke bona bao tiwa kudu. Okase bone monna a tiwa ke mosadi. So banna ba na le maatla

12 yes because bath oba bantsi aba tsebe selo. Especially batswadi ba rena. A ba tsebe gore the way o godisago ngwana ke the way otlobago ka gona ele monna.

13 women because ke bona bao tiwa kudu, they need to be supported

14 I think le ka sepela le dikolo le bolela le bashimane

15 ake tsebe

16 if ba khumana monna ake tiya monna, bam o tswarise if mosadi yena a nyake o mo tswarisa. Because let me tell you, there are women who are being beaten by their boyfriend but they will never report it.

Male who claim

Age 24

Single

Graduate

1. What do you understand about the term GBV?

any harmful act that targets a person or group because of their gender, frequently leading to physical, sexual, psychological, or financial harm .

Gender-based violence (GBV) is a global problem that affects individuals of all ages, social origins, and ethnicities. It is based on the unequal power dynamics between genders. In addition to being against human rights, it frequently feeds prejudice and violent cycles. In order to effectively address GBV, comprehensive methods that upend damaging social norms and stereotypes, empower survivors, hold offenders accountable, and advance gender equality are needed.

2. Who do you feel is most affected by GBV in South Africa, why?

Although GBV affects a diverse spectrum of people in South Africa, some groups are more vulnerable than others because of interrelated variables such gender inequality, socioeconomic disparity, cultural norms, and historical legacies of violence.

Women and Girls:

In South Africa, GBV disproportionately affects women and girls. They frequently experience rape, femicide, sexual assault, and domestic abuse, among other forms of violence. Their increased susceptibility is a result of several factors, including deeply ingrained gender stereotypes, unequal power dynamics, and patriarchal attitudes.

Children:

GBV, which includes physical abuse, sexual exploitation, and neglect, can affect

children, both boys and girls. Their susceptibility is exacerbated by elements including deficiency in child protection services, poverty, and substance misuse.

All things considered, gender-based violence (GBV) in South Africa is a complicated

problem with strong systemic and societal roots. In order to combat it, comprehensive

methods that address root causes, advance gender equality, offer survivors support

services, and hold offenders accountable are needed.

3. What do you think are the causes of GBV?

Gender-Based Violence (GBV) is a complex problem with many underlying causes that are frequently linked together and impacted by personal, societal, cultural, and economic variables. Following are a few typical reasons of GBV:

Gender Inequality:

Uneven power relations between the sexes are frequently the source of GBV. Violence is perpetuated in part by societal conventions and stereotypes that uphold men's dominance and women's submission.

Trauma and Interpersonal Relationships:

The cycle of violence in interpersonal relationships can be exacerbated by prior traumatic experiences, such as maltreatment as a kid or seeing violence in the family.

Substance Abuse:

Abusing alcohol or drugs can lead to more heated arguments and lowered inhibitions, which increases the chance of either committing or being the victim of GBV.

A comprehensive strategy that addresses these underlying causes through legal reforms, educational initiatives, programmes for economic empowerment, community engagement, and survivor support services is necessary to address GBV. In order to establish conditions where violence is not tolerated, it also entails questioning society conventions and advocating for gender equality.

4. How do you think cultural or societal norms contribute to the prevalence of gender-based violence, and what changes would you like to see in this regard?

I think it contribute in a sense that most perpetrators' become that violent due to the surroundings they grow in. the culture that says men don't cry and express how they feel because that will make them look weak, this I feel like it destroys most men since as a person you can take issues up to certain point and once you reach that breaking point you end up abusing the people around you to find that comfort and

feel whole again. To change all of this the best way is to raise kids in a good household for them to feel the love around them and be able to share it with others, and another one is to let your boy child know the importance of sharing and expressing themselves since it contributes to once mental health.

5. What do you think would be most successful in preventing GBV in South Africa?

The fact that a lot of women and children would feel safe in the country, and as they say the children are really the future of our country. I believe it would reduce deaths rates that are caused by GBV.

6. How do you think media and cultural representations contribute to shaping attitudes toward gender-based violence?

As a student who studies media, I strongly believe the media community is doing all they can to show everyone they can reach about the importance of first taking care of yourself as a person before you can take care of someone. We see a lot of storylines on the telenovelas that are broadcasted weekly on our TVs and that shows how they contribute in making sure that everyone is aware when it happens to them and most the time they would provide them with a landline that can assist if an individual finds themselves in the situation.

7. What do you think of GBV campaigns?

Our media is biased when it comes to reporting gbv. they report cases about abused men once, but for women..tjooooh they cover them the whole moth. I think that's where gender inequality starts.

8. Do you think there are enough awareness campaign or communication campaign to address GBV?

No, there aren't enough awareness campaigns done and I feel like most people are

ignorant since they are not experiencing it. One shouldn't go a situation to them feel like they can take part in something. The campaigns are there to avoid the entire situation from happening at all and if communities make it to a point where they do the campaigns and educate people there will be a lot of difference.

9. In your opinion how effective are these campaigns?

They are effective to the communities that they are mostly done at. It opens the mind of an individual to know that as a victim it's not their fault to be experiencing violence be able to open up and get help. It also allows men to know that it's not right to lay their hands on women and children and most of the time, they would create talks between men where they share and open up and that's good for their masculinity and mental health.

10. What do you consider to be the strength and limitations of these campaigns in addressing GBV in South Africa?

The strength of these campaigns is that slowly but surely the GBV rates will reduce in the country. A lot of people just need to be what is right and wrong and how to deal with situations, and the due to that a lot of changes can be reached. The limitations it comes with is that most community especially rural areas never get to have such awareness campaigns, and without those these abuse will keep happening since nothing is been done about it.

11. Why do you think there are many campaigns targeted at women, and not at men?

This is due to the fact that the rates where women are abused by men are extremely higher and most of them leads to deaths. Also with the fact that it is discovered that most men are told to bottle things up and that is one of the reason they become

perpetrators. Again most grow experiencing their mothers experiencing it and they feel it’s a way of living.

12. Do you think there is a need for more education and awareness campaigns

around gender-based violence? Why or why not?

the reason is

13. How can we engage men and boys in efforts to prevent GBV?

We can engage them through events that talk about men only, teaching them about self love, loving the next person and respect.

14. What are the suggestions about how to dev

I think by you need to find out what men love and run with it. Most men follow something they like . Most men love their sisters, use that .

I think before you start developing a campaign, it is crucial to recognize and respect the cultural and societal norms that influence gender roles and behaviours. This includes understanding the historical impact of apartheid and how it shapes current societal structures. Involves men in the conversation and engage them as advocates to challenge harmful gender norms.

15. What can the society do to address the issue of masculinity (men) and

violence on South Africa?

Working with cops, they can host conferences where they teach men about gbv and empower women .

16 current campaigns are generic. They focus on one gender instead of focusing on men two. This is because we know that men are the abusers in this country. Campaigns should address men. Try to find out why they behave the way they behave. Because I believe there are driving forces towards their behaviours. They need to address those forces on their campaigns. Allow men to speak too. Listen to them and draw conclusions or solutions from their conversations.

17. Male1: they should target men since they commit majority of crimes. I think they should change their approach because it is not working. They have been targeting women but violence continue to increase. Women are killed every day yet there are campaigns that are meant to protect women. This means that they should shift the focus from women to men. Address them. Hold them accountable. Involve them in efforts of solving gbv in South Africa. See if it will work. And if it does not work, they can go back to using the old approach.

Male who claims

Age 28

In a relationship

Lecturer

1 Gbv is abuse to significant other

2 Women and kids because of what we see in our communities and how men treat their significant other and how it affects the kids. We see in schools, that kids are affected by what it is happening at home.

3 I don't really think that there could be causes per say but then I really feel like sometimes its entitlement , sometimes could be unhealed traumas and societal influences.

4 how people view this type thing in a sense that some feel like that's how a women are supposed to be treated. There is this thing that say that if you don't hit me you don't love me . and also in term of the cultural or societal, the fact that these cases most of the times aren't reported and also the fact that people assume that they can be talked through. People don't necessarily hold accountable for their actions. For example, the husband can abuse the wife and instead of reporting it, they can just decide that it can be solved among the family meeting. Then that's it so no one is really held accountable. The change I would like to see in this regard is cases being reported to our law enforcement officers.

5. Current campaigns are generic. They focus on one gender instead of focusing on men two. This is because we know that men are the abusers in this country.

Campaigns should address men. Try to find out why they behave the way they behave. Because I believe there are driving forces towards their behaviours. They need to address those forces on their campaigns. Allow men to speak too. Listen to them and draw conclusions or solutions from their conversations.

6 successful method?

Our law enforcement system making sure that justice is served. Cases being reported and offenders going behind bars.

7 just like any other campaigns, they are there but then up until the societies and the law enforcement making sure that the perpetrators are behind bars. But so far they are trying to educate as much as they can but then up until our societies decide that enough is enough and also report these cases .

8 yes they are there

No in a sense that the focus groups there aren't necessarily in the places that actually these campaigns because most of them are in there urban areas or in universities. But then in the rural aren't and that's where there is a lot of gbv. they don't reach them.

9 We all know that violence is committed by men, meaning women are the victims. So why are the campaigns about the victims? Why not face the elephant in the room?

10 this campaigns aren't really accepted in our communities. They preach gbv buh people aren't up to that conversation of gbv. that's the hindering because you might find that the most vocal are men buh when you try to reach out the most vocal they shut you down. And your campaigns becomes fruitless

11 like I have said earlier on, the men are the most vocal ones, buh then if women are together they can have a larger voice compared to men. The campaigns reaching to women aren't safe and comfortable

12 yes because men are the perpetrators according to the status quo

13 I think maybe starts with the teachings. Try to educate community leaders . then teach everyone. Wherever they are discussions they can discuss about it . I don't know how and when

14 maybe if it goes via the law enforcers , it can be simple because if they know that whatever they do , they will go behind bars , they know the dangers of doing those typer thing then it can be simple. Because most campaigns don't include law enforcers.

make sure you create safe spaces for men to discuss everything GBV, however you must not forget about women.

15 as much as we can say talking and talking, people must go behind bars . so law enforcement.

16 I think they are fine. Because they address women who are the victims. I believe that women needs our support and that's what those campaigns do. They give them platform to be heard, to voice out their concerns and pains that are caused by men. So they must continue to create them because they help women. Men are arrested because women find courage to report their abusers. So I think current campaigns are doing great job. I can never say they should change anything. Women needs us.

17. no, they should be directed to women because they are the victims of gbv. They need to be given space and platform to express their feelings. Shifting the focus won't work because it will make women feel unsupported.

18. Parents do not treat us the same and they don't teach us the same things. You know… there is a quote that they like to tell our sisters…what do they say?..'Lebitla la mosadi ke bogadi'- [a women's grave is at the home of her husband]. This force women to stay in abusive marriages even if they no longer serve them, because that is what is expected from them. They expect women to be strong, to be family keepers. So women die in marriages.

Male who claims 3

23

Unemployed

1 GBV is a state where by a men abuses a woman or a woman abuses a man.

2 I feel like women are the ones who are mostly affected by it

3 unfaithfulness

4 there is this say that our grannies like to say ‘Lebitla la mosadi ke bogadi’. This what makes many women stay in abusive relationships until they die in the name of ‘ I have to keep my family together’. Ba hwela lenyalong

5 trokong. Basadi swanetse ba report banna ba bona

6 it gives us better attitudes concerning gbv. because ba re bontsha the way mo South Africa osa lokang especially for basadi.

7 The media reporting is very biased. They report more cases about women survivors than men survivors of GBV. I do not remember the last time I saw a case on TV about a male survivor but men are being violated every day by their partners and other men. I believe that even if the media discover that a guy has been beaten to death by his partner, they won’t be interested in the story because for them it’s not news worthy.

8 yes I think so

9 we don’t usually see those campaigns so I can’t say they are effective

10 Nna are di boni. The problem with these campaigns is that most people in our villages know nothing about them. Let me tell you something, there is too much violence in the villages more than in towns. This is because these people never get opportunities to be taught about it and without awareness programmes, violence will remain high.

11 because ke bona bao abusiwa ka bontsi

12 yes, because I think we still need to learn about gbv because it is very broad

13 I think both

14 Conducting thorough research to understand the attitudes, beliefs, and behaviours of men regarding GBV is essential. This can be achieved through surveys, focus groups, and interviews.

15 ake tsebe

16 ba tiye banna bao lapisa basadi

17. current campaigns needs to be reshaped. Yes they can focus on women because they are the victims of gbv. but we have men who are the victims too. I am not saying they should shift their focus from women to men, I'm saying they must not forget that men exist. So I can say that campaigns needs a revamp.

18. I think they should target both men and women. Because I believe both genders can be the victims of gbv. Campaigns should be able to bring awareness to both genders. People should be aware about GBV. eeerrrrrrrr…..campaigns must target both genders.

Male 4

32

Unemployed

1 Im not sure maybe when someone violates you, maybe physical or emotional

2 women because we see gbv cases every week on our TVs

3 I can't say there might be causes of gbv because I believe that no matter what the person did, they don't deserve to be abused

4 in marriages, I think the reason why there is high level of violence in marriage is because old people encourages women to stay in their marriages even if it is not working out, or not happy. That tolerance from women is one thing that lead them to being abused

5 Heavy sentences. Because someone might be arrested today for hitting his wife and you see them walking around tomorrow. And this is not safe for the women for reported him

6 yes it does

7 they are helping

8 They should target men since they commit majority of crimes. I think they should change their approach because it is not working. They have been targeting women but violence continue to increase. Women are killed every day yet there are campaigns that are meant to protect women. This means that they should shift the focus from women to men. Address men. Hold them accountable. Involve them in efforts of solving GBV in South Africa. See if it will work. And if it does not work, they can go back to using the old approach

9 These campaigns are effective to communities that they are at. They opens the minds of individuals to know that as victims, it is not their fault for had been abused…helping them open up and getting help. These campaigns also teaches men to know that is it not right to lay hands on a woman.

10 is that they are influential

11 because they are the most who are affected by gbv

12 yes, especially our old grannies. They impose oppression to women. And make them believe that their job is to take care of their children, nothing else

13 both

14 You should show men pictures of women who are the victims of gbv. let them know that their actions affects women and children in so many ways. They are human, they have feelings. They will definitely change**.** Encouraging empathy by sharing personal stories of GBV survivors and emphasizing men's responsibility in preventing and addressing GBV is crucial

15 I think we need more campaigns that allows men to speak about what is bothering them, what drives them to be violent. Men to men…help men get help.

16 teach each other a good way of living.

17 I think they lack something. We hardly see and hear about them. They are not regularly made but crimes are committed every day. So they need to make sure that they campaign every week. They should not wait for someone to die in the hands of an abusers before creating a campaign. Campaigns needs to be consistent.

18. yes. Men because like you said, they commit come crimes than women. Campaigns should focus on men, make them be aware of the statistics of gbv or

crimes in South Africa. They are human beings and have hearts. It will touch them somewhere and they will behave normal. Because talking to women doesn't help. They are busy getting killed

6 males

Age: 26, 26, 24, 26,27,28

Race: Black

STUDENTS

Relationship status: relationship, single x2

1. What do you understand…?

Male 1. Gender-based violence ken twa between di gender tsao fapafapana. More especially, akr history ya south Africa, we have inferiority and superiority. Mo reng banna ba filwe much power over women. It was an African culture, to a point that we understand that when you are a man you are superior to the women. So until nako ya democracy akr, then ba equator di rights tsa banna le basadi Tsa ore all human are equal, from ka gae. So gender-based violence ke process yaore banna aba kgoni o accept because of their human nature, ore ba ka lekana le mosadi. Ntwa e thoma geh o dwisisa gore batho ka moka ba lekana. (Gender-based violence is violence between two genders. More especially in our South African history, we have/had inferiority and superiority. Where-by men were given more power over women. This was an African culture, to a point that we understood that when you are a man, you are superior to the women. This was until democracy, where our government equated rights to women and men, rights that says that all human are equal, more especially in homes. So gender-based violence is that process that men do not accept because of their human nature that they are equal to women. Violence starts where the law says that men and women are the same/ equal).

Male2. GBV ke ose lekane adi gender tsao fapana. Botse botse gbv keg geh molao oke defender mashaedi a basadi aoba in subordinate . Because akr there's no organisation ye leorego aena chain of command. Theres always a leader and the subordinate. From ka gae, there's first born, second born, and there are parents.

There is the head of the wife, who's the husband. So when the women does not want to take a position, when they are called for conduct ya bo bona, molao oe label as gbv.(When they are called for their conduct, the law labels it as gbv). If the law cannot protect us, we have to protect ourselves. Simple.

Male 4. Gender-based violence is a type of violence that is perpetuated against a particular gender

Male 5. Gender-based violence is one gender mistreating the other gender.

6. I think gbv is a violent that is perpetrated by one gender, it may be physical and emotional. Gender-based violence is when you hit a women to death, o mo tlogela le mabadi.

2. Male violence?

Male1. I think male violence is violence that males perpetuate against women and children and the violence that they perpetuate against themselves

Male 2. It's more like gbv

Male 3: I thought we have already responded you

Male 4. I think male violence is when male or men use their power to abuse women, child ..yeah

Male 5. Is men being men aggressive to women

Male 6. Violence between males or males being violent

2.

Male 1. men are forced to keep quite. Men's integrity is tainted, we cannot protect it because of the constitution that governs everyone. So we are now forced to be law abiding citizens by accepting a nature that does not originate from our selves. Men are born as leaders and women are born as subordinate. Even in the work place, you cannot control men. Le Sepedi sere "ya eta pele ke ya sadi, di wela ka leopeng" . When it comes to the family, the bible tells us that a husband is the head of the wife.

Male2. Men, because men are abused emotionally. Words are painful and they will stay with you forever. Women abuse us emotionally.

Male 3. Both men and women

3. causes?

Male1. Because we neglect the core or the nature that you are born with. A men is born with a shape of a man. This shape commands authority. If you check the skin of a woman, it is soft , not because they are weak. Women are not weak. But it is something that needs to be taken with care. You can regard it as weaker vessels. Women needs to be taken care of. They need to be protected by men.

Mlae2. Inequality

* For example, o boya mmerekong , o botsa mosadi ore o kgopela 1, ke etsele. Yena are o lapile. Then wa nagan ore o gandhe mang mang and ao nyake oya ka ndhe. Then next thing lo feleletsa le ke lwa. Or wa ze thusa ka swele. (For example, you come back from work, and ask your wife for sex and she refuses and tells you that she is tired. As a man, you going to start thinking that you didn't cheat because you know that you have a wife at home. This might cause fights between you guys or you going to forcefully sleep with her).

Male 4. Disrespect , women love disrespecting especially if they can see that you don't love to talk back. They are basically provocative beings. They can drive you to the edge and we retaliate through violence

Male 3. I think the reason women are abused is because men have discovered that they are weak. …men are stronger than women and that's why women will never defeat men.

Male 5. Frustration and stress

Male6. We are stronger than women and I would like to believe that we are smart [sic] than them. Our physical appearance commands respect. Even when you argue with your partner, she will talk to you with respect. In most cases, we win these arguments because they know that they can't fight us. When you tell a women to do something, they do it without even questioning because they know that if they don't it, something might happen.

4. Cultural norms?

Male1. South Africa has adopted the standard culture and make it our belief, hence more violence in South Africa. They have forgotten how our ancestors lived. If you look at our grandparents, they are still happily married. This days marriages don't last because of these western cultures…..that man must cook for his wife, a man must wash family clothes. They even encourage men to cry. An African men does not cry. 'Monna ke nku o llela teng' [A man is a sheep, he cries silently]. Women this days do as they please. They can even cheat and force a man to stay. Western culture... When it comes to women misbehaviours, there must be specific laws for family, there must be specific laws that governs men in general the same way there are laws for women. They must change that thing that says that as a man, if your wife makes a child outside, they say you should leave her. No, there must be accountability. She must be arrested. There has to be a law. A person cannot cheat in a marriage, there must be sort of accountability, legally so.

Male2. They contribute negatively because like he said, women no longer see a need to reepect men. Ebile they even call it feminism.

Male 4. I think cultural norms that male are physical superior to female and females are should be in a certain position in families. Males feel entitled to women since they are the providers in families and that is what the society has normalised . I don't think it should change because we are Africans. Our forefathers lived liked that and if you check their marriages are successful. And I think the reason why there are many divorces this days is because these people adopted the western way of living, which is wrong. However, if we can keep on respecting each other, it will work. Because one thing you should know is that men will never be the same as women.

Male5. I agree.

Male 4. I love being an African man but some characteristics of being an African man are not good. For example, in our culture we have initiation schools where they introduce us to being an African man. Most young boys changed during that period because we are being taught to be violent.. to be a real men….to be superior.. to never listen to women. Same applies to women initiation schools. The things that they instil in our minds is what changes us. Their teachings changes us. And if you do not attend those initiation schools, you are considered to be half African and not fit to lead.

male5. I think it is with regard to whenever there are problems in a relationship or marriage , they call on the elders to come and intervene , so intervening at times is to just to tell the lady that hold on to their marriage. So if maybe elders are educated and try to solve the situation , not just tell the women to be a women.

male 6. growing up, we are being told that a men is a provider and a women is a carer so that instilled something in us to always strive for survival, and when things are not going our own, we feel like failures.

5. What to do feel will be the most successful…?

Male1. There is no strategy that can actually succeed. We need to start by cultural believes. Because they mould us to be who we are today, our characters. A need to develop a communication campaigns

Male2. Ke go bontsha gore monna o ka odimo ga mosadi

6. How do you think …?

Male1. Media supports women. For example, most gbv campaigns mo di tv le social media, ba bontsa basadi bake lla, being molested and raped (Most campaigns are for women because you might find that they saw women crying pictures, being molested and raped). Hence I think gender-based violence e noba women empowerment. They quickly attend to male perpetrators than female perpetrators. Everything waits when there is “Justice for who “on tv but when it’s a man, even the coverage is not that huge.

Male2. Basadi. Because ke kgopola saga ya Katlego (TV presenter, mosadi wawe oile a apa social media ore Katlego be a k emo abuse ebile ake mo jolela. All his sponsors pulled out on him. Ba bile everything on hold until di investigations. He was a topic in all platforms.Le ge monna aleka o ba vocal, media will still shame him. (Women. Because I remember that Katlego Maboe (Tv PRESENTER) saga, His wife came out and revealed that Katlego abuses her, he cheats and he doesn’t take care of his child. The media was quick to be on the wife’s side, the sponsors pulled out of Katlego, he lost his tv gigs and he was cancelled. Until they found out that the wife was just lying. And they never apologised to him. Also, even if men tries to be vocal about abuse, the media will shame them).

Male 5. I do not see the importance of these campaigns because what they do is to paint men bad. They only focus on educating women only which makes me believe that the person responsible for these campaigns is a woman. We must as well call them women based campaigns.

Male 4. I think they are improving daily because these days they encourage everyone to speak out. Not like in the olden days where women where the centre of campaigns. Since apartheid, I see that change. So the current campaigns have improved.

7. what do you think about gbv campaigns?

Male1. All the gbv campaigns needs to be recalled . try men empowerment. Since men hold the power, teach them how to use that power. Create more men empowerment. Tell men that they must not abuse their power.

Male2. They just need to focus on men too

8. Do you think there is a need for awareness campaigns…?

Male1. NO

Male2. NO, because most awareness campaigns are bias. They are in favour of women than men. It is sad that most women what GBV is. They exaggerate.

9. Do you think women should be the focus of gbv or they should be directed to men..?

Male1. No, I don't think so. Because that would be blaming men only. There must be a 50/50 thing. We cannot hold men accountable only. We need to hold women accountable too. How do you know that majority of GBV is committed by men? There are men who are abused by their partners but they do not report. Even researchers research about women only as if men are not abused. This is wrong. As much as men commit violence, women do too.

Male2. Both.

Male 3. I think they should focus on men. I know we men don't want to agree on this, but men are the problem all over the world. So I think campaigns must find what the problem is by targeting men. Also, men are considered to be superior so if you want to solve social problems such as violence, you need to involve men.

Male4. I know men who are abused by women, I know men who are struggling with mental issues because they live in toxic places. I know men who abuses their women. So these campaigns must not be one-sided. We need more campaigns about men. Ask men relevant questions. Maybe, just maybe they will change their minds

10. Suggestions…?

Male1. We don't want western cultures to come and tell us how to deal with things.

Male2. I think men should start opening up because I believe that they are more men who are abused by their women but they can say it because they are afraid of the society.

Male 4. I think by having community programmes where man are the main target., those programs should take place once a week where men are being taught by professionals as to how they supposed to handle problems or deal with situations

Male 5. I think more tv commercials are needed . and campaigns all over social media because you know the power of social media in our generation. Making more awareness campaigns using these platforms

Male 6. I think by just finding what South African men need and put them in a room and talk about gbv

9.

Male 3. Ohky, let me say this. The communities that we grew in contribute a lot to how we behave. We receive too much respect more than women. We receive too much support more than women. Our communities teaches us to be men with authority in a way that if you do something that soes not represent men, you are being reminded by your position. But women are not treated the same. Which is understandable because they are women

Male 1. Monna o ka godimo a mosadi, finish and klaar!!!

10. What led….?

Male 1. I don't want to blame her for everything that happened in our relationship. My ex and I had the most perfect relationship that one could ever wish to have. Even my friends wished they had a relationship like ours. So I passed my matric and came here to further my studies. While I'm here studying, I heard rumours that my girlfriend was cheating on me with some man who has a car. I was so mad and offended at the same time because I don't have a car. So I went home and called her at my place, when she got there, I confronted her and told me she did it, we started arguing. Guess what , she started insulting me. I was fine with everything until she insulted my mom. I slapped her and she fell on the ground . She asked for it because I was willing to let it slide and move. The second time happened when we went out. That girl loved provoking men. We were arguing like couples always do and she poured alcohol on me and slapped her. I am a good person, that girl was just disrespectful.

Male 2. She provoked me and I responded and you can't blame me for that

Male 3. You know, men are abused emotionally. Words are painful and they will stay with you forever. Women abuse us emotionally. I say this because my ex used words to take away my confidence as a man. I reached the highest point where I couldn't take it and I started retaliating. I started hitting her.

Male 4. Its only one relationship where there was a prevalence of gbv. my then girlfriend and I were arguing and then I couldn't control my emotions. I ended up slapping her

Male 5. For me it was frustration and I regret what I did. I was going through the state of being unemployed and I felt like the world was turning against me. You know as a man , it is in our nature to provide for our women and that time I felt like I failed as man and when my ex-girlfriend told me that I do not help her financially, and kept on asking things that I can't afford, I lost it. This is why I took a decision to further my studies

Male 6. for me , the people that I have been with were just disrespectful. They used to provoke me until I reached my limits. The last accident happened after I have found that she was cheating with an old men. Guess what, she told me that what led her to cheat was because of her friends who dates old people. And that she wanted money

11 high level….

Male 4. I think sometimes it comes from stress , from lack of coping . It can be due to unemployment and everything. Sometimes nje men just tend to take of their frustrations to women

Male 5. I think is due to unemployment so people get frustrated and take out their frustrations on their partners

12 why are most men violent?

Male 4. I think is because men are not emotional beings. Sometimes they cannot solve their problems through talking , it is difficult for men to solve their problems through talking , that's why sometimes we resort to violence buh sometimes you find that men are being provoked by women to do it

Male 6. I think is stress and that as men , we face a lot of things and we are not given a platform to talk about it. So it then cause us to be violent to each other and to women

13 upbring

Male 4. Not necessarily so, at that moment I was caught in the moment, at that point I felt like the only way to resolve it will be through violence . I didn't grow up in a violent environment

Male 5

No. those occurrences were just my doing and I take accountability for. I grew up in a loving family

Male 6. I think it does contribute because I don't see anything wrong with disciplining your women. I feel like if you don't beat your girl you don't love and care about your relationship.

14 where there specific,,.,,?

Male 4. No

Male 6. yes, my dad used to beat my mother

Male 5. for me, it was just a matter of stress and substance abuse. Because I tried to ease the stress by drinking however it didn't do a thing, and I lost it on my ex-girlfriend

15. current gbv campaigns

Male 4. I think the campaigns are good , let's just hope they will put an end to gbv that is happening in our country, however, I feel like these campaigns are one sided. BIAS

Male 5. I think we need we need more campaigns to allow men to speak about what is bothering them and make sure that they don't bottle things up. Help them to get help. But then I feel like the core thing is unemployment rate in our country

16. since majority..?

Male1: no, I don't think so. Because that would be blaming men only. There must be a 50/50 thing. We cannot hold men accountable only. We need to hold women accountable too. How do you know that majority of gbv is committed by men? There are men who are abused by their partners but they do not report. Even researchers research about women only as if men are not abused. This is wrong. As much as men commit gbv, women do too.

Male2: I think they should focus on both genders. Address all of them because anyone is capable of committing crime. If they are provoked.

Male3: I think they should focus on men. I know we men don't want to agree on this, but men are the problem all over the world. So I think campaigns must find what the problem is by targeting men. Also, men are considered to be superior so if you want to solve social problems such as violence, you need to involve men.

Male4: I agree with you. Campaigns must involve men to solve this problem.

Male5: I think they should target both men and women. South Africa always preaches about equality and I believe they should practice it everywhere. Campaigns should address women and men. Also, these campaigns can be made in many ways. For example, encourage women or men to speak out, and encourage women and men to not participate in violent behaviours.

Male6: yes, they should be directed to men because they are the ones who are abused more and their cases are not recorded because they do not report them.

17. engage..?

Male 4. I think most people who 99% of gbv perpetrators come from an environment where they didn't receive love, they grow grew up in an environment where they experienced their parents beating each other so they think it is ohky to hit a women. So in order to engage them I think you should let them know that they matter, be soft to them because they need it.

Male 5. I'll try to create spaces, I don't know how because men are stubborn they won't just volunteer to speak what is bothering them. Maybe speaking to the older ones because men listen to them above them. You can say 'men, speak to your sons, men speak to your brothers, nieces etc'

Male 6. by doing educational conferences about gbv because I think most people don't know what gbv is . educate men about healthy relationships.

18. society..

Male. The society can just make male understand that they are not superior to women. And teach women respect. And also teach men to respect women

Male 6 by teaching young boys and girls about gbv because I think it starts at a young age.

Male 5. try to address gbv and promoting the say ''monna ke nku o llela teng'. I believe that men have emotions and it is important for us to cry because we through a lot, a lot is expected from us.

19. What do you think of the current GBV campaigns?

Male one: current GBV campaigns are biased. They only focus on one gender instead of focusing on men too. There are men who are abused in relationships but they cannot report it because the society does not support them. Even if a man can speak out, nobody will believe him just because he is a man. I think current campaigns are biased.

Male2: I think they are improving daily because this days they encourage everyone to speak out. Not like in the olden days where women where the centre of campaigns. So the current once acknowledge that men can be abused too.

Male 3: I would disagree with male2 because I don't see any difference from old and current campaigns. All the campaigns in south Africa target women. They are the only ones that are encouraged to 'come forward'. I think is because we see women as people who cannot defend themselves.

Male4: Current campaigns in South Africa focuses a lot on women than men. They say that men are the problem but they don't face the 'problem'. So their campaigns are poorly made because they mainly focus on one gender.

Male5: I told you that those campaigns are women based campaigns because they talk to women only. All they do is to stir hatred towards men. Women hates men. I don't know if you remember that hashtag. #menaredogs. I believe there are wonderful men out there who never raise their hands to women. However these campaigns fuels hatred towards all men in South Africa.

Male6: Those campaigns are not good at all. What I don't like about them is that they focus on women only as if men are not abused by their partners. And let me tell you this, men are abused by their partners. Men are suffering in silent. If you check the statistics, men commit suicide more that women. This is because men are neglected. We are not taken as human beings here. We are expected to be strong because the moment you tell people your issues, they laugh at you. Especially if you tell them that you are abused by your partner. You will be called sorts of names.

20 suggestions

Male1: Why are we blaming men? I don't understand your question.

Male2: I think you must use positive message to attract men to be involved. Because framing messages positively can encourage men to see themselves as part of the solution. Highlighting positive role models and stories of men actively opposing GBV can be impactful.

Male3: we are living in a world that is controlled by influencers. In order to develop a campaign that address men, you need to partner with influential men to amplify the message and showcase positive role models.

Male4: I think they should avoid blaming men about everything that happens in South Africa. Instead, they should focus on promoting positive masculinity.

Male5: it starts by acknowledging and addressing the power imbalance that contribute to GBV. men are superior and use their superiority to abuse women. It starts there.

Male6: Organizing community events, workshops, and dialogues where men can openly discuss GBV and learn from one another is important. Involving community leaders and respected figures such as law enforcement leads credibility

5 because the society expect us to be this strong beings. That we are not supposed to cry .

Gender Activists

Age 40-50

Stuff member

1 Background

You know, you are tapping in on my personal space because I have experienced gbv when I was still young . growing up, I had an abusive father. I would beat my mom in front of us and us included. And he was only when he was sober but immediately when he was drunk, he would always lose his mind. I hate alcohol even today. I don't associate with somebody who drinks alcohol even today. Because immediately when you tell me that you drink alcohol, it reminds me of my father and I don't want somebody who reminds me of that. And that is why I wanted to assist others. It was not easy for me to survive, my sisters and my mom but we pushed through until he passed on when he was 66 years. That's the background. And when this post came I answered the call because I knew it was going to heal me too.

2 Gbv is a harmful act which can be physical, emotional, phycological, even spiritual which can be directed to a person because of their gender. You know it is more on the power. Someone with the power, that's why is more on the masculine

3 you know in the country they have been trying until now. Now we have strategies mainly for gbv which is nationwide and it assist all of us to check ourselves on those six Ps of the gender based strategic plan. We have prevention side; this is where we are using resources that are available combat gbv and HIV. Even research is helpful in this stage to research more around issues of gbv and that is why , for the country, I say they are trying to prevent because they are saying 0 tolerance and they are looking more on the prevention strategies and also the research part assists us to get other ways we can use to combat gbv.

4 enough..?

You know, because gbv is a pandemic now, I will never say there are enough awareness campaigns. Even us on campus we have awareness campaigns according to the calendar , my calendar is full of how we have planned to address students, to address stuff , to address residences ..we are doing a lot but you know people. It is just mentality of people. And it is very difficult to change mentality of people. Other are born from families where there was high gbv and they think that the way of living or the way of solving problems is through gbv. that is why we are trying our best but the more we do the more we talk, the more we make awareness campaigns the more you know, then it needs to be on our lips daily maybe people can understand it. And also, addressing the mentalities, especially men. I mean sorry to say that but we are always saying *gbv against women and children'* yes there men who are being abused , men who are the victims but mostly is women and children because of power. Therefore we will continue communicating and I have realised that we need to use all the platforms of communication. And nowadays young people have TikTok

5 effective..?

I can say there are effective because its unlike when we do nothing. But it comes from person . then if we talk to people , also addressing the positive factor. Because if we only address on what is happening and we don't go on the underlying cause. Because others do this because they are wounded themselves . therefore we need to address the challenges. Like I said maybe you might find that that person grew up in an abusive

family . we need to address this in a way of supporting them , counselling them. Guiding them

6 directed to women…?

Because they are mostly the victims. However, if they are directed to women it is not effective because most of perpetrators are men therefore we need to involve both. Especially in the dialogues or conversations. I like to put them in the same room so that they can talk and the other one with power can understand that the powerless need to have voice. Therefore I don't think that we need to direct most campaigns on women. Just like this campaign *taking a girl child to school* . they focus on girl child , it is ohky, its good buh what about the boy child . you know the boy child grow up without guidance, the boy child grow up without being taken care of , therefore he grows with this anger in him because we are not taking the boy child to school. For me I think they shouldn't support one gender buh all of us

7 male focused approach…?

It is what I already mentioned about focus on the boy child . that we need to focus on the boy child. We need to have conversations we men. You know our province last year have organised men parliament where they were talking to men and even this year we have also arranged a men's dialogue which is going to focus on men. We are going to be having conversations with men and I think can also assist . we need t also go to high schools and take care of the boy child. Because if we leave men behind then we will encounter problems when they are grown up. Sepedi sere 'thupa e kobjwa esele bolese'

8 since majority …?

We are trying to strike a balance. We can noy say all of them should focus on men . like I said , yes we combine men and women in a sense that we put men and women in a dialogue but we need to strike a balance. Because if we say this affect women and we need to focus on women, therefore we are going to taking that root and we leave women behind. Just like taking the girl child alone to school but we are not taking the boy child, therefore we are not supposed to take sides, we should prioritise both because both are involved in this

9 Suggestion…?

In south Africa, last year we were called to the campaign of men which were addressing mentalities. Mentalities was having a capital letter ‘MENtalities’ which shows that it is men ‘s mentalities. We do that campaign even on campus. Therefore yes, we need to address men and target them. Starting from an early age.

10. society

Just to make them aware. You know I like what one of our partners they are training our students on ‘*No means No* campaign . They address females separately from men. With females they are giving them power to protect themselves, to defend themselves when they are facing gbv. And they address men to lessen them their power therefore they strike the balance of men and women. We just need to address men through the campaigns and females and empower them because they say ‘if you are physically empowered then you are mentality also empowered.

11 strengths and limitations?

Limitation

Is that most students don’t take campaigns very seriously. They do not attend events unless there is refreshments. So this makes it difficult for our campaigns to reach them

The ones who reach the campaigns are coming forward. They talk about their problems with us which gives us hope and satisfaction that indeed we are working.

Activist 2

1 I have always been passionate about gbv survivors because I have lost my best friend in the hands of her boyfriend. So this made me to give myself in helping other girls that are going through the same thing that my friend went

2

3 the country is using media in a way of giving awareness about gbv. when you open your tv, you will find a campaign about gbv, radio and newspapers. Even on campus, we have a lot of campus that take place .

4 I can never say there are enough because women are being killed daily. But I can say that the government, we are trying to advocate for gbv as much as we could. We make sure that we bring awareness to the people.

5 yes they are effective because for example, here on campus, we see women and men coming forward to talk abuse they face in their relationships. Even in our communities, people no longer stay in abusive relationships, they either leave the relationship or report the perpetrators to the police

6 I think they are directed to women because they are mostly the victims of it statistically. Also most African women grew up in families were they are told that they are the subordinated one, that they should always allow men to lead therefore, directing these campaigns to women we want them to unlearn the toxic norms. Therefore in order to address GBV, it is frequently necessary to question deeply ingrained gender norms and attitudes that support violence against women. Campaigns that speak to women about their rights and dignity have the potential to affect more significant social change.

7 We need to focus on the boy child. We need to have conversations with men. You know our province last year organised men parliament, where they were talking to men and even this year, we have also arranged a men's dialogue which is going to focus on men. We are going to be having conversations with men and I think it can also assist. We need to also go to high schools and talk to a boy child, because if we leave men behind then we will encounter problems when they are grown up.

8 I believe campaigns should target to both gender in order to combat gbv. we will be helping both men and women. Women in a way that they are the victims or survivors of it and helping men to deal with past traumas by offering them counselling.

9 Campaigns requires research especially if you want to target men. You need to research about the underlying cause of their violent behaviours. This might require you to deep on most family lifestyles of South Africans. The African cultures about patriarchy and masculinity. In your campaigns, create culturally appropriate messages that speak to the identities and experiences of South African men.

10 I think by doing awareness campaigns. Community leaders can hold these meetings ones a week. Where they are teaching men about gbv and empower women.