Male perpetrators' construction of masculine identity: Attitudes and beliefs on intimate-partner violence

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MALE PERPETRATORS' CONSTRUCTION OF MASCULINE IDENTITY: ATTITUDES AND BELIEFS ON INTIMATE-PARTNER VIOLENCE.

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ABSTRACT

Intimate-partner violence (IPV) severely affects the emotional and physical wellbeing of women who are abused by their partners (Coker et al., 2002). Despite intimate-partner violence being such a serious problem, limited research has been conducted on male perpetrators' attitudes, beliefs and experiences of intimate-partner violence. The purpose of this study was to examine male perpetrators' constructions of their masculine identity, and to determine how this influences their attitudes and beliefs on intimate-partner violence. Individual semi-structured interviews were conducted with 12 men who had been apprehended for a domestic violence-related offence and referred, by the court or the South African Police Service, to Khulisa Social Solutions to attend a diversion programme in Mitchell's Plain and Gugulethu. Participants were referred to the Khulisa Social Solutions offices in Mitchell's Plain and Gugulethu.

A qualitative research design was used to explore these male perpetrators' understandings of their masculinity and their views on intimate-partner violence in order to gain more insight into men's violent behaviour towards their partners. The data was analysed using grounded theory. The results indicate a relationship between intimate-partner violence and various risk factors, such as witnessing violence as a child, substance abuse and peer pressure. The themes that emerged from the data revealed that men who witnessed violence as children were more at risk of committing violent acts later in life. Participants were also more inclined to blame their abuse on their partners' substance use and considered it their right to reprimand them if they acted 'out of line' with their (men's) expectations. The findings of the study therefore reveal that men's understanding of their masculine identity can

be shaped by various social and environmental factors that can influence their ideas and

beliefs on intimate-partner violence.

OPSOMMING

Intieme maat-geweld het 'n negatiewe impak op die emosionele en fisiese gesondheid van vrouens wat deur hul maats mishandel word (Coker et al., 2002). Ten spyte van die feit dat intieme maat-geweld 'n ernstige maatskaplike probleem is, word daar baie min navorsing gedoen oor manlike oortreders se oortuigings en houdings oor intieme maat-geweld. Die doel van hierdie studie was om ondersoek in te stel na hoe manlike oortreders van intieme maat-geweld hul manlike identiteit vorm en hoe hul oortuigings oor manlikheid hul gedrag teenoor hul maat beïnvloed. Individuele semi-gestruktureerde onderhoude is met 12 mans wat in hegtenis geneem is vir 'n intieme maat-geweld oortreding en deur die Suid-Afrikaanse Polisiediens óf deur die hof na *Khulisa Social Solutions* verwys is om aan 'n afleidingsprogram deel te neem, gevoer. Deelnemers is na die *Khulisa Social Solutions* kantore op Mitchells Plein en Gugulethu verwys.

'n Kwalitatiewe navorsingsontwerp is tydens die studie gebruik om meer insig te bekom oor hoe manlike oortreders se oortuigings oor hul manlikheid en hul sienings oor intieme maat-geweld hul gewelddadige gedrag teenoor hul maats beïnvloed. Gegronde teorie is gebruik om die data te ontleed. Die resultate van die studie het daarop gedui dat daar 'n moontlike verhouding is tussen intieme maat-geweld en verskillende risikofaktore, soos om geweld op 'n jong ouderdom te aanskou, dwelmmisbruik en groepsdruk. Een van die temas wat na vore gekom het, het getoon dat mans wat geweld van 'n jong ouderdom aanskou het, meer geneig was om later in hul lewens gewelddadig te wees. Mans was ook meer gewillig om hul gewelddadige gedrag op hul maats se dwelmmisbruik te blameer en het gevoel dit is hul reg om met hul vrouens te raas as hulle 'die lyn' oortree het of nie volgens hulle verwagtinge opgetree het nie. Die studie se bevindings toon dus dat mans se begrip van hul

manlike identiteit gevorm word deur sosiale en omgewingsfaktore wat hul oortuigings en

houdings oor intieme maat-geweld affekteer.

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CHAPTER 1: INTRODUCTION AND BACKGROUND TO THE STUDY

1.1.   Introduction

In the South African context, the political oppression of a black majority by a white minority government characterised the Apartheid era, during which the use of violence became normative and violence was viewed as an appropriate method to resolve conflict situations (Sathiparsad, 2008). The proliferation of violence culminated in distinct divisions in gender roles, as well as gender-based violence towards women (Jewkes, 2002). Gender-based violence may also be perpetuated by patriarchal assumptions of male sexual entitlement and dominance of women (Abrahams, Jewkes, Laubscher & Hoffman, 2006). The high prevalence of intimate-partner violence (IPV) amongst South African women has adversely affected their physical and psychological wellbeing (Boonzaier & De la Rey, 2004). The violent murder of Karabo Mokoena, a 22-year-old South African woman, captured worldwide attention when news emerged that her boyfriend had poured acid over her and burnt her body (Saba, 2017). An outcry to stop violence against women swept across the nation and stories about violence against women emerged on social media, followed by the hashtag men are trash (Saba, 2017). According to the South African Demographic and Health Survey, released by Stats SA in May 2016, 21% of women in a relationship have been physically abused by a partner (Pijoos, 2017).

Many women worldwide experience health problems due to IPV. The recent increase in research focusing on male and female experiences of IPV has brought more attention to the severity of the problems caused by IPV (Garcia-Moreno, Jansen, Ellsberg, Heise & Watts, 2006). However, previous IPV research conducted both on an international and South African scale focused mainly on female victims' experiences of violence in relationships (Boonzaier

& De la Rey, 2004; Hearn & Whitehead, 2006). The focal point of IPV research has been on the prevalence and effects of violence against women, whereas the male perpetrators' experiences have largely been overlooked (Wood & Jewkes, 2001). Therefore, there is limited research on male perpetrators' accounts of IPV and how their views of masculinity influence their beliefs about IPV.

An investigation into how men's views on masculinity may increase their risk of becoming perpetrators of IPV is necessary in order to understand how male perpetrators interpret the violence in their relationships (Wood & Jewkes, 2001). A recent expansion of international research on IPV has begun to explore how men's accounts of violence in intimate relationships may explain how violence is maintained in a relationship (Jewkes, 2002; Kraché, Bieneck & Möller, 2005; Mullaney, 2007). In the South African context, possible causes of IPV have been posited, although there is still a lack of research on the perpetrators' personal discourses and perspectives of their violent behaviour (e.g. Boonzaier, 2008; Boonzaier & De la Rey, 2004).

Therefore, the purpose of this study was to investigate how the construction of masculine identity influences male perpetrators' attitudes and beliefs about IPV. The present research focused on the experiences of male perpetrators from low-income communities who had been court mandated or referred by the South African Police Service (SAPS) to attend an intervention programme at Khulisa Social Solutions after being charged with a domestic violence offence. The recommendations arising from the findings of the study may inform future intervention programmes on how to facilitate a reduction in violent behaviour by male perpetrators.

1.2.   Background to the research problem and rationale

According to the World Health Organization (2009), IPV is a relevant social problem due to the number of women who are severely affected by domestic violence. The results from a study conducted in various countries indicated that between 15% and 71% of women experience abuse by an intimate partner throughout their lifetime (World Health Organization, 2009). The prevalence rate of women's experiences of IPV in South Africa is 24,6% (Jewkes, Levin & Penn-Kekana, 2002). Therefore, it seems as if women in South Africa are very vulnerable to experiencing violence committed by an intimate partner. This study will focus specifically on how men who have been charged with domestic violence and have been court mandated or referred by the SAPS to attend an intervention programme at Khulisa Social Solutions perceive themselves as perpetrators of IPV.

Women who have experienced IPV are more at risk of suffering severe physical and psychological health problems that could result in a shorter lifespan (Campbell, 2002; Ellsberg, Jansen, Heise, Watts & Garcia-Moreno, 2008). The risk of victimisation increases in low-income communities, which may be due to a lack of necessary resources to seek help (Boonzaier & Van Schalkwyk, 2011). In many cases, women are financially dependent on their partners and may feel disempowered or unable to leave their violent partners (Boonzaier & Van Schalkwyk, 2011). Research on men's attitudes and beliefs about IPV will allow greater insight to be gained in order to understand the nature of abusive intimate relationships.

Discourses of masculinity may inform men's conception of their violent behaviour in an intimate relationship (Boonzaier & De la Rey, 2004). Violent men may use specific discourses on what they perceive to be masculine behaviour in order to maintain power and

control over their female partners (Hearn, 1998). This will allow men's voices and
experiences of victimisation to be explored. Possible risk factors that could contribute to
perpetrating IPV could thus be discussed. The lived experiences of perpetrators could be used
at both the preventative and rehabilitative levels of intervention with regard to IPV in low-
income communities.

1.3.   Research questions

Perpetrators' perceptions of IPV have been overlooked in previous research. This
study investigated the masculine identity constructions of male perpetrators of IPV. It is
necessary to explore male perpetrators' narratives and their constructions of masculine
identity in order to determine how their attitudes and beliefs about masculine identity
influence their violent behaviour. The following three research questions were addressed.

1. What are male perpetrators' perceptions of their masculine identity?
2. How do personal accounts of violence fit into male perpetrators' masculine
   identity?
3. How do male perpetrators' constructions of a masculine identity influence their
   subjective experiences of violence in their intimate relationships?

1.4.   Operational definitions of main concepts

The following section defines concepts that are relevant to understanding how
perpetrators' masculine identity constructions may influence their attitudes and beliefs about
IPV. In order to understand IPV, masculine identity needs to be explored, along with how
hegemonic masculinity informs constructions of masculinity. Furthermore, the attitudes and
beliefs that surround IPV also need to be discussed to gain clarity on the perpetration of
violence.

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1.4.1 Intimate-partner violence

The term intimate-partner violence is used to refer to violence that occurs specifically between two people who are in a romantic relationship (Bair-Merritt, 2010). This form of violence may include physical and sexual assault (Campbell, 2002). In addition, perpetrators might also use psychological coercion or degradation to victimise their partners (Campbell, 2002).

1.4.2 Masculine identity

The term masculine identity refers to men's acceptance of various traditional masculine gender norms (Cohn & Zeichner, 2006). Many men may feel they need to enact certain gender norms, for example exhibiting physical strength or being competitive, in order to prove their masculinity (Cohn & Zeichner, 2006). Men may feel pressured to adhere to societal expectations of masculinity because they fear people may think their behaviour is not masculine.

1.4.3 Hegemonic masculinity

Hegemonic masculinity describes the form of masculinity men perceive as the standard of masculine behaviour they feel they need to adhere to in order to behave according to societal expectations of traditional masculine behaviour (McCarry, 2010). Thus, some men may feel they need to assert their authority over women or prove their masculinity to others. This form of masculinity encourages and justifies men's dominance over women (Connell & Messerschmidt, 2005).

1.4.4 Attitudes

According to McKinlay and McVittie (2008), attitudes can be described as "an evaluative belief about a social object" (p. 113). Previous research has suggested that there is

a causal link between men's acceptance of sexist and patriarchal attitudes and their perpetration of violence against women (Flood & Pease, 2009). According to Heise (1998), men who support traditional views of masculinity and who are hostile towards women may be more inclined to believe that violence against women is acceptable. It appears that men's perceptions of masculinity may influence their views on IPV.

1.4.5 Beliefs

Beliefs are the collective ideas people share in a given culture, which influences how a culture's norms and values are shaped (Andersen & Taylor, 2006).The cultural beliefs about the differences between men and women are often reinforced by men's perceptions that they need to control women in order to behave according to the gender norms of masculine behaviour (West & Fenstermaker, 1995). It would appear that men's need to dominate a partner to prove their masculinity may often lead to conflict in an intimate relationship.

1.5.   Chapter Outline

Chapter 1 has provided background to the research problem, described the rationale for the study and defined the main concepts utilised in the present research. In Chapter 2 literature review about masculinity and the possible risk factors for the perpetration of IPV is provided. The research aims, objectives and methodology are described in Chapter 3. Thereafter, the results of the study are discussed in Chapter 4. The final chapter examines the outcomes of the study and provides recommendations for future research.

CHAPTER 2:   LITERATURE REVIEW

2.1.   Introduction

This chapter explores male perpetrators' perceptions of masculine identity and their

general experiences of intimate-partner violence (IPV) in order to examine the possible risk

factors that may lead to perpetrating violence against an intimate partner. The literature

review aims to shed light on how perpetrators' construction of masculine identity shapes their

attitudes and beliefs regarding IPV. In addition, the review will also focus on women's

experiences of IPV and the impact of abuse on women's psychological and physical

wellbeing. I will first discuss the concept of 'hegemonic masculinity' in order to explain how

some men may view masculine behaviour in society and in the context of an intimate

relationship.

2.2.   Hegemonic masculinity

Hegemonic masculinity refers to the most accepted practices of masculine behaviour

men may feel they need to abide by in order to enact a masculine identity (Connell &

Messerschmidt, 2005). Men who abide by this form of masculinity may feel that they need to

dominate women and reject feminine behaviour in men (Wetherell & Edley, 1999). The

predominant expression of hegemonic masculinity may therefore occur either peacefully

(men voicing their feelings without forcing their opinions on someone), or coincide with

violence towards men who are considered to be less masculine (Herek & Berrill, 1992).

Under these circumstances of violence being meted out towards men who are considered to

be less masculine, men who do not share the same beliefs and ideas about the accepted form

of masculine identity might struggle to integrate their own beliefs of masculine identity with

societal expectations (Morrell, Jewkes & Lindegger, 2012). Masculinities that differ from the

hegemonic form of masculinity could be considered as 'subordinate' to hegemonic masculinity (Connell, 2000). Therefore, men who do not abide by hegemonic masculinity may feel distressed because they may feel inadequate when they do not represent the generally accepted forms of masculinity (Connell, 2000). It would appear that men who are insecure about their masculinity may feel unworthy of being a partner to someone because they believe they cannot live up to their partner's standards of masculine behaviour.

Feelings of inadequacy may cause role confusion in relationships when a girlfriend or wife questions their male partner's authority (Boonzaier, 2008). The inability to assert dominance in relationships may cause men to view themselves as victims (Boonzaier, 2008). Previous research indicates that men may feel inadequate when they are unable to abide by masculine roles that, for example, include providing for their family (Anderson & Umberson, 2001; Atkinson, Greenstein & Lang, 2005; Dobash & Dobash, 1998). Failure to fulfil what men consider to be prevailing masculine roles may cause them to experience disempowerment. Therefore, men may call upon the prevailing form of masculinity in society (i.e. hegemonic masculinity) whenever they feel that their masculine identity is threatened by their partners' behaviour (Connell, 1995).

Men who believe in traditional masculinity are likely to feel that they are superior to women, and that they can dominate and control women. Thus, men who have experienced various risk factors that may trigger IPV, such as being exposed to violence from a young age, may feel they need to use violence against their partners to reaffirm their masculine identity in the relationship. In addition, men may also use violence against women who question their masculinity if they are unable to express the embarrassment they may feel when their masculinity is in doubt (Retzinger, 1991). Therefore, men may use violence to re-

establish the hierarchy in the relationship. According to Hearn (2012), hegemonic

masculinity represents men's idealised ideas of what it means to be a man and it could

"legitimise patriarchy" through the use of violence against women. The social expectations

men feel to act a certain way may cause them to use violence to assert their masculinity.

2.3.   Societal expectations of masculine behaviour

Some men are likely to feel pressured to act according to what society deems to be

acceptable male behaviour. An example of societal expectations for men could be the

assumption that men should be the breadwinner in a family, or that men may not cry

whenever they feel emotional. Societal expectations of masculine behaviour in the South

African context may vary according to socio-economic status, with previous research

showing a causal link between low socio-economic status and the occurrence of IPV (Jewkes,

2002). For example, men who live in low-income communities may use violence to assert

dominance over their partners because they may experience an overall lack of material

resources necessary to project an idealised image associated with prestige (Boonzaier & De la

Rey, 2004; Jewkes et al., 2002; Wood & Jewkes, 2001). In contrast, men who are able to

exert dominance over their partners tend to feel more masculine, as their masculinity is tied to

their ability to dominate their partner (Boonzaier, 2008). In a qualitative study of 30 young

men from a rural district in the KwaZulu-Natal province of South Africa, it was found that

participants used violence as a strategy to establish dominance in their romantic relationships

(Sathiparsad, 2008). Similarly, young men in a study conducted in a low-income community

in the Eastern Cape province of South Africa (Wood & Jewkes, 2001) reported that they

shared beliefs with their peers about the "acceptable use of violence" to control their female

partners. It would appear that research on young men's perceptions of, and beliefs (as

captured in the two studies) about what they consider acceptable behaviour needs to be

explored in order to shed light on their need to control the women with whom they are intimately involved.

The normative use of violence to resolve conflict situations and to display dominance over others may be due to men feeling that their masculinity is threatened by their partners' behaviour. Men who feel that they are not abiding by traditional masculine roles may find it stressful if they subjectively experience a sense of 'loss of control' in their relationship (Eisler, Skidmore & Ward, 1988). Therefore, it seems as if men may find it difficult to convey their emotions to their partners if they feel their partners doubt their role as 'the man' in the relationship. The stress these men experience is referred to as *discrepancy stress* (Reidy, Berke, Gentile & Zeichmer, 2014). Research has found that men tend to associate their failure to live up to masculine gender roles with negative social outcomes (Zeman & Garber, 1996). Many men may therefore have difficulty expressing themselves without feeling the need to prove their masculinity to themselves or to others.

Gender role stereotypes may inhibit men's expression of their emotions due to their internalisation of a masculine gender role (Eisler et al., 1988). Examples of stereotypical masculine behaviour would include being indulgent, aggressive and emotionally unresponsive and exhibiting sexual prowess (Eisler et al., 1988). Men may feel they need to exude stereotypical masculine behaviour in order to affirm their masculinity to the people around them (Copenhaver, Lash & Eisler, 2000; Eisler & Skidmore, 1987; Pleck, 1995). If they fail to live up to the stereotypical masculine behaviour they may experience gender role stress (Copenhaver et al., 2000; Eisler & Skidmore, 1987; Pleck, 1995). Whenever these men perceive their masculine identity to be threatened, they may react violently with the aim of reaffirming their masculinity to others (Anderson & Umberson, 2001), or may react violently

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towards their partners in order to exert their position of power over women (Edin, Lalos, Högberg & Dahlgren, 2008).

It appears that men who are insecure about their masculinity may feel as if they are not living up to a certain standard of masculine behaviour, and may feel that aggression is the only emotion they can display without feeling insecure about their masculinity (Edin et al., 2008). Furthermore, some men may predominantly express feelings of anger when they feel distressed because they do not want to express emotions that could cause other people to think they are weak (Lisak, Hopper & Song, 1996).

This manifestation of anger can often lead to violence between intimate partners (Lisak et al., 1996). Therefore, men may act aggressively because they do not know how to communicate when they feel weak or vulnerable (Edin et al., 2008). It would also appear that many men feel afraid to talk to other people about how they truly feel because they feel that people may question their masculinity. Therefore, in a society often characterised by masculine hegemony, men may prefer to express emotions that display power and dominance (e.g. anger) because this allows them to feel more self-assured about their masculinity. Thus, men may feel pressured to abide by societal expectations of masculine behaviour and may react negatively if they feel they have failed to act according to gender role expectations (O'Neil & Nadeau, 1999). Men's personal experiences of the pressure they feel to live up to certain gender roles may have changed due to a shift in power between men and women.

2.4.   Personal accounts of masculinity

Men's understanding of their masculinity has gone through various transformations due to the shift in power relations between men and women (Walker, 2005). The changes in gender roles and power relations have forced men to re-evaluate their understanding of what

it means to be a man in today's society. Many men have opposed the changes in how masculine identity is defined, but others have chosen to see this shift in power as an opportunity to construct a modern form of masculinity (Walker, 2005). Therefore, some men have embraced a more liberal definition of manhood and choose not to conform to traditional expectations of masculinity.

The construction of a form of masculinity that is more relevant in society may have led to a crisis in masculinity (Walker, 2005). This "crisis in masculinity" could have arisen due to social phenomena, including the rise of feminist consciousness, more people challenging traditional masculinity, less reliance on traditional men's work and the recent growth in a technological culture, which is not easily recognisable by older generations (Frosh, Phoenix & Pattman, 2002). Consequently, the crisis may lead to men feeling unsure about their sexuality and their role as a man – in their personal relationships, as well as in work and social contexts (Frosh et al., 2002). Men who participated in a study conducted in the low-income community of Alexandra in Johannesburg reported the many challenges they face as they try to construct a new form of masculinity that empowers them to reject the use of violence and embrace gender equality (Walker, 2005). These challenges included that the participants struggled to deal with the fact that women have gained more equality and that they now have to share their position of power (Walker, 2005). The shift in power dynamics has led to men feeling more insecure about their position in their relationships (Walker, 2005). Despite the fact that men are beginning to accept alternative forms of masculinity, it seems as if some men are reluctant to reject hegemonic masculinity. The participants explained that they experienced a struggle between accepting a modern form of masculinity and letting go of the traditional male roles (Walker, 2005). Since South Africa has a very high rate of IPV it is necessary to explore, but also to scrutinise and challenge, the discourses men

use to reaffirm their masculinity to their partners in order to reinforce behaviour change that may lead to more gender equality.

Traditional discourses of gender often create a context in which men are viewed as superior to women (Edin et al., 2008). A study conducted with professionals who work with perpetrators of IPV indicated three general strands or themes to which men attribute their frequent use of violence to express their masculinity (Edin et al., 2008). These include, firstly, the immediate reaction using aggression when feeling threatened; secondly, reacting impulsively when their authority is questioned; and finally, resorting to violence following extended periods of repressed emotion (Edin et al., 2008). Men who immediately react aggressively when they feel threatened are often viewed as traditional males (Edin et al., 2008). It seems as if these men may use violence when they feel insecure about their position in the relationship. Furthermore, men may also use violence to express their masculinity when they feel their partners do not acknowledge everything they do for them or if they question their authority (Edin et al., 2008). The third theme identified by the study indicated that men who do not give expression to their emotions regarding their fears and insecurities may be at risk of violent outbursts because they can no longer supress their emotions (Edin et al., 2008). These discourses of masculinity therefore may shed more light on the reasons why men react violently towards their partners.

Literature further suggests that men may construct a gender identity that resembles a narrative of blaming women for their (men's) behaviour (Catlett, Toews & Walilko, 2010). Furthermore, men may blame their partners for their violent behaviour if they feel their partners have elicited a reaction from them (Anderson & Umberson, 2001). Thus, it would seem as if male perpetrators of IPV may struggle to accept responsibility for their violent

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behaviour. Male perpetrators may believe that masculinity must form part of the higher

patriarchal rung of social life and that women should be subservient to their masculine

whims.

Studies conducted on perpetrators' motivation for attending intervention programmes

have also discovered that men often minimise or justify their violent behaviour as a means of

proving their masculinity to others (Hearn, 1998). Therefore, men may try to rationalise their

violent behaviour towards their partners to prove to others that they have a position of power

in the relationship and that they can use violence to keep their partners in line. Previous

research conducted on men's violent behaviour in an intimate relationship has indicated that

some men rationalise or justify their behaviour to avoid taking full responsibility for their

actions (Dobash & Dobash, 1998; Hearn, 1998). Men may struggle to accept the moral

implications of their violent behaviour and may try to justify their behaviour instead of facing

the consequences of their actions.

Men's attachment style to an intimate partner may also explain their violent

behaviour. The attachments men form in their adult relationships may be similar to the

attachment patterns they used as a child (Dutton, Saunders, Starzomski & Bartholomew,

1994). Researchers have linked men's insecure attachment processes in their adult

relationships to factors contributing towards them committing violence against women

(Dutton et al., 1994). Therefore, men may become violent towards an intimate partner when

they experience the frustration they felt as a child when their attachment needs were not met

(Dutton et al., 1994). It seems as if men's attachment patterns during childhood may have a

negative effect on the relationships they form as adults. Attachment theory proposes that men

may become violent towards an intimate partner because they are afraid that their partner

may abandon them (Dutton et al., 1994). In addition to the psychological factors contributing to sustained violence against women, patriarchal and institutional ideals also contribute to the continued suppression of women.

Patriarchal ideals continue to sustain inequality between men and women. According to Johnson (1995), men's perceptions that they have the right to control women stem from patriarchal traditions that give men the impression they can control their wives through the use of violence, economic subordination and isolation. For example, the common assumption that a man must singlehandedly shoulder the responsibility of financially supporting a family may cause conflict in a relationship. Men who live in poverty may feel that they are unable to achieve the social expectations of manhood because they are struggling to provide for their families (Jewkes, 2002). Failure to live up to a certain standard of masculinity may cause a crisis in male identity and lead to men using violence against women as a means of expressing their power and dominance (Jewkes, 2002).

The influence of psychological and socio-political factors in explaining men's violent behaviour needs to be acknowledged to create more comprehensive intervention programmes that are aimed at preventing abuse towards women (Murphy & Baxter, 1997). Therefore, researchers must aim to incorporate men's beliefs about their use of violence in intimate relationships in order to address the full extent of the problems caused by IPV. In addition, women's experiences of IPV must be understood to fully comprehend the extent of the problem and to provide the necessary interventions for the perpetrators and the victims of IPV.

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2.5.   **Women's experiences of IPV**

In the present-day society, cultural discourses of romantic relationships may encourage women to look for a "perfect partner". The way in which women have been socialised can often lead them to believe that they can only be happy if they find love in a perfect relationship (Wood, 2001). However, women may become at risk of being 'trapped' in abusive relationships when they tie their self-worth to finding the perfect partner (Wood, 2001). According to Towns and Adams (2000), social discourses of the idealised type of love may cause women to believe that they need to remain in an abusive relationship. It would seem that women may try to convince themselves that the relationship might improve, therefore may not want to acknowledge how their partner's violent behaviour is inimical to the very relationship they (women) are seeking to preserve. Consequently, women may become trapped in a cycle of violence.

The cycle of violence is often perpetuated if women feel obligated to abide by the gender narrative that dictates that women need to support their partners unconditionally (Wood, 2001). Women may interpret their partner's violent behaviour as a sudden loss of control that results in violent outbursts (Wood, 2001). Victims of IPV may therefore view their partner's violent behaviour as a "quick [and temporary] derailment" from their normal behaviour, thus suggesting that they are inherently good men (Towns & Adams, 2000). However, if women stop believing in an ideal relationship they may decide to stay in an abusive relationship because they have begun to accept their partner's violent behaviour as normal (Wood, 2001). Women who have endured an abusive relationship for a long period may finally decide to leave their partners if the violence has worsened to such an extent that they are concerned about their children's wellbeing (Garcia-Moreno, Jansen, Ellsberg, Heise

& Watts, 2005). They may also decide to leave the relationship if they are no longer certain that their partner can change (Garcia-Moreno et al., 2005).

2.6.   The impact of intimate-partner violence on women's wellbeing

Women's wellbeing has been cited as being negatively affected psychologically and physically by IPV (World Health Organization, 2013). Globally, a higher number of young women report severe injuries due to IPV compared to young men (Archer, 2000; Swan, Gambone, Caldwell, Sullivan & Snow, 2008; Tjaden & Thoemes, 2000). The results of a national survey conducted in the United States of America revealed that 32,9% of women reported a lifetime experiences of physical abuse compared to 28,2% of men who reported abuse (Black et al., 2010). In South Africa, women report 29,3% of cases of IPV compared to 20,9% of men's reports of abuse (Gass, Stein, Williams & Seedat, 2011). The high rate of disclosure by women may be due to the fact that men predominantly use violence to establish control over their partners, whereas women use violence more in self-defence (Campbell, 1993).

Although women predominantly are the victims of IPV, they may be reluctant to report the abuse, possibly due to feeling ashamed and scared about how their partners will react (Dardis, Dixon, Edwards & Turchik, 2014; Jewkes et al., 2002). The Victims of Crime Survey of 2014 reported that, in 16,8% of cases of assault reported in South Africa, the victim's partner perpetrated the crime (Statistics South Africa, 2014). In many cases, these incidents can lead to women developing various psychological and physical health problems, which may include alcohol abuse and HIV/AIDS (Campbell, 2002). Victims of IPV may experience the negative consequences of IPV long after they have ended the abusive relationship due to feeling stressed for a long period (World Health Organization, 2012).

Women who have been abused by an intimate partner are often diagnosed with post-traumatic stress disorder (PTSD) or depression (Dutton et al., 2006). According to Jones, Hughes and Unterstaller (2001), 31% to 84,4% of women suffer from PTSD due to experiencing IPV. Research indicates that victims are vulnerable to developing extreme symptoms of PTSD if they frequently experience severe physical or sexual violence, or if they were threatened with a weapon (Dutton, 2003a; 2003b; Woods, 2000). It would seem as if research has focused on female victims' experiences of IPV since women have to deal with the health consequences of IPV.

2.7.   Risk factors in the perpetration of intimate-partner violence

Previous theories of risk factors contributing to IPV focused on single risk factors to explain perpetrators' violent behaviours; however, the individuals' context needs to be taken into account without condemning the perpetrators' actions needlessly. An ecological framework can explain how the interaction between personal and social circumstances can create possible risk factors for IPV (Heise, 1998). Risk factors that may lead to men perpetrating IPV include their socio-economic status, level of education, substance abuse and their exposure to violence as a child (Abrahams et al., 2006; Boonzaier, 2008; Jewkes, 2002).

The literature cites contextual risk factors (viz. Bronfenbrenner's ecological framework [Bronfenbrenner & Morris (2006)]) that may contribute to IPV. Men may become abusive towards their partners if they feel they can no longer provide for their family financially, or if their partner becomes financially independent (Jewkes, 2002). Their violent behaviour may be related to feeling "emasculated" by the fact that they cannot fulfil the expected breadwinner role (Jewkes et al., 2002). Therefore, the use of violence becomes a

means of regaining the lost power in the relationship (Jewkes et al., 2002). Previous literature has also linked men's use of violence to their expression of male shame (Brown, 2004).

Men who live in low-income communities may struggle to achieve a high level of education because of the limited resources available in the community. Consequently, they may feel insecure about their masculinity if their partners are more educated and earn more money than them (Abrahams et al., 2006). Men's educational level may act as a protective factor against the risk of becoming a perpetrator of IPV, because men with a high level of education may feel more comfortable with their masculine identity (Abrahams et al., 2006). Opportunities for tertiary education may also improve men's self-esteem and communication skills, which may be associated with the lessened, if not absent, use of violence in intimate relationships (Abrahams et al., 2006). This may imply that men who expand their education may feel more confident about their masculine identity and may feel that they do not have to use violence to express their masculinity to their partners (Abrahams et al., 2006). Men, who have received a higher level of education, may not feel it is necessary to resort to violence in their intimate relationships because they may have learnt better communication strategies with their partners.

Men may also be at risk of becoming perpetrators of IPV if they frequently abuse substances (Abrahams et al., 2006; Boonzaier & De la Rey, 2004; Jewkes et al., 2002). The influence of alcohol may hinder the ability to make sound judgments during social interactions, thus potentially causing violent reactions due to a loss of inhibition (Abby, Ross & McDuffie, 1995; Jewkes et al., 2002). Men who feel that they have failed to fulfil the expected role of breadwinner may also be at risk of abusing illegal substances (Copenhaver et al., 2000). In contrast, men may become violent towards women who consume high levels of

alcohol because they feel that these women are not acting according to societal expectations of acceptable female behaviour (Abrahams et al., 2006). For example, in a study conducted among male municipal workers in Cape Town about the prevalence and risk factors of IPV, men reported thinking that women who consumed alcohol acted unacceptably because they were sexually promiscuous and did not abide by stereotypical female gender roles (Abrahams et al., 2006). Therefore, men may hold women to a more rigid gender construct with regard to alcohol consumption.

Exposure to violence as a child has been found to influence men's perceptions of IPV (Abrahams et al., 2006; Boonzaier, 2008; Jewkes et al., 2002). According to the literature, witnessing violence from a young age may reinforce men's beliefs that violence toward a partner is acceptable behaviour and may contribute to women tolerating violence (Jewkes et al., 2002). In addition, children who have been exposed to traumatic events from an early age may struggle to form a sense of self, and this may negatively affect their interpersonal relationships later on in life (Fonagy & Target, 2003). According to attachment theory, the nature of the relationship between a parent and a child influences the child's sense of self and how he or she relates to others (Bowlby, 1969). Therefore, it may also be possible that perpetrators who have had a strenuous relationship with a parent or caregiver may find it difficult to establish a stable relationship with a partner due to childhood experiences. Becoming a perpetrator of IPV has also been linked to the experience of witnessing parental abuse (Abrahams et al., 2006; Gass et al., 2011; Skuja & Halford, 2004). Therefore, it seems that witnessing violence or any traumatic event from a young age helps reinforce their understanding how men view themselves and how they resolve conflict in a relationship.

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According to Abrahams et al. (2006), men perceive violence as an acceptable strategy to resolve conflict, and this helps reinforce men's understanding and normalising of violent behaviour. Subsequently, violent behaviour may be considered acceptable and result in a proliferation of violence (Abrahams et al., 2006). To prevent the reinforcement of stereotypical gender roles and the normalising of violent behaviour, more research is needed on men's perspectives of IPV and the risk factors for perpetrating violent acts.

2.8.   Theoretical frameworks: Social cognitive theory and Bronfenbrenner's ecological systems theory

A combination of social cognitive theory and Bronfenbrenner's ecological systems theory was used as the theoretical framework for this study. These theories were specifically chosen because they provide a theoretical lens thought which men's violent behaviour can be studied.

2.8.1 Social cognitive theory

Previous literature has explored various personal and environmental risk factors that may lead to men becoming perpetrators of IPV. Social cognitive theory argues that people actively engage with their environment to influence the outcomes of events in their lives (Bandura, 2002). This theory differentiates between direct personal agency, proxy agency and collective agency (Bandura, 2002). Individuals may apply direct social agency whenever they try to influence the outcome of a situation to suit their needs, but if they do not have the resources they may rely on other people's resources or collective action to change a situation (i.e. proxy or collective agency) (Bandura, 2002).

Social cognitive theory was used as a theoretical framework in order to explore how the perpetrators made meaning of their masculine identity in their day-to-day experiences,

and how their understanding of this identity influenced their attitudes and beliefs about IPV.
This theory was also used to examine the impact various social and environmental factors had
on perpetrators' understanding of their violent behaviour.

2.8.2 Bronfenbrenner's ecological systems theory

The perpetrators' violent behaviour may not only influence their lives negatively, but
may also affect the life of every person in their environment. Bronfenbrenner's ecological
framework was used in this study to explore the interaction between perpetrators and their
environment. The theory argues that all individuals are unique and will react differently to the
environment in which they live (Darling, 2007). The central focus of the theory is how the
interactions between various systems (microsystems, mesosystems, exosystems and
macrosystems) influence human development (Darling, 2007). Bronfenbrenner's ecological
systems theory was used in this study to investigate how the various systems
(family/community) in perpetrators' lives effected their construction of their masculine
identity and their beliefs about and attitudes to IPV.

2.9.   Philosophical approach: Social constructionism

Male perpetrators' perspectives on IPV and their general reluctance or failure to take
responsibility for violent incidents in the relationship may provide researchers with more
insight into the possible causes of IPV. To gain a better understanding of how male
perpetrators understand and interpret violent incidents in the context of their intimate
relationships, it is necessary to examine their constructions of masculinity and how they
define their role in the relationship. Social constructionism was used as a philosophical
approach to explore the perpetrators' constructions of masculinity,

The theory of social constructionism argues that individuals' various opinions about the world shape possible explanations for social phenomena (González, Biever & Gardner, 1994). The perpetrators' constructions of masculine identity therefore are viewed from a social constructionist perspective in order to explore how their opinions about masculine identity affect their attitudes and beliefs about IPV.

2.10. Conclusion

The literature review has indicated how men's beliefs about and attitudes to IPV can depend on various risk factors they may have been exposed to as a child or later on in life. Limited research has been conducted in South Africa on male perpetrators' perspectives on IPV. The purpose of the present study was to explore male perpetrators' beliefs about IPV in order to shed more light on why they commit IPV and how their masculine identity influences their behaviour.

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CHAPTER 3:   RESEARCH METHODOLOGY

3.1.   Introduction

The present study was based on a qualitative research methodological paradigm. As the researcher, I used a qualitative research design to investigate male perpetrators' constructions of a masculine identity and how their views influenced their attitudes to, and beliefs about, intimate-partner violence. I conducted individual interviews with men who were referred by a court or the South African Police Service (SAPS) to attend an intervention programme at Khulisa Social Solutions. I analysed the data using grounded theory.

3.2.   Research aims and objectives

The lack of research conducted on perpetrators' perspectives of violence in their relationships may result in women feeling partially responsible for their partners' violent behaviour (Dardis et al., 2014; Jewkes et al., 2002). With the disproportionate attention given to women's experiences of IPV, it would seem that there has not been much research focus and scholarly work on exploring the perpetrators' perceptions of their behaviour (e.g. Henning, Jones & Holdford, 2005; Wood, 2004).

The primary aim of the study was to explore discourses on and constructions of masculine identity amongst male perpetrators who have been court mandated or referred by the SAPS to attend an intervention programme at Khulisa Social Solutions following being charged with a domestic violence offence. The secondary aim was to examine male perpetrators' personal accounts, their experiences of their masculine identity, and how their beliefs, attitudes and meaning-making of events around them influence their understanding of the incorporation of violence into their personal lives.

The following objectives were set in order to achieve the aims of the study:

- To examine the conflict-resolution strategies perpetrators used when they felt their masculine identity was threatened by a partner in order to determine if they would use violence to regain control in their intimate relationships.

- To investigate whether perpetrators took responsibility for their violent behaviour in order to ascertain if they were aware of the negative consequences of their behaviour.

- To explore how perpetrators felt after they had committed violent acts in order to determine if they felt remorse for their violent behaviour.

3.3.   Research method and design

The present study used a qualitative research design. The purpose of qualitative research is to examine how people from various social and cultural backgrounds define their subjective realities (Creswell et al., 2007). This study used a qualitative research design in order to explore how male perpetrators' views on masculine identity may influence their attitudes and beliefs about intimate-partner violence (IPV). The research design allowed for more in-depth exploration of male perpetrators' experiences as well as contradictions in their discourses of violence, something that could not be achieved through quantitative research methods. To ensure that the participants' voices were expressed in the findings of the study, the results were supported by quotations from the participants (Bless, Higson-Smith & Sithole, 2013).

3.4.   Sampling method

Participants were recruited from an intervention programme at Khulisa Social Solutions by using purposive sampling. Research participants were men who had been apprehended for a domestic violence offence and referred, usually by a prosecutor of a

Magistrate's court or the SAPS, to attend the intervention programme. Phenomenal variation sampling is viewed as a form of purposive sampling (Coyne, 1997). This type of purposive sampling was implemented at the beginning of a study to gain a more in-depth understanding about how different variables influence factors that may converge as a whole (Coyne, 1997) This sampling method allows the researcher to select participants that fit the predetermined research criteria (Bless et al., 2013).

Referrals were screened to determine if the men fitted the research criteria. The inclusion criteria were men who had been apprehended for a domestic violence offence and referred to Khulisa Social Solutions. The community worker assisted me in contacting participants to ask if they would be willing to participate in the individual semi-structured interviews. While the participants needed to be able to speak in any of the three predominant languages used in the Western Cape province (namely English, Afrikaans and isiXhosa), all men who participated in the study were able to communicate in either English or Afrikaans. Men aged from 18 to 60 were included due to the fact that Khulisa Social Solutions focuses predominantly on adult diversion programmes. Social workers employed by the organisation may assess adults, because the Child Justice Act 75 of 2008 specifies that only probation officers have the authority to assess children under the age of 18 or adults if they were under the age of 18 when the offence was committed.

3.5.   Participants

The sample consisted of male perpetrators referred to the intervention programme at Khulisa Social Solutions following a domestic violence indictment. Participants were drawn from various ethnic and cultural backgrounds, as Khulisa Social Solutions assesses clients from various communities. Since the clients were referred to the Khulisa Social Solutions

offices based in Mitchell's Plain and Gugulethu, many of the participants resided in the surrounding low-income communities. The demographic characteristics of the individuals who had been referred to Khulisa Social Solutions and who participated in the present research were explored. The demographic characteristics are especially significant, given that these factors may put them at risk of becoming perpetrators of IPV due to the contextual psychosocial challenges that living in low-income communities often entail. It was also of interest to note how these men made meaning of their masculine identity in the context of their involvement in IPV.

The sample consisted of 12 men who were referred by a court to attend an intervention programme. Of these, 11 participants were referred to the office in Gugulethu, and the remaining participant was referred to the Mitchell's Plain office. The age of the participants ranged from 23 to 50 years ($M = 33.58$, $SD = 11.44$). When the participants were asked to indicate their highest level of education, the results ranged from Grade 3 to Grade 12 ($M = 9.92$, $SD = 2.47$). With regard to the participants' population group and racial identity, two participants identified themselves as Coloured, two participants as Xhosa and eight participants as African. Regarding the participants' home language, four participants indicated that they spoke Afrikaans, seven participants reported being speakers of isiXhosa, and the remaining participant did not indicate his home language. In terms of the participants' employment status, three participants (25%) reported that they were employed and nine participants (75%) stated that they were unemployed.

Regarding the participants' current relationship status, five participants were single, three participants were married, one participant was divorced, one participant was in a relationship and one participant was in a relationship but living separately from his partner.

The remaining participant did not indicate his relationship status. In addition, two participants reported that they did not have children and the remaining participants stated that they had children.

Table 1

Participants' relationship status

Relationship status	Number of participants
Single	5
Married	3
Divorced	1
In a relationship	1
In a relationship but living separately	1
Relationship status unknown	1
Total	12

When asked to indicate if they had previously been arrested for an offence, eight participants indicated that they had been arrested and four reported that the domestic violence offence (for which they had been referred to the diversion programme at Khulisa Social Solutions) was their first offence. The crimes for which the participants were previously arrested were robbery (one participant) and assault (two participants). One participant indicated that he had been arrested for possession of drugs, assault and public disturbance.

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Three participants did not indicate the nature of their previous offences and the remaining participant did not give a clear description of the crime he committed.

3.6.   Measuring instruments

- *Translation of the demographic questionnaires (see Appendix A)*

The questionnaires were drafted in English and Afrikaans. Once the questionnaires were completed, they were submitted to the Language Centre of Stellenbosch University to be translated into isiXhosa.

The demographic questionnaire gathered information about the participants' age, level of education, home language, number of people residing in the household, income, their relationship status and the number of children they have, and their criminal record (specifically, whether they have been involved in any criminal activities in the past).

- *Interview schedule (see Appendix B)*

The interview schedule, which was drafted by the researcher, consisted of the list of questions that elicited the participants' understanding of their masculine identity, and how their understanding influenced their attitudes and beliefs about IPV.

3.7.   Procedure

Having obtained both ethics clearance from the research ethics committee (REC) of Stellenbosch University and institutional permission from Khulisa Social Solutions to conduct individual interviews with male perpetrators referred to them, I contacted the supervisor at the Mitchell's Plain office to arrange a meeting to discuss the data collection procedures. The supervisor gave me permission to conduct the individual interviews in the organisation's office in the Mitchell's Plain area. Clients were contacted telephonically by a staff member to ask if they were interested in participating in the research study.

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Moreover, in line with a recommendation from the staff at Khulisa Social Solutions, I also conducted interviews with clients who were referred to their office in Gugulethu township (having been granted institutional permission to conduct interviews in Gugulethu). Interviews were also conducted at the office in Gugulethu due to the fact that the majority of participants from Mitchell's Plain did not attend the interviews. In identifying participants to participate in my research, the social worker at the office in Gugulethu had asked clients to speak to the mediator after they were done with their court proceedings. The community worker invited clients to participate in the study. I was very aware of how clients would perceive an invitation to participate in the study because I did not want participants to think that their participation would change the outcome of their court case. Once clients gave their consent, I conducted semi-structured individual interviews with eleven participants in Gugulethu and one participant in Mitchell's Plain. The interviews lasted between 30 and 50 minutes each. I informed the participants that their names would be replaced with pseudonyms in the transcripts in order to protect their identity. The audio recordings and the transcripts of the individual interviews were stored on a password-protected hard drive.

3.1.1 Data analyses

I used social constructionist grounded theory to analyse the data. Grounded theorists observe and gather information about participants' lived experiences in order to construct theories that may explain their behaviour (Charmaz, 2006). Consequently, new theories about individuals' behaviour may emerge from the data collected by a researcher (Charmaz, 2006). In the present study, I used the data collected from the semi-structured individual interviews to explore how male perpetrators construct masculine identity and how their attitudes and beliefs about IPV may be shaped by their ideas of masculine behaviour.

In doing 'member checking', I typed up the main themes of each interview and encouraged the participants to make more suggestions or provide feedback in order to better incorporate their opinions into the data. Furthermore, I included my perspective and process notes in order to minimise my biases and assumptions from working as a social worker with experience of working with male perpetrators. Therefore, the data gathered during the interviews were supplemented with various sources of information to enrich the narratives elicited. I coded the interview transcripts according to the principles of grounded theory. I labelled themes that emerged from the data with codes and grouped them into various categories. The categories that developed from the data were used to construct new theories.

3.1.2 Ethical considerations

I am a social worker registered with the South African Council for Social Service Professions (SACSSP)[1]. Having been employed at the National Institute for Crime Prevention and Rehabilitation of Offenders (NICRO) for a 15-month period, spanning from 15 November 2012 to 28 February 2014, I became familiar with working with perpetrators. During the period I worked at NICRO I discovered that many perpetrators lacked commitment to rehabilitation programmes because they believed that they had been treated 'unfairly' by the criminal justice system or they did not want to take responsibility for their actions. Consequently, they often do not complete intervention programmes and this put them at high risk of dropping out of the study.

The experience I gained while working at NICRO helped me to better understand the participants' experiences. Before I began with my data collection, I obtained ethics approval from the research ethics committee (REC) (Humanities) at Stellenbosch University

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[1] My registration number at the SACSSP is 1032827.

(Proposal# HS1176/2015; see Appendix C). I also received institutional permission from Khulisa Social Solutions to conduct interviews at their offices in Mitchell's Plain and Gugulethu.

Various risk factors needed to be evaluated in order to determine the level of risk of the present study. Firstly, the participants needed to talk about abuse that may have occurred between them and a partner. This discussion may have caused them distress and they may have felt that they were being labelled as perpetrators of IPV. Therefore, I informed each participant about the purpose of the study and the possible discomfort they might experience in order to create an environment in which the participants felt safe to share their experiences. Furthermore, I reassured the participants that their identity and personal information would be kept confidential. Participants who then were willing to volunteer to participate in the study needed to sign an informed consent form in order to ensure that they understood what was expected from them.

Secondly, the participants may have been reluctant to spend time away from work and pay for travelling expenses to attend the individual interviews at the Khulisa Social Solutions office in Mitchell's Plain or Gugulethu. I scheduled the interviews on the same day the participants had to attend court proceedings at the Gugulethu court or an interview in the Mitchell's Plain office in order to prevent participants from incurring extra expenses.

The following procedures were kept in place to make sure that the participants' personal information remained confidential. The audio recordings and the transcripts of the individual interviews were stored on a password-protected hard drive. To ensure adherence to the ethical principle of confidentiality, the participants' names were replaced with pseudonyms in the transcripts. I informed the participants at the beginning of the study that I

would be obligated to report any information they disclosed that may threaten their partner's wellbeing to a social worker at Khulisa Social Solutions. Participants who experienced any distress during or after the individual interviews were referred to Families South Africa (FAMSA) for further counselling.

I informed the participants that they could refuse to answer any questions that made them feel uncomfortable and that they could withdrew from the study at any point if they no longer wished to participate. The participants were also notified that their participation in the study was voluntary, and that their participation would not affect the outcome of their criminal case, unless the determination of the nature of their participation was expressly required by law. For participating in the study, they each received a R30 voucher from Pick n Pay retail store after attending the individual interviews. Once I finished collecting data, the participants were allowed to view the transcripts of the individual interviews.

3.1.3 Conclusion

This chapter provided an outline of the aims, objectives and research design of the study. The data collection procedure and analyses were also explored. The study was granted ethics approval from the REC and received institutional permission from Khulisa Social Solutions. Each research participant was made aware of his rights and signed an informed consent form before participating in the research. The results of the study will be discussed in Chapter 4.

CHAPTER 4:   RESULTS

4.1.   Introduction

This chapter presents the results that emerged from the semi-structured interviews conducted with perpetrators of intimate-partner violence (IPV). The participants shared their experiences of how conflict began in their respective intimate relationships and how it resulted in their partner accusing them of IPV. One participant was interviewed shortly after he was informed that his case had been diverted to Khulisa Social Solutions. Therefore, he was still coming to terms with the consequences of his behaviour.

I wanted to find out how the conflict began in their relationship and what factors could have contributed to the participant becoming abusive towards his partner. In addition, I also explored how the participants' constructions of their masculine identity influenced the manner in which they understood their abusive behaviour. I used the grounded theory analytical process to understand the raw data. In the interview excerpts presented in the sections that follow, the participants' expressions (actual spoken words) are indicated/labelled by means of the assigned pseudonyms in order to protect their identity. I have also indicated the participants' age, the community in which they reside and if they have committed any past transgressions. Afrikaans quotations have been translated into English.

4.2.   Factors increasing men's chances of becoming perpetrators of IPV

The following section outlines the participants' understanding of the risk factors for becoming perpetrators of IPV, as these emerged during the interviews. When asked to form their opinions on what rendered them susceptible to committing IPV, the participants highlighted early life (childhood) experiences of witnessing violence at home, substance

abuse (by self and/or partner) and financial constraints, with the impact of these on

relationship obligations.

4.2.1 Witnessing violence as a child

Of interest to note is that, while not assuming full responsibility for their violent

behaviour towards their partners, some participants attributed their involvement in IPV to

their early-life adversity. Participants' exposure to domestic violence seemed to highlight

some level of insight into how their behaviour could be understood in the context of ongoing

violence in their immediate surroundings (family or community). The following excerpt from

a married man is a case in point:

"My ervaring as 'n kind was gewees dat um ek het baie gesien my pa slat my ma…
but soos tye geloop het kan ek nie nou sê wat was die probleem gewees as ons baklei
het nie *but* ons almal [as die gesin] het daar deur gekom." (Mark, 50 years old,
married man, living in Manenberg area)

"My experience as a child was that I often saw my father hit my mother… but as time
went by I can't really say what the problem was when they fought but all of us [as the
family] came through it." (Author's translation)

In line with previous research, people who have witnessed violence among family

members at an early age are deemed more at risk of becoming perpetrators (in the same way

as becoming victims) of IPV later in their adult lives (Merrill, Thomsen, Gold & Milner,

2001). Specifically, young men may be more at risk of becoming perpetrators of IPV if they

had witnessed their mothers being abused (Whitfield, Anda, Dube & Felitti, cited in Merrill

et al., 2001). As also expressed in some participants' accounts, it would seem that the risk of

being a perpetrator of IPV was directly linked to how they saw their own involvement in (or

the role they played in mitigating) the commission of violence at home. For instance, one participant indicated having tried to protect his mother when his father became physically abusive.

> "Ek het altyd afgekeer. Die keer toe my moeder en, dat hulle nie, my vader nie my moeder slaan nie." (William, 23 years old, single man, living in Manenberg area)

> "I always tried to stop it … so that … my father [would]n't hit my mother." (Author's translation)

The above expression, though not directly referring to it, could arguably point to how violence at home has a desensitising effect on the future impact this violence has in the mind of the perpetrator, as violence is seen as the medium of communication and conflict resolution at home.

4.2.2 Substance abuse

From some participants' accounts, substance abuse featured prominently as a factor attributable to their perceived instability in their intimate relationships, thus culminating in violence against their partner. For example, the following excerpt from a single man previously arrested for assault, who gave an account of his partners' drinking as having contributed to the problems in their relationship, is a case in point:

> "Like *ja*, we experienced those problems, yes, [indistinct] we were drinking and then we start[ed] to talk about an issue, an incident which just happened, we would fight or something and then it ends up being a huge fight." (John, 28 years old, single man, living in Gugulethu township)

Also evident during the interviews was some participants' 'explaining away' (almost to the point of normalising) the violent behaviour by ascribing it to their inability to control their substance use and subsequent behaviour, as illustrated by the following excerpt.

"I say no no no take me home guys otherwise now no no I am drunk please guys take me home otherwise I am going to be stupid; I am *gonna* broke [break] sometimes I don't like to damage the stuff here [I] go home I am sleeping." (Carl, 58 years old, married man, living in Philippi township)

The participant asked his friends to take him home because he was scared he might break something. He admitted that he becomes "stupid" when he is drunk and that he would prefer just to go to sleep at home. Moreover, he tried to justify his future behaviour by stating that he had no control over his actions due to being intoxicated. Some participants tried to avoid facing the consequences of actions he did not want to be kept accountable for, as illustrated by the excerpt below:

"Yeah, I experienced that because the problem is that you see when you are drunk you do things that you realise its wrong later on but the time you are drunk you can't realise that this is wrong." (Chris, 23 years old, current relationship status unspecified, living in Gugulethu township)

Substance abuse can create many problems in a relationship because the men are not always aware of the consequences of their behaviour when they are drunk. If their partners start arguing with them they might feel that they do not deserve the accusations their partners make and might think that their partners are overreacting. Therefore, substance abuse can act as a catalyst to provoking them to fight with their partners. Their partners might also

aggravate them when they are drunk because their partners might suspect that they acted inappropriately, as illustrated by the following excerpt:

> "The first argument was like why did I, why did I came late because I came late that day then I was like a bit drunk then she was there the whole the whole night then I came early in the morning so I wasn't there." (David, 30 years old, in a relationship but living separately, living in Gugulethu township)

Furthermore, many of the men did not agree with their partners' drinking habits. When both partners drank it caused the relationship to become very volatile. Participants became frustrated with their partners because they could not exercise control over them when they were under the influence of alcohol. They indicated that if their partners also drink an argument would likely follow, as illustrated by the following excerpt from a single man previously arrested for assault.

> "Like *ja*, we experienced those problems, yes, [indistinct] we were drinking and then we start[ed] to talk about an issue, an incident which just happened, we would fight or something and then it ends up being a huge fight." (John, 28 years old, single man, living in Gugulethu township)

Many of the men become very suspicious about their partner's behaviour when she drinks. They are used to controlling their partner's behaviour and do not know how to regain the power in the relationship if their partner does not abide by their expectations of feminine behaviour. Chris stated that he does not know where she is when she goes out to drink with friends and that she tends to drink quite often. As a result, he has suspected her of being unfaithful, as illustrated by the following excerpt:

"My girlfriend drink[s] a lot so I stay in the house then she goes with her friends and
then come back at two o' clock three o' clock … I don't know where she is coming
from maybe she is cheating or doing what but she likes to drink each and every
weekend." (Chris, 23 years old, current relationship status unspecified, living in
Gugulethu township)

It would seem that substance abuse can cause problems in relationships because it
often leads to partners not trusting each other and to speculation about whether a partner is
being faithful. I believe that many of the men used their partners' drinking to excuse their
behaviour and blamed them for the problems in their relationship. Therefore, many of the
men did not necessarily have a problem with women drinking but they seemed to use their
partners' drinking as a means to control their behaviour. Participants' drinking and their need
to have power over their partners may have led to IPV taking place in the relationships.

4.2.3 The role of money in the relationship and differences in financial decisions

Some participants mentioned their partner's lack of judgement with regard to
spending money as having often created tension in their relationship. Many of the men
became very frustrated when talking about the partners' spending habits. The following
quotation, from Mark, whose understanding of the often-violent arguments with his partner
about money, illustrates his intolerance of and frustration with his partner's spending habits
as being central to his engagement in IPV.

"Ek sal sê ek gebruik dit nie … ek sal nie *like* as my *partner* dit [dwelms] gebruik nie,
because as ek werk, ek gee geld [daarom] jy moet kos koop … *but* jy koop nie kos

nie, jy koop *drugs* dan *change* dit oor na *violence* toe, want jy maak misbruik van my

geld wat ek jou gee." (Mark, 50 years old, married man, living in Manenberg area)

"I will say I do not use it … I will not like it if my partner uses it [drugs], because I

work …, 'I give money [therefore] you must buy food … but you don't buy food, you

buy drugs then it changes to violence, because you waste my money I give you'"

(Author's translation)

It appears as if his partner's behaviour leads to them arguing about how money should

be spent. The participant feels that he works hard for his money, therefore it should be used

to buy necessities for the household, for example food. As a result, he reacts violently when

she uses his money to support her drug addiction and when she refuses to listen to him.

Related to this, another participant also highlighted his violent behaviour as something he

attributed to feeling a lack of appreciation from his partner regarding the money he often

gave her, as illustrated by the following excerpt:

"What do I think is because she was not working. And then she thinks that whenever I

get, she must [get] – because like she doesn't appreciate what I give her." (John, 28

years old, single man, living in Gugulethu township)

The above excerpts serve to highlight the 'objectified' status that women are accorded

(that they are seen as equivalent to money), and that any form of financial support towards

the partner somehow commodifies their relationships and accords them, as participants,

superior status over their 'unappreciative' partners. The excerpt below further illustrates how

some participants felt superior to their female partner, whom they considered as 'only

thinking about money' in the context of the relationship.

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"By my is geld nie 'n *problem* nie, want sonder geld voor daar geld gewees het was daar 'n gedagte wanneer dit by vroumense waar die geld" (Jack, 35 years old, divorced man, currently living in Heideveld area)

"With me money is not a problem, because without money before there was money … there was a thought of money, but when it comes to women where is the money." (Author's translation)

It is clear that the participants feel torn between being a good provider for their family and trying to regain more control over their partners' spending habits. It seems as if they feel they need to be a male provider, but whenever their partner spends money on things they deem as unnecessary they feel disrespected. The inherent reductionist view, and embedded objectification, of women as people who 'only think about money' somehow served to highlight the participants' disregard of their partners as people worthy of their respect and equitable treatment in their relationship, thus underscoring that, in these relationships, abuse is a means of asserting control (using money as a leverage) over their partner.

4.3.   Masculinity

This section explores various aspects that, from the participants' accounts, seemed to have influenced their construction of their own masculine identity in the context of their involvement in IPV. I present how this sample of men's cultural beliefs could have influenced their expectations of a partner within the relationship, and how gender-role stereotypes seem to have contributed to gender inequality in their relationships. In addition, I also explore the impact of peer pressure, and how it influenced the manner in which the men expressed themselves in their relationships. These themes emerged during the course of the

interviews with the participants and seemed to influence these male perpetrators' attitudes to and beliefs on masculinity.

4.3.1 Cultural beliefs and gender-role stereotypes

Some men's inherent need to protect what they perceive to be their male honour is thought to shape how they expect women to act in society, and these beliefs can create inequality in their relationships because they are largely derived from society's preconceived ideas of how women must behave (Vandello & Cohen, 2008). Many of the participants were unequivocal in their belief in the importance of women abiding by cultural beliefs. One participant described how he wanted his wife to dress more appropriately. The salient feature of this belief was how these men positioned themselves in ensuring the adherence to the cultural prescriptions and prohibitions by positing themselves as having an authoritative gaze from which they could 'police' the behaviours of their female partners – from the dress code to the general conduct according to which a woman should display herself and live. The presumed appropriation of a suitable, and hence 'acceptable', dress code for a woman is understood in the clear demarcation of a set of behaviours for a 'wife' (considered as the one to whom the cultural dictates apply) and a 'girlfriend' (apparently not as adherent to cultural prescripts).

> "I say 'why you dressing like this? You mustn't come here in my house with the dress like this because you [are] a wife… You are not a girlfriend'". (Paul, 47 years old, married man, living in Philippi township)

Some participants communicated the notion of them having internalised gender role stereotypes, particularly the socially ingrained cultural prescriptions and prohibitions

regarding their (and other) expected roles. Particularly noteworthy is how these participants positioned themselves in the context of their relationships.

> "Yeah, I believe that I am the head of the house … So the girl must wash the dishes, you must wash the clothes so I must do the man's job to clean the yard to paint the house, car stuff." (Chris, 23 year old, current relationship status unspecified, living in Gugulethu township)

In these instances, the 'male gaze' ostensibly wields the power of determining the category in which a woman can be classified, with a wife placed higher in a hierarchical cultural order in comparison to a girlfriend. Of interest to note is that a 'good wife' is superimposed on this comparison to the extent that self-censuring behaviour by a wife is deemed a desirable attribute if she is to be accorded a status superior to that of a girlfriend.

> "In terms of culture, other things we don't see things the same way." (Chris, 23 years old, current relationship status unspecified, living in Gugulethu township)

> "Dan mag, as die vrou meer as die man verdien, dan kan jy nie met daai vrou trou nie." (Peter, 30 years old, in a relationship, living in Manenberg area)
> "Then, if the woman earns more than the man, then you can't marry that woman." (Author's translation)

Seemingly concerned about being seen as adherent to cultural beliefs, it appeared as if the men feared not being able to live up to society's expectations of being 'man enough' to play the role of being the main provider in the family, and this remained a salient feature of the men's justifications for asserting their masculinity by assuming a more 'superior and policing' role in relation to their female partners. Men's insecurities about their role as the

man in the household may have led to them using violence towards their partners to prove

their individual worthiness as men.

4.3.2 Peer pressure

Throughout the discussion on peer influence there was a tacit acknowledgement and,

at times, open acceptance of the role peers play in their lives. However, the participants also

showed a need to express their individuality. The tension between these two factors

(succumbing to peer pressure and expressing own individuality) emerged in their accounts of

how they saw themselves and their social relationships. At times, the participants openly

acknowledged the pitfalls of disclosing and sharing every single detail of their relationship

with friends, thus highlighting the inevitable burden and fear of having to always account to

(and be influenced by) peers.

> "I don't discuss my relationship with my friends [indistinct] because I'll have a peer
>
> pressure … sometimes ok … my friends doing this *somma,* also I must also do this"
>
> (Chris, 23 years old, current relationship status unspecified, living in Gugulethu
>
> township)

Peer pressure did seem to have an effect on how the participants engaged with their

friends, but it did not cloud the participants' judgement when making decisions, as illustrated

by the following excerpt:

> "They [peers] do have an influence in my life, you see. But not with decisions I'm
>
> making" (John, 28 years old, single man, living in Gugulethu township)

The salience of the peer influence in the participants' lives became manifest in instances where peers were seen as central to the determination of the nature of and the direction that the relationship with their partners should take, as illustrated by the following:

"In a situation like this she went to police and arrest me most of them they tell me 'no' she doesn't respect me or she doesn't listen to me … yeah, or I should get rid of her something like that" (David, 30 years old, in a relationship but living separately from partner in Gugulethu township)

The seeming insight into the negative effect that peer pressure sometimes has on their lives (with at times the expressed 'voices of protestation' against the perceived imposition by peers in how they ran their livelihoods) featured prominently during the interviews, as illustrated in the following:

"*Ja,* sometimes it would lead to conflict. That's why I'm saying at some point the[re] are [indistinct] decisions which you take from your friend, but then you end up regretting. Because maybe it leads to conflict" (John, 28 years old, single man, living in Gugulethu township)

At times, seemingly aware of the potentially negative influence that peers have on their individual choices, some participants openly questioned, and even protested against, the constant peer gaze – this indicates their tacit disapproval of the surveillance to which their relationship was subjected.

"Yeah they influence it because my friend is … also they use[d] to say I am too loyal to her [indistinct], so they influence … so I keep loving her more and more and more

and I trust that my girlfriend is not cheating." (Chris, 23 year old, current relationship status unspecified, living in Gugulethu township)

Of further interest to note is that the perceived peer influence also seemed to be tied to some participants' views of their sexuality and gender roles, with some participants openly questioning the notion that their adherence to the prescribed gender roles largely defines their masculinity. The excerpt below highlights the reluctance to be pressured to perform certain 'manly' duties, at the risk of interrogation of their sexuality:

"Nee, hulle dink ek is 'n moffie, omdat ek huis skoonmaak ek sukke goete meer ek goed in is kos maak en dinges dan dink hulle ek is 'n moffie" (Mark, 50 years old, married man, living in Manenberg area)

"No, they think I am a *moffie* because I clean the house and stuff like that, and more because I am good at cooking and stuff … then they think I am a *moffie*." (Author's translation)

In the excerpts presented above, there seems to be tension between the participants' need to refute the influence peers have in their lives and their own need to express their individuality. The participants seemed to protest the perceived imposition of friends in their lives and how they acted and behaved in the context of their intimate relationships.

4.4.   Physical and emotional abuse towards partner

The following sections examine the participants' understanding of their involvement in the physical and emotional abuse of their partners and the negative effects this has had in the context of their intimate relationships, with specific reference to how their partner's wellbeing was affected.

From the participants' accounts, the reports of them threatening their partners and resorting to using violence if their partners do not comply with their demands became prominent. In this instance, violent behaviour would be a means of both scaring their partner into submission and expressing the need to gain or assert more control over the relationship.

"…toe gryp ek haar sommer net om die nek ek sê vir haar 'kyk hierso praat my die waarheid en ek wil nie vir jou slat nie ek wil nie vir jou *dinges* nie *but* gee my net die waarheid voordat ek vir jou' …" (Mark, 50 years old, married man, living in Manenberg area)

"…then I just grabbed her around the neck I tell her 'look here, tell me the truth and I don't want to hit you, I don't want to *dinges* [what-is-it] you, but give me the truth before I …'" (Author's translation)

In addition, some of the participants reported having trouble controlling their anger and seemed to attribute their violent behaviour towards their partners, to their inability to resolve conflict without using violence.

"…So het dit gekom ek bou bou bou bou toe kom dit net die dag wat ek genoeg gehet het toe klap ek haar" (Jack, 35 years old, divorced man, living in Heideveld area)

"…So it happened I build, build, build, build…. then it just happened one day that I just had enough, then I slapped her" (Author's translation)

Particularly noteworthy in the above excerpt is that violence towards a partner is assigned a new meaning: that it serves as a cathartic effect and 'helps' unburden oneself from the tension experienced in the relationship, effectively justifying the violent behaviour.

4.5.   Lone 'voices of protest'

While the data presented thus far relate to the dominant and recurring themes from the interviews I conducted with the participants, it was also my interest as a researcher to identify those 'lone voices' that – while going against the grain of what the dominant discourse of participants collectively spoke about regarding their involvement in IPV – were so salient that I could not overlook them.

For some participants, it would seem that being supportive towards other men (who were in similar circumstances as them) somehow enabled them to gain an understanding of their own violence towards their partners.

"I will tell him [friend] prevention is better than cure absolutely…. prevention is better than cure … if you don't go with that prevention, you lose a lot … a lot of pressure really, really…" (Carl, 58 years old, married man, living in Philippi township)

The participants tried to help other men understand the negative effects of their behaviour. It appears as if they tried to encourage men to seek help because they would gain a sense of self-fulfilment.

Some participants acknowledged their role in the violence that occurred in their relationships. However, one participant quickly shifted the blame to his partner when he was asked to clarify how often he argues with her, as illustrated by the following excerpt of a man court mandated to attend a diversion programme at Khulisa Social Solutions after his partner opened a case against him (It is noteworthy that the participant seems to infer that it is his partner's 'fault' that he was court-mandated to attend a diversion programme):

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"*Because ...* ek wil nie met violence *dinges* nie … sy het my laat betrokke dat ek hier by Khulisa uit kom van Khulisa." (Mark, 50 years old, married man, living in Manenberg area.)

"Because … I don't want to *dinges* [what-is-it] with violence … she let me get involved here at Khulisa." (Author's translation)

It seemed as if the participants felt anxious about admitting to their abusive behaviour because they were scared that they would be judged or that their admission of guilt might change the outcome of their case. Many of the men also blamed their partners for causing the 'trouble' in their relationships, rather than taking responsibility for their own actions. One participant confessed to almost killing his partner (in a fit of rage), although he still blamed her for the guilty verdict (and incarceration) of the previous case of assault that she had laid against him.

"*Because* ek is *upset* met myself *because* … ek het haar *practically* … dood dood gemaak…" (Mark, 50 year old, married man, living in Manenberg area)

"Because … I was upset with myself because … I practically… [and almost] killed, killed her" (Author's translation)

He acknowledged the fact that he was upset by his behaviour, but he still had not come to terms with how his controlling behaviour contributed to the violence in his relationship. Of interest to note is the fact that he realised the seriousness of his actions and showed remorse, but he still tried to justify his behaviour, as illustrated below:

"Ek wil nie eintlik vir haar dood maak nie … ek soek maar net die waarheid uit haar gesoek." (Mark, 50 years old, married man, living in Manenberg area)

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"I [didn]'t really want to kill her … I was just looking for the truth from her." (Author's translation)

Despite some participants trying to justify their violent behaviour, there were a few instances when these men expressed how upset they were with themselves after they realised their behaviour was out of character, as illustrated by the excerpts below:

"Ek het my nommer sommer maar *gechange* … *whatever* net die toe ek skuldig gevoel het … hoe *gaat* hulle my nou aankyk." (Jack, 35 years old, divorced man, living in Heideveld area)

"I just changed my number … whatever just when I felt guilty … how will they look at me now." (Author's translation)

"Ek was baie *upset* met myself *because* dit is nie wat ek is nie." (Mark, 50 years old, married man, living in Manenberg area)

"I was very upset with myself because this is not who I am." (Author's translation)

Many participants also realised how their actions could affect their future. One participant acknowledged the fact that he may experience difficulty in securing employment in the future because his fingerprints were already recorded on the police database.

"Because this thing affects me because I'm still at school, you see. So now I have fingerprints …, you see, so I don't know what will happen next, you see. That's the only thing that makes me …, that made me more angry." (Steven, 24 years old, single man, living in Philippi township)

One participant reported that his behaviour also had an effect on his son's future. The violence that occurred in the household could have influenced his son's beliefs about criminal behaviour and contributed to his (son's) involvement in crime.

"Die *problem* is nou met my seuntjie. Hy tree nou … kyk hier hy moet ook nou in … die Athlone wees daar by 'n program ook um … hulle het hom gevang *apparently* sê 'n maand gelede op Heideveld stasie met dagga." (Jack, 35 years old, divorced man, living in Heideveld area)

"The problem is now with my son. He is acting [out] now … Look, here he must also now … be in the Athlone … there at a programme also um … they caught him apparently, say a month ago, on Heideveld station, with with dagga [in his possession]." (Author's translation)

4.6. Moving forward

The following section focuses on how the participants try to resolve conflict in their relationships and how they feel about their future with their partners. I discuss the different conflict management strategies the participants used to try to resolve conflict. Furthermore, I explore salient issues in the relationship that contributed to the men's decision to end their relationship.

4.6.1 Resolving conflict

It seems as if the participants confronted problems in their relationships by trying to prove to their partners they are right. However, they seemed to be reluctant to talk about an issue if they felt they might have done something wrong. Their problem management strategies often result in them disengaging from the situation by either walking away or, in some cases, apologising to their partners.

"I always ah … try to prove myself right … try to … ok it's like in most cases in that situation … ah, you see *mos*, when you did something wrong and then you don't want to … don't want to show it, or don't want to say sorry *yebo…* so in those situations sometimes like, ah … I rather leave the place, or I rather … ok, if I see that I am wrong then I apologize … sometimes you …" (David, 30 years old, in a relationship but living separately from his partner, in Gugulethu township)

Many of the men were motivated to work on the relationship but it seemed as if they did not know how they could change their current behaviour in order to resolve problems they might be experiencing, as illustrated by the excerpt below:

"I just wish I can know how I can handle myself in a relationship with that girl. It's like, I would love to make peace with her but I don't know how I'm going to do that" (Steve, 24 years old, single man, living in Philippi township)

However, some participants became suspicious of their partners' intentions whenever their mood changed. A participant even compared his partner's mood to the weather and indicated that her behaviour change might be because she expects something from him, as indicated by Jason, a 29-year-old single man living in Gugulethu township.

"I know when she's like this, you see, …[changes] like the weather, you see. When she do[es] like this, there's funny things that she know[s], maybe she wants something"

Therefore, the participants disengaged from the problem or would try to confront the problem directly. It seemed as if many of the men did not know how to engage with their partners in order to resolve an issue.

4.6.2 Ending the relationship

Many of the participants seemed torn about ending their relationships. It appears as if some of the men felt like their partners were only using them for financial gain. Consequently, they ended the relationship because they felt the relationship focused only on material matters, as illustrated by the excerpts below:

"*Yoh,* so I decided to quit … it's not about love now it's about money" (Chris, 23 years old, current relationship status unspecified, living in Gugulethu township)

"She's like someone who wants to see. If she's short of money, short of anything, she's like that. So I don't see myself maybe like in a relationship again with her." (John, 28 years old, single man, living in Gugulethu township)

One participant chose to end his relationship because he realised that if he remained with his partner it would have a negative effect on his child's wellbeing. He indicated his frustration with his partner's parenting skills, as indicated in the following excerpt:

"Vir die *baby* se *sake*. Vir daai wat ek nou *ge-explain* het. Van die kimbie en sy kan nie …, sy kan nie vir hom borsmelk gegee het nie, almal daai" (Peter, 30 years old, in a relationship, living in Manenberg area)

"For the baby's sake ... for that which I just explained … for the nappies and she couldn't … she couldn't breastfeed him, all of it" (Author's translation)

It seemed as if many of the participants chose to stay away from their partners in order to avoid conflict situations, as illustrated by the excerpt below:

"Ek wil maar, dis 'n bietjie … daarom voel ek, ek wil wegbly daar. Dat ek my lewe

kan *change*. Lyk dit vir my as ek daar is, is ek in die moeilikheid. Ek *try* my bes."

(William, 23 years old, single man, living in Manenberg area)

"I want to but, it is a little … that is why I feel I need to stay away. So I can change

my life. It looks like when I am there, I am in trouble. I try my best." (Author's

translation)

The participants indicated that they ended their relationships because they were no

longer appreciated by their partners or they realised that the relationship had a negative effect

on their children and their own wellbeing. It is of interest to note that many of the men were

aware of the unhealthy status of their relationship, but they did not seem to acknowledge how

their own behaviour contributed to the disputes they had with their partners.

4.7.   Reflexivity

I have always been interested in trying to understand perpetrators' behaviours

(notably, their involvement in violence) towards their partners and in the context of their

intimate relationships. Since I started working at NICRO in 2012, I realised that many

perpetrators refuse to take responsibility for the consequences of their actions. In many cases,

the perpetrator's environment played a role in giving rise to their offending behaviour.

Factors such as poverty in their household and gang-related violence in the community often

contributed to their decision to commit crime.

During the period I presented the IPV programme at NICRO (June 2013), some of my

clients' narratives made me aware of the fact that IPV can also be perpetrated by women.

Many of the men related their narratives of not finding support from police officers if they

had been victimised by their partners. The group sessions I had with them made me realise

that some men who have been victims of abuse feel powerless when seeking help due to the lack of support available for male victims of abuse. These men's stories overwhelmed me with a feeling of sadness and motivated me to conduct research on male perpetrators' masculine identity and how it influences their attitudes and beliefs on IPV.

While I initially struggled to find participants who were willing to participate in my study, the community workers at the Khulisa Social Solutions office in Mitchell's Plain and Gugulethu helped me to find participants. My struggle to find participants for my study made me more aware of the importance of conducting research with men who have been apprehended for a domestic violence offence. I felt I needed to pursue my research because I believed the research could contribute to the limited research available on perpetrators' attitudes to and beliefs about IPV.

During the interviews I kept reminding myself that I needed to approach the process as a researcher and not as a social worker. I did not realise how challenging it would be to remain objective and not try to help participants become aware of the errors in their thinking. Many of the participants asked me to help them with their case, but I had to remain objective and refer them to a community worker or a social worker. In addition, I later realised that my position as a qualified social worker might also have influenced how participants acted around me, because they might have been scared that I would report on their progress to the court – a factor that would disqualify them from the diversion programme. I found my dual role as a social worker and a researcher limiting because I tried to remain objective during the research procedures while still building formal (social worker–client) relationships with men who had to share personal information with me.

Once I had finished collecting the data I began analysing the interviews. While I was coding the data I felt that the men's narratives focused on their need to establish dominance over their partners. Many of the participants intimidated or threatened their partners whenever the felt they needed to regain control over the relationship. I was saddened by their beliefs because it made me more aware of the lack of communication in their intimate relationships and how they did not seem to think it strange to resort to violence to resolve conflict with a partner. After I finished collecting data I realised that I had neglected to think about how these men's experiences affected the women in their lives. My past experiences of working with offenders distorted the way I felt about perpetrators' violent behaviour towards their partners. I feel strongly that perpetrators must receive help to understand their behaviour, but they also need to be held accountable for their actions in order to give victims of abuse a voice in the vicious cycle of IPV. Furthermore, it made me more aware of the insufficient prevention programmes offered to young children. It also encouraged me to continue my research on men's attitudes to and beliefs about IPV in order to inform future intervention programmes on how to help men build stronger intimate relationships and to control their anger.

4.8.   Conclusion

This chapter explored the risk factors for becoming perpetrators of IPV and how cultural beliefs, peer pressure and gender stereotypes influenced men's construction of their masculine identity. Furthermore, it investigated male perpetrators' abusive behaviours, as well as how they managed conflict in their relationships. Throughout the study it became clear that the men felt very strongly that they need to adhere to traditional norms of masculinity in order to feel secure with their own masculine identity. Violence formed an important part of how the men understood their masculinity and made sense of gender roles.

CHAPTER 5:   DISCUSSION

5.1.   Introduction

The primary aim of this research was to explore the discourses and constructions of masculine identity among male perpetrators of IPV whom the court or the SAPS had referred to a diversion programme at Khulisa Social Solutions in Mitchell's Plain and Gugulethu, Western Cape province of South Africa. Using qualitative data obtained from individual interviews, this study investigated the perpetrators' personal accounts, their views on their masculine identity and how their attitudes to and beliefs about IPV influenced their understanding of their behaviour. This chapter will discuss the main findings of the present study. The men's narratives about their experiences provided more insight into how they viewed their relationship with their partner and what they thought contributed to the conflict in the relationship. Firstly, I discuss risk factors for becoming perpetrators of IPV, followed by a discussion of the strengths and limitations of the research and recommendations for future research studies.

5.2.   Relationship between witnessing violence as a child and IPV

The findings of the present study indicate that the men ascribed their propensity for violence towards their partners to early life adversity, notably their childhood exposure to violence. The participants seemingly showed the necessary insight into how their early life experiences had influenced their understanding of their violent behaviour towards their partners. Moreover, the risk of becoming abusive towards an intimate partner was also associated with how men coped with the domestic violence that occurred in their immediate surroundings (household/community). The present finding is consistent with findings from a study conducted with men and women who attended a Health Appraisal Centre in San Diego

in the United States of America, which found that men were more likely to have experienced physical abuse in early childhood compared to women (Whitfield et al., 2003). The results of this American study also indicated that men were at higher risk of becoming perpetrators of IPV if they admitted to experiencing physical abuse during childhood, (Whitfield et al., 2003). Reports also indicate men to be also at risk of committing violence if they witnessed parental abuse or experienced parental boundary violations (Linder & Collins, 2005).

It is also of interest to note that the results of another study, conducted with 141 abused children, indicated that these children were more likely to show aggressive behaviour (Shields & Cicchetti, 1998). Therefore, children who are exposed to violence during their childhood may struggle to cope with witnessing these traumatic events. Exposure to violence from a young age may also have a negative effect on children's mental health (Graham-Bermann & Perkins, 2010).

The second finding of the study illustrates the coping strategies men used at a young age to deal with witnessing violence and how it affected their relationships later in life. A study conducted by Jarvis, Gordon and Novaco (2005) reported that 50% of children who witnessed violence at home tried to intervene by either calling for help, physically intervening or pleading with their parents to stop fighting. This is partly in line with the second finding, which showed that men may have thought it necessary to intervene during a conflict situation. Therefore, men's exposure to violence from a young age could have an impact on their decision making and could be linked to the violent behaviour they show later in life.

Lori Heise's (1998) ecological framework suggests that it is important to consider the complex interactions between different levels (i.e. individual, family/relationship, community

and social) in a person's life when trying to understand the causes of IPV. Heise's framework proposes that a child's wellbeing is affected on the individual level if he or she has been exposed to violence (Gil-González et al., 2007), thus highlighting the influence of immediate surroundings on the way in which personal beliefs about intimate relationships are formed. It is therefore necessary to explore how the interactions between the family, community and social levels also influence the causes of IPV.

Furthermore, and drawing on Bronfenbrenner's bio-ecological model of human development, which is premised on the interaction between an individual and his or her environment (Bronfenbrenner & Morris, 2006), the participants' development may have been influenced by the violence they witnessed as a child. Men who are exposed to violence from a young age may struggle to build relationships later in life because their experiences of having witnessed violent incidents between their parents could have distorted their ideas about healthy relationships. I argue that these traumatic events, as gleaned from the participants' accounts of witnessing violence as a child, might have negatively influenced their masculine identity and perceptions of intimate relationships – hence the violence in their relationships.

5.3.   Relationship between substance abuse and IPV

The present study found that participants tried to justify their violent behaviour by blaming it on their failure to control their substance use, indicating a direct attribution of their violent behaviour to the influence of alcohol. These findings were partly consistent with the results of a study that aimed to determine if current drinkers' perpetration of violent behaviours was related to alcohol abuse, violence-related cognitive risk factors and impulsivity (Field, Caetano & Nelson, 2004). Although the results of the study indicated that

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individuals used substance abuse to excuse their behaviour, the strongest predictor for the perpetration of IPV was the expectation of perpetrating IPV after alcohol was consumed (Field et al., 2004). Therefore, the participants in the present study could have used their drinking to justify their IPV, especially as an excuse for their misbehaviour, especially if they assumed they would react violently after they had consumed alcohol.

Participants blamed their violent outbursts on their partners' alcohol-drinking habits. This is corroborated by research findings that indicated that men rationalised their violent behaviour towards women who were addicted to drugs because they believed that these women did not conform, and behave according to traditional gender roles of womanhood (Kaufman & Asdigian, 1997). It seems as if participants in the present study thought women acted very masculine if they drank and used drugs. Furthermore, previous research findings have shown that perpetrators of IPV often felt entitled (and believe it is righteous) to abuse women who struggle with addiction when these women have a lower social status (Sterk, 1999; Gilbert, El-Bassel, Schilling, Wada & Bennet, 2000; Gilbert, El-Bassel, Rajah, Foleno & Frye, 2001), thus falsely equating violence towards their partner with 'correcting' her aberrant behaviour. The notion of regulating (and hence 'policing') the partner's behaviour by violent means also resonates with the salient aspect of the narratives of the participants in the present study, in which this group of men seemingly accorded themselves the status of having to know where (and with whom) their female partner drank alcohol out of fear of their partner's infidelity. Therefore, it appears that the need to control their partners was central to protect themselves from perceived threats to their masculinity. This is in line with the findings of Vandello and Cohen (2008), who argued that men tried to preserve their manhood by controlling their and other people's behaviour so they could avoid having to deal with events that will threaten their masculinity (e.g. infidelity). These authors further contend that

men often use violence as a means of controlling the women in their lives (Vandello & Cohen, 2008). From the participant accounts in the present study, the use of violence was also aimed at exerting control over their partners. These men admitted to shifting the blame for the conflict in the relationship onto their partners in order to justify their violent behaviour and to avoid taking responsibility for their actions. They would often physically or emotionally abuse their partners if they felt they (the partners) were threatening their masculine identity. Their use of violence therefore compensated for them feeling 'emasculated' by their partner's behaviour. Many of the men committed these offences because they thought they needed to protect their masculinity at all costs. They may have reacted violently in order to avoid being perceived as weak in front of their partners or friends. Their socially constructed ideas about what is deemed to be acceptable masculine behaviour may have encouraged them to use violence against their partners because they felt they needed to prove their masculinity.

5.4.   Relationship between cultural beliefs and IPV

The notion of a 'man being in control' in the context of the relationship with his partner also pervaded the participant accounts of the role, namely that cultural beliefs shaped their masculine attitudes and behaviours. For example, the results of the study indicate that men felt they could force their partners to abide by their cultural and religious beliefs (the clothes they were allowed to wear and how much money they could earn). Consequently, men did not allow their partners to express their own individuality and felt they had the right to objectify them. The participants often reprimanded their partners if they did not dress according to the standards they thought were appropriate for a married woman, and one participant remarked that he could not marry a woman if she earned more money than he did. In addition, it was very important for the men that they earned a higher salary (income) than their partners, if the latter were also employed, because they felt they needed to live up to

societal expectations of being a provider for their family. Their need to earn more money also indicated that they felt that earning a higher income than their partner would provide them with a higher social status, and therefore the means for establishing their control over the women in their lives. Consequently, this would accord them the required superiority that would enable them to reprimand their partners whenever they 'stepped out of line' – without consequences for them.

The available literature suggests that some men feel it is their responsibility to ensure that their partners behave according to what society deems as appropriate female behaviour in order to protect their own 'honour' (Vandello & Cohen, 2008). Of interest to note was the link between the value attached to 'female purity' (women's sexual history) and the amount of violence perpetrated against women (Vandello & Cohen, 2008). A number of research studies have also shown that men with more conservative views of gender roles are more likely to support the use of violence against women (Berkel, Vandiver & Bahner, 2004; Good, Heppner, Hillenbrand-Gunn & Wang, 1995; Simonson & Subich, 1999). The participants in the present study felt their partners' behaviour was a reflection on them. As a result, these men would react violently when they thought their partners' behaviour was disrespectful towards them and had a negative impact on how other people perceived them. Research conducted by Vandello and Cohen (2008), therefore corroborate the findings of the present study.

Societal expectations of what is deemed appropriate female behaviour influenced the participants' ideas on how women should act and present themselves. Bronfenbrenner's bio-ecological framework can be used to explain the impact of men's surrounding environment and the influence of society on men's views on women. It is of interest to note that these men

had from a very young age been affected by the violence they witnessed in their households or their community. According to Bronfenbrenner and Morris (2006), the objective properties of the environment and the subjective events experienced by an individual create 'experiences' that influence a person's development. Therefore, the interactions between these men and important systems in their lives (e.g. their relationship with their parents) may have influenced their attitudes and beliefs about the use of violence in relationships. In addition, the bio-ecological theory can also explain men's disapproving attitude towards their partners' drinking. In many cases, the participants felt women who drank or used drugs did not act according to what they deemed to be 'womanly' behaviour. Therefore, the participants were influenced by societal expectations of what is considered to be appropriate feminine behaviour. They also felt their role as the man in the relationship gave them the right to 'police' the behaviour of the women in their lives and to reprimand them whenever they stepped out of line.

The participants' ideas about masculinity and their beliefs about their role in the relationship can further be explained by the philosophical approach of social constructionism. Many of the men felt they needed to demonstrate their masculinity by showing that they could provide for their family and control what their partners wore and how they acted. Their need to prove that they were the head of the household may be due to the fact that they felt if they did not succeed in proving their masculinity other people might think they are not 'man enough'. Some men's need to adhere to hegemonic masculinity influenced the way they acted towards their partners when they felt their masculinity was threatened.

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5.5.   Relationship between peer pressure and IPV

The findings of the present study show that some of the participating men reported feeling conflicted between their need to express their individuality, on the one hand, and accepting the role their peers played in their lives on the other. Some participants expressed the need to make their own decisions regarding their relationships against the backdrop of the often unsolicited advice their friends provided regarding decisions to be made in the context of the relationship with their partner. Their peers' ideas about gender roles and masculinity also influenced their perceptions of their sexuality, with heightened tolerance of and justification for violence against their partners if their friends also generally supported violence against women. This finds support in previous research, which indicated that men's risk of perpetrating IPV increased if they invested in 'influential' male peer group relationships (Flood & Pease, 2009). For example, according to Flood and Pease (2009), men are more likely to develop hardened attitudes that support violence against women because of their conformity with social norms and the bonds they formed in patriarchal and violence-supportive contexts. Similarly, studies conducted in North America have indicated that men's friendships with abusive peers, and their acceptance of their peers' advice, were associated with the sexual and physical abuse of women (DeKeseredy & Kelly, 1995; Schwartz & DeKeseredy, 2000).

Notably, there seems to be limited research on how male 'peer influence' affects men's feelings about their sexuality in the context of intimate relationships. Some of the participants in the present study felt the need to 'prove' their masculinity (and the embedded sexuality) to their friends, thus highlighting that being violent towards their partner accorded them some form of peer recognition and acceptance (implying that not being violent in the context of the relationship is tantamount to being 'not manly enough').

5.6.   Summary of the main findings

The purpose of the study was to explore male perpetrators' constructions of their masculine identity and how it influences their attitudes to and beliefs about IPV. With assistance from community workers, who helped in the recruitment of participants, I interviewed twelve men residing in lower income communities in the Western Cape who had been referred to Khulisa Social Solutions for diversion by either the Magistrate's Court or the SAPS.

The results of the study indicate that men are more at risk of perpetrating violence later in life if they witnessed violence as a child. Many of the participants also used their substance abuse as an excuse for their violent behaviour towards their partners. In addition, the findings of the present study indicate that men feel they need to have a higher income than their partners to gain a higher social status and to meet societal expectations of being a provider for their families. It became apparent that these men also asserted more control in the relationship if they earned more money because their wives or girlfriends depended on them for financial support. Their objectification of women – by equating women's worth with a monetary value – highlighted the fact that they did not regard women as equals in their relationships. Therefore, the men in the present study felt they could reprimand their partners whenever they thought they acted out of line. As a result, the men believed that they needed to earn more than their partners; otherwise women were deemed not to be marriage material. Furthermore, male peers also seemed to have largely influenced the participants' understanding of masculine behaviour and gender norms. During the interviews it became clear that the men often grappled with how they would negotiate the tension inherent in the need to heed the advice of (and seek approval from) their peers and their wish to make

independent decisions regarding what happens in their relationships. This tension often led to these men reinforcing attitudes that supported the use of violence against women.

The findings of the present study give valuable insight into male perpetrators' experiences of IPV and highlight the need for further research on the reasons men commit domestic violence offences. The narratives of the participants also provided more information on the factors that contributed to men committing violent offences, and with regard to the understanding of what influences men's constructions of their masculine identity within their troubled relationships with their intimate partners.

5.7.   Strengths of the study

The present study investigated male perpetrators' understanding of their masculine identities, and how this influenced their attitudes to and beliefs about IPV. Limited research had been done on male perpetrators' perceptions of their masculine identity and their beliefs about IPV in the South African context. However, international research has begun to focus on men's experiences of being the perpetrator of IPV. Therefore, the present study explored male perpetrators' discourses about and constructions of masculine identity after the court or South African Police Service (SAPS) had referred them to Khulisa Social Solutions to attend a diversion programme.

The participants in the study had been arrested for a domestic violence offence and, as part of the terms of their sentence, had to attend a court-mandated diversion programme. The findings of the research were very valuable because they provided deeper insight into why men thought it necessary to use violence against women. Furthermore, the findings could be used to inform intervention programmes in the South African context. Intervention

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programmes could focus on assisting men with relationship building and conflict resolution strategies.

5.8.   Limitations of the study and recommendations for future studies

The first limitation of the present study was that it had a small sample size (of 12 participants). The study employed purposive sampling. However, due to the nature of the research question it was very difficult to find men who were willing to participate in the study. Many of the men were reluctant to take part because they were afraid that their participation would negatively affect the outcome of their court case. The participants also did not have money to travel to the offices of Khulisa Social Solutions in Mitchell's Plain (Western Cape province, South Africa), or could not take time off from work to participate in an interview. Future research studies would be beneficial if they used larger samples of men to delve into their experiences of IPV in the South African context.

Against the benefit of getting data from each of the 12 individuals, which enabled me to obtain individual accounts of how each of the sampled participants had formed their masculine attitudes and beliefs in the context of IPV, future research could consider making use of both individual and focus group interviews. The use of both procedures would allow researchers to gain nuanced narratives of these attitudes and beliefs, from which an opportunity for shared group experiences among different men would be gained.

5.9.   Conclusion

Men's abusive behaviour towards their partners has far-reaching consequences for their victims and the witnesses to this violent behaviour. Many women who have been victims of IPV are more likely to experience problems with their physical and mental health (Coker et al., 2002). The negative psychological effects of IPV may include chronic

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psychological stress, which can affect their physical health (Coker et al., 2002). In addition, men tend to attribute their violent behaviour towards a partner to having witnessed violence from a young age.

This study explored how men's environment and societal perceptions about gender norms could influence the way they think about their masculinity and their relationship with an intimate partner. Many of the participants felt they could control their partners by telling them what they were allowed to wear and how they should spend money. They also became very upset whenever their partners did not conform to their standards of womanly behaviour. Their understanding of what it means to be a man therefore shaped their ideas about how women should act, and consequently how they treated women whenever they thought they needed to be reprimanded.

The results of the study highlight how violence in South Africa has formed a central part in how some men construct their masculinity and how they choose to resolve conflict. To create more awareness about the detrimental effects of abuse on the psychological and physical well-being of victims of IPV, and to help men understand their destructive behaviour, it is necessary to conduct more research on how men make meaning of their experiences of IPV. It is important to address men's construction of their masculine identity when planning intervention programmes for IPV in order to help men understand their role in violence in an intimate relationship.

Mental health professionals can work together when creating intervention programmes for perpetrators of IPV. Social workers and community psychologists can offer support groups that can help perpetrators identify their destructive behaviour and teach them different anger management strategies. In addition, mental health professionals can conduct

prevention programmes in schools and communities to promote children's emotional wellbeing and healthy relationships. Intervention programmes can also create more awareness about the possible signs of IPV, which can assist victims of abuse to seek help from professionals. Consequently, research on male perpetrators' constructions of their masculine identity and how it influences their attitudes and beliefs about IPV can help mental health professionals to confront the root causes of IPV in relationships.

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APPENDIX A: DEMOGRAPHIC QUESTIONNAIRE

DEMOGRAPHIC QUESTIONNAIRE (ENGLISH)

1. Age:

[   ]

2. With which population group do you identify with?

   o   African

   o   Indian

   o   White

   o   Coloured

   o   Asian

   o   Other: _____

3. What is your highest level of education?

o No schooling	o Grade 4	o Grade 8	o Grade 12
o Grade 1	o Grade 5	o Grade 9	o Diploma
o Grade 2	o Grade 6	o Grade 10	o Degree
o Grade 3	o Grade 7	o Grade 11	

4. What is your home language?

5. How many children do you have?

6. Who lives with you at home?

7. In which community do you live?

8. What is your relationship status?

- o Single

- o In a relationship, but living separately

- o Living with a partner

- o Married

- o Divorced

- o Widower

9. Employment status:

- o I am unemployed

- o I am employed: _____

10. What is your estimated income?

- o　No income – unemployed

- o　R 0 – R 5000

- o　R 5000 – R 10 000

- o　R 10 000 – R 20 000

- o　R 20 000 – R 40 000

- o　More than R 40 000

11. Is this the first time you have been arrested for a crime?

- o　Yes

- o　No

12. If you have been previously arrested, what was the nature of your crime?

DEMOGRAFIESE VRAELYS (AFRIKAANS)

1. Ouderdom:

2. Met watter bevolkingsgroep identifiseer u?

   o Afrikaan

   o Indiër/Asiër

   o Blank

   o Kleurling

   o Ander: _____

3. Wat is u hoogste kwalifikasie?

o Geen	o Graad 4	o Graad 8	o Graad 12
o Graad 1	o Graad 5	o Graad 9	o Diploma
o Graad 2	o Graad 6	o Graad 10	o Graad
o Graad 3	o Graad 7	o Graad 11	

4. Wat is u huistaal?

5. Hoeveel kinders het u?

6. Wie bly saam met u by die huis?

7. In watter gemeenskap bly u?

8. Wat is u huwelikstatus?

   - o Enkellopend

   - o In 'n verhouding

   - o Leef saam met 'n maat

   - o Getroud

   - o Geskei

   - o Wewenaar

9. Werksomstandighede:

   - o Ek werk tans

   - o Ek is werkloos:_____

10. In watter inkomstegroep val u?

    - o Geen inkomste - werkloos

    - o R 0 – R 5000

    - o R 5 000 – R 10 000

    - o R 10 000 – R 20 000

    - o R 20 000 – R 40 000

    - o Meer as R 40 000

11. Is u al voorheen in hegtenis geneem?

- o Ja

- o Nee

12. As u al voorheen in hegtenis geneem was, wat was die aard van die misdaad?

IPHEPHA LEMIBUZO NGEENKCUKACHA ZOMNTU (ISIXHOSA)

1. Ubudala:

   [ ]

2. Ingaba loluphi uhlanga?

   - o Um-Afrika
   - o Um-Indiya
   - o Omhlophe
   - o Webala
   - o Um-Ashiya
   - o Olunye: _____

3. Leliphi na izinga lakho lemfundo?

o Andiyanga esikolweni	o Ibakala 4	o Ibakala 8	o Ibakala 12
o Ibakala 1	o Ibakala 5	o Ibakala 9	o iDiploma
o Ibakala 2	o Ibakala 6	o Ibakala 10	o Isidanga
o Ibakala 3	o Ibakala 7	o Ibakala 11	

4. Loluphi na ulwimi lwakho lwasekhaya?

   [ ]

5. Bangaphi na abantwana onabo?

6. Uhlala nabani na ekhaya?

7. Ingaba uhlala phi na?

8. Sithini na isimo sakho sobudlelwane (ukuthandana)?

    o Andinaqabane

    o Ndineqabane, kodwa alihlali nam

    o Ndihlala neqabane lam

    o Nditshatile

    o Ndawuqhawulo umtshato

    o Ndingumhlolo

9. Isimo ngengqesho:

    o Andiphangeli

    o Ndiyaphangela: _____

10. Ingaba uwuqikelela phi umvuzo wakho?

    o Akukho mvuzo – andiphangeli

    o R 0 – R 5000

    o R 5000 – R 10 000

    o R 10 000 – R 20 000

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- R 20 000 – R 40 000

- Ngaphezu kwe-R 40 000

11. Ingaba uyaqala ukubanjelwa ulwaphulo-mthetho?

- Ewe

- Hayi

12. Ukuba wawukhe wabanjwa ngaphambili, ingaba wawubanjelwe ntoni?

MALE PERPETRATORS' CONSTRUCTION OF MASCULINE IDENTITY: ATTITUDES AND BELIEFS ON INTIMATE-PARTNER VIOLENCE.

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APPENDIX B: INTERVIEW SCHEDULE

INTERVIEW SCHEDULE (ENGLISH)

Ice-breaker questions:

1. Describe a typical day in your life.

2. Do you have any questions you want to ask me before we start?

Questions about intimate-partner violence:

1. Describe the first argument you had with your partner.

2. How did you feel after you had the argument with your partner?

3. How often do you argue with your partner?

4. Describe the latest argument you had with your partner.

5. How do you react when your partner makes you mad?

6. Describe the most significant argument you had with your partner.

7. Would you say you have hurt your partner, e.g. physically or emotionally?

8. How do you resolve conflict with your partner?

Questions about the risk factors in the perpetration of IPV:

The following questions will focus on risk factors for perpetrating IPV.

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1. EXPOSURE TO VIOLENCE AS A CHILD: Some people have indicated that they have been exposed to violence as a child. Can you tell me more about your experiences as a child? Was there anything that you personally experienced? PROBING QUESTIONS IF THERE ARE PERSONAL ACCOUNTS. – e.g. how did you manage conflict situations in your household as a child?

2. SUBSTANCE ABUSE: Some people mentioned that their substance abuse contributed to the escalating violence in their intimate relationships. Would you say you have personally experienced the need to use substances or have you experienced the consequences of a partner's substance abuse? PROBING QUESTIONS IF THERE ARE PERSONAL ACCOUNTS. – e.g. would you say you began using substances to deal with the conflict in your intimate relationship?

3. SOCIO-ECONOMIC STATUS: Some people indicated that their partners' financial success caused conflict in their relationship. How has your socio-economic status affected your relationship with your partner?

Questions about construction of masculine identity:

The following questions will address your understanding of what it is like to be a man.

1. How do you feel when your partner questions your authority (e.g. questions your decisions and judgment, does not follow your directives, etc.)?

2. Would you say you often see and feel the need to act and behave as a man in ways that would be approved by your male friends? Would you say your male friends have any

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influence in your life (e.g. how you relate to other people, and how you act and behave as

a man?) If so, please give examples of when this happened, and how it happened.

3. Would you say your male friends' ideas about what it means to be a man in an intimate

relationship influence the way you see yourself as a man?

The following questions will address the impact your behaviour has had on others.

1. Do your arguments affect significant people in your life?

Debriefing questions:

1. How would you describe your overall experience of the interview process?

2. How did you feel after I asked you questions?

3. Do you feel that I could have asked more specific questions?

4. Do you feel that I should not have asked certain questions?

5. Do you have more questions you want to ask me before we conclude the interview?

Self-reflection

1. How do you feel about being interviewed by a woman?

2. Do you think you would have answered the questions differently if you were interviewed

by a man?

ONDERHOUDSKEDULE (AFRIKAANS)

Ysbreker vrae:

1. Beskryf 'n tipiese dag in u lewe.

2. Het u enige vrae wat u my wil vra voordat ons begin?

Vrae oor intieme maat-geweld:

1. Beskryf die eerste argument wat u met u maat gehad het.

2. Hoe het u gevoel na die argument?

3. Hoe gereeld baklei u met u maat?

4. Beskryf die mees onlangse argument wat u met u maat gehad het.

5. Hoe reageer u as u maat u kwaad maak?

6. Beskryf 'n betekenisvolle argument wat u met u maat gehad het.

7. Sal u sê u het al u maat seergemaak bv. emosioneel of fisies?

8. Hoe los u 'n argument op met u maat?

Vrae oor risikofaktore vir die oortreding van intieme maat-geweld

Die volgende vrae fokus op die risiko faktore vir die oortreding van intieme maat-geweld.

1. BLOOTSTELLING AAN GEWELD AS KIND: Sommige mense het aangedui dat hulle aan geweld blootgestel is as kind. Kan jy my meer vertel van jou ervaringe as 'n kind?

Het jy enige persoonlike ervarings? INDRINGENDE VRAE AS DAAR PERSOONLIKE

ERVARINGS IS. Bv. hoe het jy konflik situasies in die huis hanteer as 'n kind?

2. MIDDELMISBRUIK: Sommige mense het erken dat hul middelmisbruik bygedra het tot

die toenemende geweld in hul intieme verhouding. Sal jy sê jy het al ooit die behoefte

ervaar om dwelms of alkohol te misbruik of het jy al die nagevolge van jou maat se

middelmisbruik ervaar? INDRINGENDE VRAE AS DAAR PERSOONLIKE

ERVARINGS IS. Bv. sal jy sê jy misbruik dwelms of alkohol om die geweld makliker in

jou intieme verhouding te hanteer?

3. SOSIO-EKONOMIESE STATUS: Sommige mense het aangedui dat hul maats se

finansiële sukses konflik in hul verhoudings veroorsaak het. Hoe het jou sosio-

ekonomiese status jou verhouding met jou intieme maat geaffekteer?

Vrae oor konstruksie van manlike identiteit

Die volgende vrae fokus op manlike oortreders se konstruksie van manlike identiteit.

1. Hoe voel jy wanneer jou intieme maat jou gesag betwyfel? (bv. jou besluite en oordeel

betwyfel, nie jou instruksies volg nie).

2. Sal jy sê jy voel ooit die behoefte om soos 'n man op te tree om jou manlike vriende se

goedkeuring weg te dra? Sal jy sê jou manlike vriende se opinies beïnvloed jou lewe (bv.

hoe jy oor die weg kom met mense, hoe jy as 'n man optree). As dit die geval is, kan jy 'n

voorbeeld gee van wanneer en hoe dit gebeur het?

3. Sal jy sê jou manlike vriende se idees oor manlikheid beïnvloed hoe jy jouself sien as 'n

man?

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Die volgende vrae fokus op die impak wat u gedrag op ander het.

1. Affekteer die konflik in u verhouding belangrike mense in u lewe?

Ontlonting vrae

1. Hoe sal u, u ervaring van die onderhoudproses beskryf?

2. Hoe het u gevoel nadat ek u vrae gevra het?

3. Voel u dat ek meer spesifieke vrae moes vra?

4. Voel u dat ek sekere vrae nie moes vra nie?

5. Het u vrae wat u nog wil vra voordat die onderhoud afgesluit word?

Selfrefleksie

1. Hoe het u gevoel oor die feit dat die onderhoud deur 'n vrou gefasiliteer was?

2. Dink u, u sou die vrae anderste beantwoord het as 'n man die bespreking gefasiliteer het?

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APPENDIX C: RESEARCH ETHICS COMMITTEE APPROVAL LETTER

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jou kennisvennoot • your knowledge partner

Approved with Stipulations
Response to Modifications- (New Application)

07-Jul-2015
De Kwaadsteniet, Nicole N

Proposal #: HS1176/2015
Title: Male perpetrators' construction of masculine identity: Attitudes and beliefs on intimate-partner violence

Dear Miss Nicole De Kwaadsteniet,

Your Response to Modifications - *(New Application)* received on 11-Jun-2015, was reviewed by members of the Research Ethics Committee: Human Research (Humanities) via Expedited review procedures on 07-Jul-2015.

Please note the following information about your approved research proposal:

Proposal Approval Period: 07-Jul-2015 -06-Jul-2016

The following stipulations are relevant to the approval of your project and must be adhered to:
A permission letter from Khulisa Social Solutions must be forwarded to the REC before data collection begins.

Please provide a letter of response to all the points raised IN ADDITION to HIGHLIGHTING or using the TRACK CHANGES function to indicate ALL the corrections/amendments of ALL DOCUMENTS clearly in order to allow rapid scrutiny and appraisal.

Please take note of the general Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

Please remember to use your **proposal number** (HS1176/2015) on any documents or correspondence with the REC concerning your research proposal.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

Also note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required. The Committee will then consider the continuation of the project for a further year (if necessary).

This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki and the Guidelines for Ethical Research: Principles Structures and Processes 2004 (Department of Health). Annually a number of projects may be selected randomly for an external audit.

National Health Research Ethics Committee (NHREC) registration number REC-050411-032.

We wish you the best as you conduct your research.

If you have any questions or need further help, please contact the REC office at 218089183.

Included Documents:
Informed consent form
Research Proposal
DESC Checklist form
REC Application form

REVISED_Research proposal and addenda
Interview schedule and questionnaire
REVISED_Response to Modifications

Sincerely,

Clarissa Graham
REC Coordinator
Research Ethics Committee: Human Research (Humanities)

APPENDIX D: INSTITUTIONAL PERMISSION LETTER

KHULISA
SOCIAL SOLUTIONS

21 April 2016

Dear Ms. Nicole de Kwaadsteniet

RE: IN RESPECT OF YOUR APPLICATION FOR PERMISSION TO CONDUCT RESEARCH AT KHULISA
SOCIAL SOLUTIONS, MITCHELL'S PLAIN

I hereby grant you permission to conduct research at Khulisa Social Solutions, which is entitled,
"Perpetrators' construction of masculine identity: Attitudes and beliefs on intimate-partner
violence". From the information we received from you, you will be facilitating three focus groups
with men who have been referred, by either a district court or the South African Police Service
(SAPS), to attend an intervention programme at Khulisa Social Solutions in Mitchell's Plain office.

A staff member will contact clients on your behalf, to ask them if they are willing to participate in the
study. Each focus group will consist of ten participants and will be scheduled to take place a week
apart. The focus groups will last between 40 and 60 minutes. Participants will each receive a R30 Pick
'n Pay voucher after they have attended a focus group.

Please feel free to contact me if you require more information.

Kind regards

Ms. M. Essop

Social Work Supervisor

KHULISA SOCIAL SOLUTIONS NPC | WESTERN CAPE
Directors: L. van Stade (Managing), N. Ludidi PhD, C.K. Jeffrey, M. Louque, T.G. Marlingane, C. Machaela, J. Mann,
D.A. McCormick, PWA Mouton, R.C.J. Naismith PhD, M. Qwemesha, M. Wa ...
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Registration No: 94/00195 / 08 Vat Number: 4120247982 PBO Number | 18 ... 930004818

APPENDIX E: INFORMED CONSENT FORM

INFORMED CONSENT FORM (ENGLISH)

UNIVERSITEIT·STELLENBOSCH·UNIVERSITY
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**STELLENBOSCH UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH**

Male offenders' construction of masculine identity: Attitudes and beliefs on intimate-partner violence.

You are asked to participate in a research study conducted by Nicole de Kwaadsteniet (B Social Work, BAHons Psychology), from the Department of Psychology at Stellenbosch University. The results obtained from the research study will contribute to a Master's thesis. You were selected as a possible participant in this study because you were arrested for a domestic violence offence and subsequently diverted by the National Institute for Crime Prevention and the Rehabilitation of Offenders (NICRO).

1. PURPOSE OF THE STUDY

The purpose of this study is to explore male offenders' construction of masculine identity and how their views on masculinity influence their attitudes and beliefs about intimate-partner violence.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

You will be invited to participate in a focus group. The group will consist of eight men that have also been referred by a prosecutor to NICRO in order to be diverted. The session will be facilitated by the researcher and will approximately take between an hour and 90 minutes. The researcher will ask group members questions about their relationship with their partner. You will be expected to talk about possible conflict situations that may have occurred in your relationship.

Individuals will be asked to participate in a semi-structured interview. Participants will be selected to take part in the semi-structured interview depending on their level of participation during the focus group. The length of the interview may range from an hour to 90 minutes. The focus groups and the semi-structured interviews will take place in the hall at the NICRO office in Mitchell's Plain.

3. POTENTIAL RISKS AND DISCOMFORTS

You may feel uncomfortable with sharing personal information about your relationship with the researcher. You may also experience discomfort if you talk about violent altercations you may

have had with a partner. The researcher will refer you to Families South Africa (FAMSA) if you feel a need for further counselling. If you feel that your participation in the research has increased your risk of abusing substance, the researcher can refer you to the South African Council for Alcoholism and Drug Dependence (SANCA). Both non-profit organizations have offices located in Mitchell's Plain.

The focus groups and semi-structured interviews will be conducted at the Mitchell's Plain office in order to reduce your traveling expenses. If you are selected to participate in a semi-structured interview, the researcher will conduct the interview after you had an appointment with your social worker to avoid you from traveling to the office unnecessarily.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

The research questions may encourage you to talk to your partner about the problems in your relationship. The researcher can refer you to organizations that provide couple or marriage counselling. The research process also allows participants to talk about matters which they usually prefer not to discuss with other people. Participants may therefore benefit from sharing their experiences with men that are struggling with the same problems.

The research study will also contribute to the existing literature on intimate-partner violence. Very few research studies have focused on perpetrators' experiences of intimate-partner violence. The results of the study may therefore provide more insight into how men's construction of masculinity influences their violent behaviour towards their partners.

5. PAYMENT FOR PARTICIPATION

You will receive a Pick & Pay shopping voucher to the value of R30, once you have participated in the focus group. If you are selected to participate in a semi-structured interview, you will receive a voucher worth R60 after you have been interviewed. If you decide to withdraw from the study or are withdrawn from the study by the researcher, you will receive a voucher worth half of the original amount.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. However, the researcher will be obligated to report any recent violent incidents that occurred between you and a partner which may put your partner in danger.

Confidentiality will be maintained by means of restricting access to the audio recordings and transcriptions of the focus groups and interviews. The audio recordings of the focus groups and interviews will be made available to participants. The researcher will transcribe the recordings and delete it after the research has been completed. During the coding procedure participants will not be identified by name. The researcher will use letters when referring to specific participants. Only the researcher and her supervisor will have access to the data. The data will be stored on a hard drive that will be password protected.

The data gathered during the course of the research study will only be used for the purpose of completing a Master's thesis in Research Psychology. The participants' identity will be kept confidential during the course of the study and when the data is published.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The researcher may withdraw you from this research if circumstances arise which warrant doing so. If the researcher feels that you are disrespectful towards other participants and disrupting the research process, she may withdraw you from the study.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

Researcher: Ms Nicole de Kwaadsteniet

15 Molteno Park

Stellenbosch

7600

MALE PERPETRATORS' CONSTRUCTION OF MASCULINE IDENTITY: ATTITUDES
AND BELIEFS ON INTIMATE-PARTNER VIOLENCE.

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Supervisor: Dr Nceba Somhlaba

Room 2027

Wilcocks Building

Stellenbosch

Office Tel: (021) 808 3552

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to [*me/the subject/the participant*] by [*name of relevant person*] in [*Afrikaans/English/Xhosa/other*] and [*I am/the subject is/the participant is*] in command of this language or it was satisfactorily translated to [*me/him/her*]. [*I/the participant/the subject*] was given the opportunity to ask questions and these questions were answered to [*my/his/her*] satisfaction.

[I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

_____

Name of Subject/Participant

_____

Name of Legal Representative (if applicable)

_____   _____

Signature of Subject/Participant or Legal Representative   **Date**

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ [*name of the subject/participant*] and/or [his/her] representative _____ [*name of the representative*]. *[H*e/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in [*Afrikaans/*English/*Xhosa/*Other*] and [*no translator was used/this conversation was translated into* _____ by _____].

_____   _____

Signature of Investigator   **Date**

TOESTEMMINGSVORM (AFRIKAANS)

**UNIVERSITEIT STELLENBOSCH
INWILLIGING OM DEEL TE NEEM AAN NAVORSING**

Manlike oortreders se konstruksie van manlike identiteit: Oortuigings en houdings oor intieme maat-geweld.

U word gevra om deel te neem aan 'n navorsingstudie wat deur Nicole de Kwaadsteniet (B Maatskaplike Werk, HonsBA Sielkunde), van die Sielkunde Departement aan die Universiteit Stellenbosch uitgevoer word. Die resultate van die studie sal deel wees van 'n Meestersgraad tesis. U is as moontlike deelnemer aan die studie gekies, omdat u vir 'n huishoudelike geweld gearresteer was en na die *National Institute for Crime Prevention and Rehabilitation of Offenders* (NICRO) vir afwenteling verwys was.

1. **DOEL VAN DIE STUDIE**

Die doel van die studie is om te bepaal hoe manlike oortreders van intieme maat-geweld hul manlikheid vorm en hoe hul oortuigings oor manlikheid hul gedrag teenoor hul maat beïnvloed.

2. **PROSEDURES**

Indien u inwillig om aan die studie deel te neem, vra ons dat u die volgende doen:

Om aan fokusgroepe deel te neem. 'n Totaal van agt mans, wat na NICRO toe verwys is vir afwenteling, sal deel van die fokusgroep wees. Die navorser sal die fokusgroep fasiliteer. Dit sal ongeveer 'n uur tot 90 minute duur. Sy sal vir u vrae oor u verhouding vra. U sal moontlik ook vrae oor konflik situasies wat al in u verhouding plaasgevind gevra word.

Die navorser sal respondente, wat tydens die fokusgroep aktief deelgeneem het, vra om deel te neem aan individuele semi-gestruktureerde onderhoude. Elke onderhoud sal tussen 'n uur en 90 minute duur. Die navorser sal die fokusgroep en die semigestruktureerde onderhoude in die saal by die NICRO kantoor in Mitchells Plein fasiliteer.

3. **MOONTLIKE RISIKO'S EN ONGEMAKLIKHEID**

U mag dalk ongemaklik voel om persoonlike inligting met die navorser te deel. Die navorser gaan vir u vra om meer uit te brei oor moontlike gewelddadige situasies wat u dalk met 'n maat al ervaar het. As u meer ondersteuning benodig om die probleme in die verhouding te hanteer sal die navorser u na *Families South Africa* (FAMSA) toe verwys. Indien u voel u mag dalk hulp benodig om

'n dwelmmisbruik probleem onder beheer te kry, kan die navorser u na die *South African Council for Alcoholism and Drug Dependence* (SANCA) verwys. Albei organisasie het kantore in Mitchells Plein.

Die navorser sal die semi-gestruktureerde onderhoude en die fokusgroep by die NICRO kantoor in Mitchells Plein fasiliteer, dus word u enige onnodige reiskostes gespaar. Respondente sal aan die semi-gestruktureerde onderhoud kan deelneem nadat hulle ''n afspraak met hul maatskaplike werker gehad het. Dus sal respondente nie onnodige na die kantoor hoef te reis nie.

4. MOONTLIKE VOORDELE VIR PROEFPERSONE EN/OF VIR DIE SAMELEWING

Die navorsingsaktiwiteite mag u dalk aanmoedig om met u maat die probleme in jul verhouding te bespreek. Die navorser kan u verwys na organisasies vir berading indien u 'n behoefte het om ondersteuning tydens die tydperk te ontvang. Respondente kan die navorsing as 'n geleentheid gebruik om oor probleme te praat wat hulle nie gewoonlik met ander mense bespreek nie. Dus is die navorsing voordelig vir respondente.

Die studie sal ook kennis tot die bestaande literatuur oor intieme maat-geweld bydra. Beperkte navorsing is oor oortreders se sieninge oor intieme maat-geweld gedoen. Die resultate van die studie mag dalk nuwe insette lewer oor hoe mans se idees van manlikheid hul gedrag teenoor hul maat beïnvloed.

5. VERGOEDING VIR DEELNAME

Nadat hulle aan die fokusgroep deelgeneem het sal elke respondent 'n R30 koopbewys van Pick & Pay ontvang. As respondente aan die fokusgroep en 'n semi-gestruktureerde onderhoud deelneem sal hulle 'n R60 koopbewys ontvang. 'n Respondent sal 'n koopbewys ter waarde van die helfte van die oorspronklike bedrag ontvang as hy van die studie onttrek of deur die navorser onttrek word.

6. VERTROULIKHEID

Enige inligting wat deur middel van die navorsing verkry word en wat met u in verband gebring kan word, sal vertroulik bly en slegs met u toestemming bekend gemaak word of soos deur die wet vereis. Die navorser sal egter verplig wees om enige gewelddadige insidente wat onlangs tussen u en 'n maat plaasgevind het, te rapporteer indien dit u maat in gevaar stel.

'n Beperkte hoeveelheid mense sal toegang tot die opnames en transkripsies van die onderhoude hê. Die navorser en haar supervisor sal alleenlik toegang tot die data ontvang. Dus sal die vertroulikheid gehandhaaf word. Respondente sal ook toegang tot die opnames en die transkripsies kry indien hulle so verlang. Alle respondente se name sal tydens die kodering van die onderhoude met letters vervang word ten einde die respondente nie volgens hul naam geïdentifiseer kan word nie. Al die data sal op 'n hardeskyf, wat met 'n wagwoord beskerm is, gestoor word. Die opnames sal van die hardeskyf verwyder word nadat dit gekodeer is.

Die resultate van die studie sal gebruik word om 'n Meestersgraad in Navorsing Sielkunde te voltooi. As die studie gepubliseer word sal die respondente se name nie bekendgemaak word nie.

7. DEELNAME EN ONTTREKKING

U kan self besluit of u aan die studie wil deelneem of nie. Indien u inwillig om aan die studie deel te neem, kan u te eniger tyd u daaraan onttrek sonder enige nadelige gevolge. U kan ook weier om op bepaalde vrae te antwoord, maar steeds aan die studie deelneem. Die navorser kan u aan die studie onttrek indien omstandighede dit noodsaaklik maak; soos byvoorbeeld indien die navorser voel u is disrespekvol teenoor ander respondente of dat u die navorsingsproses steur.

8. IDENTIFIKASIE VAN ONDERSOEKERS

Indien u enige vrae of besorgdheid omtrent die navorsing het, staan dit u vry om in verbinding te tree met:

Navorser: Me Nicole de Kwaadsteniet

15 Molteno Park

Stellenbosch

7600

Supervisor: Dr Nceba Somhlaba

Kamer 2027

Wilcocks Gebou

Stellenbosch

Kantoor Tel: (021) 808 3552

9. REGTE VAN PROEFPERSONE

U kan te eniger tyd u inwilliging terugtrek en u deelname beëindig, sonder enige nadelige gevolge vir u. Deur deel te neem aan die navorsing doen u geensins afstand van enige wetlike regte, eise of regsmiddel nie. Indien u vrae het oor u regte as proefpersoon by navorsing, skakel met Me Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] van die Afdeling Navorsingsontwikkeling.

VERKLARING DEUR PROEFPERSOON OF SY/HAAR
REGSVERTEENWOORDIGER

Die bostaande inligting is aan my, [*naam van proefpersoon/deelnemer*], gegee en verduidelik deur [*naam van die betrokke persoon*] in [*Afrikaans/Engels/Xhosa/ander]* en [*ek is/die proefpersoon is/die deelnemer is*] dié taal magtig of dit is bevredigend vir [*my/hom/haar*] vertaal. [*Ek/die deelnemer/die proefpersoon*] is die geleentheid gebied om vrae te stel en my/sy/haar vrae is tot my/sy/haar bevrediging beantwoord.

[*Ek willig hiermee vrywillig in om deel te neem aan die studie/Ek gee hiermee my toestemming dat die proefpersoon/deelnemer aan die studie mag deelneem.*] 'n Afskrif van hierdie vorm is aan my gegee.

_____

Naam van proefpersoon/deelnemer

_____

Naam van regsverteenwoordiger (indien van toepassing)

_____   _____

Handtekening van proefpersoon/deelnemer of regsverteenwoordiger   Datum

VERKLARING DEUR ONDERSOEKER

Ek verklaar dat ek die inligting in hierdie dokument vervat verduidelik het aan [*naam van die proefpersoon/deelnemer*] en/of sy/haar regsverteenwoordiger [*naam van die regsverteenwoordiger*]. Hy/sy is aangemoedig en oorgenoeg tyd gegee om vrae aan my te stel. Dié gesprek is in [*Afrikaans/*Engels/*Xhosa/*Ander*] gevoer en [*geen vertaler is gebruik nie/die gesprek is in* _____ *vertaal deur* _____].

_____   _____

Handtekening van ondersoeker   Datum

Goedgekeur Subkomitee A 25 Oktober 2004

IMVUME EGUNYAZISIWEYO (ISIXHOSA)

UNIVERSITEIT·STELLENBOSCH·UNIVERSITY
jou kennisvennoot • your knowledge partner

IYUNIVESITI YASESTELLENBOSCH
IMVUME YOKUTHABATHA INXAXHEBA KUPHANDONZULU

Ukwakheka kwengqiqo yobudoda yabenzi bobubi abangamadoda: Izimvo kunye neenkolelo kubudlobongela babathandanayo

Uyacelwa ukuba uthabathe inxaxheba kuphandonzulu oluququzelelwa ngu-Nicole de Kwaadsteniet (B Social Work, BAHons Psychology) ovela kwiSebe leSayikholoji kwiYunivesiti yaseStellenbosch. Iziphumo ezifunyenwe kolu phando-nzulu ziya kuba ligalelo kwithesisi yeMastazi. Waye wakhethwa njengomthabathi-nxaxheba kolu phando ngenxa yokuba ubucetyiswe ukuba uye kwiKhulisa Social Solutions ungenele inkqubo yoncedo.

10. INJONGO YOLUPHANDONZULU

Injongo yolu phandonzulu kukuphanda ukuba amadoda atyholwa ngobundlobongela ngakumaqabane awo (iqabanekazi/umfazi) abuqonda njani ubudoda kwaye oku kukuqonda kwabo ubudoda kunampembelelo injani kwiinkolelo nezimvo zabo kwinto yokuba amadoda abenobundlobongela ngakumaqabane awo.

11. OKUMELWE UKULANDELWA

Ukuba uyavuma ukuthabatha inxaxheba kolu phando, ndakucela ukuba wenze ezi zinto zilandelayo:

Uya kumenywa ukuba uthabathe inxaxheba kwelinye lamaqela amathathu eengxoxo, nalapho imibandela ebandakanya amadoda anobondlobongela ngakumaqabane awo iya kuxoxwa. Iqela ngalinye liya kuquka amadoda alishumi nathe acetyiswa yinkundla yengingqi okanye ngamaPolisa oMzantsi Afrika (SAPS) ukuba aye kwaKhulisa Social Solutions. Iingxoxo zamaqela ziya kukhokelwa ndim njengomphandi kwaye ziya kuthabatha imizuzu engama-40 ukuya kwengama-60. Umphandi uya kubuza amalungu eqela ngalinye uthotho lwemibuzi ngobume bobudlelwane babo kunye namaqabane abo, ngakumbi imibandela yobudlelwane emalunga namadoda enza ubondlobongela ngakumaqabane awo gabalala. Kuya kulindeleka ukuba uthethe ngayo nayiphi na imeko yoxambuliswano ethe yenzeka kubudlelwane benu. Ezi ngxoxo zamaqela ziya kuqhutyelwa eKhulisa Social Solutions eMitchell's Plain ukuze kucuthwe iindleko zokuhamba.

12. IMIGCIPHEKO KUNYE NOKUNGATHANDI OKUNGENZEKA

Ungaziva ungathandi ukwabelana ngeemfihlo zakho zobudlelwane neqabane lakho kunye nomphandi. Ungaziva ungathandi ukuthetha ngemibandela yobundlobongela eyakhe yakhona phakathi kwakho neqabane lakho. Ukuba kunjalo, umphandi angakucebisa ukuba uye kwi-Families South Africa (FAMSA) ukuba ucinga ukuba udinga ikhawunsilingi.

IOfisi ka-FAMSA eMitchell's Plain: 14 Lupin Street, Lentegeur; Ifowuni & iFeksi: (021) 372 0022

13. INZUZO ENGAKHO KUBATHABATHI-NXAXHEBA KUNYE NOLUNTU NGOKUBANZI

Imibuzo yophandonzulu ingakukhuthaza ukuba uthethe neqabane lakho ngeengxaki kubudlelwane benu. Umphandi anganicebisa ukuba niye kwimibutho ebonelela ngekhawunsilingi kumaqabane okanye emitshatweni. Inkqubo yophando ivumela ukuba umthabathi-nxaxheba athethe ngemiba ekunzima ukuba ayixoxe nabanye abantu. Abathabathi-nxaxheba ke ngoko bangazuza ngokuthi babelane ngamava wabo kunye namanye amadoda ajongene neengxaki ezifana nale.

Kwenziwe uphandonzulu olungephi ngokuba amadoda atyholwa ngobundlobongela kumaqabane awo ayiqonda njani imeko yokuziphatha kwawo. Iziphumo ezilindeleke kolu phando zingabonelela ngolwazi lokuba akuqonda njani amadoda ukuba ubudoda bawo bunganampembelelo enjani kwiinkolelo zawo zokuba yintoni ebangela ukuba amadoda ahlukumeze amaqabane awo.

14. INTLAWULO NGOKUTHABATHA-NXAXHEBA

Ngokuthi uthabathe inxaxheba kwezi ngxoxo zamaqela, uya kufumana ivawutsha yokuthenga ePick 'n Pay exabisa i-R30.

15. UKUGCINWA KOLWAZI LUYIMFIHLO

Nalo naluphi na ulwazi olufunyenwe malunga noluphandonzulu nelungabe lubhekiselele kuwe ngqo luya kugcinwa luyimfihlo kwaye alusokuze lubhengezwe ngaphandle kwemvume yakho okanye njengoko kufunywa ngumthetho. Umphandi unyanzelekile ngokomthetho ukuba axele naluphi ulwazi olubonisa ukuba indlela yokuziphatha kwakho ibeka emgciphekweni ubomi beqabane lakho, kunontlalontle wakwa-Khulisa Social Solutions. Kunyanzelekile ukuba utyikitye isivumelwano semfihlo ngaphambi kokuba uthabathe inxaxheba kula maqela engxoxo ukuba uyavuma ukuba akusayi kwabelana ngolwazi oluthe lwaxoxwa kula maqela nabanye abantu.

Abathabathi-nxaxheba abasayi kubizwa ngagama kumaxwebhu oshicilelo lwezi seshoni zamaqela. Ngumphandi kunye nosuphavayiza wakhe abaya kukwazi ukufikelela kolu shicilelo lweeseshoni zamaqela. Abathabathi-nxaxheba bangazimamela ezi ngxoxo zishicilelweyo zamaqela ukuba banqwenela ukuphendla ngokutsha imathiriyeli ethe yaxoxwa ngezi seshoni zamaqela. Ezi nkcukacha zolwazi ziya kucinywa emva kwesithuba seminyaka emihlanu.

Iinkcukacha zolwazi eziqokelelwe kolu phandonzulu ziya kusetyenziswa ukugqibezela isidanga seMastazi kuPhandonzuli lweSayikholoji. Amagama omthabatha-nxaxheba aya kuhlala eyinto yabucala ngethuba lokuqhuba kolu phandonzulu naxa iinkcukacha zolwazi sele zipapashwe.

16. UKUTHABATHA INXAXHEBA KUNYE NOKURHOXA

Uya kukhetha ukuba uyavuma ukuba yinxalenye yolu phandonzulu okanye awuvumi. Ukuba uukhetha uthabatha-nxaxheba unganyazeliswanga kolu phandonzulu, ungarhoxa nangaliphi na ixesha kungekho miphumela ingakuchaphazela nangaluphi na uhlobo. Ungazikhethela ukwala ukuyiphendula eminye imibuzo xa ungafuni kuyiphendula kwaye ube useyinxalenye yolu phandonzulu. Umphandi angakurhoxisa kolu phandonzulu ukuba kuvela iimeko ezingakhokelela ekubeni enze njalo. Ukuba umphandi uqonda ukuba kukho izizathu ezibambekayo zokuba akholelwe ukuba akuncedi wena okanye iqela elo ukuba uqhubeke ulilungu leqela, angagqiba ekubeni akuweze uye kwelinye iqela okanye akurhoxise tu kwaphela kolu phandonzulu.

17. AMAGAMA NEENKCUKACHA ZABAPHANDI

Ukuba unemibuzo okanye inkxalabo ngolu phando, nceda zive ukhululekile ukuqhagamshelana:

Umphandinzulu: Nks. N. de Kwaadsteniet, 15 Chablis, Klein Welgevonden, Stellenbosch, 7600. Email address: 15316343@sun.ac.za

Usuphavayiza: Gqr. N. Z. Somhlaba, Room 2027, Wilcocks Building, Stellenbosch, 7600. Ifowuni yeOfisi: (021) 808 3552. Idilesi yeimeyili: nzs@sun.ac.za

18. AMALUNGELO ABATHABATHI-NXAXHEBA

Ungayirhoxisa imvume yakho nangaliphi na ixesha kwaye uyeke ukuthabatha inxaxheba kungekho sohlwayo ngakuwe. Awurhoxisi nalo naliphi na ibango lomthetho, ilungelo okanye unyango ngenxa yokuthabatha inxaxheba kwakho kolu phandonzulu. Ukuba unemibuzo malunga namalungelo akho njengomthabathi-nxaxheba kolu phando, qhagamshelana noNkz Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] kwiCandelo loPhuhliso loPhandonzulu lweYunivesiti yaseStellenbosch.

UTYIKITYO LOMTHABATHI-NXAXHEBA OKANYE ONGUMMELI WOMTHETHO

Ulwazi olungentla luchazwe [*kum / kumthabathi-nxaxheba*] ongu [*igama lomntu onxulumeneyo*] nge [*Afrikaans / isiNgesi / iziXhosa | olunye*] kwaye [*mna / ndingumthabathi-nxaxheba*] ndiyaluthetha kakuhle olu lwimi okanye kwathi kwaguqulelwa ngokundanelisayo. [*Mna / Ndingumthabathi-nxaxheba*] ndalinikwa ithuba lokubuza imibuzo kwaye leyo mibuzo yaphendulwa ngokundanelisayo.

[*Ngenxa yoku mna ndiyavuma ndinganyazeliswanga ukuba ndithabathe inxaxheba kolu phando nzulu / Mna ndiyavuma ukuba umthabathi-nxaxheba angathabatha inxaxheba kolu phando-nzulu]* Ndaye ndanikwa ikopi yale fomu.

_____

Igama loMthabathi-nxaxheba

_____

Igama loMmeli ngokoMthetho (ukuba uyangena)

_____

Utyikityo loMthabathi-nxaxheba okanye uMmeli ngokoMthetho Umhla

UTYIKITYO LOMPHANDINZULU

Ndibhengeza ukuba ndilucacisele ulwazi oluqulathwe kolu xwebhu ku_____

[*igama lomthabathi-nxaxheba*] kwaye /okanye kummeli wakhe _____

[*igama lommeli*]. Wakhuthazwa kwaye wanikwa ixesha elaneleyo lokundibuza nayo nayiphi na

imibuzo. Le ncoko ibiqhutywa nge[*Afrikaans/*IsiNgesi/*IsiXhosa/*Olunye*] kwaye [*akukho mguquli*

*wasetyenziswayo / le ncoko ibiguqulelwe kwi*_____ *ngu*_____].