

BASOTHO CULTURE AND DOMESTIC VIOLENCE:
CASE STUDIES OF MEN AS PERPETRATORS
AND WOMEN AS VICTIMS

**BASOTHO CULTURE AND DOMESTIC VIOLENCE : CASE STUDIES OF
MEN AS PERPETRATORS AND WOMEN AS VICTIMS**

BY

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DECLARATION

I declare that the dissertation hereby submitted to the University of Free State (Qwaqwa Campus) for the degree of Master of Arts (Sociology) has not been previously submitted by me for a degree at any University , and that it is my own original research .



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ABSTRACT

The aim of this study was to summarize and provide an overview of domestic violence and the law, in South Africa and the role of Basotho Culture in domestic violence especially in instances where men are perpetrators and women are victims .To achieve this, a literature study on domestic violence was done and a questionnaire generated . Case studies were made of ten respondents, who reported cases or were arrested in 2005 as an empirical study .

The respondents are five perpetrators and five victims in Makwane Police Station Policing precinct .

The study illustrates the multi-dimensionality of human behavior. While there are relationships between traditional culture and violence towards women, its emphasis on male dominance is counterbalanced by obligations to protect.

The study results/findings rather illustrates the gap between South Africa as an ideal state, and where the reality of some of its citizens are. The importance of previous learning as a common denominator between victims and perpetrators and the impact of crumbling social networks were highlighted.

A major recommendation relates to creating an opportunity to guide and support the more violent citizens in making the transition to a behavior system that is more in line with the general orientation portrayed in the systems of law relating to domestic violence and protection of women and children.

Recommendations were made for the prevention of domestic violence by the South African Police Service , Non Governmental Organizations and Government departments and for further study.

TABLE OF CONTENTS

PAGE NUMBER

CHAPTER 1

1.	PROBLEM STATEMENT AND GOALS OF THE RESEARCH	
1.1	INTRODUCTION	1-2
1.2	PROBLEM STATEMENT	3
1.3	GOAL AND OBJECTIVES OF THE RESEARCH	3
1.4	CLARIFICATION OF CONCEPTS WITHIN THE CONTEXT OF THE STUDY	4
1.4.1	Violence	4
1.4.2	Attitude	4
1.4.3	Values	4
1.4.4	Domestic Violence	5
1.4.5	Culture	5
1.5	CONCLUSION	5

CHAPTER 2

2.	AN OVERVIEW OF THE CULTURE OF VIOLENCE IN SOUTH AFRICA AND THE LAW	
2.1	INTRODUCTION	6
2.2	THE CULTURE OF VIOLENCE	6
2.3	DOMESTIC VIOLENCE AS AN EXAMPLE OF THE CULTURE OF VIOLENCE	7
2.4	NATURE OF DOMESTIC VIOLENCE	7
2.4.1	Theories and Scope of Domestic violence	7-9
2.4.2	Myths Surrounding Domestic Violence	9

2.5	DOMESTIC VIOLENCE IN SOUTH AFRICA	10
2.5.1	Legislation and Domestic Violence	10-11
2.5.2	Criminal Justice Response to Domestic Violence	11
2.5.3	Domestic Violence Act, Act 116 of 1998	11-12
2.5.4	Domestic Relationship	12
2.5.5	Categories of Domestic Violence	12-15
2.6	THE INCIDENCE OF DOMESTIC VIOLENCE AND THE LAW IN SOUTH AFRICA	15
2.6.1	Victims of Domestic Violence and the Law	15-16
2.7	CONCLUSION	16

CHAPTER 3

3.	AN OVERVIEW OF THE CULTURE OF VIOLENCE IN SOUTH AFRICA	
3.1	INTRODUCTION	17
3.2	MOTIVATIONAL APPROACH TO VIOLENT BEHAVIOUR	18
3.3	GENDER ROLES	18
3.3.1	Gender-based Violence	19
3.4	GENDER STEREOTYPES AND THE PROBLEM OF MARITAL VIOLENCE	19-20
3.4.1	Connections Between Gender-stereotyped Traits, Power and Violence	20
3.4.2	Gender Stereotyping and its Consequences	20
3.5	SOCIALISATION	20-21
3.5.1	Theories About Learning	21
3.5.2	Socialisation and Social Structures	21
3.5.3	Socialisation and the Life Course	21-22
3.6	ATTITUDES	23
3.6.1	Attitudes and Behaviour	23-24
3.6.2	Forming Attitudes	24-26

3.7	COGNITIVE DISSONANCE	26
3.7.1	Cognitive Dissonance Theory	27
3.8	CULTURE	27
3.8.1	Symbols and Meaning	27
3.8.2	Gestures	28
3.8.3	Language	28
3.8.4	Cultural Ideas	28-29
3.8.5	Values	29
3.8.6	Norms	30-32
3.9	CONCLUSION	32

CHAPTER 4

4.	BASOTHO CULTURE AND VIOLENCE	
4.1	INTRODUCTION	33
4.2	VIOLENCE AGAINST WOMEN	33
4.2.1	Traditions, Views, Perceptions and Attitudes with regard to Women Abuse in South Africa	33-34
4.2.2	Traditional Basotho Practices and the Victimisation of Women	34-35
4.3	VIOLENCE IN THE FAMILY CONTEXT	35
4.3.1	Bride Wealth and the Rights it Transfers	35-36
4.3.2	Bride Price and Women Abuse	36
4.3.3	Gender Socialisation	36-37
4.3.4	Cultural and Traditional Perceptions	37-38
4.3.5	Patriarchy	38-41
4.4	INITIATION SCHOOLS	41
4.4.1	Initiation School for Girls and Boys	41-42
4.4.2	Core Teachings At the Initiation School	42
4.5	MARRIAGE AND POSITION OF BASOTHO WOMEN	43-44
4.5.1	Modernized Marriage and Way o Life	44
4.5.2	Roles of Religion in Violence Against Women	44-45
4.6	CONCLUSION	45

CHAPTER 5

5. METHODOLOGY, PROCEDURES AND TECHNIQUES	
5.1 INTRODUCTION	46
5.2 METHODOLOGICAL APPROACH	46
5.3 CASE STUDIES	47
5.3.1 Geographic Demarcation for Case Studies	47
5.3.2 Conceptual Demarcation	48
5.4 CASE STUDY METHOD AND PROCEDURE	48-49
5.5 SAMPLING DESIGN	49-50
5.6 DATA COLLECTION	50
5.7 CONCLUSION	50

CHAPTER 6

6. CONDUCTING THE RESEARCH	
6.1 INTRODUCTION	51
6.2 INTERVIEWS	51
6.3 PROBING	52
6.4 PILOT STUDY	52
6.5 ANONYMITY AND CONFIDENTIALITY	52
6.6 PROBLEMS ENCOUNTERED	53
6.7 OVERCOMING OF PRACTICAL PROBLEMS	53
6.8 CONCLUSION	53

CHAPTER 7

7. ANALYSIS AND INTERPRETATION OF DATA	
7.1 INTRODUCTION	54
7.2 PROFILE OF THE VICTIM RESPONDENTS	54
7.2.1 Biographical Information	54-55
7.2.2 Respondent “A”	55-58
7.2.3 Respondent “B”	58-60
7.2.4 Respondent “C”	60-63
7.2.5 Respondent “D”	63-65
7.2.6 Respondent “E”	65-69
7.3 PROFILE OF THE PERPETRATOR RESPONDENTS	69
7.3.1 Biographical Information	69-70
7.3.2 Respondent “F”	70-74
7.3.3 Respondent “G”	74-77
7.3.4 Respondent “H”	77-80
7.3.5 Respondent “I”	80-83
7.3.6 Respondent “J”	83-85
7.4 INTERPRETATION AND FINDINGS	85
7.4.1 Similarities and Differences Between Cases	85-86
7.4.2 Patterns of Social Significance	87-94
7.5 CONCLUSION DRAWN FROM THE STUDY	94-95

CHAPTER 8

8. CONCLUSION AND RECOMMENDATIONS	
8.1 CONCLUSION OF THE STUDY	96
8.1.1 Conclusion in Connection with the Aims of this Study	96
8.2 RECOMMENDATIONS	96
8.2.1 Religious Institutions and Women Organisations	97
8.2.2 Trauma Centres	97
8.2.3 Criminal Justice System	97
8.2.4 Police and Courts of Law	98
8.2.5 Media	98-99

8.3	RECOMMENDATIONS FOR FURTHER STUDY	99
8.4	END NOTE	99-100
9.	REFERENCES	101-103
10.	LIST OF FIGURES	
10.1	FIGURE 1 The Geographical Location of Qwaqwa in the Eastern Free State Map	47
11.	LIST OF TABLES	
11.1	TABLE 1 Spreadsheet of the Biographical Information of Victims	55
11.2	TABLE 2 Spreadsheet of the Biographical Information of Perpetrators	70
12.	LIST OF ADDENDUMS	
12.1	Addendum A : Questionnaire for Victim Respondents	
12.2	Addendum B : Questionnaire for Perpetrator Respondents	

CHAPTER 1

PROBLEM STATEMENT AND GOALS OF THE RESEARCH

1.1 INTRODUCTION

Domestic violence is a pervasive and frequently lethal problem that challenges society at every level. Abuse in families has a devastating effect on its victims physically, emotionally, spiritually and financially.

Violence threatens the stability of the family and has a negative impact on all family members. It is true in the case of children who learn from it that violence is an acceptable way of gaining control over other people. Furthermore, it violates communities' safety, health, welfare and economies as a result of medical expenses, psychological problems, and loss of productivity. It concerns governments, international communities and civil societies, non-governmental organizations and the private sector.

Violence against women has become a prominent feature in our news and has a huge detrimental effect on our society. The study of violent behaviour is very complex as it is influenced by many factors. Investigators believe that the following factors are the causes of or the sources of violent behaviour. Firstly is mental illness. Barterers are suffering from pathological personality disorders. Research strongly suggests that spouse abusers do not exhibit a higher profile of psychological illness than the normal population. Secondly is the influence of alcohol. Thirdly is sexual inequality. Domestic violence is more likely to occur when the man perceives himself as unable to maintain himself in a position of dominance. Fourthly is stress.

Frustration and other causes of personal stress in a man's life may lead him to abusive behaviour if he cannot utilize effective coping mechanisms. Aggressiveness arises from the inability to tolerate frustrating situations. These frustrations may lead to aggression and ultimately a person would act violently. Such violence may be directed against another object (Vetter & Silverman 1986: 87).

There are more factors, which Vetter and Silverman did not mention, that has to do with the probable traditional culture of groups. The influences of such factors on violence in South Africa with specific reference to the influence of Basotho culture on domestic violence are the basis of this study.

The increase of violence against women put huge pressure on the various institutions of society to stop these horrific acts. Violent behaviour is not necessarily only an issue to the people who experience it personally, but is a societal issue. The police alone cannot transform the cultural, social and legal environment that gives rise to and condones widespread violence against women. Ending physical and sexual violence requires long term commitment and strategies involving all parts of society. Community-based strategies can focus on empowering women, reaching out to men, and changing the beliefs and attitudes that permit abusive behaviour. Only when women gain their place as equal members of society will violence against women no longer be an invisible norm, but a shocking aberration (Jiwani & Buhagiar 1997:02).

The advent of democracy in South Africa also introduced much stronger emphasis on human rights. Appropriate changes to laws and policies followed this emphasis.

An example of this change is the fact that domestic violence has been classified as a number one priority as opposed to the previous view which before 1990 relegated domestic violence as a private matter.

The virtual melting pot of changes in contemporary South Africa is illustrated in unequalled levels of transformation in micro and macro levels. The changes require adaptation and new control and response strategies from implementing institutions.

The police for instance needs new tools and approaches such as care rooms (victim empowerment rooms) at the same time and even more so, new demands are made on the adaptive skills of the population, on the micro level.

Within this context of the apparent increase in domestic violence, it is important to study the phenomena as increased levels of knowledge will stimulate the potential of being proactive in its control and prevention.

The process of informed decision with regard to domestic violence should thus be supported by scientific studies to explore the context in which it occurs and to help create an empirical foundation for knowledge generation.

Though it may be believed that traditional culture may have a relation to domestic violence, the nature of this relationship should be studied. The knowledge generation process will make use of the fact that as a police official the researcher has access to arrested perpetrators of domestic violence.

This study will thus focus on the life world and experiences of Basotho men as perpetrators and women as victims of domestic violence.

The issues that will receive attention are as follows:

★ Contextualization of domestic violence with regard to:

Firstly describing the phenomena, and changes of the act to place domestic violence at a centre stage in the Criminal Justice system and the Practices of the South African Police Services and the same statistical data on the occurrence of domestic violence.

Secondly describing the concepts and theoretical debates used in the study of domestic violence.

Thirdly are the theoretical approaches to domestic violence. The sociological concepts and their use with regard to domestic violence, for example the components of culture, the process of socialization and learning of roles.

Fourthly is that the complexity of the South African cultural heritages requires that contextualization with regard to Basotho culture as the traditional context for domestic violence of the perpetrators be made.

The culture, traditions and tensions around social change against which modern Basotho men and women function are described. In depth case studies the perpetrators and their life experiences are then presented, endeavouring to search for factors that may be identified as common denominators.

1.2 PROBLEM STATEMENT

There is a growing realization that the increasing pace of social change and its world wide deployment on almost all areas of life, is a universal phenomenon.

The current South African values are also the melting pot of transformation on the micro and macro levels. Regardless of the macro-level changes in support of human rights of women, children and the elderly in South Africa, individual responses such as abusive behaviour are on the increase.

A recent study by the united nations into abusive behaviour in International context, found that childhood experiences and learning that was abusive were significant predictors of abusive behaviour than race, gender or culture (29 November 2004, SABC 2 News).

The importance of this study could be seen as indicative of the nature and type of socialization and social interactional experiences of individuals with reference to abusive behaviour.

The study further underlines the importance of breaking the cycle of violence if any significant changes are to take place in a particular society.

1.3 GOAL AND OBJECTIVES OF THE RESEARCH

The goal is to do research on violence in South Africa, specifically on Basotho men as perpetrators and women as victims. To achieve this goal the following objectives must be met.

- ★ To provide a literature study on domestic violence in South Africa.
- ★ To provide contextualization of the study of domestic violence in South Africa and Basotho Culture
- ★ To gain understanding of the life worlds, convictions and experiences of domestic violence by Basotho men as perpetrators and women as victims
- ★ To describe case studies of the life world and cultural beliefs and practices of Basotho men convicted of domestic violence against women.
- ★ To list and stimulate possible interventions and further study on domestic violence.

1.4 CLARIFICATION OF CONCEPTS WITHIN THE CONTEXT OF THE STUDY

It is important to define the following concepts in this study, because the same words may convey different meanings to different people and it will enable readers to comprehend the entire text better understanding. The concepts that will be clarified for this study are violence, attitude, values, domestic violence and culture.

1.4.1 Violence

Violence is rough treatment or use of physical force on others, especially to hurt or harm illegally (Davis, Forsyth, Lambert, Tricker & Walter 1987:1175).

According to World Health Organisation Task force on violence and health, violence is the intentional, threatened, or actual use of physical force or power against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation (Emmett & Butchart 2000: 9-10).

1.4.2 Attitude

According to Fishbein (van Heerden 1994: 92) an attitude is a state of mental readiness, formed and modified by knowledge and experience, which has a direction - giving and dynamic effect upon the individual's responses to the object or persons he encounters and the situations in which he finds himself.

Attitude is a hypothetical construct (i.e. something that cannot be measured directly, and whose existence must be inferred) which refers to a state of readiness, based on past experience, which guides, biases or otherwise influences our behaviour (Cardwell 1999:19).

An attitude represents the interplay of a person's cognition, feelings, and behavioural tendencies with regard to something, another person or group and lastly the actual behaviour (Hellriegel, Slocum & Woodman 1989: 49).

1.4.3 Values

Values are standards or attitudes of desirability within a culture, such as rightness, honesty and respect for life (Court 1997: 30).

Values are those aspects of behaviour that are important to individuals within a culture or may be shared by most members of that culture. Examples of common values in Western cultures include honesty, fair play and freedom of expression. If these values are ignored or rejected by an individual, other members of the culture may define those transgressions as antisocial or as abnormal behaviour (Cardwell 1999: 242).

1.4.4 Domestic Violence

Domestic violence means, physical abuse; sexual abuse; emotional abuse, verbal abuse and psychological abuse; economic abuse; intimidation; harassment; stalking; damage to property; entry into the complainant's residence without consent, where the parties do not share the same residence; or any other controlling or abusive behaviour towards a complainant, where such conduct harms, or may cause eminent harm to, the safety, health or well being of the complainant (Domestic Violence Act 116 of 1998).

1.4.5 Culture

According to Tailor in (Champion, Kurth , Hastings & Harris 1994: 31) culture is that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society.

Culture is a social heritage of a society that is transmitted to each generation, learned behaviour that is shared with others (Champion et al 1994:31).

1.5 CONCLUSION

This study focuses on the role of Basotho culture on domestic violence, specifically where men are perpetrators and women are victims in the Qwaqwa area. Conducting this study could be to the benefit of the South African Police Services and the Community at large. The following chapter will discuss the literature review on the culture of violence in South Africa and the law.

CHAPTER 2

AN OVERVIEW OF THE CULTURE OF VIOLENCE IN SOUTH AFRICA AND THE LAW

2.1 INTRODUCTION

The culture of violence is a virtually universal phenomenon, and it is widespread, common and deeply entrenched in most societies. Domestic violence is the most inconspicuous form of violence that has reached epidemic proportions in South Africa. It occurs in all spheres of society and women, children and the elderly are the common victims. Violence against these three categories of persons has begun to affect their basic day to day decisions and reduce their quality of life.

2.2 CULTURE OF VIOLENCE

A society that is predisposed to violence is certain to pass over violent behaviour to the next generation. South Africa's long history of conflict and confrontation created a culture of violence which is deeply rooted in many communities. This made violence to be an acceptable means of solving political, social and even domestic problems (Conradie, Joubert, Naude, Neser, Van der Hoven, Jacobs, Snyman & Van der Merwe 1997:101).

Violence played a significant role in African tribal society, in white colonial settlement, in the South African government's programmes of repression and also in the liberation struggle against apartheid. It continues to be a popular method of resolving conflict and achieving certain goals in the family, in sexual relationships, in schools, in peer groups, as well as in the industrial relations and political spheres (Vogelman & Lewis 1993).

This heightened incidence of violence is not experienced equally across class, race and gender lines. Although violence touches everyone in South Africa, the most victimised are the working class, poor African communities and women. Furthermore, not all members of these communities experience the same level of violence in their different life spheres. For example, women are more frequently assaulted by their husbands than *vice versa*. The emergence of these differences in victimisation is linked to factors such as physical strength, financial resources, organisational strength, potential for arrest, legal rights, custom, and the values of the perpetrators and victims (Vogelman & Lewis 1993).

2.3 DOMESTIC VIOLENCE AS AN EXAMPLE OF THE CULTURE OF VIOLENCE

Although the enforcement of apartheid laws was *per se* a violent act, and thus created a culture of violence in resisting them. Violence against women and children is not merely a post apartheid occurrence. It was always part of South Africa's social fabric in all cultures and racial groups, but it was just kept quiet. During apartheid regime domestic violence in the black community was often placed on the back burner as the focus was on the struggle for freedom. Violence in the white community was also silenced, especially incest and marital rape - because the white community had to have an image of "decency" and "civilisation". This has led to the debate as to whether there has been an increase in violence since 1994 or whether people are just talking more about it (Harper 2003).

2.4 NATURE OF DOMESTIC VIOLENCE

Domestic Violence is a serious social evil all over the world, including South Africa. Incidents of domestic violence occur frequently and amongst people from all layers of society. Domestic violence occurs amongst people, irrespective of their age, race, status or whether or not they have children. Furthermore, not all forms of domestic violence constitute offences. Domestic Violence Act itself does not declare domestic violence as such to be an offence.

However, if one carefully considers the different forms of behaviour which constitute domestic violence, it becomes clear that all these forms of behaviour have one thing in common and that they constitute forms of behaviour through which the perpetrator exercise **power and control** over the victim. Research has clearly shown that it is this exercising of power and control which, if threatened, results in the perpetrator becoming physically violent towards the victim (Geldenhuys 1999: 03-04).

2.4.1 Theories and Scope of Domestic Violence

Theories explaining domestic violence can be loosely classified into three general categories, namely, individually focussed theories; those that examine family structure; and those critically reviewing the legal, religious and economic basis of how violence is structurally based in society.

To some extent, theories which focus upon individual or small group etiology or micro-analysis and those focussing upon societal determinants, or macro-level analysis are common in academia. The degree of intense controversy among scholars of these theories may be due to profoundly different assumption regarding societal defined roles of men and women and the ability of individuals to change behaviour in such a context (Buzawa & Buzawa 1990:15).

2.4.1.1 Individually Oriented Theories

Theories focussing upon the individual assailant examine characteristics of the offender and, to a lesser extent, the victim, that increase the likelihood of domestic violence. It also focuses on individual stressors created by poverty and / or unemployment; deep-seated associations between love and violence caused by physical punishment from infancy; patterns of poor self-control and low self-esteem; immaturity; depression; schizophrenia as well as the ability of assailants to externalize blame by rationalizing their actions and blaming their victims.

One variant of an individual centred approach posits that differences exist between victimised women and others. The suggestion is that certain victim attributes may distinguish victims that report multiple incidents of domestic violence from single event victims. For example it has been theorized that although most people modify their behaviour to avoid future victimization, repeat victims are, like offenders, unable to change behaviour patterns (Buzawa & Buzawa 1990:16).

2.4.1.2 Family Oriented Theories

This theory uses many of the individual variables to explain why a particular family unit explodes into violent behaviour. However, the primary focus is upon the determination of characteristics of the family structure that leads to high levels of domestic violence. According to this theory the family is viewed as a unique social grouping with a high potential for frustration and violence. Societal trends on family structure have also been cited by these researchers as contributing to increasing levels of domestic violence. For example, the increased social isolation of families in today's society is said to neutralize those inhibiting and supportive agents that might otherwise counteract violent tendencies. Therefore, typifying a stable relationship, are considered at greater risk of domestic violence.

Specific characteristics of a family also have been studied as a predictor of future violence. For example, in separate reviews of risk factors of a husband to wife violence. Hotaling and Sugarman found that high levels of marital conflict over issues of male alcohol use and control in the relationship was the best predictor of the several risk factors examined in accounting for male violence towards women (Buzawa & Buzawa 1990:17-18).

2.4.1.3 Feminist Perspective on Violence

A third approach to examining the causation of family violence uses a macro-level analysis to emphasize the "structural violence" considered endemic against women. Societally sanctioned violence against women has been persistent since biblical times. Christianity, Judaism and other patriarchal religions have been said to affirm a male dominated family structure. Women in this model have historically been seen as chattel, unable to manage their own affairs without the strong leadership of an authoritarian family patriarch.

The patriarch, in turn, traditionally had the right to enforce male standards of accepted “feminine” behaviour through whatever means necessary, including force. Law, religion, and behavioural sciences were seen to historically endorse the husband’s authority and justify his use of violence to punish a disobedient wife (Buzawa & Buzawa 1990:18).

2.4.2 Myths Surrounding Domestic Violence

The attitude of the public and the police towards victims is often influenced by different myths concerning domestic violence. These myths are untrue and the community should not allow this to cloud their conduct or the way they treat the victims of domestic violence. The most common myths are the following: -

- ★ Domestic violence occurs primarily in other cultures or ethnic groups;
- ★ It is more predominant among the lower classes and less prevalent among intelligent, well-educated people;
- ★ Only a terrible brute, a criminal, an unemployed person, an addict or alcoholic would do something like that;
- ★ Domestic violence is a conflict in people’s personal lives and the police should not get involved;
- ★ Criminal proceedings usually lead to new violence and do not solve the problem; and
- ★ Victims do not have to suffer abuse, if that is what they themselves do not wish.

The reason why there are such myths, is because victims in domestic violence are mostly the vulnerable group, namely women, children and the elderly. Secondly is that we are living in a male dominated society in which men are regarded as somewhat “superior” and the other groups are expected to play a subordinate role. Men are expected to take the lead in a relationship and make all the important decisions. Whenever a woman takes a stand on any issue she is viewed as a threat by men and men will go out of their way to confirm their “superiority” and, if all these fails, use physical force to get the woman to accept their view (Geldenhuys 1999: 06).

This “superiority” of men is in itself a myth that needs to be exposed as such. It is completely wrong and undermines the values built into Constitution. In the Constitution it is clearly spelled out that all persons (whether male or female) are equal and that no one may be discriminated against on account of his or her gender (Constitution, Act No. 108 of 1996).

2.5 DOMESTIC VIOLENCE IN SOUTH AFRICA

The incidence of crimes of violence in South Africa is extremely high. South Africa has the highest murder and rape statistics in the world. This trend is also reflected in domestic violence. The number of victims of domestic violence is disproportionately high. Unfortunately, up until now there have been no reliable statistics or official figures on the extent of domestic violence available in South Africa. The reason for this is that no separate category of criminal behaviour called “domestic violence” are kept in any police or justice records.

Because violence in families is often hidden from view, it is difficult to judge accurately the full extent of the phenomenon. Abuse within the relationship is extremely under reported. As a broad indication of the incidence of domestic violence, it is estimated that one in six South African women is battered by a male partner. According to research the largest percentage of violent crimes is experienced by women living in the Western Cape, Gauteng and the Free State Provinces.

It is further estimated that one in every South African women or 25 percent are assaulted by their boyfriends or husbands every week. Violence against the women is cited in more than a third of divorce cases in this country. The phenomenon cuts across all socioeconomic and racial groups. From the above figures it is evident that domestic violence is a very serious social problem in South Africa (van der Hoven 1999:03-04).

2.5.1 Legislation and Domestic Violence

The phenomenon of domestic violence in South Africa is as old as the country itself. In the past, suitable legislation specifically formulated to address domestic violence, did not exist in South Africa. Although persons who committed crimes of violence within the family were criminally liable for their actions, offenders were seldom charged, mainly because family members were reluctant to testify against them. Furthermore, the existing procedure for obtaining court interdicts against offenders were cumbersome and expensive. In order to solve this problem, an Act to prevent family violence was formulated (van der Hoven 1999: 11).

On the first of December 1993 the Prevention of Family Violence Act, (Act No. 133 of 1993) came into effect. It was anticipated that the implementation of the Act would bring about drastic changes in respect of child abuse and marital rape. The Act provided for the following:

- ★ The granting of interdicts with regard to family violence.
- ★ An obligation on certain persons to report cases of the ill-treatment of children, and
- ★ The conviction of a husband for the rape of his wife.

The main advantage of the Act was thought to be that it would enable victims of family violence to handle their disputes outside the sphere of the criminal court. In such a way,

it would spare the parties involved certain trauma and stigmatisation. A further advantage was that a judge or magistrate could, by means of a simplified procedure, on application by a party to a marriage or a man or woman living together without being married to each other, grant an interdict to the victim, which would prohibit him or her to act violently (Prevention of Family Violence Act, Act No. 133 of 1993).

Unfortunately, this Act did not live up to expectations. It was severely criticized and had so many serious shortcomings, that a completely new Act, namely the Domestic Violence Act, Act 116 of 1998, had to be formulated.

2.5.2 Criminal Justice Response to Domestic Violence

There is no specific Criminal Law against domestic assault and police still view domestic violence as a private matter. One big advancement in reducing domestic violence was the passage in 1993 of the Prevention of Family Violence Act. This law made it easier for the battered women to get a protection order (Levi 2004). According to Walklate (1989: 162) some argue that the Criminal Justice System and its agents such as the police are patriarchal. Most laws have been rooted in traditional attitudes to the roles of men and women and sexual mores, reinforcing the belief in the sanctity of the nuclear family, and preventing people in domestic setting from bringing charges of assault against family members.

Police are often reluctant to pursue cases of child abuse, and especially those involving the sexual assault of children against family members. This usually leads to community members taking the law into their own hands. A more positive community response has been to put pressure on the South African Police Service to take action. In one of the Gauteng's townships - women marched to the local police station to demand action against a man who allegedly sexually assaulted his four-year-old daughter. The police who had declined to act on grounds that they lacked sufficient evidence, arrested the man after the women's protest and the intervention of a social worker. There is frequently a lack of coordination between welfare services and the police. The police response to victims is often hampered by unnecessary red tapes (Jackson 1997).

2.5.3 Domestic Violence Act, Act 116 of 1998

This Act is placed in context by the following;

Recognising that domestic violence is a serious social evil. There is a high incidence of domestic violence within South African society. Victims of domestic violence are among the most vulnerable members of society and that domestic violence takes many forms. The acts of domestic violence may be committed in a wide range of domestic relationships, and that the remedies currently available to the victims of domestic violence have proved to be ineffective.

Having regard to the Constitution of South Africa, and in particular, the right to equality and to freedom and security of the person, and the international commitments and obligations of the State towards ending violence against women and children, including obligations under the United Nations Conventions on the Elimination of all forms of discrimination against women and the rights of the child.

The purpose of this Act is to afford the victims of domestic violence the maximum protection from domestic abuse that the law can provide, and to introduce measures which seek to ensure that the relevant organs of state give full effect to the provisions of this Act, and thereby to convey that the State is committed to the elimination of domestic violence (Domestic Violence Act, Act 116 of 1998).

2.5.4 Domestic Relationship

In terms of the Act, domestic violence can only take place between two parties who are in a domestic relationship with one another. Therefor, domestic violence does not take place between complete strangers, but only between persons who know each other in some way or another

A domestic relationship refers to the relationship between the parties involved in the domestic violence dispute. Before an act of domestic violence can be committed between two persons, there must be a certain relationship between such persons. These persons must not be strangers to each other. They must be connected to each other in one way or another. It could be that:-

- (a) They are or were married to each other in accordance with any law, custom or religion;
- (b) They live or lived together in a relationship in the nature of marriage, although they are not, or were not, married to each other, or are not able to marry each other (e.g. a homosexual “gay” relationship);
- (c) They are the parents of a child or are persons who have or had parental responsibility for such child (whether or not at the same time);
- (d) They are or were in an engagement, dating or customary relationship, including an actual or perceived romantic, intimate or sexual relationship of any duration (a domestic relationship does not have to be developed over a long period of time, e.g. a “one night stand” may also be a domestic relationship); or
- (e) They share or recently shared the same residence (Domestic Violence Act, Act 116 of 1998).

2.5.5 Categories of Domestic Violence

Domestic violence is not limited to physical abuse, but includes a variety of forms of conduct. Not all forms of domestic violence constitute offences.

The following conduct is regarded as domestic violence:-

2.5.5.1 Physical Abuse

This consists of any act or threatened act of physical violence. This includes any slapping, punching, kicking or choking by the respondent . It also refers to slamming against a wall or injuries caused by a weapon or object. Brutal beatings can result in bruising, lacerations, broken bones or death.

These forms of domestic violence constitute a criminal offence, e.g. assault, assault with intent to cause grievous bodily harm or attempted murder (Geldenhuys 1999:10).

2.5.5.2 Sexual Abuse

This refers to any conduct that abuses, humiliates, degrades or otherwise violates the sexual integrity of the victim. It may be that a perpetrator calls the victim by derogatory names such as “ whore ” or make derogatory remarks about that person’s sexuality.

Conduct in this category which constitutes an offence, includes conduct which amounts to rape, indecent assault, *crimen injuria* or criminal defamation (Geldenhuys 1999: 11).

Section 5 of the Prevention of Family Violence Act, 1993 (Act No. 133 of 1993) provides that a husband may be convicted of rape on his wife. This section is not repealed by the Domestic Violence Act. Rape remains rape, even if the perpetrator and victim are married to each other at the time the rape took place.

2.5.5.3 Damage to Property

This refers to the wilful damaging or destruction of property:-

- ★ Belonging to the victim; or
- ★ In which the complainant has a vested interest.

Conduct in this category that constitutes an offence includes conduct which amounts to malicious injury to property or arson (Geldenhuys 1999: 11).

2.5.5.4 Economic Abuse

This includes:-

- (i) The unreasonable deprivation of economic or financial resources to which a victim:
 - ★ is entitled under law;
 - ★ or which the victim requires out of necessity, including household necessities for the victim, and mortgage bond repayments or payment or rent in respect of the shared residence; or

- (ii) The unreasonable disposal of household effects or other property in which the victim has an interest. Conduct in this category constitutes an offence which includes or amounts to theft or fraud (Geldenhuys 1999: 11).

2.5.5.5 Emotional, Verbal and Psychological Abuse

This refers to a pattern of degrading or humiliating conduct towards a victim, including

- (i) Repeated insults, ridicule or name calling (this will include calling a victim by derogatory names such as “pig”, “whore”, etc. ; making derogatory remarks about a victim’s body or parts thereof, or making derogatory remarks about the victim’s family members);
- (ii) Repeated threats to cause emotional pain; or
- (iii) The repeated exhibition of obsessive possessiveness or jealousy, which is such as to constitute a serious invasion of the complainant’s privacy, liberty, integrity or security.

Conduct in this category that constitutes an offence includes conduct which amounts to *crimen injuria* and criminal defamation (Geldenhuys 1999: 11-12).

2.5.5.6 Harassment

This means engaging in a pattern of conduct that induces the fear of harm to a complainant and includes repeatedly:-

- (i) Watching, or loitering outside of or near the building or place where the victim resides, works, carry on business, studies or happens to be;
- (ii) Making telephone calls or inducing another person to make telephone calls to the victim, whether or not conversation ensues; or
- (iii) Sending, delivering or causing the delivery of letters, telegrams, packages, facsimiles, electronic mail or other objects to the victim (Geldenhuys 1999: 12).

2.5.5.7 Intimidation

This refers to the uttering or conveying of a threat, or causing a victim to receive a threat, which induces fear (such as where the perpetrator threatens to remove the children from the victim), or a threat of violence if the victim does not comply with the perpetrator’s wishes.

To threaten someone with violence may constitute assault in appropriate circumstances (Geldenhuys 1999: 12).

2.5.5.8 Miscellaneous Types

This includes **stalking** which means repeatedly following, persuading, or accosting the victim;

Entry into the victim's residence without consent, where the parties do not share the same residence. Any other controlling or abusive behaviour towards a victim, where such conduct harms, or may cause imminent harm to, the safety, health or well being of the victim (Geldenhuys 1999: 12).

2.6 INCIDENCE OF DOMESTIC VIOLENCE AND THE LAW IN SOUTH AFRICA

In South Africa, incidents of violence against women and children are wide spread and on the increase. Domestic violence is a pervasive and frequently a lethal problem that challenges society at every level. Abuse in families has a devastating effect on its victims physically, emotionally, spiritually and financially. Violence threatens the stability of the family and has a negative impact on all family members. It is especially true in the case of children who learn from it that violence is an acceptable way to cope with problems and to gain control over another person. Furthermore, it violates communities' safety, health, welfare and economies as result of medical expenses, psychological problems, and loss of productivity. It concerns governments, international communities and civil society, including non-governmental organisations and the private sector, who should address the problem urgently and effectively.

2.6.1 Victims of Domestic Violence and the Law

Victims of domestic violence incidents are almost always the most vulnerable members of the society, namely women, children and the elderly. The vulnerable status of these groups of people is widely recognised and International Conventions have been drafted to improve the protection of these groups. Such conventions include the Convention on the Elimination of All Forms of Discrimination Against Women (1979) and the Convention on the Rights of the Child (1989). The South African Government has rectified these two Conventions. By rectifying them, government took upon it the obligation to protect these groups. This includes protection of the right of women to equality, the promotion of their social progress and, in respect of children, their right to special care and assistance because of their physical and mental immaturity.

The Bill of Rights, as contained in chapter 2 of the Constitution, entrenches the right of every person to equality and to freedom and security. It applies to all people in the country and requires respect for the rights of all people. It imposes a duty on the government, including the police to take appropriate steps to ensure that the human rights of persons are respected. In doing so, the Constitution guarantees the rights contained in the Bill of Rights (Geldenhuys 1999: 03).

In line with its international obligations in terms of the conventions mentioned above, as well as the obligations imposed by chapter 2 of the Constitution, Parliament has adopted the Domestic Violence Act, 1998 (Act No. 116 of 1998).

The aim of the Act is to reduce the high number incidents of domestic violence in society and to afford maximum protection to the victims of domestic abuse and uphold the rights of all persons. The Act sets out the remedies available to a victim and how the victim may gain access to help (Domestic Violence Act, Act No. 116 of 1998).

2.7 CONCLUSION

Domestic violence is a social phenomenon all over the world and it does not have borders; it takes place in all social classes, ethnic and racial groups. To stop this destructive force the police and the public at large must join hands and take decisive action. Such action should send a clear message to the perpetrators that violence, in whatever form, will not be condoned or be tolerated by the society. The victim of domestic violence should have a belief that he or she is not isolated and that there is help and support available in the community to assist him or her to deal with the problem. The following chapter will discuss an overview of the culture of violence in South Africa.

In redefining domestic violence to a higher order some of the structural impediments towards social change have been lifted. What remains to be done, is to align public and Police behaviour to the altered judicial reality.

In this process it is important to look at and gain an overview of the culture of violence in South Africa (chapter 3) and traditional Basotho culture (chapter 4).

CHAPTER 3

AN OVERVIEW OF THE CULTURE OF VIOLENCE IN SOUTH AFRICA

3.1 INTRODUCTION

Culture is often stated to have a pattern maintenance function, where in the family, persons are connected to society through learning by way of socialization, of the concepts, norms and values of the particular society.

As a multi-cultural society various cultures are often viewed as the mainstay that link to the past and thus an important factor determining what is believed should be practised.

Tradition and modernity are often exposed as opposites in the process of social change but opposition or co-habitation, undeniably play a role in our micro lives. Where definitions on the macro level are rapidly changing, i.e. rape may take place within marriage.

Social change requires adaptation and control strategies on both societal and individual levels. Implementing agencies such as Parliament brokering new attitudes and representativeness and the Police in control functions need continuously new strategies to deal with a changed environment of values.

People live both in a globalized village but at the same time the tribal village is still part of their heritage and upbringing.

This duality plays a role in the social integration of persons. Social integration as a concept has two levels of analytical meaning. The one meaning relates to the articulation of different institutions and their subsystem with one another. The network of connections between structures. The second perspective relates to the individual as member of a system. Integration here refers to the ways people are interrelated with networks of beliefs, attitudes and behaviour in society. The integration and actions of individuals in society are the results of individual choices and definition from a psycho-social perspective within the powerful forces placing them within the system. These forces equally influence their participation and patterned association with others.

The three basic dimensions placing individuals and influencing their patterned association is social norms and values, formal and informal group memberships and the learning of role-expectations.

In this section the researcher will discuss domestic violence theories and concepts according to the above. The same will then be discussed within the context of Basotho culture.

According to Fox (1985: 23) behaviour is defined according to the values of society. This in essence entails that by looking at the behaviour that will not give rise to violence, acceptable moral values will have to be investigated.

3.2 MOTIVATIONAL APPROACH TO VIOLENT BEHAVIOUR

Violent behaviour could be considered in the following way, viz. As a means of tension reduction: Anger and violence are elicited by inner impulses that demand to be discharged by means, and violent behaviour is just one possibility. As a means of temporary self-esteem: Violence toward others may provide a strong feeling of self-confidence, and even omnipotence and grandiosity. As a means of emotional state transformation and sensation seeking, obtaining unusual affective experience, escaping from emotional emptiness and boredom. As a means of compensation or substitution: A profound frustration of any basic needs (e.g., the need for love, affiliation, power, or social achievement) results in excessive motivational tension and anger that can be directed toward others or, rarely, at the subject himself.

As a means of communication: Violence is an integral part of certain specific subculture (e.g., criminals or drug and alcohol abusers) wherein violent behaviour serves as a sign of affiliation with the group and as a means of establishing a hierarchy of interpersonal relations. Moreover, violent, aggressive behaviour substantially simplifies the complex emotional relationships within these groups. Physical or psychological violence is commonly employed as a means of manipulation of others and is aimed at achieving goals that are otherwise unattainable.

When different types of violent behaviour are analysed, it is found that in every type there is some kind of motivation (i.e., one of the basic frustrated needs) which plays the role of a psychological predisposition to violent or other abnormal behaviour and facilitates violent manifestations. But later, reaching no satisfaction, it may become progressively stronger and result in more intense aggressive or destructive motivations and their respective expressions.

Moreover, the individual who becomes accustomed to using violence to "satisfy" one of these needs, thereby reducing the associated tension and frustration, may subsequently employ the same mode of gratification for the remainder of his or her frustrated needs. Thus, violent behaviour may become a "process addiction." Compulsively graving, with massive denial as a prevalent defence mechanism, and confusion, self-centeredness, dishonesty, perfectionism, "frozen feelings," and ethical deterioration (up to spiritual bankruptcy) may predominate (Adler & Denmark 1995: 5-7).

3.3 GENDER ROLES

Gender roles learned through the process of socialisation, may be related to partner battering. Men learn to be aggressive and dominant and to expect women to be feminine and passive. Any show of superiority by the partner, for example, if she is employed and he is unemployed or they are both employed but she earns more money, may trigger a violent response. On the other hand the desire to maintain traditional gender, role stereotypes may explain the willingness of some women to tolerate physical abuse (Reid 1997: 258-259).

3.3.1 Gender-based Violence

Gender-based violence against women and girls includes physical, sexual, psychological and economic abuse. This type of violence is known as “gender-based violence” because it evolves in part from women’s subordinate position in society. Many cultures have beliefs, norms and social institutions that legitimise, and therefore perpetuate violence against women. The same acts that would be punished if directed at an employee, a neighbour, or an acquaintance often go unchallenged when men direct them at women, especially within a family.

Two of the most common forms of violence against women are abuse by intimate male partners and coerced sex, whether it takes place in childhood, adolescence, or adulthood. The use of physical violence against women is always accompanied by psychological abuse and sexual abuse. The majority of women who are abused by their partners are abused many times. In fact, an atmosphere of terror often permeates abusive relationships (Jiwani & Buhagiar 1997: 1).

3.4 GENDER STEREOTYPES AND THE PROBLEM OF MARITAL VIOLENCE

Violence by husbands toward their wives is a serious problem in our culture that is only now becoming fully recognized. Such violence has been linked with a variety of factors, including ones that are social, economic, familial, and psychological. What has generally gone unrecognized, however, is the role the gender-stereotyped personality traits play in fostering and perpetuating men’s violence toward women.

Most people believe that women and men have different personalities. Studies have shown that people think women are high in “communion”, personality traits that express warmth, concern, and connection with others. They also believe that men are high in “agency”, personality traits that enhance themselves through self-assertion and exerting one’s will on others. These traits not only are considered typical but also are believed to be desirable for each sex.

If a woman is to be truly “feminine”, many people think that she must be high in communion; if a man is to be really “masculine”, he must be high in agency. Since these gender-stereotyped traits are assumed to constitute the essence of masculinity in men and femininity in women, both sexes feel pressured to conform to them. They feel they must manifest the characteristics desirable for their sex in order to have an appropriate gender identity.

In the process of conforming to these cultural expectations, men and women generally do not realize that they are also perpetuating traditional relationships between the sexes, ones in which men have more power than women. The reason that they are not aware of this connection is because the gender-stereotyped traits are usually viewed in isolation from their context. They have become dissociated from their roots so that they are no longer connected with the roles in which they originate.

In traditional relationships between the sexes, men exercise more power than women generally through persuasion and influence. Here the man's ability to exercise power is dependent on the mutual responsiveness of both sexes. However, men can also exercise power through the use of violence, which is expressed through coercion and control (Adler & Denmark 1995: 145-146).

3.4.1 Connections Between the Gender-stereotyped Traits, Power and Violence

The fundamental differences between male and female sexes are that it involves power, with husbands usually exercising more power than wives. On the basis of such observations, people assume that these roles are typical for the two sexes.

Furthermore, they conclude that men and women are characterised by the personality attributes associated with their respective roles. According to this formulation, the two sexes generally enact the roles with each other that underlies the belief that men are high in agency and women are high in communion. The dominant person in the relationship is highly self-assertive and makes decisions, whereas the subordinate person accommodates these decisions.

In other words, the dominant person is high in agency and the subordinate is correspondingly high in communion. In traditional marriages men play the role of the dominant person and women play the role of the subordinate, and so both sexes manifest the personality traits associated with these roles (Adler & Denmark 1995: 146-148).

3.4.2 Gender Stereotyping and its Consequences

Conventional norms involving gender stereotyping can lead men and women to engage in behaviours that have tragic and destructive consequences. When men are expected to be high in agency and women to be high in communion, people do not realize that they are thereby perpetuating traditional relationships between the sexes. Not only are these traditional marriages less happy than more egalitarian forms of marriage, they also have the potential for greater amounts of violence.

The need to present oneself as meeting cultural standards for one's gender identity is very deep seated. Men feel strong pressures to demonstrate that they are masculine, even when this necessitates that they engage in violence toward their wives. Once the violence starts, women can feel ensnared by their own need to demonstrate that they are feminine. Since they frequently blame themselves for their husband's aggression and hold themselves responsible for the success of the marriage, women can begin to question their own adequacy (Adler & Denmark 1995: 152).

3.5 SOCIALIZATION

There is still a chauvinistic attitude within our society that is immensely contributing towards women and to a lesser extent children and elderly violence. Most men are still of the opinion that their manhood entitles them to dominate inferior sex and weaker persons. This is based on the belief that males are naturally superior to females and therefore rightly dominate them (Court 1997: 42).

Children quickly learn that males and females are different, as gender is incorporated into personal identity, and children learn to act according to cultural expectations of masculine and feminine behaviour. Thus boys are socialised into behaving in a rational and dominant way, while girls are expected to be emotional, submissive and weak (Court 1997: 44).

According to Bush and Simmons in (Johnson 1986: 143) socialization is the process through which people learn to behave, think, and feel as individuals in relation to social and physical environments. Children learn social life by interacting with people who share their environments.

3.5.1 Theories About Learning

People come to the world with vast potential for exploring and experiencing themselves and their surroundings, for using language and ideas to negotiate a complex social and physical world. People learn through contact with other people(Johnson 1986: 148).

3.5.2 Socialisation and Social Structures

The core of social life is a complex set of relationships among individuals. Before children can participate in socialisation, they must acquire an awareness of themselves in relation to others.

Sigmund Freud, the founder of psychoanalysis believed that all people are born with desires and impulses to be sexual and aggressive, and to seek pleasure. These he called the id. After the first few months of life the ego begins to develop. According to Freud, the ego is the rational part of ourselves that develops as we learn to curb our pursuit of pleasure and instant satisfaction.

At about age six, the superego or conscience develops in response to feelings of fear of parental power. The superego is regarded as the source of moral standards and feelings of guilt and shame (Johnson 1986: 153-154).

3.5.3 Socialization and the Life Course

Childhood is the most intense learning period of people's lives, but socialization does not end when people reach adulthood. The process of socialization takes place over the entire course of people's lives, and it is affected by major social institutions including the family, school, mass media, and the economy. People repeatedly discard old roles and learn new ones, and as their reference group change, so do their perceptions and evaluations of who they are. This process is called **re-socialisation** (Johnson 1986: 165).

3.5.3.1 Socialization in Families

One of the primary functions of the family as a social institution is to socialize children. The socialization of children as family members depends both on the reference groups and individuals that parents orient themselves to { such as their own parents, their social class, or their ethnic subculture } and the structure of family relationships.

Different social classes stress different things in the socialization process, eg.

Lower class parents generally value obedience to authority, neatness, and staying out of trouble whereas middle class parents generally value creativity, self discipline, ambition, independence, curiosity, and self direction.

The class differences in family values produce sharp differences in the methods parents use to socialize their children. Lower class parents who value obedience, for example, are more likely than middle class parents to use physical punishment. Middle class parents rely more on reasoning, guilt, and threatened loss of love to control their children.

Class differences in child rearing values do not occur simply by accident. Lower class children, for example, can eventually expect to depend on jobs that require them to follow orders rather than make independent judgements, and they are less likely to have advanced educations that lead to higher responsibilities within a given occupation.

Middle class children, on the other hand, are more likely to become professionals, managers, and administrators when they grow up. Thus, class differences in child rearing values play an important part in the reproduction of classes (Johnson 1986: 166).

3.5.3.2 Socialization in Schools

The school is the second socialization institution after the family. The most important contribution of schools to socialization lies in their hidden curricula, i.e. the beliefs, values, attitudes, and norms that are imparted in the process of learning formal subjects. Socialization in schools helps to shape up children's future, by shaping their identities and their visions of which status they can occupy as adults. In comparison with boys, girls receive relatively less encouragement to pursue careers, especially in science and the professions. Boys receive more encouragement to work independently as early as nursery school. On the other hand girls are rewarded for showing dependency on the teacher and are more likely to have a teacher to offer assistance whether or not they need it.

Most characters who occupy important status in school text books are male and women are usually portrayed as " helpers ", i.e. nurses while males are doctors, secretaries while males are managers. Thus, the hidden curriculum of socialisation in schools sends different messages to students of different genders, races and social classes (Johnson 1986: 167-168).

3.5.3.3 Mass Media As a Socialization Agent

Mass media is one of the major socialization agents in childhood socialization. It produces a steady stream of images that reflect ideas about how people should look and behave, and the kinds of objects they should own. Advertisements for products designed to make men and women sexually attractive never uses men and women of different races in the same situation, imply that interracial attraction does not exist. The dominant roles usually reserved for males in the films, reinforce the stereotype that men are capable and powerful than women.

The power of mass media lies primarily in the fact that they portray what is often beyond the experience of many viewers. Thus, images of social life can replace direct experience as people's source of knowledge about social environment. It is unknown how much influence the media have over people's perceptions, feelings, and behaviour.

Whether or not watching violent behaviour on television stimulates aggressive behaviour in children, for example is still hotly debated (Johnson 1986: 169 - 170).

3.6 ATTITUDES

Attitudes are relatively lasting feelings, beliefs and behaviour tendencies directed towards specific persons, groups, ideas or objects. As such attitudes represent another type of individual difference that affects behaviour. An individual's attitudes are a result of the person's background and various life experiences.

Attitude formation is strongly influenced by parents, friends, members of the social and work groups. Social psychologists describe attitude in terms of three components which do not exist or function separately, viz. A cognitive component, or the beliefs, opinions, knowledge, or information held by the individual; An affective component, or the feelings, sentiments, moods and emotions about some person, idea, event or object; A behavioural component, or the intentions and predispositions to act.

An attitude represents the interplay of a person's cognition, feelings, and behavioural tendencies with regard to something, another person or group and lastly the actual behaviour (Hellriegel et al 1989: 48-49).

According to Fazio and Roskos - Ewoldsen in (Baron & Byrne 1997:112) Attitudes are associations between attitude objects (virtually any aspect of the social world) and evaluations of those objects.

Attitudes are important for two basic reasons. Firstly they strongly influence social thought, the way in which people think about and process social information. Secondly is that attitudes often function as schemes, a cognitive framework that hold and organizes information about specific concepts, situations, or events. Attitudes strongly influence the way in which people process social information, i.e. what is noticed, enter into memory and is later remembered. (Baron & Byrne 1997:112-113).

3.6.1 Attitudes and Behaviour

For a long time, it was thought that individuals' behaviours were consistent with their attitudes. While there is little doubt that attitudes are related to behaviour, it is now widely accepted that a simple direct link between attitudes and behaviour frequently does not exist. Considerable interest has been shown in measuring attitudes and then trying to predict subsequent behaviour. It can be found that prediction of behaviour from attitudes can be improved if three principles are observed, viz.

General attitudes best predict general behaviours, and the less elapsed time between attitude measurement and behaviour the more consistent will be the relationship between attitude and behaviour.

Attitudes are learned and can change over time. As a rule of a thumb, the longer the time between the measurement of an attitude and some behaviour, the less likely it is that some relationship will be observed. This third principle is well known to political pollsters, and they are typically careful not to predict voting behaviour too far in advance of an actual election.

A model of the attitude-behaviour relationship has been developed by Ajzen and Fishbein. In their behavioural intentions model they suggested that behaviour is more predictable and understandable if it is focussed on a person's specific intentions to behave in a certain way rather than solely on individuals' attitudes. The behavioural intentions model further suggests that both attitudes and norms are affected by the individual's belief regarding specific behaviour. Therefore the relationship between attitudes and behaviour is not always clear (Hellriegel et al 1989: 49-50).

Contrary to early findings, growing evidence indicates that attitudes do indeed influence behaviour. However, this relationship is far from simple. Numerous factors influence the strength of the attitude - to- behaviour link. These include aspects of the situation, such as the operation of social norms and time pressure; aspects of attitudes themselves, such as their strength, importance, accessibility; and aspects of individuals, such as self monitoring. Attitudes seem to guide behaviour through two processes. The first one is that if an individual has enough time to engage in careful thought about his / her attitudes and behaviour, then attitudes guide the behaviour primarily by affecting the intentions. The second one is that when there is no opportunity to engage in such reasoned thought, in contrast, attitudes seem to influence behaviour in a more automatic manner involving perceptions of attitude object and knowledge about what is appropriate or expected in a given situation (Baron & Byrne 1997: 147-148).

3.6.2 Forming Attitudes

Attitudes are acquired through experience or from other persons through social learning. This involves three basic forms of learning, viz. classical conditioning, instrumental conditioning and modelling. Recent evidence indicates that subliminal conditioning of attitudes is also possible and may play a role in their development. Attitudes can also be formed through social comparison, a process in which we compare ourselves with others. Recent evidence indicates that genetic factors, too, may play a role in the formation of attitudes (Baron & Byrne 1997: 113-114).

3.6.2.1 Social Learning: Acquiring Attitudes From Others

Attitudes are acquired from other persons through the process of social learning. This implies that many views are acquired in situations where people interact with others or by merely observing their behaviour. Such social learning occurs through several processes (Baron & Byrne 1997:114).

3.6.2.2 Classical Conditions

It is the basic principle of psychology that when one stimulus regularly precedes another, the one that occurs first may soon become a signal for the one that occurs second. In other words, when the first stimulus is presented, individuals expect that the second will follow. As a result, they may gradually acquire the same kind of reaction to the first stimulus as they show to the second stimulus, especially if the second is the one that induces fairly strong and automatic reactions.

Many studies indicate that when initially neutral words are paired with stimuli that elicit strong negative reactions, for instance, effective shocks or loud sounds, the neutral words acquire the capacity to elicit favourable or unfavourable reactions.

Since evaluative reactions lie at the very core of attitudes, these findings suggest that attitudes toward initially neutral stimuli can be acquired through classical conditioning, e.g. a young child sees her mother frown and show other signs of displeasure each time the mother encounters members of a particular racial group. At first, the child is quite neutral toward members of this group and their visible characteristics (skin colour, styles of dress, accent). After these visible characteristics are paired with the mother's negative emotional reactions, however, classical conditioning occurs, gradually, the child comes to react negatively to the stimuli, and to members of this racial group. Studies also indicate that classical conditioning can occur below the level of conscious awareness, even when people are not aware of the stimuli that serve as the basis for this kind of conditioning. The finding of the studies conducted suggest that attitudes can be influenced by subliminal conditioning, classical conditioning that occurred in absence of conscious awareness of the stimuli involved (Baron & Byrne 1997:114-116).

3.6.2.3 Modelling: Learning by Example

Another process through which attitudes are formed is modelling. This process can operate even when parents have no desire to transmit specific views to their children. This process is modelling, in which individuals acquire new forms of behaviour merely through observing the actions of others. And where attitude formation is concerned, modelling appears to play an important role. In many cases children hear their parents say things not intended for their ears, or observe their parents engaging in actions the parents tell them not to perform. For example, parents who smoke often warn their children against smoking, even as they light up the cigarette. What messages do children acquire from such instances? The evidence is clear: they learn to do as their parents do, not as they say (Baron & Byrne 1997: 117).

3.6.2.4 Social Comparison and Attitude Formation

The formation of attitudes through social learning is not the only way in which attitudes are acquired. Another way of acquiring attitude is through social comparison. Social comparison is the people's tendency of comparing themselves with others in order to determine whether their views of social reality are or not correct. If the views agree with those of others the conclusion is that the ideas and attitudes are accurate because other people also hold the same views, so people often change their attitudes so as to hold views closer to those of others.

In some occasions, the process of social comparison may contribute to the formation of new attitudes, that were not previously held. (Baron & Byrne 1997:117).

3.6.2.5 Genetic Factors

Recent evidence indicates that genetic factors, too, may play a role in the formation of attitudes. Most of their evidence involves comparisons between identical and nonidentical twins. Because identical twins share the same genetic inheritance while the non-identical twins do not, higher correlations between the attitudes of the identical twins would suggest that genetic factors play a role in shaping such attitudes. According to research the attitudes of identical twins do correlate more highly than those of non-identical twins. One possibility is that genetic factors influence more general dispositions, such as the tendency to experience positive or negative effect, to be in a positive or negative mood most of the time (Baron & Byrne 1997: 118-119).

3.6.2.6 Evaluation and Feeling of Attitudes

Cultural beliefs, values and norms affect human experience and behaviour by defining reality, setting goals, and specifying punishments and rewards for particular behaviours. Another component of culture, viz. attitude influences people's lives by focussing on emotional feelings. They are positive or negative evaluations of objects, people, or situations that often predispose people to feel and behave toward them in positive or negative ways.

All attitudes are based on knowledge about people, objects, and situations, and people may share an attitude without sharing a particular belief, just as they may share a belief without sharing a related attitude. The attitude of racial hatred, for example, is often justified by a variety of beliefs. Some people, for example, might justify such attitudes with a belief in the genetic inferiority of a hated group.

As humans, people have the ability to experience and display a wide variety of emotions, but to understand their ebb and flow, we must go beyond the psychology of individual motives to the cultures that produce consistent patterns of belief, feeling and behaviour. The shared love of a country, viz. patriotism, is an attitude that organises and regulates beliefs (our country is the best in the world), and emotions (pride, excitement and love). This makes people to behave aggressively toward anyone who threatens their positive national image.

Without culture, there is no occasion for such emotions, for they rest on beliefs and values used to interpret and judge behaviour. Cultural ideas thus influence what we believe, value, feel, and do. Just as gravity pulls our bodies toward the centre of the earth, cultural ideas pull people towards centres of meaning, value and expectation (Johnson 1986: 81-82).

3.7 COGNITIVE DISSONANCE

According to social psychologists a discomfort which occurs, is experienced by an individual when his/her attitudes are inconsistent with his/her behaviour, is called cognitive dissonance. Cognitive dissonance is experienced or occur when there is a gap between an individual's actions and attitudes, which makes him/her to feel uncomfortable.

Most important from the present perspective is that cognitive dissonance can sometimes lead individuals to change their attitudes, to shift them to ignore that they are consistent with other attitudes they hold or with their overt behaviour (Baron & Byrne 1997:138).

3.7.1 Cognitive Dissonance Theory

According to this theory people do not like inconsistency, and one is uncomfortable when it occurs. This implies that when an individual notices that two or more of his/her attitudes are inconsistent with each other or that his/her attitudes and behaviour are inconsistent, he or she experiences an uncomfortable state known as cognitive dissonance. When he or she is uncomfortable, he or she experiences motivation to reduce that unpleasant state. This means that an individual is motivated to reduce dissonance.

There are three basic mechanisms which are used to reduce dissonance namely:
Firstly is to change the attitudes or behaviour so that they become more consistent with each other.

Secondly is to acquire new information that supports either the attitude or behaviour. Thirdly is to decide that the inconsistency actually does not matter, in other words an individual can engage in trivialization, concluding that the attitudes or behaviours in question are not important ones, to any inconsistency between them is insignificant (Baron & Byrne 1997: 138-139).

3.8 CULTURE

Culture consists of two kinds of products, viz. the objects that people create and incorporate into their environments; and the nonmaterial ideas that members of a society share as a frame work for interpreting the world. Because the essence of culture consists of ideas, its existence depends on the human ability to use symbols in order to attach meaning to experience and perceptions and there by thinking about the world (Johnson 1986:65).

3.8.1 Symbols and Meaning

A symbol is anything that represents more than itself. In many cultures a “cross”, whether made of two sticks (pair of sticks held together) or lines on a piece of paper (two lines joined at right angles), are more than what our eyes sees.

There are four kinds of symbols, viz. symbolic objects, symbolic characteristics of objects, gestures and spoken and written words that make up language (Johnson 1986:65).

3.8.1.1 Symbolic Objects

An example of a symbolic object is a flag which represent a nation, e.g. South Africa, United States of America, Lesotho etc. A soccer jersey represents a particular soccer team, e.g. Kaiser Chiefs Foot ball Club; Orlando Pirates Foot ball Club; Manchester United Foot ball Club, etc. (Johnson 1986:65).

3.8.1.2 Symbolic Characteristics of Objects

In other cultures of which Basotho culture is one of them, black represents mourning, for example, when a woman wears black clothes, it is a sign of mourning. In other cultures purple stands for royalty and white for purity (Johnson 1986:65).

3.8.2 Gestures

Gestures are actions that have symbolic meanings. For example smiles and winks, the raised right hand in oath taking, etc. have meaning in a particular cultural context (Johnson 1986:65).

3.8.3 Language

The fourth type of symbol is the vast range of spoken and written words that make up language. Language is the most important set of symbols in any culture, because it embodies the symbolic building blocks used to construct cultural ideas.

In a culture, then, objects, the characteristics of objects, actions, and words are more than our senses perceive them to be, they are what a culture signifies them to be. There would be no culture without language.

Every language has two elements, viz. a collection of words and what they symbolize and a set of rules, syntax and grammar that governs the arrangement of words to express thoughts. Some words, such as a telephone has fixed meanings, while many depend on their relation to other words. The symbols and their meanings contained in a language represent the distinctions that its users tend to make as they perceive and mark their world.

The second element of language - syntax and grammar, tells us how to arrange words in order to express ourselves, for different arrangements of the same words to convey different meanings. Meaning also depends on the cultural context. The complexity of language reflects the complexity of human culture as a system for representing and interpreting the world. Thus, meaning depends on the symbols used, their arrangement in relation to each other, and the social situation in which they are used. The language of words is not the only type of language found in human cultures.

Mathematics is a language used to represent the quantitative aspects of reality, it is a set of symbols eg (+; ; =) with specific rules that define their relationships to each other.

Musical notation is also a language, symbols on paper representing sounds.

Language develops from the interactions of group life, and those who share a culture use its language to represent reality (Johnson 1986:65 - 69).

3.8.4 Cultural Ideas

Cultural ideas consist of the following factors:

3.8.4.1 Beliefs

Beliefs are symbolic statements about what is real, such as “ the earth is round ”, “ there is a God ”, “ there is life after death ”, etc. All of these are beliefs because they try to describe some aspect of reality. Not all statements about what is real are cultural beliefs. A belief is cultural only if the ultimate authority for its validity lies outside of individuals, in our shared assumption that others share in the particular belief. Thus, beliefs furnish us with the obvious facts of our existence.

What we call “ obvious ” is that which we do not question, and whether or not we question it is often more a matter of culture than objective reality. Just as beliefs provide us with categories for sorting perceptions and experiences, so they limit our awareness to those things that have a place in our cultural framework (Johnson 1986:72 - 73).

3.8.4.2 Cultural Relativism

Aspects of culture such as dancing, games and language are found in every known culture and are referred to as cultural universals. However, there are different cultural ideas among the societies of the world. What is regarded as truth in one culture may be regarded as nonsense in others. The phenomenon that ideas that exist in one culture may not exist in others or, if they do, they may be considered less important is called cultural relativism (Johnson 1986:73 - 74).

3.8.4.3 Subculture

A subculture is a distinctive set of cultural ideas that sets a group of people apart from the culture of its surrounding community or society. For example, South African culture generally defines dagga as a dangerous substance, but there is a certain population group (Rastafarians) who share a belief that dagga is harmless. Such beliefs support and encourage its use among those who share in that subculture (Johnson 1986:74).

3.8.4.4 Ethnocentrism

Because cultural ideas define reality for a particular group, there is often an attitude of judging the ideas of other cultures as incorrect or inferior which is known as ethnocentrism. Most societies had, at one time or another, regarded outsiders as barbarians whose cultures were uncivilised or inferior simply because they were different (Johnson 1986:74).

3.8.5 Values

While beliefs define what is real, cultural values define goals by ranking forms of behaviour and social arrangements in terms of their relative desirability. Values on the other hand are abstract ideas about goals developed through the use of symbols. Values also differ from person to person and it is a matter of personal preference or choice. For instance if a person says he or she likes mayonnaise, no one can say she or he should not like it, because it expresses an individual ‘ s preference which is his or her soul authority. People often hold conflicting values. For example a person sees his friend cheating in an examination. On the other hand, truth and honesty are the most fundamental values in a university. On the other hand this person values loyalty to friends. At the end a value will be violated either by reporting the friend or remaining silent. The values of respect for the law and loyalty to friends are general guidelines that do not indicate what to do in specific situations. This indicates that people only learn general rules of values but not specific situations (Johnson 1986: 75-77).

3.8.6 Norms

Values provide guidelines for deciding how to behave, while norms are specific rules designed to control behaviour. A norm is a rule that defines punishments or rewards for various forms of behaviour according to people's positions in social relationships.

While all actions have objective consequences, norms specify social consequences for the person performing the action. For example if a person kills another person, that person dies, to kill is an action and the death of that person is the objective consequence.

If a person kills a man who is identified as an enemy in a war, his or her action is accepted and he or she might even be rewarded with a medal (reward). On the other hand if a person kills a man because he or she does not like him, he or she will be punished (punishment). The statements " if you kill an enemy, you will get a medal " and " if you kill a man because you do not like him you will be punished " are norms that link specific acts to specific responses that are expected from other people who share the same culture. The responses are called sanctions, and they may take the form of rewards (such as medals) or punishments (such as imprisonment). When people are punished for violating a norm or rewarded for conforming to it, it is not because of what they did, it is because of the rule. If the rule changes, the same behaviour no longer brings with it the same sanctions (Johnson 1986: 77).

3.8.6.1 Folkways

According to William Graham Sumner folkways are set of manners and customary acts that characterize everyday life in a society. As a set of norms, folkways regulate behaviour whose consequences are relatively trivial and in which the resulting sanctions tend to be correspondingly mild. For example students are expected to return library books on time. Folkways are a particularly fluid form of a norm, subject to rapid change, inconsistent application, and enormous variation among the world's cultures. The application of folkways, as with all norms depends on the situation.

A society's folkways describe the fine texture of everyday life, the thousands of manners and customs that its members take for granted as the way to do things. Only when they encounter the folkways of different cultures they become aware of their folkways as peculiar to their own culture rather than as the natural way of going about everyday life (Johnson 1986: 77-79).

3.8.6.2 Mores and Morality

Whereas folkways regulate the trivial aspects of social interaction, a society's mores focus on more serious expectations about behaviour. Mores are norms that reflect deeply held cultural ideals about how people should behave. While folkways distinguish between relatively unimportant categories, like, polite and impolite, clean and neat, sophisticated and vulgar. Mores on the other hand make more important distinction, such as those between good and bad, virtuous and sinful, laudable and repugnant. Thus a society 's mores define standards of behaviour that are more serious than those defined by folkways, and punishment for their violation tends to be both more certain and more severe.

Mores focus on what most people think of as morality, and several characteristics distinguish moral acts from immoral ones.

Firstly, moral acts never have the actor's self interest as their only goal. This does not imply that an act is immoral if done purely for personal reasons, for example to run into a burning house to save people's lives is a moral act, but to stay outside out of concern for own life usually will be excused. A moral act thus differs from other acts in that it is performed in the interests of other people.

Secondly, oral acts have a quality of command. People act because they are supposed to, out of a sense of duty and obligation, not simply to another individual, but to the values embodied in the act (the value of honesty or of a human life). People refrain from some acts simply because they are forbidden in their culture.

Thirdly, moral acts have an element of desirability. They are good just as immoral acts are bad and people feel genuine pleasure simply from doing the right thing (and pain from doing the wrong thing).

Lastly, is that ideas about morality are sacred. Because they reflect the deepest collective feelings about who we are and should be, we attach strong feelings to them.

While specific laws may allow some people to do things forbidden to others, the idea that " no one is above the law " is a moral one that applies to all the people.

As with folkways, the application of mores often depends on the situation.

While dishonesty, for example, violates general cultural mores, there are situations in which it is permitted or expected. Mores permit people to lie in order to save life or mislead an enemy during wartime (Johnson 1986: 79-80).

3.8.6.3 Laws

All norms involve sanctions, and sociologists make an important distinction between those that are informal and those that are formal. Informal sanctions are not clearly defined and anyone has the right to impose them. For example someone makes noise at the funeral, everyone has the right to be angry with that particular person. Formal sanctions, on the other hand, are clearly defined and people in specialized social positions have the power and responsibility to impose them. For example a person who steals someone's bicycle, will be arrested by the police and be sentenced by the magistrate in court. The sanctions as well as the procedures for deciding if and how to apply them are clearly specified, and certain people are authorized to apprehend, determine guilt or innocence, and impose punishment. Thus, norms with formal sanctions are called laws. Criminal law links specific acts with punishments, eg. Imprisonment for stealing, fines for reckless driving, etc. To violate such a law is not simply an act against an individual, for it represents an act against society itself. Thus, when someone commits murder, people may feel outrage regardless of their relationship to the victim, and it is the state that prosecutes the case, not the victim's friends and family.

The purpose of civil law is to regulate social relationships and, when possible, to undo the negative effects of a particular act. Civil law, for example, regulates relationships among producers, buyers and sellers (commercial law); the functioning of the courts and their officers (procedural law); the relationship between citizens and their government (constitutional law); and the relationship among family members (family law) One of the most basic cultural ideas in civil law is that of the contract, which is an agreement between two parties to exchange one thing for another.

The idea of a contract clearly illustrates the fact that norms exist apart from individuals, for the power behind the agreement extends beyond the people who are directly involved. If one of the individuals who signed the contract, fails to comply with the conditions of the contract, society supports the other individual's claim not out of concern for other individual, but to preserve the culturally valued idea of a contract (Johnson 1986: 80-81).

3.9 CONCLUSION

In life the possibility of falling victim to a crime hang over every individual's head like a sword of Damocles. Crimes in which violence play a role like domestic violence are no longer confined to slums but today also occur in affluent communities and even in rural areas. Violent crimes are on the increase, as is domestic violence and they are becoming more brutal and therefore more frightening. For instance in the case of Mamokhethi Malebana in the East Rand, who was raped and after reporting the incident to the Police was kidnapped and killed by the rapist.

The new landscape of greater possibility of reporting and judiciary profile level allocated to domestic violence may influence the sharp increase in the reporting of domestic violence to the Police. We have illustrated that South Africans live daily in a context of more violence than most other societies. The increasing awareness about domestic violence serves the important purpose of consciousness raising and awareness.

As a society South Africans need to address and direct specific action towards social change. It is important to investigate the role and position of traditional culture such as the Basotho culture in perpetuating domestic violence. The next chapter will discuss Basotho culture and violence.

CHAPTER 4

BASOTHO CULTURE AND VIOLENCE

4.1 INTRODUCTION

For many South Africans, the new South Africa brought hope of a substantial decrease in violence. However, violence against women remains a pervasive problem of enormous magnitude. Violence against women ranges from sexist jokes, sexual harassment and pornography to incest, rape, battery and murder.

The vast majority of perpetrators of violence against women are men. Although members of the society are always aware of the abuse of women by their husbands, it is nevertheless striking to note that people are still unwilling to render assistance to victims.

4.2 VIOLENCE AGAINST WOMEN

The roots of gender violence run deep in human history, and this depth makes attempts to trace them difficult. Male violence against women is so widespread that biological determinism has often dominated debates about its origins. In other words, gender violence is often explained as a natural and universal consequence of the biological differences between men and women.

According to old theories, superior strength and variety of hormonal stimuli predispose men towards violent behaviour. One form of this old argument suggests that male's overwhelming urge to reproduce stimulate behavioural responses that lead to what is now defined as rape.

These deeply embedded intellectual traditions have been challenged by a social constructionist frame work that suggests that patriarchy which is the system of male control over women is a human invention, not the inevitable outcome of biological characteristics. Since time immemorial the Basotho nation is a patriarchal society, so the good and bad things about patriarchy affect them in one way or the other.

This argument has important implications, that if patriarchy is a social construction, then the violence that results from it is not human nature. So in order to neutralize violence against women and other vulnerable groups perpetrated by men, one must uncover the social roots of institutionalised male dominance (O'Toole & Schiffman 1997: 03).

4.2.1 Traditions, Views, Perceptions and Attitudes with Regard to Women Abuse in South Africa

Violence is the manifestation of certain behavioural patterns and its perpetuation is the reinforcement of inculcated values, that in turn give rise to certain attitudes. These behavioural patterns, values and attitudes are mostly either formally reinforced or activated within societal values during socialisation and they may play a pivotal part in perpetrating violence against women.

South Africa has a multi-racial and multi-cultural population. In all these racial groups there are certain traditions, norms and attitudes perpetuating violence against women. Domination of and violence against women are ingrained in the tradition of family relationships in South Africa. For instance, within the Basotho, certain traditions contribute to domestic violence, particularly wife abuse, such as the following: indoctrination by initiation schools; the *lobola/bohadi* marriage system; patriarchal family system; polygamy and economic dependency on men.

In the Basotho, when adolescents are initiated into manhood, they learn that they should consider themselves as the rulers and leaders and that women are subordinate to them and inferior beings. Therefore, they should dominate women. As a result of this indoctrination, violence against women is encouraged. Hitting or raping a woman is not considered to be a serious matter.

Traditionally, in the Basotho it was expected from a girl to desert her own family group when she gets married, and be incorporated into that of her husband.

The bridegroom was obliged to pay *lobola/bohadi* in the form of cattle, or nowadays, money, to the bride's family to compensate for the loss. Unfortunately, this custom had the effect that the husband considered his bride as his possession to use and abuse as he wanted.

Men could perceive the payment of *lobola/bohadi* as obtaining the right to own his women and their children. Men considered it their right to discipline their wives and children. Violence towards women and children is condoned by the tribe. This rigid sex-role orientation resulted in women being used as objects and being treated as semi-human beings.

Traditionally, men are seen as breadwinners and heads of their families. As women gradually became more enlightened and better educated, they started to enter the labour market and became financially independent, men began to feel that their authority and position of dominance are challenged. This contributed to an increase in violence towards women to "put them in their place" (van der Hoven 2000: 7-9).

4.2.2 Traditional Basotho Practices and the Victimization of Women

As young girls, women are often warned against strangers. Somehow they are not warned against fathers, co-workers, acquaintances, lovers, husbands and in some cases teachers and priests. Many women experience violence or some form of victimization in familiar environments at the hands of people they know. Women fall victim because of their traditional role and status in society. They are perceived as the weaker sex and in some cases are relegated to the same status as children.

Basotho women are vulnerable to victimization to a larger extent than their white counterparts. Basotho women are first of all disadvantaged in that they are customarily regarded as minors, and this was reinforced by certain laws passed in a parliament such as the influx laws which promoted the dependency of Basotho women on their husbands or any male relatives. For instance many men left their wives at home in the homelands like Qwaqwa and worked in cities and in the mines where they lived in the male hostels.

The fact that they are females and are subjected to certain customary practices and beliefs, has turned them into the victims of society. Basotho women began experiencing victimization sanctioned by tradition and customs in their early teens when they reach puberty (Schurink 1992:229).

4.3 VIOLENCE IN THE FAMILY CONTEXT

Amongst other forms of oppression sexual or gender discrimination is one of the deadly tools that are used to destroy the women. The most pervasive violation of gender is violence against women in all manifestations, from wife battery, incest and rape to dowry deaths, genital mutilation and female sexual slavery.

This abuses occur in every country and are found in the home and at the work place, on streets, on campuses and in prisons. They cross class, race, age, culture and national lines.

Women abuse is a global problem and is more prevalent within the family. Women abuse in the family context is a very serious global problem that cannot be explained by one factor only but a variety of factors and interactions.

As a result this discussion will focus mainly on the socialization process, where it is expected that women and men should behave differently from one another. The cultural and traditional beliefs in the treatment of women by men, the patriarchal control or the culture of masculinity over women as objects and lastly economic dependence leading to inequality between men and women (Tshesane 2004: 01).

4.3.1 Bride Wealth and the Rights it Transfers

It is the passing of bride wealth in the form of cattle from the agnatic group of the man to that of the woman which is the essential act of legalizing a new marriage union.

By this transfer certain vital rights over the woman, and consequently over any children she may bear, are transferred from her father or guardian, as representatives of her family, to her husband and his family.

This right in one way or the other imply that by paying *lobola/bohadi* the man automatically has the right to have sex with her wife, even if she does not give consent at that particular moment. This means that it is impossible for a man to rape his own wife because the payment of *lobola/bohadi* grant him unlimited authority of sexual intercourse with her.

The rights over a woman which are transferred to her husband and his agnatic group include rights in her both as a wife (Rights in uxorem) and as a mother(rights in genetricem).

In to the first category fall rights of sexual access and to her labour, both domestic and in the fields. Her husband can claim reparation for adultery or any other injury which impairs the fulfilment of these duties.

Rights in uxorem are, of course matched by the duties on the part of the groom and his agnates to provide the woman with a “home”, living quarters, fields and life long security.

The second set of rights transferred on marriage relates to the procreative powers of the woman. Rights in geneticem acquire for the husband and his lineage legal control over all children born to a woman unless and until the marriage is dissolved by divorce, which may entail the return of bride wealth.

An impotent man may ask one his kinsmen to have intercourse with his wife and to give him children and, most important an heir. This type of action by the husband shows that women are not treated as equal partners in marriage but as the tools or reproduction machines. This is a sign of disrespect for women's rights as human being and partners in marriage (Hammond-Tooke .1974:187-188).

4.3.2 Bride Price and Women Abuse

In Africa women are literally "bought" and "sold" through the institution of bride price. Bride price which is referred to as *Bohadi* in Sesotho is a common practice among the African people including the Basotho. Bride price is a contract where the groom pays material items in the form of cattle or money in Sesotho to the bride's father in exchange for the bride, her labour and reproductive capacity. If the bride or wife wants to divorce, the material items or money paid to the bride 's father must be returned to the husband.

Sekese (1983: 60-61) stated that according to Basotho culture when a woman divorce her husband before she can bear children for him, the bride price (*bohadi*) in the form of cattle or money must be returned back or payed back to the husband by the bride's father.

So, if the wife's family is unable to pay the husband, the wife cannot get a divorce and is condemned to live an unhappy and sometimes fatal marriage. It is because of the bride price that women are not encouraged to leave the abusive husband especially by her own family.

The payment of bride price is one of the ways in which women are treated as sub-human beings and thus given the subordinate status in the family and in the community. This subordination is most apparent in marriage and is underscored by the tradition of bride price, *bohadi/lobola* (whereby a man and his relatives pay the family of the prospective bride in order to marry her). This practice reinforces the notion that a husband has purchased his wife's sexual services, her labour, and her perpetual obedience and consent. It allows a man to treat a woman as he pleases, that is why although domestic violence is common and widespread, it has traditionally been perceived as a private problem, beyond the scope of state responsibility (Ndira 2004: 01-04).

4.3.3 Gender Socialization

The socialization process between men and women seem to be basically the same in every racial group. That is, women are socialized differently from men, for example women should not fight as fighting is associated with aggressive behaviour which is not believed to be part of women behaviour. They are told to be respectful and not to argue with men. According to Russell many women particularly from the middle class background have not had the opportunity to develop their strength or even to know it. She goes on to say that women are not taught to fight and they are usually discouraged throughout their lives from learning how to fight.

The socialization process is internalised during childhood stages and practised throughout life and in this regard men tend to take advantage of this state of affair focussing on women. As a result they treat them differently from other human species. For example, by being aggressive towards women, a man proves that he is strong and able to prove his manhood. By analogy it means that one should be aggressive to succeed and get what he wants, even sex.

According to Russell males are trained from childhood to separate sexual desire from caring, respecting, liking and loving. One of the consequences of this training is that many men regard women as sexual objects rather than as complete human beings. According to Box the idealization of femininity involves the notion of passivity, dependence, submissive and mindlessness. Women are taught to be emotionally and economically dependent upon men, and look to them for protection in a harsh and brutal world of male predators. This is one of the duties that the man should carry out when he marries a woman according to the Basotho culture.

These notions are taught within institutions like family, school and therefore reinforced through the mass media, particularly in the numerous magazines devoted to female concerns. Family relations between men and women also play a significant role in promoting and encouraging physical and sexual abuse of women.

Socialization is simultaneously very much about inculcating the prescription of participation in the socio-reproductive dialect. Most fundamentally, it is taught that appropriate intimate relationships are among society's most honoured social arrangements, as are all customs that mirror or dispose people toward them (Tshesane 2004: 01-02).

The socialization process alone cannot explain abuse of women in the family context but culture as well plays an influential role in encouraging women abuse.

4.3.4 Cultural and Traditional Perceptions

Culture is part of socialization just as socialization is part of culture. Reciprocally it means that one cannot be studied without referring to the other. There are various cultural perceptions about how women should be treated and how they should respond to the treatment. In the Basotho culture women are taught to adhere to their husbands' dominance to show respect. For example in the African culture, some cultural beliefs generally expect women not to talk back to their husbands and must always listen to them because they are believed to be heads of families.

According to Dobash and Dobash men who assault their wives are actually living up to cultural prescriptions that are cherished in Western society namely aggressiveness, male dominance and female subordination, and they are using physical force as a means to enforce their dominance, which is also encouraged among the Basotho culture.

According to this cultural belief to be a man one must be strong, powerful and independent. One should be prepared to be tough in order to deal with any difficulty coming his way to use power or force and never be regarded as a coward. Men are not expected to act like women, for example, they are not supposed to cry even when they get hurt amongst others. For example, during the burials men are not expected to cry, but to carry the coffin and bury the deceased, on the other hand women are allowed to cry.

Another important aspect is that women learn at an early age that men are their protectors. Even though things seem to be changing for women globally, some still regard their husbands as protectors. They claim to believe that their husbands are protecting them from being or getting harmed by strangers without realizing the wrong done by those husbands. According to Hammond-Tooke (1974:187-188) in Sesotho culture when a man marries a woman it is the duty of that man to protect and provide shelter for the woman and the children. There are women who still believe that rape within the marriage does not exist because they are afraid of getting divorced and because some of them depend on their husbands for a living or survival.

Traditional beliefs play a role in women abuse in the family context in the sense that most rural women believe that for the sake of protection and care, they should adhere to everything their husbands say. In Sesotho culture for instance women are not suppose to ask about their husbands' whereabouts because by so doing it means they are not having respect to them. Failure to respect and take care of one's husband in most cases, lead to lashing out. But then the ironic part in this belief is that men want to know where their wives have been, whom they were with and what were they doing.

The general fear women have is, they have been socialized not to divorce, that they will be labelled divorcees, failures in life and what is taking place in their homes are private and need not be discussed with anyone outside the family (Tshesane 2004: 02-03).

4.3.5 Patriarchy

According to Martin (1981:17-18) the door behind which the abused woman is trapped, is the door to the family home. In one sense , the family home is supposed to provide refuge from the outside world , in another , it is a “family factory” , designed to perpetuate its own values and to produce two or three replicas of itself as the children in the family marry (whether or not they are ready for , or suited for marriage) The nuclear family , with a man at its head , is the building block of society , and the social , religious , educational , and economic institutions of society are designed to maintain , support , and strengthen family ties , even if the people involved “ cannot stand the sight of each other” .

Until recently, no acceptable alternatives to the nuclear family existed . People who chose to live alone or to share their homes with non-relatives, those who chose to set up a same-sex household, or who married but chose not to have children, were all seen as outcasts, failures or deviants. Although this is changing, the stereotype of the happy harmonious family persists in society.

4.3.5.1 Rise of Patriarchal Household

Martin (1981:26-27) refers to the writings of Friedrich Engels (who first used the term patriarchal dominance with reference to the capitalistic societies of the early 1800's) who speculated that the transition from group marriage and the extended family (as practised by ancient tribes) to the pairing marriage, commonly referred to as the nuclear family, brought about the overthrow of the “mother right ” and the enforcement of monogamy.

As a result of growing population density, complex economic conditions, and the prohibitions established against marriage between relatives, the pairing family gradually became the norm for Western civilizations. The change from polygamy to monogamy had nothing to do with “individual sex love”.

Further more Engels is of the opinion that the change could only have occurred because women must have longed for the right to chastity, to temporary or permanent marriage with one man only, as a deliverance from the growing complexity of human life, even in ancient times. This trend could not have originated with men, Engels points out, men have never, even to the present day, dreamed of renouncing the pleasure of polygamy.

Women thus sacrificed their power, through monogamous loyalty to her husband, for domestication and protective mating. Through this monogamous loyalty, she became the exclusive property of her protector. Polygamy and infidelity remained men’s privileges, but the strictest fidelity was demanded of the woman in order to guarantee and authenticate the new “father right”.

Engels in (Martin 1981:27) called this development in human relations “the world’s historic defeat of the female sex”.

With the advent of the pairing marriage, the man seized the reins in the home and began viewing the people in the family as units of property that comprised his wealth. The word “family” is derived from the Roman word *familia*, signifying the totality of slaves belonging to an individual. The slave-owner had absolute power of life and death over the human beings who belonged to him. Wives were bought and sold as if they were livestock a custom which originated in ancient Roman times. Prospective husbands paid fathers a “bride-price” for their daughters as ownership was transferred and this arrangement persists in many cultures to this day (for example, *lobola/bohadi* which is a custom in many black cultures in South Africa). In some cases the father pays the groom to take his daughter off his hands. Presumably the payment of the dowry is a necessary precaution, since it was viewed that nothing is more worthless in this system than an unmarried daughter passed child-bearing age. If a woman showed any signs of having a will or mind of her own, it seemed only natural that she be beaten as a strong-willed horse might be whipped into submission (Martin:1981:27). Thus the rise of the patriarchal system allowed a man the right of ownership over the property and people that comprised his household.

4.3.5.2 Nature of Patriarchy and its Maintenance

According to Dobash and Dobash (1979:43) patriarchy consists of two elements, namely, its structure and ideology. The structural aspect of patriarchy is found in the hierarchical organisation of social institutions of social relations, an organisation pattern that by definition puts selected individuals, groups, or classes into positions of power, privilege, and leadership and other to some form of subordination. Access to positions is rarely based upon individual ability but is institutionalised to such an extent that those who are in positions of power and privilege do so either because of some form of ascribed status or because of institutionalised forms of advantage that give them the opportunity to achieve status. It is this institutionalised nature of the hierarchical structure that predetermines which individuals or groups will prevail and which ones will be subordinate.

It is also through such institutionalised differentials that those who obtain power and privileges are able to acquire further power and privilege for themselves and for those they have selected to inherit their positions. The authors also postulate that one of the means by which this order is supported and reinforced has been to insure that women have no legitimate means of changing or managing the institutions that define and maintain their subordination. Confining women in the home and banning them from meaningful positions outside the family, denies them the opportunity to bring about change in their status.

The maintenance of such a hierarchical order, and the continuation of the authority and advantage of the few, is to some extent dependent upon its acceptance by many. It is the patriarchal ideology that serves to reinforce this acceptance. The ideology is supportive of the principle of a hierarchical order, as opposed to an egalitarian one. Dobash and Dobash (1979:44) state that it is a rationalisation for inequality and serves as a means of creating acceptance of subordination by those destined to lower positions. The ideology also ensures that controls regulate the complaints of most subordinates. Socialisation into an acceptance of the rightful nature of the order and its inequalities can, allow such inequalities to go unquestioned and unchallenged, or to make challenges seem unnatural or immoral. When the ideology legitimises the order and corrects it, the potential conflict inherent in all hierarchies is more likely to produce conflict within the individual and less likely to emerge as overt resistance. In this respect women in general and wives in particular largely have been denied the means to object effectively against their subordination.

The history of the patriarchal family shows the integration of the family in society and the way in which the family, the church, the economic order, and the state each have influenced and supported one another in maintaining their own hierarchies. The patriarchal structures of the family and the ideology that supported it were not left unchallenged, but parts of the structure and ideology can be found throughout the time to the present date.

Modifications can be seen, with the advent of women in male dominated work spheres, but the essence of the patriarchal family and of the hierarchical relationship between husband and wife has not been eliminated. It continues to be the foundation of male supremacy and of the subordination of women in society and in marriage and can thus form the foundation of wife abuse (Dobash & Dobash 1979:45).

4.3.5.3 Sexual Terrorism

According to Davis (1994: 41) men are socialised to maintain the fear, and on the other hand women are often socialised to be victims. The only difference between political terrorism and sexual terrorism is that society sympathises with the victims of political terrorism and the perpetrators of sexual terrorism. Davis continues to state that, sexual terrorism dictates to some extent how women dress, how they walk, how men looking at them and how they behave. It dictates where women go at night, at what time they leave, even where they park their vehicles and whether to travel alone or not. The point of departure of sexual terrorism is that women are always potential victims and often not safe. It has the effect of keeping women “in their place” and keeping them on guard at all times. In addition, sexual terrorism is what Davis (1994:42) has termed a “protection racket”, because women look to men to protect them from other men. All men benefit from sexual terrorism because it gives them dominance and control over the women in their lives. This is done under the guise of “protection”. However, these “protectors” can be abusive.

4.3.5.4 Marriage Contract

Martin (1981:36) points out that Weitzman , is of the opinion that the marriage contract and the restrictions it imposes on individual rights, has been justified by the state's interest in maintaining the traditional family structure. The marriage contract is thus the mechanism by which patriarchy is maintained. Martin states that the present law continues to uphold the old tradition. The husband is still head of the household and responsible for the support of the family, while a wife is still responsible for housework and childcare. The married woman's loss of identity begins with the loss of her maiden name. She takes her husband's domicile and becomes his legal dependent. Certain critical assumptions are built into the marriage contract, according to Martin (1981:37-38), to which both parties subscribe whether they are aware of it or not. These assumptions are that, marriage represents a life time commitment, that monogamy should be enforced, that procreation is an essential element in the marriage relationship, and that a strict division of labour should exist within a family. The exclusiveness and permanence of marriage also mean that the wife is permanently available to the husband as a sex partner and can be punished if she is unfaithful.

4.3.5.5 Patriarchal Control

Men abusing women either physically, psychologically, sexually or economically believe that they have control over them and that women should adhere to any control imposed upon them. Due to their socialization processes men still believe that they are heads of families and their wives should depend on them for everything. For instance, there are women who still believe that they are not suppose to defy their family customs and marital oaths.

Sexual violence is used by men as a way of securing and maintaining the relations of male dominance and female subordination, which are central to the patriarchal social order as previously indicated. The patriarchal system is prevalent among the Basotho, and in one way or the other it is one of the contributing factors to domestic violence within the Basotho (Tshesane 2004: 04).

4.4 INITIATION SCHOOLS

Young girls usually attend the initiation schools at the time of their first menstruation or shortly thereafter. They must undergo this ritual and the accompanying ceremonies because not doing so would incur the wrath of the ancestors. In Sesotho culture initiation schools are considered to be central to the life cycle of the individual (Schurink 1992: 230).

4.4.1 Initiation Schools for Girls and Boys

The initiation schools for girls have the same scope and size and it is mostly associated with boys initiation schools. During the initiation girls are subjected to what can be considered as a serious assault on their genitalia. Analogous to circumcision in the boy's schools, the girl's schools usually also have some suggestion of a genital operation included in the rites. According to Ashton, they may undergo some physical operation, the hymen perhaps being broken either by the insertion of a horn or of a woman's finger.

Like boys, girl initiates must observe certain taboos and are subjected to hardships and ordeals, but on the whole they are less harshly treated than male initiates. Singing and dancing is very important.

The initiation period is time for formal education into tribal laws and values. In general the teaching focuses on the women's roles and duties, domestic, marital and sex education is emphasised. The girls' schools are often considered to be a necessity preliminary to marriage (Hammond-Tooke.1974:232-234).

The operation that is conducted on women's genitalia cause them to suffer both physical and emotional trauma, and convention to adulthood expects them to wear their wounds with pride because these signify maturation and the passing from one stage of development to another. The rationale behind this harmful behaviour is to make the girls more desirable and attractive to their future husbands (Schurink 1992: 230).

4.4.2 Core Teachings At the Initiation School

Like any other school, the initiation school is also an institution of socialization, where community laws and moral are taught. Due to the fact that to be initiated is a stepping stone to adulthood, the teaching and the rules of the school are engraved in the initiates' mind. Thus making it difficult to convince her or him that the teaching was wrong. As a result Basotho women comply with this laws and rules without any deviation. This implies that the teachings and the rules of the initiation school become part and parcel of their daily life.

Initiation schools or rituals are considered to be of central importance in the life cycle of the individual. The behaviour and values which the school does try to inculcate depend on the place of the school within the total social structure. Among the Basotho, the schools focus on the establishment of a new age regiment, formally within military functions, teaching stresses loyalty to the chief and the tribe rather than one's kin or local group (Hammond- Tooke. 1974: 234-235).

Among other things the teaching entails the following for the boys, viz. Firstly they are taught to respect the chief, the elderly people, young people and their peer group; secondly they are also taught to be secretive, and never to divorce their spouses even when it is hard and difficult in their marriage; and thirdly they are taught to manage the family and to live in peace with their neighbours (Lesitsi 1990: 95).

The girls are taught the following, viz. Firstly they are taught respect, secondly they are taught to be secretive; thirdly they are taught not to divorce their husbands or abandon their family even when it is difficult (*ba rutwa ho ngalla motsheo ha mathata a le teng*); fourthly they are taught to solve their problems peacefully without fighting and to respect everybody (Lesitsi 1990: 111-112).

The teaching of secrecy is one of the indoctrinations that is creating problems for both men and women because it encourages women to be silent about their abusive situation in their marriages. Thus making it difficult for the victim and the perpetrator to get assistance from outside and within the family.

4.5 MARRIAGE AND POSITION OF BASOTHO WOMEN

This is the discussion of the role and position of Basotho women, vice versa tradition and modern marriage. This is clearly a multifaceted situation where both the structure of society and the tradition or modern practices give an input into the actual activities of people who are married.

The patriarchal system commonly found in almost the whole of Africa is also encountered among the Basotho nation. Before marriage, Basotho women are under the control of and authority of their fathers or guardians and later that of their husbands when they get married. In one way or the other young women had little or no say at all in matters pertaining to their marriage. For instance in Sesotho culture it does happen that a woman is sometimes forced to marry a man just because that person is wealthy according to her parents. This fact is further confirmed by the fact that *lobola/bohadi* meant that the marriage was or is an agreement between two families.

Women are also socialized into succumbing to sexual, physical and mental abuse without complaining. Running away from an abusive relationship is seen as a sign of weakness, not only in the bride but also in her family of origin. Her parents and siblings will take it upon themselves to return her to the abusive husband because her running away reflects negatively on her mother. The general practice is that on the day of the wedding a group of elderly women who are close to the family sit with the bride and admonish her (*ho mo laya*), advising her not to return to her home when things go sour (*Ngwetsi e ngalla motsheo*).

Among the Basotho a bride is subjected to strict control during the early days of her marriage. She is not allowed to have his own home. She must live with her mother-in-law who would subject her to various forms of cruelty (*ho beka*).

Young brides as well as other members of the particular group did not perceive this practice as being abusive to the bride. It was seen as a form of induction into her husband's family. She in turn would subject her daughter -in-law to the same treatment when the time came. The victimization of women is therefore encouraged by the very nature of mother-in-law/daughter-in-law relationships.

The payment of *bohadi* means that a woman is more closely bound to her husband's family and that she cannot leave his kraal except for a very good reason. The death of her husband does not necessarily release her from the relationship with his family. Because the aphorism "the cattle begets the children" is commonly applied, the woman finds herself remaining in her late husband's kraal and becoming a partner in another marriage in which she has no say. The practice is that the late husband's family will expect the widow to marry one of the late husband's brothers so that she remains in the kraal. This custom is called *ho kenela* in Sesotho, meaning that the deceased is revived by the bearing of children, especially an heir for him through his brother or another selected male.

In its most developed form the *levirate*, as this custom is called, stems from "the assumption that marriage is an exchange in which rights in the woman, both in *uxorem* and in *genetricem*, are transferred to the lineage of the man in return for the cattle which go to the group of the bride".

In as far as domestic relations are concerned, *bohadi* gives the man the right to enforce his authority by beating his wife. In some cases this authority is abused by the man, and the woman can then appeal to her people. Action can be taken when the husband exceeds his given authority. But then the question remains, what degree of battering is acceptable and what degree is unacceptable? How is this determined? It could be argued that if the wife does not sustain physical injury, the husband did not exceed his authority (Schurink 1992: 230-235).

4.5.1 Modernized Marriage and Way of Life

A common practice among families that still have close ties with their rural areas of origin, is to send the young girls and boys to these areas of origin to undergo initiation.

For instance in places like Qwaqwa where initiation schools are held twice per year, that is during school winter and December holidays. Young males and females from the towns and cities attend these schools.

The marriage contract has also undergone some changes in the sense that a person has a say about whom she or he will marry. The practice of paying *bohadi* which is now done in cash, is still upheld even among the most educated families. In most cases the payment of *bohadi* is determined by the educational qualifications of the women, educated women with university degrees or diplomas are more expensive, ranging from R10 000 upwards.

Nowadays when an African woman finds herself in an abusive relationship, her position is often similar to that of many Western women. She may either report the matter to the police or a welfare agency, despite the fact that her family may not approve such action or they may feel offended. While other women may be encouraged by family and friends to seek outside help, African women are expected to have their case handled within the extended family because marriage here involves the two families and not the marriage partners only (Schurink 1992: 237-238).

Bohadi is a custom in terms of which bride-wealth is paid to the bride's family , usually in the form of cattle. Money is now used for *bohadi* as a result of modernization, although in some cases both money and cattle are used as forms of payment (Schurink 1992 :239).

The expression *rights in uxorem* refers to those rights acquired by man to the sexual and domestic services of a woman , and *rights in genetricem* refers to the rights of a man , and sometimes his descent group , to the woman's offspring (Schurink 1992 : 239) .

4.5.2 Role of Religion in Violence Against Women

Because of religious denominations and the different kinds of religion some women fell victims to their religious belief . So in one way or the other religion do contribute to women abuse . This depend on how the person is devoted to religion or the person who gives counselling and advice after being approached by the victim. In most cases the counselee is the victim's church minister who will not encourage the victim to leave the abusive husband , but instead he or she will pray for the victim .

Religions on the other hand play an important role in shaping people's attitudes towards women, including women themselves. For instance Christians abused women often have severe guilt feelings about marital violence. The following beliefs contribute to guilt feelings and continuation of the abuse :

It is your Christian duty to forgive ; the Bible instructs us to love each other, the family is very important to God; sacrifice for your family, a wife is secondary to her husband; pray for violent man God can change him and put your marriage in God's hands. The same problem is experienced in dealing with abused women of Jewish, Islamic or Moslem religions. Women are treated as inferior beings in synagogues, mosques and temples (van der Hoven 2000: 10-11).

4.6 CONCLUSION

The abuse of Basotho women is as old as the Basotho Nation, in the sense that it is engraved in the Basotho culture itself. Culture and the system of life of the Basotho like patriarchy are some of the traditions that are oppressing women in totality.

Whereas this culture underscores male dominance and rights of domination,it also underpins rights of protection for women. In the growing marginalization of sexual liaison from tradition or modern marriage and the networks of family negative phenomena can more easily occur.

Tradition gives the context and modernisation create enough alienation for change to occur. The context of modern values or traditional values may indicate differing levels of emancipation for women but actually violent behaviour is also caused by learning use of violence within the family.

Some of the oppressive things that are practised by Basotho men against women are en-craved in their minds during childhood and socialization during initiation schools.

Women abuse is also caused by learning violent behaviours within the family of origin. Learning by both the perpetrator and the victim encourages the acts of violence because no one is prepared to break the cycle either by stopping his abusive acts or by the victim, reporting the incident in the sense that it is regarded as a way of life.

Abusive actions against women may be influenced through shifts in the same institutions like initiation schools and other institutions.

The following chapter will discuss methodology, procedure and techniques used in the research.

CHAPTER 5

METHODOLOGY, PROCEDURES AND TECHNIQUES

5.1 INTRODUCTION

This chapter outlines the methodology for this study detailing the procedures and techniques of research, data collection and analysis. A qualitative methodology was used as this type of research involves the scrutiny of social phenomena. Researchers try to understand social processes in context, while investigating the subjective nature of human life (victim as well as perpetrator's personal experiences) to enhance their understanding thereof (Esterberg 2002: 02).

5.2 METHODOLOGICAL APPROACH

Methodology is the art of selecting the appropriate method for the research that needs to be completed. In this study it was necessary to do a literature survey to reach all the objectives of content preceding the case studies.

According to Bailey (1994: 34) the researcher's methodology determines such factors as how he or she formulates the hypothesis and what level of evidence is necessary to make the decision whether or not to accept these hypotheses.

Sarantakos (1998: 33-34) states that methodology offers the research principles which are related closely to a distinct paradigm translated clearly and accurately, down to guidelines on acceptable research practices. Therefore, methodology is not determined by the research model but rather by the principles of research entailed in a paradigm.

This is a qualitative study of a sample of ten respondents that is five victims and five perpetrators of domestic violence. As the study is explorative in nature, qualitative research methods were used, with the aim of describing and understanding the cause and impact of male violence against women. According to Patton (1996: 22) qualitative data consists of detailed descriptions of situations, events, people, interactions, and observed behaviours, and also uses direct quotations from people about their experiences, attitudes, beliefs, and thoughts. Researchers who use these methods of qualitative measurement, use raw data from the empirical world.

Qualitative data provides depth and detail which emerge through direct quotation and careful description. Aligning himself with the above, Bailey (1994: 244) states: " The primary nature of the relationship between the observer and the subject allows an in-depth study of the whole individual."

In-depth interviews were held with victims and perpetrators of domestic violence to achieve the above success.

5.3 CASE STUDIES

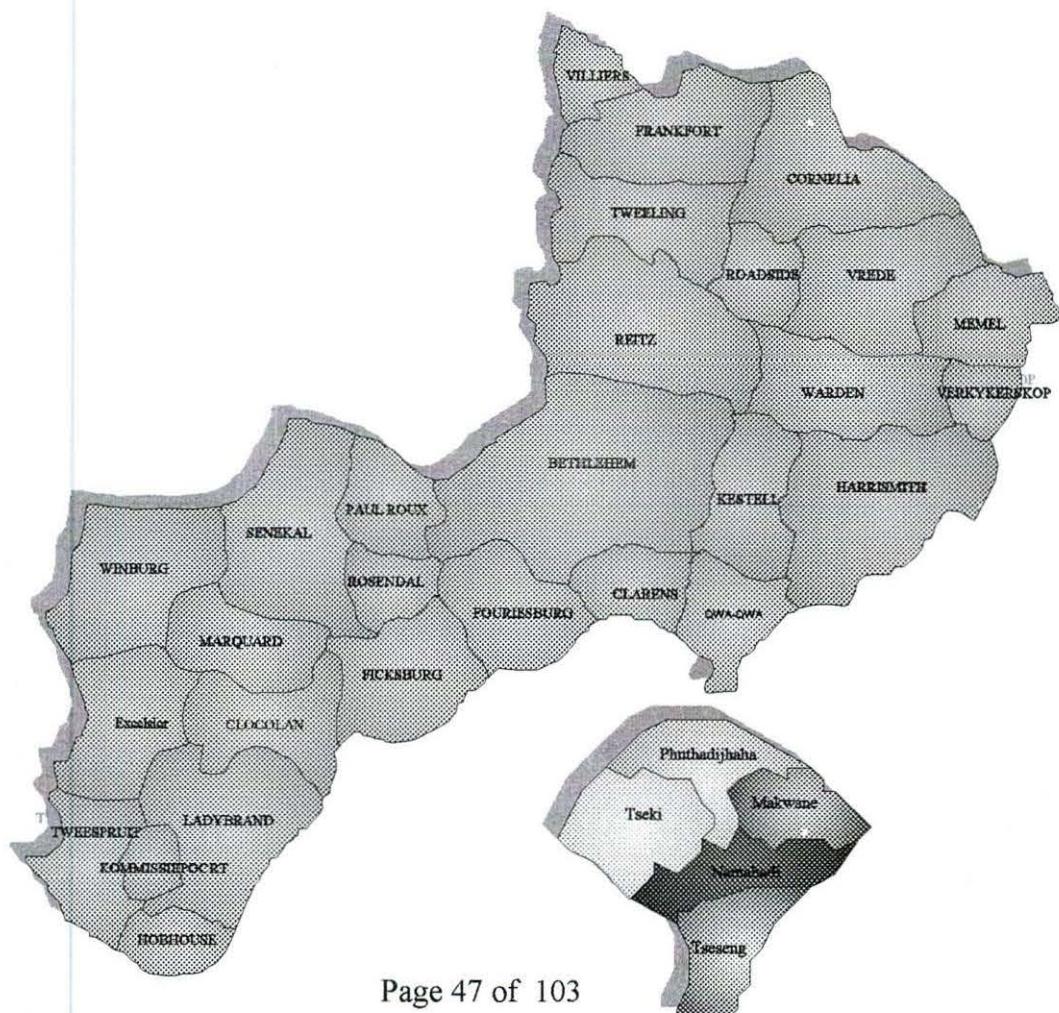
Research demarcation in this study is divided into geographic and conceptual demarcation. Geographic demarcation indicates the region where the study was conducted and conceptual demarcation indicates the community in which the study was conducted.

5.3.1 Geographic Demarcation for Case Studies

The research was conducted in the Qwaqwa region in the Eastern Free State. Qwaqwa was chosen because it consists mainly of Basotho nation.

Qwaqwa was a homeland and it is situated on the Eastern part of the Free State Province. It is situated in a corner between Free State, Kwazulu-Natal and Lesotho. Originally there were two tribes of the Sesotho speaking people who settled in Qwaqwa in the late 1870's, and they are the Bakwena and the Batlokwa tribes. In 1974 the area was declared a self-governing territory and it was declared as a Basotho homeland. The area is dominated by the Basotho as it accommodated all the people especially the Basotho who were staying in Free State Province and other provinces. The inhabitants of the region (Qwaqwa) are mostly Southern Sotho who resettled from other areas of South Africa in the 1970's.

FIGURE 1. The Geographical Location of Qwaqwa in the Eastern Free State Map



5.3.2 Conceptual Demarcation

The research was conducted among the arrested perpetrators of domestic violence. They were selected for the study because of their experiences in relation to violence and the involvement of the Police in their family matters.

This research was designed to establish the role and the impact of the Basotho culture on domestic violence, by investigating the prevailing myths, beliefs and practices that condone domestic violence. Only the randomly identified perpetrators and victims were interviewed, since they were involved in one or another act of domestic violence.

5.4 CASE STUDY METHOD AND PROCEDURE

Research procedures refer to the different steps and phases in a research project. There are a number of research methods, but these research is the combination of the two methods out of a number of research methods. These methods are *descriptive* and *explanatory* research methods.

According to Sarantokos (1998: 06) *Descriptive research* is quite common, in most cases as a preliminary study or an exploratory study, but also as an independent investigation . It aims at describing the social system , relations or social events, by providing background information about the issue in question as well as stimulating explanation.

Explanatory research : here research aims at explaining social relations or events, advancing knowledge about the structure, process and nature of social events, linking factors and elements of issues into general statements and building, testing or revising a theory (Sarantakos 1998: 6-7).

This is the combination of descriptive and explanatory studies in that it observes and reports on domestic violence in an attempt to explain cultural factors that predispose the Basotho nation to domestic violence. Babbie (1998:37) describes qualitative data as non-numerical data and quantitative data as numerical data. He further differentiates between these terms as follows:-

Qualitative research: Qualitative data is richer in meaning, although the qualitative research has less control mechanism. This means that the researcher will be involved with observation and fieldwork, i.e. data collected in the form of words or pictures.

Quantitative research : Quantification ensures that observations are more explicit and therefore making it easier to accumulate and summarize data (statistical analysis), i.e. collecting data in the form of numbers.

This is a qualitative research as the researcher collected data by conducting interviews and visiting different victims and perpetrators for observational purposes.

In order to get deeper understanding of cultural factors that predispose people or family members to violence, structured interviews with closed-ended and open-ended questions were conducted with the selected respondents.

The aim of qualitative research is to gain insights from people who will enrich and illuminate our understanding of actions, concepts, events and practices. The issue of validity and reliability arises from a need to persuade researchers of the authenticity and trustworthiness of the methods of collecting and presenting information and interpretations that are derived from it (Castle 1996: 31). In order to ensure relevancy of the posed questions as well as validity and reliability, intensive literature research in domestic violence was conducted prior to the formulation of questions. Furthermore the researcher conducted fieldwork observations after the interviews to verify and confirm the conclusions made thus far. The interviews were conducted by the researcher himself and notes were taken during all the interviews.

5.5 SAMPLING DESIGN

According to Du Plooy in (Barkhuizen 2004:100) sampling involves the following rigorous procedure when selecting units of analysis from larger population. The term population not only refers to people, but can also be defined as any group or aggregate of individuals, groups, organizations, social objects, or social interactions and events. The first step in sampling is to select a particular type of sample from the target population. Du Plooy in (Barkhuizen 2004: 16) states that there are three different types or categories of samples, namely :-

- | | | |
|---------------------------|---|--|
| Probability samples | : | (i) Simple random sample |
| | | (ii) Stratified random sample |
| Quasi-probability samples | | (i) Systematic random sample |
| | | (ii) Cluster random sample |
| | | (iii) Multistage random sample |
| Non-probability samples | | (i) Convenient sample (sometimes called accidental, available or opportunity samples). |
| | | (ii) Purposive sample (known-group / judgement or quota sample) |
| | | (iii) Volunteer sample |
| | | (iv) Snowball sample |

Purposive sampling was used to select the region and the community that were studied. Purposive and **Convenient** sampling was used to get relevant and available respondents who were involved in domestic violence, either as victims or perpetrators. According to Bailey (1994:96) purposive sampling is done when the researcher uses his or her own judgement about which respondents to choose, and picks only those who best meet the purpose of the study.

Incarcerated inmates from 2004 to 2005 as well as victims who reported their cases for the same period were interviewed. The inmates were selected based on incidents that they have committed, i.e. crimes against women.

5.6 DATA COLLECTION

Data collection refers to the survey method that is developed and utilized to obtain information. The methods that were utilized in this study are:-

- * Structured interviews of close-ended and open-ended questions with perpetrators and victims of domestic violence
- * Observations
- * Literature studies whereby the researcher utilized Journals, Books, Government documents, Legislation, Policy reports, Presented papers and the Internet.

5.7 CONCLUSION

In this chapter the method of investigation and techniques used to collect information were discussed. Open, fairly structured questions were developed for the perpetrators and victims. This question schedule served as a guide during the interviews (**Attached see addendum “A” for victims and addendum “B” for perpetrators**). In the next chapter, the actual process of conducting the case study research is described and the problems discussed. The conclusion of chapter 6 also deals with the issue of generalizing the findings.

CHAPTER 6

CONDUCTING THE RESEARCH

6.1 INTRODUCTION

The purpose of this chapter is to outline the procedure and steps which were followed in conducting research. Data was collected from the respondents, i.e. men who are perpetrators of domestic violence and women who are victims of domestic violence. In all instances the collected data was treated confidentially.

6.2 INTERVIEWS

As the aim of this study is to investigate Basotho culture and domestic violence, with specific reference to men as perpetrators and women as victims, the best way to get information was to interview both victims and perpetrators of domestic violence.

Incarcerated inmates from 2004 to 2005 as well as victims who reported their cases for the same period were interviewed. The inmates were selected based on incidents that they have committed, i.e. crimes against women.

Esterberg (2002:83) has the following opinion regarding interviews, “ Interviewing is rather like marriage: everybody knows what it is, an awful lot of people do it, and yet behind closed doors there is a world of secrets ”.

According to Neuman (1997:253) the advantages of face to face interviews are that they have the highest response rate and permit the longest interview schedule. Interviewers can also observe the participant and the surroundings and can use non-verbal communication and visual aids. It also allows interviewers to ask all types of complex questions, and can use extensive probes. The disadvantages of face-to-face interviews are however that they require training, sometimes extensive travelling, often supervision is needed and costs can be high. Interviewer bias is also great in face-to-face interviews. The appearance, tone of voice, question wording and general attitude of the interviewer may affect the respondent.

Patton (1986: 28) add to that by saying; The purpose of gathering responses to open-ended questions is to enable the researcher to understand and capture the points of view of other people without predetermining those points of view through prior selection of questionnaire categories. Direct quotations are a basic source of raw data in qualitative measurement, revealing respondents' level of emotion, the way in which they have organized their world, their thoughts about what is happening, their experiences and their basic perceptions. The task for a qualitative methodologist is to provide a framework within which people can respond in a way that represents accurately and thoroughly their points of view about that part of the world about which they are talking.

In this study the researcher conducted the face to face interviews with five victims as well as five perpetrators. In this process the behaviour and reaction of the interviewees were also observed and noted as the researcher was taking notes during these interviews.

6.3 PROBING

According to Neuman (1997: 257) a probe is a neutral request to clarify an ambiguous answer, to complete an incomplete answer, or to obtain relevant response. Bailey (1994: 189) identifies several functions and characteristics of probing in qualitative research when open-ended questions are used. These are:

- To get the respondent to answer more fully and accurately, or at least to provide a minimally acceptable answer. Probing can thus be used whenever the respondent hesitates in answering, or gives an unclear or incomplete answer, and this does not form part of the interview schedule as each interview will be unique .
- A second function is to structure the respondent's answers and to make sure that all the topics of the research problem are covered and that irrelevant information is reduced.
- Probe questions may be written on the interview schedule in advance in the pre-test phase. If it becomes evident that respondents' incomplete answers fall into several predictable categories.
- A specific probe may be written for each category, and probes are essentially contingency questions to be used only if the respondent answer earlier questions in a certain way.

Due to the fact that open-ended questions were used to get the story or to capture the incidents on record a lot of probing was used to get more information from the interviewees by the researcher in this study.

6.4 PILOT STUDY

An important principle of ensuring reliability is to use a pre-test or pilot version of a measure first. Neuman (1997:141) suggests that the researcher develops one or more draft or preliminary versions of a measure (an interview schedule) and try them before applying the final version in a hypothesis-testing situation.

The researcher used two respondents for the purpose of a pilot study (one female and one male) in which the various themes of the interview schedule were discussed in an informal manner. This gave the advantage of familiarizing the interviewer with possible pit falls and helped in crystallizing and finetuning the enquiry.

6.5 ANONYMITY AND CONFIDENTIALITY

Researchers protect privacy by not disclosing a respondent's identity after information is gathered, this means that they remain nameless and therefore the respondent is unknown or anonymous (Neuman 1997:452). For the purpose of this study the researcher allocated each respondent a number to ensure anonymity.

Confidentiality means that the researcher knows who he or she is interviewing but the researcher holds it in confidence or keeps it secret from the public. The information is not released in a way that permits linking specific individuals to specific responses and is publicly presented only in an aggregate form.

6.6 PROBLEMS ENCOUNTERED

The first problem the researcher encountered was the selection of candidates according to cases registered. The computerized Police Statistics(CAS) on domestic violence are not reliable. This is caused by the fact that most of the Police officials still do not understand the definition and different categories of domestic violence. As a result of that, domestic violence cases are not correctly captured on the computer, thus it does not give the correct picture or the real picture of domestic violence in South Africa and Makwane policing precinct in particular. To overcome this problem the registers and dockets were perused manually to verify the information.

The second problem encountered was to gain access to the place of safety where the victims were housed and to police cells where the perpetrators were detained. In order to gain access to these places permission had to be obtained from the people who are in charge of those places

The third problem was with regard to the interviewees (victims and perpetrators). In most incidents it was difficult to get or interview the victim and the perpetrator of the same incident. The reason behind this is that if one of them was interviewed the other one did not want to be interviewed because he or she regarded or assume that the researcher was biased and as a result refused to tell his or her story. That is why the convenient sampling technique was used. Although, in the case of respondent "A" her husband, the perpetrator was interviewed as respondent F and in the case of respondent D her husband is respondent I.

6.7 OVERCOMING OF PRACTICAL PROBLEMS

With regard to the first problem of incorrect police statistics on the Crime Administration System (CAS) the Police Crime register and dockets were perused manually to get the correct cases or incidents in order to interview the relevant victims.

Although this method took long time but the correct victims and perpetrators of domestic violence were interviewed.

With regard to the second problem letters requesting access and permission to interview the victims and perpetrators were written to the Director of Thusanang Advice Centre (Victims) and to the Station Commissioner of Makwane Police Station where the perpetrators were detained.

To overcome the third problem of selecting of respondents, i.e. interviewees the convenient sampling technique was used. According to this sampling technique, the available sample is used, thus the available respondents on both the victim and perpetrator's side were interviewed.

6.8 CONCLUSION

Despite all attempts to secure a representative sample, convenient samples had to be used. This factor compromises the extent of generalizing the findings. The study may best be viewed as explorative and descriptive.

CHAPTER 7

ANALYSIS AND INTERPRETATION OF DATA

7.1 INTRODUCTION

As the aim of this study is to investigate domestic violence within marriage, the researcher decided that the best way to get information would be to interview the victims as well as perpetrators of domestic violence themselves. As this topic is a sensitive social issue, the personal feelings and experiences of victims and perpetrators were also taken into consideration during the interviews. In this chapter the data obtained qualitatively was analysed and interpreted.

The cases serve as background to understand the dynamics of different individuals who were dealt within this study. The purpose of this was to assist the researcher and the reader in understanding the victims' as well as perpetrators' experiences in a holistic light.

7.2 PROFILE OF THE VICTIM RESPONDENTS

7.2.1 Biographical Information

The respondents' biographical profiles for this study is as follows:

7.2.1.1 Age

The ages of the five respondents ranged from twenty-two (22) years to forty-one (41) years.

7.2.1.2 Marital Status

All five respondents were married during the course of the abuse. Four respondents were still staying with their abusive husbands during the interviews, and one respondent was no longer staying with her husband and she was in the process of divorce.

All five respondents were married under the age of twenty-five. For all the respondents the abusive relationships occurred in their first marriages.

7.2.1.3 Length of the Relationship

The length of the relationship ranged from three years to twenty years. The majority of relationships being more than seven years.

In three of the relationships there were children conceived, and one had a child before the marriage with another man and the other one was childless.

7.2.1.4 Educational Qualifications

Four of the five respondents had diplomas / degree and only one had done standard seven at school.

7.2.1.5 Occupational Status

Two of the five respondents are employed, another two are unemployed and one is self employed.

7.2.1.6 Religious Denomination

Four respondents are Christians from different Churches with the majority coming from Independent Black Churches. One respondent does not belong or subscribe to any faith.

7.2.1.7 Spreadsheet

The following spreadsheet gives biographical information of victims at a glance.

TABLE 1. Spreadsheet of the Biographical Information of Victims .

RESPONDENTS	AGE	MARITAL STATUS	LENGTH OF THE RELATIONSHIP	OFF SPRINGS	EDUCATIONAL QUALIFICATIONS	OCCUPATIONAL STATUS	RELIGIOUS DENOMINATION
A	31	M	08 YRS	1-IN	DIPLOMA	E	C
B	41	M	22 YRS	2-IN	DEGREE	E	C
C	22	M	03 YRS	0	DIPLOMA	S	C
D	35	M	20 YRS	4-IN	STD 7	U	NON-C
E	35	D	08 YRS	1-OUT	DEGREE	U	C

(M=MARRIED)

(D=DIVORCED)

(-IN = IN MARRIAGE)

(-OUT= OUT OF MARRIAGE)

(E=EMPLOYED)

(S=SELF EMPLOYED)

(U= UNEMPLOYED)

(C=CHRISTIAN)

(NC =NON CHRISTIAN)

7.2.2 Respondent “ A ”

7.2.2.1 Biographical Information

The respondent was one of two children in her family. Her brother passed away in 1997. She is a married woman of thirty-one (31) years of age. She has only one daughter of five (5) years old and the perpetrator in her case is her husband being the biological father of her daughter. The child stays with them at home. The respondent has been in a relationship with the perpetrator for more than eight years. Six of the eight years were spent together as husband and wife, and the other two years as lovers. For the past six years they have been staying in a house as husband and wife.

He started to assault or threaten to assault her when they were still dating. He was always complaining or dissatisfied when she was seen talking or walking with other boys. The situation never changed until they were married.

Even when they were married he used to assault her once or twice a month but she coped thinking that the situation will improve. She was always reporting these incidents to her parents and mother-in-law who used to call them and resolve the issue. This time the assault was severe and he nearly killed her, the reason why she reported the matter to the police.

7.2.2.2 Education and Qualifications

She has a diploma in Computer and Management which she obtained from Qwaqwa Computer College. She started attending school at Mamelodi Primary school and later went to Selekelo Secondary school where she completed her matric. All these years she was staying with her parents.

7.2.2.3 Occupation

She was first employed in 1999 at the Independent Electoral Commission where she worked as a data typist on contract basis until 2004. The contract was never renewed when it ended in 2004. From May 2005 until to date she is employed as a cashier at BB Cash'n Carry.

7.2.2.4 Religious Denomination

She is a Christian and a member of Twelve Apostles Church. Religion played an important part in her life as it shaped her life in terms of good morals and behaviour. By believing in God helped her to get a spiritual healing from problems by praying. She always believes that God will change the situation in her home.

Apart from the church she belongs to a stokvel group. During the meetings they also share problems they experience as women and get advices in terms of referrals either to the police or NGO's .

7.2.2.5 Description of the Incident.

The respondent layed a charge of attempted murder against her husband who fired a shot at her but fortunately missed her. She relates her story as follows:-

It was on Saturday at about 20:00 when she had an argument with her husband about the stokvel money that he used to buy liquor. When the argument started both of them were sitting in the bedroom. Instead of responding to the questions that she asked him, especially the issue of paying the money back, because the stokvel meeting was going to be held in a day's time, he threatened to assault her. She tried to explain to him that as a treasurer she is not expected to come up with excuses because members have paid and they will like to hear what happened with their money. Instead of answering he became more violent.

She stood up and went to the toilet, giving him a chance to calm down. He followed her having his service pistol (police firearm) in his hand. He pointed her with a fire arm which was already cocked, and suddenly a shot went off, but fortunately he missed her and hit the wall. She was so shocked that she did not know what to do. He went to the bedroom and after few minutes he called her to come and join him. He smoked dagga before this incident and continued smoking even after the shot went off. His eyes were wild, he looked and behaved like a mad person. She was scared that he was going to kill her, because it was the first time to see him in such a state. They were only two in a house because their child was at her mother-in-law's place. She was only there for two day visit for the celebration of her cousin's birthday.

When crying and asking him why does he want to kill her, he said " If I wanted to kill you, I could have used all the fifteen bullets in the magazine of the firearm, not only one bullet which even missed you, shut up before I shoot you again.

She kept quite and after a while she asked him, whether she can go outside, because she wanted fresh air, as she was scared. He refused and said she wants to runaway.

He then gave her dagga that he was smoking to smoke and said " I want you to smoke so that you can feel how do I feel and think when smoking this green grass of "Babylon ". When she refused he instructed her to lie on the bed with her tummy and undressed her, after that he lashed her with a belt on her buttocks. When feeling the pain, she agreed to smoke. After smoking she felt dizzy and he lashed her on the buttocks with the belt from that time up until 02:00 the following morning. She cried for help but no one helped her. The tears fell from her eyes when she remembered what happened that day, she took a deep breath and said " I never thought that this kind of abuse will happen to me, I only heard about it on the radio and television but now I was experiencing it. My house was like a living hell ".

After assaulting her at 02:00 he forced himself on her by having sexual intercourse without her consent (rape). She kept on crying and said " I never had such a painful intercourse in my life. He was punishing me by having intercourse with me in that way, it was rough ". After satisfying himself he fell asleep, She never slept because she was scared that he will kill her. In the morning at about 8:00 she managed to escape and reported the matter to the police. He was arrested on Wednesday and appeared in court on Friday. " He was granted bail of R1500-00 and I paid for it out of my own pocket because I love him. Even today when I hear a door bang, I become scared. It brings back the memory of that shooting incident.

After getting the bail he apologised for what happened and promised that it will never happen again. He went further to ask her to withdraw the case as he might lose his job if found guilty at court. Her parents also requested her to withdraw the case and to forgive him and pray for him to change. During the interview she was in the process of withdrawing the case although things were not totally right because he was still not talking to her. He always apologised after beating her even on previous occasions.

She does not feel guilty about what happened because she feels that she had a legitimate reason to ask her about the money, and prior to that about his extra-marital affairs.

She feels that if this can happen again she is going to divorce him, she won't even report the matter to her parents or the police. The Police failed her while she was in danger by not arresting the perpetrator immediately when he was still a threat to her but only arrested him after three days.

7.2.2.6 Summary of Incident

The incidents took place in the evening at round about 20:00 when they were in the bedroom preparing to sleep. The perpetrator usually becomes violent during the weekends. In most instances the violence takes place during month ends when they are discussing money which he misused by giving it to his girl friend. The perpetrator smoke dagga almost every day and over the weekends he drinks liquor but he is violent when mixing the two substances. She opened a case because he almost killed her and was more violent and threatening to kill her. She started to experience violence in the form of assaults during marriage although at school teachers used to lash her for failing or for not doing school work, and as a child at home parents used to lash her for disobeying their instructions. Her husband use violence to scare her so that she cannot question her about his extra-marital affairs. Thus, violence is used to control her as well as to show male dominance. Violence in a relationship is used to exercise power and to maintain control by the husband. She also considers her role to be subordinate in a relationship due to the fact that during their discussions her inputs are not taken into consideration.

The respondent is physically and psychologically fit and she has not been treated for any mental or physical illness, and she has never been to the initiation school.

7.2.3 Respondent “ B ”

7.2.3.1 Biographical Information

The respondent was one of the five children in her family. She is a married woman of forty-one (41) years of age. She has two sons aged, twenty (20) and fifteen (15) years of age respectively, and the perpetrator in her case is her husband and the biological father of her two sons. She has been in the relationship with the perpetrator for the past twenty two years. Everything was fine in their marriage until the birth of their second child. It is when the perpetrator started to accuse her of having extra-marital affair with her co-workers. He used to accompany her to the people that she mentioned where with her; whenever she arrives late from work irrespective of whether she was busy with her work or not. He has done this on several occasions but failed to prove that she has an affair. He ended up assaulting her and raping her as some sort of punishment. She further mentioned that her father-in-law used to assault her mother-in-law to such an extent that she will flee and hide herself at the respondent’s house. Her husband was present when all these things happened and he never intervened to stop his father, instead he will blame his mother for making his father angry. The respondent’s husband is ten years older than her and they have been in the relationship for more than 20 years.

7.2.3.2 Education and Qualifications

She obtained a diploma and a degree in Public Administration from Technikon South Africa. She started to attend school at the farm where she was staying with her parents. When she was doing Standard 4, she went to stay with her grand parents in the location. She recalls that over the weekends she used to see her grand parents fighting. During these fights she used to assist her grand mother to assault the grand father. When she was doing standard five she left the place and rented a room with her elder sister until she completed her matric.

7.2.3.3 Occupation

During her first employment she was working as a store clerk in a clothing factory. She left that work in search of greener pastures. From there she worked as a part time teacher for three years and also left because of low salary. In 1989 she was employed by the South African Police Services as an Administration Clerk. later on she was promoted to the rank of Captain.

7.2.3.4 Religious Denomination

She is a Christian and a member of Methodist church. Religion play a very important part in her life as it gives her hope even when things are tough. By believing in God helps her to get a spiritual healing.

She also belongs to women s' club in the church as well as a Burial society outside the church. They normally share their problems and experience as women and get advices and counselling from other women, and it gives her encouragement to see and feel that she is not the only one who experiences problems in life and in the marriage.

7.2.3.5 Crime Particulars

The respondent layed a charge of assault against her husband who assaulted her to such an extent that she was bleeding all over her face and could not even see as her eyes were swollen. She relates her story as follows:-

She had a very good life with her husband before and some few years after their marriage. They were blessed with two sons. The violence started shortly after giving birth to her second son. It started with arguments and they continued with life as husband and wife despite all those problems. One day her husband became violent with no apparent reason. She tried to ask him what was the problem but instead of answering her he became more violent.

It was at Eleven O'clock in the night when he waked her up and told her to go to the kitchen to fetch water for him. At first she refused because she asked herself why should she go and fetch water for him during that time of the night. At last she just went to fetch water but to her surprise when she arrived he pushed her and started to beat her with fists.

"At first I did not cry because I was afraid that our neighbours will hear what is going on, and I did not want that to happen as they respected him too much. That caused him to beat me more and ultimately I cried for help. His sister was sleeping in the other room and she heard her crying, she came to ask what was going on but she was also assaulted. After that he beat me to the extent that my eyes were swollen and I could not see and he forced me to have sexual intercourse with him . He did what he intended to do and after that he fell asleep ".

At about two O'clock in the morning he washed himself and drove away with his vehicle and left her alone at home . "I felt pains all over my body and the worst part of it was that I could not see. I was very angry , upset and I hated him for doing that to me . I was smashed to the extent that my mother-in -law could not even recognise me the following day when she came to visit me" .

"It was bad and I will never forgive him for that even if we still live together as husband and wife, that pain is still there. Every time we argue, the memories of that incident come to my mind. I still hate him even today although we are still living together as husband and wife".

She does not feel guilty about what happened because she feels that she had done nothing to offend him. She feels that if this can happen again she is going to report the matter to the police again who will deal with her husband in terms of the law.

7.2.3.6 Crime Analysis

The incident took place in the evening at about 23:00 when they were asleep in the bedroom. The perpetrator usually becomes violent during the weekends when he arrives at home from work. In most instances the violence takes place during month ends.

The perpetrator drinks liquor and is violent when he is drunk. She opened a case because he assaulted her severely to such an extent that she could not see and after that he forcefully had sexual intercourse with her without her consent while she was in pain. She started to experience violence in the form of assaults during marriage although at school teachers used to lash her for failing or for not doing school work and as a child at home, parents used to lash her for disobeying their instructions. Her husband used violence to scare her so that she cannot question his about the problem of the child who is involved in criminal activities. Thus, violence is used to control her as well as to show male dominance.

Violence in a relationship is used to exercise power and to maintain control by the husband. She also considers her role to be a subordinate in a relationship due to the fact that during their discussions her inputs are not taken into consideration.

The respondent is physically and psychologically fit and she has not been treated for any mental or physical illness, and she has never been to the initiation school.

7.2.4 Respondent " C "

7.2.4.1 Biographical Information

The respondent was one of the three children in her family. She is a married woman of twenty-two (22) years of age. She does not have children because when she was still young she was hit by a car and that affected her life because she stayed in a hospital for long time and according to the doctors it is a health risk for her to conceive a child .

The perpetrator in her case is her husband.

She has been in the relationship with her husband for three years. A month after falling in love with him she married him. Three months in marriage he started to abuse her emotionally and physically. The offender has many girlfriends and every time she confronts them to stop having an affair with her husband, he assaulted her. She stated that she never enjoyed life during her marriage, but she still loves him because he is her husband.

The respondent's mother is not married, so she does not know her father, the only person she regarded as a father to her is her grand father.

7.2.4.2 Education and Qualifications

She obtained a diploma in Computer from Stanford Computer College in Phuthaditjhaba. She started to attend school at Bolata Primary school and went to Thahameso Secondary school where she completed her Grade twelve. During her school attendance she was staying with her grand parents (mothers' parents) and other two children as her mother was working in Kimberley. She does not know who her real father is because she has never met him, the person she regards as a father figure is her grand father. When she was doing her Diploma in computer science, she was already staying with her husband.

7.2.4.3 Occupation

She has never worked in her life, but she is self employed. After receiving her Road Accident fund money she bought a venture which is used as a taxi and it was driven by her husband. After the fight with her husband she employed another person to drive the taxi.

7.2.4.4 Religious Denomination

She is a Christian and a member of Baptist church. Religion plays a very important part in her life as it guides her on how she should behave and live. "Everything that is going to happen to me or around me I see it in my dreams before it happens, so religion especially the belief in God and my ancestors control my life". She does not belong to any support group.

7.2.4.5 Description of the Incident

The respondent layed a charge of assault against her husband who assaulted her with fists and a firearm. She relates her story as follows:-

On the 9th of January 2002 she met her husband for the first time and he proposed love to her. She accepted his proposal and they fell in love. On the 15th of February 2002 they went to Harrismith for a party. When they returned from the party, he asked her to accompany him to his residential place, which she did. She spent the whole weekend with him at his residential place.

On Monday his parents reported the matter to her parents and gave an indication that they have agreed to marry each other and stay together as husband and wife (**O shobedisitswe**). That was not the case because she only visited him for the weekend and she was intending to go home on Monday. The reason was that she was still attending school. During May 2002 they tight the knot and at that time she was staying with her husband at his parents' home. She had a problem with her husband's little sister and they decided to leave the place and rented a room in Phuthaditjhaba.

When they stayed with her husband at his parents' place, she was approached by another girl who is staying in the same village. She told her that she has a two month old baby with her husband and she does not want to talk to her any more because he is married.

I was upset because he did not tell me that he has a child with another lady. Anyhow we continued to stay together as husband and wife because he denied those allegations of having a child with another woman".

When they arrived at Phuthaditjhaba where they were renting a room, she had a quarrel with her husband because of his extra-marital affairs. It was during June 2002 when she discovered that he had an extra-marital affair with another girl who is staying at Phuthaditjhaba. She then reported the matter to his parents after talking to him and asking him to stop that on several occasions. His mother intervened without a success. "She even accompanied me to the Witch-doctor to bewitch him (*ke mo jese phehla a tle a dule hae, a shebe nna feela*)"

His father said she must stay at home and not run after her husband because he is providing her with food and money what else does she want . (**His father has got three wives**).

Due to the fact that he did not stop his activities (extra-marital affairs) she confronted his girlfriends. She also went to an extent of refusing to have sexual intercourse with him. "Sometimes we did not have intercourse for a period of six months". When he discovered that she approached his girlfriends, he started assaulting her. He will use open hands, fist, belt and even a firearm to assault her. "Because I love him every time when I get information about his love activities I confronted that girl and when he arrives at home he will beat me up for that" . Now of late he was assaulting her wherever he finds her after receiving information that she confronted his girl friend. One day when he was assaulting her on the street another lady asked him why does he assault her, he said " A woman is like a child, he only hears when you assault her ".

She recalls that one day when they were having a family meeting trying to solve dispute between her mother-in-law and the children of her father-in-law's second wife, his father-in-law assaulted her mother in-law with an open hand in the presence of her children, including her self. She was surprised and later on she asked her husband about what happened, he told her that is how his father controls them at home including his other two wives.

"Both our parents tried to intervene but they failed until I decided to report the matter to the police and left him alone, so that he can come to his senses".

The respondent is also blaming herself for the assault by saying "Yes I am also partly to be blamed for this because I was checking the movements of my husband. Now, I understand that every man has got extra-marital affairs. I should have not confronted him about his extra-marital affairs".

She feels that if things can be right again she wont ask her husband about his extra-marital affairs, thus she will be avoiding the confrontations and the assaults. But if he beat her again she will definitely report the matter to the police.

7.2.4.6 Summary of the Incidents

The incident took place in the evenings or at night when they were asleep in the bedroom but now of late matters were getting worse as he was even assaulting her on the street.

The perpetrator usually becomes violent during the weekends, when he arrives late at home from work. The perpetrator does not drink liquor. She opened a case because he assaulted her severely and the situation was getting worse.

She started to experience violence in the form of assaults before marriage although at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions, and even her previous boy friends used to threaten her or just slap her on the face for being late during their appointment and for unfaithfulness. Her husband uses violence to scare her so that he cannot question her about his extra-marital affairs.

Thus violence is used to control her as well as to show male domination, and further more it is a cycle of violence because his father in-law used to assault his wives in-front of children including herself and her husband. “ To assault a wife is a practice or an order of the day in that family, men do not respect their wives they treat them like slaves ”

Violence in a relationship is used to exercise power and to maintain control by the husband.

She also considers her role to be subordinate in a relationship due to the fact that during their discussions her inputs are not taken into consideration.

The respondent is physically and psychologically fit although she cannot be able to have children due to the accident, and she has never been to the initiation school.

7.2.5 Respondent “ D ”

7.2.5.1 Biographical Information

The respondent was one of the five children in her family. She is a married woman of thirty-five (35) years of age. She has four (4) children aged, fifteen (15) years old son, four (4) years old son, two (2) years old son and a ten (10) months old son. The perpetrator in her case is her husband and the biological father of all her children. The respondent’s father passed away while she was still young and due to the fact that their mother was the only bread winner, it was difficult for her to support all of them financially her grand mother (Father’s mother) took her. At her grand mother’s place they were staying together with her three cousins. She has been in the relationship with the perpetrator for the past 20 years, three years of which they were dating and not staying together.

7.2.5.2 Education and Qualifications

She has standard 7 (grade 9). She started to attend school at Kudumane village went to Lekgulo Secondary School where she completed her Grade 9. During her school attendance she was staying with her grand mother together with her three cousins, because her father passed away when she was still young. She recalled that her grand mother used to beat them with a stick when they have done something wrong, even for a minor mistake she was not reprimanding them verbally, she used a stick instead.

7.2.5.3 Occupation

She started to work on temporary basis at Hoogland Printing works for three months and left the place as there was no work for her anymore. Later on she worked at a Clothing factory for four (4) months and left the job because she was underpaid. Currently she is unemployed.

7.2.5.4 Religious Denomination

She does not belong to any church, but she believes in her ancestors. To believe in ancestors is her religion. She does belong to a stokvel group but they do not discuss their problems as women. She only discusses her problems with individuals within the group especially an elderly woman who gives her advices.

7.2.5.5 Description of the Incident

The respondent layed a charge of assault against her husband who assaulted her with fists. She relates her story as follows:-

She used to sell liquor at their house with his permission to supplement his income seeing that he is getting a small salary. Everything was fine for a long time, and her husband was happy with what she was doing. One day she does not know what happened to her husband, she was busy serving the customers when he entered the house and chase all the people who were drinking in the house away. After chasing them away he threatened to assault her saying those men who were drinking beer were proposing love to her. She calmed him down and he agreed but he was still angry with her, accusing her of being in love with one of those men who were drinking beer inside the house.

When she was trying to explain to him, he hit her with a fist on the left eye, she fell down and he continues hitting her on the head and face with fists. She cried for help and her mother-in-law came to her rescue.

She reported the matter to the police, who opened a case of assault against him. Later on he was arrested by the police and after appearing in court he was released on bail. On his arrival at home he apologised to her for what happened, saying that he was heavily under the influence of liquor." His mother and friends pleaded with me as well to withdraw the case against him because the court might sentence him to jail and I will struggle without his financial support because he is the bread winner. After considering all these things, as well as the fact that I love him as my husband and father of my children I accepted his apology and forgave him. I then went to court and requested the prosecutor to withdraw the case, which he did. After that we continued normal as a family".

After four to five months he started to accuse her of being in love with one of the neighbours. Before this she used to receive phone calls from another lady who is staying in the same location accusing her of ill treating his lover (**respondent's husband**).

She approached her husband about these accusations and he denied being in-love with that lady so she accepted because she loves and trusts him.

He continued accusing her of having extra-marital affair and ultimately insulted her by saying she is a prostitute (**ke bapala ka kuku , hape kuku ya ka e metsi**) . He continued to insult her up until she decided not sleep with him and not to have sexual intercourse with him any more up until now.“ This is the eighth month not doing what a married couple do”. This aggravated the situation and ultimately he assaulted her again with fists and open hands, as well as throwing her properties outside the house telling her to go to her new husband who is having sexual intercourse with her. “While doing this he was insulting me telling me that my vagina is wet (**nywana ya ka e metsi**) in the presence of my children and other people who were passing on the street ”. He stoped when his mother intervened.

She opened a case of assault against him. Later on he was arrested and presently he is out on bail. He is still angry with her, and he does not want to talk to her. "This time I am not going to withdraw the case, I want the court to punish him like he was doing to me".

The respondent is also blaming herself for the assault by triggering it when she requested money to buy washing powder. "Yes I am also partly to be blamed for this because I insisted that he should give me money to buy washing powder, otherwise I am not going to wash his clothes and also asking her about his own extra-marital affairs".

If he can assault him again, she is definitely going to report her to the police without any hesitation. She also agrees that she has extra-marital affair although her husband has not caught her with another man.

7.2.5.6 Summary of the Incidents

The incident took place in the evenings or at night when they were asleep in the bedroom but now of late matters were getting worse as he was even assaulting her on the street. The perpetrator usually becomes violent during the weekends, when he arrives at home from the shebeen. The perpetrator drinks liquor and he is violent when he is drunk. She opened a case because he assaulted her and he was also throwing her properties on the street, chasing her away. She started to experience violence in the form of assaults before marriage although at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions and even her previous boy friends used to threaten her or just slap her on the face for being late during their appointment and for unfaithfulness. Her husband uses violence to scare her so that she cannot question him about his extra-marital affairs. Thus violence is used to control her as well as to show male domination and further more it is a cycle of violence because his husband's step father used to assault his mother. Violence in a relationship is used to exercise power and to maintain control by the husband. She also considers her role to be subordinate in a relationship due to the fact that during their discussions her inputs are not taken into consideration.

The respondent is physically and psychologically fit. She attended the initiation school where she was taught that a man is the head of the family and a woman should not ask her about his activities.

"At the initiation school I was taught that a man is the head of the family. If he comes late at home or arrives the following day I must not ask him where he has been the previous day. I was taught to respect my husband and be obedient all the times. Even if it is tough in the marriage I was taught not to give up but instead I should stay and support my husband and children by preparing food and clothes for them (Ngwetsi e ngalla motsheo).

7.2.6 Respondent " E "

7.2.6.1 Biographical Information

The respondent was one of the three children in her family. Her parents passed way while she was still young and her elder brother took care of her. She grew up in very warm and disciplined family.

During her childhood she experienced violence in the form of beating by guardians for doing wrong things and minor assaults by her boyfriends for suspecting her to be having love affairs with other boys. When she was doing Standard 8 she fell pregnant and the father of her child was one of her school mates. That school mate never married her as a result his brother took care of her child. She is a divorced woman of thirty-five (35) years of age.

She has one child who is a fourteen (14) year-old daughter. She has been in the relationship with the perpetrator for the past 8 years. They met each other at the University. The perpetrator abused her while they were still lovers at the university by controlling her movements and the people she should associate with. The perpetrator in her case is her husband and the step father to her daughter.

7.2.6.2 Education and Qualifications

She obtained B Ed degree with the University of Potchefstroom. Her parents passed away while she was still young and her brother and sister-in-law brought her up. So from sub A until standard seven she was staying with them and attending school at Carletonville. From standard 8 to 10 she was staying at the boarding school at Makapan village in the North West Province. While at university for 5 years she stayed with her friend's family later on, she rented a room where she was staying with her boy friend who is now her ex-husband (perpetrator). She left the family she was staying with to rent a room because her ex-husband requested her to do so and because she loved him so much she agreed.

7.2.6.3 Occupation

For the past five years she was employed as a teacher at Adult school (Rantsane Secondary School). At the school their supervisor was ill treating those who were having degrees because she was having a diploma, because they were a threat to her position. So when they were suppose to renew their contracts she introduced subjects that she new that they were not in a position to teach and as a result their (three of them) contract was not renewed. Currently she is unemployed.

7.2.6.4 Religious Denomination

She is a Christian and a member of Jehovah's Witnesses Church. Religion play a very important part in her life as it guides her on how she should behave and live her life. The church gave her spiritual and emotional support.

"The church has helped me to pick up after the problems that I have experienced in my life. (My ex-husband is a born again Christian). In our church the elders prayed for me after reporting my problems to them. In my church we do not believe in equality between men and women, women should always respect their husbands and they are subordinate to them". She does not belong to any support group.

7.2.6.5 Description of the Incident

The respondent layed a charge of rape against her husband . She relates her story as follows:-

She got married to her husband in 1996 and they stayed together as husband and wife. Before staying together officially as husband and wife they were renting a room and staying together as boyfriend and girl friend.

When they were still at school as lovers, her husband was very jealous; he did not want her to talk or have session classes with other boys. "I thought that he is doing that because he loved me.

Even when we were staying together as husband and wife when we (both of us) meet someone (man) that I know, he became angry with me if I greet that person, saying that he might be my boyfriend, this kind of treatment continued to such an extent that he was even angry and not satisfied when I attend the church because on my way back home from the church I walked with fellow congregation members either male or female. To stop that he usually fetched or accompanied me back from the church. This kind of treatment continued, sometimes I even did not want to go to church or greet people that I know in his presence".

He started to arrive late at home round about 23:00 and sometimes in the early hours of the morning. This happened after buying the car. When she asked him about his late arrival, he usually told her that he was at his parents' home or visiting friends. When she made enquiries at his parents and friends, they denied those allegations. He continued arriving late at home up until she gave up asking him about it.

One day they woke up late, and he was late for work after arriving during the early hours of the morning. She usually washes his under-wears when she washes hers during the day, that day he was already on his way out when he came back and wanted to wash his under -wear. "I was surprised because he was already late, and I started to be suspicious, I tried to stop him but he insisted and became angry with me for trying to stop him".

As times goes on, he received messages during the night and on the early hours of the morning on his cell phone. Sometimes he will go out during the night and come back in the morning when he receives these messages. Later on he was receiving phone calls and he reacted the same to those phone calls, he did not answer them in her presence, either he went outside or in the toilet to answer them. When all this was happening, he was not giving her money or even buying grocery. When she asked him about money, he told her that he does not have money.

Even on bed (sexually) he took long time to have sexual intercourse with her, even when they were having intercourse he was not the same, he complained that he was tired and he was not strong sexually as she used to know him.

One day when she was cleaning she found a letter inside his jacket, and it was addressed to him. At the end of that letter the author indicated that she still loves him by saying this words "I know that you are a born again Christian like my self and I also know that you are married, despite all these I want to tell you that I love you and I will always love you".

She made a copy of this letter and later on she reported this incident to his parents and to her brother who advised her to keep the copy of the letter and send him another copy.

His parents called them to discuss this letter, but to her surprise again he denied that he knows the author and the contents of the letter. His father (a born again Christian and a pastor) talked to him strongly about this incident and late home coming, but his mother was always on his side trying to protect him by saying " I know my son, if he says he does not know something he mean it, he is honest, so we must not accuse him of something that he does not know".

Later on she found a bank deposit slip in his briefcase when she checked it she found that the name of the account holder on the slip is the same as the author of the love letter that she found earlier on. She confronted him about this and he denied and furthermore became angry with her, threatening to assault her.

Their relationship was deteriorating and he was arriving home early in the morning and sometimes not sleeping at home, furthermore he was no longer interested in having sexual intercourse with her. Ultimately she received a letter from the messenger of the court informing her that her husband has filed a divorce case.

At that time he was no longer coming home, he came like a visitor and departed. "I was shocked, I cried like a baby to such an extent that the messenger of the court felt sorry for me. I felt that it was better to die than to go through such a pain, I never expected this to happen to me because I loved him, thanks God because I managed to pull through this".

While still in the state of shock something terrible happen to her, something that she will not forget for the rest of her life. Because her husband was aware that she is unemployed and depend on him for money and food to eat, he did this to her.

He arrived at about 23:00 with a lunch box (Kentucky), asked her to wake up so that they can eat, and told her that he is sorry for what is happening (divorce) between them, but he still loves her and is intending to cancel the divorce case. After eating they went to bed and he asked to have sexual intercourse with her. Because she loved him, thinking that things will change and she must forgive him (religion) she agreed to have sex with him. After ejaculating even before she was satisfied he woke up and walk away leaving her alone. The following day he would phone and tell her that he does not love her any more and she should take her things and vacate the house because it belongs to him and he is paying for it. After receiving these message and treatment she would cry and ask herself this questions " Why do I allow this to happen to me, why this man use me like a toy or an idiot, am I still mentally fit or I am mentally ill for allowing him to trick me this way "? This happened three times without taking any action against him.

For the fourth time he arrived again and offered her food, she refused to eat, after that he requested to have sexual intercourse with her but she refused. He then forced her to the bed and raped her, after that he told her that due to the fact that she stay in his house she should do everything that he want and left her with those words. She reported the matter to the police and a case of rape was opened against him, up until now she does not know what happened to the case.

"Even now I am angry with myself when I realised how stupid I was for allowing him to have sexual intercourse with me while on the other side waiting for the finalization of the divorce. I do not want to make a follow up on the case because I have accepted that we are no longer husband and wife, further more he is married to another woman and they have a child".

The respondent is also blaming herself for the rape by allowing him to have sex with her even after showing for the first time that he is just using her. If he can rape or do anything to me I will report him to the police.

7.2.6.6 Summary of the Incidents

The incident took place in the evenings or at night when they were asleep in the bedroom. The perpetrator used violence to force her to have sex with him. The perpetrator drank liquor before raping her. She opened a case because he became aware that he was abusing her or using her as a sex object. She started to experience violence in the form of assaults before marriage at school teachers used to lash her for failing or for not doing school work and as a child at home parents(guardians) used to lash her for disobeying their instructions and even her previous boy friends used to threaten her or just slap her on the face for being late during their appointment and for unfaithfulness. Her husband use violence to scare her so that she cannot question him about his extra-marital affairs. Thus, violence is used to control her as well as to show male domination.

Violence in a relationship is used to exercise power and to maintain control by the husband. She also considers her role to be subordinate in a relationship due to the fact that during their discussions her inputs are not taken into consideration.

The respondent is physically fit but she has a psychological problem due to the trauma she went through and as a result she has got memory loss. She did not attend the initiation school.

7.3 PROFILE OF THE PERPETRATOR RESPONDENTS

7.3.1 Biographical Information

The respondents' biographical profiles for this study is as follows:

7.3.1.1 Age

The ages of the five respondents ranged from thirty-seven (37) years to forty-six (46) years.

7.3.1.2 Marital Status

All five respondents were married during the course of the abuse. Four respondents were still staying with their wives during the interviews and one respondent had separated with his wife.

All five respondents were married under the age of twenty-five. Four respondents were in their first marriage and one respondent is in his second marriage.

7.3.1.3 Length of the Relationship

The length of the relationship ranged from six years to twenty-four years. In all the relationships there were children conceived.

7.3.1.4 Educational Qualifications

Three of the five respondents had standard ten and the other two respondents did not complete standard ten.

7.3.1.5 Occupational Status

Four of the five respondents are employed and one respondent is a pensioner due to illness.

7.3.1.6 Religious Denomination

Three respondents are Christians from different Churches and the other two respondents do not belong or subscribe to any faith.

7.3.1.7 Spreadsheet

The following spreadsheet gives biographical information of victims at a glance.

TABLE 2. Spreadsheet of the Biographical Information of Perpetrators

RESPONDENTS	AGE	MARITAL STATUS	LENGTH OF THE RELATIONSHIP	OFF SPRINGS	EDUCATIONAL QUALIFICATIONS	OCCUPATIONAL STATUS	RELIGIOUS DENOMINATION
F	39	M	08 YRS	1-IN	STD 10	E	C
G	46	M	24 YRS	4-IN	STD 5	P	C
H	41	M	20 YRS	3-IN	STD 10	E	C
I	37	M	20 YRS	4-IN	STD 9	E	NON-C
J	40	M	06 YRS	4-IN 2-OUT	STD 10	E	NON-C

(M=MARRIED)

(-IN = IN MARRIAGE)

(-OUT= OUT OF MARRIAGE)

(E=EMPLOYED)

(C=CHRISTIAN)

(NC =NON CHRISTIAN)

7.3.2 Respondent "F"

7.3.2.1 Biographical Information

The respondent was one of the four children in her family. He is the eldest child in his family was born out of the marriage and his mother raised her alone. He only heard that his father was a migrant worker from Kwazulu-Natal who was staying at the hostels in Intabazwe township. His mother had other three children from different fathers. He grew up at his grand mother's place together with his younger brothers, a sister and cousins. His mother was not working and the only person who was supporting them financially was his uncle. He is a married man of thirty-nine (39) years of age. He has one child who is a five (05) years old daughter. The victim in his case is his wife and he is a biological father of the 5-year old daughter.

7.3.2.2 Education and Qualifications

He started to attend school at Intabazwe location in Harrismith and completed his standard 10 in Phuthaditjhaba at Selelekelwa Senior Secondary School. During his school days he was staying with his mother at his grand parents' home. They grew together with his cousins and his grand mother was taking care of them because his mother was unemployed. The respondent does not know his father as his mother was not married.

7.3.2.3 Occupation

He was employed at three different factories before he joined the South African Police Services. He started to work at a factory which was manufacturing suitcases and he worked there for seven months and left because he was working in poor conditions and underpaid. Secondly he worked at a factory which was manufacturing furniture and left after three months because he was getting a small salary.

After that he was working temporary jobs at the desk manufacturing factory. All these factories were situated in Phuthaditjhaba. On the 5th of June 1989 he joined the South African Police Services. From that day until today he is a member of the South African Police Services.

7.3.2.4 Religious Denomination

He is a Christian and a member of Roman Catholic Church, although he does not attend church. Religion is not important to him because he does not believe what the churches preach.

7.3.2.5 Description of the Incident

The respondent was charged for attempted murder on her wife by firing a shot at her, but fortunately he missed her. He relates the events as follows:-

It was on Wednesday when he arrived at home and found that his wife has not yet arrived from work. He was thirsty for beer, but was not having money to buy it.

He searched in the bedroom and found an amount of R350-00. He took that money, locked the house and went to a shebeen. He was not aware that his wife is not in possession of the keys to open the house because he changed the locks the previous week.

He used all the money to buy beer and instead of going back home he spent the night at his girlfriend's place and went home the following day. On his arrival at home his wife was angry with him for two reasons. Firstly he locked her outside the house and she had to break the door lock in order to gain access into the house. Secondly he took the money which belongs to the society scheme.

He apologised to her and promise to pay back the society money that he took on Saturday. Everything was fine until Saturday afternoon.

On Saturday he was on the way to Phuthaditjhaba to borrow the money from his mother when somebody told him that his wife has taken his friend hostage and she is threatening to shoot him with his service pistol which he left at home. He went back and found her in possession of that firearm and threatening to shoot his friend if he does not show her where he(respondent) was hiding. She suspected that he is hiding somewhere with a girlfriend. He managed to disarm her although she was very much aggressive. He apologised to his friend for what happened and requested his wife to do the same but she refused. Both went home, to discuss what happened.

On their arrival at home he requested her to go back and apologise because if his friend can lay a charge against her he will also be in trouble because she used his service pistol to threaten him. She refused even after making several requests. "Ultimately I lost my temper and assaulted her all over the body with a belt". After assaulting her she apologised to him but still refused to go and apologise to his friend.

He left her at home and went to Phuthaditjhaba and on his arrival at home he was still angry and he fired one shot in her direction in order to scare her, but missed her and hit the toilet wall. They went to sleep as usual. During these incidents his child was not present she was at his mother's place.

On Sunday she left him while still asleep and went to lay a charge of attempted murder against him. He was arrested on Wednesday and appeared in court on Friday whereby he was granted a bail of R1500-00.

"My wife wants to withdraw the case because she realised that she made a mistake by opening a case, this matter should have been sorted out by our parents, not the police". The respondent is also blaming his wife for the incident but feels that he would not do the same thing again "I will not do the same thing again, in fact I will do my best to prevent this from repeating itself. I love my wife I do not want to loose her".

7.3.2.6 Summary of the Incidents

The incident took place in the evenings or at night when they were asleep in the bedroom. He used violence in order to control her because she was not cooperative. "She is spying on me and secondly she was stubborn when I requested her to apologise for what she did. She did not want to listen that is why I decided to use the belt so that she can feel the pain, hoping that she will listen to me and do what I ask her to do".

The police are involved because she was scared, he nearly killed her with the firearm. He values obedience, neatness and staying out of trouble and prefers physical punishment as a method of reprimanding people "This type of method works very perfect as children and adults sometimes comply with instructions after feeling pain in one way or the other".

He started to experience violence in the form of assaults before marriage at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions and he even used to threaten his girlfriends for unfaithfulness. Later he was exposed to violent acts on the street and as a police official to violent scenes of crime, like murder or rape. "I used to beat my girlfriends when they double cross me, i.e. when they were unfaithful to me and at that time I was not aware that I was committing crime. It was the way of maintaining control in my relationship and a sign of manhood, i.e. of dominating girls" He was not aware that by doing that he is committing crime. Thus violence is used to control her as well as to show male domination and furthermore it is a cycle of violence because his parents and teachers used to assault him if he was not doing what they wanted.

In 1989 he was treated for tuberculosis and received medication for a period of six months. Currently he is receiving medication for stress due to family and work related problems.

His uncle who used to beat them when they were doing something wrong but at the same time supporting them financially is regarded as a role model. He is described as a tough person who always maintains discipline at his house by applying punishment. He also supported the respondent financially when he was still young and helpless.

7.3.2.7 Previous Arrests

Firstly he was charged for an assault, he assaulted another boy who stole his wrist watch but fortunately that boy was later arrested for theft and detained. During detention he was offered a bail of R200-00 but he was not having that money. He then approached him while in Police cells and offered to pay bail for him if in turn he will withdraw the case against him. He agreed and withdrew the case. “That is how I survived my first case”.

He was arrested and charged for murder of a lady who was found in his house still alive but died in a hospital after admission. He was suspended for eighteen months for this case at work without pay. That murder case was later on turned into an inquest because there was no evidence against him. “This happen in 1992 but I won’t tell you what actually happen here. That is all I can say about this case”. The were also allegations that he was involved in a rape and murder of two young ladies in Matshekeng and Mphatlalatsane villages.

7.3.2.8 Childhood Life

He was born in Harrismith and grew up there. He does not know his father, he only heard about him from his mother that he was staying at the hostels in Intabazwe location, and she does not want talk anything about him. His mother and father never married each other and they never stayed together as husband and wife. He has two brothers and a sister. He is the eldest of the four children. They have different fathers but one mother as follows, he has his own father, his brother and sister have their own father and his youngest brother has his own father. All of them were staying at their grandmother’s place together with his cousins. They were depending on his grandmother’s pension and his maternal uncle was also supporting them financially.

Due to the fact that his mother was not working he used to go to school with old torn clothes, without proper uniform and sometimes without shoes. His uncle was always assisting financially. “I still maintain that if it was not of his support and assistance I could have not completed my matric. My childhood life was tough. Even today I do not know my father, I only heard that he has passed away while I was still young. When I ask my mother about him she usually say, I must not bother myself about somebody who did nothing for me. Luckily I managed to complete matric and get a job as a police official”. He also supports the issue of equality between males and females.

Violence in a relationship is used to exercise power and to maintain control by the husband. “Sometimes in order to maintain control and take charge of the relationship you have to use threats or violence. This is to avoid a situation where my partner or wife will be arguing with me and at the end we do not reach an agreement. As a man sometimes I have to use violence to show that I have power as the head of the family in order to be heard and respected”.

He regards violence as the result of socialization by saying "Firstly we have accepted violence as a way of life because we grew up in a situation where we were taught that in order to get cooperation from a child or an adult person after talks have failed you have to inflict some kind of pain in the form of physical punishment. Ultimately this became part and parcel of our lives. That is why every time when we fail to negotiate by losing temper we turn to violence as a second option "

7.3.3 Respondent " G "

7.3.3.1 Biographical Information

The respondent was one of the six children in his family and is a second born in that family. He was brought up by two parents, that is mother and father. His father used to assault his mother when he was drunk or angry. He is a married man of forty-six (46) years of age. He has four children of the following ages, a daughter of twenty-four(24) years old, another daughter of twenty (20) years of age, a son of seventeen (17) years of age and a daughter of nine(9) years old. He is currently staying with his wife and two children because the other two are married and they are staying with their husbands. He is the biological father of all his children and the victim in his case is his wife. He is a pensioner due to illness (epilepsy).

7.3.3.2 Education and Qualifications

He obtained standard 5 (grade 7) from a farm school in Bethlehem district. He started to attend school at the farm in Bethlehem district until STD 5. During all these years he was staying with his parents at home on the farm. After completing STD 5 he went to search for a job in Bethlehem town because his parents were not having enough money to pay for school fees and the accommodation in town, because after completing STD 5 he had to find another school in town.

7.3.3.3 Occupation

In 1976 he was employed at a building company in Bethlehem and he worked for one year at that place and left in search for greener pastures. In 1977 he was employed by another building company by the name of Martin and Harris for a period of four years. He left the company because he was getting small salary. He was employed by another building company by the name of LTA for a period of one year and left in search of greener pastures. From 1982 until 1987 he worked at Harmony mine in Welkom. In 1987 he was involved in a strike and they were fired by the authorities. From that time until today he has never been employed. Presently he is earning a pension grant.

7.3.3.4 Religious Denomination

He is a Christian and a member of Zion Christian Church, although he does not attend church on a regular basis. Religion is important in his life because it is guiding him on how he should behave, live and relate with other human beings. " However I do not attend church services every week because I do not believe too much in Christianity as a person, but I believe in my tradition as an African. I am what I am today because of my culture and tradition, "It is my life, that is how I grew up " to love and respect my culture ".

7.3.3.5 Description of the Incident

The respondent was charged for assault on her wife by beating her with a fist. He relates the events as follows:-

On Thursday at about 20: 00 his wife insulted him, saying that he is a prostitute and is in love with his next-door neighbour.

He tried to talk to her and ask her not to insult him, but she continued. Ultimately he lost temper and hit her with a clenched fist on the chest. After assaulting her she ran away and reported the matter to the Police.

“To tell the truth, I fell in love with my neighbour because of her attitude and behaviour in bed. When she was, suppose to have sex with me she seemed to be bored because she won’t respond or talk to me when I asked, the only thing she would do is just to open up her legs without even holding me and when I am finish she would fall asleep, sometimes even when I am still busy she would sleep”.

That is how they lived, he would have sex with her without her participation in the action. He asked this question on several occasions “Do you still love me or not” and instead of answering him she will just keep quite.

Due to that frustration and the fact that he was not getting satisfaction from her, he fell in love with his neighbour. He even went to an extent of buying shoes for his new lover who is twenty nine years of age.

After the matter was reported to the Police, he was arrested and taken to the Police station by the police. Later on he was released on bail. “ To my surprise after that my wife went to court and demanded that I should pay a support grant for my children which I am doing presently. Even today things are still not fine between us because she does not want to talk or have sexual intercourse with me”.

The fight has affected his younger daughter negatively because she was present when he hit her mother with a fist. “I am saying that because every time when she goes to school she would kiss me and say to me “ Papa you should not assault mammy again, because I love both of you and the police will take you away forever ”. She is even scared of the police vehicle when it passes on the street. “I am frustrated, I did not want to assault my wife but because of the advices she got from an unmarried Community Policing Forum woman and the bad influence of my own mother she insulted me and even layed a charge against me”.

The respondent is also blaming his wife for the incident but feels that he won’t do the same thing again “ I will not assault her again. The only thing that I will do as of now I will keep quite, and I will not advice, reprimand or talk to her”.

7.3.3.6 Summary of the Incidents

The incident took place in the evenings or at night when they were about to sleep in the bedroom. He used violence in order to control her because she was not cooperative and she was insulting her.

“My wife does not want to discuss family matters with me before implementing them.

She does not listen, respect or obey my instruction as the father and head of the family. She takes advices from an unmarried woman who is a member of the local community policing forum. " How can a married woman take advices from an unmarried one, the only advice she will get is to disrespect her husband, lay a charge against him and to file a divorce ". If a person does not want to listen when talking to her, she will only listen when feeling pain. When I grew up my father used to beat us including my mother when we were not listening to him and not complying with his instructions. Even now off late when he was too old he used to request me to come and beat my younger brothers (between the age of 17 -20) when they were not listening to him by arriving late at home".

The police are involved because she was influenced by my mother and an unmarried Community Policing forum member. He values obedience, neatness and staying out of trouble and prefers physical punishment as a method of reprimanding people " This type of method works very perfect as children and adults sometimes comply with instructions after feeling pain in one way or the other ".

He started to experience violence in the form of assaults before marriage, at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions and he even used as boy to threaten his girlfriends for unfaithfulness. Later he was exposed to violent acts when fighting for girl friends with other boys of his age.

"My father was punishing us including my mother physically by using a stick if we do not listen or comply with his instructions. Hey , ntate one a shapa ka thupa le ka sephadi, o ne a le bohale".

Thus violence is used to control her as well as to show male domination and further more it is a cycle of violence because his parents and teachers used to assault him if he was not doing what they wanted.

7.3.3.7 Previous Arrests

The respondent is not the first time offender he was arrested for assault when he was working at the mine in Welkom. He was involved in a fight with another person and he assaulted him to such an extent that he spent almost six months in a hospital. He was found guilty and convicted by the court.

7.3.3.8 Childhood Life

As a boy at the farms he used to play soccer with friends. After the soccer matches and during school concerts they used to propose love to the girls of their age group.

One Sunday in 1979 after the soccer match he was involved in a fight with a group of boys from another farm and they were fighting for a girlfriend. He was in possession of a knobkerrie and they were using knives to attack.

During the fight one of them managed to stab him with a knife on the head and he became unconscious. He only woke up in Pelonome hospital in Bloemfontein whilst he was stabbed in Bethlehem. In 1993 and 1994 he suffered from epilepsy due to that head injury sustained in 1979 according to the Doctors.

He admired his father whom he regards as a role model. He was tough and honest and was respected by members of his family and the community at large. His father used to call him to come and assist when he assaults his younger brothers who were coming home late and he enjoyed it and regarded it as a sign of toughness and the way of maintaining control and discipline in the family.

“I do not like violence because I nearly lost my life when I was stabbed with a knife on the head. I used to be violent when drunk at the mines, I was insulting and assaulting other people and as a result I was nearly killed by a group called *Marashia* at the mines in Welkom and I spend three weeks in a hospital. Now I am reprimanding and advising other people not to be involved in violent activities”.

He does not support the issue of equality between males and females because it affects the relationship as the females become disrespectful towards their husbands. He has been to the initiation school where he was taught to respect elderly people and take care of his family as the head of the family and never divorce his wife even if it is tough. Violence in a relationship is used to exercise power and to maintain control by the husband.

He regards violence as the result of socialization and male domination by saying “My wife is easily influenced by other people and as a result takes decisions alone without my approval or permission as the head of the family ”

7.3.4 Respondent “ H ”

7.3.4.1 Biographical Information

The respondent was one of the five children in his family. He grew up in a normal family where both parents were present. His father used to assault his mother when he was angry in their presence. He is a married man of forty-one (41) years of age. He has three children of the following ages, a son of seventeen(17) years old, a daughter of thirteen (13) years of age and a son of eleven (11) years of age. All the children are staying with him. He has been in the relationship with the victim for the past twenty years. He was living in peace with his wife until his wife caught him with another girl. He is the biological father of all his children and the victim in his case is his wife. He is a police official.

7.3.4.2 Education and Qualifications

He obtained standard 10 (grade 12) from Makabelane Secondary school. He started to attend school at Makoane primary school and from the beginning of his school days up until standard 8, he was staying with his parents at home. When he was doing standard 9 and 10, he was staying at the boarding school at Makabelane Secondary school.

7.3.4.3 Occupation

After completing matric he worked at Silencer Shop as a sales man (selling vehicle parts) for a year, i.e. in 1987. He resigned voluntarily searching for greener pastures. In 1988 he worked as a security guard at the former Qwaqwa government until 1993. He also resigned voluntarily looking for a better salary at another place. He then joined the Police Service in 1993 until to date.

7.3.4.4 Religious Denomination

He is a Christian and a member of Roman Catholic Church. Religion is important in his life because it gives him the guiding principles of life.

7.3.4.5 Description of the Incident

The respondent was charged for assault on her wife by beating her with a fist. He relates the events as follows:-

It started in 1998 when his wife discovered that he has an extra-marital affair with another girl who is staying at Mphatlalatsane village. She confronted him about his love affair but he refused because she only heard rumours, she did not catch him red -handed.

One day she caught him with that girl who is staying at Mphatlalatsane village. She fought with that girl and stabbed her with a table knife on the forehead. When all these things were happening, his wife was still attending school at Lere-la-tshepe teachers' college.

"I intervened and stopped them and pleaded with my girl friend not to open a case against my wife, because it is my fault anyway". From that day onwards things were on and off and she even reported the matter to his parents and supervisors at work.

One day he arrived late at home, and she started to insult him, saying he was sleeping (having sexual intercourse) with prostitutes (girl friend). Unaware or as usual he left his service pistol on the bed and went to the toilet. When he enters the bedroom again, she corked the firearm and fired a shot at him, fortunately she missed and the bullet hit the door where he was standing. "Due to the fact that I was the source of unhappiness at my home, I did not report the matter to the police. The social workers and the chaplain tried to intervene but it was not successful".

Due to the fact that most incidents were reported to his parents and he did not stop, she started to blame them too for his extra-marital affairs.

As time goes on, she completed her studies at the college and got a job at PEP stores. Later on he discovered that she is in love with another doctor who works at Manapo hospital and he suspected that she was influenced by her friend who was in-love with the doctor's friend. " I confronted her about this and she refused but she uttered these words " why are you worried because you also have extra marital affairs, what is the difference between you and me? " They continued staying together as husband and wife, but she refused to have sexual intercourse with him. Some times they took six months before having sexual intercourse.

The respondent is also blaming his wife for the incident but feels that he won't do the same thing again "Although I am the one who started to have extra marital affairs, I was taking care of my wife and children more than anyone else. She started the fight by not doing what she was suppose to do by looking after the children and ignoring me while I was talking to her. I lost temper and hit her with a fist on the chest, she fell down and cried.

7.3.4.6 Summary of the Incidents

The incident took place in the evenings or at night when they were about to sleep in the bedroom. He used violence in order to control her because she was not cooperative and she was ignoring him. "My wife was influenced by her friends to lay a charge against me and further more to divorce me because her parents as well as my parents were totally against the issue of involving the police in our domestic affair "

The police are involved because she was influenced by her friends to lay a charge against him. He values obedience, neatness and staying out of trouble and prefers physical punishment as a method of reprimanding people " This type of method works very perfect as children and adults sometimes comply with instructions after feeling pain in one way or the other ".

He started to experience violence in the form of assaults before marriage, at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions. Violence in the relationship is caused by women who want to control their husbands. "Women who want to control the lives of their husbands by choosing who to socialise with. friends who give wrong advices as well as the extra marital affairs by one or both partners." Thus violence is used to control her as well as to show male domination and further more it is a cycle of violence because his parents and teachers used to assault him if he was not doing what they wanted.

7.3.4.7 Previous Arrests

The respondent is not the first time offender he was arrested for assault on a detainee which took place during the arrest because he is a police official. He was charged and found guilty in that case.

7.3.4.8 Childhood Life

He grew up in Makwane village, and was staying with his parents together with his sisters and brothers. When they were young, his father and mother used to beat them with a stick when doing something wrong. At primary and secondary school teachers were doing the same when we arrive late at school, for failing class work and tests and even for making noise in the class room. At some stage when his father was angry he used to assault his mother. This was done when his mother was not agreeing with him on certain things.

He admired his father whom he regards as a role model. He was tough and honest and was respected by members of his family and the community at large."He brought us up in good way and all of us at home are educated, i.e. we have std 10.He also taught me to solve disputes by negotiating but if I fail violence is the only way out" He also recall that his father used to beat his mother when he was drunk when they were still young.

"I felt bad, but as time goes on I accepted it as a way of life because it was happening on either every day or week. I accepted it because it was done by old people to me and other children and even to adults who do not agree with one another ".

He does not support the issue of equality between males and females. "Females should be treated as human beings like men, but they cannot have equal status especially when coming to leadership positions. Most of the time they are controlled by emotions and as a result they do not come up with a correct decision or judgement."

He has been to the initiation school where he was taught to respect elderly people and take care of his family as the head of the family and never divorce his wife even if it is tough. Violence in a relationship is used to exercise power and to maintain control by the husband.

He regards violence as the result of socialization and male domination by saying "They only way to control a woman who wants to dominate you in a relationship is to threaten her with or use violence if she does not want to listen. If as a man you do not take charge or control of your relationship you will end up not knowing what to do in the relationship and ultimately in life because she is going to play with you (ill treats you)" Violence in the relationship is caused by extra-marital affairs.

7.3.5 Respondent " I "

7.3.5.1 Biographical Information

The respondent is the only child in his family. His father passed away when he was still young. According to information he was killed when he was assisting his brother during a fight. He stayed with his mother for some time and later on her mother was married by another man and they stayed together as a family. His step father used to assault his mother when he was drunk and he assisted his mother during the fight. He left school before he completed standard 10 due to financial problems after his stepfather divorced his mother. She has been in the relationship with the perpetrator for the past 20 years, three years of which they were lovers and not staying together.

He is a married man of thirty-seven (37) years of age. He has four (4) children of the following ages, fifteen (15) years old son, four (4) years old son, two (2) years old son and a ten (10) months' old son. All his children are staying with him. He is the biological father of all the children and the victim in his case is his wife. He is employed at Hoogland printers.

7.3.5.2 Education and Qualifications

He obtained standard 09 (grade 11) at Mohato Secondary school. He started to attend school in Thokoza, Gauteng Province until standard 6 and he was staying with his mother. When he was doing standard 7 to 9 at Mohato Secondary School in Poelong village at Qwaqwa he was staying with his mother and step father at Kudumane village. He recalls that his step father used to fight with his mother during the weekends and he was always assisting his mother during those fights.

7.3.5.3 Occupation

After completing standard 9 he worked at Qwaqwa Printers for 10 years and left the company when it closed down. In 1999 he was employed by Hoogland printers in Bethlehem until to date.

7.3.5.4 Religious Denomination

He does not belong to any church, but he believes in his ancestors .To believe in his ancestors is his religion.

7.3.5.5 Description of the Incident

The respondent was charged for assault on her wife by beating her with a fist. He relates the events as follows:-

His wife used to sell liquor at their house with his permission in order to supplement his income seeing that he is getting a small salary because she is unemployed. Everything was fine for a long time, and he was happy with what she was doing. One day he got a tipoff from his friend and mother that his wife has an affair with some of the male customers. He could not control his anger, ultimately he chased all the people who were drinking in the house and instructed his wife not to sell liquor anymore.

After chasing them away he confronted his wife about that issue of having an affair with people who are drinking beer at their place. She denied the allegations but after that time she started refusing to have sexual intercourse with him. She accused him of insulting her by saying his vagina is wet.

He tried to explain to her that she misunderstood him, but she was stubborn and she was coming late home and when he reprimands her for that she will always refer to that insult. Ultimately he lost temper and assaulted her with open hands. His mother who is staying with them came and stopped the fight. The following day early in the morning she reported the matter to the police and he was arrested. Later on she withdrew the case.

She repeated the same thing again and he lost his temper and hit her with a fist on the left eye, she fell down and he continues hitting her on the head and face with fists. She cried for help and his mother came to her rescue.

She reported the matter to the police, who opened a case of assault against him. Later on he was arrested by the police and after appearing in court he was released on bail. On his arrival at home he apologised to her for what happened, saying that he was heavily under the influence of liquor. She does not respect him or regard him as his husband any more after these incidents. “ I last have sexual intercourse with my wife last year April and that is frustrating me, it seems as if I am no longer a man in my house. Every weekend is like a living hell for me, because we are fighting ”

He also admitted that because of his marital problem he ended up having extra-marital affairs with two ladies. He also does not give his wife money because she also does not regard him as a man.

The respondent is also blaming his wife for the incident but feels that he won't do the same thing again because he does not want to be arrested. “ For now I am just looking at her when she arrives I do not even ask her where she comes from, but I still love her. She is the mother of my children although she does not want to sleep with me ”.

7.3.5.6 Summary of the Incident

The incident took place in the evenings or at night when they were about to sleep in the bedroom. He used violence in order to control her because she was not complying with his instructions by arriving late at home.

The police are involved because I assaulted her for the second time and chased her away, including throwing her belongings on the street. He values obedience, neatness and staying out of trouble and prefers physical punishment as a method of reprimanding people “ If a person does not want to listen the only way to force her to listen is to make her feel the pain (Motho o utlwa ka letlalo)”.

He started to experience violence in the form of assaults before marriage at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions. Thus violence is used to control her as well as to show male domination and further more it is a cycle of violence because his parents and teachers used to assault him if he was not doing what they wanted.

7.3.5.7 Previous Arrests

The respondent was arrested for murder previously. One day during Christmas day he had a quarrel with another man at the tavern and they ended up fighting, he stabbed him with a knife and unfortunately he died. He was sentenced to Five years imprisonment for murder.

Secondly he was arrested for assaulting his wife. He pleaded with her to withdraw the case which she did. Thirdly he was arrested for assaulting the wife for the second time and the case is still pending.

7.3.5.8 Childhood Life

He was born in Thokoza , Gauteng Province and his father was killed when he was trying to assist his younger brother who was fighting in a shebeen. When his father died he was still young. After the death of his father he stayed with his mother who was later married by another man. They stayed together as a family for some time. He still recalls that over the weekends when his step father was drunk he used to assault his mother and he assisted his mother. Ultimately his step father left them and they were struggling because his mother was unemployed. He left the school after completing Standard 9 to look for work.

He admired his step father whom he regards as a role model. He was tough and feared by many people in the village. “He was supporting me and my mother financially because I lost my father while I was still young, although he ended up becoming our problem by assaulting my mother ”

He does not support the issue of equality between males and females.”In order to build a proper society women should always be under the control of their husbands”.

He has been to the initiation school where he was taught to respect elderly people and take care of his family as the head of the family and never divorce his wife even if it is tough. Violence in a relationship is used to exercise power and to maintain control by the husband.

He regards violence as the result of socialization and male domination. Women have more rights than men that is why they want to take over from men by controlling the family but I am prepared to obey the law of the country by not beating her again even if she does not sleep at home at all." Violence in the relationship is caused by extra-marital affairs.

7.3.6 Respondent "J "

7.3.6.1 Biographical Information

The respondent is one of the four children in his family. He is a married man of forty (40) years of age. He has six (6) children from different mothers as follows. From his first wife he has three children of the following ages, twenty (25) years old son, twelve (12) years old son and eight (8) years old daughter. During the first marriage he had two children out of the marriage with two different mothers. Their ages are as follows twenty-five (25) years old daughter and ten (10) years old-daughter. He then married the second wife after separating with his first wife and they were blessed with one daughter who is six (6) years old. The respondent does not stay with all his children, he is currently staying with his second wife only and he is paying support grant for three of his children. The respondent has been in a relationship with his second wife for the past six years. He married her after discovering that she is pregnant. His first wife left him after discovering that he is in love with the second wife and she is already pregnant.

He never had a problem with her when they were still lovers, but they started fighting after staying together as husband and wife. The victim in the respondent's case is his second wife who is staying with him. The respondent is a sergeant in the South African Police Service.

7.3.6.2 Education and Qualifications

He started to attend school in Nchafatso Primary school in Arliwal North. He matriculated at Selelelka Secondary School in Phuthaditjhaba. His was staying with his elder sister because his mother passed away while he was still young.

7.3.6.3 Occupation

After completing standard 10 he worked at Western Holdings mine in Welkom for three years and he was chased after being involved in a strike. He stayed for two years without employment. In 1992 he joined the South African Police Service until to date.

7.3.6.4 Religious Denomination

He does not belong to any church, but he believes in his ancestors. The believe in ancestors is his religion.

7.3.6.5 Description of the Incident

The respondent was charged for assault on her wife by beating her with fists and threatened to stab her with a knife. He relates the events as follows:-

He married his second wife (the victim) after separating from the first wife because of an extra-marital affair with the second wife. He then married the victim after discovering that she is pregnant. His first wife died twelve months after separation. Immediately after staying together as husband and wife with his second wife, the problem and the fights started. She received a tip off that he is in love with another girl who is staying at Makwane village. She approached that lady at work and stabbed her with a knife. She was arrested and convicted for Assault and was given a suspended sentence. He continued with her extra-marital affair with that lady even after the case. She then started to drink at the tavern which is nearby and arrived late at home. He tried to reprimand her but she continued drinking at that tavern.

Every weekend when she had money she would go to the tavern and they will fight when she comes back. One day he went to fetch her from the tavern and she became angry and hit him with a stone on the mouth and their next door neighbour intervened and stop them from fighting. One day it was on Friday when he gave her money to pay instalment at the furniture shop but instead she used it to buy liquor at the tavern. When they preparing to sleep in the bedroom he asked her about it, she became aggressive, he hit her with a fist on the left eye and she fell down. She stood up went to the kitchen and came back with a knife and tried to stab him but he managed to escape by hitting her with fists on the face and then ran away. After incident she went back to the tavern and left the knife in the bedroom. When he arrives, she was not there and the knife was on the bed. He took the knife and went to the tavern to look for her. Immediately when he entered the door of the tavern she hit her with a bottle of beer on the left side of the forehead near the eye. He took out the knife tried to stab her but people who were in the tavern separated them. He was now bleeding heavily and his eye was swollen.

She went to the Police and layed a charge of assault against him. Later on he was arrested and released on bail. During all these fights their child was not there because she stays with her grand mother at Lusaka. After the conviction of his wife for assault on his girlfriend she demanded that he should pay a support grant for the child and for her. He is paying the maintenance fee of R800-00 every month.

He apologised to her for what happened but she does not want to withdraw the case against him. He also admitted that because of his extra-marital affairs he ended up losing his first wife and he is afraid that he is also going to lose the second wife as well. "I am afraid because we are fighting every second week and every time we fight one must sustain an injury ". The respondent is also blaming his wife for the incident but feels that he won't stop fighting up until she stop going to the tavern.

7.3.6.6 Summary of the Incident

The incident took place in the evenings or at night when they were about to sleep in the bedroom. He used violence in order to control her because she does not want to obey his instruction of not going to the tavern especially during the night.

“The police are involved because I assaulted her and she assaulted me and I was badly injured”. He values obedience, neatness and staying out of trouble and prefers physical punishment as a method of reprimanding people “ If a person does not want to listen the only way to force her to listen is to make her feel the pain”.

He started to experience violence in the form of assaults before marriage at school teachers used to lash her for failing or for not doing school work and as a child at home parents used to lash her for disobeying their instructions. Thus violence is used to control her as well as to show male domination and further more it is a cycle of violence because his parents and teachers used to assault him if he was not doing what they wanted.

7.3.6.7 Previous Arrests

The respondent was arrested and convicted for assault at Welkom while he was still at the mines and secondly for assault on her first wife. For the first offence he payed a fine of R500-00 and for the second case he was given a suspended sentence of 3 years.

7.3.6.8 Childhood Life

He was born in Aliwal North and his mother was not staying with his father. His mother separated with his father after their third child. The other three children and the respondent have their own father but he did not marry or stay with their mother. His mother passed away while he was still young. After the death of his mother he stayed with his mother’s sister and later on he stayed with his elder sister. He still remembers that it was tough as a child because sometimes he had to go to school on bare feet as he was not having shoes at all.

He does not have a role model and does not support the issue of equality between males and females.”In order to build a proper society women should always be under the control of their husbands”.

Violence in a relationship is used to exercise power and to maintain control by the husband.

He regards violence as the result of socialization and male domination. Women have more rights than men that is why they want to take over from men by controlling the family. Violence in the relationship is caused by extra-marital affairs.

7.4 INTERPRETATION AND FINDINGS

The above cases are a reflection of the occurrence of domestic violence in different forms and the experiences of victims and perpetrators of violence within marriage. This may offer the contribution of socialisation and learning of violent behaviour from one generation to the next. What becomes clear is the connection between culture, previous life experiences and victims’ or perpetrators’ current problem solving behaviour.

7.4.1 Similarities and Differences Between Cases

In the following paragraphs the major significant patterns emerging from the study are discussed.

7.4.1.1 Location and Time of the Event

With regard to the location of the offence it was found that in all the cases the incidents took place in the bed room. The fighting or argument might have started in the kitchen but it gets worse when the perpetrator and the victim had to sleep. This is the place where heated arguments takes place and ultimately lead to assaults.

The incidents of violence usually takes place in the evening or at night when the victim and the offender are asleep or preparing to sleep. All ten respondents indicated that the fights take place during the night and in addition to that in the case of respondent C and D, it was getting worse to such an extent that they were even assaulted in the street by their husbands in day light.

It was also found that at that place (bedroom) it is only the victim and the offender in the bedroom and during that time of the day (in the evening after 20:00) most people are asleep or in their rooms or houses thus making it difficult for the victim to get assistance, thus the perpetrator will do whatever he likes without anybody noticing and intervening.

7.4.1.2 Days of the Week and Use of Alcohol

Violence was found to be occurring at any day of the week depending on which factors trigger it at that day. But there were predominant days of the week in which it is rife and these are Fridays and Saturdays. It is more prevalent during month ends. Four out of five victim respondents indicated that their husbands were under the influence of alcohol during the incidents, and three out of five perpetrator respondents indicated that they were under the influence of alcohol during the incidents.

According to van der Hoven (200:7-9) alcohol abuse contributes to uninhibited aggressive behaviour. Men tend to drink Friday afternoons after they have received their weekly wages. When they eventually arrive home, they are already aggressive and argumentative. At the slightest provocation their aggressive behaviour towards family members may erupt into violence. They do not seem to have any inhibitions with regard to violent behaviour.

This was the case in this study whereby men arrive at home under the influence of liquor and become aggressive towards their wives and ultimately assault them. According to Vetter and Silverman (1986:87) alcohol does not cause violence, but rather permits it by lowering restraints against its expression.

7.4.1.3 Previous Arrest Records of Offenders

All the perpetrators in this study where not first time offenders, they were previously involved in crimes against a person. All the respondents were arrested for assault on previous occasions and in addition to that respondents F and I were also arrested for murder. Respondent F was arrested for a murder of a female while respondent I was arrested for murder of a male person.

7.4.2 Patterns of Social Significance

According to Conradie *et al* (1997: 101) violent behaviour like any other human behaviour is mostly learned during the socialisation phase, when societal values are inculcated and crystallised in children during their formative years, when they are still at their receptive stage.

All ten respondents experienced and learned about violence and its consequences when they were still young. They experienced violence during socialisation, firstly by the primary socialisation institution, which is the family. They were either assaulted or threatened with assault when they do something wrong without any negotiations. The secondary institution of socialisation after the family, which is the school did the same. Respondents highlighted that at school they were either punished by means of beating with a stick for late coming, not doing their school work or for failing the tests without the teachers listening to their reasons. This became an acceptable way of dealing with resistance and non compliance with one's instructions or orders. Respondent C demonstrated this when she stated that her husband 's reply to the lady who was trying to stop him when he was assaulting her on the street was that “ A woman is like a child, he only hears when you assault her ”.

To add to that respondent F stated that he used violence in order to control his wife by getting her cooperation because she was not cooperative. He stated as follows:

“She is spying on me and secondly she was stubborn when I requested her to apologise for what she did. She did not want to listen that is why I decided to use the belt so that she can feel the pain, hoping that she will listen to me and do what I ask her to do”. “This type of method works very perfect as children and adults sometimes comply with instructions after feeling pain in one way or the other ”.

To add to that respondent H stated as follows:

“If a person does not want to listen the only way to force her to listen is to make her feel the pain (Motho o utlwa ka letlalo)”.

According to Shaik and Park (1998:65) patriarchy still predominates, and a large percentage of the population is misogynous most men who abuse their partners feel that the women are their possessions and their property to do with what they please. Women are also seen as inferior minors who must be disciplined. The perpetrators of this violence do not acknowledge that women have rights and a unique identity apart from their husbands.

Ultimately violence against women is about power and control. The human and financial consequences of violence against women are enormous. The long term impact on women, on society in general and on the economy of the country is immense. Vogelman and Lewis (1993) reiterate that by stating that violence continues to be a popular method of resolving conflict and achieving certain goals in the family, in sexual relationship, in schools, in peer groups as well as in the industrial relations and political spheres.

According to Reid (1997:258-259) the socialisation process may trigger a violent reaction in a man. If he comes from a home in which his mother was battered, he may have accepted violence as an appropriate way to handle the problems between men and women.

Six of the respondents in this study either grew up in a family where the father was beating the mother or their husband grew up in such environment. Respondent B who was a victim of domestic violence perpetrated by her husband demonstrated that by stating that her mother-in-law encouraged her to stay in the relationship by reminding her that she is also the victim of domestic violence. She stated as follows:

"She encouraged me to stay in the relationship like her . My father in-law used to assault her and chased her away, to my surprise my husband and his younger brother were afraid to intervene instead they blamed their mother for making their father to be angry by not obeying his orders. My husband comes from an abusive family ".

Respondent C also recalls that one day when they were having a family meeting trying to resolve a dispute between her mother-in-law and the children of her father-in-law's second wife, his father-in-law assaulted her mother in-law with an open hand in the presence of her children, including her self. She was surprised and later on she asked her husband about what happened, he told her that is how his father controls them at home including his other two wives.

Respondent G, H and I also remember that their fathers, who they regard as role models used to assault their mothers when they were having an argument. Respondent I used to assist his mother to beat his step father who was always assaulting his mother when he was drunk up until he left them and went back to his first wife.

Similarly according to Buzawa and Buzawa (1990:17-18) the experiences of violence in childhood as well as the witnessing of violence between caretakers in childhood have been explored as factors in the use of violence in adult intimate relationships. Several studies have found that the impact of witnessing parental violence in childhood is a stronger predictor of violence in adulthood than the direct experience of childhood violence.

It is only in the case of respondent A where she was staying in a complete family unit but his father was not assaulting her mother. In the case of respondents E, F and J they were not living in a complete family unit with mother and father. In most instances it was only the mother who was available and staying with her children.

The above findings are also confirmed by Zemsky in (Leventhal & Lundy 1999:162) when he postulates that, for violence to occur there must be learning, opportunity and choice. According to him heterosexual and homosexual abusers, learn to abuse. Violent behaviour is learned when a father model emotional and verbal abuse. Societal values inculcated in children during their formative years also enforce certain violent behaviour and crystallise certain attitudes.

7.4.2.1 Socialisation and the Initiation School

Due to the fact that most of the African men and women including the Basotho now live in cities, some traditional sanctions on their behaviour were relaxed. For instance initiation schools are no longer held for long period of time because it will clash with the school calendar. In most cases individuals are no longer forced to attend initiation schools (Schurink 1992:237-238).

Initiation schools are secondary socialisation institutions after the family. Of the ten respondents only four attended the initiation school. Other respondent did not attend the initiation schools although their parents attended, so they were exercising their constitutional rights by not attending the initiation schools. According to respondents D and I among the teachings at the initiation school they were taught the following:

Respondent D stated that she attended the initiation school and she was taught that a man is the head of the family and a woman should not ask her about his activities.

“At the initiation school I was taught that a man is the head of the family. If he comes late at home or arrives the following day I must not ask him where he has been the previous day. I was taught to respect my husband and be obedient all the times. Even if it is tough in the marriage I was taught not to give up but instead I should stay and support my husband and children by preparing food and clothes for them(Ngwetsi e ngalla motsheo)”.

According to Van der Hoven (2000: 7-9) in the Basotho, when adolescents are initiated into manhood, they learn that they should consider themselves as the rulers and leaders and that women are subordinate to them and inferior beings.

These are some of the teachings and indoctrination by the initiation schools which perpetuate violence against women.

Respondents G, H and I also stated that they had been to the initiation school and they were taught to respect elderly people and take care of their families as the heads of the families and never divorce their wives even if it is tough.

The teachings of the initiation schools are practised within the marriage even by those who did not attend the initiation. The reason being that during the marriage ceremonies there is a practice by old men and women of telling the new husband and wife the dos and don'ts in a marriage. This practice is called “*ho laya ngwetsi kapa banyalani* ”in Sesotho. By doing this they are imparting the knowledge they gained at the initiation school and life experiences to the bride and the bridegroom.

7.4.2.2 Bride Price and Women Abuse

Bride Price is the cultural practice of paying for the bride with cows. The practice requires that the cows be refunded if a marriage breaks down. This often ties women to abusive relationships because they cannot afford the refund. The practice also reduces women and girls to the status of chattel or property and leaves them open to domestic violence and abuse with far reaching social, economic and human rights implications. (Hammond-Tooke 1974: 187-188). All ten respondents in this study indicated that *lobola/bohadi* was payed for their marriage, and the purpose of paying is to have access to sexual intercourse as well as to compensate the bride's family for taking away their child. This is an indication that males regard females as their possession or property because they have payed for them and on the other side females also regard themselves as their husbands' property because they payed a certain amount of money before getting the permission to stay with them.

Four of the five victims interviewed in this study stated that they were treated as their husbands ‘ belongings in one way or the other. The study showed that three of the victims felt that they were obliged to have sexual intercourse with their partners whenever their partners demanded it. Respondent A and B stated that their husbands raped them after assaulting them, but they do not complain about the rape, even when laying a charge at the Police Station and when testifying in court they never mentioned the issue of rape. When asked about they stated that they accept that it is their responsibility to satisfy them sexually that is why they do not regard it as rape. Respondent A reported that after assaulting her she raped her and she verbalised her feelings as follows:

“I never had such a painful intercourse in my life. He was punishing me by having intercourse with me in that way. It was rough”.

In the case of respondent B she waked her up at 23: 00 and told her to go to the kitchen to fetch water for him. At first she refused because she asked herself why should she go and fetch water for him during that time of the night. At last she just went to fetch water but to her surprise when she arrived he pushed her and started to beat her with fists.

She highlights her ordeal as follows:

“After beating me to the extent that my eyes were swollen and I could not see, he forced me to have sexual intercourse with him. He did what he intended to do and after that he fell asleep”.

Ndira (2004:01-04) confirms this by stating that the lobola/bohadi practice reinforces the notion that a husband has purchased his wife’s sexual services, her labour, and her perpetual obedience and consents. It allows a man to treat a woman as he pleases, that is why although domestic violence is common and widespread, it has traditionally been perceived as a private problem, beyond the scope of state responsibility.

Respondent E was isolated by her husband by not allowing her to talk to any male person. This started when they were still dating and it was worse when they were married.

She became depressed and did not even want to go to church anymore, which she did and ultimately she was totally isolated. Walker (1979:43) states that this happens when the process of victimization is perpetuated to the point of psychological paralysis.

Respondent E stated her feelings as follows after been raped three times by her ex-husband who knew that she was financially dependent on her:

“ Why do I allow this to happen to me, why this man uses me like a toy or an idiot, am I still mentally fit or I am mentally ill for allowing him to trick me this way ”?

“Even now I am angry with myself when I realised how stupid I was for allowing him to have sexual intercourse with me while on the other side waiting for the finalization of the divorce ”.

This is confirmed by Hammond-Tooke (1974:187-188) when he states that the payment of *lobola/bohadi* implies that the man automatically has the right to have sex with her wife, even if she does not give consent at that particular moment.

7.4.2.3 Patriarchal Dominance

The ideology of patriarchal dominance explains how the perpetrators and victims of domestic violence were socialised. Men were socialised to be dominant over women and in return women were socialised to be subordinate and accept domination by their male counterparts.

Davis (1994:41) describes the system of sexual terrorism, by which males frighten, control and dominate females, as one which is supported by the ideology of patriarchy.

It is indiscriminate and unpredictable, and relies on voluntary compliance. A researcher found this particularly useful in understanding the role that society plays in the socialisation process during childhood, which ultimately supports abusive relationships.

All five victims in this study described their role in the family and in the relationship as a subordinate. They indicate that their husbands do not treat them as equal partners in the marriage but they are treated like children or objects which are only there to fulfill the sexual responsibility function and to take care of children.

Dobash and Dobash (1979:44) are of the opinion that the successful socialisation of men and women for their roles, from one generation to the next, provided a mechanism for both the legitimisation and reinforcement of the marital hierarchy, and by implication patriarchal dominance. They reiterate this by stating that it continues to be the foundation of male supremacy and subordination of women in modern society and in marriage, and can thus form the foundation of wife abuse. Respondent C demonstrated this when she stated:

“He wants everything to go according to his will without taking into consideration my feelings and proposals. He does not treat me like an equal partner, but he treats me like a child who does not propose anything but only comply with what his or her parent tell him or her to do”.

Respondent E reported that even though her husband was a born again Christian, he was very much jealous of her to such an extent that he did not even trust his fellow Christians. She ended up not attending the church anymore in order to satisfy him. She demonstrated this when she stated that:

“I was not on an equal footing with my husband, he usually takes decisions on everything that is affecting our relationship without taking into considerations my inputs and feelings. For example he did not allow me to have discussion sessions with male at school although he was having them with females and I was not complaining. Even on the issue of greeting any male person on the street he was against that but he continued greeting his female friends and school mates up until he cheated me by having an extra-marital affair which ended up breaking our marriage.

My husband was doing everything on his own, what he expected from me were compliance and obedience. He was always angry when I confront him about his extra-marital affairs, and he did not want to listen to my proposals and advices on how we should drive our relationship. Although he was doing this I always respected his feelings, which was not the same to me”.

DesKeseredy and Schwartz in (Barkhuizen 2004 : 79) states that, many young women and men believe that they must be in a relationship to be worthy in society. They believe that they should devote themselves totally to their partner, often to the exclusion of other relationships and interests. Jealousy, possessiveness and sometimes abuse, can be seen as a sign of true love. Believing that any relationship, even an abusive one, is better than no relationship at all, leaves individuals without the support that they need to leave an unhealthy relationship.

This is true in the case of respondent E and other victim respondents.

7.4.2.4 Gender Roles, Attitudes and Cycle of Violence

Gender roles, learned through the process of socialisation, may be related to partner battering. Men learn to be aggressive and dominant and to expect women to be feminine and passive.

According to Reid (1997: 258-259) the socialisation process may trigger a violent reaction in the man. If he comes from a home in which his mother was battered, he may have accepted violence as an appropriate way to handle the problems between men and women. This was relevant to the majority of cases in this study as three out of five female respondents stated that their husbands grew up in the abusive environment where their fathers used to assault their mothers in their presence. Respondent C demonstrated this when she stated that his father-in-law assaulted her mother-in-law in their presence when they were solving a family dispute: She stated it as follows “To assault a wife is a practice or an order of the day in that family, men do not respect their wives they treat them like slaves ”.

Three out of five male respondents who lived in a family unit where there was a father and a mother also indicated that their fathers used to assault their mothers in their presence as a way of resolving some disputes. To add to that these respondents regarded their fathers as their role models. The other two male respondents grew up in a family where there was no father, they either lived with their single mothers or elder sisters who were looking after them when their parents passed away.

Respondent I reported that his step father used to fight with his mother during the weekends and he was always assisting his mother during those fights. This was demonstrated by respondent G when he stated that:

“My father was punishing us physically by using a stick if we do not listen or comply with his instructions.(Hey , ntate one a shapa ka thupa le ka sephadi , o ne a le bohale).

According to Middlemist and Hitt (1981 :117) a person’s attitude affects his or her behaviour as well as the decision made by that person. This implies that a person who has an attitude towards an object or another person behaves favourably or unfavourably towards that person. Attitudes are translated into behaviour, thus affect decision.

A decision intercedes between the attitude and the behaviour or action taken. For instance a person may have an attitude that women are weak and inferior. Based on that attitude a decision to dominate them can be made and ultimately violence will be used to dominate them.

This is relevant to this study as all five male respondents indicated that they experienced violence in a relationship at young age. They stated that they used to beat their girlfriends when they suspect or when they were in a relationship with other boys. This indicates that after seeing their fathers assaulting their mothers which is confirmed by six respondents the males respondents formed an attitude towards women and concluded that women should be beaten when they do not do what the men want.

This is demonstrated by respondent H when he stated that his father used to assault his mother when they were having a dispute and as a result she came under his control. He also stated that to control a women, she should be threatened or punish by saying:

“They only way to control a woman who wants to dominate you in a relationship is to threaten her with or use violence if she does not want to listen. If as a man you do not take charge or control your relationship you will end up not knowing what to do in the relationship and ultimately in life because she is going to play with you (ill treats you)”.

Respondent F is also of the same opinion that to keep women under control there must be some sort of fear instilled in them. He started to beat her girlfriends at an early age when he was still a young boy if they double cross him. He demonstrated this by indicating that: “I used to beat my girlfriends when they double cross me, i.e. when they were unfaithful to me and at that time I was not aware that I was committing crime. It was the way of maintaining control in my relationship and a sign of manhood, i.e. of dominating girls ”

According to van der Hoven (2000:7-9) in predominantly coloured communities, such as Eersterus , near Pretoria, domestic violence is part of their culture. Even when young girls start dating boyfriends at the age of fourteen or fifteen years, the boyfriends dominate and abuse them physically from the beginning, according to social workers dealing with the problem. The girls tend to accept the boyfriends' aggressive behaviour, because they all come from violent families where they often witnessed the father beating up the mother. This type of behaviour is also prevalent among the Basotho.

7.4.2.5 Victims and Perpetrators ‘ Experience of Violence

According to van der Hoven (2000:7-9) violence is the manifestation of certain behavioural patterns and its perpetuation is the reinforcement of inculcated values, that in turn give rise to certain attitudes. These behavioural patterns, values and attitudes are mostly formally either reinforced or activated within societal values during socialisation and they may play a pivotal part in perpetuating violence against women.

All the respondents started to experience or learn violence during the socialisation process by the most important and primary socialisation institutions, which are the family and the school. They started to experience violence at home in the form of beating for being truant and when their fathers were assaulting their mother and later on at school for arriving late or for failing tests. Thus they have learned and accepted violence as part and parcel of life, and they use it to maintain control and dominance over others.

7.4.2.6 Belief of the Main Cause of Violence in the Relationship

All the respondents, that is male and female cited extra-marital affair as the main contributor or cause of domestic violence either by one or both partners. Ironically all five perpetrator respondents and two victim respondents agreed to have an extra-marital affairs which are the causes of violence in their marriages.

Sexual intercourse was also used by perpetrators as some sort of punishment. This is illustrated by Respondents A and B when they indicate that after their husbands have beaten them severely they also raped them, while they were still in pain for the assault.

It is clear from the agreement of both victims and perpetrators of the relationship between extra marital affairs and violence that neither show insight into the complexities of their relationship. Thus it is apparent that they do not understand or deal with the patterns and relationships, attitudes and actions that underpin either extra marital affair or violence. This dimensionality or lack of insight has to be set up as the first priority to target in the prevention of family violence.

7.5 CONCLUSION DRAWN FROM THE STUDY

There is a relationship between culture and violence. The real problem lies in the repetition not of culture as an ideal type, but repetition of learned patterns of behaviour.

Most perpetrators and victims had been exposed to excessive violence as children.

The Basotho culture while proclaiming authoritarianism and domination does not support unbridled violence. Problem solving in a cultural context was dealt within the extended family group base, with various elders negotiating outcomes and settlements of problems.

With the increasing isolation of family units from the extended family some dysfunctions occurred. One of the most glaring dysfunctions remain the interpretation of the individual, now isolated from the elders, of the rights and privileges granted by tradition.

Added to this, is the early learning of violence and physical domination as the mechanisms to use when control of a relationship is sought. This leads to perpetration of violent crimes and their repetition within the family.

Where both spouses have a history of early childhood exposure to violence, the spiral is doomed to expand and grow longer and towards more serious attacks.

If the victim has not been exposed to severe childhood violence, the trajectory of the crime is sometimes shorter (case of respondent "E") as there are less mutual understanding and tolerance of violence as an accepted and indeed expected coping behaviour.

The relationship between violent behaviour and perpetration of violent family crime seems very clear. All the perpetrators were exposed to violence as a form of problem solving . All see violence as a legitimate action in situations they wish to control. The venting of anger was seen as legitimate because of something which triggers it (some misconduct on the part of their spouses).

"Belief" of an extra-marital affair as the cause of violence is seen as the most definite indicator of where changes are needed in a way of thinking. It is part of a mutual misinformation by the genders, that they may agree that the cause of the violence is

connected to specific behaviour and values instead of a choice towards violence by the perpetrator. The partners should focus their discussions on unpacking the actual relationships not the deemed ones and to be skilled in alternative problem solving behaviour.

Laws on domestic violence have changed but behaviour does not occur in a vacuum only dictated by what is in the law . Rather it occurs within a cultural context and is directed by previous learning .

The changing of the laws had an impact on raised reporting and stronger reaction from police and courts . More awareness of rights by victims also has an impact.

As this phenomenon becomes more visible , and better policed and controlled, society also has a responsibility of helping its citizens to make a transition from an outdated or dysfunctional way of coping to a more healthy one that will be supportive of protection of human rights in families .

In the next chapter the aims of the research will be compared to the outcomes of the research while recommendations and suggestions will be made.

CHAPTER 8

CONCLUSION AND RECOMMENDATIONS

8.1 CONCLUSION OF THE STUDY

We can make the following connections between the aims of the study and its outcomes. This will illustrate the interconnectedness and dependence of the various segments of the study.

8.1.1 Conclusions in Connection with the Aims of this Study

AIM 1 : To provide a literature study on domestic violence in South Africa.

The researcher achieved this aim by conducting literature research on domestic violence and the laws that were passed by the legislature to prevent it (See Chapter 2).

AIM 2 : To provide contextualization of the study of domestic violence in South Africa and Basotho Culture.

A researcher achieved this aim by asking the respondents questions pertaining to the cultural aspects that perpetuate domestic violence (Chapters 4 and 6).

AIM 3 : To gain an understanding of the life worlds, convictions and experiences of domestic violence by Basotho men as perpetrators and women as victims.

The researcher achieved this aim by asking respondents in this study, direct questions in this regard. They gave their opinions, convictions and experiences of domestic violence in marriage (see chapter 6).

AIM 4 : To list possible interventions and further study on domestic violence.

This is discussed in detail in paragraphs 8.2 and 8.3

8.2 RECOMMENDATIONS

The following recommendations are made to support the healing process.

8.2.1 Religious Institutions and Women Organisations

Seeing that victims either attend church or belong to women's organisation, the church, other religious groups as well as women organisations like the stokvel group can offer support to victims of domestic violence by offering opportunities for these victims to unite and speak out about their experiences.

Once these victims realise that there are other individuals who have been subjected to domestic violence and who are interested in supporting each other, the roads to healing will be easier. This is especially important to those victims who do not have the necessary, or enough family and other support, to help them through the initial adjustment period after going through the violence, especially physical abuse.

These institutions can circulate pamphlets or make use of any method they chose to encourage these support groups. Churches can also assemble their trauma centres.

Churches and Burial Societies should establish male forums where the issue of male domination which result in domestic violence is discouraged. These forums should also join women's organisations against domestic violence.

8.2.1.1 Support Groups

Support groups for women who are victims of emotional abuse should be encouraged by institutions and therapists that deal with family matters and are in contact with these victims. These groups could also be used for perpetrators of which support groups are the common denominator.

8.2.2 Trauma Centres

Trauma centres can also offer group therapy as they are in the ideal positions to set up regular support groups for these victims. These centres can advertise their awareness of this phenomenon and their willingness to help through any means at their disposal, whether through radio talks or newspaper advertisements. These trauma centres should also make doctors and other care workers aware of their services. They can then put victims in contact with help, as victims do not have money to travel to the centres.

Social workers and psychologists can write intervention programmes for school kids as awareness campaigns for young girls and boys, to educate them on the phenomenon of domestic violence and its impact. This can also be adapted for tertiary education campuses.

8.2.3 Criminal Justice System

There must be a greater awareness by the Criminal Justice System so that women can feel free to approach authorities in cases where criminal charges are justified, thus ensuring that perpetrators of domestic violence are dealt within terms of the law.

8.2.4 Police and Courts of Law

The Police should be given a special training on how to deal with domestic violence especially the interviewing of the victim before opening a case so that important facts should not be left out. Victim empowerment centres should be available at every Police station and should be manned by trained officials on a 24-hour basis to ensure that victims of domestic violence get proper treatment and counselling.

Police should liaise with the Trauma centres and other support groups to ensure that each and every victim of domestic violence gets counselling and support immediately after the incident. Proper recording of domestic violence cases on the crime administration system should be done to ensure data integrity in order to have a clear picture of domestic violence in the country.

The Police should also launch projects aimed at preventing domestic violence in conjunction with the Community Policing Forums, other Government departments like the department of health as well as Non Governmental Organisations in order to prevent domestic violence.

Complaints of domestic violence reported to the police should serve as an early warning system. It should not just be treated like an ordinary complaint, proper records of such complaints should be kept. Even in instances where cases were reported proper records of the particulars of the victim and the perpetrator should be kept. This records will help in the early identification of violent acts.

Crime prevention unit and the community policing forum should, identify the perpetrators, victims, children and family members exposed to violence and then arrange training and workshops in the form of discussion groups where healthy (nonviolent) attitudes, behaviour and coping mechanisms may be developed in the context of culture.

Cases of domestic violence should be given a priority and should not be withdrawn even if the victim is no longer interested or do not want to continue with the case. Once the criminal justice system views and treat domestic violence in a serious light and gives it the attention it deserves, through media exposure and recognition within its ranks, the healing process begins. Perpetrators can also be sent to problem solving workshops, where they will be taught problem solving skill, rights and obligations in terms of the law as part of sentence or rehabilitation.

School projects should be launched where parents are taught how to socialize their children. The use of violence against the children either by the family or the school should be discouraged as it is the breeding ground for cycle of violence.

8.2.5 Media

In the new South Africa we have made the conversion in laws, for instance 50% of women in Parliament. Social change has to see to our eventual compliance to the values underpinning those changes. Training of youth in early years with regard to behaviour change and good values is of utmost importance. Actual programmes such as talk show every week on television and radios, and women's magazines should feature discussions and articles on domestic violence.

This will create an awareness of this issue by bringing to the fore that women should not be victims within their relationships and thus assist in the prevention, treatment and healing process of victims of domestic violence. It would also spread the necessary awareness amongst our youth, in order to prevent the inter-generational cycle of abuse, and assist the holistic healing process.

8.3 RECOMMENDATIONS FOR FURTHER STUDY

Investigate how the problem solving skills of perpetrators and victims could be enhanced.

The effectiveness of problem solving training at influencing violent outbursts for perpetrators.

Evaluating the impact of support groups and joint therapy on new role behaviour of victims and perpetrators .

Further research needs to be done on perceptions of perpetrators and victims on gender roles.

8.4 END NOTE

Although the majority of the respondents in this study were positive about their futures and still believed that the institution of marriage can be a happy and fulfilling experience, they offered the following advice to others:

All the respondents felt or are of the view that the main cause of domestic violence within marriage is an extra-marital affair. Partners should refrain from being involved with other men or women outside marriage as this is the recipe for domestic violence.

This naive interpretation would be the starting or entry point of problem analysis, self knowledge and skills in solving of personal problems.

The respondents also felt that women should under no circumstances be dependent on men financially, but they should endeavour to maintain their independence within the relationship as dependency force them to stay in the abusive relationship.

All the respondents experienced violence in the family and at school. Due to the fact that these two are the first and second socialisation institutions in life, they learned and accepted violence as a way of dominating, maintaining control of other people in life, thus they use it to do the same. Children should be taught at an early age that violence is not acceptable by not practising or doing it at all, but there is always a choice on a battery of possible reactions to life's problems.

Finally, victim respondents also emphasised that before marrying someone, one should look at his family background, with specific reference to the violence between his father and mother. This is because children learn from their parents, thus violence and domination by the father in the family is most likely to be done by his sons as this is part of socialisation in the family (cycle of violence).

The tolerance of domestic violence in one generation encourages its continuation in another generation. Bopp and Vardalis in (Barkhuizen 2004 : 34) are of the opinion that, since the wife abuser, whether he is physical or an emotional abuser, did not learn to deal with anger appropriately as a child, he handles his frustrations through aggression.

The authors continue to say that, the abuser needs to know that it is human to feel anger, but those feelings in an abusive manner towards others can be changed through awareness.

The authors conclude that , “By learning to deal with those emotions through acceptable behaviour, he can gain respect for himself and others. It is another positive steps towards developing mutual respect in the husband-wife relationship, where each sees the other as a worthy human being”.

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QUESTIONNAIRE (VICTIMS)

Addendum "A"

THEME 1 (WHO IS THE RESPONDENT)

A. BIOGRAPHICAL INFORMATION

The respondent's name is not required, but instance a person will be referred to as Respondent A, B, C etcetera. The following biographical information is required.

1. Gender

Male	
Female	

2. Age

2.1 What is your age-range?

0-16yrs	17-25years	26-40yrs	41-60yrs	61yrs upwards

3. Marital Status

3.1 What is your current marital status?

never married	married	divorce

3.2 How many children do you have?

3.3 What is their relationship with this person (perpetrator)?

4. Education: Qualifications

4.1 What is your highest educational qualification?

None	Grade 1-3 Sub A-STD1	Grade 4-6 STD 2 -4	Grade 7-9 STD 5 - 7	Grade 10-12 (STD 8 - 10	Diploma/ Degree

4.2 Can you describe your schooling? : (Where did you attend school ,eg farm school etc , with whom were you staying ,eg grand parents etc.)

5. Occupation

5.1 What is your occupational status ?

Unemployed	Employed	Self-employed	Part-time employed	Pensioner

5.2 Can you briefly describe your employment history .

6. Religious Denomination

6.1 To what church do you belong or to what faith do you subscribe?

Methodist	Roman Catholic	ZCC	Dutch Reformed	Independent Black Churches	Non-Christian (specify)	No - Religion

6.2 How important is religion in your life ?

6.3 Do you belong to any support group? (women church groups, stokvel or any woman's organisation)

6.4 How important is that support group in your life?

THEME 2

B. CRIME PARTICULARS

1. Type of Crime

1.1 What type of crime was committed to you?

Assault	Attempted Murder	Rape	Other (specify)

1.2 **Describe the crime in your own words** (An account by the victim of how she experienced the situation. The subject must describe in her own words her feelings at the time of the incident and feelings at present, when reflecting on the situation).

1.3 Did you cause it? (Feel guilty)

1.4 What will you do differently next time?

1.5 Will you go to the police again?

2. Crime Analysis

2.1 When, where did the incident took place?

When		Where
Date	Time	Place

2.2 What was the predominant day of the week in which violence occurred?

SUN	MON	TUES	WED	THURS	FRI	SAT

2.3 When does violence occur?

Every day	Week ends	Month ends	Pay days

2.4 What type of instrument is normally used by the perpetrator?

Firearm	Knife	Knobkerrie	Stone	Hands

2.5 What injuries do you sustain usually?

Bruises	open-wounds	other (specify)

2.6 How regular does this type of thing happen?

Always	Some times

2.7 Why did you open a case this time? (Eg. more violent this time)

2.8 When did you start to experience violence in your relationship ?

Before marriage	During marriage

2.9 Does the perpetrator take or use intoxicating substance like liquor or drugs before the incident?

YES	NO

2.10 If your answer to the above question is “YES” what type of intoxicating substance is used?

Liquor	Drugs

2.11 Does it normally happen (i.e. he is violent when intoxicated)?

2.12 What do you think is the cause of the violence ?

Jealousy	Battle for control	Male-domination	Circle of violence

2.13 Do you regard the incident as Crime ?

YES	NO

2.14 What is the purpose of using violence in the relationship / family ?

Exercise of power	Maintain control	Other (specify)

2.15 Why do you say so ?

2.16 How many times does your husband / boyfriend threaten to assault you ?

Every day	Every week	Every Month

2.17 How does he assault or threaten to assault you ?

2.18 Are you receiving medical treatment or have you received any in the past ?

YES	NO

2.19 If your answer to the above question is YES, for which illnesses are you receiving?

PHYSICAL ILLNESS	PSYCHOLOGICAL ILLNESS

2.20 Have you ever been admitted to any institution for treatment?

YES	NO

2.21 If your answer to the above question is YES, for which illnesses were you admitted?

PHYSICAL ILLNESS	PSYCHOLOGICAL ILLNESS

2.22 Have you attended the initiation school?

YES	NO

2.23 What important lessons have you learned from the initiation school which have an influence in your life?

2.24 Does your social status trigger violence in your relationship / family?

YES	NO

2.25 If your answer is YES, how does it happen?

2.26 Between your work and education which have most influence in your life?

2.27 Is your spouse / partner employed?

YES	NO

2.28 What is your salary range?

R1500-00 AND BELOW	R1500-00 TO R3000-00	R3000-00 AND UPWARDS

2.29 If he is employed what is his salary range?

R1500-00 AND BELOW	R1500-00 TO R3000-00	R3000-00 AND UPWARDS

2.30 Describe your role in the relationship?

Dominant	Subordinate	Equal partner

2.31 Why do you say so?

2.32 Why did your husband pay *lobola / bohadi* for you?

2.33 What rights does the payment of *lobola / bohadi* give to a man over his wife?

2.34 What is the role of a woman in the family?

2.35 What is the role of a man in the family?

2.36 Which other factors expose you to violent acts?

2.37 Who usually attend to your problems with your partner / spouse? (Victims own family or spouse's family

3. Relationship Between the Victim and the Perpetrator

3.1 What is your relationship with the perpetrator?

Husband	Farther	Son	Brother	Uncle

QUESTIONNAIRE(PERPETRATORS) Addendum "B"

THEME 1 (WHO IS THE RESPONDENT)

A. BIOGRAPHICAL INFORMATION

The respondent's name is not required, but instance a person will be referred to as Respondent A, B, C etcetera.

The following biographical information is required.

1. Gender

MALE	
FEMALE	

2. Age

2.1 What is your age-range?

0-16yrs	17-25years	26-40yrs	41-60yrs	61yrs upwards

3. Marital Status

3.1 What is your current marital status?

never married	married	divorce

3.2 How many children do you have?

3.3 What is your relationship with them (perpetrator)?

4. Education and Qualifications

4.1 What is your highest educational qualification?

None	Grade 1-3 Sub A-STD1	Grade 4-6 STD 2 -4	Grade 7-9 STD 5 - 7	Grade 10-12 (STD 8 - 10	Diploma/ Degree

4.2 Can you describe your schooling? (Where did you attend school ,eg farm school etc. , with whom were you staying ,eg grand parents etc)

5. Occupational Status

5.1 What is your occupational status?

Unemployed	Employed	Self-employed	Part-time employed	Pensioner

5.2 Can you briefly describe your employment history.

6. Religious Denomination

6.1 To what church do you belong or to what faith do you subscribe?

Methodist	Roman Catholic	ZCC	Dutch Reformed	Independent Black Churches	Non-Christian (specify)	No - Religion

6.2 How important is religion in your life?

THEME 2

CRIME PARTICULARS

1. TYPE OF CRIME

1.1 For which crimes are you arrested?

Assault	Rape	Murder	Other/ Specify

1.2 Describe the crime in your own words (What happened and how)

1.3 Will you do it again in the same circumstances?

1.4 Who is guilty or who started it (you or her)?

2. Crime Analysis

2.1 When, where did the incident took place?

When		Where
date	time	place (specify the exact place)

2.2 How regular does this type of thing happen?

Always	Sometimes

2.3 Why are the Police now involved?

2.4 What was the predominant day of the week in which the violence occurred?

SUN	MON	TUES	WED	THURS	FRI	SAT

2.5 What type of instrument do you normally use to commit violence?

Firearm	Knife	Knobkerrie	Stone	Hands

2.6 Do you take or use intoxicating substance like liquor or drugs before the incident?

YES	NO

2.7 If your answer to the above question is “YES” what type of intoxicating substance is used?

Liquor	Drugs

2.8 What do you think is the cause of the violence?

Socialization	Societal values	Male-domination	Circle of violence

2.9 What is the best way of solving problems between groups and people?

USE OF VIOLENCE/FORCE	NEGOTIATIONS

2.10 Why do you say so?

2.11 Where have you used the above method and what was the result?

2.12 What do you value in life?

Obedience to authority, Neatness and Staying out of trouble	Creativity, Self discipline, Independence and Curiosity

2.13 Which method was used to discipline you as a child, at home or school?

Physical punishment	Discussing and showing the way forward

2.14 Which method do you use to discipline your children at home?

Physical punishment	Discussing and showing the way forward

2.15 Why do you use that method?

2.16 When did you start to experience violence in your relationship?

Before marriage	After marriage

2.17 Are you the first time offender?

YES	NO

2.18 If your answer to the above question is “NO” for which offences were you arrested or convicted?

Assault	Rape	Murder	Other-Specify

2.19 Are you receiving medical treatment or have you received any in the past?

YES	NO

2.20 If your answer to the above question is “YES” for which illnesses are you receiving treatment?

PHYSICAL ILLNESS	PSYCHOLOGICAL ILLNESS

2.21 Have you ever been admitted to any institution for treatment?

YES	NO

2.22 If your answer to the above question is “YES” for which Illnesses were you admitted?

Physical	Psychological

2.23 Is there somebody who do you think have taught you how to live life? (describe)

2.24. Why do you regard that person as a role model (role models’ character)

2.25 Can you describe your child hood life? :

2.26 Where and when did you experience violence?

Home	School	Initiation school	Neighbourhood

2.27 How did you feel after seeing or experiencing acts of violence?

2.28 How do you believe(think) a husband should act in a marriage?

2.29 The views on the equality of females (as ministers, doctors and managers) do you think it will work and how?

2.30 What is the purpose of using violence in the relationship / family?

Exercise power	Maintain control	Other (Specify)

2.31 Why do you say so?

2.32 Have you attended the initiation school?

YES	NO

2.33 If your answer to the above question is "YES" what was your favourite activity at the initiation school?

Stick-Fight	Singing

2.34 What do you think is the cause of violence? (Describe)

Socialization	Societal values	Male-domination	Circle of violence

2.35 What is your salary range?

R1500-00 AND BELOW	R1500-00 TO R3000-00	R3000-00 UPWARDS

2.36 What is her salary range?

R1500-00 AND BELOW	R1500-00 TO R3000-00	R3000-00 UPWARDS

2.37 When does violence occur?

Every day	Week ends	Month ends	Pay days

2.38 Does the social status of your spouse / partner trigger violence in your relationship?

YES	NO

2.39 If your answer to the above question YES, how does that happen?

2.40 Between education and work of your spouse, which one is influencing your life the most? And why

2.41 Did you pay lobola / bohadi for your wife?

2.42 What rights does the payment of lobola / bohadi give to a man over his wife?

2.43 What is the role of a woman in the family?

2.44 What is the role of a man in the family?

2.45 What is the role of your family when things go wrong in the relationship?

2.46 What is your relationship with the victim?

Wife	Farther	Son	Brother	Uncle

