

**TAMAR'S CRY AS A METAPHOR FOR PUBLIC
AWARENESS AGAINST WOMEN ABUSE: A PRACTICAL
THEOLOGICAL ENGAGEMENT**

by

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DECLARATION

I declare that *Tamar's cry as a metaphor for public awareness against women abuse: a practical theological engagement* handed in for the qualification of the degree Doctor of Philosophy (PhD) at the University of the Free State, is my own independent work and that I have not previously submitted the same work for a qualification at/in another University / faculty.

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Acronyms

ADSL	Web Africa ADSL
AIDS	Acquired Immune Deficiency Syndrome
ANC	African National Congress
AWDF	African Women's Development Fund
AWDF	African Women's Development Fund
CEDAW	Convention on the elimination of All Forms of Discrimination
CGWL	Centre for Global Women's Leadership
CJS	Criminal Justice System
CPF	Community Policing Forum
CSF	Community Safety Forum
CWGL	Centre for Women's Global Leadership
FGM	Female Genital Mutilation
GBV	Gender Based Violence
GCIS	Government Communication and Information System
HIV	Human Immune deficiency Virus
HRC	Human Research Council
MAP	Men as Partners
MEWC	Make every women count
MRC	Medical Research Council
MRCSA	Medical Research Council of South Africa
MVP	Mentors in Violence Prevention

NGO	Non Governmental Organization
PAHO	Pan American Health Organization
PAHO	Pan African Health Organization
Parliament of RSA	Parliament of the Republic of South Africa
Powa	People Opposing Against Women Abuse
SABC	South African Broadcasting Cooperation
SA info	South Africa information
SAGI	South African Government Information
SAMRC	South African Medical Research Council
SANAC	South African National Aids Council
TRC	Truth and Reconciliation Commission
UN	United Nations
UWN	United Nations Entity for gender Equality and Empowerment of Women
WCC	World Council of Churches
WCC	World Conference on Women
WGLI	Women's Global Leadership Institute
WHO	World Health Organization

CHAPTER 1

HEARING THE ECHO OF TAMAR'S CRY

1.1. STARTING THE JOURNEY

My life, and that of most Xhosas at the time, was shaped by custom, ritual and taboo. This was the alpha and omega of our existence, and went unquestioned. Men followed the path laid out for them by their fathers; women led the same lives as their mothers had before them. Without being told, I soon assimilated the elaborate rules that governed the relations between men and women (Mandela 1994:13).

Accepting practices without questioning verbalizes the way that I grew up. Practices were accepted because it was good enough for those people that surrounded me. This view is expressed by some of the co-researchers who took part in this research. Co-researchers are indicated by using a different font which is indented for illumination purposes. As my life progressed rules that governed gender relationships and reality experiences stirred my curiosity and are the point of departure for this research.

- Firstly, my curiosity was stirred through exposure to the reality of male dominance and control over women within society. Acceptance of gender roles within society seems normal, resulting in women accepting subordination and control by men. It seems that gender roles are cast in stone and any change within society is unheard of.
- Secondly, women are demeaned by cultural practices. These cultural practices

- include lobola, clitoridectomy, male control and gender inequality.
- Thirdly, counseling and interaction regarding relationship issues in-and outside of marriage revealed gender inequalities and male abuse of women.
 - The fourth source emanates from feminist literature taking a stand on the position of women within the Christian tradition and religion. Religion, culture and tradition are central within South African society.
 - The fifth interaction is that the practice of male abuse of women is still prevalent after twenty years of official public-awareness-campaigns. These practices are challenged by public-awareness-campaigns such as “violence against women”, as well as the South African constitution and legislation.

Rules that govern gender relationships help to maintain an ‘accepted’ social structure by defining gender relationships among family- and societal members. These rules prescribe that male abuse of women is private affair (Ganzevoort & Veerman 2000:34-35). What is male abuse of women?

1.2. DEFINING MALE ABUSE AGAINST WOMEN

A myriad of perceptions exist pertaining to male abuse of women. Illustrative of the different perceptions is illumed by the sixteen co-researchers who place emphasis on female abuse from their own perspectives. Perceptions of male abuse against women range from physiological, physical-, economical- to verbal abuse. Varying perceptions of male abuse of women illumes the complexity of this atrocity. It demands meaningful interaction with the definition of violence.

1.2.1. Violence

“Violence is usually understood as an action that is intended to cause physical pain or

to kill” (Pretorius 2006:2). This definition of violence is very limited and falls short of describing violence in its entirety. Violence is a much broader concept that includes emotional, physiological and psychological facets of a community and individual’s life. The World Health Organization ([WHO] 2002:4) defines violence as, “the intentional use of physical force or power, threatened or actual, against oneself, another 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.” This definition includes all forms of violence and is more descriptive in inclusiveness of male abuse against women. Male abuse of women has a sexual nature, although it incorporates all levels of male abuse. Restriction to physical violence is removed since the broader meaning of violence is inclusive of physical, psychological and emotional harm within the definition.

The Declaration on the Elimination of Violence against Women (1993) constitutes violence as, “Any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats or acts such as coercion or arbitrary deprivation of liberty, whether occurring in public or private” (Amnesty International 2005: electronic source). Self injury and suicide is not included in this definition, but it might be secondary to male abuse against women. Male abuse against women is a violation of human rights (Freedman & Combs 1996:2). Beire (1989:58) defines “sexual abuse, as occurring in a context of powerlessness, intrusion, and authoritarianism.” All the definitions of violence illumines that violence not only removes the dignity of the victim, but that it also takes away their right to experience abundant life.

1.2.2. A human rights violation

“The international community has come a long way towards recognizing male abuse of women as a violation of their human rights” (Banda 2008:1). Avdeyeva (2007:4)

refers to the Commission on the status of Women, 1995, and describes that,

Violence against women encompasses wife-battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, and non-spousal violence.

This argument not only describes the kind of violence that takes place against women but also hints at some of the causes of violence. Personal, economic, social, and cultural factors combine to cause male abuse of women (Naved & Persson 2005:289). The term male abuse against women includes abuse against women in all spheres and within all relationships, even that of men against unknown women.

1.2.3. Sexual violence

Male abuse of women is perceived as very serious, and rightly so. Many tools have been set in place to address this issue. Pretorius (2008:2) articulates that, “In addition to sexual violence (abuse), the context-specific trend of violence includes emotional, economic and political violence.” In concurrence Kilgore (1993:1) and Nel (2006:2) argue that, abuse includes physical, sexual or emotional attacks. Violence against women is all-inclusive. Physical violence can result in physical, psychological and emotional wounds.

1.2.4. Demeaning practices

Avdeyeva (2007:3) in referring to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and The Beijing Platform for Action which recommends the combating of male abuse or violence against women, explains the meaning of violence against women as, “any act of gender-based violence (GBV)

that results in physical, sexual or psychological harm or suffering to women, including threats or such acts as, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.” Male abuse of women is any demeaning act that instills fear or injury psychologically, physiologically and economically. Such acts rob women of their personhood and are life-threatening; it can even be life-threatening and result in death. The seriousness of such acts against women is not only degrading, but also strips women of their dignity, human rights and humanity. Elimination of discrimination and violence against women resulted in public-awareness-campaigns of male abuse against women. Men as Partners Programme (MAP) promote gender equality and illumine that public-awareness-campaigns aim at changing the knowledge, attitudes and behaviour of men (Government Communication and Information System [GCIS] 2008:1). Public-awareness-campaigns of male abuse of women are a direct interaction with human experiences and practices of gender imbalances. Interaction with human experiences is the intention of the pastoral tradition (Gerkin 1984:21). Defining violence in itself is a socio-cultural interaction with the experiences of human beings. Within a post modern paradigm it is accepted that any definition of male abuse will depend on the point of view and value system (to name some) of the individual. Religious, cultural and traditional societal terminology degrades women and will be discussed.

1.3. DEFINING THE TERM BATTERED WOMEN WITHIN PASTORAL THEOLOGY

Human practices, experiences and religion is socially determined (Beyers 2010:1). Pastoral interaction with the socio-cultural practice of male abuse of women directs attention to the manner in which society perceives women that are/were abused. Meiring (2010:3) conceives that human experience has the embodiment as the site for local experience. Stigmatizing women because of the experience of abuse not only degrades women to a level that is below that of “normal” people, but it also

illumes society's perception of them. In contrast to the pastoral tradition, the researcher does not aim to bring about change to the practice of male abuse against women, but expects to be drawn into the socio-construct of perceptions of women that is/were abused (Lamontt 1995:62; Müller, Van Deventer & Human 2001:77). The research aims to give insight into the perspectives of the researcher, the perception and experiences of the co-researchers, the socio-constructs of society, and experiences of actors within abused situations and literature of researched material. Reality of any research is that the context of the researcher is revealed within the research (Dreyer 2011:2). Research can therefore not be completely neutral.

Utilizing the terms battered/abused or violated women, alludes to the centrality with which society ascribes to women for the abuse against them. The core issue of the pastoral encounter is vested in our quest for meaning (Louw 2008:194). Public pastoral conversation with the practice of male abuse against women and societal perceptions are imperative to mutually understanding the meaning thereof.

Credence of society's meaning of women that were/are abused is illumed by the way in which society refers to these women. Interpretation of the language used to refer to male abuse against women illumes the negativity and stigmatization afforded to them. The concepts battered/abused women shifts the blame from men that abuse women to the women that are degraded by the atrocity. The significance of shifting the blame is acknowledgment of the non-acceptance of male abuse against women. Public pastoral theology discerns patterns and dynamics of particular contexts (Osmer 2008:4). The particular episodes and situations of male abuse of women demands meaningful interaction with public-awareness-campaigns of violence against women that revolt against the existing atrocities. Men abuse women, but attention of abuse is directed towards women. The atrocity of male abuse against women imprisons both genders into attitudes, behaviour and practices that impede abundant life.

1.3.1. Women redefine male abuse

Herzberger (1996:60) elucidates that, “battered women often redefine the violence by pointing to a characteristic in their partner that they believe to be transient e.g. “drinking”. Rationalization in this fashion not only externalizes the problem, but it also lessens the impact of the pain that the women experience. Illustrative of this fact is that within the unacceptable circumstances of abuse against them, women still have hope of a transformed future. This hope justifies the externalization of the atrocity of male abuse against women. Morgan (2000:54) refers to unique outcomes that precludes enrichment of an alternative story that become connected to the women’s preferences, hopes and dreams including the rationalizing of the cause and effect of their partner’s behaviour is transient. Subsequently, women allude to the fact that they visualize future gender equality without abuse.

1.3.2. Women accept co-responsibility for male abuse

Claire, a coloured married female who do administrative work in the South African Police Service. She is exposed to the reality of male abuse of women in the documentation she works with. Claire confessed that she experienced male abuse. Her personal reality experiences within society as well as the criminal cases in the work environment makes her to conclude that the dress code of women is responsible for the sexual abuse against them.

Society often rationalizes why male abuse against women has taken place. Women sometimes feel responsible for the abuse against them. They begin to blame them for the abuse that took place (Ganzevoort & Veerman 2000:24). When a domestic argument occurs and/or sexual abuse takes place the woman can conclude that she is responsible for the abuse. In their quest for meaning as to why they were abused,

the 'victim' often question to what extent she was responsible for the abusive behaviour against her (Ganzevoort 2001:29). Women feel guilty for the abuse against them and do introspect to afford themselves blame for the abuse. This to an extent, minimize the abusive action them.

1.3.3. Women become acculturated to abusive behaviour

Public-awareness-campaigns of male abuse against women raise the hope of eliminating this atrocity and instill dignity and respect for both sexes. The ephemeral characteristic, with which women rationalize their partner's violent behaviour, reflects how they have become acculturated to their living ambience of abusive male behaviour. The terms violence against women and male abuse against women will be used interchangeably.

1.4. BACKGROUND OF THE RESEARCH

In South Africa, women are abused every minute (Smartcape 2011: electronic source). Male abuse of women as a global issue is documented across cultures and nations, across regional, social, cultural and economic boundaries (Geol, Kaur & Saltana 2006:13). Many scholars (Van der Westhuizen 1982; Kilgore 1993; Adams 1994; Hunter 1994; Angles & Shefer 1995; Govinden 1997; Davis 1998; Chrisholm-Smith 2000; Wehr 2000; Fortune 2001; Miles 2002; Ntlana 2004; Ashforth 2005; Combrink 2006; Albertyn 2007; Banda & Horsman 2009) to name a few, have entered into the realm of male abuse against women. These scholars introduced a myriad of varying approaches; ranging from reasons, environments of prevalence, perspectives, perceptions and responses of male abuse against women to possible remedial actions in order to prevent gender inequality and gender based violence. Public-awareness-campaigns, legislation and the South African constitution, vigourously advocate emancipatory approaches to gender imbalances.

1.4.1. Approaching the suffering holistically

Reflections of the myriad of narratives of experiences of male abuse against women has been and will always be a reflection on convergences, confluences and conflicts on the uniqueness of the myriad of different shared stories (Ganzevoort 2012:214). Varying approaches are indicative of the values, experiences, perceptions and contexts of the writers (Dreyer 2010:1). Many scholars entering the environment of male abuse against women have a view inclusive of all disciplines and genders and are not limited to feminists, chauvinists or specific subjects. Emphasis is placed on the reality experiences of people in society in order to increase awareness of a holistic pastoral approach to this atrocity (Meiring & Müller 2010: electronic source). A holistic approach to pastoral care is vested in employment of psychology and social sciences so that better insight, understanding and meaning of human beings practices and experiences of vulnerability, need and suffering can be arrived at. Since Anton Boisen's influence, pastoral caregivers have included the fundamentality of utilizing many resources and tools in the quest for understanding and meaning of the vulnerable and needy, and the predicaments of human beings' experience (McClure 2012:272). If pastoral theology is to be transformative social constructionism that injects meaning to the context is essential. All the dynamic factors associated with the phenomenon of public-awareness-campaigns of male abuse against women must be scrutinized if meaningful understanding of the social construct is of the essence (Coetzer & Snell 2013:29).

1.4.2. Tamar's ordeal an underlying reality

Rules that regulates gender relationships is instilled from generation to generation. Most co-researchers chorused that they were taught from an early age that there were differences between males and females. These differences were not only biological, but also emotional. Males are generally perceived to be the stronger gender and are therefore superior to females. Within my environment (in church,

SAPS and society), this perception is surfacing throughout experiences and interactions with those I come into contact with. Such teachings and perceptions, such accepted practice is a detonator that can explode on a given moment to cause havoc in relationships and society. It suggests that male abuse of the weaker sex is an underlying factor in all relationships.

1.4.3. Tamar's ordeal is experienced across all barriers

Male abuse against women cuts across all borders. It can be found among married and unmarried heterosexuals, lesbians and gays. It cuts across religious, economic, cultural and racial barriers (Kilgore 1993:2; Ganzevoort & Veerman 2000:20). Male abuse against women is prevalent within all spheres of life. In almost all societies women are to some degree subjected to emotional, physical, economic, sexual and psychological abuse that cuts across income, class, status, education, religion, tradition and culture. Male abuse of women tears into the fabrics of society and demands serious interaction. Bennet (2007:52) claims that in 1982, public-awareness-campaigns analyzed women's experiences and advocated ongoing solidarity amongst women in addressing the atrocity of male violence against them. Addressing gender inequality and male abuse against women was initiated and vigorously advocated by women (Ganzevoort 2011:1). Public-awareness-campaigns of male violence against women aim to continually address this atrocity. Illuminating male abuse against women should initiate liberation, healing and transformative action. Public-awareness-campaigns of male abuse against women should interact meaningfully within a holistic pastoral approach to significantly impact on the lives of human beings.

1.4.4. The cause and effect of Tamar's ordeal

The description of male abuse against women is mostly placed within the ambit of

cause and effect (Geol, Kaur & Sultana 2006:xvii). Illustrative of this perception is Esau's (1997:6) elucidation that patriarchy, as theological foundation and tradition, is a cause of male abuse of women. Patriarchy naturalizes and eroticizes male abuse against women. Andro-centric interpretations that have become common-place in society perpetuate male abuse against women (Ackermann 2004:301; Baloyi 2010:2). Society not only accepts the bellowing of this bell, but vigourously practices it. The meaning of patriarchy is vested in religion and perceived to be sacred. Discussion of religious and cultural practices will be entered into.

1.4.5. Religious and cultural practices

Anna is a black single mother of a teenage daughter. She work as clerk in SAPS, and was a reservist volunteer. During the interview, Anna concurred that religion subscribe to women subordination. She based her argument on the fact that, "men are still at a higher level" (in church). Anna continued to illume that cultures subscribe to women subordination. She then begins to rationalize that these cultures where group and area bound.

The majority of women slavishly follow cultural and religious practices (Moyo & Müller 2011: electronic source). For many, religious and cultural teachings have become the basis of society and have therefore become intricate to societal practices. The escalated effect of male abuse against women includes socio-economic status, family structure, male dominance and control (Naved & Persson 2005:291). Reflection on the consequences of male abuse against women brings about the realization that emotional, psychological and belief systems should be added to this view to encompass the wholeness of a person.

Male dominance over women was in practice before Christ. Patriarchal practices could be traced back to the social and historical context from which Christianity took root and began to flourish (Elshtain 1993:109-110). Male abuse of women is

interwoven into the fabrics of society and cannot be separated from accepted gender relations and behaviour that ascribe to religion, tradition and culture.

Katharina is a coloured female married social worker. She has a senior position in the Department of Social Development. Katharina perceives religion as demanding women subordination to men. She also perceives culture as a stumbling block for the eradication of male abuse against women.

The centrality of patriarchy is vested within societal systems of power and control, resulting in gender inequalities that are cemented throughout the social and natural order (Esau 1997:6; Baloyi 2010:1). These societal practices include the constant monitoring and disciplining of the weaker sex. Illustrative of this reality is that:

Several elements of our cultural myths justify this monitoring and control. Depending on the race, class, sexual orientation, or age of any particular woman, it may be claimed that she is helpless and needs help, out of control and needs control, dependent and needs support, childish and needs supervision, property and needs policing, or strong and independent and needs 'cutting down to size' (Hunter 1994:11).

The social construct of abusive practices against women is an accepted reality that is currently being challenged by society. Public pastoral theology shapes and determines human self-understanding within the existence of reality experiences (Louw 2011:1). Pastoral care is challenged by human reality experiences to interact and inform religious interaction with the atrocity of male abuse against women (McClure 2012:270). The context, reality experiences and perceptions of society are the core directives for meaningful understanding of this human predicament. In challenging male abuse against women, public-awareness- campaigns aims at meaningful interaction with experienced realities that exist within society. The impact of public-awareness-campaigns that challenge practices of male abuse of women is essential and is therefore entered into.

1.4.6. Retaliation against male abuse

The control and repression of women by men evidently leads to retaliatory action which results into a vicious cycle of unprecedented gender inequality and abuse. Challenging male abuse against women gives meaning to a revolution of life patterns that restricts the humanity of women. Congruence with this perception is not only objectified by public-awareness-campaigns about the abuse of women, but is also illustrated by societal participation in these campaigns. Retaliation against abuse and oppression of women is a reality that results in innocent people becoming perpetrators and criminals. A public pastoral approach illuminates the context, gives meaning to it and then constructs preferred Christian practice (Park 2010:1).

1.4.7. Interchangeable cycle

Violence against women spirals throughout society. The intricacies of violence, male abuse against women in particular, have become more than a cancerous growth that has to be eliminated so that it can eventually be forced into extinction. Public-awareness-campaigns of male abuse against women are one tool employed which forces this atrocity to the surface. It is however, not a magic wand that can wish the practice away. Male abuse against women traverses a circular mode that ascribes roles of perpetrator to victim to bystander interchangeably, to males and females. Patriarchal practices of male superiority infringes on the space of women. Women, who become innocent victims of male superiority, inwardly rebel against these practices to the extent of these activities becoming public. Such rebellious behaviour becomes the prelude to public retaliation which leads to role reversal from victim to perpetrator. By rebelling inwardly against practices of male superiority, women become bystanders (outwardly the perception is perceived of accepting subordination to men) of the male abuse against them. Revolting against this atrocity is a means for

women to make their plight known. Men on the other hand accept that they are in control of women and perceive that women accept their subordination. They become bystanders of their own demeaning practices. These roles become interchangeable as it continues to revolve within the cycle of life. Perceived realities of role players within this atrocity are bystanders because of their own perceptions of gender roles. It is essential that individuals are interconnected within the context of their experienced realities (Osmer 2008:17). The meaningful interconnectedness of all realms of reality experiences demands a holistic pastoral approach within the interconnectedness of all realms of reality experiences.

1.4.7.i. Perspective

Public-awareness-campaigns advocate for the eradication of male violence (Gillwald 2005: electronic source). In order to appreciate the relevance and effectiveness of public-awareness-campaigns it is imperative that attention is given to the premise or perspective from which it operates. The perception of a perspective is a point of view of how and from where public-awareness-campaigns operate. Perception is defined as a process through which information about the context is acquired through our five senses (see, hear, touch, smell and taste) (Encyclopedia of philosophy 2007: electronic source). Our senses are optimally utilized to become that which we believe and act upon. Perceptions are constantly influenced by a dynamic process of interaction with the context. Public-awareness-campaigns arise from the convictions and beliefs of who and where we are and from the meanings attached to practices. Although male abuse against women is intrinsic to the here and now it is cemented in where we come from. Every context is embedded in a broader context. Osmer (2008:15) refers to this as the web of life. The web of life incorporates the spiral of the past and present which has an effect on the future. Our perspective has a vital influence on the processes of our religion, tradition and culture that is part of our social construct. Illumination of where we are, and our current context, is of the essence and are entered into (Osmer 2008:32-33). Self identity and identity of the circumstances that is perceived as contributing factors is priority.

1.4.7.ii. Context

Public-awareness-campaigns of male abuse against women enter into the context of both perpetrator and 'victim' of this atrocity. Public-awareness-campaigns in emphasizing the context of the role players within the practice of male abuse against women attempts to add meaning and value to society. For this to happen, interaction with the personal narratives of people should occur in order to understand their context and content (Müller, Van Deventer & Human 2001:77). Any interaction into the realities of others should take place within their own particularity and otherness (Osmer 2008:34). Public-awareness-campaigns of male abuse against women and remedial action cannot be divorced from the cultural, religious and social contexts (Smith 2012:244-245). Such an understanding gives meaning to express 'disembodiment', in a typical male manner, when referring to the body (women) (Meiring & Müller 2010: electronic source). The wholeness of a person is emphasized in their reality experiences which are vested in their unique context (Ganzevoort 1994:289).

The human context constantly changes. Contextual changes are influenced by the economy, major events (war and natural disasters), religion, culture and status. Significance of the social context of the individual is imperative when male abuse of women is reflected upon.

Norma, a coloured single mother is practicing as a social worker in SAPS. She highlights the importance of the context as she states, "The coloured community does not succumb to the culture of male abuse – but to egalitarianism."

The social context is inclusive of race, age, class, education, status, finances and sexual orientation/n (Elsthain 1993:110). It determines the hierarchy of male control over females. It is a determining factor of the attitude, practices and behaviour of a

person. As a determining factor, the context is greatly impacted upon by tradition, culture, religion and societal expectations.

Cassandra is a black married woman with two children. She is a senior police officer that perceives culture as demanding women oppression. Cassandra immediately continues to say, "The constitution changed that practice."

Reality experiences emphasize the context of the individual. Ganzevoort (1994:8) belabour the fact that there are a close relationship between reality experience, perception, belief-, and value system of a person and society. Power and control of men over women as a social construct will be illuminated.

1.4.7.iii. Power and Control

Maggie, a black married female is a senior police officer in SAPS. She is the mother of both young children and teenagers. Maggie holds that, "Tribal males can just provoke. If women act against the wishes of men, men become violent."

Batterers use violence to control their partners (Adams 1994:628). Power and control became part of the foundations for human relationships, warping and perverting personality, marriage, family, indeed, all things. This platitude is reflected in the religious, traditional and cultural norms that persist in society. Choices (religious, traditional and cultural) that are made by a person have a direct impact on the social context in which the person lives (Ganzevoort 1998:8). Human beings within society are not only influenced by society, but adhere to societal demands in order to be accepted by society. Balswick and Balswick (1994:235) promulgate "Ideological justifications which attempt to go beyond mere cultural tradition, usually defend the

patriarchal model as being God's intent." This 'intent' of God falsely ratifies the differentiation of status and power between males and females. It continues to ratify the oppression of women that results in abuse. Patriarchy, as tradition has become so fixed that it is perceived as part of creation by many (Dreyer 2010:1). This requires a public pastoral theology to be transformative. In order for public pastoral theology to be transformative, a post-foundational theological and practical framework that allows interdisciplinary work for the interpretation and experience in a given context is essential (Park 2010:1). The specific concrete situation in this case is the perception of the patriarchal tradition that needs to be transformed. Explanation and motivation of the title of the research will now be entered into.

1.5. EXPLANATION AND MOTIVATION OF THE TITLE OF THE THESIS

Relationship problems that illumines male abuse against women is intrinsic to my work as a chaplain in SAPS. Within this environment all narratives and experiences is based on confidentiality. Trying to make sense of both the relationship problems and confidentiality directed me to the use of a Biblical metaphor to illumine the horrendousness of male abuse against women. The 16 Days of Activism spearheaded by the government and accepted by society that take part in this annual event demanded interaction. Male abuse against women seems to continue, while society cries out against it. Tamar's cry against her abuse at the hand of a relative seems relevant as a metaphor for this thesis.

A metaphor is used to enhance meaning to experienced reality. Ganzevoort (1993:285) indicates that a new, another perspective, can give new meaning to a rigid old meaning. New perspectives of old rigid practices invigorate fresh approaches to interact with existing predicaments. "The use of a metaphor draws us into a creative world of meaning and transformation (Badenhorst 2007:xvii)." Tamar's

narrative is employed to externalize; to critically and constructively reflect about realized experiences of male abuse against women. The researcher employs the narrative of Tamar, (2 Samuel 13:1-22), to be ethically imaginative. Utilizing this narrative is to be drawn into the reality of abusive gender practices.

What gives essence to the atrocity of male violence against women? This vital question is essential for public-awareness-campaigns if it is to minimize or eradicate male abuse against women. Ackermann (1997:19) promulgates that the essence of perceived reality finds expression through the poetic, the metaphors, and the images of religious symbols. At the root of knowledge are our senses through which we experience our environment, the context in which we find ourselves at present.

1.5.1. Tamar draws attention to male abuse against women

The journey that would be undertaken is an enquiry into the impact that the narrative of Tamar has on public-awareness-campaigns about male abuse against women. Ackermann (2004:300) articulates that Tamar's narrative is a text that echoes through the ages and that resonates with women's experiences today in a number of ways. The cry of Tamar is not only about her rape and abuse, but her incorporation of Israel as a whole. Her context is much wider than just the family. Tamar's proclivity exists for Israel as a whole. Practices in Eastern countries where polygamy were prevalent, kept virgin women in seclusion. They were kept away from the company of men, even from relatives, without the presence of witnesses. Her cry therefore raises awareness (Ackermann 2004:302) about the atrocity of male abuse against women. Tamar cries to ventilate her feelings of anguish, powerlessness and vulnerability during the ordeal. She cries to draw attention to her ordeal. Her cries attract the attention of those who are in the vicinity, of Israel (Vosloo 2003:443). Tamar's cry is also about hope, about the future, about the affirmation of life (Ackermann 2004:301). The research as the title suggests, draws attention to the nefarious reality of male

abuse against women. It illuminates the employment of public-awareness-campaigns to address the abuse of women. Public-awareness-campaigns are an unfinished story (Sparks 2003:viii); it is a continual process. Public-awareness-campaigns and discussion about male abuse against women is a continual critical discussion, interaction and reflection so that transformation amongst genders can be affected. Should public-awareness-campaigns take place more than once a year, or should the results of public-awareness-campaigns of male abuse against women be evident in everyday life?

1.5.2. Tamar's cry is context specific - but public

The title furthermore clarifies the specific context in which this journey will be undertaken. A holistic approach to provide meaningful interaction with the context will be publicly entered into so that relevant pastoral engagement can be achieved. A social constructionist approach in which pastoral care is embodied within the history, culture, tradition, religious practice and the meaning that human beings attach to their understanding of their attitude, behaviour and practices will form the basis of a constant developing theology (Conde-Frazer 2012:235). Lartey (2006:102) promulgates that theology is public because it engages in discourses about reality. It has to be judged on grounds that are open to non-theologians (Elsthain 1993:110). Theology penetrates the experienced living reality of the concept of God's people. It is more than the organic concept- body of Christ. It negates dynamic movement through time (Osmer 2008:8); the continued journey of God's created people into new environments and God's continued involvement and interaction within the circumstances of His creation. God's faithful and caring involvement in all circumstances of His creation affirms the public niche of pastoral theology. Public pastoral theology, as all theologies, has God at the centre. Witnessing about God is a public affair. Public-awareness-campaigns introduce the atrocity of male abuse against women, with its roots in patriarchy, into the public sphere. Pastoral care is a subset to pastoral theology and it is about the embodiment of God's motivation of neighbourly love for all (McClure 2012:274). Pastoral care is the intentional portrayal

and practice of a theology of presence that is illustrative of the love of God for His creation. Lartey (2006:14) perceives public pastoral theology as a reflective activity that brings together action and reflection in a dialogically and mutually critical way. The focus on male abuse against women that needs to be addressed through public-awareness-campaigns cannot be anything other than public.

1.5.3. Public pastoral theological engagement

While male abuse of women is accepted by society it is practiced in private. Public implications of this atrocity affect society as a whole. It results in health, psychological, physiological, emotional disorders, physical infection and even death. Cady (1987:193); Stackhouse (1997:165) and Smit's(2003:39) interaction can be described in the words of Thomas (1992:453) "Christian theology is, or should be public discourse, a public discipline which is addressed by all people and which uses criteria acceptable to all." Public pastoral theology is closely related to reflective dialogue which allows for in-depth interaction based on pro-active proliferation of male abuse against women. In-depth interaction based on pro-active proliferation should be embedded within the actions of a united Christian witness (Smit 2003:46). A public pastoral theology should genuinely be addressing male abuse against women while remaining true to Christianity. Dialogue within public pastoral theology is directed at ameliorating awareness of male abuse against women. The practice of male abuse against women can be transformed if justice and peace for all is constantly illumed. Public pastoral theology should listen, deconstruct, interact and reflect within the public reconstruction of eradicating male abuse against women (Cady 1987:204). Public pastoral theology is primarily concerned with the experienced realities of people in order to be relevant within the context of God's people. Osmer (2008:9) verbalizes this as the descriptive-empirical task of theology.

Male abuse against women is a social constructionist worldview that needs to be addressed contextually from a public pastoral theological perspective (Bezuidenhout

& Naude 2002:11). Ganzevoort (2011:95) highlights the resurgence of religion in the public domain that emerges in a vibrant, eclectic and often innovative way. Religion concerns itself with God's created people and can therefore not be exclusive of anybody. Public pastoral theology will be the vehicle through which the research will be done. Male abuse of women cannot be discussed in the private arena of women only. Males are intrinsic to this atrocity and can therefore not remain 'missing', or govern from the places where they hide (Ganzevoort 2011:1). Public-awareness-campaigns can only demonstrate relevancy in the context of male abuse against women if males become as passionate about the eradication of this atrocity as feminists and governments are. A pastoral engagement of public-awareness-campaigns will be undertaken.

1.6. A PASTORAL ENGAGEMENT

Male abuse against women is experienced throughout society. It challenges societal members and religions to respond to this atrocity. Any response to male abuse against women demand care for both the victim and perpetrator. Pastoral theology in its etymology accentuates caring of the vulnerable (McClure 2012:269). Caring for the vulnerable according to Biblical teachings (Matthew 10:6; Mark 6:8; Luke 9:3) and St. Paul's pastoral letters, accentuates and instructs Timothy and Titus as to the sacred ministry of the church. The emphasis of caring is placed on the shepherd caring for 'his' congregation. This perception inserts restriction of caring to pastors. Pastoral care as the engagement of the caring for the souls denotes religious attention towards one another (Knight 2009:1). Pastoral caring action always is and becomes the participatory caring action of societies and communities. Pastoral care is indicative of affection, solicitude, accompaniment and protection of one another (McClure 2012:269). Pastoral care is the individual's and society's response of God's love for His creation. It depicts love for the neighbour and love for the self. Theory and practice are integrated by the caring action for one another.

Since no person lives in a vacuum both the caregiver and the person suffering come

from their unique places. The context of the caregiver and the vulnerable is denoted within the experienced context of society and community. Reality is therefore given meaning through the context of a community which is explicitly interlinked with spiritual tradition, reality experiences and human narratives as it is related to narratives of and about God. Meaningful interaction with the narratives and personal experiences of subaltern voices, include human stories of women that experienced male abuse and is essential within pastoral care. Such an understanding reveals an ethnographical interactive method that is descriptive of theology and practices at grassroot levels (Moschella 2012:224). The relevancy of ethnography presupposes that the constraints of preconceived diagnostic perceptions of the context, practices and theories are replaced by becoming totally part of the context. Preconceived diagnostic perception often leads to acculturation that restricts action of beliefs and confessions if the exchange of cultures is superfluous and not afforded the appropriate meaning and practice it demands. The aim of providing caring action to the vulnerable demands interactive listening; it demands that the caregiver become part of the narrative experiences of the vulnerable. The envisaged caring action is caring action for the narrative and the narrative of the caring action (Müller, Van Deventer & Human 2001:78). The objective of pastoral care aims to denote a form of religious engagement that integrates theory, theology and practice within the context of the religious community for the purpose of spiritual healing (McClure 2012:270). This does not suggest in any way that biasness on any grounds (personally, theoretically or theologically) should take preference within such an integrated engagement for healing to take place (Glanville & Dreyer 2013: electronic source).

Louw (2005:15) recognizes self-understanding as correlating with self-esteem. Such understanding presupposes that practice, behaviour and attitude within society only have meaning and relevance if the individual has an understanding and relevancy of the self. It suggests that being part of societal expectations and acceptance is secondary to self-esteem. Cure and meaningful interaction start with the individual so that societal healing can be affected. Effective pastoral care starts with self reflection, self-acceptance of personal suffering and integrates personal experiences of suffering (McClure 2012:275). Self-understanding and meaning of the self is detrimental to the care of others.

Public-awareness-campaigns as a global advocacy campaign aim to increase public awareness about gender-based abuse and demands governmental response, protection and prevention of such abuse. It similarly accentuates that public traditional, cultural and religious actions and practices uphold the abuse of women (Parliament of RSA 2012: electronic source). Public-awareness-campaigns in essence objectifies interactive participatory action by drawing individuals, communities, societies and governments into practices and theories of oppressive gender abuses. Employing interactive participation further aims to accompany and being with women that are/were abused. Caring action to bring about liberation, healing, gender equality, respect for human dignity and human rights are at the core of public-awareness-campaigns. Pastoral caregivers intentionally aim to create public opportunities for reflection, deeper awareness for the self and others and for deeper love and understanding of one another (McClure 2012:272). The social construct of male abuse against women incorporates society as a whole; God's active involvement in creation shows that human beings are intrinsic to one another. The accepted social notion that an injury to one is an injury to all depicts the reality that society as a whole forms part of male abuse against women. Pastoral care is not restricted to Christianity and active communicative interpretation eclipses that are crucial for feminist emancipatory interpretation of sacred texts (Brown 2012:115).

Cura animarum, the cure of souls, dates back to early Christianity that had a requirement of community life (McClure 2012:270). *Cura animarum* has to be broadened into *cura vitae* in order to give meaning to the interplay between being and affirmation within the realm of Christian spirituality to affect spiritual healing (Louw 2008:21). The meaningful understanding of the soul is indicative to pastoral care. Soul according to Louw (2008:78) is indicative of the person in the broadest sense as it includes the quality of life experiences. Liberation, healing and transformation of the person are inclusive to the wholeness of the person. Life experiences such as unequal gender relationships and the vulnerable which is often grounded in social constructs are at the core of pastoral care. Pastoral care is grounded in human

experience so that the wholeness of a being is interacted with (McClure 2012:273). Male abuse against women denotes a social construct that infringes on the wholeness and human rights of both males and females. Public-awareness-campaigns in essence advocate for the respect and restoration of human dignity and human rights. Male abuse against women robs women of abundant life. In the war (public-awareness-campaigns) against the terrorism (male abuse against women), everybody is challenged to move towards wholeness of the individual and society. Current legislation to address gender-based abuse and gender inequality are entered into.

1.7. REACTION TO TAMAR'S CRY

The reality of male abuse against women is given meaning when the gruesome picture of this atrocity is considered. Sexual offences as part of male abuse against women, is a yardstick of the extent of this practice within our borders. In 2 Samuel 13:1-22) emphasis is placed on sexual violence (Ganzevoort & Veerman 2000:69). This narrative succeeds to describe the dynamics, interaction and trauma of what sexual abuse is all about. It depicts the essence of male abuse as experienced by women and their plight for help. The South African government as many other governments worldwide have begun to take cognizance of these calls for help.

According to international crime statistics, Interpol (1996) alludes that South Africa is a world leader in respect of rape. This fact is based on a comparison of selected crime ratios of South Africa for the year 1996 and 113 other Interpol member countries. Such a claim is indicative of the negative perception that South African men have of women. Gender violence has reached epidemic proportions in South Africa; women therefore have a higher risk of physical and sexual violence than women in almost any other country (Herbert 2007:1). Serious attention should be given to address male perceptions and attitudes towards women. Male abuse against women is a very real issue which denies women and children their constitutional rights to safety, freedom of movement, dignity and respect. Legislation to combat

male abuse of women not only places abuse in the public domain, but it also highlights the horrendousness and unacceptability of this practice.

Motlanthe said in Queenstown,

We need to remind our people that the abuse and ill-treatment of women and children constitutes a denial of fundamental human rights and a violation of our constitution (Mbola 2008: electronic source).

South Africa has a Bill of rights (Section 12[1] [c]) embedded in the constitution which guarantees the right of freedom from violence within the public or private realm. However, this right is not the only act that is dishonored by acts of violence against women.

Violence also undermines women's rights to bodily and psychological integrity, to equality, to have their dignity respected and protected and, all too frequently their right to live (Combrink 2006:172–173).

South Africa boasts with the Domestic Violence act of 1988 (Act 116 of 1988). The right that every citizen and, therefore, every woman, has to be safe within the country places the responsibility on the government not only to ensure the right of the individual to be respected and to be safe, but also to proactively injects measures to prevent public and private acts of violence and male abuse against women. The guarantee of human rights for every citizen requires that the government provide conditions that are conducive to such freedom. Avedeyeva (2007:877) promulgates,

I draw scholars' attention to this persisting gap between the states proclivity to join an international human rights regime and improve their domestic human rights practices.

The phenomenon of having aggressive laws on the one hand and falling short in implementing it on the other hand, questions the commitment of government.

Implementation consists of the components that are required to ensure that legislation 'works' in practice (Combrinck 2006:172–173). The focus shifts to elements such as the drafting of regulations, issuing instructions to state officials for implementation of legislation (SAPS National Instruction 7/1999) on Domestic Violence (GG No. 20778 30 December 1999); training and the provision of infrastructure and human resources. Legislation has been put in place and instructions have been issued to combat violence against women, but the reality is that implementation of these measures is lacking. Herbert (2007:12-13) elucidates:

A number of domestic violence survivors continue to find the police and judicial system intimidating and difficult to navigate, frequently encounter enforcement actors who are themselves unclear of the law, have difficulty in having their protection orders enforced properly, and are often confronted with hostile and unsympathetic attitudes from police officers and magistrates who persistently see domestic violence as a private affair.

Such a perception demands interactive intervention by the enforcers of the law. Tradition and patriarchal perceptions in society are conducive to the behaviours highlighted above. Hunter (1993:9) concurs that,

Battered women who reach out for help often feel watched and judged by an extended network of legal agencies such as police, social welfare agencies, priests, therapists, feminist and anti-feminists, friends, and family members. Everyone, it seems, proffers advice about her predicament.

The perception that service providers are in congruence with male control and discipline of women is reason for concern and ought to be actively pursued through public-awareness-campaigns.

Shifting responsibility and playing the blame game aggravates the practice of gender

violence. The victim is ostracized to blame herself and to silently accept her circumstances. Co-researchers rely on the constitution and legislation to bring about a change in attitude. Most of them therefore, refer to realities before the constitution was implemented. The scenario of gender relations has changed with the implementation of the constitution. Reality of this “magic wand” and a change of attitude however, remains a pie in the sky if news and media reports are to be believed. The congruent fact is that legislation is essential to address male abuse against women, but it is only a minor deterrent. Legislation is not enough to address male abuse against women. Hanganana said,

This is the most difficult part of the campaign because it requires the change of heart as well as behaviour; it is something that cannot be dealt with in terms of policy formation or by simply enacting laws”

(Khumalo 2008: electronic source).

The attitude of people, law enforcers, victims, perpetrators and helping human resources should have a change of attitude. Highlighting that which is prioritized as eliminating male abuse against women is essential to bring awareness to public-awareness-campaigns; however, awareness of this atrocity is in need of priority. Discussion of traditional and religious realities of male abuse against women will be entered into.

1.8. WAS TAMAR’S EXPERIENCE OF MALE ABUSE PREDESTINED?

Causes of male abuse against women seem to play a major part in the practice of this atrocity. Addressing the causes of male abuse against women would therefore go a long way to eradicate this atrocity. This is much easier said than done. Tamar was obedient to the way that she was raised. This included the religion, tradition, custom and societal teachings of the time. The dominant factor that is descriptive of a person’s wholeness comes into being through behavior and perceptions. Ganzevoort

(1994:9) concurs as he asks to what extent this take place. The concrete moment of impact mirror the relationship of our belief system and reality experiences. Prescriptive gender roles are dominant to our being. Co-researchers agreed, to an extent, that the man is the head of the house. This affords the man some superiority it would seem.

1.8.1. Male control and dominance

Male abuse of women is attributed to male control and male dominance over women. Risk factors within the immediate familial context which have an effect on violence include socio-economic status, family structure, male dominance and control.

Cassandra opines that, “Finance – when women are unemployed and dependent on men. Women fear that the partner might leave and they would then struggle financially”, are contributing factors why women remain silent about male abuse against them.

Male dominance and control has a clear point of origin (Naved & Persson 2005:291). Hammond (1979:86) echoes that first class antagonism which appeared in history coincides with the development of the antagonism between man and woman in marriage, and the first class oppression with that of the female sex by males. The segregation of males and females results in males being superior and females inferior. Gender differences and roles are imprinted into the realities of both genders from a very early stage.

Janneman, a white married male with adult married children is a senior police officer. He promulgates that male abuse against women can be attributed to gender inequality. “In certain circumstances females are dependent on males. Males are perceived as being superiour to females. Traditionally, males perceive women as their possessions. ”

Emphasis is on physical, psychological and emotional differences of the sexes. So called 'lower' sexes are therefore more vulnerable to be abused by 'higher' sexes. It is an accepted practice which cannot go unchallenged as awareness of male abuse is placed within the public spectrum. Public pastoral theology emphasizes the authenticity of both genders before God.

1.8.2. Dominance forced Tamar into submissiveness

Male abuse against women is a means to portray control over the 'weaker' sex. It might even be considered to be the most important factor in the practice of male abuse of women (Ganzevoort & Veerman 2000:40). In order to prove that they are superior men display their power by forcing women into submissiveness. While monogamy is advantageous in gender structured marriages, cultural patriarchal family structures are strongly negative in as far as male abuse against women are concerned. Hunter (1994:10) eludes that intrusion and possessive control of women by men is an integral part of our cultural gender arrangements. This depicts the perpetual abuse of the female gender. Males are in control and are expected to treat women in a manner that would portray this perception (Bradley 1996:82). The dynamics of inequality in the South African patriarchal society appear to have an effect on every dimension of existence for the South African woman and child (Pretorius 2006:2). Male abuse against women is perceived, executed and experienced as male superiority over women. The reason for male abuse against women is vested in male dominance and the triumph of a lust to dominate. This became a foundation for human relationships, warping and perverting personality, marriage, family, and indeed all things.

The context of male control and dominance is prevalent in the act of male abuse against women (Bradley 1996:82; Pretorius: 2006:2). Males that abuse women not

only choose when and how to control women; they even decide whether wounds should be visible or not (Adams 1994:628). Men afford themselves the right to create the mould for women's subordination. This action illustrates that men perceive to be in complete control of women and that it proof manhood. Male abuse against women is a willful act that portrays women as the 'weaker' gender and the property of men. Abuse allocates higher status to the abuser.

1.8.3. Tamar's submission as God's intent

We live in a society that has adopted patriarchy as a way of life and has adapted to this lifestyle as if it was cast in stone.

Niklaas, is a coloured married father with sons and daughters. He is a senior police officer with 25 years of experience. "My wife and I are equal, but I am the head of the house."

Such a perception suggests that the head of the house is in control of the household. Everything and everybody within the household is under the direct control of the head of the house. This perception is induced to everybody in a patriarchal society.

Persisting traditional and cultural norms are a reflection of male control. "Ideological justifications which attempt to go beyond mere cultural tradition usually defends the patriarchal model as being God's intent" (Balswick & Balswick 1994:235). This 'intent' of God falsely ratifies the differentiation of status and power between males and females. This 'intent' continues to ratify the oppression of women through male abuse (Dreyer 2011:1). Hunter (1994:24-25) conceptualizes that God, in His institutionalized form, reinforces rigid gender roles; supports marriage at almost any cost, and encourages women's self sacrifice. Dreyer (2011:1) alludes that as women are taught

the practice of self-sacrifice, they disappear into the background. This is justified by the cultural, religious and traditional values within society reflecting the role that power and the status quo have on abusive relationships.

Specific roles are often acted upon when normal coping mechanisms in dire situations are needed. A negative coping mechanism is that women internalize their self-worthlessness which results in a negative self-perception that detracts them from having an abundant life (Dreyer 2011:1). Normal coping mechanisms entail the understanding of reacting to specific situations and circumstance that individuals experience from time to time. Coping mechanisms are a search for significance in times of stress (Ganzevoort 1998:260). “Husbands may learn to respond to conflict with physical violence, and wives may learn to cope with conflict by being submissive and by expecting to be abused” (Naved & Persson 2005:297). Coping mechanisms are employed during abnormal experiences and it tries to normalize these experiences.

1.8.4. Tamar’s inferiority is exploited

We not only make a distinction amongst genders on the ground of sex, but continue to do so because they are perceived to be ‘inferior’. Male abuse against women is about the imbalance in power relationships (Joy 1999:147). Those in power exploit their ‘subordinates’ in order to fulfill their need for control and dominance. Violence remains a reflection of an authoritarian and patriarchal order which perceives the woman as inferior and powerless (Pretorius 2006:3). Inferior attitude and action towards women result in inferior treatment of women. Pretorius (2006:1) elucidates “Inequalities in power and status create a basis for violence against the ‘lesser’;—often women and children.” Women are seen as inferior because of patriarchal customs and generally accepted norms and traditions. Male abuse against women can be described as one of the most extreme manifestations of power-inequality between women and men” (Combrink 2006:175).

Malan (2006:1058) emphasizes that it is imperative to be sensitive to and aware of the needs and ideas of the knowledge of children (women). It should be respected so that adult (male) entitlement does not take preference. This lechery is directed towards selfish satisfaction; such selfish sensual lust results in the abuse of women as a discardable commodity (Vosloo 2003:443).

When the inequality of gender relations is borne in mind, any violence against women and children should be conceptualized within the historic patriarchal context. Various well-known women in South Africa, from Saartjie Baartman to Brenda Fassie, serve as legendary examples of women who historically became victims of the patriarchal system (Pretorius 2006:2).

Goviden (1997), Amnesty International (2005), Herbert (2007), Avdeyeva (2007) and Banda (2008) echo the sentiment that women need to be rescued from suffering. The prohibition of discrimination contained in the International Bill of Rights ensures that all rights should be enjoyed by everybody without any discrimination on the basis of sex (Banda 2008:4). This illustrates that women should be protected from torture and cruel, inhuman and degrading practices. Although the intention of this directive is good, it emphasizes that women are weak and in need of men to guard their 'existence'. Any inclination, however subtle, of women as inferior to men, renders interpretation of acceptance. Dreyer (2010:2) refers to such an argument as dual anthropology. Women need to be seen and treated as being created equally with men. Awareness of women that were created equal to men should be done on a daily bases.

The pervasiveness of gender violence in South Africa necessitates the attention to a range of factors. Amongst these are cultural values and beliefs that perpetuate the toleration of such violence (Herbert 2007:3). The pervasive ideology of male superiority and dominance are inclusive to these factors. Religions, traditional and

cultural values and beliefs are perpetuating factors to the practice of male abuse against women. There is no easy simple approach or solution to male abuse against women. The most effective form is to bring awareness of the atrocity. Fox (1988:165) argues against the perception of a social structure that males rule females. Van den Berg and Pudule (2007:170) verbalize this reality as situations that cause women to have distorted images about either the image of a proper woman who submits to patriarchal abuse, or women who see themselves as equal to men. Such a social structure becomes a constructed aggregate of individual wills suggesting that societies are embodiments of the collective male will.

1.9. RESEARCH PROBLEM

It is a given that violence against women takes place in all societies, across all racial lines, amongst families and even to strangers. Most often abuse against women is not made known (Adams 1994:628; Govinden 1997:26; Banda 2008:2). Pretorius (2006:1) argues that although violence, within equal relationships, often takes place at the physical level; it mainly takes place at the psychological, and less visible, levels. Central to this thesis is male abuse against women and public-awareness-campaigns to highlight and address this pandemic. Male abuse against women is a social construct and public-awareness-campaigns invites interaction and reflection of this pandemic. The degradation and abuse of women have been unveiled since Biblical times. Ackermann (2004:301) describes that the Bible as the source book of our faith, is accepted as a powerful means to define a woman's place in society. The Bible is employed to rationalize women's subordination to men (Dreyer 2011:1). It is essential that exploration of the Christian linguistic is employed to illumine the practice of male abuse against women.

1.9.1. Christian language

Some co-researchers understood the Bible to subscribe to male abuse against

women.

Katharina and Norton hold that the Bible subscribes to women subordination to men.

Certain Christian beliefs and principles are often incorrectly used to support patriarchal discourses” (Van den Berg & Pudule 2007:168). Religion and Biblical texts often stand accused of injuring people, or deceiving them, convincing them to sacrifice themselves in war and service, thus placing themselves at the mercy of others. Govinden (1997:26-28) and Hunter (1994:24-25) concur that the all-seeing God is as much a barrier to a woman’s freedom as the panoptic social system; or the surveying and controlling gaze of the batterer himself. Configurations of God into moulds of traditional, cultural and religious practices frame God as ambivalent in accepted Christian tradition (Ganzevoort 2011:1). This results in complacent acceptance by religious women and the Bible-believer. Although suffering and in need of help, they choose to remain within their situation. Christian women perceive themselves inferior and are inclined to impart meekness and submissiveness to elevate the male gender to a level that needs to be followed.

The Bible has been and continues to be used in an absolute way; a recipe book, to reinforce the socio-cultural oppression of women (Van den Berg & Pudule 2007:176). Biblical resources it would seem, ordain gender inequality as being from God and therefore morally right. One of the greatest sins that women can commit according to Govinden (1997:28) is to claim rights for herself. She continues to state that Jesus is for many suffering women the exemplary victim, and they do everything to merely survive in their circumstances. A negative sentiment of aggravation is ushered in by the fact that Christianity demands self-sacrifice (Hunter 1994:24). It depicts a perception that the all seeing God allows male abuse against women. Such a scenario suggests that either women or men were not created in God’s image.

The perception of a God that is in favour of women oppression is vitally problematic and dangerous for 'abused women'. Elshtain (1993:111), Hunter (1994:24) and Govinden (1997:29) highlight that God's acts in history were to eliminate suffering. The Body of Christ is to instill the saving and liberating power of God. The source of hope can only be realized through the body of Christ. The church should view capitalism, racism, oppression and patriarchy as an integral part of the same unacceptable social realm. Women have a right to the proper teachings of scripture, to live life, and live it abundantly. Abused women particularly need to be aware that the Bible does not condone, but condemns male control (Govinden 1997:30). Hermeneutical reflection of abused texts needs to be done in relation to the current context so that age old acceptance of male abuse is not only illumed, but also addressed. The attitude of society has a direct bearing on male abuse against women. A journey to illustrate this reality is therefore entered into.

1.9.2. Societal attitudes

Anna feels that women who experienced abuse at the hand of a man remain silent about the issue because of "shame".

They are ashamed of what they might experience within society if their ordeal becomes known. The narrative of Tamar reveals that she lived in a world where men manipulated and coerced by using their male power and dominance to ruin her life. David is angry but silent against the abuse of his daughter by his son. Absalom ordered her to be quiet because of the family (Rowley 1997:334; Ackermann 2004:302). Societal attitudes towards women are highly contributive to a higher incidence of abuse against them (Dreyer 2010:1). Families and society instill a feeling of and belief that women who are abused are responsible for the abuse against them (Kilgore1993:4). This attitude leads to a deafening silence. "In a patriarchal system women's cries are insufficiently heard and they disappear under a veil of silence" (Ackermann 2004:304). Breaking the silence about abuse can be life threatening.

Attitudes of either ignorance or social ostracism and stigmatization results in women silently submitting to the ferocious acts of abuse and violence against them. The important canons of religion and culture for women make them susceptible to submissiveness.

1.9.3. The influence of tradition and culture on Tamar's experience

Ignatius is a black, married minister of religion. He is currently serving in a supervisory position in the chaplaincy of SAPS. He is concerned about the fact that culture perpetuates male abuse against women.

Traditions and customs are social constructs (Dreyer 2010:2). Socio-structural norms generally demand women's submissiveness and subservient behaviour (Van den Berg & Pudule 2007:170). Male abuse against women remains prevalent because society accepts and tolerates it. Complacency of male abuse against women is a cry of hopelessness. The lives of women continue, their relationships continue but they seem to vanish, to a mere existence. The concept, patriarchy, that is defined as male dominance subdues women to be controlled and abused by males (Fox 2003:165). Govinden (1997:26) points out that although there are numerous initiatives in South Africa to address the ills against women, much still need to be done. Discussing and identifying the problem needs much more than a mere reference, an acknowledgement of the atrocity. Awareness of male abuse against women and the combating thereof needs to become a committed priority. Meaningful conversation with reality, experiences of abuse and the war against the terrorism of women demands public pastoral theology to emphasize hope, liberation and healing of this atrocity.

According to research (Kilgore 1993:2; Govinden 1997:26; Naved & Persson 2005:289) and statistics (Warrington 2004:123; Herbert 2007:1)) male abuse against women is mostly prevalent within the home. This is of great concern since the family

is supposed to be the incubator where safety and enrichment should prevail. Becvar and Becvar (1996:121); Balswick and Balswick (1999:22–26); Müller (2005:9–120) and Louw (2005:61) are a few who reiterates that the family structure should primarily allow for growth; not for convenience. People should not be reduced to mere objects. The employment of public-awareness- campaigns to address male abuse against women will be considered next.

1.10. TAMAR’S CRY RAISES AWARENESS ABOUT MALE ABUSE AGAINST WOMEN

It is a given that abuse against women is a high priority of society. Violence against women is pervasive throughout all cultures, occurring across all social classes, ethnic groups, and all age groups. In the 1970's male abuse against women “hit the headlines” (Warrington 2003:126). Male abuse against women was accepted as being part of human existence; it was just not perceived to be ‘important’ enough to be interacted with. The private sorrow of women became public. Article 19 of the constitution and resolution 54/134 of the United Nations [UN] (WCC: 2012: electronic source) articulates that 25 November was declared International day Against Violence of Women. This declaration was done at the first Feminist Encuentro for Latin America and the Caribbean held in Bogota. The lives of three Mirabal sisters are commemorated on this day. They were political activists from the Dominican Republic who had been violently assassinated on this date in 1960, during the dictatorship of Rafael Trujillo (1930-1961) in the Dominican Republic (WCC 2012: electronic source). The day was originally used to pay tribute to these three women, and to encourage global recognition of gender based violence. Warrington (2003:127) describes that, “Raising awareness was a key issue in the early days, and activists often had to prove to local authorities that male violence against women existed.” Illustrative of this fact is that “The World Conference on Women held in

Beijing in 1995 put women's issues on the international agenda" (Ntlama 2003:116). This was done to ensure women's rights to a violent free life. Feminist groups and the world needed time it seems, to digest the reality that male abuse was prevalent, unacceptable and that intervention was a necessity.

South Africa launched the 16 Days Campaign in 1999 as part of government efforts to rally citizens against the high levels of violence directed at women and children, which has been prevalent in the community (Khumalo 2008: electronic source). In November 2008, the Deputy Minister of Provincial and Local Government argued for the essentiality of participation by everybody in the fight against male abuse against women and children. Adams (1994:8) calls for a coordinated community response to male abuse against women. One way of such a coordinated response to male abuse against women and children is public-awareness-campaigns by the South African government and communities that take place annually. There is a constant uproar about the abuse against women and children and yet it would seem that incidents of abuse against women and children become more gruesome on a daily basis. In-depth interaction with the impact of public awareness on practices of male abuse of women is essential.

1.11. RESEARCH AIMS

An in-depth study is directed at the impact of public-awareness-campaigns on male abuse against women. The object of this study is to undertake an exploration of male abuse against women. In order to achieve this objective, this study will journey via accepted causes and effects of male violence, the impact, as well as approaches to public-awareness-campaigns. Focus will be placed on the following:

- The main goal of this research is to focus on the impact, if any, that public-awareness-campaigns have on male abuse against women.

- The second goal of this research is to factually understand the reason for the continued abuse of women, notwithstanding public-awareness-campaigns and punitive measures against violators.
- The third goal of this research is to explore the role that public pastoral theology, as a subset of practical theology, has on the quality of life.
- The fourth goal is to understand the context which influences the impact of public-awareness-campaigns on male abuse against women.
- The fifth goal of this research is to understand the interaction between public-awareness-campaigns, perceptions and reality. Public pastoral theology and its possible influence on public-awareness-campaigns, perceptions and reality will be exploited.
- The sixth goal of this research is to attach meaning to the context, value and personhood of all stakeholders, with special reference to the effect that public-awareness-campaigns have on male abuse against women. Some interviews with stake holders will therefore be incorporated into the research.
- The seventh goal of this research is to try and present a possible public pastoral theology model to influence the impact of male abuse against women.
- The eighth goal of this research is to actively involve males in the fight against male abuse against women.

1.12. RESEARCH METHODOLOGY

In the planning of a journey the best possible route should be identified. The route should include the needs of those undertaking the journey. It should lead to the destination that those who undertook the journey planned. Since the destination is to arrive at meaningful understanding of the research problem, the researcher is only a co-journer into the private and personal world of others. The research methodology explains and directs the manner through which the researcher intends to arrive at a meaningful understanding of male abuse against women. Meaningful understanding of the reality experiences of male abuse against women and the impact of public-

awareness-campaigns on this atrocity is co-created by the co-researchers and the broader society. Meaningful understanding of the reality experiences of male abuse against women and the impact of public-awareness-campaigns are gained through interviews with 16 (sixteen) co-researchers. All the co-researchers are in some way involved with the reality experiences of male abuse against women. They are confronted with the reality of male abuse against women almost on a daily basis.

Meaningful understanding is limited by our interaction with the broader society, reality experiences, knowledge of the discourse and therefore our own minds. It is therefore not a complete conclusion reached but rather a revolving process that broadens insight into discourses. The “moment of praxis” (Müller 2004:293) is the point of departure. The journey is intended to arrive at insight of the impact that public-awareness-campaigns have on male abuse against women.

The research methodology is therefore the scientific process through which information is gathered and analyzed in order to reach the objective of the research. Janse van Rensburg (2000:1) claims that the route to be undertaken is the point of departure for cognitive thinking and practices. In the light of this argument the problem is illumed within experienced realities. This research was initiated from practical observation and experienced realities. Browning’s (1996) approach of practice-theory-practice is followed through out this research. This highlighted the need to interact with existing literature resources in order be enriched from their perspectives and reality experiences. Even before interaction with co-researchers about the subject of research, an extensive and in-depth literature study was entered into. Data is gathered through literature, researchers, institutions, NGO’s and individuals. In the literature review data was collected from extensive reviews of books, articles, periodicals, journals, reports and papers. Sources utilized for information form an integral part of this thesis. Legislation and official governmental- and societal perceptions reflected upon was gathered from the South African constitution and publications from parliament.

1.12.1. Role-players as co-researchers

Hansen (2007:5) argues that public theology should be authentic and dialogical. Public theology should acknowledge God as central to all spheres of life. Theology is therefore not an academic exercise but it should be the result of an open process of interaction between the theologian and society. Interaction requires an open process of interviews and consultation that is a revelation of real life experiences. Everyday life experiences have meaning for the individual and society (Ganzevoort 1994:10). As this research was initiated by my curiosity of gender practices, it stands to reason that I do not stand aloof to the discussion in this thesis. Personal experiences, perceptions and influences would therefore be intrinsic to this discussion as it is a growing process for me and the co-researchers.

This research is an attempt to evaluate the impact of public-awareness-campaigns of male abuse against women. The point of departure is that since public-awareness-campaigns of male abuse of women became an annual event profound political, economic, educational, social and societal changes have occurred. Practices of male abuse against women and public-awareness-campaigns to minimize or eradicate the practice of male abuse against women, are placed under the microscope as a way of interpreting the facts, meaning and value system that determines the power relations of this atrocity. The essentiality of a hermeneutic pastoral approach is the study of the ways in which individuals arrive at meanings and understanding of practices, values and accepted behaviour of the self and the society of which they are members (Ganzevoort 1993:277). The study therefore employed discussions with role players to evaluate the impact of public-awareness-campaigns. Co-researchers are actively involved in either spearheading public-awareness-campaigns or as supervisors of co-researchers responsible for these campaigns. In some instances co-researchers experience the impact of public-awareness-campaigns when complaints of gender violence are made. These discussions were based on interviews which included the repetition of rephrased questions about the impact of public-awareness-campaigns on male abuse against women. Questions were intentionally structured in a way as to

arrive at meaningful and unpretentious answers. It was structured to arrive at the meaning attached to the degradation of women and the response of women that were/are abused. Societal response was included in this discussion. All co-researchers took part in the research as private individuals and not in any professional capacity. They did not in any way present or speak on behalf of their organizations. All of the co-researchers are role players and render services or participate in public-awareness-campaigns.

The first response was attempted through the social media of Facebook (Facebook 2011: electronic source) and Netlog (Netlog 2011: electronic source). History and information about male abuse against women was placed on this social media and response was invited. Response on the social media is discussed in chapter 5. Co-researchers entrusted me with their experiences and perceptions of male abuse against women and public-awareness-campaigns. These co-researchers are professional and emphasized that they speak as individuals and not on behalf of their employers. To protect the identity of the co-researchers I have given a brief biography of each co-researcher in addendum 2. The objective with the interviews was to discern the meaning that co-researchers attach to gender violence and public-awareness-campaigns. Co-researchers are mostly employed within the South African Police Service. They were approached because of their prominent activities within the practice of gender abuse. They either render an active service or are supervisors that are responsible for the execution of these duties. Their participation is based on their personal experiences and not on official duties. Co-researchers that are employed within the Department of Social Services were also approached for the above reasons. These co-researchers shared their personal experiences. While great care is taken to protect the identities of the co-researchers their views are recorded as they verbalized it. Names of co-researchers are changed to protect their identity. Perceptions and reality experiences of co-researchers are recorded in a different font and indented within this thesis.

Gerkin (1986:5) enunciates, "By language we make sense out of what we experience". By participating in the interviews individual co-researchers strongly emphasized their individual interpretation and attribution of meaning to situations and events (Ganzevoort 1993:278). As I journeyed with the co-researchers I was fortunate to be drawn into their experiences of reality. Some co-researchers attempted to be politically, culturally, theologically and or religiously correct in responding to the set questions. Repetition of the same question in different words tended to spontaneously extract responses of their life-worlds. The interviews helped the co-researchers and me to get new meaning and knowledge of gender based violence and the impact of public-awareness-campaigns on this atrocity.

The meaning and perception of role players form the basis of the ensuing discussion. Co-researchers explicitly portrayed meanings and insights of this atrocity from the places where they are. These discussions were intended to open up an avenue through which deconstruction of the current pervasive practice of male abuse against women can take place. It is also intended to lead to the reconstruction of this pervasive practice into a new story where both genders would be treated and perceived as people.

1.12.2. Practical theological rudiments to interact with Tamar's cry

Osmer (2008:4) interacts with practical theology and assigns four foundations to it. These tasks include:-

1. The discernment of the particularity of the situation or episode within its own context. Ganzevoort and Veerman (2000:105) interact with this reality as they explain essential dynamics that needs to be considered in every concrete situation to ascertain what is going on. Tamar's cry was the direct result of that which was about to happen. It was the

result of her ordeal during and after it took place. Osmer calls the discernment of the concrete situation the descriptive-empirical task.

2. The reason why the predicament, the suffering are in existence. In order to establish why the specific situation is in existence demands understandable, communicable and interactive interaction with culture, religion, tradition, psychology, physiology and science (to name some). Such interaction would give a more holistic and better understanding of the reason why the occurrence is in existence. This is the interpretive task of practical theology.
3. Theological concepts should then be employed to interpret concrete reality experiences within its particularity. Acceptable ethical norms need to be constructed and “good practice” employed to guide our responses. This is the normative task.
4. Desirable strategies of action that will have an influence on the situation are entered into. This is called the pragmatic task.

Osmer’s core tasks of practical theological interpretation not only emphasize the importance of the context, it also illustrates similarities with postmodernism. Emphasis is placed on the uniqueness of the particular concrete moment of praxis. Universalistic and preconceived approaches to predicaments and suffering are traded for a more individualistic approach that values the context of the individual. Co-researchers are valued as the experts of their reality experiences while the facilitator is allowed into the concrete situation of the co-researcher. Discussion of the uniqueness of the individual context is entered into.

1.12.3. Tamar’s cry. A narrative approach

Pastoral theology as part of practical theology reflects on human practices and reality experiences which are intrinsic of their narratives. Male abuse of women is a reality experience that narrates unacceptable human practice. Any reflective interpretation

of the narrative by the facilitator is only meaningful if it is done in the context of the narrator. Müller, Van Deventer and Human (2001:79) emphasize the importance of the stories that are told about the action. Cognizance that the narration of stories allows the expression of personal life realities as it is experienced and interpreted by the narrator. Since gender identity is socially and discursively constructed, it is not universal or trans-historical. The narrator's context of reality and the meaning attached to the reality are of paramount importance. Every narration is an interpretation and it attributes meaning to that which is important for the narrator (Ganzevoort 1993:277). Human life is a continual process of interpretation and ordering in world images within stories (Gerkin 1979). The co-workers are always the experts of their own stories. It is evident therefore that the facilitator interacts with the co-worker from a not-knowing position. Co-workers allow facilitators into their stories; pre-conceived assumptions, solutions and advice by the facilitator is therefore irrelevant (Freedman & Combs 1996:44). Awareness of the atrocity of male abuse can only take place meaningfully and contextually through the stories of the role players.

1.12.3.i. We all have a story to tell

African culture has traditionally privileged the oral tradition in the sense of the sharing of stories. Meaning and understanding are given to traditions, culture, religion and practices are arrived at through the verbalization of stories. The narrative or story telling approach therefore gives value to African culture in this regard. Narrative therapy recognizes the co-workers story as a unique experience and the telling of the story as a privilege to listen to. "Narrative therapy is known as involving: -re-authoring or re-storying' conversations. Stories are central to the understanding of narrative ways of working" (Morgan 2000:5). As human beings we all have stories and experiences to share. Our story is inevitably influenced by a value system, background, culture, current experiences, family, behaviour and society at large.

1.12.3.ii. Our story within a broader story

We impact and influence the narratives of our neighbours (Ganzevoort 1993:278). Our story is always told in relation to a broader context which influences our lives. Social construction directs us to be conscious that every person's social and interpersonal reality has been constructed through interaction with others (Freedman & Combs 1996:1). Social realities have an influence on the meaning of people's lives. Since practical theology is about a specific moment of praxis, a great deal of life experience may be outside that which dominates at a particular moment and time (White & Epston 1990:15).

Personal experiences are rooted in the community, the world and God (Lucie-Smith 2007:1-3). It is vested in the narratives of God's liberating action in the world, and the history of creation (Ganzevoort 1993:286). Personal reality narratives are in some way linked to God. The human story therefore becomes the meeting place for human beings and divine revelation.

1.12.3.iii. Stories give meaning to our experiences

Is divine revelation restricted to religious communities only? Divine revelation in social construction refers to the human side of the hermeneutical process of understanding human context as it is experienced through divine disclosure (Ganzevoort 2006:4). Human stories should be understood in the context of the community, society and the world, but the understanding thereof should embrace the individual. The lucidness of any practice for an individual is based on the individuals' theory (belief). The theory of the individual is derived at because of religion, tradition and culture that form part of the social construct of the individual. Freedman and

Combs (1996:45-46) explore the fact that unrevealed (shared) information does not exist. Interpretation is based on revealed (shared) facts only. This requires deconstructive listening in order that co-workers become active participants within their own life narratives. Understanding and meaning of male abuse against women can only be relevantly reflected on if it is narrated by the role players. Stories have the ability to reveal meaning and experience attached to it by the narrator; it convinces through lifelikeness (Ganzevoort 2012:215). The stories of gender based violence, human rights violations and male abuse against women is revelatory of reality experiences and the meaning of these practices.

1.12.3.iv. Distinction between person and problem

In order to examine the dynamics and the direction of the interaction between the problem and the person, separating the problem from the person is essential. Externalization of the problem (Tomm 1990:vii) allows a distinction between the co-worker and the problem. The problem is placed outside the person who makes it easier to control and interpret the problem which confronts him/her. After all, the problem and not the person is the problem (White & Epston 1990:41). Knowledge about our stories empowers us to address the abnormalities within our stories. Women often blame themselves for male abuse; men often try to shift the blame for this atrocity. Narrating their story affords women the opportunity to externalize the story. Public-awareness-campaigns of male abuse against women invite women to narrate their stories. It furthermore aims to change attitude, behaviour and practices of gender inequality (Amnesty International 2012: electronic source). It intends to instill new meaning to accepted patriarchal practices. Significance of the impact of public-awareness-campaigns of male abuse of women is of paramount importance.

1.12.4. Public pastoral theology

Interacting with the myriad of perceptions and ideas of scholars, feminists and reality experiences of co-researchers introduced revelatory insight into the atrocity of male abuse against women. It succeeded to provide knowledge about the causes and effects of pandemic. Interpreting and interacting with the experiences and knowledge gained still left a gap. It still had to be deconstructed so that healing and reconstruction could be effected. Müller (2004:293) articulate that practical theological research should develop into a new narrative that transcends the local community. Louw (2011:1) argues that although theory formation is the main objective for scientific research, it has to result in rational categories of understanding its relationship with the realities of the existing world. Such a development is only possible if a holistic and inter-disciplinary approach is followed. Müller (2005:78-79) continue to argue that practical theology should always originate from a very specific context. It should continue with a definite objective from the concrete moment of praxis, to theory and back to the praxis.

1.12.4.i. Pastoral theology in the public sphere

Pastoral theology is concerned with the motivation of God's love to a person or people to care for a person or people in suffering (Mcclure 2012:269). Since pastoral care is motivated by God's love, in narrative therapy, it aims to be a respectful, non-blaming approach to conversations, which centers people as the experts of their own lives. The narrative approach helps the narrator to make sense out of his or he experiences (Ganzevoort 1993:278). It further views problems separately from people and accepts that people have the ability, the skills, competencies, beliefs, values and commitments that will help them to reduce the influence of problems in their lives (Morgan 2000:2). Pastoral theology will be discussed in more detail in chapter 2.

1.12.4.ii. Tamar's public cry

Human stories do not and cannot exist in a relational vacuum. When Tamar became aware of Amnon's intention to violate her as a person, she began to appeal that he should get permission from their father. Her appeal continues to include Israel as a whole. Her life-world became intrinsic of her cry. Human stories are always "related with stories of and about God (Ganzevoort 2011:214). Pastoral interaction with individual human narratives include their relationships with society, tradition, culture, religion, status, language, education (to name some) of the person. The individual's story always includes the stories of others (Ganzevoort 1993:278). A holistic approach to the concrete local unique moment of practice can therefore be nothing other than public. Public theology is appropriated by Christians in word and deed within their own life-worlds (Dreyer 2011:2). The reality experience of suffering and predicaments needs interaction and emancipation that do not just impact on the individual, but also on his or her life-worlds. Public theology will be discussed in more detail in chapter 3.

1.12.5. Tamar's ordeal: A reality experience

Male violence and abuse against women are rampant in society. Governmental response to this atrocity is experienced through public-awareness-campaigns which are launched annually. This research is qualitative and empirical narrative research from a social-constructionist epistemological perspective (Müller, Van Deventer & Human 2001:77; De Jager & Müller 2002:1221). The objective of this research is to gain 'practical wisdom' (Müller, Van Deventer & Human 2001:80). The research is fueled by the questions: What is the impact of public-awareness-campaigns on male abuse against women? How can a public pastoral theology contribute to the success of public-awareness-campaigns of male abuse against women? A Public discourse is

imperative for guidance of individual souls: for societies and the community of nations (Stackhouse 1997:165). The methodology used in this research is based on the principles of participatory action research. Strydom (2002:420) defines participatory action research “as a model in which the researcher’s function is to serve as a source to those being studied.” Conde-Frazer (2012:236) perceives participatory action research as a movement towards social justice by integrating different sources of information. As co-researchers, the participants join in the interaction with injustices, predicaments and everyday issues. Research does not serve the objectives of the researcher, but that of the co-researchers (Müller, Van Deventer & Human 2001:77). The researcher is not an expert in the field and therefore strongly relies, recognizes and benefits from the skills and knowledge of the participants and follows a “not-knowing approach (Freedman & Combs 1996:44). Literature of feminist theologians and writers that highlights reality experiences of male abuse against women are employed and explored as part of quantitative research. The ending of the research process is to have a sense of meaning and to establish the impact that public-awareness-campaigns have on the abuse of women (Müller, Van Deventer & Human 2001:77). “The objective of this research is two-fold. Firstly, the knowledge gained would be used to help in the process of growth” (Clinebell 1984:33) and secondly, to bring about healing (Ackermann 1997:17).

1.13. RESEARCH SCHEME

The reality experiences of male abuse of women within society have become a primary concern amongst demeaning social constructs that is practiced within the world. Religions, cultures and traditions are infested with “accepted” teachings and practices that clearly define and portray male superiority over women. Public-awareness-campaigns of male abuse against women challenges this social construct in order to arrive at gender equality and the restoration of human rights for both genders. Tamar’s experience in 2 Samuel 13 1:22 is not only a mirror image of

current practices of male abuse against women; but also reflects a public outcry against male abuse against women.

As Tamar's cry resonates globally throughout the ages curiosity about the impact of public-awareness-campaigns on male abuse against women initiated this research. This thesis is a quest for meaningful understanding of the pervasiveness of the atrocity of male abuse against women. It is a quest to meaningfully understand the impact, if any; public-awareness-campaigns have on male abuse of women. This research is composed with the experiences and cries of different co-researchers, especially police members and social workers. These co-researchers are actively involved in women's experiences of male abuse against women. They are also involved in public-awareness-campaigns of male abuse against women and appeal to women to speak out against demeaning gender experiences.

Involvement in this research from a pastoral theological perspective is the desire to illumine the atrocity of male abuse against women and to assist in the process of healing and social transformation. The different chapters in the thesis are designed to interact with pastoral practice, public theology and demeaning gender practices that is accepted within society. Chapters in this thesis are constructed to give meaningful insight into the atrocity of male abuse against women. The journey start with reality experiences of male abuse against women; it continues to interact with the impact that male abuse against women has on individuals and society from a public pastoral theological perspective. In an attempt to reach meaningful understanding of the practice of male abuse against women and the impact of public-awareness-campaigns the thesis is structured in the following manner:-

The introductory chapter is an exposé of male abuse against women. Motivation for

research and the utilization of Tamar's cry is included. It focuses on the social constructs that justifies beliefs, practices and roles that give meaning to this atrocity. An attempt to give understandable meaning of government and societal perception of this atrocity is illumed through the responses and practices at hand. Tamar's cry was clearly placed within the public domain through her actions and revelation of the response to her cry is illumed through familial and societal practices. Key issues and the strategy used in the research are explained.

In chapter 2 practical practices is introduced and developments within practical theology is highlighted. Emphasis is placed on the uniqueness of every context. This is done to show that every context give understandable meaning to beliefs, value systems and practices. The research problem is explored from the narrative of Tamar and is then placed within a public pastoral context. Tamar's experience at the hand of Amnon is given meaningful understanding within her own religious, cultural and traditional context. It is within this context that her reality experience is verbalized in her cry, "that such a thing is not done in Israel". The Tamar reality experiences of male abuse against women therefore demands a theoretical discussion of the atrocity that is given understandable within its own unique context.

Tamar's narrative is focused on as she brought her private horrendous experience of male abuse into the public. Chapter 3 is an in-depth discussion of public pastoral theology to illum the atrocity of male abuse against women. Religion is a social construct (Beyers 2010:1) that place meaningful understanding on the fact that the omnipotent God is not removed from human social suffering. The public-ness of male abuse against women as a public discourse is given meaning through the constitution, legislation and the public outcry of society. Public-awareness-campaigns highlight the atrocity of male abuse against women in order to affect social transformation. Public pastoral theology interacts with this reality to bring about social transformation through healing.

Chapter 4 is a discussion of the context, value and personhood of role players. The emphasis on the impact of male abuse against women is entered into analytically, within the frame work of public pastoral theology. Experienced reality, human practice and experience is theoretically interacted with and brought into its unique context. Cultural, religious and traditional beliefs and practices is illumed to gain understandable meaning of the impact that male abuse against women have on human beings and society.

Chapter 5 directs qualitative research at the interaction between praxis and theory. Conversation is entered into regarding the impact of public-awareness-campaigns on abuse against women. A microcosm of the views of service providers is analyzed to illustrate the impact of public-awareness-campaigns. A possible proposed public pastoral care model will be introduced to make an active contribution towards the impact of public-awareness-campaigns against male abuse of women.

1.14. CONCLUSION

Abuse against women is prevalent in all societies and across all human boundaries. These boundaries include cultural, geographic, religious, social and economic boundaries (Nevad & Persson 2005:289). Abuse against women is perpetuated by cultural, psychological, and theological factors (Clarke 1986:283; Naved & Persson 2005:289. Amnesty International (2005: electronic source) adds personal, economic and social factors. Dowry related disputes (Govinden 1997:26; Wendo 2004:716) and patriarchal societies (Elshtain 1993:109) plays a major role in male abuse against women. "Gender relations are often played out within the context of power and status" (Bradley 1996:82). This reality verbalizes the perception and behaviour of men to exercise control over women at all costs. Such action degrades women to mere objects who have little choice of their own circumstances. The result of male

abuse against women not only inflicts physical and psychological wounds, but it can also result in sexual, reproductive health issues and death. Abuse against women is a major contributor to HIV/AIDS (Ackermann 2004:304; Raj; Silverman & Amaro 2004:519).

Religious and cultural teachings and practices actively contribute to male abuse against women (Moyo & Müller 2011: electronic source). Meaning and understanding of the existential language is essential in order to address male abuse against women. Combating male abuse against women includes public-awareness-campaigns about male abuse against women, and punitive measures in courts and in society that are applied (Khumalo 2007: electronic source). Baloyi (2010:5) urges society as a whole to get actively involved in the objectification and abuse of women. The impact that public-awareness-campaigns have on male abuse against women will be researched and documented. Male abuse against women takes place within the context of the family and society. Cady (1987:194) therefore argues that, “the classics in both art and religion achieve a genuine public-ness.” Public-awareness-campaigns of male abuse of women cannot be argued in private. Public pastoral care embedded in a described public pastoral theology will be employed to try and influence the impact on abuse against women. In continuing the journey of male abuse against women, a discussion of practical theology will be ventured into. The narrative of Tamar and male abuse against women will be discussed and placed within the framework of practice.

CHAPTER 2

TAMAR'S CRY INTERACTS WITH PASTORAL PRACTICE

2.1. INTRODUCTION

I had lost face among my friends. Even though it was a donkey that unseated me, I learned that to humiliate another person is to make him suffer an unnecessarily cruel fate. Even as a boy, I defeated my opponents without dishonouring them (Mandela 1994:11-12).

Reality experiences fuels my perception that male abuse against women flourishes amidst public-awareness-campaigns. Men continue to dishonour women, with disregard to their own self-respect. Stocktaking, more than ten years after the official launch in 1999, of the 16 days of public-awareness-campaigns against the abuse against women, male abuse against women remains rampant (Bennet 2007:54). Do awareness campaigns of male abuse against women have an impact on male abuse against women? Hangana emphasized that societal awareness about problems such as child abuse, domestic violence as well as violence against women in general, has increased considerably (Mbola & Khumalo 2008: electronic source). A myriad of programs is publicly employed to bring public awareness of the atrocity of male abuse against women (SA info 2012: electronic source).

Notwithstanding the vigorous efforts to combat male abuse against women through public-awareness-campaigns, it still flourishes. Xingwala (African women Decade 2012:3) emphasizes that male abuse against women is still at "crisis levels" notwithstanding public-awareness-campaigns, legislation, human rights and democracy. Although public awareness about the pandemic goes a long way, it does

not sufficiently address the problem. The results of researching male abuse against women are imperative to arrive at a conclusion of the impact of public-awareness-campaigns, legislation, policies and programs (Medical Research Council [MRC] 2012:1). Considering public-awareness-campaigns and constitutional directives, this aberration is still growing. The South African constitution, which is based on a Bill of Rights (108 of 1996) and various Acts aimed at the prevention of male abuse against women and children are in place. Why then does male abuse of women continue? The question can be interpreted to highlight at least one of two discourses. Firstly, can abuse against women ever be reduced or eliminated? Secondly, this question might be interpreted as a means to positively impact on public-awareness-campaigns. What is the impact of public-awareness-campaigns? Are efforts to combat this atrocity sufficient to address GBV? Questions such as this highlight the importance of efforts to combat male abuse against women that are being made. Existential meaning of reality experiences about male abuse against women would be explored as pastoral theology and the narrative of Tamar would be utilized as propaedeutic into a discussion of the development of practical and public pastoral theology.

2.2. HISTORICAL OVERVIEW OF PRACTICAL THEOLOGY

In order to explore gender relations and the ambiguous success within practical theology a discussion of the discipline is vital (Ganzevoort 2011:1). The multiple perceptions, perspectives and foci of the discipline eludes consensus. The different perceptions, perspectives and foci are not easily reconcilable. Critical development of practical theology is the emancipation thereof into a discipline in its own right. The epistemology and the concept of encounter with practical theology are vested within the theological reflection of God's involvement in human life (Louw 2008:19). Practical theology in essence, is about the presence of God (Osmer 2008:34). Practical theology is concerned with religious communication to acknowledge the

presence of God. Theology offers a unique epistemic access to the reality of God's presence within religious practices (Brouwer 2010:1). Accepting God's involvement and presence in the world raises serious questions such as: why does male abuse of women take place? Is God just involved and present in certain aspects of life? Are Public-awareness-campaigns a practical theological conceptualization? The essence of these questions is highlighted throughout this discussion.

2. 2. 1. The enlightenment

During the Enlightenment (18th and 19th centuries) people became critical of the church and society, theology and the training of pastors (Heyns 1984:75-77). This was an age marked by secularism (Gerkin 1997:45). After the Jesuits were dissolved, the Empress Maria Theresa (1740–1780) called for the reconstruction of theological training. Rautenstrauch and Gifschütz (Gerkin 1997:45) introduced their ideas for theological training and argued that good pastors would produce good Christians who would be good societal members. The Enlightenment characterized an assumed rationality and harmony in society (Pillay 1999:400).

The emphasis was on the pastor that needed to 'make' individuals into good Christians. Pastoral theology was tolerated at University level. The church was seen as part of the state hence this point of view at the time. This marked the beginning of secularization (Gerkin 1997:44). This approach raises certain questions. Should theology be state driven? Was the state Christian orientated or Christian's state orientated? To what extent, if any, should theology be subservient to the state? The political origin of public-awareness-campaigns of male abuse against women is currently state-driven. What role does the church have in a pluralistic democratic secular civil society?

The argument also assumed that the state had to be satisfied with theological training. Pastoral theology adhered to state conditions and was therefore allowed as a university subject. The age was shaped by advances in science and technology (Pillay 1999:400). The hierarchical universalism of knowledge and truth was valued. Gerkin (1997:45) contends that the contest between “revealed theology and empirical science began.” Awareness of the social context of pastoral theology surfaced during this time. However, public pastoral theology is not well understood as ongoing secularization (Ganzevoort 2011:95). It is evident that pastoral theology was in dire need of development. Pastoral care began to open the pathway towards a more scientific mode of the discipline. Rautenstrauch coined the term pastoral theology for this subject. Ganzevoort (2011:2) argues that the term pastoral theology is related to the clerical paradigm.

2.2.2. Rationality and secularism

The enlightenment trends were now accompanied by rationalism and secularism, and created an atmosphere conducive to voluntary participation in church life and thus to Christian religious privatism (Gerkin 1997:47). Schleiermacher (Jason 1982:311; Heyns 1984:77) may be called the father of practical theology because he desired practical theology to be a science and not merely a form of practical instruction. He argued that practical theology was not practice, but the theory of practice. He therefore assigned practical theology its own, distinct, independent place in the science of theology. Practical theology as belief (theory) has to be put into action in order to obtain meaning. The meaningfulness of practical theology within the context of society and for the individual is essential if it is to be relevant. Global and national initiatives engage in vigorous attempts to draw attention to gender inequality and the practice of male abuse against women. The annual 16 days of activism (25 November–10 December) is a means to improve the position of women and human rights; it draws inspiration from the role of women during the apartheid struggle for

gender equality (SAMRC 2012:1). Reality is that all these efforts and initiatives need to be meaningfully understood by both the individual and society. Park (2010) articulates the rationality of a shared awareness. In a cognitive, pragmatic and in evaluative dimensions; it gives account of the way one thinks, chooses, acts and believes. Tamar's narrative (2 Samuel 13:1-20) is distinctly descriptive of the fact that the individual's thought is pertinent to the belief, choice and action that is made. Theory (belief) must become concretized in order for it to be applied as belief in action. Meaningful interactive conversation is crucial in the fight against male abuse against women.

Louw (2008:72) describes practical theology in the context of Schleiermacher, who deals with applied theology as "technical"; the development of skills and strategies for ministry. During the 1980's practical theology was only useful as "applied theology" for ministerial education (Brouwer 2010:2). Emphasis of pastoral theology was on care and healing by the pastor of his congregation. Pastoral theology focused on the ecclesiastic paradigm and thereby restricted its meaningfulness tremendously. Not only did this reality restrict pastoral care to the ecclesia, but also to the ordained ministry. Such hierarchical view robbed the church and pastoral care of the gifts and ability of committed Christians. Pastoral theology and ministry was limited to the ministry of the ordained. Public- awareness-campaigns of male abuse against women should constantly be evaluated within the context of the community in which it takes place. Males, in essence, promote abuse and control of women within their conversations. The meaning and objective of public-awareness-campaigns and practices against male abuse is imperative for the combating of male abuse against women.

Park (2010:2) alludes to the fact that rationality of social constructionism describes the dynamic interaction of various disciplinary dialogues; it demands and justifies an acknowledgement of multiple patterns of interpretation as movement across borders

and boundaries takes place. Historically, theology is engaged in a dialogue, a communal interpretive process (Browning 1996:49). The objective of dialogue and the communal interpretive process is pre-supposed by practical concerns. Meaningful dialogue and contextual hermeneutics is rendered useless if it does not lead to action. In order to act upon his feelings for Tamar, Amnon shared his feelings with Jona'dab (2 Sam 13:3). Amnon revealed his feelings to his friend because he wanted to quench his lust for Tamar.

Public-awareness-campaigns objectify the elimination of violence against women and the equality of genders, calling to account the human rights violations against women (WCC 2012:1). Meaningful interaction and discussion of the practice of male abuse against women, emancipates the elimination of this atrocity. The fact that male abuse against women is a given is not enough to eliminate the atrocity. Religion, culture, tradition and societal prescriptions of the atrocity need to be interacted with if it is responsible for male abuse of women. Giving credence to these arguments, Ganzevoort (2002:35) states that those conversations is one of the core suppositions of social constructionism because discourse determines our understanding of the world; content and communication. Interactive communication over borders and boundaries of the secularized, the religious and cultural worlds are imperative if meaning and transformation is to be arrived at. Male abuse against women is a public discourse that needs to be interactively discussed, so that the content can be deconstructed if meaningful transformation is to be arrived at. The deductive and inductive approaches are imperative for this discussion and therefore juxtaposed to arrive at meaningful understanding of this discussion.

2.3. DEDUCTIVE AND INDUCTIVE APPROACHES

Schleiermacher divides practical theology into two parts, church service and church

governance (Duke 1988:24). Church service was imperative for “maintaining and perfecting the church.” Church service highlighted that faith demanded action, otherwise faith would be meaningless. Ganzevoort (2011:29) refers to the medieval notion of *theologia practica*, which enshrines the idea that all theology has to contribute to the piety of the believers. Theory (belief) needs to be put into practice. Gerkin (1997:47) states, “Schleiermacher advocated a separation of human social affairs into public and private spheres and placed the life of faith and religious practice within the private sphere”. Human social constructs are always public, and faith that is practiced publicly bears witness to the grace and mercy of God. The piety of believers is illustrated by their public interactions within specific moments of practice. Gender studies can never take place in the private realm (Ganzevoort 2011:4). Although male abuse against women most often takes place privately it has public repercussions. The dialectical relationship between theory and practice will continue to illustrate relevancy to the specific moments of practice. Action is derived from the context and reflective interaction with our ‘understanding’ of God. Action of the belief system should continually be critically reflected upon.

Biblical language that promotes male abuse against women renders public-awareness-campaigns of male abuse against women useless without critical understanding which is based on interaction between the human context and the Bible. The deductive approach starts with an abstract which has negative implications for public-awareness-campaigns. Accepting such an argument places foundations and normative limitations on theology because it is dictated to by religious presuppositions (Ganzevoort 2004:54). Theology, pastoral theology specifically, within the context of male abuse against women is about the uncovering, the unburdening, the un-limiting of restrictions placed on creation and humanity. Pastoral care is the form of ministry that strives to help people in need regardless of their context (McClure 2012:270). Pastoral theology as a sub-set of practical theology has broadened its clerical paradigm to include considerations of all beliefs and practices of a community. Public-awareness- campaigns of male abuse against women would

be redundant if it is restricted to like-minded people (Christians) that have the same belief system and to clerics only.

While action can be based on the Word of God, the relevancy of action in any given situation, can only be prevalent if it is initiated by the context of that specific situation.

Thabo, a black chaplain is a widower who raises his children with the help of his in laws. He articulates, “Culture is not stagnant. The past generation influenced old culture and this must be adapted to the context.”

Historically, patriarchal practices emerged from a specific moment of practice, a specific context. The specific context that initiated male violence of women currently restricts equality and freedom amongst genders. Although Jesus, who is the face of God’s promise, is part of the empirical reality, the context is important (Brouwer 2010:1). The importance of the Bible cannot be undermined, and current human reality gives relevance to Biblical texts. Ackermann (2004:301) aptly states that Tamar’s narrative “echoes through the ages and resonates with the current experiences of women in a number of ways.” The resonance of Tamar’s metaphor is illustrative of similarities in the present context. However, the current context is imperative within prevalent experiences. Public-awareness-campaigns as action against male abuse of women should start with prevailing experiences of reality, with the context. Müller (2004:77) factually argues:

It is as if all contexts are the same and are treated as if they are alike. Africa could have been Iceland for that matter. It is as if the context was never really part of the hermeneutical process. The desperate situation of faith communities grappling with the principles of the gospel in the midst of cultural, social and economic difficulties in Sub-Saharan Africa is not weaved into a new understanding or a hermeneutical part of the study

had been done elsewhere and only afterwards it was sympathetically applied to the HIV/AIDS situation in Africa.

A post-foundationalist approach however, is based on an inductive approach. It starts with the context (Lartey 2006:42ff; Van Knippenberg 2002:155; Müller 2005:72; Louw 2008:22). Müller (2005:72) refers to a post-foundationalist practical theology as a rediscovery of the basic forms of practical theology. The formal rationalistic approaches of practical theological boundaries are broadened to happen wherever hermeneutical reflection on practice occurs in the presence of God. Inter-disciplinary and interactive interpretation of reality experiences within a given context is essential (Park 2010:1). The post-foundationalist approach can employ social constructionism and narratives against modernity and foundationalism that is prescriptive of reality experiences. Patriarchy and cultural practices prescribe to attitude, behaviour and practices of genders. Such an inductive approach should be embodied in the tradition of the community (Lucie-Smith 2007:1). The inductive approach places great value on the importance of the Word of God, but the point of departure should be the context in any given situation. Patriarchy that is historically accepted is based on a context that has changed. This changed context is derivative from prevalent circumstances such as education, finances, status and social constructs within society, plurality of cultures, traditions and societal expectations. Public-awareness-campaigns are a vehicle that highlight different contexts and introduce abundant and authentic life of everyone within the current context. The moment of praxis is determined by the local context of a particular or a specific moment of interaction.

2.4. TAMAR'S JOURNEY WITHIN PRACTICAL THEOLOGY

2.4.1. Tamar' cry as an unfinished story

Practical theology reflects, according to Brouwer (2010:1) on the resonance of the sound remnants of an unfinished story. Reflecting on God's action and presence within His creation necessitates reflection of the ontology and epistemology to the practice and context of male abuse against women. Ontology according to Guber (2012:1) is the specification of a conceptualization. Giving meaning to the concept epistemology is "that branch of philosophy which is concerned with the value of human knowledge" (Catholic Encyclopedia 2012). Objective knowledge is impossible; multiple realities within a pluralistic society exist and are preferable within a post-modern epistemology (Müller & Pienaar 2004:1032). Since the ontology of this discourse is about public-awareness-campaigns about male abuse against women, feminist epistemology is valued. Feminist epistemology is concerned with the way in which gender influences our concept of knowledge, practices of inquiry and justification (Wütrich 2010:1).

2.4.2. Tamar's cry is a direct link to religion

Knowledge of male abuse against women is vested in the meaning attached to religious, cultural and traditional beliefs even of people that do 'not believe in any religion'. I am confronted, almost on a daily basis, by people claiming male control over women. As we muse about the social construct of male abuse against women, the imperativeness of God's presence is of the essence. We exist because of God. Humanity has the tendency to link their realities to religion (Ganzevoort 2011:214). This truism is highlighted by the argument that male abuse against women is

embedded in patriarchy, religious and cultural tradition. Feminist epistemology adds to this jargon suggesting that terms such as “oppressed” encourage patriarchy (Wütrich 2010:7). Patriarchal practices and thus male hierarchy that demands to be in control of women, has its direct origin from religious and cultural traditions.

The content and fibre of practical theology is not about indulgence into environments of the self-; self-exploration, self-discovery, self-absorption and self-fixation (Louw 2004:5). It is much rather concerned about God’s involvement and presence within His creation. God at the centre of practical theology induce direction, meaning and hope within a hopeless and loveless situation. In fairness, the realized impetus of real life experiences on religion can never be underestimated because it affects attitude (Ganzevoort 1998:261).

2.4.3. Tamar reaches out to her web of life

Although practical theology should be holistic in its approach it should be distinguished by its reflection of God’s presence and involvement in the world. Osmer (2008:x) articulates that the scope of practical theology comprehends the web of life. Brouwer (2010:1) states that, “a stratified model of reality, perceiving the nature of reality as emergent, layered, and complex points in the direction of multi-disciplinary discourses and helps to avoid forms of reductionism.” Clinebell (1984:14) injects the idea of realizing God’s love in circumstances of crippled or dysfunctional circumstances and relationships. This would be the realization of the church as it should be. Realization of God’s love and forgiveness in times of need, suffering and predicaments are portrayed as absolute to solve needs, suffering and predicaments.

2.4.4. Bipolar tension

Practical theology has to do with bridging the gulf between (beliefs) theory and practice (actions) (Janson 1982:310; Ackermann 1997:17). Practical theology engages in critical conversation with human practices and experiences as it concerns itself with putting theory into practice. This infers a relationship between theory and practice that reveals bipolar tension. The reason being that belief is not action - neither is action belief. The crux of bipolar tension is that belief and practice is intrinsically linked. Concern for application and practice is intrinsic to meaningful understanding of reality experiences. Theory and practice are both dynamic. The dynamics of theory and praxis exist because practical-theological theory develops in terms of praxis and is continually tested by praxis, resulting in a constant interaction between theory and praxis (Heyns 1984:16; Ackermann 2004:300; Van den Berg 2007:164-165). Public-awareness-campaigns of male abuse against women are theory driven and exist because of reality experiences and practices.

Statistics indicate an increase in rape cases (SAMRC 2012:1). Statistics are important to raise awareness of sexual violence in schools, families, churches and society. The vital question to explore is whether public-awareness-campaign efforts have an impact on male abuse against women. Are we relevant enough in our efforts to combat male abuse of women? Public-awareness-campaigns should interact with realized existential realities so that it can be relevant and give meaning within a given context. Through public-awareness-campaigns the text (theory) is brought into conversation with the context from the “moment of praxis” (Müller 2005:73). Understanding the text gives birth to a new story; for abused women (males that abuse women). This new story would be an authentic life for males and females in the presence of God. The story of Tamar, 2 Samuel 13:1–22, is tempered, co-efficiently experienced within the context of male abuse against women. It is an unfinished story that resonates throughout history and is still continuing. It realizes an

awareness of the gendered nature of male abuse against women that results in physical, psychological, social and spiritual suffering (Ganzevoort 2006:2). Public-awareness-campaigns as an entity, is one identified vehicle to address the pandemic of male abuse against women. Public-awareness-campaigns are experienced casuistry to provide hope and affirmation within the ongoing pandemic of male abuse against women.

2.4.5. Universalism

Interaction between theory-practice highlights abstract principles that are assumed to hold good at all times and at all places. Holding abstract principles seem to illumine a position in an inflexible and infallible manner (Park 2010:1). Abstract principles are based on knowledge that invokes a universal truth that exists and which is applicable to all situations. Such a view highlights the metaphor of a building plan with its foundation in Kimberley, the walls in Barkly West and the roof in Hopetown. However functional the design, well executed the drawing, the building of the house would be unrealistic and impossible. One set of principles, responses and practices suggests that all times, contexts and places are moulded in precisely the same way.

Universalism for one community, in a specific context, at a given time might differ for another community, another context and at another time (Lartey 2006:43; Lucie-Smith 2007:1). For Müller (2005:73–74) practical theology is more than just action in opposition to theory. Practical theology is developed from a specific and concrete moment of praxis. The uniqueness of every person, situation and context demands critical conversation and interpretation. Reflection on practice from the perspective of the experience of God's presence constitutes practical theology. Practical theology has to do with the (practical) reason or intention of human actions as well as the norms and values that direct actions and influence choices (Louw 2008:71).

Public-awareness-campaigns of male abuse against women, in its quest to combat the atrocity, are limited by the socio-political, economic, cultural and religious context that is intrinsic of the given context. Tamar's cry "for such a thing is not done in Israel" (2 Samuel 13:12) echoes the influence of culture, religion, political and social context of the time. Practical actions, as a result of theory do not necessarily constitute practical theology. There is a need for critical reflection and philosophical interpretation within the presence of God (Louw 2008:16). Critical reflection and philosophical interpretation of the context of male abuse against women provide the theory for public-awareness-campaigns. The otherness, uniqueness and particularity of the individual and society become realized within the presence of God (Osmer 2008:34). Critical reflection of practice gives new meaning to belief systems if it is connected to practice (actions) which in turn leads to liberation (Ackermann 1997:17) and then to a changed attitude because of God's presence. Brouwer (2010:1) defines practice as action, intention and attitude which incorporates the given circumstances and framework. Male abuse against women is realized within a given context, it cannot be approached universally. Public-awareness-campaigns force attention to the pandemic of male abuse against women and underline the congruence with which the stories of those that suffered gender based abuse experience it.

When emphasis is placed on action, theological reflection and action enters into a relationship that is a catalyst of the direction for the practice of male abuse against women and the theories that exist. Ganzevoort (2011:2) articulates that the relationship between empirical research, theological reflection and strategic implementation are complicated and require ongoing research. Existing theories and actions, which include public-awareness campaigns, should be accepted as the point of departure. Critical interaction, communication and hermeneutical reflection on the discourse of male abuse are imperative if public-awareness-campaigns are to be relevant within the specific moment of practice. The journey continues to explore public pastoral theology in the following section.

2.5. DISCUSSING PUBLIC PASTORAL THEOLOGY

The first practical theological perspective was known as pastoral theology with its classical focus on the clerical paradigm (Ganzevoort 2011:1). Pastoral care that is highlighted by the shepherd flock model within the New Testament restricts caring action to church leaders. The church was perceived and accepted as the exclusive domain for salvation and pastoral theology. Pastoral theology is also practiced by non-Christian traditions (McClure 2012:387). The term is however particular to the Christian tradition because it grew out of the exigency of Christian congregational life (McClure 2012:387).

Jesus was portrayed as the good shepherd in Hebrew Scriptures. Christian leaders in the early church took on the role of the shepherd tending to the needs of the congregation (McClure 2012:269). Caring action specifies the theme at the heart of pasturing and attentive concern for each other. This particularity not only challenges Christians to the practice, behaviour and attitude of the equality of all human-beings, but furthermore demands caring action for each other. The propensity of public-awareness-campaigns of male abuse against women appeals to the principals of mutual caring action and gender equality.

Rebel (1981:1) enquires about the task, function and identity of pastoral caring. He continues to ask how the pastoral identity relates to other helping professions. Questions such as this inform approaches to include theological practica—which includes addressing the piety of believers. It is understandable that personal development, supervision and care for believers are prioritized. Illuming the imperativeness of this discussion is portrayed by Lartey's (2006:5-6) perspective that public pastoral theology is a propeadeutic. It is for practitioners of pastoral care in its many forms to be reflective of their practices. He continues to give a four-fold premise

that underlies his perspective:

1. Pastoral theology is essentially theology, deeply concerned with the nature of God and the relationship between humanity and the divine.
2. Pastoral theology as theology is rooted in and tested by pastoral practice.
3. There is an underlying ethos that distinguishes pastoral theology from other theological disciplines and provides both rhyme and reason for the discipline.
4. We all live in a multi-cultural world and are influenced and informed by many different forces.

2.5.1. Public pastoral theological perceptions

Public pastoral theology is an expression of the Biblical and scientific information that forces the church into continual action. The ecclesia should therefore be central in the praxis of theology (Erickson 2007:36-37). Christian pastoral theology is informed by Christian practices to illumine the boundaries and horizons implicit to those practices (Smith 2012:249). Without being deductive, pastoral theology covers Christian practice of contemporary situations; it is thus a form of contextual theology (Ganzevoort 2002:35). The now is action, never fixed, but always dynamic in nature (Müller, Van Deventer & Human 2001:79). For this reason pastoral theology, if it is to positively impact on praxis, should always be dynamic and never static. Gerkin (1997:21) directs attention to the changing socio-cultural scene that challenges

pastoral care practices that need to adapt to the changing needs of people. Pastoral theology should continually contribute to the renewal and vitality of the church by providing guidelines for renewal of personal and interpersonal relationships. Personal and interpersonal relationships are inclusive of gender inequality.

2.5.2. Pastoral theology portrays God's presence in daily experiences

McClure (2012:273) perceives pastoral care as “theology from the ground of human experience.” Public pastoral theology is intrinsic with everyday life experiences (Brouwer 2010:1). It offers a unique epistemic access to the reality of God's presence within everyday reality experiences. The centrality of human reality experiences, human context, is pivotal to God's active involvement within creation. As the narrative of Tamar unfolds, her family turned a “blind eye” to her traumatic horrendous experience. Highlighting the reality of the comfortable zone of the church, Erickson (2007:36) refers to the taboo discourses that exist within the church. Gender inequality and male abuse, although prevalent, is either not referred to, or shelved to be brought out on certain occasions. Existing societal and familial expectations are more important than Tamar's cry for help.

2.5.3. On route with Tamar

Osmer (2008:9) argues that God travels with His people on their journey into the unknown. The metaphoric use of the concept ‘journey’ illustrates that everyday reality experiences as well as theological practices can never be the same because of constant landscape changes. Male abuse against women is based on the principle of patriarchy, control and supremacy; the landscape of action (the manner) changes. Socio-cultural, religious and traditional constructs continue to change as the social

landscape changes. Public-awareness-campaigns cannot be universal but constantly needs to change to the socio-cultural landscape (context). Because the journey is ongoing, the landscape continues to change, thereby highlighting the 'now' of the context.

2.5.4. Public pastoral theology is about the nature of God

Pastoral theology is about the nature of God, the nature of human beings and the nature of the community; God, humanity and community, are deeply inter-related. Lartey (2006:96) and Louw (1998:2) concurs that the challenge for theology in general and for pastoral theology in particular, is to critically interpret, understand and reflect on the Christian truth in terms of human experience. Public pastoral theology can only be relevant if it take cognizance of the human context. It must draw from the past, because that will afford cognitive meaning to the current situation Osmer (2008:80). Ganzevoort (2011:214) adds that shared stories of realities are helpful to build a repertoire of potentially meaningful stories for the future. Critical contributions from subaltern voices challenge existing universal male-dominated practices. Gender imbalances and male abuse against women are part of these subaltern voices. Hermeneutic reflection of subaltern voices can only address and become the voice of subaltern experiences if the specific or the uniqueness of the situation is considered. The interpretive task of practical theology gives meaningful and relevant direction of experienced realities (Ganzevoort 2003:80). Credence of meaningful interaction with the context highlights that public pastoral theology starts with the known, the context, and proceeds to the unknown, the alternative. The circular movement is informed by the cognitive experience that is influenced by theories, definitions and religious vestiges.

2.5.5. Public pastoral theology concern itself with people, practices and God

The overriding tune of Gerkin (1997:21) echoes the centrality of human needs to which Christianity responds. A socio-constructionist approach of pastoral theology is highlighted through human- and therefore societal needs, suffering and predicaments. Pastoral theology has as essence, everyday activities and reality experiences of human beings in the presence of God. The essential question that needs serious consideration is whether human experience is placed within God's presence, or if God is placed within human experience. This question is essential for theology. Jesus portrays the realized promise of God to the world. Pastoral theology is concerned with Christian practices and behaviour (Ganzevoort 2011:2). Christian belief is that humans are made in the image of God and our individuality implies a representation of the character of God's love for His creation (Louw 2008:10). This further implies that we are geared towards the future in our quest for meaning.

The mere fact that we are created in the image of God suggests that God is concerned with us and that we exist because of God. The personification of Jesus Christ that lived, died, and has risen and that His redemptive action is accepted by people in the world, illustrates this reality (König 1982:15).

At its heart, theology has to do with an exploration of how we understand and experience God as well as what is ultimately real and true in essence about the world (Lartey 2006:6).

Our quest for meaningful understanding of reality experiences gains credence in our acceptance of God's omnipresence and involvement in our lives. Van Knippenberg (2002:167) exclaims, "Theologically speaking, our existence is connected with God." A theology that speaks of transcendence, has a worldly tinge to speak to the

common, secular life of man, to place him in a world of things and effects (Marty & Peerman 1973:ix). The imperativeness of continued reflection on human practice induce relevancy to pastoral theology (Müller, Van Deventer & Human 2001:82). It illumines the necessity to be guided and reflects on human experiences and practices. In order to be relevant to the discussion it is imperative that we continue with the point of departure in the next section.

2.6. TAMAR'S SPECIFIC MOMENT OF PRACTICE

2.6.1. Point of departure

Pastoral care is a subset of practical theology (McClure 2012:269). As such pastoral care in its particularity is a response to a specific need, suffering or predicament. It is primarily a road that leads to insight in our quest for meaning. Understanding of the precise meaning of a need or suffering opens up the avenue of a relevant response for the specific need. Our quest for meaning is pivotal in understanding of our purpose for being in the world which is related to the purposes of God (Conde-Frazier 2012:235). McClure (2012:235) argues that effective pastoral care demands both skills of theory and technique. Pastoral care shares a critical reflective hermeneutical circle of praxis with practical theology.

2.6.2. God's encounter with people takes place amongst human beings

Moyo and Müller (2011: electronic source) accentuate that practical theology concerns itself with the encounter between God and human beings, and in particular with the practices of human beings in this encounter. The specific and concrete moment of praxis, the encounter between God and humankind takes place within

society. Meaningful understanding of a practice can be described as activities such as the cure of souls. A practice provides authoritative standards and authoritative interpreters that can offer resolutions and direction in interminable moral arguments (Smit 2012:247). Practical theology with all its subsets is a dynamic discipline that is constantly coming and becoming within everyday reality experiences of human-beings. Fragments of life are structured into a meaningful framework of interpretations (Ganzevoort 1993:277). With which segment of society does practical theology concern itself; Christians or the whole of creation? Pastoral care interacts with the reality experiences of humankind. It gives meaning to realized experiences and brings understanding within experienced human realities (McClure 2012:235).

2.6.3. The importance of where I am

Co-researchers encored that women should not be abused at the hands of men. They therefore, perceived public-awareness-campaigns as an empowering and preventative measure for the practice of male abuse against women.

Ackermann (2004:301) speaks about, “my place”, the reality which is dominant to my being; the context that gives meaning to my understanding of reality. The reality that gives meaning to my understanding is focused upon and the urgency of this matter is zoomed into in a manner that makes it difficult to ignore. The reality is focused in exactly at that point where it is experienced. The specific and concrete moment of practice is only the point of departure. Practical theology needs to holistically integrate with the task of social reformation (Gerkin 1997:74). The task of social transformation in this thesis is its concern for rights, human dignity, mutual respect and honour (Baloyi 2010:1). The place where ‘I am’ needs to be re-visited, re-interpreted and re-addressed leading towards a reality in which equality and respect for women would be experienced. Male abuse against women is the present

unacceptable moment of praxis which has become an acculturated acceptable practice to some extent. The point of departure is that the relationship of religion and gender in South Africa needs to be seen within the social context of the country (Bloch 2001:24).

According to Ericson (2003:3) the perception of reconciliation needs to be perceived as a dynamic process of relationship building across divisions and borders or as transformation of existing relationships. The field of pastoral care perceives and accepts that good relationships are at the heart of care, and good relationships are the beginning of sound theory (McClure 2012:273). The point of departure emanates from a specific and concrete moment of practice that leads us into new landscapes. God's activity in the world is a process that started in the past, with experienced and interpreted meaning for the present and future (Osmer 2008:9). Public-awareness-campaigns have the social construct of transformative behaviour and practices as objective (SA info 2012: electronic source). Society should become aware of the aberration of male abuse against women. The fibre of this objective is to realize the 'unacceptable', the equality, respect and dignity of women.

Reality proves that no one can remain the same. The physical body, from childhood continually changes, the cognitive, the psychological, the whole environment, needs to be enriched through our experiences within our culture, religion and tradition. Culture is not used in an absolute sense, but rather as a starting point for a holistic discussion of the impact of public-awareness-campaigns of male abuse against women. The imperativeness of this discussion is vested in the reality that we cannot remain at 'the place where we are' because life is a dynamic process. According to Ganzevoort (1993:277) "human life can be seen as a continuous process of interpreting and ordering the world in images or stories". Interpretations lead to the understanding and meaning of our experienced realities. The term 'public-awareness-campaigns of male violence against women' might be used continually, but the

content ought to be a unique, dynamic and interactive process that remains true to reality. It is pivotal for our discussion to engage conversation into the rudimentary structure. Such engagement would shed light on meaningful understanding of the efforts and responses to public-awareness-campaigns.

2.6. RUDIMENTARY STRUCTURE

White (1995:31) maintains that the rudimentary structure is essential to understand what is happening. The rudimentary refers to the basic, the elementary structure of public-awareness-campaigns. The basic structure of public-awareness-campaigns should never become secondary or placed on the backburner. It is imperative that the rudimentary structure is understood if we were to understand the efforts and responses or lack thereof of public-awareness-campaigns of male abuse against women. The importance of the rudimentary structure directly impacts on the aberration of public-awareness-campaigns. The question of why male abuse against women continues should be placed within the rudimentary structure so that the paradigm of hopelessness could be shifted to a paradigm of hope.

Public-awareness-campaigns are a global initiative against male abuse of women and children. Public-awareness-campaigns also aim to:

- Challenge perpetrators of violence to change their behaviour.
- Involve men in helping to eradicate violence
- Provide survivors with information of services and organizations that can help to lessen the impact of violence on their lives.

(SA info. 2012: electronic source)

The rudimentary structure of male abuse against women and the continued practice thereof should not be accepted as the end, but as the beginning of public-awareness-

campaigns. This exploration will indulge into a journey that not only accepts critical interpretation, but will use it to highlight the importance thereof.

2.7. TAMAR'S CRY IS A PROCESS OF INTERACTION

Norma and Ignatuis are of the opinion that public-awareness-campaigns will have more impact if it takes place more regularly. Kareljtje, a coloured married police officer holds that, "Public-awareness-campaigns should take place for three months every year".

These co-researchers agree that public-awareness-campaigns are a process, firstly to empower people and secondly, to journey with people that experienced and indulge in male abuse against women. Addressing male abuse against women should be an on-going activity. In practice, this demonstrates the seriousness with which male abuse against women is viewed. "Efforts have been made by the government and its partners to translate the 16 days of activism into a sustainable 365 Days of action" (Tsvidzo 2007). Hope for the minimizing and eradication is vested in an ongoing process, "an unfinished story" (Sparks 2002:viii). The process of public-awareness-campaigns of male abuse of women should be dominant to keep the prevention of male abuse against women in the spotlight. In the spirit of evaluating the progress of democratic South Africa, the Kopanong Declaration dated 5 May 2006 declared that they are,

concerned ten years after our constitution came into being and the ratification of several international human rights instruments, and the rights of people who suffer gender based violence are still daily violated, (GCIS 2006).

2.7.1. Going back to the drawing board

Cassandra opines that, "After public-awareness-campaigns have taken

place it should be evaluated to see if there was any impact”.

Constant evaluation of the process to address male abuse of women as a specific and concrete moment of praxis (Müller 2005:72), as, “from my place” (Ackermann 2004:301), are imperative as it draws attention to the pandemic. The discussion aims to illustrate the importance of introspection about male abuse against women. Every human being should do introspection about male abuse against women because it is a social infection that affects everybody. The reality of the pandemic of abuse against women is an intrinsic part of our existence. Clarke (1986:28) describes this atrocity ‘as a way of life’. Boyd (2003:11) interacts with this reality as a theodicy by asking the question, “Is God to blame?” Modern day authors “assume that the amount of evil and suffering in the world cannot be matched with the traditional view of a good and loving God” (Yancey 2001:9). Emphasis is placed on salvation and healing that would bring about reconciliation, complete union with God (McClure 2012:271). Suffering and pain is associated with sin and punishment (Louw 2008:98). Interpretation of such views questions God’s power to control evil. It suggests that the love of God should be interpreted negatively. The existentialism of Boyd’s question is defined in our suspicious nature as we critically probe the meaning of reality (Ackermann 2004:301). It is within the search for meaning about our existence that the collision of Christian praxis and Christian theory takes place. It is within the search for meaning within the contemporary situation of male abuse against women that we tend to accept that God is becoming irrelevant (Louw 2008:16). The search for meaning prompts the reality that our beliefs have no meaning if it is not practiced (Ackermann 1997:17).

2.7.2. Society influenced Tamar’s cry

Public-awareness-campaigns, legislation, the constitution and efforts to combat male abuse against women are useless if it remains theory. Human life in its entirety, and

its religious attitude in which it is embedded, is important (Ganzevoort 1993:280). Faith does not exist within a vacuum; no part of our being does. “Practical theology happens whenever and wherever there is a reflection on practice, from the perspective of the experience of the presence of God” (Müller 2005:73). Ganzevoort (2012:214) insist that human narratives are connected with stories about and for God. This discourse focuses on a particular perspective, a particular belief, of a particular people, Christians. “Theology should simply describe the way in which Christian truth claims function within a particular community” (Koopman 2003:5). Belief systems cannot exist in a vacuum or be separated from society; male abuse against women does not take place in a vacuum. Christian beliefs should be applied by the individual within the society in which he/she exists. Brouwer (2010:1) articulates that,

practical theology reflects on religious practices in which the stone syllables are interpreted, the vestiges are unearthed, and the words of light are received and identified.

Practical theology reflects on the past and present to highlight actions and involvement of God, the emphasis is on the here and now. How is the present situation addressed by God’s involvement? Significance of this view is vested in the fact that “my place” is always within a setting of “our place”. Individuals do not exist on an isolated island; they exist within a broader social web of life (Smith 2012:245). Individual experienced realities are always intertwined with a wide range of relationships within the social context (Ganzevoort 1993:278; Ganzevoort 2011:214).

2.7.3. The how of public-awareness campaigns

Norton feels that, “Public-awareness-campaigns are redundant but essential. The question is the *how* of awareness campaigns.”

The *how* of public-awareness-campaigns should be directed at the objective to bring awareness about the atrocity, to minimize and eradicate this horrendous practice. Louw (2008:97–99) argues that the spiral model affords ample opportunity for the

critical reframing and deconstruction of fixed concepts and attitudes. The dynamic at work here is reinterpretation and deconstruction of existing concepts and attitudes to realize new meaning. Religious and spiritual premises in theological terms should always be placed under the microscope to be interpreted and re-interpreted as it is revealed at a particular moment of praxis. While praxis refers to a specific concrete reality experience, the term practice can be employed to illustrate a way of solving different problems (Smith 2012:245). Religious and spiritual premises need to be embodied and re-enacted within contemporary circumstances so that it can become relevant and valued within a particular situation. Public-awareness-campaigns of male abuse against women need to be relevant to the context if it is to have meaning. Practical theology should provide a hermeneutical approach with real contextual outcomes (Müller 2004:294). It therefore needs to reflectively interact and communicate meaningfully with the context to be relevant with the particularity of the situation.

Katharina hinted at this reality in saying that, “door to door visitations opportune the gaining of information from clients”

The relevance and meaning of the specific moment of praxis should enlighten humankind as a whole. The history of practical theology during and after the Enlightenment is entered into to illustrate the dynamics of practical theology.

2.8. REFLECTING ON PRAXIS

For Schleiermacher, “The gap between our hope and reality cannot be bridged unless we give a second thought to our plan of action” (Duke 1988:25). This refers to his action-reflection model. Practical theology is centered on church leadership giving guidance and instruction to congregants who were in need of help. Some people (ordained leaders and Christians) were to lead congregants to apply their faith

'correctly'. Practical theology was therefore only a technique to apply faith. This technique of the action-reflection model guarded against an automatic acceptance of "the Bible, tradition or philosophic wisdom" (Duke 1988:25-26). All of these elements should first be investigated and reflected upon. Schleiermacher shifted the paradigms for practical theology from the hierarchical and clerical paradigm to the empirical dimension of human and religious experiences (Louw 2008:71-72).

2.8.1 Critical, reflective, interpretive communicable dialogue

Park (2010:5) argues that practical theology is a reflective, critical, communicative, interpretive, and hermeneutical and co-relational dialogue that only achieves its objective of bringing new meanings to specific local contexts. Brouwer (2010:2) emphasizes the relationship between human reality and empirical reality. The implication of the action-reflection model, which is post-foundational, shows the truism of every aspect of life, including religion and theology and should be experienced within the presence of God. The current hierarchical paradigm that is currently prevalent in male abuse against women should seriously be reflected upon by public-awareness-campaigns. This objective can only be obtained through interactive communication. Interactive communication is cemented in critical, reflective, interpretive and communicable dialogue that results in healing, liberation, enrichment and transformation. If it is instigated from the outside, from above its pervasiveness will continue to have negative implications for its objectives.

Practical theology should be empirically investigated in order to be grasped by everyone that put their faith into action. Empirical research induces scientific scholarly work that may develop strategies to improve religious practices, but it is not necessarily immersed in those practices (Ganzevoort 2012:3). Empirical research offers the possible advantage of not being governed by normative ecclesiastic traditions. Public-awareness-campaigns of male abuse against women are to show the negative impact of male abuse against women. It is to engage in interactive communication to instill new meaning to the objectivity and subjectivity of the role

players. A sense of identity within a pluralistic and connected culture within society, has become socially accepted (Bischoff 2006:3). Illumination of this reality informs and directs attention to the complexity of public-awareness-campaigns of male abuse against women. It is within this context that essence is given to public-awareness-campaigns. Practical theology within a plural society should provide the realm through which beliefs are acted upon. “The purpose of practical theology has become the normative, hermeneutical and communicative praxis of faith” (Louw 2008:73). This purpose is characterized by conservatism, objectivity and distance. It emphasizes the realities of the marginalized and subaltern voices (Ganzevoort 2011:1-2).

2.8.2. Participatory action gives meaning to our faith

If practical theology is about the specific moment of praxis within God’s presence, it cannot stand aloof to the reality of male abuse against women within a plural society. Within this parlance, public-awareness-campaigns or gender studies become apparent. Accepting practical theology in this broader sense invigorates a process of participatory action that give meaning to our faith. Participatory action implies that every societal member is drawn into the practice of male abuse against women in order to affect meaningful understanding and transformation of this. Brouwer (2010:1) articulates that as a social science, practical theology must be empirical and must integrate empirical methodology within an intra-disciplinary way. Such an argument holds true for the relevancy of public-awareness-campaigns of male abuse against women in a plural, multicultural, multi-dimensional and multi-religious society. De Jongh Van Arkel (1987:3) and Lucie–Smith (2007:179) concur that actions, behaviour, practices as well as the situations in which it takes place, become the point of focus, if meaning is to be achieved.

People have identities because of belief systems and backgrounds vested in customs and traditions, as well as societal expectations and practices. Human beings live within specific places and spaces and are therefore extremely sensitive to reactions,

responses and attitudes within their specific space and place (Louw 2008:26). Although the context of people is important for the praxis of theology, it should be enlightened by theory that is vested within the experience of God's presence (Müller 2005:79; Ackerman 1997:17). Müller (2005:79) claims that practical theology should be "truthful to the context, but also to the methodology with a definite and purposeful movement from the context or praxis, to theory, and back to the context". This journey starts with the context highlighted by Ackermann (2004:300) as she wrestles with the "present ravages of sickness and death" which highlights the importance of the *how* of theology. The *how* of theology in the unique context of male abuse against women becomes the truth that needs interaction.

2.8.3. Tamar's experienced reality

Theology exists to help people interpret their lives, to inspire them, and to judge their behaviour, aspirations and methods. Practical theology is showing direction. It is derived from and directed to the will of God (Louw 2008:71). The task of practical theology is not only to provide the methodology of faith in practice, but it is also the point of interaction between faith and praxis. Practical theology in its quest to interact with male abuse against women publicly provides reflective and meaning of the context. The objective of this illumination is to bring transformation through liberation, justice, equality and dignity. Practical post-modern theology insists on doing right rather than being right it illumines experienced realities through narratives (Müller & Pienaar 2004:1032).

The point of interaction, moment of praxis is at the exact point where faith, the belief system, develops into practice (Müller 2005:74). This is the moment where the need to experience, to interact, becomes inevitable and where the meaning of faith becomes imperative to ones existence (Duke 1988:35; Müller 2005:73). Dreyer (2004:1249) in discussing fear and anxiety posits, "One can act upon it, participate in it or struggle with it. In this way one can take it into one's self-affirmation." Affirming

the self is to put our faith into practice. The moment of practice verbalizes that contemporary realization of life from faith, the *locus theologicus*, the reflection of faith, reveals the senses fidelium as it is visualized in action. Human praxis therefore offers the raw material on which theoretical theological argumentations are built (Ganzevoort 2004:54). Practical theology describes a context, interprets what has been experienced then constructs and models Christian practice within the realm of Christianity (Park 2010:1). The specific moment of praxis comes into existence because of our context (Lategan 1992:58; Morgan 2000:5; Ackermann 2004:301; Müller 2008:73). The 'pie-in-the-sky' concept is realized when the text which is human experience is the point of departure. Relevancy is afforded to practical theology when the point of interaction is the premise from which the cognitive dimension moves into action (Louw 2008:70). Meaning to our faith is derived at whenever the importance of current realities becomes priority. Hierarchical dominance that places human experiences on the backburner, that universalizes realities and that employs power is irrelevant to any specific reality. This is highlighted by the fact that everyday communicative language interacts with our realities in a time of realized eschatology, in which God is all and in all (Ganzevoort 2000:15). Current experiences, the moment of praxis is the text for practical theology.

2.8.4. The specific and concrete moment of praxis is revealing

Ganzevoort (1994:7-8) painstakingly venture into an exploration of the moment of crisis. He argues that the being of a person is touched and surface during that moment of crisis. Your belief system comes to the fore as it is being shaken. That specific and concrete moment of crisis not only confront our being but also the reality of brokenness that is experienced in life. If the cross generates power for our belief system, then we turn to the power of the cross in crisis situations. The belief system reacts to the context and this becomes the point of departure.

Post-foundational practical theology does not aim to describe real life situations in a

general context, but much rather concerns itself with a concrete and specific situation (Müller 2005:76-77). The point of interaction demands a specific and individualistic approach to every situation. Uniqueness of the individual and circumstances is of the essence in all situations. Govinden (1997:26), Yancey (2001:16-19) and Ackermann (2004:300–306) to name three, argue the imperativeness of the context of the specific situation that proceeds to the cognitive. Every situation that is described should be dealt with within its own unique situation. This movement is reciprocal, from the context to the text and back to the context (Browning 1991:1-2).

2.8.5. Perceived reasons for male abuse against women

Co-researchers perceived the reasons for male abuse differently. It ranged from finances to extramarital affairs and societal expectations. Kareljtje, however, summarized the reason for most of the co-researchers as he exclaimed, “Alcohol, alcohol, alcohol.”

They knew exactly why male abuse was prevalent in every situation. Adams (1994:628) concedes that, “Most of the media attention has gravitated towards legal issues, such as the failure of police to arrest batterers or statistics”. The context of male abuse against women should be addressed, and the abusive act should not be sidetracked by addressing possible causes or results of the abusive act only (Clarke 1986:283). The context specific situation should be addressed within public-awareness-campaigns of abuse against women. In order to combat the practice of male abuse against women public-awareness- campaigns at times over emphasize risks, causes and effects to the extent that the objective becomes so clouded that it becomes secondary. Highlighting issues other than the specifics sidetracks the horrendous atrocity of male abuse of women.

Norton felt that, “The approach should be that men are being abused and hit their wives out of frustration. The individual cases should reveal the real causes of gender violence.”

It is vital that every situation should be approached with the view to establish and show its uniqueness, and not with a ready-made solution (Osmer 2008:9). Listening and accepting narrative descriptions of distress demand that a fixed approach is not adhered to in public-awareness-campaigns. The discernment of God's presence within the specific concrete moment of practice is imperative if meaningful interpretation, interaction and reflection is to be arrived at within the specific moment of praxis. Public-awareness-campaigns are human stories that are connected with stories about God. Illustration of this fact is resonated by the metaphor of Tamar. The importance of the context specific-situation provides the premise for interaction.

2.8.6. THE DESCRIPTIVE-EMPIRICAL TASK

Practical theology is “differentiated from other theological subjects by its truthfulness; not only with regard to the context in general, but also with regards to a very specific context” (Müller 2005:78). Theology is broadly concerned with ‘people lifestyle’ which is foundational and hermeneutical; practical theology is context specific. Narrative theology starts with a particular story which is inductive rather than deductive and the story is rooted in the communities’ particular experience of itself, the world and God (Lucie–Smith 2007:1). Practical theology develops the local; the particular understanding of the narratives of male abuse against women. It is directed at human understanding of what it means to be practical. Although male abuse against women is a common practice, the particularity of every narrative of abuse has a unique context. The specific context directs the nuances that construe the melody of interaction at the point of interaction. Relevancy of practical theology is vested in its task of meaningful interaction with the reality experiences of humanity within the presence of God. Practical theology is embodied in the human web of life, in the historical, cultural, religious and societal practices of a community (Conde-Frazier 2012:234). Philosophizing, theologizing, theorizing and even practices in abstract terms remain irrelevant if it does not address the unique local context of the individual narrative. Marty and Peerman (1973:vii); Gerkin (1997:21); Louw (2005:9) are a few theologians that illustrates the fact that theology and practical theology has to do with

the needs, specifically the changing needs of people. Practical theology and therefore pastoral theology is informed by the context of struggling people's everyday lives.

Public-awareness-campaigns are about the specific moment of practice of gender inequalities and male control and dominance over women. People can suffer while having the ability to address their suffering (Louw 2008:24-25). Suffering then becomes an opportunity for growth, for greater self-actualization and the deepening of the quality of human life. Practical theology as it puts faith into action addresses a need to live life in abundance. Any disturbance or emptiness that keeps us from living life in abundance should be challenged and transformed. The verbalization of this truism endeavours to place the operative meaning on intervention in the lives of people. God and people constantly interact. According to Clinebell (1984:14) and Louw (2008:17), practical theology reflects on and deals with the praxis of God as related to the praxis of faith within a vivid social, cultural and contextual encounter between God and human beings. Male abuse against women is an encounter where the faith should be deepened within the religious and cultural context as it deals with the praxis of God. The vibrancy of this discipline is cemented in its relevancy to the actual needs of people within their own local and specific context.

2.9. ABUNDANT LIFE

Wholeness for both women and men in androgynous terms is significant for holistic health and healing (Clinebell 1984:37). Androgynous wholeness is defined as a balanced development of the vulnerable, nurturing and feeling side and of the rational, assertive and analytical side (Clinebell 1984:37). A tendency exists to neglect the development of one of these sides of our personalities. Louw (2008:64) articulates that contextual issues such as poverty, unemployment, poor housing, violence, male abuse against women and crime impede life. These negative impediments must be removed in order for human dignity, justice and human rights to be restored. The restoration and enjoyment of life without negative socially

constructed impediments creates transformation that brings healing and transformation so that life can be lived to the fullest.

2.10. PRACTICAL THEOLOGY INTERACTS WITH MALE ABUSE AGAINST WOMEN

Theology is the combination of two Greek words: *theos* (God) and *logos* (word). Theology is the Word about God. Hiltner (1958:20) describes theology as being – “Biblical, doctrinal, historical, ethical, and so on...” The Word of God for these disciplines is articulated by both statements. Theology cannot exist without God. Practical theology should always be about God within the human context. God’s involvement in His creation and in the lives of human beings is imperative. Christ’s crucifixion was not the end, but the beginning of the reconstruction of narratives that involves both, God and human beings, and therefore creation as a whole. Louw (2008:17) highlights this reality as, “God’s enfleshment and embodied presence within the human body in and through Christ which is an event of cosmic recreation”. Practical theology is embedded in God’s involvement and embodiment in the lives of human beings. To speak about practical theology, therefore, without referring to God’s actions and involvement, or even without His guidance constitutes everything other than theology. The way that we feel and perceive our bodies’ influence the way we feel and perceive God and the world (Meiring & Müller 2010: electronic source). Gender inequality constitutes negative feelings and perceptions of the body, God and the world. Patriarchy as an inappropriate theory leads to the rational understanding of reality that results in inappropriate experienced reality of practices in the world (Louw 2011:1). The experienced reality of male abuse against women has to be understood in relation to the context of its origin, but it also needs to be understood in relation with the current experienced context.

Theology is understood as speaking about God (Ganzevoort 2004:54). Heitink

(1958:22) and Janson (1982:313) delineate that theology is much more than applied theology. Practical theology is not just a means of applying beliefs. It has to be critically reflected upon. The context within which it is to become relevant is imperative. Louw (2008:71) amplifies this idea by arguing that practical theology is a hermeneutical reflection of the intention and meaning of human actions as expressed in the practice of ministry and the art of daily living. Practical theology should therefore not only apply beliefs, but it should actively seek to find intrinsic fluctuation between *theos* and *logos* (Pretorius 2006:129). Significance of practical theology is vested in giving meaning to praxis. The interaction between these concepts facilitates communication that results in a bipolar tension between the utopia and the reality (Ackermann 1997:17). Practical theology is therefore nothing other than theology.

The essence of practical theology is vested within a spiritual nature that is significant in the sense of adding ultimate meaning to life. Meaning of male abuse against women is essential if any understanding of the practice as an atrocity is to be arrived at. The imperativeness and understanding which humans attach to religion and culture needs to be given new meaning within the current context if it is to be understood.

2.11. CRITICAL REFLECTION AND INTERPRETATION

The encounter between God and human beings that is hermeneutically interpreted brings hope of realization that life can be lived to the fullest. Hermeneutics provides perspectival or epistemological orientation and a methodological framework for practical theology. It is that field of theology that concerns itself to critically discern and respond to God's activity within reality experiences of human action (Brown 2012:112). The importance of theological discerning and intervention to the practice of male abuse against women and the global initiative to bring awareness to this atrocity is imperative. Practical theology has to do with the interaction between God and man. This interaction, in God's presence, between God and humans allows for

humankind to experience God (Lartey 2006:36; Louw 2008:72). In Jesus Christ, God did not only become human, but the meeting place and the place of impact was in the world. Physically human beings might be self-realized during a particular encounter with God, but the reality is that the Word of God also comes to us through other people (Pretorius 2006:129). How is the Word of God understood within the practice of male abuse against women, by women and by men? How do women understand the Word of God when males abuse them? How does society experience the Word of God when male abuse against women takes place? Practical theology is that part of theology which is concerned with these concrete and specific moments of praxis. It is concerned with these encounters, interactions that involve people.

2.11.1. Meaningful critical understanding is imperative for transformation

Practicing male abuse against women and public-awareness-campaigns is concrete and specific moments of practice. The narratives of male abuse against women accentuate meaningful understanding of the atrocity and practices of real-life situations. It continues to show response and identity of the theory that promotes this practice. Lucie-Smith (2007:4) promulgates, “The narrative is always open to further explication and exploration and is constantly being enriched by a return to the sources of authority”. Practical theology makes the interaction between God and humankind meaningful and intelligible. Ganzevoort (2012:216) contends that narratives can be employed to analyze and interpret human practices, as well as the interaction between God and human beings. Public-awareness-campaigns are a practice that aims to bring awareness and transformation to the narratives of male abuse against women. These narratives are analyzed and interpreted in order to effectively interact with it, to reduce and eliminate the human practice of male abuse against women. In essence it is directed at the transformation of the existing social construct that perpetuates and practice female inferiority, gender inequality violence against women.

2.11.2. The interaction between God and human beings

Unlike other theological disciplines, practical theology places human beings within their own context (Louw 2005:74; Lartey 2006:42). The specific context of people which includes worldviews, expectations, fears and experiences of God, are of paramount importance. The point of departure has not only to do with specific concrete situations, but it also imparts better understanding of the interaction between God and human beings (Pretorius 2006:134). This does not exclude praxis from other theological disciplines, nor does it exclude practical theology from formulating theories. Practical theology is concerned with the encounters, the interaction with specific, concrete events in the presence of God and with reality experiences, such as male abuse against women. Since practical theology is a contextual inquiry, the necessity of engaging with disciplines such as historical, sociological, political, cultural, economic, religious, psychological and physiological factors as well as other religions are of paramount importance (Brown 2012:113). Relevant interpretation and contextual hermeneutics can only have substance if it incorporates a holistic effort of the context. The substance of public-awareness-campaigns addresses the specific practice that needs to be deconstructed in order to be reconstructed, so that everybody, women in particular, could live life in abundance. Results of public-awareness-campaigns are secondary because it should primarily be concerned with the specific moment of practice at which the practice occurs.

2.11.3. Transformation needs a change of attitude

Ntlana (2004:114) convincingly states, “In order to achieve gender equality, a profound shift in people’s attitude to the community as a whole should take place”.

In concurrence Cassandra state, “There should be change of mindset so that fathers and brothers who abuse women can be reported.”

Such statements can be interpreted as squarely placing the emphasis on public-awareness-campaigns that are concerned with the individual. Changing societal attitude and behaviour has an enormous influence on the individual, but it does not replace the choice, attitude and behaviour of the individual. Community, society and the individual is afforded the responsibility for promoting, tolerating or failing to interact with male abuse against women because it is perceived as 'accepted reality'. It investigates the actions of human beings within the perspective of God's presence and actions. Janson (1981:13) states,

Theology is a *scientia ad praxim*, i.e. a science directed to praxis, while practical theology is a *scientia praxeos*, a science which pursues theory for the sake of praxis.

This reality is furthermore enlightened by Louw (2008:18) as he argues,

Praxis refers to the intention and motivation, as well as the significance of actions, which means that practical theology falls in the realm of praxis rather than practice.

Public-awareness-campaigns of male abuse against women have as object the transformation of an atrocity which robs females of their human rights and dignity. It is imperative to be conscious of the fact that public-awareness-campaigns do not become an end in itself but a point of departure. It can only be developed through the unique contexts of society and the individual. In echoing this chorus Osmer (2008:12) argues that contextual analysis is imperative for practical theological interpretation.

All concerns of practical theology should be done in a scientific manner. As a science practical theology has its own field of study, its own theories and it utilizes its own scientific methods and critically reflects on existing practices and theories (Louw 2008:71). Operational sciences investigate the actions of human beings. Practical theology is therefore a theological operational science. It is an operational science

that investigates the encounters and the interaction between God and human beings. Practical theology is an operational science because it affords the opportunity to significantly deal with the action and conduct of human beings (Janson 1982:320; Louw 2008:71). It investigates the practice of human behaviour amongst human beings; it is therefore also concerned with male abuse against women. The praxis of practical theology is inevitably the point of departure and not the result of a theory for practical theology. Practical theology should be perceived as a stratified model of reality that informs the nature of reality as emergent, layered and complex (Brouwer 2010:1).

2.12. TAMAR'S NARRATIVE WITHIN THE CONTEXT OF PRACTICAL THEOLOGY

Focusing on concrete situations is the point of departure for transformation, liberation and healing. Public-awareness-campaigns of male abuse against women are such a concrete moment of praxis. It originates from an atrocity which demeans women and strips them of their rights as human beings. Within this specific and concrete moment of praxis Ackermann (2004:300) reread the narrative of Tamar, "in a meditative, literary and canonical manner". Amnon was adamant that he loved Tamar. He had a need to show his affection for his sister. In the words of Ackerman (2004:301) "He (Amnon) is tormented (sick) and *"needs to do something about it, he therefore"* (own interpretation) consults. Gender inequalities and male abuse against women is the point of departure for interpretive and transforming action. The origin of public-awareness-campaigns of male abuse against women illuminated the need that existed before the global initiative in 1991 (UN Entity for Gender Equality and the Empowerment of women 2012:1). It was only the official illumination of the atrocity of male abuse against women that is prevalent within the public sphere of society for a very long time. This atrocity demands public interactive communication and action. Rubenstein (1977:14) suggests about Amnon's love for Tamar, Jacobson (1970:31) describe the feelings of Amnon as, "men who begin to burn and shiver with desire for

their closest female relations...” Amnon was driven by an emotional fire that blackened-out rational thinking and behaviour. He experienced a need and nothing else mattered to him. The intensity of his infatuation demanded action. Rationality was internalized to the extent that his lust and his need were realized in action. He was oblivious to everything else and demonstrated his power to subordinate and conquer expressed by his actions. Amnon was caught up between his own subjective qualities of lust which was confused for love. Ganzevoort and Veerman (2000:69) concur and add deception, rape and murder to this narrative. This brought about justification and meaning of thoughts and actions. He reached a specific concrete moment in which he had to act. Clarke (1986:105–107) and De Jongh van Arkel (1987:5) advocate that intervention of thoughts and actions should at best be the proactive environment within which practical theology should take shape. This view is shared by Lucie–Smith (2007:3) who argues that, “..., morality is not simply a matter of belief; it is a matter of praxis, of lived tradition”. The point of focus is where the need exists; it is precisely where belief is put into action. The horrendousness of male abuse against women induces justified meaning for an action that should make society oblivious to negative cultural, religious and societal practices. The intrinsic desire should be manifested and acted upon publicly to show and combat the atrocity of male abuse against women.

Ackermann (2004:301) describes that immediately after the deed, Amnon “loathed Tamar”. Reality for his deeds and the obedient Tamar’s requested and expected presence reversed his “love” into hatred. This horrendous experience was cultivated because of her obedience to patriarchy and therefore to her role as a woman. Obedience in this particular instance was vested in the patriarchal tradition that shaped her due to societal and familial upbringing and expectations. Patriarchal practices resulted in the abuse of Tamar. The patriarchal belief system became the premise from which Tamar acted in obedience to the prevalent situation at that specific moment. Her cry highlights that critical reflective intervention was needed. Her cry can also be translated into the question “Where is God in all of this? Why does He allow such horrendous and demeaning practices to take place by and against His own creation? The existentiality of these questions cannot be ignored

when women experience male abuse against them.

2. 12. 1. Men are superior to women: a perception

Janneman verbalized one of the reasons for abuse as, “Males are perceived as being superior to females. Traditionally, males perceive women as their possessions.” In responding to the question if the Bible subscribe to male abuse of women, “The Old Testament and my religion subscribe to a strong feeling that men are leaders.” About culture he said, “White Afrikaans culture perceives males as the dominant gender. The dominant must protect the female species. This expects of them to be submissive to the dominant gender. This dominance does not suggest abuse in any way.”

The reason for quoting this co-researcher is because he verbalized his belief system, his understanding of the context from which he comes. Govinden (1997:26) and Pretorius (2006:24) interact with male abuse against women by stating that most men assert that they are superior to women. They therefore believe that they have power to control women. This social construct justifies male subordination and abuse of women. Patriarchy and male control over women is embedded within theological issues which are related to male abuse against women (Clarke 1986:284). It is related to a patriarchal order and tradition of sexism that is supported by society and religion. It is an accepted social construct that demands obedience if one is to be accepted as ‘normal’ within society. The belief (theory) of a person is put into action within the unique and specific context of that person (Ackermann 1997:17). Male abuse against women is justified because it is ‘an accepted reality’ that is ‘expected of males’. The manner in which Tamar is treated by Amnon is *condoned* by her father, David and her brother Absalom. Everybody that heard her cry or saw her weeping *condoned* the incident. This was done because it was *accepted by society*. The royal family to which she belonged could not be jeopardized by her experience. Women are particularly vulnerable to abuse by their partners in societies where there are marked inequalities between men and women. The meditation of Tamar’s

metaphor in this thesis argues that public-awareness-campaigns as a specific moment of practice should be developed into a practical theology; this is done as a proactive measure to combat male abuse against women (Müller 2005:79). Public-awareness-campaigns of male abuse against women originate from a specific moment of praxis.

2.12.2. Current responses to Tamar's cry

South Africa's constitution and legislation radically acknowledge and denounce gender, racial and status inequalities. From its specific moment of praxis it proactively retorts against all inequalities as it recognizes equality as a foundation of democracy. Brouwer (2011:2) factually states, "Ontology precedes epistemology, with existence having a logical priority over knowledge". Experienced realities, an experienced need within specific situations are the point of departure for meaningful interaction. This poses a serious challenge for public-awareness-campaigns which should start with the specific need of male abuse against women. All situations should be explored from the uniqueness and specifics of the situation. Any pre-understanding of a situation directs the narrator into a direction which introduces a new narrative and new meaning of the narrative of the person (Freedman & Combs 1996:44; Osmer 2008:9). Awareness from the premise of where people are, cultivate better understanding and identification of the objective of public-awareness-campaigns. This reality challenges public-awareness-campaigns not to be condescending and paternalistic (Ganzevoort 2006:3). Practical theology in this thesis is developed out of a specific and concrete moment of praxis (Müller 2005:79) of male abuse against women. Public-awareness-campaigns have as one of its objectives; "to challenge perpetrators of these offences to change their behaviour" (Smartcape 2011: electronic source). Similarly women that suffer male abuse are encouraged to speak out against this atrocity. Practical theology addresses the local, the specific moment of practice, which is intrinsic of both genders as role players within the practice of male abuse of women.

2.12.2.i. Tamar's cry and Hebrew literature

Biblical passages, religious beliefs, church practices, culture and tradition that should foster acceptance and care amongst people of every age, race and gender are to an extent responsible for abuse against women (Ganzevoort 2006:3). Women in particular accept and are torn between religion and culture. Tamar who was not only raped, but also betrayed and abandoned, illuminates this reality. Yamane (2000:174) cautions that experience have a different ontological status than gender; this reality poses challenges for public-awareness-campaigns. How do people that are targeted by public-awareness-campaigns define gender? How do people experience gender within their own context? Clarke (1986:9) demonstrates how male-oriented theologies, religious beliefs, and church practices derived from sexist interpretation of certain Biblical passages tend to foster male abuse of women. The literature of the Hebrew Bible encourages the illegitimate use of male power in human relationships. "The various portrayals of woman as the sexually promiscuous wife, the brazen whore, the mutilated paramour, on the one side, and God as the long-suffering, wronged husband, on the other side, encourage notions of male superiority over women" (Crouse 2005:87). This argument is based on passages such as Hosea 2 and various passages of Jeremiah (2:1-3; 2:29-37; 3:1-11; 4:29-31; 13:20-27; 31:31-34; Ezekiel 16:23).

2.12.2.ii. The church and Tamar's cry

Redemption for those who suffer is vested in the love of Christ. Their source of hope should be realized through the body of Christ, the ecclesia (Crouse 2005:87). The nuance that is cultivated from the church however, generates a picture of hopelessness because of the 'acceptance' of male abuse against women. How does the church address gender inequalities? How does the church address male abuse against women? Is it enough to allow women into leadership positions within the church? Is it enough to preach about male abuse against women? Osmer (2008:8)

infers that the concept, people of God, which implies movement through time, directs His people towards new circumstances or reconstruction, within the presence of an ever-present God. However well Osmer's intention, the reality is, do people see a need for change, especially as far as male abuse against women is concerned? Movement through time invigorates energy for exploration of that which is experienced with hope for the future. Public-awareness-campaigns are a process, a continual movement from where we are to where we should be. The ecclesia then, being the people of God and the body of Christ, has the responsibility to journey with hope of a renewed and changed future. Govinden (1997:27) posits:

In our churches, I have been saddened by the incredible stories of abuse, both psychological and physical that so many women endure. I have encountered numerous incidents of abuse occurring in homes with a long tradition of faith and active church membership. Some are ordinary church members, but others hold positions of leadership within the church.

This illustrates the reality that Christians and church practices can be responsible for psychological and spiritual abuse. Wehr (2000:49) states that, "self-serving advice in the name of God" takes place. God becomes a dictator that dictates values, cultures and other religious interpretations. Our meaning and concept of God is pivotal to the way in which we behave. Clarke (1986:61-63) delineates that, "sociological and psychological perspectives advocate that the patriarchal order and sexism provides an ideology that permits battering to 'keep a woman in her place'. Religion plays its role in supporting the patriarchal order and traditional ideology of male control over women". Male abuse of women relies on patriarchy and control over women. This perception is derived from a dominant male god that subordinates his people to his rules. Male control over women is therefore accepted as obedience and the portrayal of God's expectations. This makes women vulnerable and strips them of their human dignity. If attitudes and behaviour embodies Christian values it becomes an indication of the quality of divine love and obedience expected of human beings. Christian tradition and Biblical texts are responsible for church tradition and beliefs. It is

therefore, 'acceptable' practice to enforce these beliefs as legitimate within 'an acceptable reality'. Clarke (1986:109) laments that when 'beliefs have the sanction of God, or is accepted as such, these beliefs are not only legitimized, but normalized. Biblical verses, references and belief systems not only direct societal constructs and actions but it is also responsible for them. This fact cautions irresponsible and a mere traditional acceptance of beliefs.

The church has a responsibility to teach scripture that are hermeneutically and specifically contextual within its tradition and culture. Baloyi (2010:3) refers to John 8 to highlight the historic biasness against women when this text is interpreted. Current experiences of stories of male abuse of women, with which they are confronted, interact with the text, and give meaning of the text (Dreyer 2010:2). Everybody including women have a right to know that life should be lived in abundance. Govinden (1997:30) convincingly argues, "Abused women are particularly in need to know that the Bible does not condone, but condemns male control and violence". The story of Tamar instills the possibility of directives for the church to cultivate healthy means of evasion from the current ravages of abuse against women. Public-awareness-campaigns are an outcry against the sickness that has become 'an accepted reality'. Ackermann (2004:301–302) directs attention to Tamar's cry as reality reveals her imminent fate. She cries out in horrendous fashion, "No my brother, do not force me; for such a thing is not done in Israel". The injustice of the violation is more than just hers. It is a shame on the name of Israel. Male abuse against women is a violation of the rights of women and an indictment against society. Tamar's words are honest and poignant. Although the verbalization of this thought acknowledges female servitude, it successfully inculcates a societal vision of transformation that is addressed through public-awareness-campaigns.

The cry for non-oppression, justice and human rights has become dominant in the African context. Public-awareness-campaigns are illustrative of this truism. The plethora of these voices have deployed serious concern for the prophetic witness in the process of re-establishing human dignity as ordained by God (Nyiauwung 2010:1).

The emphasis of awareness of male abuse against women is challenged by the context and cannot be privatized within the boundaries of the female arena only, but males as active actors within this atrocity should be mutually involved within this realm. If every story is a way of interpreting facts then meaningful wholeness of the story can only be arrived at if human life, inclusive of both genders, is perceived as a continuous process of interpreting and ordering the images of a story (Ganzevoort 1993:277). Although progress is made to raise awareness of male abuse against women; those same women sometimes compromise these achievements (Ntlama 2004:110). Tamar's story as is the case with, "practical theology constitutes a re-discovery of the basic forms of practical theology" (Müller 2005:74).

2.12.2.iii. The Bible and Tamar's cry

It is essential that the co-workers are met at the place where they are Ganzevoort (2011:215). The connection of the human story and divine revelation is of the essence at all times. Although the Bible plays a major part in practical theology and the context of human beings it is detrimental to appreciate the uniqueness of the specific situation. The local and specific context is not only significant but essential for meaningful understanding of the reality experience.

Toeksie, a white married police officer, contend that, "The Bible gives men the right to discipline women. According to the law this is not acceptable."

The narrative of human beings is vested within its own unique reality, which exist within a belief system, a set of values, a culture, a tradition, a family system, religious principles, a history and a cognitive view to enrich that reality. Scripture as a form of divine revelation can be employed to enrich and address human reality and human context. Louw (2005:12) induce the idea that the reading of scripture is from our own cultural context. It is obvious that it will therefore impact on our understanding and the meaning of scripture. Our context gives meaning to our being and our existence. It is

the point of departure for our actions.

Freedman and Combs (1996:77) highlight that narratives are about the stories that people live. They are not “about” life; they are life as we know and experience it. It is significant that religion should begin to experience itself; the nature of the experience and its consequences should be reflected upon (Yamane 2000:174). Public awareness of male abuse against women should originate from reality experiences; of both males and females, and should be reflected upon within the specific context of male abuse against women. Our narratives represent our life experiences and our realities, the place where we are and the premises from which we depart. Scripture does not apply the defining, analyzing and concluding form, but it should at least touch the individual with encouragement to piety and praise (Ganzevoort 2010:215). We do not leave our place and experiences behind when we read or interpret the Bible. This reality makes our reading (of scripture) suspicious, critical and questioning as we seek meaning in life (Ackermann 2004:301). It is for this reason that we read the Bible within our own context. The prescriptive patristic period diagnosed and forced Christian remedies into the context without taking the context into consideration (McClure 2012:271). During the Reformation pastoral care objectified salvation as healing for all human predicaments and sustaining humans through their weaknesses (McClure 2012:271). Our narratives are integral to our understanding and belief as we read the Bible.

2.13. REALITY EXPERIENCES INFLUENCE OUR JUDGMENT

Osmer (2008:51) cautions researchers that their own experiences impacts on what they hear and interpret. It is imperative therefore that detailed descriptions of events, activities and perceptions be employed to provide a richly textured picture of the research objective. In congruence Koopman (2003:5) verbalize that theologians emphasize their own narrative and identity. The epistemology and ontology of theologians is derived at from the place where they are. Their perspectives are therefore grounded in their beliefs and experiences of reality. Dreyer (2011:2)

elucidate that the gospel of Matthew strongly portrays the narrator's specific perspective, objective and message where he deviated from the Markan source. Matthew wrote from a dominating androcentric point of view. Biblical narrators, theologians, psychologists, sociologists, as everyone else, interact with reality from, amongst others, the community to which they belong. The identity of the theologian not only influences reasoning, but also the meaning that is attached to reality. "When the focus on women and women's roles is usurped by male control and the androcentric self-interest of interpreters and authors become apparent" (Dreyer 2011:1). Religious, cultural, traditional and societal understanding is revealed in the discussion of the discourse at hand. Hierarchical and superior assumptions become apparent and are highlighted. Attention is focused on the interpretation, the belief system of the author, and the place where they are, rather than the context of the role player within the discourse.

Van Knippenberg (2002:154) and Van den Berg (2007:164) refer to the fact that important developments have taken place within practical theology. These developments place emphasis on various dimensions within practical theology. The approaches that follow are changes of emphasis within the caring action of Christians. The motivation is based on the Christian *topos*, "...the *ekklesia*, the fellowship of believers should create such a space, *kiononia*, in order to support people who are to be healed and to help discover meaning in their *topos*" (Louw 2008:27).

Eduard Thurneysen emphasized that the proclamation of the Word would affect liberation, healing and salvation (Thurneysen 1968:12; Thurneysen 1976:87). Emphasis was placed on *Kerygmatic*, (*kerygma* - proclamation). Forgiveness of sin and the sacrament that confirms it, takes place within an assembled congregation (Thurneysen 1963:53). The kerygmatic model is one-sided and nothing more than a monologue without interaction. It bases the pastorate on homiletics to the extent that the existential need of the person becomes secondary. Pastoral care is an encounter, interaction and a conversation with human beings in God's presence (Evans

2000:385). Scripture is the point of departure. The unique context of male abuse against women, everyday life becomes secondary.

The educative model emphasized service and expression in the social sphere towards social action (De Jongh van Arkel 1985:42). Religion and the anthropological approach as embodied by Tillich and Niebuhr received priority (Hackney Jnr. 1976:23). The life experience of Boisen as a mental patient directly impacted on his thinking and it eventually resulted in his idea of the “living human document” (1960:152). Boisen infused human reality experience as the ‘text’, as equally significant as Scripture or doctrinal theology in the diagnosis of human distress (McClure 2012:272). The person is unique, with unique needs and therefore suffers uniquely. It is essential that the uniqueness of the human condition and the reality experiences of the individual is always the point of departure for pastoral care. This approach illustrates that male abuse against women should be the point of departure. Public-awareness-campaigns as a global initiative are squarely based on women’s experiences of male abuse and gender inequality experiences.

The correlative approach is about the interaction between theory and practice. Hiltner argued that human beings are accepted by God through Jesus Christ, by faith, brought about by grace (De Jong van Arkel 1985:45). The role of the counselor is to point the counselee in a direction beyond themselves towards God. Clinebell (1984:16) and Gerkin (1997:92) emphasizes that the church as the primary context and agent for care must rediscover new ways of meeting the needs of people in distress. The *ecclesia* is the all-embracing context for theological functions (Hiltner 1958:20); Lartney (2006:42) and Louw (2008:18) shows the significance of this view because the *ecclesia* is related to the praxis of God within cultural contexts and communities. A Subject–object relationship is prevalent in this approach. Sinners must be directed towards God if they do not want to be punished. Such an approach blames women for male abuse and unequal gender practices.

The client–centered approach induces meaning to the authoritative nature of the

counselor. The facilitator has what the client needs. Responsibility is squarely placed on the counselor to help the client to become alive in their faith, their values, and their contact with the Spirit of the universe (Clinebell 1984:30). The facilitator is seen as helping, teaching the co-worker to live a full life. It suggests that the facilitator knows the life and context of the client, to the extent of taking full control of the co-worker's life.

Rebel's pastoral model (1981) postulates about salvation needs the guidance of the Holy Spirit in everything that is not only done, but also contemplated. The pneumatic model places the emphasis for pastoral care on the work of the Holy Spirit as it expects that guidance is a prerequisite for any pastoral work, and therefore, practical theology.

Louw (1988:7) developed the convergence model for pastoral care. This model postulates that pastoral care has its own identity. It appropriates the term promissiotherapy. Promissiotherapy is employed to help in the search for meaning of life and to equip people to live with hope in all situations (Louw 1988:9). The identity of pastoral care is highlighted within a realized eschatology. Pastoral approaches were developed from local specific moments of praxis. These approaches were 'streamlined' from different perspectives, because of the contexts that were prevalent, that which dominated at a specific point and time. Thurneysen employs a pastoral conversation based on proclamation within pastoral theology. Rebel directs the interaction of pastoral care towards the guidance of the Holy Spirit so that people can incorporate care into the process. Hiltner directs attention to the employment of psychology and psychotherapy to illustrate that the Bible is not the only means for pastoral care. Rebel (1981:217–219) argues against the parlance that the Holy Spirit is essential for guidance. Louw (1988:8) concurs to the extent of emphasizing that a realized eschatology cannot be divorced from pastoral care. He continues to argue that pastoral theology and pastoral care therefore, should be faith based.

2.14. THE POSTMODERN DISCOURSE

The practice of male abuse against women do not necessarily attach a common meaning or experience to it, but rather a common participation in it (Yamane 2000:173). Public-awareness-campaigns about this atrocity illustrate the practice of male abuse against women. Within the gender debate, a specific idea and philosophy determine male and female identity. Within the social construct of masculinities, directives point towards the influence of public projections by the social media (Louw 2011:2). Essentiality of the meaning and understanding of male abuse against women is vested in the inter-subjectivity of the hermeneutical reflection of the experience (Yamane 2000:174). Meaning and understanding is derived at when thorough reflection of male abuse against women is done. The important question to answer is what is meaning? The concept meaning has different 'meanings' for different people. For public-awareness-campaigns to be relevant, they need to reflect on the context of meaning and understanding of this practice. Within a social constructionist paradigm discourse is a determining factor of our understanding of our world and its practices (Ganzevoort 2002:35).

A social construction epistemology is a postmodern discourse that provides a meaningful epistemology for therapies using conversation as a means to value people. Knowledge is viewed as the result of a social process and not as the objective description of external realities (Kotze & Kotze 1997:27). Theories only partially shed light on the context but it cannot describe the wholeness of the context. Relevant particularity of the specific event and context are imperative (Osmer 2008:84). Public-awareness-campaigns need to treasure and explore the uniqueness of every individual context in every situation. After all social constructs presuppose reality (Brouwer 2010:1). Content, context, communication and reflection cannot be separated. Is it possible for public-awareness-campaigns to address unique, concrete specific moments of practice? Do public-awareness-campaigns only address contextual realities?

Social constructionism acknowledges that individuals do not lose their identity, but that their identity is rooted within the society to which they belong. Human beings are limited by their own experiences, culture, tradition, religion and societal value systems. Their ability to be knowledgeable about anything outside their sphere of experience or knowledge is limited. Meaning is only attached to what is known/experienced as part of the society to which they belong. We relate to our world epistemic-ally only through the mediation of interpreted experience (Müller 2005:80). Postmodernists emphasize specific, contextualized details instead of generalizations (Freedman & Combs 1996:21–22). Freedman and Combs (1996:22) enunciates that a narrative, social constructionist worldview introduces guidelines about how power, knowledge and truth are accepted within families and cultural aggregations. To approach people and their problem from this premise gives meaning to the context. Realities are socially constructed. Public-awareness-campaigns about male abuse against women incorporate communities and societies rather than just the individuals who are responsible for abuse against women. Ganzevoort (2006:2) argues that much attention is given to the impact that specific dialogues have on meanings. The communal approach of addressing male abuse against women within society is considered as reality through a social constructionist experience of, “language as a reliable and accurate link between the objective and subjective worlds” (Freedman & Combs 1996:28). Realities of the individual are impacted on by the unique point of where the individual is. Realities are therefore not constructed in an individual and subjective sense, but it is co–or socially constructed (Müller 2005:80).

2.15. NARRATIVE APPROACH

Pastoral theology as part of practical theology reflects on human practices and reality experiences which are intrinsic of their narratives. Male abuse against women is a reality experience that narrates unacceptable human practice. Any reflective interpretation of the narrative by the facilitator is only meaningful if it is done in the context of the narrator. Müller, Van Deventer and Human (2001:79) emphasize the importance of the stories that are told about the action. Cognizance that the narration

of stories allows the expression of personal life realities as it is experienced and interpreted by the narrator. Since gender identity is socially and discursively constructed, it is not universal or trans-historical. The narrator's context of reality and the meaning attached to the reality are of paramount importance. Every narration is an interpretation and it attributes meaning to that which is important for the narrator (Ganzevoort 1993:277). Human life is a continual process of interpretation and ordering in world images within stories (Gerkin 1979). The co-workers are always the experts of their own stories. The facilitator interacts with the co-worker from a not-knowing position. Co-workers allow facilitators into their stories; pre-conceived assumptions, solutions and advice by the facilitator is therefore irrelevant (Freedman & Combs 1996:44). Awareness of the atrocity of male abuse can only take place meaningfully and contextually through the stories of the role players.

African culture has traditionally privileged the oral tradition in the sense of the sharing of stories. Meaning and understanding are given to traditions, culture, religion and practices are arrived at through the verbalization of stories. The narrative or story telling approach therefore gives value to African culture in this regard. Narrative therapy recognizes the co-workers story as a unique experience and the telling of the story as a privilege to listen to. "Narrative therapy is known as involving: -re-authoring conversations. Stories are central to the understanding of narrative ways of working" (Morgan 2000:5). As human beings we all have stories and experiences to share. Our story is inevitably influenced by a value system, background, culture, current experiences, family, behaviour and society at large. We impact and influence the narratives of our neighbours (Ganzevoort 1993:278). Our story is always told in relation to a broader context which influences our lives. Social construction directs us to be conscious that every person's social and interpersonal reality has been constructed through interaction with others (Freedman & Combs 1996:1). Social realities have an influence on the meaning of people's lives. Since practical theology is about a specific moment of praxis, a great deal of life experience may be outside that which dominates at a particular moment and time (White & Epston 1990:15).

Personal experiences are rooted in the community, the world and God (Lucie-Smith

2007:1-3). It is vested in the narratives of God's liberating action in the world, and the history of creation (Ganzevoort 1993:286). Personal reality narratives are in some way linked to God. The human story therefore becomes the meeting place for human beings and divine revelation. Is divine revelation not restricted to religious communities only? Divine revelation in social constructionism refers to the human side of the hermeneutical process of understanding human context as it is experienced through divine disclosure (Ganzevoort 2006:4). Human stories should be understood in the context of the community, society and the world, but the understanding thereof should embrace the individual. The licitness of any practice for an individual is based on the individuals' belief. The theory of the individual is derived at because of religion, tradition and culture that form part of the social construct of the individual. Freedman and Combs (1996:45-46) explore the fact that unrevealed information does not exist. Interpretation is based on revealed (shared) facts only. This requires deconstructive listening in order that co-workers become active participants within their own life narratives. Understanding and meaning of male abuse against women can only be relevantly reflected on if it is narrated by people involved in the atrocity. Stories have the ability to reveal meaning and experience attached to it by the narrator; it convinces through lifelikeness (Ganzevoort 2012:215). The stories of GBV, human rights violations and male abuse against women are revelatory of reality experiences and the meaning of these practices.

In order to examine the dynamics and the direction of the interaction between the problem and the person, separating the problem from the person is essential. Externalization of the problem (Tomm 1990:vii) allows a distinction between the co-worker and the problem. The problem is placed outside the person who makes it easier to control and interpret the problem with which the person is struggling. After all, the problem and not the person is the problem (White & Epston 1990:41). Knowledge about our stories empowers us to address the abnormalities within our stories. Narrating their story affords women the opportunity to externalize the story. Public-awareness-campaigns of male abuse against women invite women to narrate their stories. It furthermore aims to change attitude, behaviour and practices of gender inequality (Amnesty International 2012: electronic source). It intends to instill new meaning to accepted patriarchal practices. Significance of the impact of public-

awareness-campaigns of male abuse against women is imperative.

2.16. PROPHETIC DISCERNMENT

Prophetic discernment involves divine disclosure and the human shaping of God's word (Osmer 2008:135). Specific concrete moments of practice are reflected upon meaningfully and understandably in the light of Scripture. Such reflection allows the interaction of human narratives with the narratives of and about God. Pastoral theology and pastoral care is about providing careful attention, theological reflection on the cause of suffering and accompaniment and support (McClure 2012:273). Impact on the experienced realities of people demands a revolutionary approach of accepting people as people and not as objects if meaningful interaction is to be engaged in. Meaning and understanding of human practices is arrived at through the narrative structure (Ganzevoort 2012:214).

The narrative social constructionist worldview is about good stories that gains credence through its lifelikeness. These good stories do not lead to the establishment of universal truths (White & Epston 1990:78; Lucie-Smith 2007:1), but rather embeds itself in the realm ascribing meaning to the lives of people (Freedman & Combs 1996:6). People regard certain aspects of tradition or culture to be authoritative. Understanding authoritative aspects of people is given credence when an exploration of their *habitus* takes place (Moschella 2012:226). Pastoral care and counseling focus on the meaning of stories beneath cultural traditions. Traditions that are an intricate part of every story not only enrich the story but also give meaning to the lives of the people within that tradition. The epistemology of narrative theology is not only different but broader and the authoritative aspect of the Biblical tradition or culture which becomes part of our belief system, constructs our actions within society. The Bible is a powerful means for defining women's place in society and it has been invoked to justify women's subordination to men (Ackermann 2004). Such a perception shows the justification of action as it is deduced from the Christian

tradition or culture. Morality within this thesis should not be interpreted as a universal truth, but rather as part of the narrative. Caring activities are shaped by societal and cultural factors (Lartey 2006:2). Morality and ethics, right and wrong are intrinsic to tradition and therefore of the narratives within Christianity. Morality, having its roots within the Christian narrative, tradition and community cultivates justification for action and suggests that right and wrong is relative and are reflected upon through religious, social and cultural contexts. Culture attaches meaning to the understanding of reality of human experience. Traditional, cultural, social and religious contexts are therefore all important to the awareness of justification that claims traditional aspects as its point of departure. Baloyi (2010:2) describes that certain African men understand that lobola or bride's price that they have paid give them the right to abuse women. It is a clear indication of the meaning that they have of which rights lobola affords them; of being superior to women. Understanding lobola as 'payment' induces the idea of 'buying' the women. Public-awareness-campaigns of male abuse against women need to instill ways of deriving meaning from the content and context that they focus upon.

Ackermann (2004:301) claims that Biblical texts, despite its cultural, social and gendered baggage allow for interpretations that affirm God's intention that we may have life and have it abundantly. Biblical narratives are experienced histories vested in tradition and nurtured within a particular community at a particular time. Hermeneutics about Biblical texts, as with any narrative theology, therefore, is evident of the approach that is dominant by the interpreter. Lucie-Smith (2007:6) announces that the Decalogue should be put in its proper context, the result of a personal encounter between the Chosen people and God. Morality within the narrative is therefore inductive. It is imported into the culture and the context of the narrative (Lartey 2007:43). "The context of the story is essential to the meaning of the moral norms embedded in the story" (Lucie-Smith 2007:6). Practical theology is an encounter between human beings and God. This reality is intrinsic within narrative theology. Narratives itself are rooted within specific time and space of the individual and community.

Practical theology is concerned with practical human actions that are connected to the intention of God's will for human life. Meaning of practical theology is highlighted if it is developed from a specific and concrete moment of praxis. Male abuse against women is such a concrete and specific moment of praxis. Critical interaction with male abuse of women challenges public-awareness-campaigns to interact with the specifics of the situation at a given time. This raises the reality that public-awareness-campaigns should take place continually in order to be relevant and proactive. The topology of the family is rooted in the uniqueness of the family's identity, so is male abuse of women part of our individual and societal identity. "Pastoral care, therefore, needs to deal with the ethical principle of human dignity and human rights" (Louw 2008:268). Narratives are rooted within tradition, and morality is part thereof. Ethics and morality is acculturated into prevalent contexts without being contextualized. A societal accepted set of values is much more appropriate for a directive so that societal members can live in harmony. Narratives also give human beings an identity. Identity is of primary importance for human beings who strive to find congruence between how they are perceived by others and how they perceive themselves (Boschoff-Claire 2006:2)

2.17. PUBLIC-AWARENESS-CAMPAIGNS

Korgaonkar, Moschis and Bellenger (1984:47) purport, "A campaign can have different objectives such as increasing sales, creating a positive attitude, and increasing awareness". Public-awareness-campaigns can be defined as being directed at buying into a change of acceptable social casuistically behaviour through increasing awareness of the equality, dignity and human rights of women. The objectives within this definition of public-awareness-campaigns are clearly not reached (Ackermann 1997:17; Herbert 2007:1; Avdeyeva 2007:877; Banda 2008:1). Continual appeals for gender equality and an end to the atrocity of male abuse against women highlights the pervasiveness of this atrocity. Women activists, NGO's, community based organizations and statutory laws are in congruence that abuse against women should stop (Avdeyeva 2007:877–879; Baloyi 2010:1). Theory-driven

public-awareness-campaigns against the abuse of women are without meaning if it is not practiced.

Ontology of gender inequalities and abuse of women is to attach meaning and knowledge to the destiny of life issues, quality of life, objectives and modes of lifestyles (Louw 2008:268). Feminist epistemology emphasizes gender influences of concepts and knowledge that have to do with derogatory practices of inquiry and justification (Wütrich 2010:1). The application of values does not rest on responsible decision making and value judgments, but on the praxis of behaviour and attitude so that meaning can be given to equality, dignity and human rights of women. Human rights instruments are not an end in itself, but the beginning of human dignity. It is without meaning if it is not accepted and practiced by everybody. Positive attitudes are a social construct that cultivate meaning in the lives of societies. Because male abuse against women is a social construct, any general or neutral approach of public-awareness-campaigns becomes a harmful illusion. The conclusion is that every moral norm, to make sense, must be presented as part of the narrative of which it forms an integral part" (Lucie–Smith 2007:7).

Practical theology within this specific concrete event begins with the unending, relentless quality of human suffering. The suffering of the abused continually surface within different narratives and in different contexts as these are experienced. Male abuse against women cannot be ignored; it can be attributed to different behaviour. Ackermann (1997:19) concurs with Lucie–Smith's (2007:7) argument that morality is a social construct. Morality surfaces within the story of public-awareness-campaigns. Tamar conceded to the request of her brother to keep quiet. Govinden (1997:270) enunciates that male abuse against women practiced within Christian families has a pattern of silence.

2.18. CONCLUSION

The narrative social construction paradigm allows people to narrate their experiences within their own contexts. This enhances understanding and gives meaning to a person's situation. Aspects such as tradition, culture and religion becomes their point of departure since these aspects influence their understanding of the Bible. While pastoral care and Christian faith based on the Bible do not legitimize the context without the Bible, it starts from the context to the Bible and back to the context. Scripture employs metaphorical parables and narrations to direct attention to real life stories and experiences. It is descriptive of narrations that were both experienced and interpreted by the narrators. The narrative approach creates the possibility of hermeneutical interactive communication with human contexts (Ganzevoort 2011:224). Social constructionism opens avenues for interdisciplinary interaction with other science and religions. Interpretive meaning derived at therefore, incorporates the person as a whole.

What are the resources and discourses that are utilized by males and females to create their identity? What is the role, if any, of the ecclesia? Male abuse of women is a demeaning practice that demands serious transformation. Reality is that women want to experience social popularity and societal acceptance (Bischoff-Claire 2006:10). Superior hierarchical approaches employed within public-awareness-campaigns render it equal to the atrocity itself. Social constructs differentiates sexes purely on the basis of gender, and combating male abuse of women brings awareness of this reality. Social constructionist theories highlight that which we need and value in life can only be obtained from others (Ganzevoort 2000:16). Significance to such a view illustrates the public-ness of theology. Central to these differences of the different writers is the illumination of the place where they are. Different aspects are emphasized and this is to give meaning to their understanding of the discourse. The journey will enter into a discussion of public theology about male abuse against women.

CHAPTER 3

TAMAR RAISES AWARENESS ABOUT HER REALITY EXPERIENCE

3.1. INTRODUCTION

Within a few minutes, we were all singing the song '*Stimela*', a rousing anthem about a train making its way down from Southern Rhodesia. '*Stimela*' is not a political song but, in the context, it became one, for the implication was that the train contained guerillas coming down to fight the South African army (Mandela 1994:484).

It is essential that engagement amongst all role players and all spheres of society exist in order that a united and holistic approach that is more relevant and have more impact on the atrocity of male abuse against women come into being. According to Ganzevoort (2006:1) the social constructionist's perspective is focused on the social and conversational origin and function of meanings. It demands dialogues with practical theological disciplines, with the ecclesia, civil society, academic, scientific and social science. Social constructionism constitutes a new intellectual outlook (Pillay 1999:400). In this thesis a social constructionist (postmodern) epistemology is followed. For Park (2010:1) practical theology is a process that involves epistemology and hermeneutics. Le Roux (2007:984) refers to the fact that in Africa we share in western scholarship, but we also have a unique way of exegesis. Society communally interprets practices in the light of its own context. Pastoral theology is concerned with concrete and specific reality experiences that impact negatively on society and individuals. Its concern pre-empted God's involvement in human life to affect meaningful healing of life's predicaments. Male abuse against women is a social construct that influences the life and practices of individual societal members.

The process of hermeneutics originates from a specific context and incorporates the interpretation of experience and interdisciplinary work. Such a process shows a public theology in which possibilities of imperative and significant conversations take place within a social constructionist paradigm (Ganzevoort 2006:1). A multi-disciplinary approach to practical theology gives meaningful reflective communicative insight to reality experiences. Public-awareness-campaigns are a global initiative that originates from the first WGLI in 1991 (Smartcape 2011: electronic source). Public pastoral theology is demanded to interact with the atrocity of male abuse against women. Postmodern feminism critically reflects on the causes of gender differences and the structure of society (Dreyer 2011:2). The meaning of male violence as a social construct of society is highlighted to construct preferred gender realities. Gender inequalities can be nothing other than public because it affects society as a whole. The given context of male abuse against women as a socio-construct is hermeneutically explored in this section.

3.2. THE SOUTH AFRICAN BACKGROUND OF RELATIONSHIPS

In essence the history of South Africa portrays the acceptance and application of patriarchal power which has largely cultural connotations (Baloyi 2010:1). Reality to this truism is vested in power and social control. Gender relations and inequalities within the context are often played out within the context of power and status (Pretorius 2006:1). Colonization in South Africa instilled division and pain that became intrinsic to society. It resulted in abusive and self-abusive relationships and behaviours. Colonization in South Africa was followed by apartheid which had subordination and oppression as pillars. Post-colonization undermined the identity and social infrastructure of the majority. It would be untrue to ascribe domestic and social violence to the colonization or apartheid era. Male abuse against women was always interwoven into the fabric of all cultures and racial groupings (Smartcape 2011: electronic source). While apartheid was riddled with inequalities the post-apartheid era is marked with legislation and constitutionalization to re-address all inequalities. The constitution and legalization regarding inequalities is constantly

compared with other countries. All the efforts, including public-awareness-campaigns were introduced to end this vicious cycle of destruction. Public-awareness-campaigns are closely linked to human rights and the violation thereof. It is an international strategy with the aim to eradicate abuse against women (Gillwald 2005: electronic source; Smartcape 2011: electronic source). Reaching this objective calls for the involvement of everybody including the church. The church has always been part of and a voice for the emancipation of the minority and oppressed groupings.

3.3. PUBLIC-AWARENESS-CAMPAIGNS ARE ESSENTIAL

Ignatius argues that, “Public awareness campaigns are essential. It is now more essential than ever because men are becoming more aggressive than ever.”

Society started to question the existence of male abuse against women. Feminist theologians and womanists highlighted this atrocity through deliberations, publications and actions and thus emphasizing that it cannot be tolerated. Such actions not only infused public interaction of this discourse; it also challenged public reflection and involvement in the discourse. Abusive and demeaning practices raised curiosity. The question, “Why is it going on?” (Osmer’s 2008:4) resurfaced continually in my mind. It instilled the realization that I did not want to be treated in such a manner.

Do we partake in public-awareness-campaigns to be politically correct? Are public-awareness-campaigns strategic just to sooth the conscience of feminists or of society? How does the international strategy to end all forms of male abuse against women influence public-awareness-campaigns in South Africa? While the significance of these questions cannot be underrated, public-awareness-campaigns remain a public discourse. Realization of behavioural and attitudal changes is imperative. Discussion of the publicness of theology will thus be employed to highlight the atrocity that everybody should become aware of.

3.4. THEOLOGY IS A PUBLIC DISCOURSE

Theology is immensely concerned with the world (mankind). God is revealed through Jesus Christ in and to the world. Public pastoral theology critically discerns and responds to the transforming involvement of God within His creation. God's revelation within the world illustrates His concern for creation and demands critical reflection. Cone (1969:1) understands theology as, "the rational study of God in the world". How can and do we study God's activity in the world? Empirical research of theology should sufficiently provide for the empirical testability of concepts and theories, which presents a serious challenge for theology (Brouwer 2010:2). Meaningful understanding of God's transformative involvement in creation is essential; it iterates His activity within reality experiences of human beings within His creation (Brown 2012:112). Such an argument gives credence to the reflection on faith as it brings human beings in contact with an external reality. Theological reflection of male abuse against women culminated into a joint venture that appealed for reconciliation and peace (WCC 2012: electronic source). The 2012 and 2013 public-awareness-campaigns of male abuse against women highlighted gender perspectives on life in order to build a culture of gender peace. Meaning and understanding of the social construct of male abuse against women rests on the theological reflection of the global society's participation in bringing about transformed gender masculinities.

3.4.1. Making the atrocity known

Biblical narratives are not only intrinsic to individual or societal narratives, but are throughout concerned with the contexts in which these practices take place. The people of God for instance, experienced oppression in the context of their reality experiences and their moment of practice eventually became their point of departure. Society with its rigid traditions, culture and religion are challenged by those that are oppressed because of their gender, sexual preferences and the poor to name but some. Reality experiences of individual women that experienced gender abuse

challenge society to gender equality. Public-awareness-campaigns are a global initiative that not only target different states but also individuals to narrate their stories. The initiative is to bring awareness of the atrocity of male abuse against women globally, but meaning can only be arrived at within the local context. Tamar's cry (2 Sam. 13:12) "for such a thing is not done in Israel" is firstly revelatory of the meaning she derives from her society; and secondly that her ordeal concerns the whole of Israel. Yamane (2000:173) argues that the reality of retrospective accounts of religious experience is imperative to the local context. The value of the local context is acknowledged by the CGWL (2013: electronic source) who emphasize the local context within their objectives. The 16 Days of Activism has marked activities around the world to eradicate gender violence (Gillwald 2005:1). It is essential that meaning is derived at for reality experiences. Social constructionism focuses on the social and conversational origin and function of meanings (Ganzevoort 2006:1).

3.4.2. Public-awareness-campaigns is a social construct

The transcending God is continually active within the world, and therefore, is the subject on reflections of objective faith. Subjectivity places God at the centre of theology and practical theology (Müller 2005:72). If God is at the centre of theology then the context of humans and theology revolves around Him. Pastoral theology as part of practical theology endeavours to interpret the links between the theory and practice of theology (Moschella 2012:225). It is within this context that public-awareness-campaigns witness to the fact that male abuse against women is not part of nature, but it is rather nurtured by society and the world. As a response to the atrocity of male abuse against women public-awareness-campaigns is a social construct. Theology has not only grown through human history but its very being is in human history. Pastoral care in effect objectifies support and address human needs regardless of the context (McClure 2012:270). Gender inequalities, sexism and male abuse against women are in need of transformation so that liberation and healing can be affected. Pastoral theology interacts through critical reflective dialogue with the social construct of male abuse against women and God's involvement in human

practices to afford meaning and healing to this atrocity. Public-awareness-campaigns critically highlight possible causes, effects and results of male abuse against women. As a social construct the ultimate objective of public-awareness-campaigns is to affect transformation such as gender equality and mutual respect amongst genders. Critical meaningful interaction, reflection and dialogue have healing and transformation as object throughout.

Ganzevoort (2004:54) concedes that theology is the place where scientific discourses meet. This meeting place is vested in the understanding of “speaking of God”. Scientific discourses that converse within the human context interact and influence each other. In order to address injustices pastoral theology must enter into meaningful dialogue with science, especially social science, and everyday-life issues. Injustices are crisis situations that are in dire need of transformation and practices of daily living (Conde-Frazier 2012:237). Feminist science should not be seen separately from other science, it should rather be seen as fully equal and a legitimate science (Wüthrich 2010:15). Interaction of the meeting place of speaking about God should enrich science with a holistic experience. Women are equally part of human beings in society and should not be marginalized. Reflection on practical theological interpretation incorporates an intra-disciplinary context that illumines the interconnectedness of practical theology with other disciplines (Osmer 2008:12). Dreyer (2011:1) explains that an inter-contextual hermeneutics is imperative for theology.

3.4.3. Tamar’s interaction with the dynamics of human life

By placing the integrating principle of theology on “speaking of God”, the shared identity of other theological disciplines, cultures and contexts are in relation to religious experiences, beliefs and actions which thereby focus on transcendence (Ganzevoort 2004:54). Brouwer (2010:3) defines transcendence as a term that “describes the dynamics of human life, constantly surpassing the boundaries of our

existing life worlds". God's interaction with human beings takes place within the world, at the place where we are. Male abuse of women cannot be addressed from above or from outside. Society should be actively involved in the process to combat male abuse of women. Dreyer (2010:2) argues that the essence of meaning is connected with self-conception, which has to do with life orientation. Self-conception and self-identity instills the perception of how people accept themselves.

Kaufman (1985:5-6) and Hansen (2007:1) argue that the church and Christians in particular, are responsible to clearly state that Christian truth, justice and love are demanded of everyone. Congregations as human institutions were always expected to care for people that experienced hurt, repression and are in need of support (McClure 2012:270). The significance of pastoral care, intended for all, is given credence in the parable of the Good Samaritan. Caring action is not limited to Christians only (McClure 2012:269). The church and Christians for that matter are in the world although they are not of the world (John 17:11), with at least a threefold responsibility.

3.4.3.i. Tamar's interaction is directed to society at large

Firstly to witness in and to the world about God's love and redeeming action that includes everyone, through personal choice. Witness about God's grace demands knowledge and acceptance about God's all-inclusive grace (Hayford 2006:155; Hansen 2007:2). Public pastoral theology must therefore reflect on and support all people within a community. Male abuse against women is practiced across boundaries of beliefs, traditions, culture and religions. Public-awareness-campaigns of male abuse against women are directed at society at large.

3.4.3.ii. Tamar's interaction challenges society at large

The second function of Christians is to confront and challenge every person, system or society with the gospel of Jesus Christ. Public-awareness-campaigns confront and challenge male abuse against women by objectifying evidence of behavioural change (Khumalo 2007: electronic source). The responsibility of Christians within the public sphere is crucial for, "The promotion of knowledge to the public arena in respect of the field, role, task and responsibility of public theology" (Hansen 2007:1). The question is how do Christians comply with these functions within the public arena? Practical theology generates its existence mainly from the context of human history and God's performative action therein. By witnessing about the all-inclusive unifying love and grace of God, Christians challenge the atrocity of male abuse against women. The theological language which includes God's love and grace constructs a particular dialogue and relationship with other people. Such a relationship is not bound by its referential content (Brouwer 2010:2).

Pastoral theological meaning is the result of faith and therefore a living testimony of faith (Ganzevoort 2004:55). Women are equally part of the context of human history and our testimony of faith cannot be holistic if they or any oppressed people are regarded as inferior human beings. Public pastoral theology cannot stand aloof to worldly suffering. The suffering of the oppressed and marginalized is fully human and the pastoral theologian needs to interact as equal partners in order to be mutually enriched (Conde-Frazier 2012:235). The term, 'human practices' refers to both males and females on an equal basis. Public awareness of the distinction that dehumanizes women and people in general needs critical public interaction, reflection and transformation. Living testimony of faith gains meaning through participative interaction that broadens religions, culture and traditional experiences. Such participatory interaction provides mutual enrichment. Realizing such living testimony of faith was and is practiced and revealed in publications, seminars, conferences, public declarations, even in an official confession for example (the Confession of Belhar 1986). Various opposition activities against apartheid and other social evils,

e.g. protest marches, hunger strikes and memoranda to government illumines social injustices (Koopman 2003:4).

Social constructs within society as well as causes of inequalities and gender differences are of the essence to a feministic approach. Feminists have returned to the *why* question of being a feminist (Dreyer 2010:1). This question has to do with gender. In which way does gender affect women? Gender inequalities and male abuse against women is critically reflected upon as possible remedies of this atrocity. This is contemplated through the constitution and legislation. Infusing awareness of male abuse against women and gender inequalities have become a global discourse. Public-awareness-campaigns are a global initiative that aims to instill awareness and focus specific attention on male abuse of women (Combrinck 2008:1). Male abuse against women is the narration of a specific moment of praxis that is derived at from an interactive process which evokes critical reflection on attitudes, behaviour and practices. The narrative of public-awareness-campaigns is an opportunity that reveals gender inequalities and human rights (Parliament of RSA 2012: electronic source). It places this atrocity squarely within the public domain. Public pastoral theology is actively involved in activities that can re-construct and transform society of the social construct of human rights which includes gender inequalities and male abuse of women.

3.4.3.iii. Tamar's interaction is intrinsic to society

Thirdly, the illumination and incitement of solutions to oppression, inequalities and male abuse against females include, but are not limited to welfare programs and education, the quest for economic and moral regeneration and public policy formation. 'Practices' of public theology include a number of areas as well as a strong reference to transformation and the redemptive action of God through Jesus Christ. Public pastoral theology should be present within a secular democratic society in an open, post-foundationalist conversation (Meiring & Müller 2010: electronic source).

Christians cannot be separated from the socio-political, socio-cultural and socio-economic context of the community in which they exist. Religious participants are integral to society. Pastoral caring action is public action because it takes place within the community at large.

The decline in the influence of theology within society places an immense challenge on pastoral care and the church. It challenges the church to re-evaluate the task and purpose of its ministry. The challenge for practical theology, within the public arena, and the quest for spirituality in a postmodern society is expected from the church; the church needs to take salvation seriously; it should try to understand and interpret our human existence within worldly contexts and relationships (Louw 1998:1). Public pastoral theology cannot evade human constructs that exist within society. It needs to critically reflect and guide public virtues (Jenkins 2012:313). Within a social constructionist paradigm, the world is interpreted through the lenses of the societies in which we are embedded (Meiring & Müller 2010: electronic source). Public pastoral theology requires that we become aware of daily realized practices and interpret it within the context of our daily living (Conde-Frazier 2012:234). The social construct of gender roles highlights the perception and practices that society has and applies to genders. Public pastoral theology is the conscience of society in not only bringing awareness, but to challenge society as a whole about marginalization and the atrocity of gender inequalities.

Pillay (1991:399) posits “Theology has always contextualized itself ever since its origins”. South African society is in transition from hierarchical paternalistic oppression and segregation, to a ‘transparent’ democratic society. Transition requires acceptance, adaptation and interaction. Theology within this transitional multi-cultural, multi-religious, multi-linguistic society is continually challenged to come and become (De Wet 2010:3). Confusion and uncertainty that is intrinsic to the context of transition requires public pastoral theology to interact meaningfully about the context within the context. Male abuse against women and gender inequality is intrinsic within its own context. Public-awareness-campaigns of male abuse against women interact with the atrocity to instill meaningful understanding of human rights (WCC 2012: electronic

source). Interaction and reflection is engaged into, with the objective to bring about sensitivity and transformation within the culture of gender inequality.

3.5. PUBLIC PASTORAL THEOLOGY CROSS ALL FRONTIERS

Numerous definitions about public theology exist, but most share a common desire, to counteract marginalization and privatization of contemporary theology (Bezuidenhout & Naude 2002:4). It is imperative that meaning is given of *how* humans transcend themselves in their dreams of a full and abundant life now and in the future. Ganzevoort (2006:10) perceives public theology as the sharing of methodological expertise, knowledge of spirituality, meaning, transcendence and religious life. Sharing the dynamic experiences of human life that constantly surpasses the boundaries of our realities not only instills mutual enrichment of genders, but also mutual dependency of different genders. Public pastoral theology uplifts subaltern voices into the public sphere, as it interacts with experienced realities and an accepted societal value system. It introduces transformation and meaning of a new interactive accepted reality.

In illustrating the *how* of this task, Smit (2003:39) iterates the necessity of public witness and theology and thus placing emphasis on God's transforming and redemptive action within this world. Public witness about the gospels capacity and authority to meaningfully interact with contexts, cultures and religions is essential. Practices of oppression, marginalization, economic deprivation and gender inequality inform the task of a public pastoral theology (Conde-Frazier 2012:235). The closeness of the interaction of God within human context becomes prominent within society through, public pastoral theology. The discourse of male abuse against women is emphasized with the intention to highlight public-awareness-campaigns within the public sphere which forms the basis of this discussion. The evasiveness of a private theology renders doubt and skepticism in society regarding theology. Public pastoral theology is not only transparently hermeneutically interactive within society,

but it also infuses transformative critique and alternatives to oppressive and degrading practices in society. It makes itself vulnerable to be hermeneutically assessed in order to remain true to its prophetic task. Public-awareness-campaigns interact with the practice of male abuse against women in order to realize transformation as it focuses on gender equality, dignity and human rights. Male abuse against women is therefore not only a specific moment of praxis, but provides a platform of mutual interpretation within the context. This chapter focuses on the essentiality of public pastoral theology of public-awareness-campaigns regarding violence against women, and the accepted nature of this parlance will be addressed.

3.6. TAMAR WITNESS TO GOD'S PRESENCE IN REAL LIFE SITUATIONS

3.6.1. Public theology as witness

Koopman (2003:6) describes public theology as,

a way of speaking about the reality of God and God's will. For the world this is intellectually valid in the marketplace of ideas and morally effective in the marketplace of goods and services.

Public theology is a way of witnessing about revealed experiences and practice in the public sphere. Public theology is a platform to demonstrate the role of Christians in public. It is also a demonstration of their prominent relationship with society and it injects understanding and meaning of theology into the world. Theology is much broader than empirical and intellectual academic discussion if meaning is to be arrived at by everybody. Intellectual activity should explore and instill methods for critical reflection and social action in daily lives (Conde-Frazier 2012:235). Empiricism and intellectualism is the interaction of human beings with God by academics. Theology is about the interaction of human beings with God. It instills meaningful

understanding of who they are and of who He is.

Power (2006:2) employs narrative theology to demonstrate that it reveals divine interaction in order to evoke the reality of God's presence in the context of human beings. Brouwer (2010:3) conceives public theology as the theologian's sharing contribution to hermeneutically analyze public phenomena in order to interpret God-talk in culture. Human beings and societies cannot be girded into imported moulds of beliefs and practices; interaction with culture as a category of meaningful understanding is not only desirable, but essential (Smit 2012:235). Public theology should give meaningful understanding of who God is, His involvement in everyday life and how daily life experiences respond to God's activity in daily living. Perception, behaviour and acceptance of male abuse against women are challenged by a public theology that instills meaning and understanding in human phenomena. The narrative of male abuse against women is the root metaphor for understanding human action and psychological functioning (Ganzevoort 2012:217). Public-awareness-campaigns meaningfully interact with the narratives of abuse and inequality experienced by women. The objection of this interaction is to highlight and attempt emancipation of the atrocity of male abuse against women.

Contextualization of experienced reality is prevalent throughout time. Since theology is inclusive of all aspects of life, it includes the market place, living space, social- and religious spheres as well as the purse of everyone. Park (2010:1) posits that empericalism and intellectualism should be incorporated in social constructionism to infer understanding and meaning. Public theology bears witness of our responsibilities to our neighbours, ourselves and to creation as a whole. Public pastoral theology assumes that the love of God is enfleshed in love for the neighbour and the self (McClure 2012:235). Bearing witness to our responsibilities and experiences of reality demands that everybody in our complex pluralistic society meaningfully understands given situations. Dreyer (2010:2) elucidates that the Biblical message and real life experiences must be translated into the language of society. De Wet (2010:1) cautions that religious language should not become

meaningless in order to become “politically correct”. A sensitivity and respect of everybody in the democratic pluralistic society should be engaged in so that meaningful communicative interaction can take place. Public pastoral theology is accomplished at the space where God encounters human beings that are oppressed and marginalized at the place of their suffering (Conde-Frazier 2012:235). Meaning can only be arrived at if the mode of communication is understood within the public arena. Public-awareness-campaigns of male abuse against women can only gain momentum if it is in a communicable language that is understood within the societal context. Dreyer (2010:1) argues that there is congruence amongst public theologians and even social philosophers such as Habermas that makes it imperative that religious language must be translated and introduced within the public sphere. Such an exercise would instill meaningful understanding of male abuse against women. Male abuse against women would receive credence if meaningful understanding of the atrocity is arrived at within society.

3.6.2. Women are part of creation

Gender inequalities and male abuse against women is prioritized through public-awareness-campaigns. Human rights, equality of genders and male abuse against women have become buzz concepts, yet many women are still unaware of their rights (Women in action 2010: electronic source). Baloyi (2010:1) and Ganzevoort (2011:28) assert that women still have a gender while men are hegemonic. Hegemony refers to that which dominates. Males it would seem do not need to reflect on their gender status. This degrades, subordinates and oppresses women. Significance to such reality, questions the reflection of the concept of public-awareness-campaigns. The very concept of male abuse against women highlights degradation and oppression to the female gender. The narrative of genders is interwoven in culture, religion and society. Reality is that religion, societal- and worldviews are socially constructed and determines perceptions, behaviour and attitude (Dreyer 2010:2). Imperativeness of interaction of male abuse against women is descriptive of the equality that should exist and the atrocity of this action against the female gender.

Secularization that translates religious values into a rational and neutral language of common sense is imperative if meaning is to be arrived at (Meylahn 2011:5). Awareness of the abomination of gender inequality should primarily include a meaningful, intelligible and understandable language that interacts with male abuse against women. Theology is concerned with people in all spectrums of life. It calls for interactive meaningful conversation in a language that is commonly understood. What is the role and task of public theology if society is clearly confronted by opposing perceptions of male abuse against women? The abomination of male abuse that is intrinsic of religion, culture and tradition needs to be translated into a language that is commonly understood within the context in which it is practiced. The diversity, plurality and secularization of society demands meaningful understanding of the justified and rationalized experienced reality of this atrocity. If theology remains restricted to theological, academic and intellectual discourses, or witnessing about God's grace is directed at religious communities only, it is meaningless and delusional in a secular, plural, diverse and democratic society. The interconnectedness of human beings within their context is imperative (Osmer 2008:15). The very nature of public theology highlights a broad inclusiveness which solicits interactive practice within society as a whole. Tamar interacts with her horrendous experience by revealing it to those within reach at the particular moment of need. The primary task of theology is to illuminate and facilitate interactive communication about realized experienced discourses (Ganzevoort 2006:10). Realization of the mutual dependency and enrichment of personal and societal co-existence receives credence through interactive and meaningful communication. Public-awareness-campaigns of male abuse against women and feminism should seriously guard against a modernist paternalistic hierarchical approach of this atrocity; they should guard against the reversal of gender roles.

Witnessing about the grace of God is to bring awareness of creation, to make individuals and society aware of their context and historical achievements. The important fact centers on the history and context, indicating that a timeless universalistic ethic could not address current issues, simply because it does not exist. Unless meaning is attached to religion, traditions and customs and challenges it, it

becomes meaningless. Public theology, as public witness directs attention to this reality. Witnessing is not only realized or practiced through mutually understood verbal communication, but it is also realized through attitude, behaviour and everyday practices. Witnessing to different denominations, different religions and society at large should take place through interactive dialogue. Witnessing is not a restricted practice but should be perceived as the opening up of a meaningful interactive discourse. It is interactive communication because on the one hand it highlights God's forgiving, loving and providing involvement in human life, and on the other hand calls for a response, for interaction and transformation of the individual and society. Witness is an interpretive revelation by both parties; those that witness and those witnessed to. This reality is elevated by women experiences within the church (Crouse 2005:87). My experience in the early eighties in a discussion to have women as deacons in a church council meeting was interrupted by a deacon. He contended that the Bible should be set aside because women could never become leaders in the church. They were just not capable of doing it. Witness that directs attention to acceptance of submission is degrading. The fact that perpetrators of male abuse against women is perceived to be more valuable than the woman being abused, should in no way be interpreted that women are primarily inferior to men. It is a forced unnatural imbalance of power, control and inequality. The perpetrator creates or identifies a situation in which to exert control. It is only within such a situation that power imbalances occur (Ganzevoort 2000:4). Illumination of the perception that, that which is practiced in private remains in private will be entered into.

3.7. PRIVATE PRACTICE IS REVEALED WITHIN THE PUBLIC

DOMAIN

Male abuse against women within the South African context is depicted by Saartjie (Sarah) Baartman (1798-29 December 1815) a 'Hottentot' (Williams 2010: electronic source) slave who was lured away under false pretenses with promises of wealth by Hendrik Cezar, the brother of her owner (Stafford 2010: electronic source). She was to exhibit herself in "Venus as the Roman goddess of love" a freak show in England.

She gyrated her naked buttocks during the exhibition (Stafford 2010: electronic source). Permission was granted by Lord Caledon for her to leave South Africa, which she did in 1810. She was sold to a Frenchman, Regu, who exhibited her under more extreme conditions for 15 months in Paris 1814 (Stafford 2010: electronic source). She was reduced to a mere object of scientific and medical research that formed the bedrock of European ideas about black female sexuality. She was stripped of her humanity and dignity even after her death in 1815. The Musee de l'Homme in Paris made a death cast of her body, removed her skeleton and pickled her brains and genitals in jars. These were displayed until as recently as 1974 (Williams 2010: electronic source). Negotiations and deliberations eventually led to the release of her body parts which were repatriated to South Africa on 6 May 2002 when she was buried in Hankey, in the Eastern Cape (Williams 2010: electronic source).

The complexity of abuse against women is a reality that needs to be addressed within its own context. The story of Sarah Baartman is essential for this research because it highlights male abuse against women; the acceptance and sense of accomplishment and power by civilized societies with active Christian- and religious practices in their societies; exploitation of women for personal gain is intrinsic of Saartjie's narrative. This narrative iterates the imperativeness of a public witness that verbalizes the redemptive action of God through Jesus Christ. Saartjie Baartman's story is authentic as it reveals the inferior perception men have about women. The narrative depicts human lives that are interconnected, that illustrate male abuse of women in its most degrading form. Economic, racial, gender and sexual inequalities was rife throughout the life of Saartjie. Public-awareness-campaigns infer the reality of atrocities like this. Male abuse against women is a global issue and not only a women's issue. Public illumination of abusive practices was promulgated and challenged at a very late stage. It however succeeded to highlight the horrendousness of the atrocity within the public domain.

Oppressed and marginalized groups succeed to generate liberating, cultural, political

and religious power when their suffering becomes public (Conde-Frazier 2012:236). What is the impact of Saartjie Baartman's narrative on male abuse of women? The context is not similar to prevailing abuse of women, but it depicts abuse of women, nonetheless. How can the narrative of Saartjie Baartman be employed within the context of prevailing practices of male abuse against women? The narrative of Saartjie Baartman has become a public narrative. In what sense does it address male abuse of women?

3.8. TAMAR IS VULNERABLE IN AMNON'S PRESENCE

Abuse of women always involves society as a whole. Emotional, psychological, physical as well as long term health repercussions, highlights the atrocity publicly. The behaviour and personality of victims change; psychiatric and psychological intervention are therefore needed (Farmer, Connors & Simmons 1996:111). South Africa overcame apartheid but is failing to draw a parallel between racism and sexism; between apartheid and patriarchy (Shelver 2009: electronic source). Women that are abused by men become vulnerable and lose their dignity, humanity, freedom and the abundance of life which everybody is entitled to (Baloyi 2010:3). Revelation of this atrocity is an experienced reality within society. Repercussions include the perpetrator that can experience self-pity and a feeling of achievement and power (Human Sciences Research Council (HSRC) 2005:109–112). Public-awareness-campaigns highlight the practices of male abuse against women. It echoes through the reality of life that the abomination strips women of their being, dignity, humanity and should thus be stopped. Revelation and witnessing about the all present God provides hope in hopeless situations. It can lead to wise admonitions of promises and terrible threats that encourage piety and praise of God (Ganzevoort 2011:215). This can infer transforming practices of attitude, behaviour and practices.

3.9. SOCIETY HAS A RESPONSIBILITY TO ACT

Reality experiences and reflections are informed by the meaning of participation and God's reality in our lives (Meiring & Müller 2010: electronic source). Meaning of this atrocity can only be arrived at if critical interaction and interpretation is entered into. Society and women that are abused need to be vocal and active about this horrendous abomination. Farmer, Connors and Simmons (1996:5) verbalize that the mismatch between reality and representation demands an acceptable answer to certain questions. Given the intense concern with the human body that any conceptualization of male abuse against women entails, how can we account for the relatively striking silence that prevailed until very recently? Why did many, (and still do) continue to think of male abuse against women as traditional, customary, religious or even the right of males? Why does society attach so much meaning, understanding, acceptance and even disapproval of male abuse against women?

Current societal language of genders induces stigmatization and limitations on equality by defining genders. Dreyer (2010:3) elucidates that the terms masculine and feminine are socially construed and therefore dual nature theory which is inherently patriarchal.

Ignatius argues that, "Religion does not prescribe women subordination of men. The interpretation of people does. The interpretation is strengthened by the patriarchal society."

When paternalistic social construed meaning is attached to gender terms it can be interpreted as manipulative and exclusivist. There is always a risk to use oriental zing grammar that can easily be employed to demonize the different genders and thereby restrict meaningful dialogue (Ganzevoort 2011:4). Meaningful inclusive dialogue is imperative for critical communicative reflection if gender equality is to be realized.

Acceptance of religious, cultural and societal perceptions of the submissive role of women have the tendency of normalizing male abuse against women. This in itself challenges public-awareness-campaigns to address orienting grammar that dehumanize and naturalize derogatory concepts regarding women. When language and understandings of gender concepts continue to reinforce stereotypes and supports social constructs of racial and gender inequalities, it should be revealed and interacted with. Postmodern philosophy and theology creates awareness of the harm that is experienced when human constructs are purported as God given and therefore unchanging (Dreyer 2010:4). Public-awareness-campaigns will only have accomplished its goal if there is a community-defined outcome that has established justice and equality amongst genders. Humanity presupposes the unity of human beings irrespective of race, gender, culture, religion or tradition (Louw 2008:289).

Human beings and society at large can never stand aloof to any dehumanizing practices. Pastoral practitioners should be drawn into suffering, dehumanized- and degrading practices of everyday life; they should engage with these experiences from a not-knowing-situation and be informed by these experiences and practices. Theology in privacy should bear public fruits, publicly witness and influence the public domain. According to Smit (2007:17) South African church history reveals that ethnic segregation in churches became the religious roots of the ideology and political policy of apartheid. Churches engaged in the injustices of apartheid practices, should enter the public sphere anew to address all injustices including male abuse against women. Public pastoral theology is expected to guide behaviour, attitudes and practices in order to establish healthy relationships within society. Religion and culture have usurped the roles of women by male control; the individual interpretation and belief of society and the religious acceptance thereof. This reveals the truism, however negative, that 'privacy' has a direct impact on the public domain. The eminence that religious symbolism has had on human life, and the critical reflection on and development from that symbolism, throws important light on the basic human significance of theological reflection, and thus on the role that theology can play in human affairs (Kaufman 1985:6). The imperativeness of a reciprocal relationship amongst genders, churches and institutions of civil society who are also agents of moral formation are evident.

3.10. IN THE SPIRIT OF *UBUNTU*

Religion influences and are influenced by society (Beyers 2011:1). Koopman (2003:18) articulates, “I belong therefore I am. *Ubuntu* entails a life of reciprocity, communion, care, responsibility and hospitality”. Christians, churches, religious communities and civil institutions with ethical and moral foundations should be united in their search for a common moral vision. They should share values to reconstruct existing abominations that restrict humans to experience freedom and acceptance. The ‘passive acceptance’ of abominations against society, by society, highlights the guilt of active participation in abominations. Numerous appeals for the spirit of *ubuntu*, of humanness, of being part of a family, of society continuously emphasize the importance of active involvement or of everybody within society (Louw 2008:41). Male abuse against women does not strip anyone of their relatedness to society. Violence, crime, inequalities and abuse of power, wherever and whenever it takes place, is never limited to the perpetrator, victim, immediate family and friends or both, but is the concern of society as a whole.

The notion of ‘passive acceptance’ of inequalities and abuse of human rights is used as illustration of passive acceptance. Passive acceptance cannot be tolerated because the task of public pastoral theology is that human beings must seek to understand and give meaning to their circumstances and situations. Public-awareness-campaigns advocate that the bars of passive acceptance be broken in order for gender equality to enter into transformative conversation with male abuse against women (Amnesty International 2012: electronic source). We are beings who must continually act, make decisions and take actions that affect ourselves and society around us (Kaufman 1985:8). This places a very real and serious responsibility on us, because we will only be able to make responsible decisions and act responsibly if we are aware of the socio-cultural situation and the society that we live in.

3.11. TAMAR'S CRY NEEDS OUR RESPONSE

The existence of male abuse against women and how to readdress it successfully is the responsibility of every human being (Baloyi 2011:1). This will only be possible if some knowledge about society, locally and globally, exist. Knowledge about society and about human beings we interact with, is essential for any reflection or action in any situation. Knowledge based on eternal universalisms that is cast in stone is prescriptive and places everybody and everything in templates. Knowledge about history, culture, religion and content is to allow for meaningful understanding of a particular context. Interaction and reflection can only be possible if awareness of the atrocity exists. Awareness of the atrocity of male abuse against women is knowledge to be interacted with. Interactive connectedness of the socio-cultural context forms the basis for meaning in any given situation (Osmer 2008:15; Louw 2008:154). Public witness does not only interact within society through awareness of societal realities, but it also generates possibilities of actualizations within situations, such as male abuse against women. The church of God is not only called, but expected to proclaim and witness publicly about the good news of Jesus Christ. In order to engender sensitivity and raise awareness of gender inequality and abuse against women, comprehensible information of the existential situation should be given to the church (Manala 2005:897). Such information should be contextual, meaningful and truthful. Public pastoral theology is only relevant if the given situation of oppression and injustice of women is meaningfully interacted with.

The social aspect of the gospel is pivotal in the renewing work of the paracletos that bonds believers into oneness in order to serve, strengthen and enrich one another. The *ubuntu* principle of being human because of others has become a global concept in terms of the enrichment and destiny of being human (Louw 2008:155). The oneness of being human suggests the elimination all forms of separateness, gender inequalities, division, discrimination and male abuse against women.

3.12. TAMARA REMINDS THE CHURCH OF HER RESPONSIBILITY

The church is called upon to witness publicly (Hansen 2007:5). Whatever the moral constraints, the popular societal perception, human contexts, or traditional and customary beliefs, the church should still articulate its belief and gospel guidance on contemporary issues. “The claim is implied in the nature of this (triune) God” (Smit 2007:153). The concrete context for Christians is vested in the grace of God and is therefore public. Every Christian congregation in the entire world is called upon to show the love of God in Christ and witness and service to the world at its doors (Saayman 1984:27). Witnessing should be comprehensible; it is pivotal that cultural and contextual dimensions of faith practices are understood (Moschella 2012:224). The essentiality of meaning and understanding of religion, the ecclesia and religious practices within the public realm allows human life to interact with it. Public-awareness-campaigns however well intended is sterile and without meaning if it fails to become acculturated. Casuistry behaviour, Smit (2007:139-147) argues, is because of God’s love-for-human-beings that was revealed in His saving act. He is the driving force, the motivation and foundation for the church and as the community of believers it is essential to witness in public. This companionship is expressed in many ways and we experience it within the universal church of Christ and as one triune God is worshipped. The universal church of Christ initiates a renewed community of believers who engage in corresponding to God’s purpose (Pearson 2007:68).

Public pastoral theology opens necessary avenues for public engagements within the realm of human life. Religion gives a voice and hope to the marginalized, the outcasts and the vulnerable in society (Dreyer & Pieterse 2010: electronic source). Everyday life challenges public pastoral theology to become actively involved as learners; learners that access and reflect on their own experiences in the service of understanding others (McClure 2012:274). Male abuse against women is a public

discourse that is in need of interaction within the public sphere. Public theology is not simply religious sentiments or experiences of a particular community, but it is a normative revelatory source (Stackhouse 2007:94). Public pastoral theology highlights human issues and accepted value systems through critical interaction and reflection. Accepted practical value systems of human issues, surface through public pastoral theology. McClure (2012:275) articulates that witnessing is about care and support, not about changing. It is about support of people in distress to realize their own understandings.

The infringed human rights of abused women can be partly addressed within the realm of Christianity. After all, the church (Christians) constitutes the most important grassroots structure of society (Ericson 2007:30). It provides a platform of worship and expression of the faith of believers. The faith of believers should find expression in everyday life. The triune God is actively involved in the world. There are no universal truths or ethics because of relativism and,

Theological engagement with public life implies that theology provides a framework. An example is that of the drawing of an age of *shalom* and the coming of the kingdom of God which gives meaning to and a *telos* for our engagement with public issues (Koopman 2007:281).

The profoundness of God's activity within all spheres of life challenges human beings to seek clarity on what God wants us to be (come). It suggests that mutual understanding and belief within a community is essential. This necessitates a public witness through theology that is prophetic and denounces social evils, support the poor, the deprived, the weak, the disadvantaged and for global justice and the protection of the environment.

Human stories should be lifted *coram Deo* (Ganzevoort 2011:221). Interaction between human-experienced realities and God's involvement in these experiences, is the backbone of theology. Witnessing about God's grace and interaction within the

world is a natural result of human faith. This does not in any way claim Christianity as the official theology of South Africa, or the world. It is much rather a way of acknowledging that South Africa (and the world) is a multi-cultural and multi-faith country that needs to unite in addressing abominations. In a diverse multi-cultural, multi-faith and multi-ethnic community the crossing of these boundaries is required in order to be relevant to the context (Jenkins 2012:309). Public pastoral theology witnesses and addresses a bigger universal picture that incorporates society with its plurality and diversities as a whole. Theology has to play a prophetic role, because the need exists to exercise a social and political role in order to address the wholeness of human beings (Pearson 2007:69). Public Christian reflection on public issues is public witnessing that can transform the behaviour of males who abuse women.

Public-awareness-campaigns can mobilize, educate and activate predispositions, and it can lead to a change in attitudes and transformed mindsets (Claassen 2008:i). Witnessing about realized experiences of God's revealing grace provides the public vehicle with which to arrive at acceptable meaning. Witnessing that includes proclamation through behaviour and action is and can lead to public reflection about male abuse against women. Evidence of the public-ness of male abuse against women has resulted in an increase of prevalence rates, especially in formerly underreported groups (Ganzevoort 2006:2). Witnessing and proclamation themes should be carefully selected to address a need in order for transformation and healing to take place. This does not suggest that certain themes should be avoided; it suggests that all themes should be witnessed about through proclamation and behaviour.

Herbert (2007:1) promulgates, "South African women are believed to confront a higher risk of physical and sexual violence than almost any other country in the world". This points to the fact that male abuse against women is a public issue that affects the South African society as a whole. Public-awareness-campaigns are a secular approach to globally address this pandemic. South African churches that

fulfilled their prophetic role and vigourously participated in the struggle against apartheid do not fulfill their public responsibility as committed and faithfully as they did during the struggle against apartheid (Koopman 2005:151). The end of the apartheid era demands greater participation, guidance and interaction in a changed society and within relationship issues. The churches have a responsibility to accept accountability for their prophetic role and public witness within everyday issues of society. The church should at all time fight against oppression, injustices and social practices that restrict abundant life. The ethos of the church to witness is tantamount to being a church. The reality of male abuse against women cannot be reduced to private issues and it should be addressed through public witnessing and public theology. Public witnessing is about the encounter between God and humans. Witnessing is the reflection and not the judgment of behaviour (Cady 1987:201). Theology has the illumination of meaning and understanding of God's activity with humankind as objective. Public pastoral theology should therefore be contextual and should be addressed from the place where we are (Ackermann 2004:301; Cady 1987:2004; Bezuidenhout & Naude 2002:11).

The church or theology does not have a timeless agenda (Smit 2003:45). The current context determines the critical reflection and understandable debate that needs to take place. Public pastoral theology highlights challenges and reflects on attitudes, behaviour, practices, traditions, cultures and religion of the past, present for the future. Witnessing about revealed experiences includes God's interaction within human contexts. Public pastoral theology should be in solidarity with the oppressed and marginalized so that mutual enrichment can take place (Conde-Frazier 2012:235). Human practices within society place male abuse against women within the public sphere. The church should in all circumstances be truthful to its very nature of serving God in all situations. No apology is needed for the church to be truthful to its calling and a truthful witness in the world.

Bezuidenhout and Naude (2002:8) skillfully illustrates a practical manner of applying this truism,

The real challenge to a public theology is to find a way within the social, cultural and religious pluralism, to influence the development of public policy without seeking to construct a new Christendom or lapsing into a benign moral relativism.

The crux is to develop a public pastoral theology that is based on the Christian faith while genuinely serving issues of public significance; to interact and reflect with other disciplines, religions, cultures and communities, without apologizing for being Christian. Nash (1985:56) posits,

We belong to a church universal which in the sacrament of baptism that at once proclaims Christ's redemptive identification with humankind and calls its members to signify their "public commitment to humanity".

Christians should be true to the call of the gospel, to be a lighthouse and to warn of imminent dangers. The church should be a sign and sacrament of union with God and the unity of mankind. The church should spearhead and not be directed into the combating of male abuse against women.

3.13. WITNESS THROUGH THE WORD AND SACRAMENTS

The Word, baptism and the Lord's Supper are actions in which the Church as a community of faith becomes concrete in historical actuality and bears witness to the redeeming power of God within the world. Regular attendance of worship that is centralized on moral formation, virtues and behaviour, and even moral viewpoints, values and convictions, impacts on the way it is clearly intended to be (Smit 2007:62). Baptism and the Lord's Supper are powerful symbols of God's intervention in history. It is the portrayal of God's continual involvement and caring action for His creation. These symbols are symbols of the unity of Christians with one another and with God. They are affirmations that humanity is not left alone in their suffering. They are

actions in which God does something for the community of faith (Hansen 2007:180). The Word and Sacraments are the effective signs and seals of human redemption in Christ (Proposed Constitution of the United Church in South Africa 1983:3; Nash 1985:56) The mere fact that for so many the agony of our divisions are felt so keenly in the very observances of baptism and the Lord's Supper points to a unity encountered even in the observations of divided Churches. The division of churches is not only physical, but is much rather based on interpretations, customs, traditions and beliefs. The centrality of the sacraments cannot be overemphasized (Manley 1992:58). It is an expression of human faith, and hope for the future which is based on the love, care and compassion of God. The participation in the Word and sacraments is primarily, as human activity, responsive to the antecedent activity of God.

Christian worship is primarily the celebration of the divine, holy love which was incarnated in Jesus and is still present and potent for man's healing and renewal through the Holy Spirit in the present (Nash 1985:56). This activity of the community of believers must be the starting point of all theological reflection (Boesak 1977:15). The church therefore becomes the arena of God's activity in the world; theology, then, as a religious activity is grounded in and a direct expression of God's own work (Kaufman 1985:4-5). Theology as human action, discerns the will of God, and acts according to the guidance of the Holy Spirit within the human context. What is God's will within the context of male abuse against women? In what way does the Word and Sacraments address awareness of male abuse against women?

3.14. INTERACTING WITH TAMAR'S CRY WHERE SHE IS

Human action takes place within human context, and is largely affected by the reality of the specific context. Steyn (1991:51) emphasizes that Africa will come up with its own African model that will be most suitable for Africa. The term "Africa" is philosophical and denotes the complexity of a diverse people with different cultural,

local and contextual settings in a state of being and mind (Louw 2008:147). The complexity of the plural and diverse context should be approached at the point where it is. The particularity of the context is of the utmost importance in any approach.

- Firstly, the activity of humankind is the point of departure because of the relationship that exists between humankind and nature. Humanity is not only an intrinsic part of nature, but belongs to nature and creation (Daneel 1991:2).
- Secondly, the activity of humankind is the point of departure because of the uniqueness of the situations and circumstances within its own contexts. This relationship draws humankind into a new perspective. This perspective includes and affirms a pertinent focus on practice that can transform the world (Gutierrez 1973:7-15).

3.14.1. Tamar's cry accentuates our understanding of Gods presence

Public-awareness-campaigns of male abuse against women cannot be entered into, interpreted or interacted with in a relational vacuum. It is intrinsically interwoven in the fabrics of society and gender relations. Public pastoral theology is a critical reflection on the life of and witness to society. Public theology is a critical reflection on God and the idols, and understands how reflection applies not only to our world and our society but also to the individual and those they are in relation with (Kaufman 1985:12). Male abuse against women and public-awareness-campaigns reflects and gives meaning to the revelation of a compassionate and caring God that values His creation.

Social construction of revelation accentuates the process of understanding our sensations, experiences as divine disclosure. (Ganzevoort 2006:3) argues that it gives meaning to our understanding of the Word and Sacraments. This revelation takes place within the human situation where active meaning is given to the human situation. The divine action represented in baptism is the death and resurrection of Jesus Christ. The action represented by the Lord's Supper is God's action in the

atoning death of Jesus Christ, His resurrection and exaltation to Lordship. They tell the story of the eternal Word that “became flesh and dwelt among us” (John 1:14). Christ continues through these means to call and to guide us and to give Himself to us where we are, within our human context. The uplifted reality is evident in the fact that God shows His activity within the world by utilizing means taken from the world. The Word and Sacraments are public witness about God within the world (Nash 1985:56). God is never captive to any of the means that He employs. Private, secretive ‘worship’ can therefore be nothing other than ritualistic symbolism that satisfies the practitioner thereof. Ganzevoort (2006:2) verbalizes this as sectarian because it restricts advances to wider communication.

Theology can only impact relevantly and meaningfully in the lives of human beings within their own situation, circumstance and or context. Social constructionism emphasizes that we interpret and understand through the societies we are embedded in (Meiring & Müller 2010: electronic source). Role players of male abuse against women understand the practice from the societies they are part of. A public pastoral theology reflects, interacts and communicates about the context within the context with the objective to bring transformation. Awareness of the complexity and atrocity of male abuse against women is therefore placed within in its own context. Can public-awareness-campaigns of male abuse against women impact on society given the complexity of this atrocity?

The responsive actions of the Word and Sacraments relate to the ethical aspect of human behaviour. The Word and Sacraments implies better news and abundant life for mankind. Practices that celebrate the good news in human context find expression in public pastoral theology. This new direction of life given to humankind by God through the means of grace, received by faith, manifests itself in the world in the works of love (Arndt 1967:19). The crucifixion and resurrection of Christ was public in all aspects. God’s renewing action is symbolized by the dominical sacraments which represent His renewing action in its universal, global, and even cosmic scope, and therefore confront human beings with issues of life and death,

therefore, with ultimate meanings, and the choice of our destinies (Smit 2007:62). Public pastoral theology is hermeneutical in nature. It employs inter-disciplinary and multi-faceted practices of inquiry to attempt to arrive at informed perceptions of reality (Brown 2012:113). Informed perception of reality experiences realizes better understanding by the oppressed and suffering. It provides informed education of everyday issues in human context. Ultimate meaningful actions represented by the Sacraments concretize the church as the community of believers within the historical realities and bears witness to the redemptive power of God before the world. It is through the redemptive power of God that women have hope for gender relation transformation.

Brouwer (2010:3) understands community of believers to be a group of people who for some time share their experiences, their belongings and care for one another as part of the same localized life-world. Such understanding infers God's interaction with the community and the reciprocal obligation and mutual responsibility beyond all restrictions. The community of believers is not an end in itself but the catalyst of abundant life within society (Osmer 2008:191-192). Any restriction or universalism not only restricts society, but robs society of abundant life. Liberation can only be reached if theology is proclaimed, discussed and practiced within the public domain. Public-awareness-campaigns of male abuse against women appeal to believers and society at large to affect meaningful action to eliminate gender inequality and abuse.

The actualization of the emphasis on the actions of Christ in human life, places pastoral theology in the public domain; demands public responsive reflection and interaction of all practices and any actions. The death and resurrection of Christ buttress the concept of public theology. Male abuse against women negatively impacts on society. Inducing male abuse of women highlights mortalities, illnesses, disabilities and economic poverty. It strips society of much valued resources, experiences and gifts of a part of society that cannot be utilized. The church of Jesus Christ in actualizing God's actions in the world, has a responsibility to communicate and reflect publicly about this atrocity. Interactive public reflection of this atrocity

affects meaning to the actors and set the scene for action against gender inequalities. In what sense are public-awareness-campaigns of male abuse against women impacting on society?

3.14.2. Perceptions of public theology

The demography of any secular, pluralistic and democratic society illustrates a complex challenge to public pastoral theology (Smit 2003:39). Although the challenge to the public-ness of theology is complex, public pastoral theology still has a responsibility of critical, reflective, communicable interaction with real-life issues within society. Theology can under no circumstances escape the socio-political, socio-economic, socio-cultural and multi-religious everyday life of human-beings and society (Jenkins 2012:313). For Thomas (1992:457) private means anything that is not subject to argument, or reflected upon. Reflection and argument suggest public-ness. Public theology, as witness, draws the church into the public arena with its argument and reflection on male abuse of women. Private only gives meaning to experienced reality if it is critically reflected upon within the public arena. Public pastoral theology employs an interdisciplinary approach to reflect on issues (Smit 2012:245). The practice of male abuse against women happens in a context that is informed by historical traditional, cultural, religious and socio-political realities. If public pastoral theology is to give meaning to male abuse against women, it needs to be reflected upon in the public arena. The secularism of religion or of Christian theology should not abrogate or reduce the public witness and the prophetic voice of theology and the church.

Public theology gives meaning to the transcendence of God even within a secularized plural society. Coertzen (2007:181) states,

It is the task of the church as an institution but also through its individual members, whom it has to equip for this task, to witness to the Kingdom of God and the sovereign rule of Jesus Christ before the political

powers of the day.

The universal church is involved with social entities; marital unions, families, social institutions, HIV/Aids, poverty, gender inequalities, racism, crime, violence, male abuse against women and children, power abuse and corruption, to name a few. These issues take place throughout the world, and inter alia demand a public theology to interact with it. Suffering, oppression, injustice and gender abuse informs public pastoral practitioners to give up foundational truth and to interactively communicate meaningfully and effectively in acquiring knowledge and in making decisions (Conde-Frazier 2012:235).

The '16 Days of no Violence against Women' is an international campaign that is supported by the South African government (Parliament of RSA 2012: electronic source). Should the church and religion follow the initiative of parliament, and therefore civil society in combating male abuse against women? Should the church be at the forefront of inducing gender equality? Should the church keep its distance so that duplication of public-awareness-campaigns does not take place? Should the church become active partners in the struggle against male abuse of women? The relevancy of these questions gives meaning to the public-ness of theology. The cohesiveness within society strongly relies on a public theology with generally accepted values. Stackhouse (1997:165) summarizes public theology as follows:

The term was used to stress the point that theology, while related to intensely personal commitments and to a particular community of worship, is, at its most profound level, neither merely private nor a matter of distinctive communal identity. Rather it is an argument regarding the way things are and ought to be, one decisive for public discourse and necessary to the guidance of individual souls, societies, and, indeed, the community of nations.

Public theology has a public character that was unappreciated because of theology's

marginalization and privatization after modernity (Bezuidenhout & Naude 2002:79). Theology must be open to new insight and understanding from all perspectives of life. It needs to give meaning to and of life. Parochial preferences of personal traditions, values and intellectual stance restrict enrichment and societal growth to individuals or groups. The diversity of society, societal experiences that give meaning to life and the acceptance of human cultures within society should be incorporated into a public theology that contrasts with private theology (Meiring & Müller 2010: electronic source). Manley (1992:57) argues that the logical end of the process (human rights) was a new normative system: a secular, more or less democratic state, separated from a politically disempowered church.

Responsibility to address and infer awareness of male abuse against women should be approached holistically. Skills to develop weak ties of religion and practices of gender inequality should be fostered by faith-based organizations. This was the gospel preached, if not consistently practiced (Le Roux 2010:6); its practical corollary was human and civil rights. Society highlights predicaments and injustices through questions in order to be better informed as it arrives at meaningful insight (Conde-Frazier 2012:237). Theology discerns the will of God for humankind. Discerning the will of God expects of theology to be relevant to historical, societal and contemporary contexts. Park (2010:1) asserts post foundational theology acknowledges the context, epistemic ally imperative role of interpreted reality experiences, as well as the role of tradition and culture that shapes religious and societal values. Contemporary issues influenced upon by the above include abuse of civil and gender power, inequalities, corruption, service delivery, crime, social security, safety, racism, economic deprivation and male abuse against women and children and rules that govern society, to name a few. It is evident; therefore, that theology cannot be a-political (Stackhouse 2007:88).

Another reality is that tradition in public pastoral theology requires the guidance of choices. Landman (2007:206) refers to piety that insists that the religious identity of the believer should be the most dominant aspect of his/her life. She continues to

argue that the piety even provided the liberation language. The meaning attached to theological ethics and morality, human dignity, human rights, male abuse against women and human choices is inevitably part of civil society. Bezuidenhout and Naude (2002:11) induce the idea that public theology also seeks to facilitate political, social and moral analysis of this common life in an effort to transform this life in the direction of a universal community. Effective public pastoral theology requires a willingness to relinquish solving the predicaments of people; people in distress are to be empowered to make their own decisions and solve their own problems (McClure 2012:275).

Self-identity is derived from the context. Humans respond to experiences from the place where they are. Meaning, interactive communication and reflection start at the place where we are. Reflection and research through narratives and interactive communication from our context provide the foundation to obtain understanding and meaning from reality experiences. Such meaning and understanding provide opportunities to construct preferred realities (Park 2010:1). Women in action (2010: electronic source) emphasize that ineffective recording of male abuse against women makes it difficult for holistic reflection and therefore for genuine crossing of boundaries. A multi-disciplinary approach provides for a critical communicative dialogue that results in an in-depth interpretation of the issue at hand. The crossing of inter-disciplinary-, cultural- and religious boundaries rationally allows us to cross the boundaries of our context. It provides opportunities to integrate our multi-faceted lives; understand ourselves and relate to one another within and across complex socio-cultural structures (Park 2010:3). Meaning and understanding within a complex plural, multi-cultural, multi-faith and secular society is possible through interdisciplinary communication.

Although male abuse against women is accepted as a universal problem, interacting with it is a much more complex reality. Public pastoral theology should be employed to analyze this truism so that it can reflect upon male abuse against women in order for an alternative, mutually accepted, positive lifestyle to be reached. It is imperative

to explain, justify and defend theological claims in a “public” way and to seek at least a degree of consensus and ‘universality’ (Koopman 2003:4). Universality in this sense can be interpreted as an accepted, agreed upon value system. According to Ganzevoort (2006:4) the limits of understanding should be broadened in order to facilitate meaningful interaction. If theology is to be treated in a private manner (academic, ecclesiastic, Christians to mention a few) and forced onto the public, it would be sterile and meaningless. Public pastoral theology can only reach its objective of addressing public issues which affect society as a whole, and of dealing with real issues, if it is accessible and meaningful to everyone in the public sphere. Dreyer (2010:1) refers to this as inter-contextual hermeneutics. Public theology takes place as public witness. Depending on where we are determines the meaning that we attach to language, realized experience and religion. SAMRC (2012:4) focused on the impact of gender based violence from a medical perspective and concluded that it is failing. Interacting and engaging with other disciplines, other science, other religions and secular society not only broadens theological perspective, but it also gives meaning to existing perceptions. It radically changes the understanding of different worldviews of society, and reality (Pillay 1999:400).

Theology revolves around God and therefore includes the whole being of individuals and society. The Kingdom of God is for the whole of creation and therefore for the whole of society. Public theology is a discourse that includes discernment of God in all spheres of life. Public witness of God’s caring action is inclusive of public theology (Cady 1981:1; Koopman 2003:3; Hansen 2007:98). There should be a marked distinction between public theology and liberation, political, black, feminist, African and other particularistic theologies (Koopman 2003:7). These theologies function to propose particular norms or set of norms of doing theology and give meaning within a particular framework only (Cochrane 2001:72). While practical theology originates from a particular, a specific moment of practice, public pastoral theology has to do with the practicing, reflection and proclamation of theology within the public sphere (Park 2010:9). Meaning to theology is given within the public spectrum, within the local, specific context. Public pastoral theology as does these particularistic theologies, strives to make a transformative and redeeming impact on society. Public

pastoral theology is distinct from these theologies because it incorporates all spheres of creation.

Pretorius (2006:1) argues that when inequality of gender relations are borne in mind, male abuse against women should be conceptualized within a historic patriarchal context. Meaning should be arrived at from the historical past in order that it can be contextualized in the now to construct preferred realities. CWGL (2012: electronic source) derives meaningful understanding of gender based violence by perceiving militarism to be responsible for the atrocity. By fighting militarism a preferred reality can be constructed. This historic reality shows support for violence in conflict situations. The continued existence of male abuse against women is informed by the current context which gives meaning to their vigorous global co-ordination of the 16 Days of Activism. Smit (2003:43) and Bezuidenhout and Naude (2002:12) concur that democracy cultivates radical forms of individualism or privatization. This individualization is even applied to ethical, moral and religious issues. Amnesty International (2012: electronic source) includes the theme, "Bringing together women, peace and human rights movements" to challenge male abuse against women. The centrality of the focal point prioritizes uniting women to participate in the fight against male terrorism of women.

South Africa's widely praised constitution represents a powerful institutionalization of modernity with its emphasis on individual rights and a clear distinction between church and state (Bezuidenhout & Naude 2002:12). The democratic religious public does not expect Christianity or the church to become involved in daily life situations or in the involvement within the public sphere of society. The church induces the same value system as it does not expect civil society to interfere within the church. Civil society and the church are perceived to function as ends in itself. Significance to this reality is revealed by the relative silence on male abuse against women by the church. Public-awareness-campaigns came in the spotlight through feminists, NGO'S and civil society (Bennet 2007:51-52; Smartcape 2011: electronic source; Parliament of the RSA 2012: electronic source). What is the meaning of the prophetic voice of

the church within this parlance? If the church does not want to reinvent the wheel, how does it participate in addressing male abuse against women? Do Christians have a role (public) to play in male abuse against women?

3.15. PUBLIC THEOLOGY WITHIN A DIVERSE SOCIETY

The South African constitution guides people not to force their religious beliefs into the public sphere. The plurality of society does not allow religion, Christianity for that matter, to fulfill the active integrating function that previously existed. It is obvious that the ways in which public issues were addressed during the years of the struggle, against apartheid—prophetically, claiming authority, are no longer applicable in a secular, democratic, pluralistic society (Smit 2007:333). The demographics within which society exists have different religions, cultures and traditions. The reality and belief of one group of people within society differs from another group within the same society. Differences even exist amongst members of the same group. Social constructionism accepts the reality and phenomenon of different cultures and traditions. It shifts attention from ontological to conversational interpretations (Ganzevoort 2006:3). Interactive conversational interpretations are a vehicle that instills meaning to all participants. Highlighting the horrendousness of male abuse against women should be meaningfully understood by society as a whole if the desired objective is to be reached. SA info (2012: electronic source) argues that South Africa must close the gap between “rhetoric of gender equality” and the “reality on the ground”. To enact laws and be a global participant of public-awareness-campaigns is meaningless if it is not enforced. A change of attitudes is needed to combat male abuse against women. Focus on effective practice is not a secondary task to theoretical knowledge and enacted laws, but it is integral to the process of meaningful understanding (Smit 2012:246). If meaningful understanding of male abuse against women evades society, the practice thereof is justified. In this context Dreyer (2010:2) asks, “Can authentic existence in God’s presence be at all possible for women”?

3.15.1. Contextualization demands conversation

Contextualizing our understanding of the Christian's task and mission involves a move away from mere monologues and Biblical exegesis to dialogues within society about realities and meanings of secular society and theological insight. Contextual interpretations require a thorough and in-depth understanding and interaction with the context (Dreyer 2010:1). The UN Women (2012: electronic source) urges people to become involved and promote the elimination of women abuse within the local context. Male abuse against women should be entered into through thorough interactive dialogue and reflection (Ganzevoort 2011:7). Conversation about the importance of religion, tradition, culture, and a value system of male abuse against women should be publicly reflected upon. Theology should be actively involved in the world and therefore in society. The question that needs to be answered is, "how does the spiritual, moral and ethical coalesce to provide the fibre that would allow for illicitness within responsive (public) politics (Bezuidenhout & Naude 2002:9)? This question illustrates the diversity that exists within society and religious groupings. The propaedeutic nature of this question illustrates the plurality of society. Religious public is not limited to Christianity, although the context of the question subtly allows for such an interpretation. The question furthermore illustrates the reality of religious people that partition and prioritize their lives according to choices that demand a certain categorizing of their lives.

3.15.2. The partitioning of life into smaller segments

Smit (2003:41–42) argues that the new democracy, at times, introduces moral and ethical individualism, even amongst Christians, who do not believe that the church should be involved in civil society. The active role and public witness of the church would be intolerable for Christians if this role of the church impacts and challenges the behaviour of Christians. For many, Christianity is not only perceived to be a private matter, but also in reality the plurality and secularization of society expects the

religious public to refrain from interfering within the public domain. Bezuidenhout and Naude (2002:5) state that, “The argument that Christianity has public implications should not be placed within a sentimental polemical argument.” Theology can never be placed outside the reality of anybody’s life as a whole, nor can theology be placed as a partition in the life of a person for certain times of their life. Coertzen (2007:178) states that, “All form part of God’s Kingdom, and all are therefore called to live *coram deo*”. The focus is placed on a plurality of complementary, overlapping and mutually interdependent institutions and associations, in other words, everybody, because of creation.

Partitioning of life into public or private segments, places restrictions on abundant life (John 10:10) that Jesus desires for all human beings. Any partitioning or segmentation of life allows for abominations when life is lived within another ambit. Male abuse against women, for example, is then acceptable in a certain segment and time of a person’s life. Partitioning or segmentation of an individual life cannot even be justified within a secularized, global and democratized society. The Kingdom of God and the Lord Jesus Christ’s royal sovereignty comprise the whole of creation (Coertzen 2007:178). Highlighting the horrendousness of male abuse against women in a particular segment or category of a person’s life emphasizes that the person is schizophrenic. The reality of public pastoral theology should be understood as claiming the ability to provide the moral and spiritual fibre which would allow just and responsive politics to function. The secular state is defined by violence to defend what it believes to be right and wrong (Meylahn 2011: electronic source). CWGL (2012: electronic source) concurs by arguing that the ideology of militarism to settle disputes and enforcing economic and political interests remains a key source of violence against women. Settling disputes and enforcing perceptions, ideologies and political superiority have become the norm and not the exception. The culture of violence has become intrinsic to the home.

3.15.3. Critical reflection is imperative for a holistic life

The developments of a public pastoral theology that pro- and re-actively witness and thereby influence society's value system are imperative. There should be "a reflection on practice from the perspective of the experience of the presence of God" (Müller 2005:73). Public pastoral theology interacts with past and present experiences to open up liberating and healing processes for the future. Interactive reflection on public-awareness-campaigns is imperative if it is to succeed in its objective of eliminating male abuse against women. The essentiality of dialogue and negotiations with caregivers which provide counseling and other caring processes to combat poverty, restore respect and fun in intimate relationships that suffer because of gender inequalities and male abuse against women are necessary. Critical interaction, communication and reflection in itself are essential elements to bring awareness of the atrocity of male abuse against women. Public pastoral theology deals with the plurality of society (Thomas 1992:457).

Theology needs to reflect on experiences where the need, the abomination takes place. Manley (1985:58) verbalizes this reality by asking, "Is God irrelevant, or even dead? Or has He become a chameleon-like presence functioning—often anonymously or pseudonymously, in the midst of life's business". God is constantly actively present within all human experiences. Koopman (2005:153) lends credence to this reality by referring to the approach of Hauerwas and Willimon who said, "Any God that will not tell you what to do with your pots and pans and genitals is not worth worshipping". Public pastoral theology is the voice of the voiceless (Landman 2007:204-206). As the voice of the voiceless, demeaning practices and beliefs are surfaced. Emphasis is placed on the voice of the voiceless, not on the 'instrument' verbalizing the voiceless. Gender inequalities and abuse against women and married women can easily result in HIV infection. It is imperative therefore that their narratives be heard. Public pastoral theology should critically reflect, re-write and re-read scripture within the current context to facilitate a theology that would be more relevant to women. The fragmentation of genders has the danger of reversing hierarchical practices.

Dreyer (2010:2) highlights the fact that Biblical texts originated within specific traditions.

Ignatius verbalize this as, “The Bible does not prescribe women subordination to men. It was contextual for that time.”

Hermeneutics of Biblical texts should equally focus on current contexts. Meaning of texts is derived at because of current realities and not practiced tradition only. Male abuse against women should be approached, read and understood within the current specific context. It should be highlighted within and from the reality experienced context. Interpretation in this sense is socially constructed because it is formed by tradition, culture, societal and religious discourses of interpretation (Park 2010:4).

3.15.4. God is involved with His creation

God is involved with the totality of human beings, and this involvement is not restricted to privacy. The totality of human beings is inclusive of religious, cultural and secular life as a whole. According to Koopman (2005:152) public theology has a twofold task which is explained as:

1. Assisting churches in discerning what the meaning of their identity and formative narratives are for the society in which they are called to be a church.
2. Public theology reflects upon the more explicit public role of churches to engage in dialogue with people of other religious and non-religious traditions and with other disciplines, to make Christian positions on public issues as far as possible rationally accessible to them. This is to influence public policy and to seek for the realization of penultimate forms of justice, peace and wellbeing for all.

Public pastoral theology is to instill understanding and mutual meaning to experiential

and historical realities. After all, the understanding of the Bible should happen in constant reaction to realized experiences in religious communities (Dreyer 2010:2). Public pastoral theology is a platform that integrates the often exclusive roles and functions of religious and societal beliefs and practices as it recognizes mutual interaction. When Ganzevoort (2002:36) refers to the development of explicit (religious) or implicit (secular) language it denotes a sense of partitioning. Meaning of such a view only has value if it highlights differentiation of disciplines or approaches from the context. Public-awareness-campaigns should become involved in thorough interaction and understanding of the context. The seriousness with which public-awareness-campaigns is executed is shown by the thorough- and in-depth-ness of its approach.

3.15.5. Tamar claims her identity as believer

Identity is of primary importance in any attempt which addresses gender inequality and male abuse against women. The identity of Christians within this discussion is imperative. Illustrative of this truism is vested in the fact that male abuse against women is continually prevalent in religious communities (Baloyi 2010:1). The essence of the church within the public realm is to come to terms with its own identity. Who are we as a church? What are the crucial narratives within the church that make us the church? Do we as the church have a definite positive contribution to make towards growth within society? Can the church maintain its prophetic existence amongst different religions and non-religions? The most common question that needs in-depth discussion and reflection upon is: does the church have a public witness so as to provide an aroma that will bring about a positivist scent that uplifts society? Although these questions should provide a certain basis for public theology it should not become a suggestion for universalisms. The operative condition is to interact with pluralism within the presence of God, while mutual enrichment amongst the stakeholders takes place for the benefit of society at large. Public pastoral theology should engage with other sciences, such as philosophy, psychology, ethics (to name a few) and the analysis of social and civil life to get an in-depth look and better

understanding of society and its experiences (Stackhouse 1997:168). Human rights and human dignity is the result of historical processes that was based on socio-political consensus (Körter 2011:1).

3.16. FREEDOM CHARTER

Socio-political constructs of human rights and human dignity invokes resistance and is challenged by society, if it is infringed upon. Acknowledgement of the rights of human beings is evident throughout history. The factuality of these truisms is clearly depicted in the formulation of the Freedom Charter in 1955. The people opposed the oppressive exploitation of their time, the way in which they were treated and gave their vision of an alternative society. The history of the Freedom Charter is essential to this discussion because it was formulated by the people for the people to eradicate inequalities, oppression, economic deprivation and abuse against one another. The notion of the Freedom Charter was politically initiated within the African National Congress (ANC) in 1953 (South African history online 2010: electronic source). The right of the people to express their feelings, thoughts and suffering in their prevailing circumstances led to the establishment of the Congress of the People. The Congress of the people incorporated the South African Indian Congress, the South African Coloured Peoples Organization and the South African Congress of Democrats (Freedom Charter History 2010: electronic source).

The democratic principle in itself addressed an inequality that people yearned for. It created a platform of affection and self-worthiness that did not exist at the time. This action of acknowledgment established acceptance of the fact that the right to be human existed (Davie & Alexander 2005: electronic source). Although the Freedom Charter was politically motivated, it highlighted an essential Christian principle. The Congress of the People was characterized by a series of campaigns and rallies that were held all over the country in almost any venue to conscientize, to record grievances and collect signatories for an alternative society. The Freedom Charter

was eventually formally accepted on 26 June 1955 (South Africa history online 2010: electronic source). This significant document embodied the hopes and aspirations of the black people of South Africa at the time. While emphasizing human dignity and human rights, it showed that everybody, including women, has the right to dignity and equality (Smartcape 2011: electronic source). Within the prevailing practices of male abuse against women a contradiction in terms becomes evident. Gender inequalities and violence against women shows this contradiction in terms. The complexity of combating male abuse against women needs to be challenged in the light of this reality. Public awareness of injustice and oppressive practices within society is a transgression in terms of the Freedom Charter.

3.17. PLURALISM AND SECULARIZATION

Smit (2007:68) enunciate that the church, as the community of believers; as the salt of the earth and light of the world, are individually involved, in their own ways to follow Christ. He continues to state that the ANC government as the majority party, “never uses Christian or religious discourse at all, this is inline with the pluralistic, secular and democratic spirit of the constitution”. Secularization and religious diversity are important factors within which the church must actively be the salt of the earth. It must enlighten dark or half lit areas and give meaning and essence to society. The church, as followers of Christ, primarily seeks the will and understanding of God. The church and state are part of the Kingdom of God. Coertzen (2007:178) elucidates that the state forms part of God’s Kingdom, and although the state might not acknowledge God’s sovereignty, it nevertheless remains a servant of God for the benefit of the people (Romans 13:4–6). The ambit of the Kingdom of God includes plurality, diversity and the whole of creation. It is illustrative of the imperativeness of a theology that has a public pastoral responsibility towards God and the whole of His creation. If the uniqueness, the otherness of people in a diverse, secularized and democratic society becomes a stumbling block then universality is sure to become prevalent. Secularization formed part of the marginalization of theology. Pluralism and secularization of theology posted new challenges to theology and the church. Smit

(2007:60) echoes this sentiment and adds that globalization contributes to a broader picture of the transformation in South Africa. Secularization placed theology on the periphery and afforded much attention to politics and political transformation. As the dichotomy of religion and the state continues, religion and theology are left to those who could practice it away from the public. The South African government ascribes to the combating of male abuse against women (Parliament of the RSA 2012: electronic source). Religion and pastoral theology do not need to deduce human rights and human dignity from doctrines, instead, they just need to further highlight and develop it through reflection and interaction (Körter 2011:1).

Globalization and secularism introduced new and perplexed challenges around the world. Interdependence in the world reached unprecedented levels of ethical and moral issues. These issues include economic globalization, the generalized environmental crisis, worldwide social- and cultural disintegration, the rise of racism and xenophobia, the sclerosis of lifestyles and life forms, the disruption of social protection and the increase of migration, the growth of media dictated mass consumption coupled with earth-devastating waste patterns, the worldwide occurrence of HIV/AIDS and gender violence, to name a few (Commers, Vanderkerckhove & Verlinden 2008:2). The ethical and moral perplexity challenges states and societies to address these issues theologically, culturally and civically. Globalization introduces complex cultural, economic and political activities that affect the world as a whole and impacts on the church as it directs itself to the realization that theology takes place everywhere. Smit (2007:144) reiterates this reality by describing that Christ demonstrated universal love and manifested it through the grace of God which brings salvation and revelation to all people. Kaufman (1985:14) posits, "We must be careful not to make the mistake of thinking of theology as simply or necessarily Christian." All religions theologize. Religiosity within the secular society functions within the paradigms of a theology.

Everyday language echoes that God is all and in all (Ganzevoort 2000:15). Christ came to reveal God in this world. Theology is primarily about thinking, seeking,

meditating and 'understanding' God and secondarily, thinking about Christ. Smit (2007:12) considerably broadens the term 'public' when he "narrows it down to something that concerns development which is characteristic of the Western world and in a specific democratic area." Public pastoral theology can be specifically concerned within the public sphere of a democratic culture, tradition and society on the one hand, and on the other hand it can be (come) a universal concern (Avdeyeva 2007:877). This fact is shown in the argument that, "Religion is socially determined, that is, religion influences and is influenced by society" (Le Roux 2010:1). The focus of public-awareness-campaigns should be conscious of religious tradition.

3.18. MALE ABUSE AGAINST WOMEN AND HUMAN RIGHTS

A concrete issue such as male abuse against women, with a global scope is prominent and has been reflected upon and analyzed from multi-disciplinary perspectives which ended up in the development of ethics and global justice studies. Male abuse against women is intrinsic to human rights (Baloyi 2010:1). Human rights have changed much since 1689 (Manley 1992:65). It is advocated vigorously by more conservative protagonists. It is confined to the rule of law, which is the position of the individual in a political society. Pearson (2007:75) argues that the complex post-Christian society values freedom and tolerance more than Christian character. This truism is not only reflected within the South African constitution, but it is gladly accepted by religious communities. The new constitution of South Africa (1996) was founded on the values of honour, respect, dignity, equality and the advancement of human rights and freedoms, non-racialism and non-sexism. The democratically elected government is seriously attempting to find amicable solutions to negative consequences of hegemony of females and gender inequality (Baloyi 2010:1). Of particular interest is the advancement of human rights and human dignity. Abuse against women is an infringement of their rights as human beings. The Bill of Rights (section 12[1] [c]) within the constitution provides that everyone has the right to freedom from violence from either public or private sources. This abrogates the freedom to selfish practices such as male abuse against women in all spheres of life.

Male abuse against women does not only take place globally, in far off countries or in societies but right within the family. Individuals and families do not exist within a vacuum, but in a society. Human rights demands respect and consideration one for the other, and is intrinsically part of individual and family behaviour. Such action encompasses respect for human rights and human dignity within the public sphere (Hansen 2007:8). This view expresses concern for human rights and religiosity within civil society. It highlights the imperativeness of human dignity as it is reiterated by both human laws and religious principles. Concern for the economic-, political-, cultural-, environmental-, religious-, sexual- and domestic violence should be prioritized. The problem of violence, as well as male abuse against women is as old as creation itself. Equally true is the reflection on how to respond to male abuse against women. The majority of South Africans, including the secular government agree that oppressive practices are negative and unacceptable. This is illustrative in legislation and the constitution but also by the public outcry against all oppressive practices (Bennet 2007:51-53; Smartcape 2011: electronic source). Manley (1992:57-58) explains about the change of perspectives and practices to human rights over the centuries and explains that religion might be accepted as a force that is in the composite of the whole of reality, which includes male abuse against women. Human rights can then be interpreted as a secular and civic expression of a basic religious anthropology. Such an order suggests “that if human rights are reduced to civil rights, these liberties will actually exist in very limited and slowly eroding forms” (Rouner 1988:54).

The legitimization of human rights within the South African constitution abrogates the practices of male abuse against women and the primeval parochialism practices of traditions and customs of male abuse against women. It also reflects that respect, dignity and honour, one for the other are the cornerstone for the advancement towards freedom and democracy (Baloyi 2010:1). The significance and much acclaimed human rights and the Bill of Rights within the constitution remain a mere theoretical intellectualism that is meaningless if it is not experienced and practiced. Practiced reality gives meaning to life. The imperativeness of acclaimed significance within the constitution is useless if the meaning thereof cannot be experienced within a lived reality.

Misogyny is the great sin of the male half of the human species which, at present, manifests itself through activities such as rape, sexual abuse, marital rape, and physical beatings by spouse or lover (Maimela 1991:42).

Religious, cultural and traditional beliefs and practices continue to perceive women as mere objects for male abuse (Baloyi 2010:3). It is not surprising that the government accepted participation in public-awareness-campaigns.

3.19. PUBLIC PASTORAL THEOLOGY AS TRANSFORMATION

In order to fathom male abuse against women a range of factors need to be reflected upon. Firstly, Manley (1992:56-57) reminds us that Christianity is essentially a soteriological religion because it assumes that human beings need redemption. Human beings have a flaw, are corrupt, are blemished and in need of liberation and healing. God's grace affords human rights to every human being. Secondly, these factors include the developmental experiences of individuals, the societies they live in, who perpetuate violence against women and the social institutions and structures that mirror and whittles away the environment within which male abuse of women occurs (Meiring & Müller 2010: electronic source). Thirdly, Maimela (1991:40) argues that the politically and socially deprived are of the opinion that oppression and abuse do not happen in a vacuum. Oppression and abuse take place within a society for power and privilege where the dominant monopolize the resources and power. Boesak (1977:52) observes that power is relational, subject to abuse by those in power. Ganzevoort (2000:16) points out that power remains a force in human conduct, clearly in male abuse against women.

Public-awareness-campaigns of male abuse against women require that church and society place emphasis on transforming the current paradigm into a paradigm of new

relationships, new psychological, social and societal reality (WCC 2012: electronic source). The perplexity of male abuse against women demands that the context: that which is prescribed by religions, traditions, customs, discriminatory attitudes and behaviour of those with power, should be guided into a new reality. Public-awareness-campaigns challenge the church, religious bodies and civil society to change oppressive gender injustices. Dreyer (2010:4) urges that the roles of men and women must be culturally defined because it demands attention. This idea stems from a single-nature theory or anthropology that proposes that culturally-induced practices and beliefs are open to change. The myths of customs, traditions and discriminatory practices that subjugate women into being abused can no longer be tolerated within civilized societies that are guided by a public pastoral theology that witness about a God who redeemed humanity to experience the reality of free and abundant life. Effective evangelism as proclamation of the good news is a direct address that makes the liberating presence of the triune God known (Keifert 1992:5). It leads humans to a public identification with God through Christ. The presence of God within human practice is responsible for liberation and healing (Ackermann 1997:17). Public pastoral theology objectifies alternative mutually accepted lifestyles in which peace, love, freedom and justice flourish. Human practices within the presence of God provide an accepted value system in society.

The public pastoral theologian should be critical and challenging (Meiring & Müller 2010: electronic source). Critical reflection on everyday life replaces a theology characterized by dominant colonized categories (Conde-Frazier 2012:235). Public theology is vitally important for critical reflection to provide enrichment and transformation in the public sphere. A Postmodernist public pastoral theology provides the place where God is encountered in the context of the oppressed and the suffering. Public pastoral theology is responsible to cultivate and nurture a way to provide a common life of understanding and mutual respect within society and the world. It should interact with a view to enrich itself; it should reflect with society, religions and other role players in order that a more holistic and realistic approach can lead to accepted transformation. Public pastoral theology seeks to facilitate political, social and moral analysis of a common life in an effort to transform this life

into the direction of a universal community (Bezuidenhout & Naude 2002:11).

3.20. THE PUBLIC-NESS OF THEOLOGY

Keifert (1992:129-30) narrates an experience of worship where the congregation worshipped privately in public. Theology is at times viewed as private, subjective and authoritarian based on a faith that limits it to particular individuals or communities (Thomas 1992:453). Christianity and theology have become 'private' affairs in the South African democracy. Secular democracies like South Africa allow freedom of religion, yet freedom of religion is restricted to private worship. Freedom of religion is to allow citizens to worship in the religion of their choice. Religion is socially constructed (Beyers 2010:1). Constant awareness that the individual is part of a society with traditions and cultures that not only influence, but shape the individual is essential. It is protected by the constitution, but is restricted not to influence public life (Smit 2003:40). Societies grapple with the place and role of religion, state church separation, religious themes and images remains prevalent in society (Ganzevoort 2011:95). The South African democracy succeeded in establishing an Independent Electoral Commission, a Human Rights Commission and a Commission for Gender equality. These distinguished achievements highlights the continual aggressive struggle with poverty, unemployment, the HIV/AIDS pandemic, housing, education, crime, corruption, inadequate welfare services and gender inequality. In the face of these predicaments, needs, suffering and injustices, the question of whether our omnipotent God is not so far removed from grassroots level of social suffering that our positive understanding of God's will is becoming irrelevant in an age of relativity and postmodern deconstruction (Louw 2008:16).

It would seem as if freedom of religion and secularization has the potential to bring about fragmentation in religion, theology and society (Van Wyk & Buitendag 2011:1). Society is a public phenomenon that affects, influence and direct societal members into submission because of its laws, customs and traditions. Society, cultures and

religions can be employed to influence and shape the negative practice of male abuse against women. The question that challenges this democracy is directed at Christians. Did the church fulfill their God given public responsibility committed and faithfully within the South African democracy?

The *mission Dei*, the church as a servant of the world (Dreyer 2010:1), not only broadens theology but places it squarely within the public domain. God's activity is within the world. His great commission for Christians is within the public sphere. The church is the serving community that needs to introduce and witness about the peaceful community of God's Kingdom in the world. It is imperative that theology should engage with other disciplines including anthropology, science and religions (Park 2010:4; Ganzevoort 2011:218). Such engagement would reveal which kind of faith enhances life and which could lead to incoherence, injustice, or poverty and want (Stackhouse 1997:168). Existential theology is fundamentally embedded in God's involvement with human beings. God's involvement in the world is preparatory for liberation and freedom from any overall "structure and domination" (Pillay 1999:402). Liberating oppressed women from male control is priority. The continued male abuse against women after 20 years of South African feminist engagement with gender based violence highlights the challenge to public-awareness-campaigns (Bennet 2007:1).

Osmer (2008:151) refers to the *imago Dei* and of Jesus' call for love that is vested in equality of dignity and worthy of everybody. Brouwer (2010:1) posits God's revelation and His presence and performance in the world are imperative. Christians mirror God's love for human beings in their love and concern for themselves and their neighbour. Koopman (2003:4) articulates,

... in this way public theology reaches its aim of addressing issues which affect society as a whole and of dealing with these issues in a way accessible to everyone in the public sphere.

Public pastoral theology should not only be reactive, but proactive as well. Louw (2008:75) meaningfully construes to this melody by arguing pastoral care “embodies the identification of the suffering of Christ within our human predicament”. Public-awareness-campaigns are public reaction to the abusive dehumanization of women that are fully part of God’s creation. Public-awareness-campaigns are also proactive public communicative interaction and reflection within society to minimize and stop abuse of women.

Bezuidenhout and Naude (2002:3) describe that the term ‘public’ shows that theology is neither merely private nor a matter of distinctive communal identity. Theology may be related to personal commitments and to communal worship but it has a public nature. Communal worship is directed at Christians and is intrinsic in a democratic, secular and plural society. Everyone within worship services ought to be fully part of the worship so that meaning could be derived from it (Stackhouse 1997:165). Thomas (1992:454) perceives public pastoral theology as the public character of theology and that Christian theology generally appeals to the normativity of Jesus and the particularity of the Christian tradition. Within a plural secular democratic society ‘public’ is not necessarily inclusive of society as a whole. The crossing of boundaries in divine experiences broadens the concept of public theology. The necessity of interactive, interdisciplinary and inter linguistic discourse is imperative if theology is to be understood by all. Meaning and understanding is tantamount to public theology.

3.21. PUBLIC PASTORAL THEOLOGY AND HUMAN EXPERIENCE

Human reality experiences receive meaning from various public discourses (Stackhouse 1997:166). In a pluralistic secular democratic society different values and meaning is attached to realities. Perception and meaning within the same family, neighbourhood and society differ because of different value systems and beliefs. Societal behaviour, customs, traditions, religions and popular accepted norms dictate perception of different realities within society. Interpretation of experiences is to give

meaningful understanding of the experience (Ganzevoort 1993:277) on the one hand and to provide religious meaning (Park 2010:3) on the other hand.

In situations of male power abuse, where patriarchy is common practice, women are expected to be submissive to males. The gender of a person has become significant in sociological and psychological terms. Although hegemony and female oppression are as old as patriarchy, committed attempts are needed to interact with it (Baloyi 2010:1). Public-awareness-campaigns have no choice but to start with the existential fact of gender discrimination (Herbert 2007:2). The existential fact of male abuse against women has also meant certain specific ways of relating to the world and to others (Ackermann 1997:17). Negatively, women recognize the fact of a specific form of submissiveness and suffering and that of having been submissive to patriarchal practices. Positively, women and society, through civilization and public-awareness-campaigns share the knowledge of wanting to escape from suffering and submissiveness. Public pastoral theology, religious bodies, organizations and civil society are conscious of male abuse of women and strengthen efforts to improve the existing atrocity of male abuse of women (Herbert 2007:4-10). Even though the physiological distinction amongst genders is evident, the real distinction that exists is based on power relations and status. Sociologically, psychologically, scientifically and theologically different meanings are attached to current issues. The premises, from which one departs, the context, dictate understanding and meaning of current issues.

Traditions, cultures and ideologies within specific contexts are bound to include different interpretations of issues, such as male abuse against women. Interpretation of contextual experiences is therefore not the same. The nature of society is pluralistic (Beyers 2010:8). Our different perspectives become the premise from which we act, and differentiation and argumentation of the importance of our perspectives minimizes impact on public issues. Womanists experience a grave concern for male abuse against women. Spearheading public-awareness-campaigns and human rights issues is a clear indication of their abomination to degrading practices against them. The essentiality of public pastoral theology rests on the fact

that issues such as male abuse against women are a reality that demands attention from all disciplines, religions, science and civil society. The atrocity of male abuse against women unites societal members to harmoniously chorus the termination thereof (Avdeyeva 2007:879). Social constructs demand us to communicate across borders and boundaries (Meiring & Müller 2010: electronic source). Public pastoral theology guides civil society in their quest to lessen this behaviour.

3.22. REALIZED EXPERIENCE

Realized experience generates public witness because of God's grace. Koopman (2005:154) argues that all sexual behaviour is not private, but public. What we do with our bodies impacts on the body of Christ that we are part of through baptism, as well as on society. Baptism as lived experience of faith can never be private, but have the proclivity to publicly witness even in a secular democratic society (Cady 1987:202). Human beings do not exist or live their life in a relational vacuum and human beings are part of other relationships (Ganzevoort 1993:278). As part of society the private actions of individuals are embedded in public socio-cultural constructs. Our stories, actions and behaviour does not only enrich but are enriched by the realized experiences and perceptions of others (Meiring & Müller 2010: electronic source).

Public-awareness-campaigns must become aware of male abuse against women before they can make others aware of the atrocity. Ungerer (2011:2) states the congregation should become aware of this atrocity in order to do mission. It is not their task to change people; it is their task to change first. The here and now is imperative for we cannot re-use a second of the past. In communication there is a process of refiguration and all role players are enriched by the fusion of their horizons (Meiring & Müller 2010: electronic source). Male abuse against women is a realized experience that needs public witness to bring about transformation in society. Stackhouse (1997:178–179) argues "Some things simply ought not to be done to

people, and people ought not to do some things". Male abuse against women is not constructed through media representations, but through the lived accepted experiences in everyday lives.

The reality of such experiences inevitably highlights another cumbersome situation, that of shying away from making these abominations known to family and society (Warrington 2004:124). Fear of revenge, victimization, recurrence or societal perceptions result in `accepted reality` by abused women. This state of affairs coerces abused women into silence. Human encounters are continuously obstructed by the ways we are unwittingly conscripted to play allotted roles in stereotypic and repetitive unconscious psychological scenarios (Pickering 2006:251). Violated women experience relationships, encounters and episodes of abuse as realities.

Public pastoral theology witnesses and reveals God's involvement of care and love in society. Theology needs to publicly impact on society. Govinden (1997:29) posits,

The church is called upon to equally address matters of intimate and private violation as well as criticizes structures within and without, ultimately supporting such violation.

The God revealed through history, acts to eliminate every humiliation and suffering in which God shares with human beings. Public pastoral theology in discerning God's will have the responsibility of becoming part of the humiliated, suffering and degrading experiences of human beings in order to eliminate it. Churches have an imperative role to fulfill in the community. The church as the people of God should be actively involved in theological interaction, argumentation and reflection, which includes male abuse against women. Reality and performance is assumed of the omnipresent God within public-awareness-campaigns of inequality, vulnerability, suffering, pain, women and children abuse, exploitation, poverty and marginalization, are processes that are continuously highlighted. The South African churches have a reconciliatory role, a role of peace and justice that needs to be witnessed and

proclaimed so that transformation can be effected. The point of departure squarely rests on the principle that Christianity has a particular role to play within society.

3.23. CONCLUSION

Social constructs such as colonization, apartheid and male abuse against women (to name some) have imprisoned society. It robbed society of abundant life. Vigorous public interaction driven by consensus to be liberated led to partial freedom of colonization and apartheid. The same vigour to interact against male abuse against women seems to be non prevalent to emancipate women from their bondage of abuse. Interactive and interdisciplinary communication across all borders is imperative for public pastoral theology to bring about transformation and healing.

Christians have a message to convey to the world. Contemporary issues such as peace and justice, which go to the root of the human situation, should receive attention. The church should be bolder in witnessing and directing casuistry behaviour in society. Democracy and secularization in a society such as South Africa, has placed theology on the periphery. The *good old days* that Christianity and religions had an impact on society is something of the past. The church should reclaim its rightful place in society. It should portray witness about the redemption of God through Christ. Public theology, as public witness, incorporates humanity and creation as a whole. It should therefore, through its witness, readdress the current situation of crime and violence through communication, interaction and critical reflection with all role players and society. Violence against women is addressed through public-awareness-campaigns, seminars, discussions and literacy. Public theology should take cognizance of the uniqueness of contexts in their public witness as it incorporates human beings and creation as a whole. Public theology should direct and guide civil society.

As this journey continuous it will pay attention to the impact that male abuse against

women have on the individual and society. In order to phantom the extent of male abuse against women it is imperative that attention is given to the effects of this atrocity. Chapter 4 will proceed with this discussion.

CHAPTER 4

THE RESULTS OF TAMAR'S COLLISION WITH MALE ABUSE

4.1. INTRODUCTION

I tried to persuade her of the necessity of the struggle, while she attempted to persuade me of the value of religious faith. When I would tell her that I was serving the nation, she would reply that serving God was above serving the nation. We were finding no common ground, and I was becoming convinced that the marriage was no longer tenable (Mandela 1994:240).

Different interpretations are given to the same context and this result in a society with multiple realities. The transitional period in South Africa is descriptive of a context that needs continual interactive interpretation in order to realize mutual accepted norms and values within society. There appears to be consensus that meaningful understanding will only be proliferated if critical interpretive communication is entered into within the public sphere (Dreyer 2011:1).

Public-awareness-campaigns are part of a global initiative to eliminate all forms of violence against women and children (Smartcape 2011: electronic source). With the transition to democracy South Africa is seriously challenged by oppressive injustices against women (Baloyi 2010:1). The 16 Days of Activism against women and children abuse focuses on this atrocity to raise awareness of the negative impact of this atrocity (Khumalo 2007: electronic source). In order to arrive at meaningful understanding of male abuse against women attention is given to the causes and effects of this atrocity. The South African government and society vigorously interact

with the causes of male abuse against women in order to eventually eradicate the atrocity (SA info 2012: electronic source). SAMRC (2012:4) argues that the consequences and deaths as a result of male abuse against women could be reversed if the causes and risks are addressed. Public pastoral theology reflects on practices to draw attention to the boundaries and horizons implicit to those practices (Smith 2012:249). Interpretive reflection is to highlight the important particularities of male abuse against women so that meaningful theories for transformative practices can be arrived at.

Democracy, religion, culture and the state, gender equality, racial equality and oppression, to name a few, are still vigorously debated. These debates are not the result of the “new’ democratic structures but were in existence for a very long time (Beyers 2011:1). This discussion will limit attention to male abuse against women.

Katharina articulates that, “A united effort amongst the different departments would have an impact on awareness campaigns.”

The opinion is that the nation as a whole should become involved in this cause (Baloyi 2010:1). Perception of women as mere sexual objects and inferior beings is the point of departure. Public-awareness-campaigns place the spotlight on the atrocity of male abuse against women. It therefore not only highlights the atrocity but tries to instill caring for the survivors of this atrocity. Male abuse against women within society is a social ill that is in urgent need of a remedy.

4.2. MALE ABUSE AGAINST WOMEN IS A SOCIAL ILL

Vernon feels that women do not speak out about abuse because, “Women keep on hoping that change will eventually come.” Niklaas opine that, “It takes place in secret under a cloud of excuses if it does surface.”

Male abuse against women, domestic violence in particular, was always considered a private matter. The pervasiveness of male abuse against women finally became a serious cause for alarm in 1999 (WCC 2012:1). Public-awareness-campaigns are in existence for more than two decades, yet it remains in private for most (CWGL: electronic source). Realized experiences of male abuse against women still pervade society because of fear, stigmatization, finances, as well as religious and cultural roots. While male abuse against women is still perceived to be a relatively private affair it will continue to be pervasive.

4.2.1. Tamar's human rights

Annemarie, a married mother is a police officer. She contends that, "Women do not have a duty to serve men; they work just as hard as men. Females have the same rights as men. No one has the right to disparage or violate another."

The struggle for gender inequality needs to be as fierce as was the case with the anti-apartheid struggle in South Africa, Hangana said in 2006 (Dlamini 2006: electronic source). Human dignity and human rights are at the core of the war of gender inequality. While the South African constitution enshrines human rights, human dignity and violence against women, hegemonic men still claim control and authority. Interpretation of this reality highlights the idea that governments and societies fails to recognize the human rights of women (Amnesty International 2012: electronic source). As active practitioners and initiators of male abuse against women, men continue to be in control and rule from the place where they are (Ganzevoort 2011:1). Transformation and liberation in order to eradicate the practice of male abuse against women requires pastoral care of both men and women. Louw (2011:2) articulates that healing, therefore pastoral care for males has become a systemic issue. Human rights and human dignity are historical processes based on socio-political consensus; although Christian anthropology is part of the origin of human dignity and human rights, it is not exclusively Christian (Körtner 2011:1).

In Tamar's narrative her family opts for expedient revenge (Ackermann 2004:302), instead of human dignity and individual rights. Tamar's human rights and human dignity is compromised because emphasis is placed on familial traditions. Ganzevoort and Veerman (2000:72) add that although Amnon's actions transgressed the law of God, human preference of 'harmony within the family' was prioritized. Tamar's narrative illumines the complexity of responding to male abuse against women. While the horrendousness of the atrocity cannot be over emphasized parents, neighbours, Christians, ministers of religion, helping professions and societal members are still challenged to respond effectively with this practice. Interviews with co-researchers illumined the unacceptability of male abuse against women. They were in congruence that something needed to be done about it. Some co-researchers even criticized the *how* of public-awareness-campaigns, but failed to give an alternative. Co-researchers are of the opinion that others should react to this atrocity.

4.2.2. *Koinonia* as Gods gift

The concept *koinonia*, unity, solidarity should serve as an ecumenical vision to continue with the struggle of human dignity (Smit 2007:279). Human dignity and human rights suggest mutual respect and honour for each other. *Koinonia* has become theologically encapsulated as a gift of God, the full communion of churches on the one hand and realizing reciprocal justice and solidarity with the marginalized on the other hand (Brouwer 2010:4). While an ecumenical vision and full communion with churches continue with the struggle of human dignity, it reflects adversity from the top. Public pastoral theology interacts with existential issues of everyday life so that meaningful interaction and reflection can take place. Society not only wants to participate in its own governance; but also wants to govern itself (Beyers 2010:4). Male dominance and authority over women has the same characteristics as adversity from a power position and it has become a struggle just as important as race domination and oppression that are directed to people by people. In the following section discussion of power display in male abuse against women will be entered into.

4.2.3. Proliferation of power issues through ethnography

Power remains an undeniable force in human conduct; it is revealed through violent behaviour and in the enforcement of peace and justice.

Maggie contends, “Tribal males can just provoke. If women act against the wishes of men, men become violent.”

Power relations and abuse at times surface to resolve differences and difficulties. Militarism is employed to instill fear because of violent, aggression or military intervention to illustrate power and authority (Amnesty International 2012: electronic source). The oppressive legacy of patriarchy which defines andro-centrality as the norm should be approached reflexively, as dialogue and with reflection of the practical wisdom of transforming communities (Osmer 2008:154). Through ethnography issues of power within practices and belief systems can be proliferated (Moschella 2012:226). The local particularity of the context becomes the interactive point of departure through the process of ethnography. Pastoral theology is enriched by the local context and content particularity which can be accomplished through the process of ethnography. Power dynamics within the understanding and meaning of patriarchy demands communicable interpretive interaction to facilitate acceptance of human dignity, human honour and mutual respect. While patriarchal practices remain accepted, authoritative disregard for human dignity remains prevalent. In order to facilitate pluralism, fragmentation and scepticism public pastoral theology needs to emphasize the dynamic interaction of scripture and context. Mutual respect based on being created in the image of God, and therefore on equality, needs to be the basis for gender relations. Public-awareness-campaigns of male abuse against women actively journey with the government, business and civil societal organizations into the spheres of transforming the landscape with mutual respect, dignity and honour (SA info 2012: electronic source).

4.2.4. The prescribed gender role of Tamar

Male abuse against women is a social issue that prescribes gender identities, roles and relationships within socially constructed practices. Males and females derive their identity from public images portrayed in the social media (Louw 2011:1). Public-awareness-campaigns perceive the social constructed image of the roles and images of men and women as partly responsible for the atrocity. As a social practice male abuse against women is descriptive of customs, religions and traditions that existed since the beginning of time (Bezuidenhout 2008:8; Louw 2008:389). The intense public theoretical emphasis that is placed on male abuse against women by the social media, the state, society, NGO'S, feminists and religions, highlight the horrendousness of this abomination. It also raises the question of a social ill that something has gone awry in the current way of life. Illumination of a social ill requires action and public pastoral interaction to bring about healing and transformation.

Gender distinction and gender roles are a social construct that is commonly based on diversity which prescribes attitude and behaviour. Public-awareness-campaigns highlight gender distinction while similarly advocating for equality. Feminists originally employed public-awareness-campaigns to appeal for active participation by all women (African Women's Development Fund [AWDF] 2012: electronic source). Organizers of public-awareness-campaigns are now calling for men to become part of the process to eradicate male abuse against women (SA info. 2012: electronic source). Gender distinction; andro-centric representations can be defined as depicting the world in relation to male or masculine interests, emotions, attitudes or values; gyno-centric representations can be defined as depicting the world in relation to feminine interests, emotions, attitudes or values (Wüthrich 2010:7). Despite of biological differences amongst sexes, public pastoral theology introduce equality of genders because of creation and God's love for humans. Biological differences amongst sexes do not suggest inferiority or superiority but rather acknowledgement of mutual in-dependability amongst genders. How do women's perceptions, conceptions, knowledge contribute to reality? How do men's perceptions, conceptions and knowledge contribute to reality? The biological difference is an

'unchangeable' reality, while gender differences tend to be more sexually orientated from a societal perspective. Societies construct different roles, norms, and meanings to males and females because of sexuality.

Theology should be connected to everyday life; it should not only be the discovery of the being of God, but especially of God's relationship to this world (Pillay 2007:209). As public awareness of gender violence and gender inequality surfaced, it publicly began to challenge that which were now archaic ideas about family, marriage, parenting, gender and violence. Currently male violence, particularly within the home, is often uncategorized, poorly defined, unrecorded, or seriously under-reported, resulting in either poor, non-sufficient or non-existing services and/or resources for violated women (Herzberger 1996:61; Women In Action 2010: electronic source). Public-awareness-campaigns of male abuse against women are gender-based. Male abuse against women deprives women of their dignity, humanity and liberty in public or private life. It is an injustice that calls for transformative practices and interactive meaning to degrading practices. In order to fathom the impact of male abuse against women, it is imperative that current practices of male abuse against women as causes of this abomination are explored to highlight the impact of the atrocity on the individual and society. Exploration of feminist, post-colonial critical perspectives are utilized to highlight challenges of behaviour, attitudes and practices contextually in order to afford value to dominant logic on oppression of women (Ganzevoort 2011:218). The discussion will be investigating possible factors and perceptions that contribute to male abuse against women. Individual-, societal-, religious-, cultural- and economic influences will be discussed. The practices and impact thereof will then be entered into.

4.3. RELATIONSHIPS

The vexing question is if our diverse society and family structure—hierarchical, patriarchal, permissive, egalitarian, single parent, same sex, ethnically diverse mixed

faith and race is a significant indicator of potential contributing factors to male abuse against women. Contextualization of individual issues renders a more acceptable social constructionist solution to this question. Any generalization of male abuse against women would be based on universalisms that do not address the issue. The quality of relational interactions within the family is imperative. Organizational structure and form, gender functions and roles are secondary in fostering genuine intimacy or to generate violence (Otlhuis 2000:8). Structural elements of power relations and strategic elements are means of asserting power (Ganzevoort 2000:15). Power relationships exist within the family, society and church, at all levels that involve creation. Public-awareness-campaigns opine that a culture of militarism equates masculinity with strength, violence and power (Make every woman count [MEWC] 2012: electronic source). Power and authority is understood as reflections on status and superiority. Public pastoral theology infers that power is pre-eminently self-giving love in relationships and society (Osmer 2008:189). Transformation of the ideology, belief and meaning attached to the concept of power is revolutionary. Revolutions are either expressed or experienced in public. Interactive communicative dialogue, within the local context, is imperative if accepted meaning is to be arrived at about male abuse against women.

4.3.1. Defining the concept relationship

What is a relationship? How do different people understand the concept relationship? All of us are part of relationships yet defining it is somewhat complicated. It is even more complicated in a plural society with multiple meanings attached to it. Ericson (2007:3-5) defines relationships as a bridge built across divisions, a process of growth and an opportunity for the creation of new relationships. Relationships are a continual process that is contextually and socially shaped to arrive at meaning and understanding. The meaning of gender relations and relationships in general involving male abuse against women needs continual vigorous interactive communication. Narratives are a helpful tool to employ in order to gain perspectives and fashion transformative approaches to everyday life and societal challenges

(Conde-Frazier 2012:238). Dysfunctional relationships are emphasized in public-awareness-campaigns. These dysfunctional relationships are characterized by male abuse against women. Public pastoral care is a societal responsibility that portrays the love of God for His creation and human beings love for each other (McClure 2012:269).

A social constructionist theory would continue to derive localized contextual meaning from gender relationships (Park 2010:2). Relationships start with the self; self-identity and self-worthiness (Coetzer 2010:1; Dreyer 2010:1). Our identity forming texts should deconstruct our identity constructions as it calls us to continual responsibility towards the self and others (Meylahn 2009:1). Defining relations cannot be narrowed down to the above; different definitions will surface as different contexts are highlighted. Many times discussions regarding gender or relationships are indulged into without giving meaning to concepts. Meaning could be arrived at hegemonically, andro-centrally or gyno-centrally. Social culture informs the philosophy of relationships (Louw 2011:2). Relationships of women and men are portrayed stereotypically, according to the prescription of what it should be like in a predominantly 'male world'. In addressing gender inequality and male abuse against women public-awareness-campaigns emphasize equality in relationships. The term equal relationships in public-awareness-campaigns can be interpreted as relationships in which mutual respect, human dignity and equal treatment for both sexes is prevalent (CWGL 2012: electronic source).

4.3.2. Filling the relational gap that exist

A relational vacuum is realized if the concept of healthy relationships is not defined to it. Relational vacuums not only lead to misconceptions and authoritative assumptions, but also allow for accepted realities that compromise human dignity, human rights and mutual respect for each other. Relational vacuums need to be filled through in-depth interactive communication and reflection. Louw (2012:2) asserts that public pastoral theology should interact with males about degrading practices by portraying

different yet appropriate male images. The rationale of this suggestion rests on establishing transformed perceptions of women. A positive regard for the self will cultivate positive attitude for the next person. Meaning attached to the self and others is ultimately the point of departure. The meaning that is attached to a person is closely related to attitude, behaviour and acceptance of the person as a person.

After the ratification of several international human rights instruments and the global initiative of public-awareness-campaigns were instituted yet the atrocity still prevailed (GC info 2006; SAGI 2012: electronic source). While awareness of the atrocity is perceived as very serious, the different meanings that role players attach to male abuse become apparent. Public-awareness-campaigns attempt to endeavour on the road of meaning and understanding of equality amongst genders. The 16 Days of Activism was chosen to give meaningful interaction of human rights and human dignity (CWGL 2012: electronic source). Individuals learn from what those around them and society consider appropriate (Jasinski 2001:6; Phiri 2005:9-10). While male abuse against women is a congruent reality in society, the meaning attached to it is not. The meaning of words has no meaning outside the conversation in which it functions (Ganzevoort 2006:2).

4.3.3. Influence by the family of origin

Annemarie is of the opinion that, “Contributing factors of male abuse against women include the manner in which a person is raised. Behaviour and attitude is based on one’s belief system”.

The impact of exposure to male abuse against women in the family of origin, whether it is witnessed or experienced personally, may influence and result in the same behaviour in the current family. The social learning theory suggests that individuals learn to behave through both experience of and exposure to violence. Children that are repeatedly exposed to all sorts of violence are more likely to manifest violence in their youth or adulthood (Herzberger 1996:110). Childhood experiences have a direct

impact on the individual. Observation rather than reinforcement impacts on behavior (Balswick & Balswick 2005:127). Osmer (2008:16) argues interconnectedness between the bonds that link individuals, families, congregations, communities and larger social systems. The meaning that is attached to the role of genders determines perception, attitude and behaviour towards the self and towards others. Significance of knowing, who we are, our identity, is a starting point for interaction with those around us. Although there is widespread consensus of gender roles many theoretical and practical problems still exist. It is for this reason that the role of religion, tradition, culture economics and status, which are contributing factors to identity, should be interpreted (Dreyer 2011:1). When ascribing meaning to gender roles it is not necessarily the meaning genders attach to it. Public-awareness-campaigns should deliberately be involved in interactive and reflective communication to reach intelligible consensus on the meanings that people attach to relationships, gender, gender roles and performative action. Understanding is intrinsic to human life and is a precondition for method (Brown 2012:114). A discussion of the dynamics of reality is entered into in order to instill meaningful interaction with gender inequalities.

4.4. THE DYNAMICS OF REALITY

Reality is a dynamic concept Brouwer (2010:1). The dynamics of reality is constantly developing because the context changes due to influences from society and prioritized impact on reality. Foundationalism isolates itself from other reasoning of interpreting realities, thereby becoming redundant within present circumstances (Park 2010:1). Meta-narratives relate to universal truths while particularity of the individual's local context is meaningful to the individual only. The narrative approach in public pastoral theology prevents theory and method to become universal truths that leads to alienation. Every narrative is shared as it is accepted and understood by the narrator. Practical theology is seriously concerned with and place great value on the way power influence interpretation of texts, discourse and practices (Brown 2012:117). Gender-based violence powerfully lends itself to the proliferation of complex issues and practices.

God journeys with His people, suggesting that new landscapes and environments are constantly experienced. The crossing of boundaries to experience new environments is intrinsic to the dynamics of reality. People act upon, and react to their environment. Principles and practices are guided and embedded in cultural and religious beliefs and teachings that seem unchangeable and immutable (Phiri 2005:10; Masenya 2005:113; Pillay 2007:211; Louw 2008:383). Cultural, traditional and religious beliefs of sex, identity, language and ethnicity are intrinsic to creation (Dreyer 2010:2). Cultural, traditional and religious beliefs are not unchangeable. Hermeneutic contextual reflection of these universal truths provides for a paradigm shift in attitudes and behaviour towards women. Churches, religions, cultures and societies are challenged to come to terms with it in order to transform traditional gender perceptions. Old Testament teachings (Leviticus 21:19; Deuteronomy 22:28–29; Exodus 22:16–17) describe the seriousness of culture and religion so forcefully that it echoes the view that daughters and women belong to their fathers and partners. Society and women in particular, place tremendous value on scripture and culture. Faithfulness to both these canons is essential for identity and existence.

Tamar places her imminent horrendous dehumanization within the public sphere by challenging the patriarchal system, as she cries out, “for such a thing is not done in Israel”. Practices of degradation within the power context of male abuse against women informed the global initiative of public-awareness-campaigns. The public outcry against the plausibility of women’s rights is illustrated in an effort to unite women to act against male abuse of women. Tamar contextualized her ordeal as she employed the traditional, cultural and religious proclivity by putting ashes on her head, tearing her robe and laying her hands on her head. Nel (2007:1326) describes this as a mourning ritual. Having lost that which was valued demanded a mournful response. Male abuse against women is a social construct and therefore an indictment against society. Tamar’s mourning ritual challenges the social construct of women abuse and their human rights. Human rights are norms that help to protect people from political, legal, and social abuse. Perceptions and typologies of males and females are socially, religiously and culturally determined. Ackermann (2004:301) argues that Tamar is an obedient daughter who pays a patriarchal price.

Patriarchal terrorism demands male power and dominance that results in treatment that demeans and objectifies women (Baloyi 2010:1). Transforming current practices of male superiority are in urgent need of exposing women experiences and societal distortions that is the result of power discrepancies. Pastoral care is about transformation of current predicaments. Public pastoral theology is about the illumination that the entire human race is an authentic person in the presence of God (Dreyer 2011:1).

4.4.1. Tamar and popular culture

Cassandra states that, “Culturally, society demands that women should be oppressed”.

Popular social culture that influences the individual’s acceptance amongst peers and society guides practices. It is within the paradigm of popular culture that descriptions of women as weak, passive, submissive, evil or wild, virgin or slut originates (Dreyer 2010:2). The typology of women as sinful and irrational subjugates women in all spheres of life (Pillay 2007:211). The local context constructs, derive and prescribes lifestyle from culture, traditions and religion. Utilizing popular culture prescribes maleness as stereotyped and projected as being tough, well built and sexually active (Louw 2008:383). Popular social culture is not only incited by tradition, culture and religion, but other cultural agents have taken over the role of the church in offering frames of reference and giving meaning to everyday practices (Ganzevoort 2011:95). Popular culture is at the forefront in offering frames of reference and meaning. Current social and cultural structures predispose societal members to experience certain emotions, sensations, and bodily states in particular culturally inscribed ways (Yamane 2000:176). Popular culture incites meaning of experiences that brainwash societal members to the extent of following it through their attitudes, actions and behaviour. Awareness of attitudes, behaviour and practices of human beings is priority and should be re-programmed into transformative thoughts and actions. Three specific important issues are highlighted;

- Specific meaning that is attached to women by men – set templates and
- Secondly, males not only categorize women, but seem responsible to fit them into these templates.
- Thirdly, the argument of culturally and contextual construal of the perception of women is important because of the context of where a person is. The meaning and use of the term African culture is imperative, so is the context depending on where you are. Culture is part of the social construct of the context that gives meaning to a person. Coulson and Riddell (1979:51) posit that “Most psychologists and sociologists agree that instinct is of no or little significance in the explanation of human behaviour, which is overwhelmingly derived from our culture, *ie.* the sets of established ways of doing things developed in a society”.

Social and cultural stereotyped roles attached to genders determine socio-economic factors which force women into submissive roles (Combrink 2008:1). This remark was made to create awareness of the 16 Days of Violence against women and children. Meaning attached to these stereotyped roles has a direct impact on male abuse against women. The stereotyping of femininity portrays women as the weaker sex, as seducers, individuals who need to be obedient and who exist for procreation and the pleasure and fulfillment of males (Ericson 2007:50; Bezuidenhout 2008:22). Over zealousness should not deprive us of ‘where we are’. Enrichment of “where I am” indulges in an epistemology that seeks hope and affirmation for our life. A very specific and concrete situation of “where I am” revolves around culture, religion, tradition, oppression, economics, degradation, gender inequality and violence against women. Most women with faith have come to accept and believe that they should be subservient and meek towards men. Ericson (2007:50) verbalizes such stereotyping as referring to “good women” who are worthy of protection. The submissive and vulnerable women (homemakers) are in need of guidance, protection and discipline (Pillay 2007:209; Louw 2008:393). Jesus revolutionized attitudes, culture and religion to liberate human beings (John 8:3; 4:7; 26; Matthews 5:30-32). The individual derives meaning from the current context. Public-awareness-campaigns can never be a general approach nor can it be accepted that meaning within the different contexts of age, race, status, economics, religion or culture are the same.

The major focus of ideology formation, (practices, religion, beliefs, tradition and culture) is embedded in the role of the family in “mediating” between society and the individual (Hammond 1979:84). Society can be narrowed down to what the individual observes and practices within the family. Practices that are observed within popular culture and the public are socially accepted and enforced within family structures. Observances and practices of the family take place within society. Louw (2011:1) infers that theories, schemes of interpretation, paradigms and rationality are determining factors for cognitive processes of interpretation. Experiences are interpreted to become a reality. Awareness of practices and its interpretation becomes more meaningful during and after the action. Influences of social phenomena within gender relations are imperative for this discussion and are entered into.

4.4.2. Tamar and social phenomena

Strategic and structural factors influence each other (Ganzevoort 2000:21). The male abuser exerts meaning and power from cultural, religious and societal structures. The environment of abuse within or outside the family, whether by believers or unbelievers is always a reflection of authority and power. The idea or paradigm behind human action is decisive in dispositions or attitudes (Louw 2011:1). As soon as meaning is attached to an idea, action is bound to follow. Practices embody the context of habits, traditions, cultures, religion and social structures. Actions are directed by those in power (Ungerer 2011:1-4). Any complex social structure is fertile ground for action and development and it has the potential to make structural opportunities available (Coulson & Riddell 1979:96-97). Social constructs through popular culture influence and direct beliefs and practices. Patriarchy, gender inequality and male abuse against women as a social construct needs a paradigm shift within and by society. Public pastoral theology employs interactive hermeneutics which holistically include all spheres of human life to surface hidden particularities of the content and context of human beings.

The imperativeness of interaction between the structural and individual dynamics to interact with and within the social context is essential. Van Wyk and Buitendag (2011:1) posit that understanding of humanity, the next person, is what action, attitude and behaviour is based upon. Combrink (2008:2) contends that domestic violence in South Africa is particularly alarming because it has a direct impact on the household. At the launch of the “365 Days of Action to End Violence against Women and Children” (Parliament of RSA 2006: electronic source), an appeal was made that public-awareness-campaigns must focus on changes of attitude and behaviour. This is a clear indication that the constitution, laws and awareness is important but inadequate to bring about transformation within the current practice of male abuse against women. Interactive communicable interpretation allows for the contexts of all role players to be highlighted so that meaningful transformation can take place.

Ideas which direct understanding and meaning are an evolving social phenomenon shaped by a larger web of beliefs (Park 2011:2). The individual is required to interact with others and language is the medium of acquisition. Interaction with others takes place verbally and through practices. It is based on self identity as a portrayal of belief systems. The socio-cultural context influences the individual but the choice remains that of the individual (Todd & Fisher 1988:2). Although the responsibility of choices remains that of the individual, societal acceptance dictates choices. The paradigm of social-constructionism not only revolutionizes our perception of the truth, but transforms it, because it is governed by the context. The interpretive landscape of male abuse against women must at all times be negotiated to arrive at meaningful understanding of this practice (Brown 2012:120). In an effort to address male abuse against women, CWGL (2012: electronic source) interacts with participants from various contexts to challenge socio-economic and socio-political structures that perpetuate male abuse against women. Combating practices of male abuse of women requires that public pastoral theology engages and draws from multi-disciplines and strategies of inquiry to discern and respond to the transforming work of God within the human context (Brown 2012:121).

Müller (2005:76) posits that a revolutionized practical theology, which confronts a

specific and concrete situation, is more reflexive in epistemology and methodology. Male abuse against women is a reality that continues to confront society as potential for awareness and this is highlighted through the changes of the context. Our religious, traditional and cultural practices of the present is centered within the reality that the individual's situation and circumstances are interacted with as it is explored in all its particularity and complexity. Social-constructionism journeys beyond the boundaries of our own epistemology and discipline, our tradition and culture, societies and communities, beliefs and values, to incorporate an interdisciplinary discussion and action of any and all specific and concrete situations. (SAIG 2006: electronic source) contends that public-awareness-campaigns are to adopt and develop a comprehensive, multi-sector strategy framework. The imperativeness of an inter-disciplinary and multi-disciplinary approach to affect understanding and holistic approaches is gaining momentum because of the realization that without it, public-awareness-campaigns are restricted. Osmer (2008:151) is adamant that the violation of the woman's dignity and mutual respect for each other are important for transformation of this paradigm. Public-awareness-campaigns are illustrative of an understanding that everybody is part of the effort to combat and eradicate the vicious cycle of male abuse against women. As this discussion progresses a journey of God images are essential to highlight it as possible cause with dire results for gender perceptions.

4.5. THE IMPACT OF PERCEIVED GOD IMAGES ON MALE ABUSE AGAINST WOMEN

Patri-kyiarchal scripture readings like, 2 Corinthians 11:2-3 draws a parallel between the bond between Christ and Church and the deception of Eve (Ericson 2007:50). This dualistic worldview depicts man as rational and spiritual, while women are depicted as sinful.

4.5.1. The marriage metaphor

The marriage metaphor, one which is used in several ways in the Hebrew Bible describes the relationship between God and Israel and highlights the potential of male violence. This metaphoric usage reinforces cultural stereotypes about God and the societal roles of males and females, *i.e.*, that God is male; king, judge and master who is justly violent and retaliatory. It depicts God as one who resolves differences and disobedience through violence. It rationalizes physical, psychological and sexual retaliation against women for offences against men. The victim is consciously depicted as responsible for the type of treatment against them. Their submission to males is a direct result of their sinfulness. Blame for victimization is skillfully passed from the victim to the perpetrator. (Baloyi 2010:2) argues that patriarchy as a system of domination perpetuated by religion and culture naturalizes male superiority and women inferiority. Males will naturally accept that women should be abused, and women will accept that they have done something wrong and need to be disciplined.

4.5.2. The employment of Biblical resources to justify gender violence

The vastness of Biblical sources substantiating and orienting male authority, power and dominance in gender relations as ordained by God are perceived as ethically and morally right. In history, whether in the Bible or Middle Ages, patriarchy has been present in allowing male abuse against women (Esau 1997:38). Addressing patriarchy would magically give immense power and success to public-awareness-campaigns. Such an oversimplification would eventually not achieve much. Minimizing or eradicating male abuse against women needs to be holistically addressed in order to transform perceptions, behaviour, attitude and practices.

4.5.3. Imago Dei

Since nothing exists in a vacuum, the 'present' is informed by the Bible, the church, society, economics, tradition, religion, culture and science. The epistemology is crucial for the interpretation of the Bible, the individual's experience and understanding of God's activity in the world, and therefore in our lives. Biblical texts originated from specific traditions and it continues to function within specific traditions. Understanding and meaning is derived from specific Biblical texts in the light of particular situations (Dreyer 2010:2). Church structures and Christianity portrays a God image that is predominantly male, authoritarian and all-powerful. Through the ages women have blindly accepted and valorized men. Esau (1997:36) and (Louw 2008:427) describes the image of the Almighty Father God as the great patriarch of the universe who legitimizes religious misogyny, racism, inferiority status, homophobia and xenophobia. Describing God in this manner emphasizes the individual's perception of *imago Dei*. Such an image portrays God as a sadist who enjoys human suffering. It sees God as retaliating against human disobedience which challenges His authority and control over them. Religion and spirituality which forms the core of human meaning is closely connected to a person's self-perception (Dreyer 2011:1). Self-perception that derives meaning from religion is interconnected with the context of human beings.

The image of God was reinforced by the church, because it portrayed God as all-powerful, omnipotent and self-contained. Such an image inevitably enforces male narcissism, supremacy and religious sanction (Louw 2008:390). Cognizance of relativity suggests that the social construct within which one finds oneself will determine one's stance (Ganzevoort 2000:24). Human context as a determining factor influences relationships. The theological premise is that man is created in the image of God. This shows contentment with gender references of God. Meiring and Müller (2010: electronic source) understand this reference in terms of its distortion which associates abundant life with males, while females are associated with evil. Accepting a God of gender; questions the equality of genders and inevitably introduces female subordination (Pillay 2007:213). Contextual reality distinguishes

gender roles and practices which forms the basis of gender inequality and male abuse against women (Amnesty International 2012: electronic source).

Identity inevitably assumes gender. It therefore seems 'normal' that God is perceived in terms of gender. Can a gendered God care equally for both genders? Does gender restrict God's involvement with people from another gender? The patriarchal heterosexist image of God injects distance because of meaning, between God, females and males. Establishing God as male or female is an exercise in futility, because either gender can be aligned with God. Louw (2008:397) contends that changing God's images alone would not suffice to end GBV. Changing God's image from male to female would reverse feelings of superiority. Public-awareness-campaigns therefore focus on gender roles to address gender inequality. Any attempt to portray the nature of men and women on metaphysical ground, as ultimate and established by God are without socio-historical content (Osmer 2008:156). Public-awareness-campaigns need to take cognizance of what a gendered God means to people. The essence of the argument is that everything that is important at a given time needs to be honoured within the specific context.

4.5.4. God's intent

During the interviews Katharina and Norton individually contended that women should be submissive to men. Katharina added that, "women should be submissive to men because they are the head of the house."

In my interaction with members of society this perception is verbalized most of the time. Such a perception suggests dominance and control to maintain the power position. Pahl (1980:10) attributes male abuse against women to the societal demand that males need to maintain dominance and control. The concept of patriarchy within society is a reality that is most often associated with hierarchy, authority and domination (Louw 2008:186). Justification of the ideology which defends the

patriarchal model as God's intent and mere culture or tradition highlights the graveness of the situation (Balswick & Balswick 2005:281). Power hunger and male domination as well as objectification of women should be contrasted with the incarnation and Christology of the mediatory work of Christ in and for us. Public pastoral theology objectifies societal transformation and repentance that are prevalent for societal perceptions and practices of male dominance and power. Gender identity is constructed through language, society, politics, religion and science (Meiring & Müller 2010: electronic source). Behaviour and attitude amongst genders is based on the identity of the social construct of ascribed gender roles.

Male abuse against women is depicted as a societal norm to which the individual 'adheres against' his will. Ackermann (2004:304-305) vocalizes this societal norm as one of a patriarchal tradition that is responsible for the forced subjugation of women. If the uniqueness of the individual and the context is not taken into consideration in the relationship and interaction between the individual and society, it becomes a cul-de-sac. The foci of postmodernism include the local, the specific, the particular and the contextual, (the moment of praxis) rather than the universal (Van Marle & Bonthuys 2007:37). Religion, tradition, custom, economics and societal values have a direct bearing on human behaviour, and therefore on male abuse against women as human proclivity. Are patriarchal practices and women subordination of women unchangeable? Would any change to patriarchal practices and control of women change religion? How can historical Biblical patriarchal teachings be challenged?

The descriptive-empirical task and the interpretive task should be employed to affect transformation of gender inequality male abuse against women (Osmer 2008:11). Religion can be a determining factor in the legitimization of power positions (Ganzevoort 2000:23). Dreyer (2010:3) argues that Biblical texts originate from a specific moment of time, a specific tradition and it must hermeneutically be interpreted within the current specific moment of praxis. Interpretation of texts is broadened by integrating other disciplines and practices of other religions (Brown 2012:113). Meaning to the local, the specific moment of practice is highlighted within

the South African context, public-awareness- campaigns and is officially referred to as the 16 Days of no violence against women and children. If public pastoral theology is to be transformative a post-foundational framework that includes interdisciplinary and inter-cultural communication and interpretation of reality experiences needs to be affected. Hermeneutical interpretation is always local and contextual (Park 2010:2). God's reality of liberation and transformation must be evoked in human beings (Power 2006:2). God's reality must refresh our reality because a new interpretation in which the current context plays a major part is imperative. The text must be approached from its tradition, current context and searching for meaning in the text (Dreyer 2011:4). Meaning of the context and understanding of the text must be revelatory and lead to liberation, healing and transformation.

4.6. TAMAR'S LIFE WAS INTERCONNECTED WITH HER BEING

Science and technology are intrinsic to human life. Human beings are constantly qualified by the perception of others (Meiring & Müller 2010: electronic source). Janse van Rensburg (2010:5) discusses pastoral care as holistic thereby emphasizing the inseparable unity of body and soul. Osmer (2008:16) interact with Miller-McClemore who connects the individual with the family and the community. A holistic approach to predicaments is inclusive of the whole reality everydaylife of the individual. Public pastoral theology can only effectively address the individuals suffering and direct towards sustained healing and transformation if it employs a holistic approach. Inter-disciplinary and inter-cultural communication of realized experiences affords theology it's rightful and basic space within society. Theological turning to culture secures that universal truths and foundationalism are evaded (Smith 2012:244). Public pastoral theologies turn to culture and is also informing work in other disciplines as it integrates with social, economic, political, religious and cultural strands (Smith 2012:245). Meaningful interactive communication that is directed to the local and specific moment of practice is imperative if public pastoral theology is to be relevant. Interactive reflection can only be relevant and acceptable if the context of those that suffer injustices and experience needs and predicaments are entered into. The

individual amidst others, amongst a myriad of influences such as science and technology should look beyond all these influences to be enriched (Power 2006:2).

Male abuse against women and gender inequality are some injustices that are constructed by society. In order to live together harmoniously society is held together by norms, values and consensus (Todd & Fisher 1988:1; Louw 2008:290). South African society is held captive by the relationship between history and dogma, truth and context, church and state, men and women (to mention a few) and relationships of unequal power (Landman 2007:205). The interconnectedness of human beings within society is pivotal in addressing beliefs, religions, cultures and societal practices of individuals. The individual is interconnected within a wider realm of relationships and systems. Christians and the church live within the world, suggesting that the wholeness of the individual and the context does not exist in isolation. Religions, non-religions, religiosity and atheists are intrinsic to the environment of the individual. Osmer (2008:17) refers to this reality as the web of life. The web of life informs public-awareness- campaigns of male abuse against women that militarism plays a major role in the atrocity (MEWC 2012: electronic source). Militarism is intrinsic to society and perpetuates male violence against women. Amnesty International (2012: electronic source) propagates that the elimination of militarism are in need of a paradigm shift to realize justice and peace.

Benjamin (2005) argues that women abuse is a societal problem which is ultimately about power. Significance in combating the atrocity; although a societal ill; should include the individual context. Cognitive structuring may take place on one's own or in response to intervention, such as therapy (Herzberger 1996:115). Emotional support and love by those close to a person, as well as by society, positively impacts on individuals who are exposed to violence, sexism and gender inequality (Coetzer 2010:5). A holistic approach to male abuse should include both male and female reality experiences as holistic meaning and understanding is arrived at. Perspectives will inevitably be different to the different gender experiences, but both experiences would provide a thick description. Hanganu acknowledged the role of men and

women in public-awareness-campaigns to eliminate male abuse of women (Khumalo 2007: electronic source). Public pastoral theology highlights that both genders are equal in God's presence. McClure (2012:273) points to the fact that public pastoral theology provides the opportunity for reflection, the building of self-esteem, and for love and understanding of the practice of gender inequality and violence against women.

Male abuse against women is an undesired, complex practice which is composed of a context that is vexed within cultural, religious, traditional, societal and individual circumstances (Powa & ALN 2010:7; Louw 2008:396). Osmer (2008:12) elucidates that the context serves a flexible purpose that incorporates micro- and macro-systems which are relevant to any given situation. Systems are dynamic and open, and are influenced by other systems. Societal- and familial norms actively impact on the individual's life. Cognizance of individualism that stems from uniqueness at creation cannot be ignored. The mere fact that countless women are victims of violence, which is perpetrated within a religious, cultural and societal context of power and dominance, is not significant to fuel the acceptance that societal and familial experiences are solely responsible for male abuse against women.

The individual's real life situation is juxtaposed with the general context within a specific and concrete situation. Males should realize that they have equal status with women, and that they should afford themselves the opportunity to get to know each other as individuals in their own right. Females should also realize that they are equal to men. Within the social construct of male abuse, both sexes should start with themselves. Self-esteem and self-identity of the individual is the premise within which the context of the individual finds strength. By losing dominance and control over women, men are bound to be challenged with Biblical and authentic understanding of true power and influence (Benjamin 2005). The family, society and the wider community should give a fillip to individuality, personhood and equality that can cultivate enrichment and growth. The proclivity of the theological patriarchal social construct defines the relationship and role of genders within the Christian religion

(Louw 2008:385; Osmer 2008:156-57). Male domination and control versus subordination, and `powerlessness` of women is fertile ground for male abuse of women.

This discussion focuses on Tamar's narrative, which clearly highlights the practicalities of rape, tradition and women abuse in that society's context of culture, religion and tradition. The victim receives secondary attention because the humanity of women was not as important as the power of men (Esau 1997:7; Ackermann 2004:302; Louw 2008:386). The creation narrative portrays Adam as the first born, as in control and as the stronger person in the garden. Eve on the other hand was portrayed as inferior, weaker and sinful. These criteria became accepted reality for humanity. Patriarchal terrorism which is consequential to male abuse against women is in no way confined to the Middle Ages and the early church, but it continues to resonate within the current experiences of women in a number of ways.

In the New Testament, violence against women is ordained and portrayed as the right of males to discipline the inferior and sinful species (John 7:53-8:11). Male abuse against women was underpinned by a theology, a culture, tradition and a belief system which instilled the principle that women were inferior to men (Esau 1997:8). The inferiority of women was prescribed during the sixteenth century as caused by Eve and that this subjected them to men in retaliation to the original sin they committed. The Kerygmatic approach emphasizes the prophetic dimension, which is directed at forgiveness (Louw 2008:218). An important aspect of soteriology within Christology is shown to address this 'sin'. Patriarchal terrorism is central to Christian and theological teachings and traditions that sanctions male abuse against women. Male control over females has become a proclivity within the social construct that prescribes and defines distinctive gender roles of control and subordination. This normative prescription is embedded in gender relationships within society, ideologies, and structures that govern religion, economy, politics and biology (Esau 1997:20; Ackermann 2004:303). The reality of societal influence affords the basis for religion, Christianity, the church, the state and like-minded non-governmental organizations to

address male abuse against women. The ecclesia is currently experienced as impotent to render an appropriate response to male abuse against women (Crouse 2005:87).

The church proved to be a transformative agent during the apartheid struggle and should continue to have an impact on South African society (Pillay 2007:210). Osmer (2008:192) reminds the church of an important function, "As a catalyst of social transformation, they serve as a sign and witness to the possibilities of a new creation, which anticipates provisionally the consummation of God's royal rule". Although male abuse against women is not a practice that is restricted to the Christian religion, the church should offer a society which is an alternative to violence, power-hunger-ness and authoritarianism. The essentiality of Christianity "where we are" is based on a contrasting society that practices non-violent love (Romans 12:14-21) on the one hand and subjugation of women on the other hand. Ericson (2007:8) adds to this apropos by stating that the Biblical notion of shalom, of peace building and reconciliation, cannot be superficial, but that the spreading of God's Kingdom entails the overcoming and transformation of existing systems and practices. Christians that represent God in the world should advocate a change of existing values. Such values should include commitment, responsibility, respect and trust amongst humans. It is the Church's responsibility to advocate and fight for liberation of all forms of oppression, including male abuse against women (Baloyi 2010:5). Transformation of existing practices has the potential to enhance healing within the individual, relationships and communities (Meiring & Müller 2010: electronic source). Religion should become a vehicle of transcendence of its own existence if it is to bring transformation of existing oppressed practices. Public-awareness-campaigns endeavour to introduce a turning point to end male abuse against women, whether it is induced and accepted as tradition, culture or religion. Such transformative practice of systems should be vested in a commitment of Christ-like love and freedom from the gender yoke of oppression. Ericson (2007:13) defines transformation, as relating to "relationships between women and men in the family, in the local community, in the wider society and in the church."

4.7. VICARIOUS BEHAVIOUR

Tradition, religion and culture are public phenomena that are given credence by the media. Ganzevoort (2011:95) refers to the media as part of popular culture. Tradition, culture and religion are portrayed as vibrant, eclectic and innovative in the media. The media construct popular culture of attitudes and behaviour that give meaning to social acceptance. Contextual hermeneutics in the South African and worldly context are reflected and interacted upon within the public sphere and the mass media (Dreyer 2010:1). Meaning and understanding is conveyed through the popular culture of the media (Le Roux 2010:1). Khumalo highlights what the South African Broadcasting Corporation (SABC), primedia, NGO'S, community, faith-based organizations and the private sector do to bring about awareness of male abuse against women (BuaNews 2007: electronic source). The social-construct of society as portrayed by the mass media not only gains support but also has to a great extent become an accepted means that informs society as it determines acceptable practices and behaviour. Practices within the media largely portray humor, animation, popular music and objectification of women as sex objects (Anderson, De Bruijn, Angus, Gordon & Hastings 2009:230). Social constructs takes on new forms depending on the context, context changes and is often highlighted by the mass media. Reality is bound to be reflected upon, whether it is individual or subjective construction that emphasizes cultural, traditional or religious dimensions. Baloyi (2010:1) highlights that male abuse against women is a daily occurrence and that media reports inform this statement. The media have a great influence on society; it evokes affected and emotional responses to portrayals of structures that give meaning and acceptance to society.

4.7.1. Meaning attached to the concept vicarious behaviour

Vicarious behaviour in this discussion is defined as experiences through somebody else's experiences and actions rather than first-hand information. Internalization and power of imagination are employed. As human beings' vicarious behaviour is prevalent when exposed to watching others, experiences of others and even from the

experiences of people far removed from us (such as television). Illusional construction of reality seems real and acceptable. Le Roux (2010:2) contends that such material is utilized in ways that portrays, invites or depicts acceptable behaviour, actions and even attitudes as normal. Exposure to a myriad of practices in the mass media, whether on film, in print or set to music, initiates the internalization and imitation of these practices. Section 16 of South Africa's constitution protects the individual's right to freedom of expression.

4.7.2. The mass media conserve the social order

Smit (2007:16) elucidates that the public media have become the sphere of publicity, of advertising, of influencing and persuasion, of dictating and deluding. The mass media perpetuates male abuse against women and this is manifested in attitudes, behaviour and the demonstration of superiority by men. Ganzevoort (2011:97) maintains that the media does not only portray or represent an existing reality; but it creates the world which they claim to represent or purport. The mass media becomes the conservator of social order and systems of meaning (Beyers 2011:2). It can play a dynamic, catalytic role to bring about change by portraying positive role models (Benjamin 2005). The potentiality of public theology is highlighted by this eventuality, to influence and to make the atrocity of male violence, human dignity, respect, honour and peace known. Repeated exposure to violence in the mass media primes people to employ violent behaviour during conflict situations. "Vicarious behaviour is enhanced through rewards and punishments experienced by a model" (Herzberger 1996:105). Behaviours that are prone to attract rewards will be imitated and internalized. Power and control are utilized as coercion towards male abuse against women (Louw 2008:392). The impact of the media and technologies such as television, internet and mobile phone (to name a few), is vast. "We look at the world through the media" (Ganzevoort 2011:97). The media desensitizes viewers to violence, alcohol-, drug- and sexual abuse through repeated acts and actualizes violence and rape as acceptable (Jansinski 2001:7).

4.7.3. The mass media prescribe behaviour

The mobile phone, internet and the media introduce and actualize sex and violence and thereby perpetuate rape myths. It also desensitizes viewers to pain, fear and humiliation of sexual aggression. Portrayals of the media that are utopian become internalized by people that are representative of all genders, races and within all age groups (Louw 2008:383). The mass media is currently serving as a source of meaning, consolation and community value. This phenomenon contributes towards the risk factors of violence against women. Behaviour is socially constructed; behaviour impacts on societal acceptance. Coulson and Riddell (1979:29); Burton, Du Plessis, Leggett, Louw, Mistry and Van Vuuren (2004:41) elucidate that secondary factors with wider impact, include media reports, documentary information about crime and general word of mouth. The media according to them portray South Africa as riddled with crime and highlight the continual prevalence of male abuse against women. Le Roux (2011:2) argues that observation creates acquisition. Exploring and reflecting on the above brings the following questions to mind: "Why are some women subjected to male abuse while others are not? Why is male abuse against women not practiced by all males? Existential questions like these highlight the complexity of male abuse of women.

4.7.4. Advertisements objectify women

Marchand and Runyan (2000:9-10) argue that advertisements portray women to influence public opinion. Such advertisements portray women in a variety of ways to attract attention and to place a distinction of elitist emphasis on the males who can 'own' such women. Advertisements objectify women. This practice is degrading to women and whittles away at any notion of equality between different genders. Masculine violent movies that portray maleness as rough and tough and the attendance of violent sporting events are high (Jasinski 2001:14-15; Louw 2008:392). Violent movies impart the notion that society accepts and condones violent

behaviour. The practice of violence against women can therefore be attributed to social construction and acceptance by the media. Walker (1979:126) and Louw (2008:367) contend that pornography is an underlying factor of the existing culture of rape. Confusion and doubt are experienced as the media highlights awareness and the objectification of women on the one hand, and highlights social ills against them on the other hand. Society adheres to both these views without concrete acceptance or resistance.

4.7.5. Pornography infuse sexual abuse against women

The essential question is whether power is utilized over others, with others, or for others (Ganzevoort 2000:21)? Pornography is directed at the unequal abuse of power and the violent performance of sexuality. Society has come to accept pornography as part of life. These practices play a major role in the practices of male abuse against women. Violence against women is a term that encompasses all kinds of abuse against women. The reality is that male violence refers to the broader range of acts that women and girls commonly are subjected to from intimate partners and family members, as well as individuals outside the family (Velzeboer, Ellsberg, Arcas & García-Moreno 2003:4).

4.7.6. Interacting with the social media

The media, internet and some sporting activities succeeds to permeate unacceptable behaviour and violence against women in particular, throughout society. An open discussion of male abuse against women on Facebook (facebook 2011: electronic source) and Netlog (netlog 2011: electronic source) for this paper resulted in short,

“I agree” (white female), and “psychological abuse of women is the most serious type of women abuse” (coloured female). “As men we must become more aware of behaviour towards women (white male)”.

Surprisingly, not one person denied male abuse against women and no black person responded. The most common response was a deafening silence. Is it the general trend that society ignores discourses like these? Was the historical information too academic? Experiences and accomplices are popular. Male abuse against women then seems unimportant.

4.7.7. The mass media can bring about positive transformation

Ganzevoort (2011:116) convincingly injects the idea of popular culture that can be a starting point to address discourses. Public-awareness-campaigns can employ the media because it has the potential of inducing understanding and meaning within existing practices of patriarchy. Religion, culture and tradition that hint at male abuse against women can be approached through the media in ways that are both informal and that render acceptability to transformed practices. In the light of the context that is influenced by religion, culture, tradition and society the mass media can play an invaluable and much needed role. Language that is understood with accepted meaning attached to it renders fertile ground for the cultivation of a transformed context of mutual respect, dignity and honour (Dreyer 2011:2).

Societal pressures are enhanced by the media; religious, cultural, educational and other social institutions internalize stereotypical expectations (Van Marle & Bonthuys 2007:26). Exposure to mass media (e.g. behaviour, attitudes, and actions within films) is compared with everyday life. This comparison incites ideas of compatibility which initiate arousal to imitate the portrayal in the film (Bezuidenhout & Tshiwula 2008:105). The power of the mass media triggers encouragement to practice the behaviour and actions which were internalized through the media.

4.8. TAMAR REMAINED WITHIN THE CONFINEMENTS OF HER

FAMILY

For Norma the “biggest problem was that women went back to the men that abused them. The support of the family was stopped when women went back to the men who abused them.” This sentiment is shared by Claire as she argues that, “Women allow abuse against them. Men abuse women; they get advice but go back to the same situation.”

Both co-researchers gave credence to societal perceptions that women who suffered abuse could simply leave the relationship. The prevalent dynamics responsible that women remain in the relationship are simplified by this perception.

According to Herzeberger (1996:53) people change their behaviour in order to minimize their suffering. The individual not only accepts abusive behaviour but tries to adapt to it according to the expectations of the other person. Freedman and Combs (1996:57) argue that so called truths give legitimacy to restrictive and subjugative acceptance. Public-awareness-campaigns aim at instilling awareness of this atrocity to society and ‘abused’ women are urged to speak out and to get help (SA info 2012: electronic source). The importance of breaking out of the oppressive experiences of reality is essential for any meaningful interaction to take place. Shelver (2006:1) highlights that it is because of fear that women remain silent about the atrocity against them. Public pastoral care is about healing and wholeness; it can employ all the sub-disciplines of practical theology to draw awareness, interactive reflection and transformation of the silent ‘acceptance’ of women (McClure 2012:273). Boesak (1978:11) holds that, “Blocking off”, all awareness occurs and the sense of responsibility that is necessary to confront and react against the unacceptable situation prevails.

Public-awareness-campaigns illumines that male abuse against women is about abuse

against the weak and powerless amongst us. Powerful men are often protected by society (Crouse 2005:87). The universal trend of power discrepancy amongst genders within society is a global phenomenon (Pretorius 2006:1). Meaning of power discrepancies include but are not limited to status and poverty. Power and hierarchy are intrinsic to power relationships amongst genders. Ganzevoort (2000:16) articulate that power precedes dependence as much as it follows it. Male abuse against women is a means to impose power and control over the partner. Women who speak about male abuse against them, experienced it as a control measure being practiced by their intimate partner to reinforce the unequal power relationships within the family and the aggressor's own position of impunity (Velzeboer, Ellsberg, Arcas & García-Moreno 2003:11).

Patriarchy, as a societal phenomenon, expects women to remain submissive and to remain in the abusive relationship. Society prescribes and dictates the roles people should play and societal members are very keen to not only accept these roles, but to unconditionally commit themselves to it (Coulson & Riddell 1979:38). Benjamin (2005) factually blames those societies where women choose to stay in situations of abuse, because society often blames the women for the abuse against them. Public-awareness-campaigns invite women to speak about their reality experience of abuse on the one hand, and afford them the blame on the other hand. Patriarchy as a historical, religious and cultural practice is most often not addressed (Shelver 2006:2). Pastoral care in sharing a hermeneutic circle with practical theology engages with the context, with patriarchy as a practice that degrades women. The practice of patriarchy needs to be critically interacted with in order to arrive at an alternative.

Osmer (2008:150) refers to Christians and pastors who advice women who were abused to stay in the relationship. This advice is mostly based on sacrificial love. The asymmetrical relations that genders portray are constructed and maintained by society. Societies dictate that abused women are to be blamed for abusive behaviour and that they should therefore be able to stop it. This negatively impacts on the self

esteem of women. The result of this perception is the acceptance of violence against them (Walker 1979:16; Pahl 1985:5). Male dominance and violence not only renders women and their bodies as objects, but it recruits them into actively accepting their own subjugation (White & Epston 1990:71). Ollus and Nevala (2005:10) contend that violated women tend to explain and justify the violence perpetuated against them because they are victims and this makes it offensive to them. While the term victim is derogatory, Christianity idealizes qualities of a victim for women. These qualities include sacrificial love, passive acceptance of suffering, humility, meekness, in short, total subjugation to men. Theology rightly places great value on the crucifixion of Jesus Christ, and this centralizes the cross to the extent that women accept their suffering for the sake of survival. Feelings of embarrassment and shame are awakened for the self, and this result in denial. The impact of economic and emotional deprivation is reflected upon to arrive at meaning of its graveness.

4.9. ECONOMIC AND EMOTIONAL DEPRIVATION

When Janneman responded to the question why women remained silent about the atrocity of abuse against them, he exclaimed, “Finance, finance, finance”.

This verbalized the sentiment of most of the co-researchers who argued that male abuse was tolerated by women because of economics. Economics can play an active role in male abuse against women. Socio-economic conditions such as unemployment, retrenchment, divorce or separation can change. These conditions more than often infuse conflict in the family, which in some instances; results in male violence on women. Family disorganization may prompt family members to engage in deviant acts, such as truancy, prostitution, drug abuse, suicide attempts and family violence (Bezuidenhout 2008:10). Certain changes, like the change of dress and eating habits are acceptable. Changes in traditions and practices that are needed for a just and peaceful life of wholeness take place so slowly that it seems immutable (Dreyer 2010:3).

4.9.1. Poverty and male violence

Many definitions about the meaning of the concept 'poor' exist. These different definitions highlight the context, perceptions and meaning of the person defining the concept. Khosa (1969:1) defines that 'poor' denotes an ancient concept for expressing social differences amongst people. The accent is placed on a definite distinction between segments of the population. Significance of such a distinction immediately divides society as different expectations, values and morals become prevalent. Lötter (2007:1197) attests that poverty is a human condition that on the one hand describes a person that lacks sufficient resources and on the other hand, it prescribes the evaluation of human life. Both writers highlight distinct expression to societal differences. Socio-political and socio-economic conditions dictate the meaning of poverty within society. Women as suffering abuse are defined as 'poor' if they lack sufficient resources, opportunities and employment (Amnesty International 2011: electronic source). 'A lack of' continues to emphasize differences within society. Stander (2010:1) continues to define poverty as being 'without some basic resources'; this makes them dependent on people with resources. The concept of poverty refers to an average standard of living that converts poverty into an aspect of social inequality (Bezuidenhout 2008:203). Defining poverty is therefore not only a reality of the poor but a social construct that defines poverty as distinctly human (Lötter 2007:1195).

Significance of definitions that describe the concept of poor refers to a lack of material resources. While such a view makes sense, it shows that the term is relative. People with resources might lack sufficient resources. Poverty can therefore be described as being without basic resources; a meal, a roof over the head and sufficient clothes to cover the body. Le Roux (2007:985) posits that significance to stigmatization (signs) do not relate to things in the broader world, but to other signs in the same stretch of language. Lötter (2007:1199) contends that the descriptiveness of poor people is a social construct of people that defines poor in a society.

'Poor' (Needy) generates the idea that people lack something. Poor is descriptive of needs that supersede economic needs. Poverty is sociologically equated to lack of accommodation, poor health, poor morality, poor living standards, dysfunctional family values, inferior education, gender inequality and the politically and economically deprived. Reality is that the concept 'poor' refers to human perceptions of a human condition that instill a different, an inferior people that are in need. In essence, therefore, poor becomes an essential part of the full characterization of a human being. This provides the affluent with authority and power to demean and exploit those that do not have the same means as they have. Poor is being perceived as inferior. Public-awareness-campaigns emphasize that women are more likely to be poor because of economic deprivation, social inequalities and their gender (Powa 2007:11). Stigmatization because of socio-political and socio-economic standards is apparent within the community.

Male violence is to be "expected" within a poor community, because poor suggests lower morals and inferiority. Sexism, gender inequalities, male violence, economic deprivation and the marginalization of women place them under the umbrella of poor and suffering (Koopman & Smit 2007:276). People defined as poor are most often categorized and prioritized as people who practice male abuse of women. Public-awareness-campaigns often focus on the poor and poverty-stricken areas to highlight male abuse against women. Women's economic dependency on men, poverty and sexual exploitation exacerbates the abomination of male violence against women. Although people lack some resources and do not have the same resources as others, they remain equal within creation. Public pastoral theology should interactively engage with perception of distinction that divides society into superior and inferior.

The usage of this uni-dimensional division to the community overlooks the complexity of stratification which can help with the discernment of reality (Kosa 1969:6). Justification for the poor might be attributed to personal faults or the injustices of the socio-political and socio-economic (i.e. unemployment) order of our day. Social factors, such as, race, sex, age, education, family structure, gender, employment and status is factors which attribute to practices of oppression.

Norma concurs by saying, “Most women do not generate an income. These women are dependent on men to survive. These women either dropped out of school or did not further their studies.”

Marsden (1969:6) argues that dependent mothers are those with little or no earning capacity through lack of education, work-skills, ill-health or difficulty arranging to have their children looked after. The imperativeness of moral issues at stake in episodes, situations and contexts provide guidance in determining goals that need to be persuaded in particular circumstances (Osmer 2008:152).

Poverty is not just a phenomenon that provides religious and powerful people to become functionaries of charity. Handouts and hierarchical optimism towards those in need perpetuate stigmatization and dehumanization. Guiding moral factors are not to restrain behaviour, but rather a means of empowering the weak to demand equal treatment because they are part creation. Low socio-economic status of the mother is also associated with low birth weight babies (Kamar & Kamar 2006:133). Public-awareness-campaigns seem to place immense emphasis on the poor because the potential of male abuse against women seems more prevalent amongst the poor,

The weak and powerless are among us, sometimes just in the next pew. Some are so cowed by the hand of the wicked that they don't know how or where to get help (Crouse 2005:87).

Social constructs that are based on distinction often degrade and objectify the less fortunate, which in this sense includes the exploitation of women.

4.9.2. The impact of poverty

Feelings of inferiority and a low self-esteem become apparent. People, who

experience economic or personal hardships, may turn to alcohol or other drugs and they may even take out their frustrations on members of their own family. Poverty is not an illness but rather a human reality, a human condition that needs to be addressed (Lötter 2007:1196). Ill health, low morality, high crime rates, sexual abuse, substance abuse, prostitution, male abuse against women are to a large extent 'expected' within the poor community. Although gender in itself does not represent a category of deprivation, restriction of female freedom does. Family structure and work status are imperative since it impacts on the perception of society towards the poor. It also impacts on self-perception of the poor and the perception that they have of the affluent. Much of what is descriptive and prescriptive of the affluent and to the poor is context-bound. Public-awareness-campaigns often target the poor and socially deprived and this is an acceptance of the social construct that the poor are more prone to practice abuse. Accepting and acting on such a construct degrades a section of society.

Poverty is a socio-economic construct in which the HIV/AIDS epidemic flourishes (Pillay 2007:214). The person evolves in a way of life that will reduce insecurity and enhance power and control for the self. Powerful affluent people and people in authority often abuse the less fortunate (Coetzer 2010:3) and this often leads to sexual, emotional, physical and male abuse against women. Survival becomes the only objective for existence. Crime becomes a way of life. Ill health, on the other hand contributes to unemployment and poverty (Bezuidenhout 2008:204). Poverty does not cause HIV; it can enhance the chances of contracting it. It has a direct bearing on nutrition and therefore on the development of Aids.

Malnutrition aggravates ill health and a high mortality rate. Frustration and anger are often released by the practice of gender based violence. The blame for their circumstances (poverty) is often projected at the weaker members within the home and society. They are further stigmatized as encountering marital instability, broken families and the practicing of violence, particularly towards the weak [weaker gender] (Bezuidenhout 2008:207). In discussing the very important issue of poverty, the

realization emerges that; firstly, feelings of poverty may be justified by circumstances and social relationships and secondly, poverty alters the quality of social relationships within and outside the family. Vulnerability is high because of 'acts of survival', *i.e.* crime, violence, gangsterism, rape and prostitution, to name a few. Hierarchical perception and prescription of 'acceptable' lifestyle is often taken for granted towards women and the poor. Focus of male abuse against women is vigorously emphasized towards the economically dependent.

4.9.3. The impact of substance intake / abuse

Substance intake is more than often perceived as socialization. Any confounders such as, but not limited to peers and parental drinking are controlled, any correlation is indicative of a causative relationship (Anderson, De Bruijn, Angus, Gordon & Hastings 2009:230). The correlation between substance intake, socialization and societal acceptance heavily impacts on relationships. Detrimental effects of substance abuse are either ignored or placed on the backburner. Although substance abuse is more often than not the cause of problems and not the consequence, as is often perceived (Osmer 2008:105). Consequences of substance intake and dependence include, but are not limited to; psychiatric problems such as mood disorders and psychoses, medical problems such as gastritis, and social problems such as poverty and dysfunctional relationships (Powis 2007:167). Substance abuse and dependence may manifest itself on almost all or any level: physiological, psychological, biological and spiritual. The regular use of alcohol or drugs can become detrimental and noxious to the user and their neighbours.

The extent of this noxious behaviour can lead to aggression and violence towards the partner if the perpetrator is intoxicated (Louw & Edwards 2005:181; Osmer 2008:107).

Toeksie contends that.” Male abuse against women takes place because of alcohol abuse and misuse”.

Many profiles of abusive men consistently indicate the intake of alcohol most commonly associated with violent behaviour. Osmer (2008:68) concludes that the root of alcoholism is in self bondage. Perpetrators of male abuse against women in the home or in the community may be under the influence of, and are sometimes addicted to, alcohol or illegal substances or both (Pahl 1985:9; Shipway 2004:11). The reality of experiences is highlighted instead of the shifting of blame. The intake of alcohol or illegal substances exacerbates male abuse against women in given situations and circumstances and with certain individuals. High alcohol intake can lead to cirrhosis of the liver, brain damage, and heart failure, so too can high alcohol intake lead to violence in the family (Flanzer 2005:163). Substance abuse, alcohol abuse in particular, frequently emerges as the prominent risk factor contributing to a myriad of family problems.

Individuals might take substances for recognition (acceptance by society and 'normal' social functioning) and to require a sense of well-being (Bezuidenhout 2007:135). Substance abuse is often fueled by peer pressure (Osmer 2008:106). The danger of these arguments not only rationalizes aggressive behaviour, but it also redirects aggressive behaviour towards the hardships of the perpetrator. Alcohol disrupts the passage of chemicals through the neurons of the central nervous system. This may lead to negative mood swings that can result in violence and male abuse against women (Herzeberger 1996:148–149). Justification of alcohol use and family-related violence are linked with the content of the social construct. Perpetrators often blame their destructive behaviour on others or on traumatic life events (Flanzer 2005:167). Substance intake or dependence might be causative towards male abuse of women; it might also be related to family – or male abuse against women. Public-awareness-campaigns perceive substance abuse as a key factor of male abuse against women.

According to Kareljtje, 90% of male abuse cases of women can be linked to alcohol.

While it might attribute to male abuse against women, it is not justification for this abomination. Alcohol-intake and abuse is often perceived to be a common means of

male identity and a way of proving their power and authority (Osmer 2008:110). Male abuse against women is therefore redirected towards alcohol intake (Edward & Louw 2005:190), and away from unacceptable male violence and the abused partner. Although substance abuse in the practice of male abuse against women is evident, it cannot be used to justify or redirect the objectification or violation of women.

“Universally, all abusers, whether hitters or drinkers, project blame onto others (Flanzer 2005:166). Societal members accept such a perception as they too blame the women that experience male abuse (Pahl 1985:5). Ashforth (2005:40) concurs that the high prevalence of violence is often exacerbated by the volatility of intoxication. Playing the blaming game helps to avoid guilt and shameful feelings. Interaction with phenomena and unacceptable and unavoidable behaviour more than often initiates playing the blaming game. Highlighting a guilty party redirects the blame and places the unacceptable behaviour on the backburner. Gender violence and male abuse against women is widely considered deviant and inappropriate behaviour, it is therefore rationalized (Gelles & Cavanaugh 2005:177). Redirecting and justifying intoxication for masculinity and control or dominance does not address the atrocity of male abuse against women. Such redirection reveals a perception of our context and it emphasizes the understanding and manner in which awareness of male abuse is approached. Rationalization and justification of behaviour, such as violence against women, does not reduce or stop such behaviour, it rather adds to this act of terrorism.

4.10. MALE ABUSE OF WOMEN IS A DISPLAY OF POWER

Power is defined as the ability of one individual to influence and have an impact on the life and rights of the other (Jasinski 2001:12). The dominant party in the household is a determinant for domestic violence. Judgment of the dominant party, (most often the men), will both flow from and perpetuate a position of power which may result in violence (Wesselius 2000:79). In democratic households where power

is shared the risk of violence is nearly absent. In relationships where power distribution is unequal, the risk of male abuse against women is high (Herzberger 1996:80). Society expects that men should be hegemonic, while females should be weak and subjected to men (Louw 2008:383). Men should therefore act powerfully in order to disqualify, deny and contain women. White and Epston (1990:19) articulate that power construes the truths and norms around which people shape their lives. The maintenance of this imbalance results in behaviour designed to control or exert power and control over others. The occurrence of domestic violence is vested in an imbalance of power within the relationship. Power dynamics have the capacity to determine parts of another person's behaviour, including cognition and emotions (Ganzevoort 2000:16).

4.10.1. Power dynamics in relationships

Power remains a force in human conduct and behaviour (Ganzevoort 2000:16). Male abuse against women is detrimental to maintaining the social construct of power imbalances and gender inequality. Male abuse against women and therefore, domestic violence in particular, cannot be adequately understood unless gender and power are taken into account (Shipway 2004:1; Yllö 2005:19; Ericson 2007:15). Gender relations often take place within the context of power and status. In 2012 the theme, "from peace in the home to peace in the world" was employed three consecutive years in public-awareness-campaigns (UNW 2012: electronic source). Emphasis is squarely placed on the force of power through militarism and therefore on violence. Male abuse against women is a manner of utilizing coercion to prove superiority and power (Amnesty International 2012: electronic source). This creates the notion that consensus is only reached through some kind of force. Modernists thrive on such an authoritative perception that provides authoritative standards (Smith 2012:247). Post-modernity derives authority from social historic reality experiences. Public pastoral theology interacts with a thick description of the context in order for the individual to authoritatively react to their situation.

Patriarchy is a concept that describes a social construct which allows the dominance of males over females. Power is constitutive for the shaping of peoples lives (White & Epston 1990:19). Male dominance, control and power over women include sexual and reproductive functions, as well as the formation of female personalities by fathers (Van Marle & Bonthuys 2007:19). Patriarchy is about authority, power and control over the family as a power system (Ollus & Nevala 2005:10). Many times the negative consequences of aggression are outweighed by garnering positive consequences. This juxtaposes male abuse with power and superiority of men. Awareness of male abuse, of male authority is placed alongside each other in public-awareness-campaigns. Positive consequences of aggression are shown as gaining power over another and to have one's way, and consequences for the recipient of abuse is often ignored Herzberger 1996:33). Male abuse of women in whatever form, not only imprisons women in a life of fear and hurt, but it also robs them of their right to live life in abundance. Societal perceptions of 'accepted reality' as a social construct justify male abuse against women and therefore male imprisonment within this practice.

A modernist, structuralist position is revealed by the South African society for gender relations. Universalistic practices and perceptions are revealed within the discrepancy of genders and gender relations (Pretorius 2006:1). As long as gender imbalances are politically attributed to minority groups, it will remain in the female and marginal male subjectivity arena (Ganzevoort 2011:4). Power, control and subordination over and of women are accepted as a religious and cultural truth that demands to be maintained at whatever cost.

4.10.2. Tamar's rape is an act of aggression

Rape is as an act of aggression in which the perpetrator seeks to gain control over the victim, either by force or by threat of force (Bezuidenhout 2008:171). Rape takes place within and outside the family (Kim, Martin & Denny 2003:103). What is needed and valued can only be obtained from others; and power imbalances between

genders can therefore lead to rape (Ganzevoort 2000:16). Rape is experienced as a male response to social inequality between the genders. Baloyi (2010:2) adds that women are seen as sexual objects and that lust and gender inequality results in rape. Ganzevoort and Veerman (2000:8) articulate that the operative meaning of rape is about violence. Violence they continue is the negative display of power. Awareness of sexual abuse and rape is highlighted on a regular basis. While the media highlights incidents of sexual abuse and rape regularly the atrocity remains prevalent.

- A married man or male partner may perceive it as his right to abuse women to either discipline her or to express his frustrations and tensions. Gender power imbalances are intrinsic to sexual abuse. Although marital rape was categorized as a crime in the Domestic Violence Act of 1998, it still persists. Society perceived rape within marriage as less serious than rape outside the marriage (Vogelman & Eagle 1991:5; Miles 2002:16 & Bezuidenhout 2008:171-172). Power and control are perceived intrinsic to male abuse against women. Phiri (2005:14) directs attention to the fact that rape and sexual violence within and outside relationships have to do with the demonstration of power and dominance. The fallacy that the woman gave permission for any sexual act the day she got married is responsible for the perception that rape within the marriage does not exist (Vogelman & Eagle 1991:19).
- When male abuse of married women or women as co-habitats, dating relationships, families or coercion is prevalent then the likelihood of multiple forms of male abuse against women exists (Kim, Martin & Denny 2003:103). Many women who have suffered physical abuse may also have experienced rape by a partner (Herzberger 1996:15). The physicality and degradation of women when they are raped give the perpetrator a feeling of powerfulness. Rape and other forms of sexual terrorism have become regular strategies of males to disgrace and demoralize individuals, families and communities (Phiri 2005:14).
- Rape as an element of power, is used to satisfy and strengthen the need for power. Gangs may employ rape as a means of instilling fear in a specific territory, or rape may be a manner in which to improve their status within the gang (Kim, Martin & Denny 2003:103). Gang rape may be employed as a
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means to retaliate against the female members of another gang. The culture of gangs is violence and includes rape (Vogelman 1990:99).

- Areas of political unrest and conflict create fertile ground for rape as a means to humiliate and terrify communities. South Africa is known for migrant workers who at times abduct township women to rape them. It is evident that males are of the opinion that it is not only their right, but also their proclivity towards a retaliatory measure for injustices against them (Bezuidenhout 2008:172). Men often channel their frustration and aggression towards the 'weaker sex', especially when they are helpless and cannot retaliate against the powers greater than themselves.

Power imbalances and gender inequality is an epistemology that implies an inflexible position that perpetuates exploitation against the 'weaker' sex. Masculinity means superiority. Coercion and power display is essential for males and rape is a means of proving masculinity. While public-awareness-campaigns continue to draw attention to male abuse against women, superiority and masculinity are continually highlighted by society and the media.

4.11. HIV/AIDS

Manala (2005:898) verbalizes that although 95% of all infections are sexually transmitted, HIV/AIDS is both incurable and fatal. This factual interaction refers to sexually transmitted diseases and the essentiality of intervention and interaction. Meaningful intervention can take place if we have a clear idea of infection patterns together with attitudes, behaviour and needs of the most vulnerable groups in our communities (Pienaar 2004:1). Müller and Pienaar (2004:1030) allude that male violence and patriarchy are highly responsible for HIV/AIDS. Patriarchy, polygamous traditions, a macho idea of masculinity, economical and social status; and women being the inferior human being and dependent on males contribute significantly towards the spread of the virus (Pienaar 2004:9). Illumination of the context, in this case, patriarchy, is addressed through public-awareness-campaigns. Practical

theology is about action, about emancipation and about deconstruction so that a new story emerges (Müller 2004:293).

Transfer of the virus between sexes and from mother to child serves as a disturbing metaphor in unequal gender relations (Pretorius 2006:2). This makes it imperative that male abuse against women should be addressed if the seriousness to combat HIV/AIDS exists (SANAC 2011:10). Esau (1997:7) and Haddad (2005:149) highlight that sexual, psychological and physical violence exist alongside the HIV/AIDS pandemic. Haddad (2005:149) and Louw (2008:417-419) echo two common denominators about the pandemic; human sexuality and unequal power relations. Dube (2005:79-80) articulates that cultural gender roles marginalize women and strips them of their freedom to make informed decisions. The social construct within the socio-political and economic ineptitude is illustrative of the inequality that exists within our society. In South Africa where violent sexual assault of women and young girls is prevalent, the potential for genital injury exists (Kim, Martin & Denny 2003:106).

Congruence to the fact of power, religion and cultural realities, are determinants of the significance that male abuse against women might have on HIV/AIDS (Moyo & Müller 2011: electronic source). Inequitable economic distribution of resources, physiological distinctions, socio-cultural norms and power relations between genders have a tremendous impact on the prevention or spreading of HIV/AIDS (Phiri 2005:9; Mills & Wolhuter 2007:374-375; Powa & ALN 2010:9; Unicef South Africa 2011: electronic source). Public-awareness-campaigns highlight unequal gender power relations but meaningful interaction can only take place if the particularity of the context is known.

Sexual abuse practices such as coercion and rape, clitoridectomy and the use of contraceptives are not acceptable to many. Sexual and economic subordination of women, dry sex, informal and commercial sex work and male abuse of women are contributors that perpetuate the spreading of HIV/AIDS. The relationship between

abuse and HIV/AIDS is often indirect (Powa & ALN 2010:9). The fear of sexual violence and customary practice (lobola) makes it difficult for women to refuse unsafe sex. Bennet (2007:54) argues that contested notions of 'domestication' damage South African women's access to freedom from gender-based violence in several forms (marital rape, domestic violence and sexual abuse). Women still do not have a say over their own bodies (Baloyi 2010:1). Prostitution and pornography demand that women's bodies are available to men. As expression of male power over women, pornography portrays women within the realm of intimidation, violence and as the possessions of men (Esau 1997:24). Scripture is employed to remind women that they must always be available for sexual gratification of their spouses (Baloyi 2010:2). In the case of sexual violence, however, the relationship is direct (SANAC 2011: electronic source). Extramarital affairs, cultural practices and unfaithful partners lead to a high risk of HIV/AIDS for women.

Bennet (2007:55) argues that HIV/AIDS is feminized; it is associated with weakness. Women are more vulnerable and therefore at a very high risk of infection to HIV (Moyo & Müller 2011: electronic source). This is also due to the threat of further violence, abandonment or loss of economic support and their physiology (Dube 2005: 80-81; Clark & Goldblatt 2007:200). Marriage with its attachment to religion and culture is a major risk factor for (African) women to contract HIV/AIDS (Phiri 2005:13). Affluent and hegemonic communities also contract the disease. Advice, religious or cultural, that proscribes the use of condoms, even if the HIV virus is already present, is not helpful to the spreading of HIV/AIDS. The misinterpretation of scripture (Genesis 2:24), that man and woman should become one body proposes that condom use should be refused, even if one partner is infected. Culture and abuse of scripture impact negatively on women (Masenya 2005:114). Public-awareness-campaigns against this atrocity often generalize about male abuse against women.

Males claim authority and control over women's lives, including their sexuality and reproductive organs (Müller & Pienaar 2004:1030). Patriarchy, as an accepted tradition and culture, impinges negatively on gender relations (Müller & Pienaar 2004:1030; Baloyi 2010:2). It subjugates women to the control and authority of men.

Ironically, many of the claims and practices that subjugate women are based on scripture. It is the will of God that females should be controlled by males (Dreyer 2010:1). Tamar's cry, "for such a thing is not done in Israel" (2 Samuel. 13:13), is witness to the fact that women abuse was not acceptable during that time. The political, civil, missionary and ecclesiastical history of South Africa is submerged in male governance, interpretations and rules that were forced down on the lives of those governed. Interpretations and practices of culture and scripture that are adhered to slavishly needs to be challenged, and re-interpreted within its own context, as well as the context of the individual's society and the circumstances of the individual, the moment of praxis. Depending on the above circumstances, a woman is forced to choose between life and death, (HIV/AIDS or abundant life), (Masenya 2005:124; Bruce 2005:45).

Dube (2005:83-90) interacts with Mark 5:21-43, and encourages women to rise up from their situations. Women must take the responsibility to 'get up' (*talitha cum*). She continues to challenge those in power (males) to share that power with those whom they oppress. Awareness of this atrocity should be holistic. Males and females find it difficult to challenge tradition in this way, but then Christians should portray hope through Christ (Müller & Pienaar 2004:1032). Choosing life or death demands that the power which gives life is embedded in the victory of Christ be utilized. Discourses of HIV/AIDS embedded in culture, religion and society should be interacted with in order to rediscover the meaning of practices and understandings that perpetuate gender inequality. Often women adhere to culture and religion because of the value and the meaning they attach to these two canons. This makes any objection against abuse very complicated for them. Societal construct of public-awareness-campaigns are required to effectively interact with the meaning attached to male abuse of women within its own context. Manala (2005:897) states that interaction with the existential context of people living with HIV/AIDS is essential if a meaningful role is to be played. Discussions, workshops and the media vigorously highlight the pandemic, but the practice continues.

4.11.1. The Impact of HIV/AIDS

Statistics about the impact of HIV/AIDS on South African society is a disturbing, alarming reality. Statistics of HIV/AIDS do not exist because human rights favour that an infected person is at liberty to decide whether their status can be made known. According to SANAC (2011: electronic source) the impact of the HIV/AIDS pandemic on the mortality rate shows dramatic changes. Maqoko and Dreyer (2007:718) indicate that in 2002, 14 million children were orphaned by the HIV/AIDS pandemic. This does not include the deaths of people without children. In 1997, 29% of deaths were attributed to AIDS. In 2006, 41% deaths were attributed to AIDS (SANAC 2011: electronic source). Maqoko and Dreyer (2007:717) quote the Department of Health who estimated in 1998 that between 170 000 and 250 000 children would be orphaned because of the HIV/AIDS pandemic in Kwazulu Natal alone.

The dire nature of infection and those affected is very alarming. Practical theology should be developed out of HIV/AIDS which is the moment of praxis (Müller 2004:296). A paradigm shift in the understanding of male abuse against women should be based on the social construction that gives meaning to human rights and the *Imago Dei* of women. The growing number statistics of people infected with HIV/AIDS are partly caused by the perception that women are sexual objects and this needs critical evaluation (Baloyi 2010:2). Evaluation of the male and societal abuse against women needs to be interacted with as public-awareness-campaigns and the involvement of religious and socio-cultural constructs are critically monitored religions and society. The significance of awareness of HIV/AIDS is imperative but misinformation, ignorance and prejudice limit the willingness and involvement of the community.

Heterosexual sex is mainly the vehicle through which the virus is spread (Manala 2005:898). The transmission from mother to child is approximately 11% (SANAC 2011: electronic source). Highlighting these facts suggests that it is not uncommon

for one or both parents to die of AIDS while their children are still young (Maqoko & Dreyer 2007:719). Immense emotional impact due to the death of a parent/s, relocation to other neighborhoods or the splitting up of siblings and becoming the head of the family, highlights the seriousness of the situation.

Distribution of condoms is one of the largest antiretroviral therapy programs that considerably add to the financial impact of HIV/AIDS on the economy. The rollout of the South African programs was very slow. The 2010 antiretroviral treatment remains at <200 cells/mm³ instead of <350 for CD4 cell count as is recommended by the World Health Organization [WHO] (SANAC 2011: electronic source). This only affects short term savings. The long term effects on the economy, service delivery and experience are lost if those infected become ill or die due to HIV/AIDS. Combating this pandemic is essential. The primary causes of HIV/AIDS, which include male abuse of women, adultery, concubinage, cultural and religious practices, cannot be ignored because of the seriousness of this pandemic. The reality of ignorance and denial is experienced whenever proactive programs are arranged in my field of work. The direness of the pandemic and its impact on society is underestimated by the majority of society.

Clark and Goldblatt (2007:200) contend that gendered oppressive dimensions have a major impact on the HIV/AIDS epidemic. Male dominance over women, because of cultural and religious practices, has a direct bearing on the prevalence of HIV/AIDS. Control of women's lives, of their freedom and identity is interpreted and practiced as if ordained by God (Masenya 2005:121). Sexual exploitation, social, economic and male violence contribute to the spreading of HIV/AIDS. Socio-cultural constructs (i.e. lobola and multiple sexual partners or spouses/partners), and biological factors make women particularly vulnerable to be infected by HIV (Müller & Pienaar 2004:1030). Public-awareness-campaigns are entered into to bring about change of attitudes and behaviour. Transformation in gender relations, sexism and patriarchal practices cannot take place from the outside. Osmer (2008:154-159) argues that practical theology should face up to the challenges of post modernism because the diversity of

women's experiences makes it impossible to impose a single norm for practices. Awareness of the relationship between male abuse against women and HIV/AIDS challenges society to publicly move beyond cultural, societal, traditional and religious perception and acceptance of male dominance. Any transformative action should reflect mutual communication by all members of society. A multi-disciplinary approach to the relationship between male violence and HIV/AIDS is necessitated to ensure that gender equality is addressed (Ganzevoort 2002:35-36). Mutual communication will bring enrichment to the context. Graham (2002:77) contends that power is the capacity to influence and to be influenced. Morgan (2000:116) states that as co-researchers, skills and knowledge of co-workers might be employed to be shared with others. Van Der Watt (2004:4-5) articulates that the Church, society and community have a limited knowledge of the pandemic and the impact thereof on society. HIV/AIDS is a gargantuan life-threatening problem in the world. This problem demands a multi-conversational approach that involves the Church, private sector, civil society, government, welfare-, education- and health departments.

4.12. FEMALE GENITAL MUTILATION / CLITORIDECTOMY

Clitoridectomy is not practiced by all African people (Baloyi 2010:3), but for the sake of this study this practice indicates abuse against women and merits discussion. Female genital mutilation is practice that takes place almost globally (Tucker 1997: electronic source). The practice would be referred to as female genital mutilation or clitoridectomy alternately. The traditional practice of female genital mutilation (FGM), involves the removal of the women's sexual appetite (Baloyi 2010:1; Altha 2006: electronic source). FGM is a practice that ranges from the mildest and rarest form, the removal of only the tip of the clitoris, to the most radical procedure, the cutting away of part of or all of the external female genitalia. The raw walls of the vulva are then stitched together leaving only a tiny opening (Baloyi 2010:3) for urination and menstruation (Ontario Consultants 2014: electronic source). After the wedding the vagina is cut open so that intercourse can take place. The puberty rite of clitoridectomy is a girl's initiation into womanhood. As a cultural practice girls and

women are stripped and objectified of their personhood (Baloyi 2010:3). Girls and women are prepared and exist for the sole purpose of pro-creation and as objects for and by men. Kamar and Kamar (2006:129) emphasize that female genital mutilation, affecting 75 million women in Africa alone, presents a great risk for ill health.

The most severe form of FGM is commonly practiced in Somalia (Chisholm-Smith 2000:155). The reality is that refugees, immigrants and asylum-seekers from countries that practice FGM enter South Africa. South African doctors and health agencies are increasingly required to familiarize themselves with medical and psychological consequences of this practice (Vetten 2000:55). This serious, horrendous, religious and 'cultural' practice has become imperative for the discussion of male abuse against women. Vetten (2000:15) elucidates that the MaPulana tribe in Mpumalanga is one of several communities who practice FGM. Performing a religious or cultural practice (Ontario Consultants 2014: electronic source) has meaning for the specific religion or culture only. Ganzevoort (2006:2) promulgates that practical theology is communicable within Christian religion only; it must be placed within the public domain to gather understanding and for critical interaction and reflection to take place. Accepting and alluding that clitoridectomy is wrong would be to rely on a truth which is not contextual for everybody. The differences of contexts that exist should receive priority. The context gives meaning to practices, beliefs and behaviour. Ganzevoort (1993:277) posits that every story attributes meaning to the individual event. A social constructionist's perspective would focus on the social and conversational origin and function of its meaning. Public pastoral theology should always depart from the particularity that gives meaning to suffering and injustice that is experienced. Because of tradition, culture and religion, women accept abuse against them while men accept it as their right to abuse women. Public pastoral theology needs to interact with the meaning attached to the practice of male abuse against women if the atrocity is to be impacted upon.

The South African constitution, (The promotion of equality and prevention of unfair discrimination Act 4 of 2000), section [8b] lists FGM as an example of discrimination and oppression (Albertyn 2007:116). Ganzevoort (2000:16) focuses on power, actual

interaction and reflection between human beings. FGM indicates the extent to which society will go in order for men to maintain control. Male dominated institutions and societal expectations demands males to be in control at all cost. In order to maintain their position of dominance in the social structures, males revert to violence (Loseke 2005:22). The manner in which society, individuals, the church and the state deal with male abuse against women with degrading cultural practices would determine if South Africa's celebrated constitution can protect and promote human rights (Pretorius 2006:2). The constitution and legislation of South Africa greatly succeeds to make its inhabitants aware of the unacceptability of the abomination of male abuse against women.

Clitoridectomy has serious health consequences for women (Chisholm-Smith 2000:153-155). FGM can include side effects such as, hemorrhaging (often leading to death), septicemia, tetanus, urinary tract and kidney infections, the development of anemia and public cysts or abscesses, extreme pain during menses, and keloid formation (Wilson 2001:115; Kamar & Kamar 2006:130). Male abuse of women, whatever form of violence women are subjected to, is detrimental to their health. The very ironical reality of this practice is that the women are responsible, by tradition, to arrange and witness this gruesome practice of FGM (Chisholm-Smith 2000:156). FGM is practiced to ensure female virginity before marriage and the prevention of promiscuity after marriage (Baloyi 2010:3). FGM practices expose women to HIV/AIDS; through the sharing of the instruments and through attempted sexual intercourse which can result in tearing and bleeding (Phiri 2005:11). Public-awareness-campaigns are imperative to break the silence about liberation and transformation of women; to illumine religious and cultural rituals and practices in public; to challenge religions, individuals and society with the reality of this abomination. Public pastoral theology needs to interact with societal, cultural and religious practices that demean one section of society for the benefit of the other. Both males and females should be directed towards transformation of patriarchal practices. Women need to make their own choices, combat gender violence and HIV/AIDS and this would depend on their access to information and resources (Landman 2007:204-206; Ericson 2009:17). While the importance of public-

awareness-campaigns is evident, the availability of resources and information seems a distant illusion to most in society, especially in rural areas. Simplistic approaches direct attention to rationalizations which place emphasis on risk factors (*i.e.* poverty) instead of the atrocity of male abuse of women.

4.13. LOBOLA

The prevalent practice of lobola in many African marriages is a cultural process in which men negotiate around the value of women. The arguments about lobola are primarily twofold.

1. When a man trades lobola for a woman he obtains full control over her and her body. Lobola objectifies women since they become family assets (Haddad 2005:151). The belief and lifestyle of such relationship unions in African Christian contexts is based on Biblical interpretations. Popular Biblical texts that add value to this notion is: Ephesians 5:22-24; 1 Corinthians 7:5; 1 Corinthians 11:7-9 to name but three. These scriptures are interpreted to place emphasis on the God ordained nature of male supremacy. It would seem that the interpretation of the texts is preoccupied with male supremacy. The exhortation which introduces this idea, "Be subject to one another out of reverence to Christ (Ephesians 5:21) is mostly missed (Masenya 2005:118-120). Miles (2002:16) echoes this sentiment by arguing that some texts are misogynist and highlighted while texts that affirm mutual respect between sexes are excluded. Some texts have been twisted-inadvertently and intentionally to suggest that male supremacy is authorized and ordained by God (Dreyer 2010:1). The re-reading of Biblical texts is therefore imperative; this would lead to the reinterpretation of the texts, within its own context (Dreyer 2010:2). Such context renders fertile ground for women abuse. Men who batter their partners exhibit profound controlling behaviour. Challenging this reality would inevitably inject transformation for both genders. The fact that lobola is supposed to be a safety net for relationship unions have become a

straight jacket to keep the women within the relationship unions (Masenya 2005:120).

2. Empirical research indicates that many African women favour monogamous civil marriages for which lobola is given over customary marriages (Mbatha, Moosa & Bonthuys 2007:178). The widespread acceptance of lobola in African communities indicates that judicial and community development of the practice may be more effective in advancing gender equality. Section 6 of the Recognition of Customary Marriages Act affords equal status to both parties in the relationship union. Women are still excluded from lobola negotiations. The inclusion of wives in lobola negotiations would therefore add to gender equality (Mbatha, Moosa & Bonthuys 2007:176). Such a paradigm shift would do much for gender equality. Including women in lobola negotiations would challenge and reduce the significance of these negotiations. Women are included in lobola negotiations and demeaning practices against them by preparing a feast for the negotiators. Public-awareness-campaigns needs to emphasize that genders are equal in all respects.

The apparentness of this practice might be clouded for many, even in South Africa. The value of this custom should not be underestimated or degraded, because it is a valued lifestyle and belief system for those who practice it. An understanding of this practice is only possible through interaction and reflection because practitioners thereof attach a different understanding as to its original meaning. Applying western views and belief systems to the South African lifestyle would degrade and oppress South African society. This equally applies to western culture and religious practices of women abuse in the South African context. The practice of lobola needs to be understood within its African context. It would be suicidal to inflict meaning to the practice of lobola from outside. The fact that male abuse of women and masculinity are related (Louw 2008:392); and male abuse of women is one way of producing and maintaining the differences between men and women is significant in any public-awareness-campaign (Medina-Ariza & Fe-Rodriquez 2005:10). Beliefs and perceptions about maleness or femaleness are greatly significant for practices of

male abuse against women and are crucial for any public-awareness-campaign.

4.14. THE IMPACT OF MALE VIOLENCE ON THE FAMILY

The African family portrays a caring community that provides home based care, without the appropriate resources (Albertyn & Goldblatt 2007:395; Louw 2008:455). Tradition requires the care giver (most often the females) in the family to care for the (HIV/AIDS) infected partner, brother or father or family member. Women are expected to care for the sick and dying (Müller & Pienaar 2004:1030). At times school going children are required to leave school to care for an infected family member (Maqoko & Dreyer 2007:718). Caring for terminal patients with HIV/AIDS women often cross cultural barriers of privacy and respect (Hassim 2006:257).

Women have limited access to treatment and care because they spend resources on the household before attending to their own needs (Müller & Pienaar 2004:1030). Money is scarce and women are dependent at a financial level (Pretorius 2006:2); women often lack sufficient knowledge on how to protect themselves and therefore they too can get infected. Government relies on the social construct of the role of women as caregivers to promote and implement a strategy of home and community-based care and the costs which are downloaded on women (Müller & Pienaar 2004:1030). Power relations amongst genders are evident in this practice and awareness of the abomination is referred to an acknowledgement of femininity as the weaker sex. The roles of genders is emphasized by this practice and relay the awareness of religious, patriarchal and traditional structures at the cost of abuse through civil power relations.

The emotional loss and crisis of the HIV/AIDS epidemic result in many orphans who challenge society to the utmost (Horsman 2009:6). Children are often left behind, to be cared for by elderly grandmothers who do not always have the financial means,

support or energy to fulfill the function. Child-headed households are new and a vulnerable phenomenon in South Africa (Louw 2008:455). The imperativeness of the Children's Act (60-64) section 23 awards rights of parenthood to social, rather than just biological parents. This is largely due to the HIV/AIDS epidemic (Clark & Goldblatt 2007:200). The historical traditional concept of 'family life' is no longer the same. Society includes families who were forced to reconstitute and to unite with another family. Due to violence in the family, family breakups and the HIV/AIDS epidemic radical change was not only necessitated, but vehemently realized within the family context in this pluralistic society. The HIV/AIDS epidemic demands transition from specific general accepted truths to local contextual and pluralistic guidance in the specific moment of praxis.

4.15. CONCLUSION

Congruence that South Africa is a multilingual, multicultural and multi-ethnic society creates a highly complex and pluralistic reality (Pretorius 2006:1). Gender relations add complexity to this society. Practices of power relations to promote and illustrate control and dominance are rampant in society. Religious, cultural and societal realities contribute to male abuse of women. Uniqueness of individuals and incidents demand contextual analysis for public pastoral theology (Osmer 2008:12). Violence against women is a multi-causal problem, influenced by social, economic, psychological, legal, cultural, and biological factors. Laws are not enough to bring about transformation. Multidisciplinary, multilingual and multicultural approaches are needed to bring about awareness regarding male abuse of women. Critical interactive conversation and reflection to highlight meaning and understanding of the atrocity and how to combat it are necessary.

As women cogitate about violence, economic considerations are highlighted in actions and reactions about behaviour for elimination or making violence against them publicly known. This reality is articulated by Shipman (2004:13) and Ericson

(2007:17) in arguing that a clear distinction exists between working class and unemployed women, who prefer to remain silent about abuse, and professional women who seek external intervention less frequently. Conversely the professional women are financially and emotionally more independent than their counterparts from the working class or the unemployed. Divulging relationship abuse and violation would impact negatively on the image of professional women so silence about the abomination seems the best option. Tamar, abused at the hand of a family member is a classic example of such behaviour. She made her violation and rape known through her appeal to her perpetrator, her behaviour and actions of crying, but yet, those close to her, her brother and father remained silent about the abomination (2 Samuel. 13:20-22). Her brother Absalom even pleaded with her to keep quiet about the violent act. Male abuse of women cannot be adequately understood unless gender and power are taken into account (Shipway 2004:1; Yllö 2005:19; Ericson 2007:15).

Public-awareness-campaigns are challenged to prove that this atrocity is an epidemic that not only exists, but that it is a continuum in society because of religion and culture. Religion and culture is slavishly adhered to and distinction between genders, their roles and gender status have immense influence on society. It is widely known and documented that the Bible is used as an authoritative source to legitimize exploitive perceptions of gender inequality. A very real and concrete example of this is the way in which scripture was employed by the Dutch Reformed (and other) churches to justify and solidify apartheid (Pillay 2007:215). The acceptance of scriptural and cultural prescriptions has daunting effects on public-awareness-campaigns. While it is relatively easy to bring awareness about gender inequalities and male violence, the fact is that it is practiced by the majority of societal members, including many who aggressively partake in public-awareness-campaigns. This is illustrative of the complexity of the situation.

The relative silent Church condones male violence because of its silence. The prescription of the Church that women should remain in marital relationships in which

male violence occurs contributes to male violence. HIV/AIDS, economic disparity and gender inequality is fueled by cultural and religious perceptions. Public-awareness-campaigns faced with this discourse are challenged to ferociously address culture and religion in order to minimize and eradicate male violence. The Church and religious societies should take the prerogative to publicly denounce male violence and to start practicing what they preach in all spheres of life. Transformation about this atrocity is demanded by the current situation. Public-awareness-campaigns affords society the opportunity to re-read and re-interpret scripture and culture in the current context. The atrocity of male violence within relationships and the impact of public-awareness-campaigns on male violence will be entered into. An approach to positively impact on male violence will be attempted.

CHAPTER 5

THE REVOLVING FAN OF TAMAR

5.1. INTRODUCTION

A man who takes away another man's freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity (Mandela 1994:751).

The cry (fan) of Tamar was heard in her immediate environment. It echoed throughout her community and resound into the future. Public-awareness-campaigns can be equated with Tamar's cry (fan) as it is directed at the same kind of abominations against women. Practical theology is about the interpretation of the texts of contemporary lives and experiences. This was referred to as "living human documents" by Anton Boison (Osmer 2008:33). The 'text', human experience, was established to be equated with the Bible or doctrinal theology in caring for the distressed (McClure 2012:272). As gender-based violence is cogitated through 'expertise', contexts of unique grief, specific loss, sexual assault and economic resources women degradation are of the essence. Practical thinking informs critical reflection as to the construction of our lives (Browning 1991). Such reflection demands practice of the particularity of the specific need, distress, suffering and injustice, in short, of human practice.

In order to exact conformities, militarism is employed by societies. Amnesty International (2013: electronic source) perceives militarism as a process through

which values, institutions and patterns of behaviour which impact on society to instill fear, coercion, aggression and violence to resolve problems, and to enforce economic deprivation and show authority and superiority. Male abuse of women is demanded by the bio-psychological make-up and need to meet the demands of the immediate environment (Herskovits 1963:115-116).

5.2. THE DYNAMICS OF MALE ABUSE AGAINST WOMEN

Male abuse of women has the generality of sameness on the periphery, while the particularity, the specifics of the practice, is different. While some cultural, religious and traditional teachings prescribe to male abuse of women, power relations are often the result of this atrocity. For this reason pastoral caregivers understand their task as conversing with different resources to better understand the local context or the individual's predicament (McClure 2012:272). Historical traditions of societies have modes of conduct that are distinct from other societies (Herskovits 1963:75). Human practices are fuelled by paradigms and ideas which are determinants of processes that have a direct impact on societal behaviour. The determining processes influenced by paradigms and ideas become outdated, inappropriate and irrelevant because society can never be stagnant (Louw 2011:1). These outdated, inappropriate and irrelevant paradigms and ideas had understandable meaning within that specific context. The Bible is about the history of a specific period and context.

Sandra, a married, black female senior police officer argues that, "the Bible is just a guide."

Interpreting the Scripture demands that cognizance of the context and the time in which it was written be taken. Applying scripture to the current context necessitates that human experience should be prioritized to challenge the Bible, tradition, culture, religion and theology. Without critically questioning culture, tradition, scripture and religion, society continues on the road of destruction. Browning (1991:6-7) therefore

argues that a society should bring its critical questions to its normative resources in order to arrive at new and better informed meanings.

Questions of reflection on male abuse against women include the following. Why do men need to be in charge? Are men capable of discerning, deciding and subjugating women to their superiority? Are women dependent on the cognitive discernment and will of males, as superior beings, for their existence? Does critical questioning only refer an attack of existing practices, or does it include interpretations and reflections of the local concrete context and the context from which religion, scripture and culture originated? Becoming aware of the concrete local situation within the broader existence reveals a constant contingent of shifts. The premises of departure are based on the re-examining, re-interpretation and reconstruction of demeaning hurtful practices. Milbank (2006:279) holds that freedom is constantly being distilled from the complexities of power, which interpolate subjects as unequal but mutually dependent people. Male violence is a portrayal of infringement that needs to be changed into transformative liberation of the self. Public-awareness-campaigns critically interact with male abuse against women in order to minimize or eliminate it. Generating change from existing practices deconstruct gender relations because of eschatological hope for the future.

5.3. THE PERCEPTIONS OF CO-RESEARCHERS

Ignatius are of the opinion that, “men must be included in public-awareness-campaigns.”

In 2007 Mentors in Violence Prevention (MVP) started to engage with men and women college athletes and athletes in different sporting disciplines to raise awareness against male violence of women. Professional athletes appeal and raise awareness of male violence against women. The idea is to place emphasis on masculinity without abusing or violating women or their rights. This is done in

partnership with other prominent role players (MVP 2013:1). Similar objectives to end male violence against women exist within South Africa. In 2006 one of the objectives of the Kopanong Declaration to monitor the effectiveness of public-awareness-campaigns against women abuse was to ensure that women work together in eliminating patriarchy (2006:2). The Olive Leaf Foundation works with men to reduce gender violence and the spreading of HIV/AIDS by changing their attitudes towards women (GCIS 2008: electronic source). The perception that men are not included within the combating of male abuse against women, specifically within public-awareness-campaigns is either an indication of the fact that men are not so prominent within public-awareness-campaigns, or that they are not so prominent within the planning of these campaigns. The emphasis during public-awareness-campaigns is mostly directed towards the violation of women rights and men are not addressed either because their emphasis and belief of women is not seen as relevant or the emphasis is placed on women. The prominence of the appeal reveals a great concern of how active role players approach their participation in public-awareness-campaigns with limited knowledge of who really drives campaigns. The limited or no participation of men in public-awareness-campaigns has a prominent impact on the limited impact of public-awareness-campaigns of male violence against women as revealed by the co-researchers.

5.3.1. Perceptions that constructs

The direct personal question to the co-researchers of their personal participation in abuse or abuse of women extracted different facial and behavioural expressions. Some male co-researchers acknowledged that they have abused women when they were young but that was because of their patriarchal background. They have since refrained from abusing women, maybe they still do it psychologically or emotionally, but this is not intentional, they argued. Vernon verbalized this action as instinctive reaction within a given situation; while Niklaas was of the opinion that as the head of the house he might say things at times that hurt his wife.

The justification for these actions was further 'rectified' with an apology to the women. Male abuse against women was prevalent and experienced by the co-researchers but it was 'out there', other people were responsible for it. As role-players their objective was to inform, and to direct people how to live, what to do and how to prevent male abuse against women. Women that were abused by men either chose such a life because they went back into the relationship or they withdrew cases against men for fear of what might happen. Co-researchers concentrated and mostly referred to male violence against women within relationships or marriage. This it would seem was also the objective of public-awareness-campaigns.

Toeksie was one of the co-researchers who referred to "rape that is prevalent outside of any kind of relationship".

While public-awareness-campaigns objectify male abuse in all its forms, it seems as if most of those that drive these campaigns narrow it down to male abuse against women within relationships. Is this an indication that male abuse against women mostly takes place within relationships? Is the patriarchal tradition and customs in society responsible for the perception that women are subordinate and inferior to men and that they can therefore be abused?

5.4. TAMAR'S FAN

It is imperative to re-engage with the meaning of private/personal spaces which are very deeply resistant to the influence of the law (Bennet 2007:58). In cogitating gender violence Chauke (2005:135) opines that culture expects women to be silent about their pain, especially if speaking out should reveal bad family secrets. Society constructs the meaning of private and public life. The social constructs of 'policies' by society can be equated with colonization and apartheid that have stigmatized women as inferior beings because of the culture of patriarchy. This is clearly illustrated by the struggle against apartheid that placed male abuse of women and unequal gender

relations on the backburner. Architecture of societies continues to construct the marginalization of women economically and socially (Müller & Pienaar 2004:1029). Patriarchal practices and perceptions that inform societal constructs render women inferior to men; men are perceived and perceive themselves as possessing, controlling and dominating women. Co-researchers agreed that women were equal to men, but that men remain the head of the house.

Janneman and Norma verbalize this reality as, “In my culture, “.

The idea of equality is commonly based on the constitution of South Africa. Traditional, cultural, religious and societal perceptions continue to have to some degree, an impact on gender perceptions.

In a male-dominated patriarchal world women are restricted from making decisions regarding their own direction in life, and to accept and affirm that they are valuable and human beings; not inferior to male species (Dreyer 2011:1). This perception and practice privilege men to actively illustrate their superiority by keeping women in their places. Public transgression of the law, because of abusive and degrading cultural or individual gender practices, remains intricate to society. Society accepts women subordination on the one hand and on the other they prescribe that the practice remains in private. While the South African constitution (1996) protects and upholds gender equality on the one hand it accepts customary marriages that allows one man to marry more than one woman, on the other hand women do not have the same ‘privilege’. Women remain outsiders when lobola negotiations take place. Exploration of the authority of culture within the dichotomy of private-ness and public-ness is necessitated.

5.5. PUBLIC-NESS VERSUS PRIVATE-NESS

Bezuidenhout and Naude (2002:5) articulate that in classic Greek, the distinction of

private and public was based on two spheres of life; every citizen was part of these two spheres of life. 'Every citizen', referred to free men that could participate in public life (women, children and slaves existed in the private sphere only). The public domain was exclusively for superior, powerful, free men. The private domain, therefore, was descriptive of inequality, limitations, (the marginalized), the violated, the socially-deprived and outcasts. Public life referred to freedom, power and authority. Women were degraded to a life of restriction, oppression and subjugation (Elshtain 1993:109-110). They were seen and treated as secondary to men. The imperativeness of the practice of women subjugation is to come to an understanding of the habitual practices within which social action enacts and constructs culture (Müller, Van Deventer & Human 2001:81). Public pastoral engagement with societal practices that are informed by tradition, culture, religion and politics necessitates that the local specific context be approached from the context of tradition, culture, religion and politics. Attention of literature and practices of public-awareness-campaigns reveal that patriarchy that informs cultural practices of women subordination are not afforded sufficient direct recognition within these campaigns. If culture is reduced to rationalization, societal practices are constituted and reduced to biology; it is unacceptable (Fox 2003:165).

Elsthain (1993:110) refers to classic Greek culture to illustrate enrichment of the 'now dynamics' of gender violence. It illumines the acceptance and understanding of society's perception of women subjugation without rationalizing it. It provides for a good empirical look at humanity and their actions of the present, the here and now. The 'here and now' includes the adoption of human-rights instruments that remain meaningless if it is not implemented and enforced (Banda 2008:2). This sentiment is echoed by the South African government that illumines legislation can easily be done but the enacting thereof and changing attitudes is complex, which often renders the legislation sterile (SA info. 2012: electronic source). Such a view transports us back to the decision of the Council of Nicea that helped to lay the basis for human society to the sacredness of the individual and the ideal of inviolate human personality (Elsthian 1993:112). A simplistic approach to the rights of women is to ignore the interconnectedness of the web of life. Freedom of oppression and discrimination,

because of gender inequality, should include access to food, to adequate health care, to education, access to equal economic growth and resources, as well as the right to equal participation in decision-making processes (Banda 2008:1). The 16 Days of activism advocates for the equalization of women with men; it calls for the promotion of women's human rights of peace and freedom of abusive practices (Amnesty International 2013: electronic source).

The narrative of Tamar embodies the portrayal of a specific, concrete and local context that created a concrete and specific need. Because of the specific concrete and local context, Tamar's degrading experience that resulted in her need became priority. Her priority demanded an immediate response at the time. The response was unacceptable for the royal family of origin because of different priorities. Her cry that such a thing is not done in Israel resonates throughout time. By crying out to make her suffering at the hand of man known she revolted against the law, patriarchal culture and religious practices of the time. This revolt was induced by her ordeal as she cried out that the atrocity of abuse was against Israel. It was against the culture, religion and law of the time; there were other avenues to "civilize" that which was about to take place. Tamar's fan (her cry) directly impacted on her immediate environment as it resonated into the community and future. The fan of Tamar does not only impact on her own situation, but has become intrinsic of current global gender experiences. Ganzevoort and Veerman (2000:70) enunciate that Tamar's narrative is similar to the current narratives of male abuse against women.

Public-awareness-campaigns portray the impact of Tamar's fan as it continues to call for equal gender relations and an end to male abuse against women. Tamar's fan is illustrative of the fact that the particular concrete situation should be the point of departure for public-awareness-campaigns of male abuse against women. Reality of this view is explicitly portrayed by the views of different co-researchers who hold that the change of the political environment in South Africa brought about a new dimension to gender relations. They approach the impact of public-awareness-campaigns from the place where they currently are.

5.6. RAISING AWARENESS

Male abuse against women is a reality that is characterized by violence, coercion, rape and female genital mutilation (to name a few), to satisfy and illumine male dominance. These acts occur in society's relationships, marriage, and co-habitation and are driven by objectification of women, tradition, culture, religion, societal practices and an elimination of power and authority. It is illustrative of masculinity and manhood for many within society. Since 1994, many significant activities to combat gender-based violence through the efforts of various government departments, legislation, the South African Police Service, the government, NGO'S and academics took place (Davis 2007:61). The effectiveness of these changes in the South African legislation, such as the Domestic Violence Act and the Sexual Offences Bill seems not to deter the prevalence of gender violence. For more than two decades the 16 Days of Activism campaign was used to raise awareness, to address policy and legal issues; to protect survivors of male abuse and to call for the elimination of all forms of male abuse against women (Article 19 2005:1; Parliament of Republic of South Africa 2012: electronic source). South African women are protected by Chapter 3 of the constitution (1996); the right of every person to equality and to be free from unfair discrimination, yet cultural and religious practices of gender domination still occurs.

5.6.1. The effect of public-awareness-campaigns on male abuse against women

Co-researchers that spearhead public-awareness-campaigns of male abuse against women or work within the public domain of women who experience male abuse all conclude that public-awareness-campaigns lack the desired effect. The reasons ascribed to the limited impact that public-awareness-campaigns have on society

differs from women that do not follow advice, who go back to abusive relationships and who withdraw cases against the perpetrator.

According to Vernon public-awareness-campaigns is sometimes a gimmick to obtain desired statistics.

Misra (2013:1) emphasizes that no success can be claimed if male abuse of women remains prevalent. This raises a serious challenge to society and the world to revisit their approach and objectives to public-awareness-campaigns of male abuse against women. Tamar's fan as is the case with public-awareness-campaigns of male abuse against women demands serious, committed and passionate response to change the existing paradigm of male superiority and women inferiority. Public-awareness-campaigns can therefore never only be an exercise of political correctness, of being part of a global initiative, of demonstrating a willingness of gender equality by uplifting a chosen few women or an artificial facade to impress others. Gender equality, self-respect, self-worthiness and respect and worthiness for women and all other people should become an inherent way of life in all respects and circumstances and should become the core of public-awareness-campaigns. The secondary objective of public-awareness-campaigns is to address actions against male abuse of women that are occurring, and have occurred. Current emphasis of public-awareness-campaigns is the illumination of women's entitlement to the protection, promotion and fulfillment of their human rights (CWGL 2013:1). Tamar's fan is indicative of the fact that such a thing is not done, this was her primary appeal against male abuse that was about to take place.

5.6.2. Public-awareness-campaigns as empowering women

Co-researchers perceive public-awareness-campaigns as informing and making women and society aware of male abuse against women. Some co-researchers perceive public-awareness-campaigns as educating and informing women about the

abuse of their rights and the legal avenues at their disposal to stop abuse against them. While such a perception is valuable and essential, it ignores the self-worthiness of women as being created equally in the image of God. The majority of South African women still experience and justify subservient roles (Bennet 2007:54). This accepted reality is a way of life for many women in South Africa. “The 16 Days of Activism of male abuse against women aims to:-

- Raise awareness of gender-based violence locally and nationally.
- Strengthen local networks to protect women who suffer violence
- Create platforms for groups and individuals to lobby government to generate and implement policies opposing violence against women (Parliament of RSA 2012: electronic source).

The focus of these aims centers on women realities of male abuse and the eradication thereof. Raising awareness of the abomination of male abuse against women is to eradicate this practice (UN Women 2012: electronic source). The Kopanong Declaration (2006) concurs that awareness should be placed on women and their suffering because of male abuse. Shelver (2009:1-2) articulates that sexism and patriarchy should be interacted with so that both genders can become aware of the atrocity of male abuse against women in order for it to be eradicated. Critical reflection to arrive at meaningful understanding that human rights are being violated is imperative for transformative gender relations.

5.6.3. Public-awareness-campaigns as a holistic approach

A holistic approach to public-awareness-campaigns is inclusive of both genders in their objective to combat gender-based violence. Reactive awareness and intervention is essential, but proactive public participation and intervention is of primary importance. The objective of public-awareness-campaigns to strengthen and raise awareness of male abuse against women is essential to give meaning to the specific local context. Meaning is derived from the local specific content and context

of male abuse against women (Dreyer 2011:1). In order to be contextual, the aim of public-awareness-campaigns should be holistic, multi-cultural, multi-linguistic, multi-disciplinary and specific. Public pastoral theology needs to indulge in understandable and meaningful communicative interaction of the specific local situation. South Africa manifests itself in terms of race, colour, gender, language and ethnicity. The centrality of this kind of differentiation determines attitudes and behaviour towards each other. It is imperative that public pastoral theology engages in meaningful interactive communication (Ganzevoort 2002:34). Meaningful interactive communication is to be drawn into the content and context of the other party; it is to respect and understand the next party. Meaningful interactive communication requires allowing the next party to be drawn into your content and context; indulgence of mutual communication can only begin if transformation is to be accomplished.

5.6.4. Public-awareness-campaigns and gender differentiation

Gender differentiation and patriarchal practices are based on creation. Male abuse against women thrives on physiological differences. Men perceive women as inferior and in need of direction and discipline. This multidimensional atrocity should be approached multi-disciplinary to arrive at better understanding of unacceptable practice. Changing attitudes and behavioral practices are essential for real change to be effective; it includes the commitment of males if real change is to be achieved. MVP (2013: electronic source) and PAHO (2013: electronic source) emphasize that icons of masculinity portray braveness and courage in their attitude and behaviour to stop and actively propagate for an end to male abuse against women. Powa (2007: electronic source) in providing services to women who experienced male abuse did introspection of the organization and engaged with co-workers to become aware of the self. Imperativeness of this introspection is that in order to address, to transform, to be helpful is to become aware of the self, of the value and relevancy that those who experience the need, the suffering and distress attached to the helper. Public pastoral theology needs to constantly become aware of their task, relevancy and how it is experienced in order to change before it can indulge in a process of meaningful interaction with other disciplines, religions, cultures and traditions.

5.6.5. Public-awareness-campaigns is a challenge of the self

Interviews with service deliverers challenged the perception and knowledge that they thought they had. It was revelatory to both parties that raising awareness of male abuse against women, of trying to bring transformation, is not an academic or a mechanical exercise that needs to be done; it demands interaction with and transformation of the self in order to be relevant to interact with the atrocity of gender imbalances. Interaction with the reality experiences of male abuse against women requires questions that would generate contextual experiences of the atrocity because it is more essential for those in abusive relationships than it is to just gather information (Freedman & Combs 1996:113). The importance of interacting with male abuse against women is to be drawn into the experiences of the co-workers because they and their specific context are more important than that of the facilitator.

5.6.6. Dynamics of public-awareness-campaigns

Shelver (2009:1) argues that women do not respond to public-awareness-campaigns because of a range of factors of which the most important is fear. Co-researchers add finances, shame, and alcohol intake/abuse to this scenario. These perceptions are illustrative of the fact that attitudes and behavior cannot amply be addressed by the constitution, legislation or public-awareness-campaigns. A sense of congruence about non-effective implementation of legislation are prevalent (Powa 2007: electronic source; Amnesty International 2012: electronic source; UN Women 2012: electronic source) to name a few. In illuming male abuse against women public-awareness-campaigns engage with the experienced reality that governments do not fully comply with their undertaking to secure the safety and upliftment of women. In fact it reveals that state agents, police and military personnel participate in gender-based violence (Amnesty International 2012: electronic source; MEWC 2012: electronic source).

5.6.7. Public-awareness-campaigns demands a change of attitude

The South African public-awareness-campaign propagates the participation of government to raise awareness and fight GBV does not fully succeed with its objective because the practice is still prevalent (SA info 2012: electronic source). Public-awareness-campaigns, legislation, the constitution and legislative overhauls to safeguard women and children rights are not magic wands to eliminate the practice of male abuse against women. The continued pervasiveness of the elimination of this atrocity is witness to this reality. Public-awareness-campaigns provide a significant point of departure and need to be more contextual. Meaningful communicative interaction of and to both sexes is imperative to address fear contextually. The 16 Days against male abuse of women in raising awareness is in preparation of a paradigm shift away from the violation of human rights of women and HIV/AIDS infection rates towards the end of a world culture in which women are abused and dehumanized. Males practice abuse against women because of fear that they might lose their superior position while women fear societal attitudes, male revenge, economic repercussions, cultural and religious isolation. Cultural practices are followed sequentially, from generation to generation, to meet this demand. Fear is instilled by societal factors, such as poverty, economic considerations and the perception of society about male abuse against women.

5.7. DEMOCRACY AS PARADIGM SHIFT; A PROCESS

Democracy should be experienced as a political system that affords all members of society an equal share of formal political power. In modern democracy the formal power is primarily embodied in the right to vote. The concept democracy has become intrinsic and privileged within society. Divergent forms of governance are applied to the concept, democracy. The concept democracy has different meanings for different people. Nyiawung (2010:1) articulates that African countries embraced democracy without defining it; variation of the meaning of democracy and governance exists

amongst the different countries. It would seem as if there is not a single acceptable formula that defines the concept democracy (Democracy 2011: electronic source). Reference to democracy has become synonymous with human rights and/or a reversal of the enactment of human rights by a specific race or gender. The conception of such a remark appropriates critical reflection on existing practices within a democracy of human rights. The classical conception of democratic laws should not be restrictive. The principle of the constitutional exercise of power restricts the people's sovereignty, to the limitations placed on them by the constitution.

Independence obtained since the 1960's by most African countries resulted in a chasm between a few elite in leadership oppressing the vast majority of societal members under the term democracy (Nyiauwung 2010:1). This raises many challenges for democracy within a public pastoral theology. Does human dignity within a democracy become an end in itself? Public pastoral theology has since started the process of contextualizing theology to become relevant, localized and meaningful within the local context. The unpredictability of the concept and practices of democracy brings about insecurity especially in oppressive practices. As human consciousness tries to make sense of reality, different interpretations of reality and democracy lead to a society and the world consisting of multiple meanings. Le Roux (2010:1) refers to the contradictory realities within the constitution. While Section 16 (SA Constitution 1996), protects the right to freedom and expression, Section 28 (SA Constitution 1996) states that the best interest of a child is of primary importance. Democracy is socially determined by society. Transition from authoritative to liberating structures is a process that demands all role players to grow in the process. Reality is vested in protection and liberation, thus the transformation of oppressive and degrading practices. Globally, public-awareness-campaigns of male abuse against women concedes to the same principle of liberation and equality for all women, while at the same time acknowledging the local specific context to guide campaigns against the atrocity (CWGL 2012: electronic source). This is an attempt to give meaningful understanding to male abuse against women within the local context.

5.7.1. Democracy as emancipation

Louw (2008:76) makes it clear that liberating actions often goes hand in hand with the processes of democratization. The constitution of South Africa protects human rights, and therefore the rule of law does not allow for the violation of human rights. Human rights include liberty from oppressive practices. It has to do with the moving away from structures, situations and circumstances that dominate people and rob them of their dignity and freedom. Liberty alludes to the idea that “people can do as they please” as long as they do not impinge on the human rights of others. Democratic transition involves a shift towards a more balanced relationship between the rights of civil society and the rights of individuals (Democracy 2011: electronic source). If liberty is about freedom; about being without shackles, then the reality of abuse of power by civil society, religion, culture and the church robs members of that freedom. Liberation of people is inclusive of social justice, equality and human dignity (Louw 2008:76). Repressive gender relationships become intrinsic, even within a democracy. (Holmes 2009:58-60) reveals the fact that ‘private patriarchy’ in which women were controlled by men are placed within a ‘public patriarchy’ that allows for greater freedom.

5.7.2. Democracy and social transformation

Public-awareness-campaigns of male abuse against women appeals that liberation can only be obtained if holistic liberation for everybody in society is prevalent (UN Women 2012: electronic source). Democracy has impacted on private lives and women have become more equal to men (Holmes 2009:58). Illuming this truism incites the ecclesia, religion and culture to become more involved within the politics of gender relations within society. The call for social reformation is sounded through various global and societal agents, yet the pervasiveness of male abuse of women continues. Public pastoral theology engages with the abomination of male abuse to re-establish respect and human dignity as ordained by God (Nyaiwung 2010:1). The

ecclesia that is relevantly silent about the atrocity of male abuse against women is called to publicly adhere to its prophetic calling of liberation and equality for all. The discussion of liberty is done to highlight confusion because of interpretation and understanding of this concept. The diversity within definitions in the understanding and practices of concepts become clear as it induces meaning to the complexity of human relations and gender relationships in particular. Repression and male violence imprisons women to exist rather than to live life to the fullest. Women, as well as men, should experience the liberating meaning of reconciliation in and through Christ.

5.7.3. Gender equality and democracy

Birch (2007:110) refers to the concept 'politics and democracy' as originated from the Greeks, which literally means 'rule by the people'. Religious and cultural ideologies juxtapose acceptance of human rights and female subjugation to male superiority. The majority of societal members subscribe to either religious or cultural practices, or to both. It is only when civil society, which includes religious, cultural and traditional groups, are relatively developed in gender and economic equality that repression of women would be more difficult (Acemoglu & Robinson 2006:31). Society should not only establish democracy, but is also responsible to protect and practice it.

Public-awareness-campaigns against gender oppression are essential to mobilize society at large to challenge the existing social order of women repression. Significance of public-awareness-campaigns need to educate society that all sexes, religiously and culturally, are equal and any oppressive practices are unacceptable. Such education and mobilization would be gravely difficult, but attainable. Any discussion of social transformation and the establishment of dignity, respect, equality and freedom should have equal gender relations and the eradication of male abuse against women as central theme (Powa & ALN 2010:5). Public pastoral theology engages in existential issues of life. Male abuse against women is such an existential issue. Human rights and human dignity are engaged in from a public pastoral

perspective to find access to the modern idea of human dignity and human rights (Körtner 2011:1). Meylahn (2011:7) holds that this access is realized in the deconstruction of a liminal space deferred from judgment. It is based on grace received from the cross. This creates fertile ground for awareness and acceptance of democratic values to liberate society from gender inequalities and economic deprivation.

Democracy would only be realized if, and only if, all citizens are accepted and treated with dignity respect and equality. Equal participation in civil society would be ignited, sustained and enjoyed by the equality of genders. Equality is about acknowledging and practicing equality of all people in all spheres of life. This includes women, minorities, the marginalized, the physically challenged, the mentally handicapped and everyone that is oppressed by another. Human rights are much broader than merely politics. It includes gender relationships, economic equality and equality within the workplace to name a few. Every human being was born free, with dignity and human rights (Cole 2006:1). In democracy the status of a person is reflected and should be measured by the willingness of a human being to effect and practice peace and justice, which includes equality within gender relations and everyone that is oppressed and marginalized.

5.7.4. Democracy and narratives

The South African parliament (2002: electronic source) began a process to include more women in its ranks. No repression of women in parliament or South Africa should take place. Introducing a just constitution, Human Rights Bill and women representation on all levels of government became priority. This legislation and practices are admirable and need to be applauded. Public-awareness-campaigns attest to the fact that this important direction has equalized the minority of women while the majority has not benefited or experienced equality (Women in action 2010: electronic source). In congruence co-researchers attest that not even public-awareness-campaigns of male abuse of women reach everybody. How do we explain that gender equality has broadened the gap amongst women? The majority of

women are still being oppressed, economically deprived and subjugated to male dominance because of their submissive attitude, poverty, HIV/AIDS, education levels, substance abuse or because their culture, religion or tradition prescribes it (Ariel 1991:2). Does the minority of women leadership in business and Government really speak for all women? How are the majority of women being consulted? This illumines to the fact that strategizing, ideology-zing; theologizing, theorizing and philosophizing are not addressing the question of gender violence and gender relationships sufficiently. Women in action (2010: electronic source) induce the idea that awareness of male abuse against women has illuminated the atrocity, but action does not effectively take place due to fear. Rationalization that not all women are on par with existing trends of equality is vested in the fragmentation of demography in rural areas and the fact that not everybody in the rural areas has the necessary resources, like television. The reality of the fact that everybody in rural areas is not literate was also illumed.

5.7.5. Public pastoral theology within a democracy

When Mabuza (2001:107) refers to prophetic contextual theology as challenging oppressive powers of a democratic government, interpretation to political democracy is arrived at. The operative phrase, 'oppressive powers', should include gender power relations and hierarchical dominance because of gender, class and status (Cochrane 2001:73). If democracy is about governance by the people for the people, oppressive practices whether religious, Christian, cultural or traditional, have become archaic. A theology that emanates from the streets is essential. The ecclesia has thus far been confined inside its own doors, as concentration on strengthening of the holiness of its own members is taking place (Nyaiwung 2010:1). Van der Water (2001:35) alludes that the ecclesia has become wrapped up within the process of institutionalization thereby perceiving itself in terms of its hierarchical and organizational structures. Both views allude to the fact that the church is only concerned with itself while passively accepting injustices, suffering and the challenges of democracy.

Both Ignatuis and Thabo referred to the wrongfulness of perceptions that men were superior to women,

but fall short of describing how the ecclesia should rectify these 'wrong' perceptions'. Public pastoral theology should not only be informed by the context but it should inform the context. Theology should verbalize local, specific and concrete grass root experiences by the people for the people. As religion has been prominent in introducing a paradigm shift from oppressive apartheid structures, so is democracy challenging religion and culture to a paradigm shift where experiences of people at grass roots level is adequately addressed. Grass roots theology cannot be anything other than context-bound or public.

Democracy and theology can never be presupposed. Perceptions, circumstances, local contexts and meanings dictate the way forward. Public pastoral theology should go beyond a general description of the local specific concrete context. It should reach beyond local contexts to trans-disciplinary concerns (Louw 2005:76-77). Oppressive gender relations that are based on cultural and religious traditions and interpretations need to be publicly argued, it cannot be presupposed. Public pastoral theology through the church, has as task the equipping of public society with capabilities to confront and meaningfully interact with injustices and oppression (Niaywung 2010:5). Democracy within South Africa vigorously subscribes to equality in the constitution, yet repressive and violent practices seem to flourish. Civil societies claim that 'diversity and freedom of choice' are the best way to raise standards and to reduce inequality (Hatcher 2006:206); this may have substance for tenable relationships, but does not address gender inequality. The concepts of tradition, culture and religion are prescriptive of behavior, attitudes and unequal gender relations. Provision is made for cultural and religious practices as long as it does not infringe on the constitution. Religion and culture should revisit oppressive practices that render gender inequality and male abuse against women. Civil society's contention that pluralism and freedom of choice would only gain substance in most spheres if culture and religion publicly and privately subscribe to gender equality. This challenges public-awareness-campaigns to seriously interact with cultural and religious practices that subscribe to equality, but continue to hide behind traditions.

The women's liberation movement succeeded in bringing domestic- and male abuse and oppression of women from private-ness to public-ness. Males that are perceived

as dominant and in control of women are imprisoned by culture and religion that demand that they behave and act in a certain way. Culture and religion restrict men and rob them of abundant life. While interacting with human rights, public pastoral theology needs to guide men to freedom from the bondage of restriction inflicted on them by culture and religion. The prophetic voice of the church needs to continue with its role of being the voice of the voiceless as was the case before democracy. Meaningful interaction within the public realm is needed to break the bondage of culture and religion that prescribe gender behaviour of restriction and abuse to both genders. Democratic societies are places of freedom where equality should be the order of the day (Nyiauwung 2010:2).

Tamar verbally and publicly objected to her horrific ordeal. She grabbed the first dominant lifeline (religion) and acted out a cultural practice of tearing her clothes, putting ashes on her head and crying. This lifeline which was important at the time, was maliciously ignored because of another aspect of the same religion and culture – male dominance and female subjugation. Within a democratic society that acclaims human rights, the mammoth task and significance of public-awareness-campaigns becomes evident. Public-awareness-campaigns are a democratic right on the one hand, while women’s rights are violated because of culture and religion on the other. The public outcry against gender violence needs to be addressed at its foundation – rationalizations of perceptions of the primary problem need to be reflected upon within the public sphere. Generalization of the primary causes of gender inequality and male violence merely succeeds to reduce this phenomenon to an acculturated act of meaninglessness.

5.8. MALE ABUSE OF WOMEN; A PASTORAL RESPONSE

How do different genders respond to public-awareness-campaigns? How does society respond to public-awareness-campaigns? The majority of South Africans ascribe to traditional teachings of religion and culture. What are their perceptions and

responses to alternative gender relations that prescribe equality amongst gender? Abbott (2002:xii) strikingly argues that without collaboration we have no reliable story. Narratives are given meaning if it is shared, reflected upon, enriched by new insight through the sharing of stories. The sharing of life experiences empowers abused women to create an audience for their experiences of male abuse against them (Ganzevoort 2012:214). Since public-awareness-campaigns objectify women to speak out, the narration of women's narratives provides a platform to make their experiences known.

Tamar did not only publicly portray her horrendous experience, she also vested trust in those close to her, to address this ordeal. Although her cry was heard and her ordeal became public, she was requested to remain silent because of the dynamics of her family of origin. The King became aware about this horrendous act; he even became angry, but remained aloof to the atrocity. The image of the family was more important to him. Her brother Ab'solom directly inquired about the atrocity, but advised her to remain silent. Tamar's pain was experienced, the atrocity was made public but the public response to her pain was the reverse of what she was expecting. Ab'solom contemplated revenge for the ordeal. According to Powa (2007: electronic source) the criminal justice system is aware of the atrocity of male abuse against women but displays a lack to enact women's rights. While the criminal justice system reacts to male abuse against women non-efficient implementation of existing laws exist (Powa 2007: electronic source). Public-awareness-campaigns emphasize the perception that governments are not taking sufficient accountability to ensure women's rights (CGWL 2012: electronic source).

Public pastoral theology is to give hope, to direct attention to the kairos where God dwells in the midst of His people, even in suffering with them (Conde-Frazier 2012:240). The kairos provides opportunities and hope from experienced moments of injustices, suffering and male abuse against women. Public pastoral theology is not about change, it is about God that instills hope and maintenance of the future as women seek meaning and equality to a transformed life of wholeness. Moschella

(2012:224) articulates that the practices, actions and attitude of Christians reveal great gaps in their theologies and in their way of life. The ecclesia has remained confined within itself for long enough; the kairos of its public prophetic task within society has arrived a long time ago. How does the ecclesia respond to male abuse against women? Treating women equally within the church and church structures is not enough; reconciling its theology that all people were created equally by God and that Christ equalized genders on the cross needs to become visible through its practices in the public realm.

Katharina referred to a minister of religion that emotionally abused his wife and perceived this emotional abuse of his wife as his right as her husband.

Strategizing, ideology-zing, theologizing, theorizing and philosophizing are not sufficient to address male abuse against women. While public-awareness-campaigns illumine the aberration of male abuse against women, passionate, sufficient and committed, implementing of such practices is imperative to minimize and eradicate unequal gender relations and male abuse against women. Morgan (2000:11) infers that thin descriptions are only a point of departure from which the plot should develop; it should be thickened in order to realize unique outcomes. A public pastoral approach to theology should not only illumine the atrocities of GBV, but it should also collaborate and interact with the contextual reality experiences of the context. It should lead those that are violated to liberation, healing and abundant life. Collaborating and interacting with women experiences introduces narratives that will be informative, that will give meaning to real life situations. Bennet (2007:72) highlights the fact that legal initiatives engage in GBV; they engage, however, in notions of inheritance, status of marriage, access to land ownership, but not in ways that holistically interact with male abuse against women. A public pastoral approach demands interaction with other disciplines, religions, culture and science to gain better insight for a holistic approach to the atrocity.

The imperativeness of culture within the South African context distinguishes it from

other countries. Meaning is derived for culture and any analysis, reflection or engagement in suffering, oppression and male abuse of women without attention to culture, is sterile and without substance (Smith 2012:225). Bennet (2007:72) argues that customs are not given the centrality it deserves. Any attempt to bring awareness of male abuse against women, primarily challenges religion and culture. Relevancy of public-awareness-campaigns, demands that sufficient attention be given to people, customs and religion. Ganzevoort (2000:16) articulates that power, (male abuse against women in this case) is connected to a specific relation, not to a person. The context within which a person is, which includes culture and religion, is determining factors for the practice of male abuse against women. How do civil society, religions and culture react to the experiences of women that publicly make their experiences known?

Through critical academic argumentation equal gender relations remains a pie in the sky for the majority of people. Narratives not only enlighten the meaning of everyday experiences, but also evoke subconscious ease for the narrator (Abbott 2002:1). As meaning is given to experiences, the narrator experiences control of the story and allows for the co-worker to acknowledge and enter into the local concrete specific situation of the narrator's experience. The actions of the narrator can be interpreted as texts, in that it can be perceived as meaningful communication to an audience (Ganzevoort 2012:216). The premises of this argument is vested in the collaboration of the individual to working group stories that not only has far-reaching effects, but that will resonate beyond the boundaries of particular groups (Becker 2005:1). Becker (2005:1) rationally continues to illumine that groups, societies and organizations can counteract regressive tendencies by promoting communication and dialogue. Narratives firstly become the foundation of allowing co-workers into their stories and secondly, provide a point of departure for meaningful interaction of their narratives. While public-awareness-campaigns illumine the abomination of male abuse against women, positive reaction to it remains the privilege of the role players. Does the human right to respond or to remain passive about male abuse of women shed light on the pervasiveness of the practice?

Human rights can be interpreted as a two-way street; firstly the right of every human being to experience liberation and freedom from oppression, and secondly the right to infringe on the next person because of the manner in which freedom is lived as a way of life. The reality of human rights needs serious interaction so that meaningful understanding of the text can be reached in order to meaningfully interact and combat male abuse against women.

Community empowerment and development through narrations of experience can illumine needs and atrocities that need meaningful interaction. Foundationalism and generalization of the meaning of concepts mostly results in non-compliance. Browning (1991) alludes to the imperativeness of meaningful analysis and descriptions of religious communities to gain understanding of their historical complexities. Conde-Frazier (2012:241) argues that public pastoral theologians that focus on peace and justice live on the border between God and His creation. This allows prophetic space for directing humans towards hope of actualizing transformation. Public pastoral theology does not suggest possible changes but rather directs to the fact that there are alternatives for harmonious co-existence (McClure 2012:269). Public-awareness-campaigns against gender inequality and male abuse of women must guard against generalizations; it should much rather focus on concrete local experiences of where the people in the street are. Responses to public-awareness-campaigns can only be realized if everybody is drawn into the narratives of the individual and society. In short, understanding of meaning about male abuse against women should illumine the need for transformation.

Awareness of the atrocity of male abuse against women is only relevant if, and only if, positive reaction to stop the atrocity is realized. Osmer (2008:31-35) opines that practical theologians, (and participants in public-awareness-campaigns), should listen to and interpret contemporary lives and practices within its own context. In order to address gender atrocities, civil society, religions, churches and cultural practitioners should attentively engage in real life experiences of people (Louw 2005:76). Public pastoral theology should not only become the consciousness of society, it should

become the representative of God within society. McClure (2012:270) articulates that pastoral care is the enactment or embodiment of a theology of presence particularly in response to suffering. Public pastoral theology should be susceptible to the guidance of God's Holy Spirit.

'Women elite' that include feminist theologians are at times removed from the specific concrete local context and therefore from the experience of the majority of women. This does not inject the idea that women who are blessed with a better life have not experienced unequal gender relations. The contention is to illumine the necessity of public debate and reaction to gender relations. Müller and Pienaar (2004:1031) elucidate that women suffer unimaginable pain, suffering and humiliation. Socially engineered and patriarchal practices are at the heart of male abuse against women. Religious-, civil- and cultural societies continue degrading practices of women and while public-awareness-campaigns illumine this atrocity, degrading practices of women continues. Reality and belief in religious and cultural practices deter a positive response to public-awareness-campaigns for the elimination of male abuse against women. According to Bennet (2007:52) gendered dynamics embedded in the fabric of economies are still intractably linked to gender inequality, race, class, contexts of poverty, and insecurity. Any post-modern approach to male abuse against women should include the context of women while at the same time deconstructing power relationships inherent to it (Müller & Pienaar 2004:1032). The narration of women's experience should be accompanied by the doing of a reconstructive narrative. Violence against women is prevalent because society allows, tolerates and rationalizes it.

5.9. AUTHORITIES RESPONSE TO TAMAR'S CRY

Public-awareness-campaigns attest to the fact that governments and societies fail to acknowledge and respect human rights. This reality is illustrated by the following statements:-

1. Governments have indicated that they would secure and protect women's rights (UN Women 2012: electronic source).
2. Reality is that Human rights violations against women remain high in South Africa; this is despite a world renowned constitution and legislation to secure and protect women's rights (SA info 2012: electronic source).
3. Political leaders are urged to employ political will, investment and mechanisms to eliminate male abuse of women (UN Women 2012: electronic source).
4. No-Unite (UN Women 2012: electronic source) urge governments to renew their national commitments to end male abuse of women.

Such statements and requests are indicative of the pervasiveness and continuation of human rights' violations against women. Governments became part of the global initiative to minimize and eliminate male abuse of women and to protect and secure the rights of women. The South African constitution and legislation attest to governmental seriousness to secure and protect the human rights of its female citizens, yet male abuse of women continue because enacting laws and changing mindsets is complex (SA info 2012: electronic source). While the South African constitution and a legislative overhaul to protect women's rights exist, questions to the extent to which legislation is enacted, or if constitutional lawful protection and legislation in itself is enough to protect and secure women's human rights (Powa 2007: electronic source). An accepted principle within the international law exists that calls governments to accountability for private acts if they fail to act diligently to prevent, control, correct or discipline private acts through its executive, legislative or judicial organs (Powa & ALN 2010:20). Engagement with the enactment of the government and law enforces will be entered into.

5.10. DYNAMICS OF ROLE-PLAYERS RESPONSE TO MALE ABUSE AGAINST WOMEN

The police have the power to stop or control unacceptable behavior if they are called

to the scene of domestic violence, or if the behavior occurs in public. In order for the police to render service (effective response) to women who were abused, the offence should be reported to the police. The decision to report offences of violence against women are influenced by many factors. Two of the most important factors are perceptions of how the police and justice system treat survivors, and whether domestic violence is regarded as a matter that should be resolved by the criminal justice system. Rasool, Vermaak, Pharoah and Stavrou's (2002:112-115) report about research indicates that the police may be reluctant to intervene in domestic violence affairs because:-

- They often place more value on privacy and family rights than on the right of the victim to freedom from assault. Statements of abused women, except for sexual abuse, are taken in the presence of the perpetrator or those in the community service centre (this includes the public). They show little interest because they doubt that the case will be successfully prosecuted in court. The police are often overburdened with more "serious" cases and therefore do not give cases of violence against women enough attention. The progress, (arrest, release on bail pending trial) of the investigation and trial, which is the right of the victim was not taking place in some cases.
- The decisive action of the police impacts negatively on the service delivery that victims receive from the police. The name of the officer that took the statement was not given to the victim in some cases. The name of the investigating officer was not given to the victim in some cases. Case numbers were not given to the victim in some cases. Not all victims were informed about their right to make a supplementary statement. Not all victims were informed about their right to make a statement after being examined by a district surgeon. Not all victims of domestic violence were informed of the interdict.
- In rural areas the availability of police stations negatively affects the reporting of violence against women.
- A general lack of confidence in the police exists.
- The relationship of the perpetrator to the victim seems to be a determining factor in the reporting of cases of violence against women. Strangers are more

likely to be reported than are family and friends. The victims are often ashamed to have been abused by family members or friends. The victim often doubts if reporting or discussing the incident will make any difference. There might be a sense of family loyalty and or the socio-cultural constraints which dictate to them. In some cultures abuse against women is condoned. Other family members' advice discourages women to take the issue further because of the family reputation.

- Economic consideration by abused women is pivotal in the reporting of violence against women. Women may be unemployed or their partners may control the purse.
- High risk of secondary victimization by the perpetrator if the crime is reported.

Powa and ALN (2010:6) illustrate that South African Police Services (SAPS) in their annual report is fraught with problems of under-reporting, corruption, codification of crimes and lack of disaggregated data. Powa's research (2007:iv) concludes that the Criminal Justice System (CJS) in South Africa experiences the following challenges and gaps:-

- Non-effective implementation of existing laws and policies.
- Allegations of police misconduct and ineffectiveness.
- Misuse of institutional power.
- Secondary victimization and general lack of competence at the hands of health workers and police.
- Lack of women's right focus.

SAMRC (2012:4) in their survey conclude that male abuses against women that result in deaths are inadequately investigated by SAPS. They continue to argue that the poor conviction rate of male abuse against women cases is proof of their findings. Female homicide and male abuse of women should be prioritized if there is any substance to these findings. Powa and ALN (2010:19) in illustrating that women are frequently confronted with unsympathetic and hostile treatment from health services,

police, prosecutors and often judicial officers, concur with SAMRC. Powa (2012:9) articulates that, discrimination coupled with hostile legal, political and socio-cultural environment, seriously circumscribes efforts to address human rights and health needs of vulnerable and marginalized women.

SAMRC estimates that approximately 88% of rape cases in 2002 were unreported (Powa & ALN 2010:7). In concurrence with Rasool, Vermaak, Pharoah and Stavrou (2002:15) SAMRC (Powa & ALN 2010:8) ascribe the high levels of rape to the following factors:-

- Embarrassment.
- The fear of not being believed.
- Trauma.
- Self blame.
- The risk of being blamed for the attack.
- The social stigma attached to rape.
- The lengthy and often unsuccessful conviction process.

A grim picture of male abuse of women is painted by the above perceptions. The appeal by all stakeholders involved in combating male abuse of women has no or little impact on the practice thereof. Is such an assumption legitimate? Is the impact that public-awareness-campaigns have male abuse of women minimized by government organizations such as SAPS, health workers or CJS?

5.11. STIGMATIZATION

People were created as human beings first and foremost. Stigmatization on the grounds of disease, power, gender, sexual preferences, race, economic status, education level and supremacy was construed by human beings. Such social constructs can be reconstructed by human beings (Lindsey 1997:18). Discrimination

imposed by gender roles, superiority and subjugation forms the backbone of gender relations and robs people of the ability to live and develop to their full potential. Discrimination is the reaction to and identification of people who are unhealthy, poor, have low education levels, have different skin color, have different culture, beliefs, and are a different gender or people with different sexual preferences. Co-researchers in general shifted male abuse against women to other societies, cultures, religions, educational and economic status, neighbours, friends, family members, colleagues or 'clients' experienced within the work environment.

Only one co-researcher Claire acknowledged being personally abused by a male.

Stigmatization flourishes within the ambit of differentness. It prescribes differentness in terms of superiority within both the private and public sphere. It injects different attitudes and behaviour towards the other. People are often treated disrespectfully and with indignity because of differentiation. Stigmatization is formative of identity and self-esteem. Interacting with identity of the self and others is prescribed by creation and scripture. Understanding of God, identities and public ethos is therefore dependent on the meaning people attach to scriptures (Meylahn 2009:1). Public-awareness-campaigns emphasize that male abuse of women is based on identity and that it is practiced because women are women (Amnesty International 2013: electronic source). Males practice abuse against women because gender roles expect of them to dominate and control women. Although public-awareness-campaigns address GBV it continues to emphasize distinction amongst genders. Dreyer (2011:1) articulates that self-perception is paramount to equality. The task of public pastoral theology is to emphasize alternatives to existing perceptions and meanings attached to gender roles. Genders are authentic in the presence of God.

Lindsey (1997:20-21) argues that males and females are biologically different. This truism leads to differentiation to psychological, sociological, cultural, attitudinal and behavioral realms. Reconstructing patriarchal beliefs and practices calls both sexes

to realize that from creation they were created equally. Democracy is a process that needs to be understood if society is to acquire the capability to successfully implement and give birth to democratic institutions in the different social and cultural contexts. Although divergent meanings are attached to the concept, 'democracy', the common principle is fundamentally about human rights of individual citizens in which society is reflected within the government. Who represents the poor in government? What is the influence of culture and religion on governmental decisions and legislation? The concept 'democracy' is not only complex but also an ongoing process. Divergent meanings of democracy are context bound. Democratic forms of government are usually the result of paradigm shifts in the relative importance and positions propounded by society to the individual and society (Democracy 2011: electronic source). Although society prescribes the positions of its members it is based on the relativity of the local context. The paradigm shift gives birth to a more balanced relationship between the rights and interests of the individual and society. It has resulted in parallel development in the spheres of philosophy, science, religion, economics, politics, education and social culture (SA info. 2011: electronic source). Parallel development includes the oppressed, the poor and gender relations. Oppressive and violent abuse against women can therefore not be tolerated within a democratic society. Prescriptive positions, however, impact on the individuals' right to be entirely free.

5.12. GENDER RELATIONSHIPS AND HIV/AIDS

Although reliable statistics of HIV/AIDS does not really exist (Louw 2008:416), statistics that are provided is alarmingly high (Chapter 3). HIV is not a notifiable disease like tuberculosis and this contribute to unreliable statistics. Statistics to make provision for those infected with HIV/AIDS are very important but attitude and behaviour towards persons are more important. Male abuse against women results is seriously associated with HIV and sexually transmitted diseases (SA FAM Pract. 2005:7). The South African government does not give sufficient attention to the intersection between male abuse against women and HIV/AIDS (Powa & ALN

2010:6). Patriarchy, male abuse against women and the notion that women are lesser human beings, contribute extensively to this epidemic. HIV/AIDS rapidly grows within, but is not limited to, poor communities. Although many attributing factors for HIV exist, emphasis will be placed on male abuse and the repression of women.

The perceptions that men have of women is inherited from the Jewish community from which Christianity originates (Baloyi 2012:1). Perception of women roles, attitudes, behaviour and practices against them display that men are superior to them; it illustrates that gender relations are purely for the benefit and pleasure of men. Societal histories of slavery, imperialism, colonialism and apartheid with its entanglement of self-determination have left scars of militarism on social and genders relations (Powa & ALN 2010:7). This has become the focus of public-awareness-campaigns since 2008. Militarism is seriously impacting on society and male abuse against women.

Public-awareness-campaigns continue to draw a distinction of gender roles and gender personalities (SA info 2012: electronic source; Amnesty International 2012: electronic source; MEWC 2012: electronic source). Emphasis on physiology and personality of genders create expectations that the different genders need to adhere to. The fact of biological differences cannot be denied; the manner in which genders should behave and act; the manner in which they should be perceived and treated reveals a patriarchal principle. Acceptance of the reality that men may have 'outside' relationships adds to the spreading of HIV/AIDS. While public-awareness-campaigns advocate gender equality and the eradication of male abuse against women on the one hand, it illumines differences that are attributing to male abuse on the other. Such accepted determination of genders by society propounds gender roles into the public realm. Dual anthropology is based on differences that can be interpreted as determined by God, while single nature anthropology is culturally defined and therefore open to change (Dreyer 2011:4).

Masenya (2001:189-191) elucidates that sex was sinful if the woman was not

controlled by a man. This assumption is based on Proverbs 6:25-26. Adding to this parlance Arniel (1999:28) states that women are not only controlled but also possessed by men. Promiscuity and sinful sexual behavior were condemned. The particular, historical perspective of Israel's relationship with Yaweh raised sexuality, male dominance and female subjugation into the public sphere. Tamar's fan that resonates throughout the ages emphasizes the societal acceptance of culture, religion and law publicly; it illumines 'acceptable' gender relations of the time. The socio-political and socio-economic theological significance is based on the control of the bodies of married women (Masenya 2001:191). Unequal gender relationships, based on religion and culture is conducive to HIV because of the sexual relationships of men. Disclosing their status might trigger violence from the partner. While real issues such as poverty, HIV/AIDS, substance abuse, education levels, values, sexism, and power cravings are not currently minimized, the local specific context in the presence of God should always be the point of departure. Socio-political understanding and interpretation of narratives and circumstances should be approached from the perspective of the narrator (Osmer 2008:59).

HIV/AIDS does not need judgment, sentencing or critique. If this was going to reduce or remedy infection of the virus judgment, sentencing or critique could be justified. Prevalence of socially construed realities and practices of female repression illumines the truism that unequal gender relationships and male abuse impacts on the cultivation of HIV. Religion, culture, to an extent, tactically allows polygamy and concubinage (Louw 2008:417). The Recognition of Customary Marriages Act (2000) entrenches polygamy and thereby illumines superiority and inferiority of genders (Powa & ALN 2010:19). Practices of polygamy and cocubinage are culturally incited.

5.13. HIV/AIDS: - GOD'S PUNISHMENT

Boisen described that pastoral care was a matter of crisis handling in which the religious factor, and specifically human guilt, is all important (de Jongh Van Aarde

1985:43). This point of departure is vested on the premises that a person is responsible for his own circumstances. The deductive approach stigmatizes people living with HIV/AIDS as failures who have brought it upon themselves through leading a sinful and immoral life (Manala 2005:903). Linking HIV to disobedience of God accentuates infection by the virus as punishment for sin. HIV is perceived to be a disease of the sinner; it is seen as being dirty. This perception has the following negative impact on people affected and infected with the disease: -

- Critical judgment from the church and the Christian population inflicts separation and loneliness to those infected. They are perceived as sinners who got what they deserved. Christians have a 'we' and 'them' syndrome. Being created by God and reconciled by Christ are restricted to the pious who are cleansed by the blood of Christ. Christ challenges the 'righteous' by saying that those who are without sin cast the first stone (John 8:7). The Body of Christ becomes removed from reality and therefore, becomes infected with HIV/AIDS.
- The righteous become exclusive and the command to love your neighbour as yourself becomes meaningless. Degrading those infected with HIV/ AIDS through judgment and the death sentence fuels instead of addressing interaction with the situation. The infected are inferiorated and stripped of their dignity, as society disrespects them to the extent of lesser human beings.
- The infected are stripped of their identity and become faceless and dirty because of their sin. Self-perceptions by the infected leads to self-identity which results in inferiority of the personhood.

Interpretation of HIV/AIDS infection or suffering as sin is illustrative of the fact that society construes religion. Stigmatization of people is contributory to perceptions that people have about God; God as dictator that punishes the disobedience of His creation; God as portraying love, forgiveness and hope who is concerned with the well-being of His creation. Nyiawung (2010:1) articulates that the prophetic witness of the church is directed at the good news of God's liberation and salvation of humankind. The prophetic witness of the church cannot be restricted to buildings, the righteousness or a few people only. It is directed at everyday lives of human beings

and therefore a public discourse inclusive of creation as a whole. Practical theology is concerned with God's interactive encounter with human-beings; particularly with the role of human-beings within that interactive encounter. Smith (2012:249) articulates that practice requires theoretical and large scale accounts of social structures together with close empirical studies that can track improvisations of individual actors. Every person has their own perception and interpretation and verbalizes it through their narratives which allow society and pastoral practitioners into the understanding of reality experiences.

5.14. ACCULTURATION

Avdeyeva (2007:879) argues about sociological perspectives that human rights policies are propelled by the strengthening of an international human rights regime. Chapter 4 refers to the prevention of mother-to-child infections that is not fully practiced in South Africa. The South African government terminated funding for HIV/AIDS awareness campaigns in March 2010. Antiretroviral guidelines were not adhered to in April 2010 (SANAC 2011:3-7). The high prevalence of domestic- and male abuse against women in South Africa impacts on HIV/AIDS infections. Cultural and religious practices oppress women physically, psychologically, emotionally and economically. All of these atrocities are rampant in South Africa with its world renowned-constitution, Human Rights Bill and Domestic Violence Bill. Public-awareness-campaigns and the public outcry of male abuse against women succeeded in introducing these atrocities into the public domain. It appears that patriarchal practices were always weaved into South Africa's social fabric. The National AIDS Council of South Africa is responsible for the implementation of the National Strategic Plan 2007-2011 (National Strategic Plan 2009). Powa and ALN (2010:16) contend that policies and legislation has been adopted in response to male abuse against women, but that these measures did not have sufficient impact on women survivors. The illumed realities suggest that in most cases government legislates against violence and oppression against women, while at the same time withdraws certain medication for people infected with HIV/AIDS. Has government

been pressurized by NGOs and Women networks into accepting these legislated changes to further its legitimacy?

Acculturation entails a number of socialization processes by which social context pressurizes actors into conformity, including mimicry, social approval, and social punishment, and the role of social and cognitive costs and benefits (Avdeyeva 2007:879). States can impose social pressures on themselves to cognitively mimic other states in formally embracing their positions, norms, and beliefs. Such an exercise only impresses others by portraying acceptance and sharing of beliefs and norms. Müller (2004:293) argues that structured and rigid principles cannot bring transformation. It is rather essential that all stakeholders engage in discussion in order that accepted, new meaning can be derived at. Conversational engagement allows for critical reflection that can lead to meaningful understanding of the specific local experience in the presence of God.

Meaningful understanding of the moment of practice opens avenues of alternatives and transformation. Acculturation, on the other hand, can be described as a reflection - a theoretical portrayal that neither requires the acceptance of promoted norms nor change the state's behavior (Avdeyeva 2007:881). Acculturation can therefore be interpreted as the adoption of socially legitimate beliefs, ideas, and behaviors. It illumines that a state can ratify international human rights without passionately implementing it. Social pressure groups through public-awareness-campaigns can pressurize a state to comply with treaties that was only meant to impress other states. The practice of male abuse against women, public-awareness-campaigns, cultural and religious traditions, as well as implementation of the law of male abuse against women is a process that should continually be engaged into. Acculturation of beliefs, values and norms of others is and will remain an exercise in futility if it is not genuinely practiced.

5.15. THE SPECIFIC, CONCRETE AND LOCAL CONTEXT

The specific, concrete, local context of people has a direct and intrinsic impact on everyday lives of individuals and society. It is imperative that people and the individual are met within their own context. The specific, concrete and local context creates the need and this priority demands a response. Such response can be acceptance or revolt against the realized experience of male abuse against women. If the need of a person does not become priority, it remains learned behavior. Public pastoral theology has as crux the creation, the interaction with a need that becomes priority against all practices and fears. Such a prioritized need has to be interacted with in order to affect liberation, healing and transformation. Moschella (2012:224) describes ethnography as a method that interacts with issues in order to gain understanding of the connections and disconnections of theology and practice in historically particular settings and situations.

The MRCSA (2012:3) interacts with intimate partner violence and accentuates that past histories of these violations were not recorded in the dockets of SAPS. They further contend that research has illumed that such information would result in a higher conviction rate. The local specific moment of praxis influences the past and future; the web of life includes the person's experiences as a whole.

Since the context of the individual includes his/her culture, religion and societal perceptions, the prioritized need results in action. The specific local context includes the interpretation, understanding, meaning and the manner in which the concrete local context is experienced by the person. In 2007 Powa did introspection of their services to women that are/were abused (Powa 2007). In order to arrive at a valued conclusion, they engaged in the history, practices and impact of male abuse against women. These findings were then utilized to examine their services to women in this

realm. Meaningful understanding and critical reflection of everyday human experiences to arrive at valued transformation and healing is essential for pastoral care. The fan of Tamar induces reflection of a reality-experience that needs to be made public. Tamar's fan, however, illumines that valued interaction by members within her immediate family evaded her. The point of departure for public-awareness-campaigns is not vested in pre-suppositions or knowledge, but in meaningful communication and interaction within society; not only to include male abusers and women who were abused, but it should include a multi-disciplinary approach because male abuse against women is multi-dimensional.

Essentiality to such an approach should be vested in the specific, concrete and local context. The role-players should be afforded interpretation, sympathy and understanding of the atrocity according to their own understanding and priorities. Re-reading and re-visiting the parable of the Good Samaritan (Luke 10:25-37) illumines awareness of understanding as priorities surface. Nicodemus (John 3:1-12) privately enquired and acknowledged that Jesus was from God. Yet his context, understanding, interpretation and culture were cemented in his own realities. Awareness and illumination of the plight of the poor, the aged, widows, widowers, orphans, the suffering, the oppressed, the marginalized, sexism, racism, HIV/AIDS and unequal gender relations, are relevant and prevalent. In order to interpret (Osmer 2008:76), understand and give meaning to the concrete and local experience of people; it is essential to be allowed in and to enter into the narratives of people. Becoming part of the narrative of the context, by understanding the local concrete experiences of the people and by journeying with people as people, where they are, would restore dignity, respect and worthiness into the lives of the needy and the suffering. Being drawn into the injustices and suffering of subaltern voices provide for meaningful interaction that would allow pastoral practioners to relate their lives and minds collectively to society for mutual enrichment (Conde-Frazer 2012:235). Public-awareness-campaigns attempt to draw society and the world at large into the abomination of male abuse against women so that the combating of the atrocity can be entered into collectively, yet from the local specific moment of practice.

Any approach that generalizes or presupposes a person's narrative is meaningless. Jesus entered into the reality of bereavement at the tomb of Lazarus (John 11:33-44). He did not stand outside the specific context, but He became part of the context. Gender inequality and male abuse does not require physical participation; it requires acknowledgement of our gender; it requires that we enter into the context of the abused, oppressed and the perpetrator; it requires that the oppressed, abused and those responsible for it become part of the solution of their circumstances. Religion, culture and the law can never be more important than people. The prioritized need of the individual determines action. Christianity is about the Good News; Judaism affirms the oneness of God and prescribes human behavior; Islam confesses Mohammed as prophet (Ives 1992:13). Culture is prescriptive of behavior but it only exists because of the people that subscribe to it. This reality holds true for religion.

5.16. THE VALUE SYSTEM IS GUIDED BY LEGISLATION

South Africa is governed by a constitution that recognizes inter-alia freedom of religion, culture and human rights. The South African constitution and various legislation promulgated post-1994, aims to respect, promote, fulfill and protect women's rights and access to justice (Powa 2007:15). The constitution is based on democratic principles and boasts that it is governed by the people. The constitution is the only restriction placed on the citizens. Religion, culture and tradition are recognized as long as it does not contradict the constitution and legislation. The constitution, culture and religion are the prescriptive vehicles of value that are mirrored through behavior, actions and attitudes of the citizens of the Republic. Values are important for co-existence in any plural, diverse and multi-cultural, democratic society. The value system gives guidelines and is based on the belief system of society. Although societal values influence the individual, the individual acts on his/her own belief system. It is shaped by culture, religion, governance and beliefs. Society cannot exist without a value-system that is propounded by society. A public pastoral theology based on the context of the people has a role to introduce public debate on public issues. Pastoral public theology is imperative to publicly and

meaningfully interact with all role players for the emancipation of the oppressed. The emancipation, healing and transformation of the individual and societal value systems and the determinants thereof, are imperative for meaningful co-existence.

5.17. PATRIARCHAL CULTURE

Patriarchy should not be perceived as an abstract, universalistic ideology, theory and culture, but should rather be defined within the local context of a particular social construct at a particular time. The context of social formations should have resonance in the historical experience and political culture of the specific culture (Hassim 2006:5). In addressing the atrocity of women-subjugation and male abuse against them, it is imperative that the local, the specific context be primary to any discussion. Müller, Van Deventer and Human (2001:76) claim that in any empirical discourse the 'now' of the story is of importance. The 'now' is then placed within the context of the socio-political and economic background so that the plot of the story can develop into a holistic picture. In the midst of the irrevocable atrocity of being degraded, objectified and shamed, Tamar soberly, yet panicky, cries out that "such a thing is not done in Israel". Against this backdrop the 'now' of society and the patriarchal family of which they are members are illumed. As Tamar's horrific experience resonates within society, the local, concrete context of male insecurity in the transformation of gender relations and male violence becomes apparent. Public-awareness-campaigns cannot be engaged in male abuse against women with a universalistic foundation, but should be initiated and be specific driven by the localized context.

Any public-awareness-campaigns against gender inequity which fail to address society in the 'place where they are', is without meaning. It is unrealistic to address and try to apply solutions to existing religious, cultural and economic practices, if the particular context is generalized. The particular context has its own (peculiar) unique baggage, questions and concerns. Contexts have their own distinctive socio-political, economic, religious and cultural content, from which they originated. God sent Jesus

into the sinful world to live within it, so that sinfulness could be understood and addressed within its own context. Müller (2005:72) states that practical theology should develop from a very specific and concrete moment of praxis within the presence of God; in this case the practice of male abuse against women. The specific moment of praxis perceives and experiences patriarchy as dictating male dominance and women-subjugation to men as it clearly illumines male violence that discriminates and oppresses women. Suffering, coercion and oppression are intensified by the patriarchal culture.

South Africans are in a dualistic transition from (1) a colonial era that was paternalistic and authoritarian, to a liberal democratic society and (2) a foundationalist, modernistic structure with objective truths, to a post-modern culture with endless possibilities, internalized constructions and consumerist transience (De Wet 2010:1). The liberation of the oppressive society was the result of the armed struggle and violent actions (MEWC 2012: electronic source). Violence was, and still is, perceived as the solution to solve problems. Militarism is used to coerce other countries into agreement with superior countries. A parallel between militarism and patriarchy is drawn by public-awareness-campaigns that attach meaning to the employment of violence to oppress, control and dominate those that they perceive as inferior (Amnesty International 2013: electronic source). Oppressive violence generates reactive violence (Smit 2007:49). Interacting with gender relations and male abuse against women should ignite the reconstruction of current practices based on God's gift of grace and forgiveness.

Ironically, religion as well as Christian churches, play a significant role in promoting and legitimizing patriarchal violence (Goba 2001:314; Ackermann 2004:305). Ericson (2007:36) explains that the church remains silent on male abuse against women; the belief exists that patriarchal theological traditions teaches that God intended male dominance over women and women's subjugation to men. Most church leader's advice abused women to remain silent about the abuse, because they are Christians. Such advice refutes the theological, scriptural and practical truism that the truth

liberates. The Truth and Reconciliation Commission (TRC) started a process of reconstructing the atrocities of divisiveness and brokenness of the past. Reconstruction and restoration are intrinsically linked to breaking the silence of male dominance and violence. The church should review its strategy and its impact on the marketplace of the cry for social justice (Nyawung 2010:1). Gender-based violence is being discussed in basically every sphere of the South African life. However, it remains to grow extensively.

South African society has succeeded in changing apartheid legislation, in addressing race relations and race equality through legislation, in crying out against gender violence through legislation. Legislation is very aggressive against all forms of abuse and oppression, yet violence against women, according to statistics, remains unacceptably high (SAMRC 2012:1). South African men, often those that are 'romantically' bonded in relationships, succeed to be 'the very best' in violating women. It is evident that the South African government cannot effect change through legislation only; change can only be effected through attitudes and acknowledgement of the wrongfulness of abuse against women (SA info 2012: electronic source). A praiseworthy narrative of success emerged during the transition to democracy. The South African women's movement proved to be the societal incubator for the inclusion of gender equality in the constitution (Hassim 2006:129). Public debate about the inequality of gender relations was aggressively violent to the extent that it impacted on civil society, cultural practices and even representation in government. The consistent, adamant public debate by a subjugated pressure group illumines the impact of this tool. While women ignited and fuelled public debate to address gender violence, the church, religion and culture are called to accountability. Responsibility to engage in practices of equality amongst genders, sexes, races, poor and rich, educated and uneducated, is not optional, but mandatory.

A pastoral public theology that directs attention to practices of equality and the acceptance of persons as people is imperative. An I - I relationship based on God's Kingdom should be established. The form of the Good News remains significant while

the context differs. Goba (2001:317) argues that the statement of intent in the constitution demands that every citizen enacts the responsibility to create a new order based on democratic values. Reconciliation as a process of seeking the reconstruction of a just social order will inevitably empower the establishment of a new society. The reality is that democracy involves the wider public (Speckman 2001:397), in the establishment of the socio-political, economic, religious and cultural society. Women have begun the process of agitating for their rights. Through crime, violence, teenage pregnancies, HIV/AIDS, economic deprivation and gender violence, NGOs, and pressure groups are challenging society and civil leaders to promote values of integrity, mutual respect and lawful behavior. The church, society and religion share a co-responsibility to eradicate violence against women; to establish a society with values that dignify, respect and to enrich everybody. In contrast to the constitution and the Bill of Rights oppressive cultural, religious and societal practices remain alarmingly high. Pastoral public theology has to be vigilant in challenging religion, culture and society to aggressively engage in practicing social justice and social change.

Feminists are concerned about liberation from GBV, gender inequality, oppressive church structures and religious doctrines. Males and male violence is in serious need of transformation that relates to relationships between men and women in the family, the local community, in wider society and in the church (Ericson 2007:13). Public theology, in proposing an alternative lifestyle for gender violence, should make men aware of the consequences of their oppressive behavior and the impact thereof on them. The church should engage itself in the revolutionary action that Jesus illustrated; He took time not only to speak to the Samaritan woman, but to equate her to the same position that the chosen people of God claimed for themselves. According to Chauke (2005:137) the interpretation of Scripture is influenced by a 'where I am' culture. Legislation about the Bill of Rights of every person in South Africa remains distant for the majority of people that still experience gender violence. Oppressive violence, which includes but is not limited to, gender violence, remains within the ambit of private-ness.

Within a pastoral public theology the church is expected to retort against any practice of oppression, which includes gender violence. Dignity, mutual respect and love should prophetically be proclaimed to incite an era of justice in every sphere of life. Jesus revealed a caring, forgiving and loving God who came to redeem sinners through His death and resurrection. Pastoral public theology is required to practice, encourage and teach in public that women should make their own decisions at all levels of their lives. Instead of a ministry that thrives on condemnation, a loving, caring, and healing ministry should be the witness and practice of the church. Gerkin (1997:76-77) criticizes Eduard Thurneysen, amongst others, for insisting that human relational aspects of pastoral work and life was only a gateway for a narrowly-defined Christian language. Exploration of the traditional Christian language is needed to be given credence in open and public dialogue to refer to the human condition. Defining Christian language in narrow terms in reference to the human condition, robs us from an enriched wider context of which the 'where I am' context is an intricate part. Public pastoral theology is directed at the wholeness of the person. Private-ness is intrinsically part of the public-ness of the human condition.

5.18. THE PUBLIC-NESS OF RELIGION

Public pastoral theology should intensify the challenge of local, concrete and contextual experiences that incarcerates women. Ericson (2007:34) elucidates that there is a tendency within the church community to avoid or down-play sensitive issues to the detriment of society. Absalom, Tamar's brother, knew of his sister's ordeal. He addressed the issue with Tamar and told her to remain silent on the issue. The atrocity and ordeal of his sister were placed on the backburner. In acting, or speaking-out the family and society would have experienced negative consequences. The church and society are aware of gender violence. It is, however, accepted as culture that cannot be challenged; prescribed as Biblical truth that needs to be practiced. In rationalizing or downplaying unequal gender relationships, the church is objectifying women. The piousness of the church would be in jeopardy if issues such

as sexuality, male violence and dominance, economic status and any direct challenge of culture and religion take place through it, it would seem.

Wolbert (2007:48) illumines discussion of public discourse and argues that if peace is priority within the family, certain issues need to be avoided. He continues to state that religion is perceived to have a tendency of dividing society. Religious arguments within public debates can be controversial within secular and political spheres, if it has ethical implications. Reference to bio-ethics, bio-politics, abortion, and marriage, family and gender relationships, is made. Within a plural and democratic society, religious truths are only part of the wider societal context. The constitution of a country caters for society as a whole. It is based on justice and on the culture of the democratic civil society, which is not determined by universal truths, whether they are religious or political. Such a view, however, does not rationalize that the church or Christians should turn away from suffering and injustices.

Rationalization in many instances is to shy away from, and shield Christians from reality by protective theologies and ideologies of religious and civil societies. Osmer (2008:138) elucidates that God's guidance is imperative for sorting out what ought to be in particular episodes, situations, and contexts. While there are no universal truths and prescriptiveness of Christian religion that represents only part of society, Amos as role model, critiques a way of life in which the poor are oppressed while the affluent are pampered. Jesus became God in suffering, in solidarity with the suffering of creation. In radical words and actions, with compassion, He included the sick, socially and economically deprived, against societal perceptions and practices of the time, into fellowship with Him. Public pastoral theology is to challenge inequality, oppression, racism, economic deprivation and gender relations because everybody is included in the Kingdom of God. The example of Christ that personified God in the world, challenges theological interpretation, guidance and practices that would bring healing through transformative action and recognition of everybody as persons and not mere objects. Ackermann (2004:301) verbalizes this reality as discerning Scripture and theology as God's intention that we may have life and have it

abundantly (John 10:10). Christian religion, during the apartheid era, served to justify oppression and inequality; it was also employed to challenge repressive racial legislation, and to prove it wrong.

Gender equality, acknowledged by the constitution, needs to be put into practice; attitudes need to mirror the universal outcry against oppression, racism, economic deprivation and unequal gender relations. Govinden (1997:28) elucidates that church members are constrained to explore the way in which religion, sexuality and violence are inter-related. The relative silence that enshrines gender violence, and the way in which it is accepted in religion, culture, the church and society, calls for serious questioning of existing beliefs, practices and accepted realities. Louw (2008:16) argues that in the face of poverty and violence, the omnipotent God should be experienced as present and active within the social, economic and gender-related suffering of humankind. The church and Christians that represent God in the world should practice compassion, love and equality. He continues to argue that Christianity should move away from schematized, theological paradigms with fixed confessional answers and depictions of God; away from a theology of liberation and reconstruction, to a theology of human affirmation. Christianity and a public pastoral theology need to instill a relativity of hope that can supersede existing suffering of sexism, oppressive violence, economic deprivation and poverty.

The Christian discourse of women-subjugation to male dominance, should be challenged by new insight of hope that has the potential to influence the existing ethos of patriarchal principles. Public-awareness-campaigns need to affirm human equality by introducing hope for a better future, if the complacent acceptance of gender inequality, is challenged through the breaking of silence. Ackermann (2004:301) enunciates that interacting with contextual realities, such as, HIV/AIDS, gender-violence and women-subjugation are indulged in because it seeks hope and affirmation of life. Tamar's fan that appeals to Amnon to stop the imminent rapacious action against her; her breaking of the silence through her action (she puts ashes on her head and tears her garment), is a statement of hope that the atrocity against her should be aptly addressed.

5.19. PUBLIC PASTORAL THEOLOGY

A public pastoral theology is concerned with a radically positive affirmation that adversaries are already committed to the values of justice and equality. Louw (2008:11-12) refers to a growth process of anticipation to the sacrificial ethics of unconditional love. This idea is motivated by a paradigm shift in identity; from ego obsession to ego transcendence. This paradigm shift is vested in eschatological thinking. Obscured perceptions and views, that oppress and bind society, because of the transformation of oppressive experiences, are transformed and re-defined by the traumatized through the help of public pastoral facilitation. Gender violence induces bondage of freedom to both the perpetrator of violence and the person that is violated. It affects society as a whole. The strategy of a public pastoral engagement is to dissolve some of the tangled knot of fears and angers that obscure abundant life and the promise of a better future life. Public pastoral theology challenges religion, culture, tradition and the church to accept the new age of God's Incarnation that is already taking place (Dittes 1999:152; Osmer 2008:15). Biblical 'truths', religious teachings and cultural practices that are accepted and strengthened by the Church, society and government, should ferociously be protested against so that transformation can be effected. Jesus' narratives as a compassionate co-traveller; as a radical liberator, challenge any perception of the strict hierarchical and patriarchal God. The point of departure to eradicate patriarchal culture within society should start with men (Stoneberg 2002:62). The purpose of this reference is not to extract permission from men to allow women to be accepted as equal, but rather to illumine that men need to accept themselves as being equal to women. By dominating, subjugating and violating women, men give expression to the fact that they are in serious need of being acknowledged.

5.20. DISTINCTIVENESS

Smit (2007:42) succinctly states that the most serious, most disconcerting and

challenging dimension of violence and conflict in South Africa can be attributed to separateness. The divisiveness is a portrait in concepts such as multi-culturalism, ethnic-variety, multi-lingualism, colonialism, racial, patriarchal and sexual practices, as well as religious heterogony. Building democracy in South Africa requires the eradication of social transformation that is cemented on values of human dignity, equality and freedom.

Male violence directed at women is associated with patriarchal power relations of women-subjugation in a culture and religion that incites forms of oppression and discrimination that are revealed in the political, economic, social and gender inequalities. Smit (2007:24) elucidates that religious communities need liberation from oppressive traditions, structures, convictions and practices, and from inherited conflicts. Osmer (2008:146) argues that God as creator not only affirms the goodness of creation, but also leads us to affirm the sanctity of all His creatures that are not to be turned into objects and exploited for human purposes. The Bill of Rights clearly cites equality amongst both genders while the church, religions, culture and society have stagnated within a traditional practice of patriarchy and gender inequality (SAIG 2012: electronic source). Male abuse against women contravenes numerous constitutional rights (Powa & ALN 2010:5). These rights include the right of equality and dignity, the right to have their dignity respected and protected, the right to life, freedom, security and the right to bodily and psychological integrity (Sections 9-12 of the Constitution 1994). Davis (2007:61) correctly emphasizes that, "Safety from violence against women is not a privilege; it is a human right." Bennet (2007:53) posits that careful thought should be given to the shapes of the post-apartheid era in South Africa that moved from its exuberant rhetoric of liberation and redistribution to whole-hearted adoption of neo-liberal policies, which offer fewer and fewer options beyond subsistence for most South Africans. Women are the historically deprived human beings of political and economic exclusion; they suffered the ravages of patriarchy, sexism and discriminatory practices that resulted in their exclusion from social, political and economic power structures (Callaghan, Hamber & Takura 1997:1). Although the equity policy and empowerment policies of South Africa have succeeded in incorporating many women to parliament, as well as leadership roles in

businesses, the majority of women are still experiencing economic, political and gender inequalities.

Gerkin (1997:189) convincingly posits that the church, gender relationships, culture and religion are in the midst of radical, if not revolutionary transition, but that genders should be guided through this transition by a public pastoral theology. Public pastoral theology in dealing with gender inequality should reflect critically on the ecclesial practices in response to this atrocity. Both genders accept their respective roles that are dictated by society, culture, the church and religion. Respective gender roles are dictated by religion and society and ascribe specific status and roles to both genders. Transformation is slow and difficult because of the high regard with which society perceives culture and religion. Any transformation of gender relations, religion, scripture and culture needs to be re-read, re-interpreted and re-evaluated. A public pastoral theology which witnesses, deconstructs and reconstructs gender roles, religion, scripture and culture should be employed to effect transition of current perceptions of gender relationships. The re-authoring of the experienced and lived story of women should be engaged in where meaning prevails over suffering, oppression and subjugation; in which wholeness prevails over dissolution. Legislation and public-awareness-campaigns are in need of a catalyst to bring about real and lasting change. Landman (2007:201) articulates that the incarcerated because of oppressive practices and behaviour, are in need of a public, spiritual voice. She continues to argue that theology should publicly criticize and contextualize religious dogma. According to her, issues that need to be publicly addressed in South Africa include the relationship between Jesus and the faith of Christian believers, truth claims of different religions and the relationship between church and state. Jesus defined and practiced a radical challenge to human right violations by publicly instilling human dignity and equality to outcasts. Jesus revised the law of divorce that gave men the right to objectify women into sexual apparatus. The church should be a catalyst for social transformation (Osmer 2008:199). The church is called upon to practice justice, gender equality and to provide care to everyone. By making her ordeal known through her actions, Tamar expected to be consoled by those she entrusted with her suffering. Instead, her father turned a blind eye to her suffering,

while her brother advised her to remain silent about her ordeal (2 Samuel 13:20).

The Christian church should comply with the practices of Jesus in treating and accepting women as fellow creatures within God's Kingdom (Akintunde 2005:107). Louw (2008:11) emphasizes that a paradigm shift from a predominant focus of "knowing and doing" to our "being" should be effected. Clinebell (1984:46) describes pastoral care (practical theology) as a response to the need everyone has for warmth, nurture, support and caring. This need is heightened during times of stress and socio-cultural practices. A public pastoral engagement is therefore more than merely witnessing about the love and care of God through Jesus Christ - it is about practicing the love of Christ. Christians and religions should therefore reach out to people in need (where they are). Judgment and diagnosis of people generate feelings of guilt and inferiority. The vital question within gender violence is about the effect and impact that the redeeming act of Christ and the indwelling presence of the Paraclete have on the empowerment of society and human beings. Human beings are in a constant quest for meaning especially within circumstances of oppression, gender inequality, violence, poverty, economic deprivation and in the HIV/AIDS context. Jesus allowed a woman, considered to be a sinner, an outcast and perceived as promiscuous by society, not only to touch Him, but to anoint Him (Mark 14:3-9). This radical, revolutionary action of Jesus challenged tradition, religion and culture, and induced radical change to (gender) inequalities. Through this redeeming action, Jesus proclaimed the Kingdom as a place where the sinful are forgiven and saved. He treated sinners and the socially ostracized as equal to Him and creations of God, without any restrictions. Public pastoral theology emphasizes action on liberation, programs, projects; skills for life-learning (Louw 2008:20). A transformation of attitudes is desirable and needed for gender relationships to be effectively affected.

Male violence is a universal and societal crisis that incarcerates both women and men. This atrocity affects society and has a detrimental impact on the life of everybody, yet it remains an 'accepted reality' for many. Public pastoral theology, through its witness, has as its goal the realization of the individual's and society's

search for meaning by offering an alternative to gender inequality that provides opportunities for growth. White and Epston (1990:29) opine that by addressing and challenging truths (culture, religion and practices) at local level, we are indirectly challenging it at the broader level, and thus engage in the politics of separateness. Challenging the private-ness of male violence by opening spaces in public, suggest that this discourse becomes a public challenge to society, culture and religion. This political activity is vested within a paradigm shift, from existing accepted ideologies and practices, to a proposed alternative ideology that challenges practices which subjugate and oppress women to a dominant ideology that is fueled by patriarchal culture and religion. Public pastoral theology is concerned with a totalitarian approach of people. It starts from the local context, to the broader context of society and world in which we are. The public-ness of theology is directed towards gender equality that is based on the Kingdom of God. Jesus as role model offers a revolutionary alternative for real male stereotyped behavior; He openly showed His feelings; He admitted to weakness; He stressed the connection between leadership and service, and He interacted with women in ways that challenged the patriarchal religion and culture of His time (Ericson 2007:40). Jesus challenged and confronted suffering to instill love and justice in order that liberation to the imprisoned and oppressed could be affected. Public pastoral theology should not only challenge, but introduce a celebration of women's lives as God's gift (Chauke (2005:143) that cannot be restricted or impounded through violence and abuse.

5.21. THE REALITY OF TAMAR'S FAN

Tamar's cry illumined a reality that remained in existence and became a public outcry for justice, peace and equality amongst genders. Male abuse against women, male superiority and dominance that restrict women into inferior beings who should be subservient to men, exists globally. It exists within all traditions, cultures religions and across boundaries of economics, politics and education and value systems. While there is congruence about the unacceptability of this abomination, and when countries globally have entered into an agreement to address, minimize and eradicate it through public-awareness-campaigns, the atrocity remains prevalent.

Most of the co-workers are in agreement that public-awareness-campaigns are essential, a few perceive it to be redundant, the approach, the how of public-awareness-campaigns, of male abuse, seems to be of the essence.

Public-awareness-campaigns succeed in making the atrocity of male abuse against women known. Due to generalizations and a universal approach of 'knowing it all', the desired results of public-awareness-campaigns are minimized. Such an approach highlights a universal truth that overlooks the local context. The task of practical theology is to discern the under-girding epistemology and beliefs for reinterpretation and transformation of the atrocity (Dames 2013:1).

Grüter (2013:1) describes a perception of secularization that accepts male control of women primarily as the result of patriarchal and religious prescriptions. She immediately interacts with this truth by referring to former secular societies that radically revolted against male abuse against women through dialogue of pluralistic religions, theologies and non-theologies, cultures and traditions. A multi-disciplinary, multi-cultural, multi-racial, multi-religious, multi-linguistic approach inclusive of both genders within our multi-pluralistic society is the point of departure for public-awareness-campaigns. Tamar's fan of male abuse against women was given new life by feminists and is a public outcry that needs public interaction. Public, pastoral theology should be pursued from a multi-religious, multi-cultural, traditional, interdisciplinary, multi-disciplinary and political context. The value and belief system of males and females is imperative if public pastoral theology is to critically reflect on the thought and action of everyday concerns and practices in order to effect acceptable transformation.

Tamar's fan highlights the reality of male abuse against women and the restriction of the freedom of men through this action. The context demanded that Tamar should remain silent about the atrocity. Those that came to know about the atrocity preferred

her to remain silent and to take their own revenge. In order to address the atrocity of male abuse against women, it ought to be approached pro– and reactively. The re-active approach is the caring action of women and men that were involved in male abuse against women. A post-modern approach where no universal truths exist, facilitates better understanding and greater acceptance of the local, concrete reality of male abuse of women. Understanding and acceptance of the pluralistic society presents a point of departure. Public, pastoral theology enters into the narrative of the co-worker without any critique, diagnoses or universal truth. The narrator allows the facilitator into his/her narrative and interaction to arrive at a de-constructed narrative. Glanville and Dreyer (2013:1) correctly emphasize that the facilitator should not be prejudiced or biased in any way.

The re-active and pro-active approaches suggested are not a re-invention of the wheel, but is done in the spirit of *ubuntu* that include Osmer's (2008) web of life. The womb of life is a direct reference to the spirit of *ubuntu* and forms an intrinsic part of the web of life. It is within this reality experience of the local, concrete and specific moment of praxis that the individual's bio-psychosocial (Glanville & Dreyer 2013:1) context should take preference.

5.21.1. The pro-active approach

Public pastoral theology as the critical reflection on thought, action and fostering of transformation enters everyday-life predicaments of individuals and society from their own unique context. Tamar's fan highlights a context that was cultivated by history which includes her religion, culture, tradition and the politics of the day. Her cry that such a thing is not done in Israel give meaning to her value and belief system, which was pro-actively cultivated in her web life and her family of origin. Public pastoral theology has a distinct role to conduct in combating male abuse of women (Grüter 2013:29). It has to engage pro-actively in inter-disciplinary meaningful communication to prevent male abuse of women.

- A pro-active approach of public-awareness-campaigns is engaged into when the umbilical cord is physically separated from the womb and psychologically, emotionally and spiritually being injected into the womb of life, which in the first stages, is the family of origin. As the care of the pregnant mother through conduct and health-intervention is essential for the development of the embryo and execution of a healthy child during and after birth, so is it the responsibility of the family to nurture, care and take responsibility for the formation of the child into a healthy well-balanced individual. Pregnancy demands health intervention from the moment of awareness of the pregnancy. Public pastoral practitioners and the ecclesia need to become involved with the parents and family at this early stage as a pro-active measure to begin caring action with the family and the expected child. The *ekklesia* and practical practitioners should initiate a process of interactive interaction amongst roleplayers that is inclusive of interdisciplinary, intercultural, inter-religious and interlinguistic actors.
- The family, extended family, neighbours and society (the public) becomes the womb of life which nurtures the child through providing a healthy environment by nurturing the child to value, to respect, to love, to live a dignified and healthy life. Within this public womb of life the child is nurtured into respecting, loving, caring and behaving dignified towards all others. Public-awareness-campaigns of male abuse of women originate within the public womb of life into which the child is born.
- Within the womb of family life, church, school and society, problem solving by example and teachings should be directed away from emotional, physical, psychological abuse. Coercion and violence is not the only means to meaningfully solve problems.
- Biological-, economic status-, racial-, religious, and cultural differences should be respected, with the ethos thereof being continued while the diversity become the foundation of mutual enrichment and respect rather than the springboard of separateness. The inter-connectedness of attitude, behaviour and practice within the public sphere is already in existence when a person comes into being. The development of the person as public life broadens to neighbours, school and church life, as an ongoing process of developing self

worth, dignity, love and respect towards every part of creation that the person come into contact with. Every person is born with human rights and anything that impinges on the freedom of another should be revolted against. Public-awareness-campaigns of male abuse against women within these spheres need to concentrate on mutual respect and dignity amongst all cultures, disciplines, races, economic and educational status and genders. Fragmentation of genders that is only physiologically based amounts to divisiveness amongst genders on all levels.

- Sport and recreation as practiced and striven towards by MVP (2013), to utilize athletes as icons who portray a masculinity that embodies bravery through respect, care towards women should be advocated within all realms of life; this is inclusive of all media portrayals of masculinity and femininity.

5.21.2 The re-active approach

The fan of Tamar which resonates throughout the ages was to make her ordeal of abuse at the hands of a male, a relative, for that matter, known. Her fan included airing of her historical, cultural, religious, traditional and religious context. It generated a cry for intervention from those that heard her cry. Tamar's cry demanded caring action and an end to the abomination of abuse that she experienced.

- The re-active approach focuses on how to care for the person that experienced abuse and the person that is abused. Loving, caring action should be experienced by both within the contexts where they are. Information on human rights, forms of male abuse of women and how to address it, is of paramount importance at this time, but realization of the fact that re-active approaches are only utilized when the harm was already done. This highlights the fact that the constitution, legislation or any 'truth' held by the helper/s has little impact in reducing or eradicating the abomination of male abuse against women. Deterrents such as restriction orders, imprisonment, registers of convicted defaulters, and the like, are temporary deterrents. Legislation to address the atrocity is re-active measures that have the ability to lead to pro-

active behaviour about the atrocity of male abuse of women.

- Public, pastoral theology critically reflects on everyday thought and actions in order to deconstruct current realities and establish transformation and healing within the local context. Public-awareness-campaigns of male abuse against women within a re-active approach aim to reduce and eliminate the abomination of male abuse of male abuse against women. The reduction and elimination of male abuse against women needs to be pre-empted by a healing process of both genders. Public-awareness-campaigns of male abuse of women need to engage in combating the atrocity while at the same time starting the process of healing within the local context of both genders. Public pastoral theology has as task to facilitate acceptable, meaningful and understandable inter-disciplinary communication to address the pandemic of male abuse of women.

5.22. CONCLUSION

Public-awareness-campaigns of male abuse against women currently include both pro-active and re-active approaches to reduce and eliminate male abuse of women. Emphasis is placed on re-active approaches.

Janneman argued that the reporting of domestic violence cases was much higher during the 16 days of activism.

People who are passionate and committed should spearhead public-awareness-campaigns. The local, specific concrete moment of praxis should become the point of departure in order to sensitize societies to no abuse against the vulnerable, and not only against women.

Janneman contend that a woman leave her work for 5 years to care for a new born baby.

This is currently utopian. Economic and professional considerations do not allow most women to follow such a practice. His context, however, illustrate that the primary responsibility of instilling self-worthiness, self-respect, and respect for God's creation remains that of the family of origin. Public, pastoral theology aims to address the local concretized context.

The inter-connectedness between culture, religion, tradition, health and politics should be exploited to enter into multi-disciplinary, multi-cultural, multi-linguistic, multi-religious, non-religious, theological and public health conversation as well as action to address male abuse against women. This would provide for a more inclusive, holistic approach of public-awareness-campaigns of male abuse against women.

Cassandra highlighted the need that those spearheading public-awareness-campaigns should continuously reflect on awareness campaigns of male abuse against women.

Pastoral public theology is the continual critical reflection on the local, the specific and the concrete moments of practice of everyday lives and needs to publicly engage with this atrocity in an inclusive and holistic way.

In congruence with Taylor (1998:1) and Thiruvananthpuram (2013:1) male abuse against women is invariably connected to practices, behaviour and abuses that contribute to the atrocity. Public pastoral theology is in need to address issues pro- and re-actively. Pro- and re-active approaches of addressing male abuse of women are closely connected and this highlights that public pastoral theology should continually and critically reflect on everyday-life issues.

The challenge of approaching the atrocity of public-awareness-campaigns and the

atrocities of male abuse against women is vested in the challenging words of Mandela (1994: electronic source).

Let each know that for each other the body, the mind and the soul have been freed to fulfill themselves. Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world.

These words are a constant reminder to the nation of the objectives that should be reached. Oppressive practices that incarcerates abundant life remains a process. The context of the speech illumine to the fact that every member of society have a responsibility work towards individual and mutual freedom.

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ADDENDUM 1



THEOLOGY
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(14 June 2011)

An informed consent letter/form is a legal document to safeguard the Department of Practical Theology and its researchers from possible legal action upon dissemination of research results.

Researchers are required to subscribe to a code of ethics that respects the co-researchers' rights, facilitates communication in the research field and leaves opportunities for further research.

In embarking on research projects involving humans and society, the researcher should carefully scrutinize all ethical issues. The principles of ethical propriety, upon which most of these guidelines are based, encapsulate simple considerations of e.g. fairness, honesty and openness of intent. Certainly, no person should be asked to cooperate in any research that may result in a sense of self-denigration, embarrassment, or a violation of ethical or moral standards or principles. Every researcher should fulfill the commitments made to those who assist in the research endeavor. No research should ever be conducted under circumstances in which disclosure of the aims and purposes of the research cannot be set forth - preferably in writing. Nor should any subject be lured into cooperating in any research endeavor without knowing fully what participation in the project will involve and what demands may be made on that subject.

Suggested content: Informed consent letter/form

An informed consent document needs to contain the following information:

1. A **heading**, which must include the name and address of the department and institution, the researcher(s) name(s) and contact details. (It must be on a letterhead)
2. **Title** of the study.

3. **Purpose** of the study.
4. **Procedures**: explanation of the procedures to be followed and their purposes; nature of activities such as clinical tests and filling in of questionnaires; time required; schedule of participation; duration of study, etc.
5. **Risks** and discomforts, e.g. medical risks; fatigue.
6. **Benefits**: any personal or societal gains. This also includes financial gain or lack thereof.
7. **Participants' rights**: participation is voluntary; they may withdraw from participation in the study at any time and without negative consequences.
8. **Confidentiality**: the assurance that all information is treated as confidential; that anonymity is assured; that the data would be destroyed should the subject withdraw. All persons having access to the research data must also be identified.
9. The subject's (or in the case of a minor, the parent's/guardian's) **right of access to the researcher** must be established, and the means clearly delineated, in order for clarity on any issue be sought, should doubts arise.

General guidelines

The informed consent letter/form:

- must be on letterhead
- needs to be written in a style or register which is clear, simple and unambiguous to lay persons;
- should include no exculpatory language through which the subject is made to waive, or appear to waive, any of his/her legal rights, or to release the institution or researcher from liability for negligence;
- requires the signature of the subject (or the parent/guardian in the case of a minor) and that of the researcher, as well as the place and date of signing and it must be filed by the researcher;
- should be given to each subject.

ADDENDUM 2

Notes on co-workers

1. Norma is a coloured female. She practice as social worker and have 7 years' experience. She is a single mother and is in a relationship. Norma's work environment demands that she is actively involved in gender abuse issues.
2. Anna is a single mother. She is a black female and currently not in a relationship. Her daughter has completed matric and is currently employed. Anna is a volunteer during her free time and even in her fulltime work she is exposed to gender inequalities. She is active in the church that she serves.
3. Vernon a coloured social male social worker has 20 years' experience. He is actively involved in the community and church. His community and work environments expose him to gender abuse situations. He is married and a keen family person.
4. Katharina is a coloured female social worker. She has 27 years' experience as a social worker and has a senior position as supervisor. She is much involved in church life and a respected member of the community. She is married with adult children.
5. Norton is a coloured male social worker. He is married with two children and a family person. Norton is committed to his work and very involved with the relational side of his activities.
6. Niklaas is a coloured senior police officer with 25 years' experience. He is committed and a senior officer with experience in various components that are responsible for gender and children abuse. As a person he is committed to his family and a devoted Christian.
7. Ignatius is a black male chaplain. He is committed to his family, work and the church. Ignatius is a manager within his work environment. He has 15 years' experience as a chaplain. Ignatius has a lot of experience with gender issues.
8. Janneman is a white male senior police officer. He has 40 years' experience as a police officer and a committed family man. His adult children are in relationships. Janneman experience gender abuse issues within his supervisory capacity on a daily basis.
9. Annemarie is a white female police officer with 19 years police experience. She is married and a devoted mother. As a police officer she is challenged with gender issues on nearly a daily basis.

10. Thabo is black male chaplain with 16 years' experience. He is a widower and devoted to raise his children with the help of the extended family. He is a minister of religion and serves in a church.
11. Sandra is a black senior police officer with 19 years' experience. She is married and a devoted church member. She has a family that she cares for a lot. Sandra is very concerned about gender inequalities.
12. Kareltjie works in the component of family and sexual violence. As a married man he is concerned about gender and children abuse. Kareltjie experience gender abuse on a daily basis within his work environment.
13. Cassandra is a devoted mother of two and happily married. She is a senior police officer with 18 years' experience. Due to the nature of her work she work with many relationship and gender abuse issues. Cassandra is a devoted church member and a respected member of the community.
14. Maggie is a black female police officer. She is single and in a relationship. Her daily duties demand that she engage with members of the public a lot. This requires that she intervene in situations that expose her to gender issues. Maggie is very concerned about the current gender situation in our country.
15. Claire is a coloured married woman with her own family. Her work environment brings her in close contact with that which has taken place in the whole area. She cares about the community and reaches out those that are in need.
16. Toeksie is a white married woman with her own family. She is a detective in FCS where she comes into contact with women abuse on a regular basis.

ADDENDUM 3



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PARTICIPATION IN THIS RESEARCH

The result of this project on awareness campaigns of male violence against women will be reported and analyzed in the fulfillment of the requirements of a Ph. D program in Department of Practical Theology, Faculty of Theology University of the Free State. The document will therefore become available to the public. Participation will however be confidential.

A conversation of approximately thirty to forty five minutes will be entered into. The conversation will be an exploration of your perceptions and experiences of your feelings, attitude, behavior and response to awareness campaigns of violence against women. The research is largely a descriptive study and requires an accurate record of responses. Conversations will be recorded and reported as verbatim reports. These verbatim reports will include descriptions of involvement, experiences and perceptions of awareness campaigns of male violence against women.

In protection of your confidentiality no names will be used and a general category such as age, sex, profession, religion and education will be utilized. Some portions of the discussion might be embarrassing and raise sensitivity and recurrent flashes of experiences and feelings. The therapeutic value of such feelings is invaluable. The researcher is sensitive to potential disturbing feelings that may arise during the conversation. Participants may end the discussion at any time or withdraw from the study. The benefits of participation in this study include an opportunity to explore and become involved in eliminating or reducing male violence against women.

By signing this form you consent to participate in this investigation of the impact of awareness campaigns of male violence against women. Your responses will be reported in this thesis as well as in possible publication of these results. Signed Consent Forms will be retained in the personal records of the research, and will not be published.

I agree to participate in the study outlined above.

.....

.....

Participant's Signature

Researcher's Signature

Date:

ADDENDUM 4



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Greetings in the name of our Lord and Savior!

This letter is given to you in recognition of your valued participation and contribution in this research about the ongoing process of awareness campaigns against women. Conversation is entered into with people who are interested, affected and concerned about the atrocity of male violence against women. The conversation will continue for at least twenty five to forty five minutes. Your identity and confidentiality will be protected.

This thesis focus on awareness campaigns of male violence against women. Contributing factors, the impact of male violence, societal attitudes towards women that are/were abused as well as the perception and believe of victims and perpetrators of male violence and the purpose of awareness campaigns will be focused on. My interest in awareness campaigns against male violence emerges from gender inequalities that are highlighted by society. I am currently pursuing studies in Pastoral Care in the Ph. D program in Department of Practical Theology, Faculty of Theology University of the Free State.

I am of the opinion that a negative perception that awareness campaigns against male violence is a magic wand that will eradicate this atrocity contributes to this epidemic. I believe that this research will place new emphasis on our self-image as it induce mutual respect and a change in attitude against gender oppression.

Sincere thanks for your willingness to participate in this study. May God's blessings enrich your life.

Yours,

Arthur M. Le Roux

Coloured Female

Social Worker

Experience 7 years

Age between 30 – 40 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns of male abuse against women are the sharing of information about violence, where and against whom it takes place. Sessions held are to inform women about male abuse, their rights and possible actions are not cost effective because it does not take place regularly. Public-awareness-campaigns of male abuse against women would be more effective if it occurred regularly.

Q. What do you consider to be male abuse against women?

A. Male abuse of women takes place emotionally, financially (if all basic needs are not fulfilled) and physically.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. The reality of culture that prescribes male abuse of women within society exists. The coloured community does not succumb to the culture of male abuse – but to egalitarianism.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Most women do not generate an income. These women are dependent on men to survive. These women either dropped out of school or did not further their studies.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Public-awareness-campaigns do not have the desired affect on society. Public-awareness-campaigns due to its restriction to certain dates, do not allow for sufficient interaction with the atrocity of male abuse against women, it is therefore not good enough.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Although government is attempting to address male abuse of women, they are not doing their best. Violence against women will therefore continue to exist because women do not know how to step out of violent relationships.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. The manner in which official public-awareness-campaigns is presented by governmental departments restricts it to a minority of people. Presentation of official public-awareness-campaigns referred to meetings in public venues. About 300 to 400 people were usually invited to these meetings. Community meetings in which to address the issue would be more successful.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Women were made out of the rib of men and should therefore be obedient to men. Men, however, should not force women into subordination because they do not have the authority to force women into subordination.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Certain passages of scripture cannot be interpreted to mean that women are the slaves of men.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Different cultures are based on different belief systems. A culture is therefore only binding to people who ascribe meaning to it.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns of male abuse against women reach people. The opportunity that public-awareness-campaigns afford people to act against the atrocity was

not practiced. Public-awareness-campaigns were mostly directed at people who were at the receiving end of male abuse against them and not at those committing the abomination.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Most women are financially dependent on men for their daily survival. Women lack sufficient education to make a living to sufficiently provide for themselves. Women therefore remain silent about the atrocity. Men take advantage of these factors to abuse women who are dependent on them.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. No. This is because I am in the 'helping' profession.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential, although most of the people who attended the sessions did not necessarily need the shared information. Public-awareness-campaigns should be organized by having more sessions with both victims and perpetrators.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. The success of public-awareness-campaigns was very limited because it did not take place on a regular basis. People applied their freedom of choice not to accept the advice given to them.

Q. Describe your involvement / experience of women abuse.

A. Involvement was work-related in the Tamar shelter. The biggest problem was that women went back to the men that abused them. The support of the family was stopped when women went back to the men who abused them.

Black Female

SAPS Reservist

Experience 3 years

Age between 30 – 40 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns were to empower abused women to speak out about the atrocity to SAPS or to a neighbour. Making the atrocity known will lead to a referral to a social worker within SAPS to intervene.

Q. What do you consider to be male abuse against women?

A. Violence against women is inflicted verbally and physically. Physical violence was the most hurtful kind of violence that could be inflicted against women.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Women do not have a duty to serve the interests of men. Unemployed women feel that they have a duty to serve men who provides for them. Abused women fear retaliation by the men who abused them if they did not serve them, as well as societal stigmatization that they are responsible for the abuse against them.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Alcohol and anger are factors that contribute to male abuse against women.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. The impact of public-awareness-campaigns was experienced at a function where a woman made abuse against her known. Public-awareness-campaigns are in the process of changing the landscape of male abuse against women.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns succeed in addressing violence against women. It would have a greater impact if more women were reached.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Society should be more vigorous in its attempts to address violence against women. Churches, schools and women associations should be more active in initiatives to address the pandemic.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Everybody is not reached by the current attempts of public-awareness-campaigns of male abuse against women. Not everybody has access to radios or televisions and is therefore ignorant to the atrocity of male abuse of women.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Religion subscribes to women subordination to men. Genders are mixed in church but men are still at a higher level. Women have the ability to be independent, but interpretation demands of women to be more humble than men.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Holy Scripture does not demand women subordination to or discipline by men. "God did not say that."

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Cultures subscribe to women subordination to men, but it was Zulu and Xhosa cultures in rural areas. People in town stood up against these cultures. Certain groups adhered to cultural prescriptions of women subordination.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do not really address the practice of male abuse against women. Too many women were still silent about male abuse against them.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Women remains silent about violence against them because of the shame endured in society.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. No.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential, churches, schools and societal members in the street should become more involved in attempts to combat the atrocity of male abuse against women.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. No answer

Q. Describe your involvement / experience of women abuse.

A. Involvement was work-related. During a shift first hand experience about male abuse against women proved that a woman tried to lay a charge against a man that abused her. The permanent police officer advised against the opening of a case because the woman would come to withdraw the case the following day. This was realized frequently when women came to withdraw charges they made against men.

Coloured Male

Social Worker

Experience 20 years

Age between 40 - 50 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are preventative programs that inform women about their rights. Awareness campaigns inform women how to protect and prevent violence against them.

Q. What do you consider to be male abuse against women?

A. Male abuse against women is any action that infringes on the rights and security of women.

Q. The perception exists that violence against women is the right of men. Women have a duty to "serve the interests of men". Could you please elaborate on your ideas about this view?

A. Culture perceives that woman have a duty to serve the interests of men. Many men believe that they need to be served. Pre-1994, women and children could not enter into legitimate contracts. The law has changed post-1994 and perceives women as equal partners with men.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. The contributing factors of male abuse of women are that men are the providers of the family. Economic abuse takes place because women are unemployed. Men withhold money from women thereby humiliating them. The manners in which men are raised foster their perception of women. Alcohol-intake is a contributing factor to violence against women.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Public-awareness-campaigns have some value because more women apply for protection orders against men. Women are becoming more aware of their rights. Shelters have a lesser intake of abused women. The negative side of public-awareness-campaigns is that programs are more directed to women than to men.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns have an impact on male abuse against women because men are aware of interdicts that women have against other men. This deters men from practicing violence against women. The impact of programs instills fear in men.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Public-awareness-campaigns place too much emphasis on women. Programs are becoming redundant as it does not reach its targets. Schools should be utilized to make males aware of the atrocity of male abuse against women and to challenge tradition. Life orientation classes should be used to teach men how to behave toward women.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. It is difficult to challenge religion. Abuse is an excuse. Even if the Bible says certain things it is not the beginning and the end. It should be adapted. Life-partners are equal in the home – they should raise their children to have respect for each other.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Holy Scripture does not prescribe that women should be submissive to men. Bible and Church services are imperative. The Bible directs that we should honour our mother; this is a reference as to how women should be treated. Women were created to be partners of men. Humans were created for the pleasure of God. God is not happy with the practice of male abuse of women. People have a duty to bring happiness to each other. Violence is perceived to be sin.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culture prescribes that women should be submissive to men. Everybody and everything is, however, subject to the law. Xhosas and Moslems allow children to be married – this is against the law. Culture was about minorities (eg. colonization, *boere-slawe-vrymanne en 'n klein swart groepie inheemse volke*).

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Women are the cement that keeps families intact. They are emotional and financially dependent on males. Women keep on hoping that change will eventually come.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. Yes, I did abuse women emotionally. Anger at times made me react instinctively within a given situation. People sometimes acknowledge their shortcomings and apologize, at other times they continue without any insight into the situation.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns were essential. The problem with public-awareness-campaigns is that there is no integration of genders. National and provincial departments allocate budgets for awareness campaigns whether there is local commitment or not.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Public-awareness-campaigns have become a gimmick because programs are organized for the sake of statistics. Public-awareness-campaigns should be working more intensely with smaller groups. A draw card would be to take photos of people. Public-awareness-campaigns do not currently address the real issues which are religion and culture. The government had the thorny issue of respecting and honouring everybody.

Coloured Female

Social Worker

Experience 27 years

Age between 50 - 60 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are about the sharing of information to societal members. Bringing awareness to male abuse against women is done through door to door visitations that opportune the gaining of information from clients as to the problem areas that they experience and to services that should be rendered.

Q. What do you consider to be male abuse against women?

A. Male abuse against women is physical and financial.

Q. The perception exists that violence against women is the right of men. Women have a duty to "serve the interests of men". Could you please elaborate on your ideas about this view?

A. Women do not have a duty to serve the interests of men. The expectation only exists if the woman is unemployed.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Factors that are responsible for violence against women are alcohol abuse, extra-marital affairs and where mutual respect does not exist in a relationship. External influences are responsible for violence within a relationship.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Individual departments such as Social Development do not have an impact on public-awareness-campaigns. A united effort amongst the different departments would have an

impact on public-awareness-campaigns. SAPS and the Department of Health are non-operative with other departments in their efforts of public-awareness-campaigns of male abuse against women. The impact of public-awareness-campaigns was therefore minimal. SAPS treated domestic problems as personal – they only respond when somebody is killed.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. A lack of co-operation amongst role players exists. This restricts the impact of public-awareness-campaigns.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Not everybody is reached by public-awareness-campaigns.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Differences exist amongst cultures. Black cultures believe that women should be submissive to men. Human rights do not exist for women to obey men.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Religious people subscribe to the Bible that demands that women should be submissive to men because they are the head of the house.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. As a social worker, challenges are experienced to reach certain people because of the culture that they subscribe to. Culture is a stumbling block for the acceptance of advice.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. I am committed to address the problem of male abuse against women. I always try to be of help to people. It however depends on the people to accept or reject my help.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Women remain silent about abuse against them because they do not have an income. They remain silent because of security and emotional reasons.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. Yes, work-related male abuse took place against me. Subordinates abused me emotionally. Christians do not hold grudges.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. People must continually be made aware of the atrocity of male abuse against women.

Public-awareness-campaigns should include programs in churches, schools and clinics. Young people should be made aware about the atrocity of male abuse against women. Public-awareness-campaigns should become more pro-active.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Public-awareness-campaigns are 60% successful, because everybody was not reached.

Q. Describe your involvement / experience of women abuse.

A. Male abuse against women is experienced within the work environment. A minister of religion emotionally abused his wife. The minister when approached made it clear that it was his right to treat his wife in that manner. Emotional scars are permanent while physical wounds could heal.

Coloured Male

Social Worker

Experience 5 years

Age between 30 – 40 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are educating communities about male abuse of women. It is about empowering people with knowledge to make informed decisions.

Q. What do you consider to be male abuse against women?

A. Violence against women takes place verbally, emotionally, physically and sexually. Violence against women is anything that makes women uncomfortable and is against their will.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Although the perception that women should serve the interests of men is wrong, it exists.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. The approach of gender violence should change. The approach should be that men are being abused and hit their wives out of frustration. The individual cases should reveal the real causes of gender violence.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Attempts to combat violence against women do not have any success. The reason for this state of affairs is that there are many theoretical mechanisms in place but the implementation thereof does not take place.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns reach many people. It does however, not reach everybody. Although public-awareness-campaigns target everybody, language is an issue. In Roodepan attempts are made to reach everybody but people are ignorant about the atrocity of male abuse against women. When programs are presented in the Community Hall many people would attend but would leave without knowing what it was all about. People are not in touch with the intellectual capacities of the programs.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Religion is the only acceptable view that exists. The general situation was that women are submissive to men. Churches emphasize the differences of genders – church leadership issues are an example of this.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. The Bible does prescribe women subordination to men.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culture is responsible for women abuse, but people need to stick to the constitution and legislation.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do not address male abuse against women. People are invited to attend programs in the Community Hall but do not attend. Males who abuse women are at work and do not attend these programs. Male abuse of women is perceived to be an issue of shame and people therefore shy away from these programs.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Many women are unemployed and rely on men to provide for them. Even if women do work they earn less than their partners. Women are scared that if they should break the silence they could be further abused.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. This is a very personal question. No, I do not believe that I abuse my wife; it was difficult to respond to this question. When I was younger I did kick a woman but did not feel good about it.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are redundant but essential.

Q. Give your opinion on the success of public-awareness-campaigns of violence against women?

A. The problem is the *how* of public-awareness-campaigns. Public-awareness-campaigns are therefore not successful.

Q. Describe your involvement / experience of women abuse.

A. In the work environment experiences of male abuse of women are experienced on a daily basis.

A. Public-awareness-campaigns are prescribed from national level. More cases about male abuse against women are reported, especially in the cities. Rural areas also have a higher incidence of reporting male abuse against women. This is especially true during Women's Month and the 16 Days of activism.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Legislation is in place so is public-awareness-campaigns. The problem was that cases of male abuse against women are reported and then withdrawn because of threats and intimidation by the family. The withdrawal of complaints of violence against women is problematic. Women sometimes blame drinking as the reason for the violence but opine that if it does not take place everything is okay. If cases were not withdrawn justice programs such as, anger management and referral systems for drinking and drugs could be utilized. The process ought just to be followed through.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Public-awareness-campaigns reach everybody in urban areas. Rural areas pose a problem however. In rural areas women are subservient to men. People in rural areas are not empowered and lack further education. Women in cities confront men about abusive behaviour while women abuse is unreported in rural areas.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Religion is important the constitution is only a guide. Religion and culture do not portray any evidence of male abuse against women.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. As a Christian I am the head of my household. I provide for the house not in terms of abuse, but in terms of solving the problems in the family. My wife is not subservient to me; both of us teach the children how to behave.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Male abuse against women is not an issue in my culture. My black colleagues, however, are subservient to their husbands. SAPS empower women and women abuse is not so prevalent in cities. This scenario is different in the rural areas. In the Midlands of Kwa-Zulu

Natal women have to get up at 04H00 to get water, food must be prepared before the husband goes to work.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns are an opportunity for man to look at the atrocity of male abuse against women. Men should therefore form part of public-awareness-campaigns. Public-awareness-campaigns bring about a power struggle amongst genders, and within the SAPS, women are promoted at the cost of men.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Women of all races are subservient to men. Male abuse against women is not reported to the neighbour or the wider family. It takes place in secret under a cloud of excuses if it does surface. Public-awareness-campaigns open up opportunities for women to report abuse. Male abuse against women is sometimes reported to the police on a Friday, the perpetrator arrested and the case is withdrawn on Monday.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. No, not physically. During arguments however, things were said that was not supposed to be said.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. During Women's Month women are empowered and more cases are reported to the police. The problem was that it did not find its way through the judicial system.

Q. Give your opinion on the success of public-awareness-campaigns of violence against women?

A. The Child Protection Unit was successful. Because of public-awareness-campaigns children that were sexually abused reported the abuse. Imbizo's, door-to-door usually leads to a general increase in the reporting of abuse against women. Elderly people do not know that they can report abuse; public-awareness-campaigns empower them to come forward and report abuse. Attempts are made to get people to allow the judicial system to be followed through when male abuse against women takes place.

Q. Describe your involvement / experience of women abuse.

A. I worked in the Child Protection Unit in 2003. I have first-hand experience of the vulnerable that are abused. Cases were followed through during this time in the unit. Public-awareness-campaigns should be a joint venture in which everybody is on board. This should include all members of the SAPS, sector managers, and community police forum members, social crime partners in business, all role players and the community. The community police forum should mobilize the venture. Police should not give bail but should leave it to the magistrates in court.

Black Male

Chaplain

Experience 15 years

Age between 40 - 50 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are a most serious aspect that supports global and local initiatives. It has to do with issues that seriously affect women.

Q. What do you consider to be male abuse against women?

A. Violence against women takes place on the physical and emotional levels.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. The perception that women have a duty to serve the interests of men is a perception only. Biblically genders are created equal by God.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. A factor that contributes to male abuse of women is that of stereo-typology. Humans are brought up in patriarchal societies that stereotype their behaviour. The belief system impacts on public-awareness-campaigns. The important aspect that public-awareness-campaigns leave out is the perpetrator of male abuse against women, men. Men should be made aware of their actions. They should be guided to deconstruct their own life.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non-governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Public-awareness-campaigns partially succeed in making women aware of the atrocity of male abuse against them. Men need however, to be brought on board. Men should be made

to understand that they should stop the practice of abusing women. This should be done through the organizations like Men for change and the Women's Network within SAPS.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Everybody is not reached through public-awareness-campaigns. Some women are illiterate and women in rural areas do not understand what public-awareness-campaigns about male abuse against women were about.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Religion does not subscribe to women subordination of men. The interpretation of people does. This interpretation is strengthened by the patriarchal society.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. The Bible does not prescribe women subordination to men. It was contextual for that time. Patriarchal texts are not about what God said.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. It is a serious concern that culture perpetuates male abuse against women. In the past men wanted to rule women.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do address the problem of male abuse against women; the structure of public-awareness-campaigns does not reach everybody.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Patriarchy plays a major role in the fact that women remain silent if they are abused. Men owned the economy and women were dependent on the economy.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. As a young person I might have abused women because I was socialized in a patriarchal society. These days I try to be an activist for women.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. It is now more essential than ever because men are becoming more aggressive than ever. There should be more public-awareness-campaigns to address the pandemic of male abuse against women.

Public-awareness-campaigns should organize women in society; they should be educated about what violence is, the type of violence such is physical, emotional and financial violence because they do not understand it.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Public-awareness-campaigns will be more effective if men are drawn into the picture. This will better the chances that public-awareness-campaigns will reach everybody.

Q. Describe your involvement / experience of women abuse.

A. I am involved in male abuse against women as a counselor and as a minister of religion. During my research I journeyed for 6 months with participants that contributed to my research.

White Male

Senior Police Officer

Experience 40 years

Age between 50 – 60 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns put women in a position to know their rights and remedies for male abuse against them.

Q. What do you consider to be male abuse against women?

A. Violence against women includes assaults, attacks, slandering, financial violence and mal-treatment.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. I do not belong to the group that perceives women to have a duty to serve men. Everybody is equal.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Contributing factors of male abuse against women are gender inequality. In certain circumstances females are dependent on males. Males are perceived as being superior to females. Traditionally, males perceive women as their possessions.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non-governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. There are two sides to public-awareness-campaigns. Firstly, everybody should know their rights and they should know the law. Secondly, information sessions create animosity that instigates more violence.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns of male abuse against women should not only address male abuse against women, because male and female violence are prevalent. 99 % of information sessions do not address inequalities, poverty etc. It is talk shop that does not address the real problem. SAPS have many initiatives, such as door-to-door. Many people do not have television or do not read the newspaper. They should be addressed at home.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Specific religions do prescribe women subordination to men. The older part of religion prescribes to male control and domination over women. I was culturally brought up like this. Today the world is moving in a direction that subscribes to equality of genders.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. The Old Testament and my religion subscribe to a strong feeling that men are leaders. Although the New Testament illumines more equality of genders, males are still seen as the head of the house.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. White Afrikaans culture perceives males as the dominant gender. The dominant (males) must protect the female species. This expects of them to be submissive to the dominant gender. This dominance does not suggest abuse in any way.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. I am responding as an individual. Public-awareness-campaigns do not address male abuse against women but it creates animosity. During public-awareness-campaigns there is an increase in reported domestic violence cases. Maybe it is because women know their rights or maybe they just stand by their rights during this time.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Economics, economics, economics, the income of women is less than that of men. Once women become parents they would leave their work for approximately 5 years to raise their children. With the emancipation of women they are earning more than men.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. No, never.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. The approach of public-awareness-campaigns should however not only be an information session. Everybody in the household should be included within awareness campaigns. Give information in one on one session that should be held with everybody within the household. Remedial intervention should be based on the interaction with individuals. This would be impossible with all dysfunctional families.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Public-awareness-campaigns are a good thing. However they fall short of what we want to achieve.

Q. Describe your involvement / experience of women abuse.

A. My involvement and experience of male abuse against women are within the wider family realm. Male and female abuse is prevalent within the family. Male abuse of women is not restricted to a specific race. It is prevalent amongst all walks of life, including the rich and poor.

White Female

Police Officer

Experience 19 years

Age between 30 - 40 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are to bring awareness about the atrocity of male abuse of women. Women are to be made aware that practices are not the same as in the old days.

Q. What do you consider to be male abuse against women?

A. Violence against women is physical, verbal and any action that was negative towards a woman.

Q. The perception exists that violence against women is the right of men. Women have a duty to "serve the interests of men". Could you please elaborate on your ideas about this view?

A. Women do not have a duty to serve men; they work just as hard as men. Females have the same rights as men. No one has the right to disparage or violate another.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Contributing factors of violence against women include the manner in which a person is raised. Behaviour and attitude is based on one's belief system. The belief exists that the kitchen is the only place for a woman.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Public-awareness-campaigns have an impact on male violence against women. Women do not fear to speak out if they are violated. Women are not so shy anymore to divulge that they are being violated.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns succeed in informing society about the atrocity of violence against women. Women have become aware that they are not suffering alone.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Everybody is not reached by public-awareness-campaigns. Everybody does not have access to television. Many people cannot attend information sessions because they lack transport. The printed media and distribution of pamphlets are not accessible to the illiterate. Door-to-door campaigns where verbal communication can take place would be more purposeful.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Nothing is wrong with faith. The current time is different to the time in which the Lord made those laws. Women work as hard as men. Women are not lesser beings than men.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Only to a certain extent. The Bible commands that husbands should honour their wives. Mutual respect should exist between a husband and wife.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culture should be adapted to current times.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Yes, to an extent. Measures exist to protect women. Women should not fear to speak out against abuse.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Shame, humiliation and the view society has of women who are abused. Fear of intimidation by men.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. No, never.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. Women are empowered because they are not on their when men abuse them.

Women should go from door-to-door to have one-on-one conversation with women. A child unit that addresses children on the subject of women abuse is important.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Yes, within the work situation. I cannot handle male abuse against women and get angry when it happens. Women often back-off if the husband is to be charged with abuse.

Black Male

Chaplain

Experience 16 Years

Age between 40 – 50 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are directed towards survivors to advise them about their rights and to provide protection.

Q. What do you consider to be male abuse against women?

A. Male abuse against women is any act of ill-treatment which is abhorrent or unacceptable to society or the victim.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Such a perception is influenced by a patriarchal society.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Contributing factors of violence against women are societal attitude, culture, peer group pressure and perceptions that a women’s place is in the kitchen.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Male abuse against women is still prevalent because a greater part of society and women survivors feel guilty and blame themselves for the abuse. Women find it difficult to expose male abuse against them because that would expose the bread winner of the family.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

- A.** Public-awareness-campaigns are partially successful because the government alone cannot do everything. Everyone should participate in public-awareness-campaigns.
- Q.** Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.
- A.** Public-awareness-campaigns do not reach everybody. Rural areas are not reached. Some people are illiterate or directed by societal rule and culture.
- Q.** Religions subscribe to the subordination of women to men. Please give your views on this statement.
- A.** Submission is different to obedience. Submission is not without love. Men should love their wives and this should lead women to be submissive.
- Q.** Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.
- A.** No, the Bible directs towards a dual responsibility. Men must also do their part.
- Q.** Culture subscribes to practices of women subordination. Please give your views on this statement.
- A.** Culture is not stagnant. The past generation influenced old culture and this must be adapted to the context.
- Q.** According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?
- A.** Public-awareness-campaigns are not of any help if the root causes of male abuse against women are not addressed. Public awareness campaigns should be broadened to address the root causes.
- Q.** What, if any, are the contributing factors that women remain silent on the issue of abuse?
- A.** Women are house based (housewives) and are not provided for or taken care of efficiently. Stigmatization of male behaviour and societal perception are contributing factors.
- Q.** Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).
- A.** This issue is diverse I did not abuse any women that I know of. The possibility exists that I might have abused women emotionally and verbally.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are redundant. They have little impact. There is however an amount of impact. Public-awareness-campaigns must be afforded more effort if it is to be successful. Public-awareness-campaigns are about female perception. It must become more male inclusive. Public-awareness-campaigns should differ from area to area. Needs assessments should take place and stakeholders should be identified to consult with so that an objective should be embarked upon.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. No response

Q. Describe your involvement / experience of women abuse.

A. Involvement is through counseling of numerous married couples. Women do not come forward usually for the sake of the children. Societal and church- stigmatization of victims and perpetrators are fertile ground for male abuse against women.

Black Female

Senior Police officer

Experience 19 years

Between 40 – 50 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are taking the initiative to advise women of their rights. Women, however, have to make the decision to report the abuse.

Q. What do you consider to be male abuse against women?

A. Abuse against women can be emotional and physical. It is not reported because of unemployment.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Women need to stand up against male abuse.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Contributing factors of male abuse are extramural activities and substance abuse.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Men are of the opinion that the law is only protecting women and not men. Government is mainly concerned with abuse against women and not abuse against men.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns are not successful. Protection orders are only for women against men. In domestic violence cases, when a man is injured by the woman, the man is arrested.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Public-awareness-campaigns do not reach everybody. In rural areas and on farms people are far from where public-awareness-campaigns are activated.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Christianity demands that women should obey men. Man is expected to respect women.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. No, the Bible speaks about mutual respect. The Bible is just a guide.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culture exists that restricts women. This is total abuse of women.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do not address male abuse against women. It only worsens the atrocity. Statistics show that male abuse of women is increasing.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Women are dependent on men. Unemployment and fear of what would happen if men are arrested are dominant.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. Yes, I once arrested a male who felt that no woman would arrest him and he verbally abused me.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. Everybody is trying to address male abuse against women. The choice is that of the individual.

Public-awareness-campaigns should be consultative with the community and all role players. Hotspots should be targeted.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Women who do not come forward allow the situation to continue and no action is taken.

Q. Describe your involvement / experience of women abuse.

A. Experience is work related. Male abuse of women is sad and difficult to handle. Interdicts are emotional and physical because women lose interest to finalize their action.

Coloured Male Family and sexual violence (FCS) Experience 19 years
Between 40 – 50 Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are basically about the protection of women against family violence.

Q. What do you consider to be male abuse against women?

A. Abuse against women is any physical or verbal abuse of women.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Do not agree. The constitution changed this perception and gave women and children equal status with men. Women are not slaves.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Alcohol, alcohol.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Yes. The constitution has changed. Men are also abused by women. The same principle applies to both women and men. Public-awareness-campaigns have a positive impact on the community.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Public-awareness-campaigns do not yet address male abuse of women. Men steer away from public-awareness-campaigns.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Everybody is not reached by public-awareness-campaigns. Not everybody has access to television and attendance at meetings to address the community is poor. Government should provide transport to these gatherings.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. This is a sensitive issue. Religions believe that women should be submissive to men. The Bible is quoted and interpreted to give meaning to the perception that women should be submissive to men. My Bible advocates equality between men and women.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Yes, the Bible describes this, but does not say that women should be abused. Women should be obedient for the right reasons only.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culture and religion are different dimensions. Culture makes women slaves because labola is paid for the women.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do not address male abuse against women correctly. Public-awareness-campaigns should take place for three months to bring community members together.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Shame, the community and parents should not touch the man.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. Abuse of women may have taken place psychologically, but definitely not on a physical level.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. Alcohol-abuse should be discussed because 90% of male abuse of women cases can be linked to alcohol intake.

Role models should be brought together.

Crime should be decreased; assault and domestic violence should be reduced.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. No response.

Q. Describe your involvement / experience of women abuse.

A. Experience is work related. Male abuse of women takes place in the presence of children who believe that it is a way of life.

Cassandra

Report 13

Black Female

Senior police officer

Experience 18 years

Between 40 – 50 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns sensitize women regarding their rights to report abuse against them and to allow them to decide what action should be taken.

Q. What do you consider to be male abuse against women?

A. Abuse against women can be physical and emotional. Fighting can result in injuries.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Do not agree with the statement. Men and women should have a relationship that is bonded by love. Women should not be under the control of men; they too have a say in all matters.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Alcohol is responsible for male abuse of women. Men and women abuse alcohol. Men feel that they are the dominant party in community and relationships.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. An impact will be made if public-awareness-campaigns are planned to reach every man. This can be done through local organizations and churches. Men need to be educated randomly in order to reach of them. Such effort will produce a positive result to reduce violence against women. Statistics show that public-awareness-campaigns do not have a 100% impact because men are not reached.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved

in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. The success-rate of public-awareness-campaigns is not as expected. “Real men” attend public-awareness-campaigns. The government does not reach everybody because public-awareness-campaigns are not planned on time.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Statistics about male abuse of women is not available.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Not sure public-awareness-campaigns reach everybody. People differ from one another. Some men do not have access to technology. Public awareness programs on radio about male abuse against women are available during the day when men are at work, or at night when men are asleep.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Religion demands that women should respect their husbands and not to obey them in everything. Husbands should love their wives. The responsibility is to live together as husband and wife.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. God himself created us for a purpose. Proverbs say that women should respect their husbands and that men should love their wives. Women should not be oppressed by men.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culturally, societies demand that women should be oppressed. The constitution changed that practice. Women have a say without disrespecting men and men should therefore respect women.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns address the problem of male abuse of women. Public-awareness-campaigns are done when people cannot be reached. Male abuse of women is often seen as a family matter and is therefore not reported. There should be a change of mindset so that fathers and brothers who abuse women can be reported.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Finance – when women are unemployed and dependent on men. Women fear that the partner might leave and they would then struggle financially.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. Was never violated or never did violate women.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. Human rights are God's grace and needs to be shared.

Arrangements for public-awareness-campaigns are important.

Public-awareness-campaigns should be planned in time. After public-awareness-campaigns have taken place it should be evaluated to see if there was any impact.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. No response.

Q. Describe your involvement / experience of women abuse.

A. Experienced was gained through investigations of male abuse against women cases that include rape. Dealing with cases of male abuse against women is often personalized to the extent of hating men. All men are not the same. Something must be done about this atrocity.

Maggie

Report 14

Black Female

Police officer

Experience 7 years

Between 30 -40 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are to inform women about violence.

Q. What do you consider to be male abuse against women?

A. Male abuse against women is what men administer to their wives. It is assault and rape (physical).

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. It is not right that men perceive that they have a right that women should serve their interests. Women should serve men according to their interest, with consent.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Tribal males can just provoke. If women act against the wishes of men, men become violent.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Yes, not all women avoid male abuse against them. Women should avoid male violence against them.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Government and societal initiatives succeed to an extent only.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Everybody is not reached by awareness campaigns. In rural areas everybody is not aware of their rights when involved in domestic violence. Everybody does not speak out.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. It is not a must. Religion does not say that women should be submissive to men. Violence is not a way to obey men.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Yes women should obey men, depending on the situation.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Culture prescribes women subordination. Men are the head of the house.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do address male abuse of women – regarding information. Male abuse of women should be discussed.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Contributing factors where women remain silent on the issue of male abuse against them are intimidation and fear of men.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. No.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential to help people. Public-awareness-campaigns should be door to door to discuss male abuse against women.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. No response.

Q. Describe your involvement / experience of women abuse.

A. Experience of male abuse of women is in the work environment. Much male abuse of women is experienced within the work situation. Some people are afraid to talk about the abuse while others speak easily about the abuse.

Coloured Female

Senior Secretary

Experience 23 years

Between 40 – 50 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are held to inform women about male abuse against them. It is to inform them about what action to take in order to prevent male abuse against them.

Q. What do you consider to be male abuse against women?

A. Male abuse against women includes anything that is done against the will of women. This is anything such as swearing and verbal abuse against women.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. No man has any right to abuse a woman. Man is of the opinion that they have a right to abuse and discipline women but they cannot force a woman to do anything against her will.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Liquor and money are responsible for male abuse against women. If men do not have money for liquor they blame women and then abuse women for not having money.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Do not want to respond to this question.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. Government and societal initiatives do not address male abuse of women. The prevalence of male abuse of women is still too high.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Public-awareness-campaigns of male violence against women do not address everybody. Male abuse against women in townships is very high. Public-awareness-campaigns should go to grass root level to educate people who live in townships.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Not all religions subscribe to women subordination. There must be mutual respect within a relationship. Moslem culture prescribes that men should be more dominant than women. The reality is, however, that both genders are equal.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. Do not want to respond to that.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Our culture does not subscribe to male dominance. I can therefore not respond to this statement.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do not have an impact on male abuse against women. The reason is that male abuse against women does not stop.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Women that are abused should speak out but they are afraid of the perpetrator. It is only when they speak out that these perpetrators can be brought to book.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. Yes I have been abused by a male.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. Public-awareness-campaigns are essential. It is important for women to know what to do in such a situation and where to go to for help.

Most male abuse against women takes place in taverns. Women's dress code gives men ideas. The youth should be made aware of this fact. Women should refrain from accepting drinks from men, because men accept this as a suggestion of women being willing to be used.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Public-awareness-campaigns of male abuse against women abuse are partially successful. Convictions attest to this reality.

Q. Describe your involvement / experience of women abuse.

A. Women allow abuse against them. Men abuse women; they get advice but go back to the same situation. It is up to the women that are abused to stop it. Experience gained on a personal and in work-related areas.

Toeksie

Report 16

White Female

Detective (FCS)

Experience 10 years

Between 30 – 40 years

Kimberley

Q. In 1991 the South African government joined the global initiative to officially participate in public-awareness-campaigns of violence / abuse against women. What are your understanding / perception of public-awareness-campaigns against women?

A. Public-awareness-campaigns are the giving of information to women about assault and abuse against them.

Q. What do you consider to be male abuse against women?

A. Male abuse of women is physical and includes rape.

Q. The perception exists that violence against women is the right of men. Women have a duty to “serve the interests of men”. Could you please elaborate on your ideas about this view?

A. Women do not have a duty to serve men. Men are of the opinion that women have a duty to serve them. If this duty is not performed then they abuse women. This should not be the case.

Q. Please describe, what according to you, are the contributing factors of violence against women?

A. Male abuse against women takes place because of alcohol abuse and misuse.

Q. The S. A. Constitution and legislation vigorously opposes violence against women, gender inequalities, racism, oppression and infringement of human rights. Public departments to address the above are operative. Many non governmental organizations are actively involved in addressing male violence against women, yet according to public opinion it is still prevalent. How, according to you, do public-awareness-campaigns impact on male violence against women?

A. Advice and information can be shared but if women do not want to co – operate and return to the relationship, they want to be abused. The impact of male abuse of women is therefore limited.

Q. According to your opinion, does government and societal initiatives succeed in addressing male violence? On what do you base your opinion?

A. People do not want to give their co – operation. Information is given but people perceive abusive treatment against women as a way of life.

Q. Do these initiatives and public-awareness-campaigns reach everybody? The qualification of your opinion to this question is essential.

A. Public-awareness-campaigns of male abuse against women do not reach everybody. Lay-people do not know what relationships should be.

Q. Religions subscribe to the subordination of women to men. Please give your views on this statement.

A. Religions do subscribe to male abuse of women. Women have however the right to ignore it.

Q. Churches (Religions) derive their opinion from the Bible. In your opinion, does God (Bible / Holy Book) demand the subordination and discipline of women to men? Elaborate.

A. The Bible does subscribe to male abuse of women. The Bible gives men the right to discipline women. According to the law this is not unacceptable.

Q. Culture subscribes to practices of women subordination. Please give your views on this statement.

A. Cultures prescribe to the subordination of women to men. It depends on a person's faiths, but it can never be right.

Q. According to your experience and knowledge of male violence against women, do public-awareness-campaigns against women abuse address the problem? How did you come to this opinion?

A. Public-awareness-campaigns do not really address the problem of male abuse against women. If it did address male abuse of women, there would have been fewer incidents of male abuse against women.

Q. What, if any, are the contributing factors that women remain silent on the issue of abuse?

A. Women remain silent about male abuse against them because of fear. There are many threats against them if they should even consider speaking out.

Q. Have you ever been violated, or have you ever violated women. I know it would be difficult, but would you mind to elaborating on your answer? (A session of therapy will be entered into if there is a need for this).

A. I have never personally experienced male abuse against me. Male abuse against me was only experienced within the work context.

Q. Are you of the opinion that public-awareness-campaigns against women abuse are essential / or redundant? How would you organize public-awareness-campaigns?

A. It is difficult to respond, but public-awareness-campaigns are essential to inform societal members about their rights. Public-awareness-campaigns should take place through public speeches at meetings.

Q. Give you opinion on the success of public-awareness-campaigns of violence against women?

A. Sometimes it seems as if public-awareness-campaigns are successful. At other times it seems as if women want to be abused by men. It depends on the woman.

Q. Describe your involvement / experience of women abuse.

Experience is gained within the working environment.

ABSTRACT

This participatory action research journey with co-researchers in the Galeshewe area, Kimberley explores the impact of public-awareness-campaigns on male abuse against women. In South Africa with its world renowned constitution of human rights and reactive legislative measures to vigorously instill gender equality, women are being abused on a daily basis. In 1982 public-awareness-campaigns analyzed women's experiences and began to publicly advocate for the ongoing solidarity amongst women, to address the abomination of male abuse against women and for gender equality. In 1999 South Africa joined the global initiative to rebel against male terrorism of women. Public-awareness-campaigns of male abuse against women objectify to minimize and eliminate the atrocity of male abuse against women. The narrative of Tamar in 2 Samuel 13: 1-21 are used as metaphor to give meaning to the atrocity of male abuse against women.

Male abuse of women cuts across cultures, nations, societies, religions, social and economic boundaries. It is prevalent amongst married and unmarried heterosexual couples, lesbians and gays and males known and unknown to women who are abused. Within this pluralistic, diverse, democratic and secular country, restriction of women rights is perceived as the result of patriarchal religious teachings. Male abuse against women is inclusive of physical, psychological, emotional and sexual violence. Sexual violence is afforded its own category of violence because of demeaning prevalence within society. The world renowned constitution of South Africa with its vigorous legislation, as well as public-awareness-campaigns fails to prevent the ever pervasive practice of male abuse against women. A change of attitude seems to be needed.

This study is both qualitative and empirical narrative research from a social constructionist epistemological perspective. The objective of the research is to gain practical wisdom. How can a public pastoral theology contribute to the success of public-awareness-campaigns? What is the impact of public-awareness-campaigns on male abuse against women? The church was spearheading the apartheid struggle in South Africa. Oppression of races was unacceptable and society fought against this oppression. What is the difference amongst genders that society accepts gender inequality? Where is the vigour of the ecclesia to continue with the struggle for gender equality? Male abuse against women denotes a social construct that infringes on the wholeness and human rights of both males and females. Public-awareness-campaigns in essence advocate for the respect and restoration of human dignity and human rights. Male abuse against women robs men and women of abundant life.

Public pastoral theology will be the vehicle through which the research will be done. A holistic approach to the concrete local unique moment of practice can be nothing other than public. Male abuse of women cannot be discussed in the private arena of women only. Males should be included in any discussion or interaction of male abuse against women. Including males in the interactive discussion of male abuse against women guarantee a more holistic approach to the atrocity. Male abuse against women is a reality experience within society. Reality experiences emphasize the context of the individual.

The research problem is explored from the narrative of Tamar and is then placed within a public pastoral context. Tamar's experience at the hand of Amnon is given meaningful understanding within her own religious, cultural and traditional context. It is within this context that her reality experience is verbalized in her cry, "that such a thing is not done in Israel". A multi-disciplinary, multi-cultural, multi-linguistic, multi-religious holistic approach from the local, specific context is suggested to arrive at meaningful interaction with the abomination of male abuse of women.

Key words:

Public pastoral theology; public-awareness-campaigns; violence; legislation; constitution; holistic; public pastoral context

Opsomming

Hierdie deelnemende aksie navorsingsreis met medenavorsers uit die Galeshewe area in Kimberley is 'n eksplorاسie om te probeer vasstel wat die impak van openbare bewusmakingsveldtogte van die mishandeling van vroue deur mans is. Suid Afrika het 'n wêrelderkende grondwet en reaktiewe wetgewing wat progressiewe geslagsgelykheid bevorder, nogtans word vroue daaglik mishandel. In 1982 is openbare bewusmakingsveldtogte gebruik om ondervindings van vroue te analiseer en openbare bewusmakingsveldtogte het toe ook openlik begin betoog vir eenheid tussen vroue om die onaanvaarbare praktyk aan te spreek en geslagsgelykheid te bepleit. In 1999 het Suid Afrika by die globale inisiatief om die terrorisme teen vrouemishandeling aangesluit. Openbare bewusmakingsveldtogte het ten doel om vroue mishandeling te bekamp en uitendelik te elimineer. Die narratief van Tamar in 2 Samuel 13:1-22 word as metafoor gebruik om die praktyk van vroue mishandeling toe te lig.

Vrouemishandeling oorskry kulturele, godsdienstige, ekonomiese, gemeenskaps- en nasionale grense. Dit vind plaas in ongetroude, getroude heteroseksuele en homoseksuele verhoudings. Dit vind ook plaas tussen bekendes en onbekendes. Binne dié pluralistiese, diverse, demokratiese en sekulêre land word vroueregte beperk vanweë godsdienstige en patriargale leerstellings. Vrouemishandeling is fisiek, sielkundig, emosioneel en seksueel van aard. Seksuele geweld word spesifiek genoem om die vernederende praktyk in die gemeenskap uit te lig. Publieke bewusmakings veldtogte is een van die maniere waarmee dié euwel van vrouemishandeling aangespreek word. Die sosiale samestelling van openbare bewusmakingsveldtogte teen die sosiale euwel word binne Tamar se narratief bespreek om die mishandeling en openbare veldtogte teen vrouemishandeling toe te lig. Die wêrelderkende Suid-Afrikaanse grondwet met haar aggressiewe wetgewing en openbare bewusmakingsveldtogte blyk nie genoeg te wees om die euwel van vrouemishandeling hok te slaan nie. Dus is 'n verandering in die houding van die gemeenskap is prioriteit.

Die studie is kwalitatief en 'n empiriese narratiewe navorsing vanuit 'n sosiaal konstruktiewe epistemologiese perspektief. Die doel van die navorsing is primêr om praktiese kennis in te win. Hoe kan openbare pastorale teologie 'n bydrae lewer om verandering te bewerkstellig? Wat is die impak van openbare bewusmakings veldtogte teen vrouemishandeling? Die kerk was op die voorgrond in die stryd teen apartheid. Rasse onderdrukking was onaanvaarbaar vir die publiek. Wat dan is die verskil dat geslagsongelykheid aanvaarbaar is? Wat het van die dringendheid geword sodat die kerk kan voortgaan om geslagsongelykheid te beveg? Vrouemishandeling is 'n sosiale konstruksie wat indring teen die heelheid en menseregte van

mans en vroue. Openbare bewusmakingsveldtogte veg vir respek, menswaardigheid en menseregte.

Die impak van publieke bewusmakingsveldtogte van vrouemishandeling deur mans word vanuit `n publieke, pastorale paradigma bespreek. Publieke, pastorale teologie het `n noue verband met reflektiewe dialoog om vrouemishandeling toe te lig. Mans en vroue behoort gesamentlik die euwel van vrouemishandeling aan te spreek. Dialoog, binne `n publieke pastorale teologie, het fudamenteel ten doel om vrouemishandeling te verminder. `n Multi-dissiplinêre, multi-kulturele, multi-talige, multi-godsdienstige en nie-godsdienstige dialoog word voorgestel. Dit word gedoen sodat betekenisvolle verstaanbaarheid vir dié sosiale euwel bereik kan word. Die betekenisvolle verstaanbaarheid is die vertrekpunt om die sosiale euwel aan te spreek, te verminder en eventueel uit te wis. Die betekenisvolle verstaanbaarheid dien ook as vertrekpunt sodat genesing van die individu en gemeenskap bewerkstellig kan word.

Sleutelwoorde:

Publieke pastorale teologie; openbare bewusmakingsveldtogte; vroue- mishandeling; wetgewing; grondwet