



Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province

Matamela F.B. Makongoza

Supervisors: Prof. Peace Kiguwa and Dr. Simangele Mayisela

A thesis submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg,
in fulfillment of the requirements for the degree of Doctor of Philosophy.

July, 2024

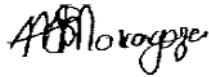
DECLARATION

I declare that:

Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province

Is being submitted for the degree of PhD in Psychology at the University of the Witwatersrand, Johannesburg. I know and accept that plagiarism is wrong. It has not been submitted before for any degree or examination at another university.

Signed:



Date: 29th of July 2024

DEDICATION

I would like to send my appreciation to my dad, Rev. Vhavenda T.P., and the late Vho-Mma H.M. Makongoza for your love, constant prayers, and encouragement throughout this writing process. Vho-Mma, despite missing you every day, you live within me and gave me strength when writing this study. You are always with me as you remain a part of me, and I will love you forever. Papa, your constant encouragement and prayers on our daily calls kept me going. God, I would not have reached these milestones if it was not for your love, grace and guidance. Thank you, Lord, for being in my life!

ACKNOWLEDGEMENTS

Thank you, Lord, for your unconditional love, protection, and guidance throughout my PhD writing.

I would like to take this opportunity to thank my supervisors, Professor Peace Kiguwa and Doctor Simangele Mayisela, for your patience, encouragement, and believing in me. I really appreciate your guidance throughout the writing process. I have learnt and grown in academic writing skills. Prof Mzikazi Nduna for guiding and encouraging me during the concept stage of this study. Thanks to the Thohoyandou Victim Empowerment Programme (TVEP) staff and the participants for availing yourself for the interviews. Khodani Mdau, thank you for your assistance with professional transcribing and translation of the interviews.

The research participants for their time, their contribution through storytelling of their perceptions and experiences of the research topic. My appreciation also goes out to the DST-NRF Centre of Excellence-Human (CoE) for supporting me financially to achieve my PhD in Psychology. Opinions expressed and conclusions arrived at are those of the author and are not necessarily to be attributed to the funder.

I am also grateful to the following people for availing themselves when I needed to discuss certain ideas during my writing processes: Dr Nkululeko Nkomo, the research teams Father Connection Team (FACT) and Women's Initiative Transforming Studies In Education (WITSIE) for support, encouragement and for listening to my study presentations over and again. Teaching Assistance Team 2018-2021 Cyndirela Chadambuka, Joyce, Khanyisa Chauke, Dorcas and Catherine Tam. Also, Megan Moll for language editing, Nono Lebello and Lerato Moroeng.

My siblings: My siblings Ndangano, Vhutangano, Ndotondwa and my precious nephew "Punchu" Wavhudi for your support, love and availing yourself for social engagement when I needed it. My husband Tshifhiwa Raiden for constant support. Also, for understanding when I am not available due to my studies.

TABLE OF CONTENTS

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENTS	iii
CHAPTER ONE	1
1.1. Introduction and Background.....	1
1.2. The research problem.....	2
1.3. The aim and objectives of the study.....	4
1.4. The rationale for the study	5
1.5. Study setting.....	7
1.6. Chapter Outline	11
LITERATURE REVIEW	12
2.1. Introduction.....	12
2.2. Narrative Literature Review.....	12
2.3. The prevalence of intimate partner violence	14
2.4. Cohabitation among South African Youth.....	17
2.5. Influences of culture and tradition in IPV	21
CHAPTER THREE	26
THEORETICAL FRAMEWORK	26
3.1. Introduction.....	26
3.2. Principles and characteristics of African Feminisms and African Psychology.....	27
3.2.1. African Feminisms	27
3.2.2. African Psychology.....	30

3.2.3. Cultural Historical Activity Theory (CHAT)	33
CHAPTER FOUR.....	39
RESEARCH METHODOLOGY	39
4.1. Introduction.....	39
4.2. Qualitative Research	39
4.3. Narrative Research Design.....	40
4.4. Research methods	43
4.4.1. Data collection tools	43
4.4.2. Data collection procedure	45
4.5. Data management.....	47
4.6. Ethical Considerations	47
4.7. Ensuring study rigour.....	50
4.8. Reflexivity.....	51
ELABORATION OF DATA ANALYTIC PROCESSES	54
5.1. Introduction.....	54
5.2. Thematic data analysis	54
5.3. Narrative data analysis	59
CHAPTER SIX: DISCUSSION AND ANALYSIS.....	70
Intimate Partner Violence in cohabiting relationships: young women’s voices from rural Vhembe District, South Africa	70
6.1. Introduction.....	70
6.2. Findings and Discussion	70
6.2.1. Participants’ self-reflection on IPV	71
6.2.2. Leaving In the Face of Challenges.....	77

6.2.3. The dangers of leaving	81
CHAPTER SEVEN	84
Cohabiting relationship as matula for young women and a ground for intimate partner violence: an African Feminist perspective	84
7.1. Introduction	84
7.6. Conclusion	92
CHAPTER EIGHT	94
SPATIAL AND BYSTANDER FACTORS IN INTIMATE PARTNER VIOLENCE	94
8.1. Introduction	94
8.2. Background	94
8.3. Bystanders' role during couples' disputes	96
8.4. Spatial contribution towards IPV	99
8.5. Conclusion	102
CHAPTER NINE	103
CONCLUSION	103
9.1. Introduction	103
9.2. Summary of the study	103
9.3. Significance of the findings	105
9.4. Recommendations	106
REFERENCES	108
APPENDICES	145
Appendix 1: TVEP Permission Letter	145
Appendix 2: Participant Information Sheet	149
Appendix 3 : Participant Information Sheet	152

Appendix 4: Participant Consent Sheet.....	156
Appendix 4: Participant Consent Sheet.....	158
Appendix 5: Digital Audio Recorder Agreement form.....	160
Appendix 6: Digital Audio Recorder Agreement form.....	161
Appendix 7: TVEP Approval Letter	162
Appendix 8: Participants Reimbursement Sheet –IPV Study Matamela Makongoza	164

LIST OF DEFINITIONS OF KEY TERMS IN TSHIVENDA AND ENGLISH

U tambudziwa	Violence
Mubvatshithavhelo/Mupondiwa	Victim
Mupondi	Perpetrator
Matula	Taboo
Makhadzi	Paternal aunt
Rakgadi	Paternal aunt
Vhasidzana vha thangana ya murole	Young women
U dzula nothe ha muthannga na musidzana husiho mulayoni	Cohabitation

CHAPTER ONE

1.1.Introduction and Background

Baron and Straus (1985, p. 13, as cited in Levinson, 1988, p. 448) propose that “...the more a society tends to endorse the use of physical force to attain socially approved ends (such as order in the schools, crime control, and international dominance), the greater the likelihood that this legitimisation of force will be generalised to other spheres of life where force is less socially approved, such as the family and relations between the sexes...”.

The legacy of apartheid contributes to the disruption of families and to cycles of violence in South Africa (Heineken, 2020; Marks & Andersson, 1987). In South Africa, the after-effects of apartheid violence are felt in the new democracy through racial discrimination and violence escalations (Ratele, 2012; South African Police Services Crime Statistics, 2022). Today, South Africa is rated among the top five most violent countries globally (Gallup, 2020). Some men become culprits in crime-related activities (Ratele, 2012). For example, some men become part of gangs to gain a sense of belonging (Kynoch, 1999). Some citizens retaliate against certain laws of the country, including driving under the influence of alcohol, not fastening their seatbelt, and committing general violent crimes (Gould, 2014), such as rape and robberies

Apartheid law relegated women to domestic activities and lack of entitlement. A male figure represented authority (Andrews, 1986). For example, women’s freedom to speak or contribute to any activities needed an authority of their husbands, brothers and their fathers. The customary African law for example the Kwazulu Code (former Natal Code Proclamation 123 of 1932) considered women as minors (Andrews, 1986). Women were not allowed to own anything that will empower them. For example, women could not own a land or own a house (Ik Dahl et al., 2005; Meer, 1985). Women roles prioritise taking care of their families (Bond, 2004). The 1930s pass laws restricted women in urban areas unless they have permission of their husbands for visits (Meer, 1985). The form of segregation contributed to the disruptions of many black families during apartheid. Men entitlement still exist in the 20th century (Boonzaier, 2003).

All women suffered some form of oppressions under the Apartheid law regime, but black women’s oppressions were quite different from that of white and coloured (Andrews, 1986). For example, the 1891 Bantu Code of education infringed on women’s access to quality education

preventing them to contribute to socioeconomic opportunities (Gallo, 2020; Maluleke et al., 2022). The hierarchal social structure perpetuates structural violence, gender inequality and poverty across South Africa (Naidoo & Van Hout, 2022; Seedat et al., 2009). Women were denied access to quality education (Meer, 1985). Lack of education is still prevalent. Young women report being discouraged from seeking education (Iwara & Obadire, 2018). Despite challenges to access education, the report of 2022 gender differences in tertiary education attainment in South Africa proposes that “13,1% of females attained tertiary qualifications, compared to 12,3% of males. This marks a significant advancement from 1996, when only 6,7% of females and 8,6% of males had obtained tertiary education” (Census, 2022, p. 29).

Cohabitation refers to a common law marriage and the union is not legally binding in South Africa (bbplawadmin, 2024). The heterosexual customary law is regulated by the Matrimonial Property Act 88 of 1984 which is legally binding (bbplawadmin, 2024). In terms of couples conflict, law enforcement finds it difficult to intervene in cohabitation and legally binding relationships as they recognise the dispute as a private matter (Seabi, 2019). Despite the implementation of the Domestic Violence Act (No. 116 of 1998) in South Africa to eradicate violence against women in the domestic sphere, intimate partner violence (IPV) is the most prevalent form of violence experienced by young women in South Africa (Kuo et al., 2022). Young women exposed to IPV in cohabiting relationships are likely to be killed by their partners (Sobuwa, 2019).

In this study, the researcher centres the discussion of young women’s experiences of violence in cohabiting relationships from African philosophical perspectives, conceptualising from the African psychological approach and through Vygotsky’s cultural historical activity theory (CHAT). This chapter introduces the study, outlining the research problems, the aims and objectives of the study, the research question, the rationale, and the organisation of this thesis.

1.2.The research problem

The South African research proposes that young women are disproportionally violated compared to their male counterparts (Gibbs et al., 2023; Kuo et al., 2022; Makongoza & Nduna, 2017). This is because young women are a vulnerable group transitioning from the teenage to the young adult stage, likely falling prey to disparity in relationships in which they are abused in silence and unable to make their own decisions, especially when they depend on intimate partners

for survival (Ranganathan et al., 2022; Tshifhumulo & Mudhovozi, 2013). Young women are still in a transition process mentally and physically (Bata Maguele et al., 2023). In this process of transitioning, the benefits of intimate relationships are likely to outweigh the unforeseen risk factors. Intimate relationships form a crucial part of young adults' lives (Giordano et al., 2020), even though they can be faced with challenges (Edin et al., 2016; Hardgrove, 2014; Kheswa & Mashabela, 2020).

It is in this transitioning process that many young women experience life's beauty and its challenges. For example, young women encounter independent decision-making regarding their schools, careers, friends, and intimate relationships (Khunou, 2012; Manning et al., 2017). However, young women may also experience depression, suicide attempts, anxiety disorder, and post-traumatic stress disorder from life's challenges, and because of violence perpetrated by an intimate partner (Gibbs et al., 2018; Mthembu et al., 2021). Similarly, in the Vhembe District, young women also experience depression, and feeling worthless and isolated due to IPV (Rikhotso et al., 2023). IPV has a psychosocial effect on the victims and also impacts on those close to the victim. In each violent circumstance, the effects of violence will be dependent on the frequency, the severity of the perpetrated violence, and the intricate nature of the relationship. In certain circumstances, young women in violent relationships are less likely to realise they are at risk of intimate femicide, as Dekel and Andipatin (2016) attest.

Research indicates that young women in intimate cohabiting relationships are twice as likely to experience violence from their partners (Kheswa & Mashabela, 2020), with recent incidences of young women in South Africa being killed by known perpetrators (Hopkins, 2017; Sobuwa, 2019). The South African National Intimate Femicide (SANIF) report of 1999-2009 suggests a high prevalence of femicide. This was pronounced among young women between the ages of 14 and 29 years in cohabiting relationships (Abrahams et al., 2013). SANIF confirms that young women in cohabiting relationships are more likely to be killed at the hands of their loved ones. The #Am I next?¹ movement showed the fear of women in general as they do not feel safe

¹ The #Am I next? movement was formed through women outraged after a young woman Uyinene Mrwetyana was killed in a post office. Women in general felt unsafe in South Africa and asked the question Am I next? The GBV movement protest to Parliament and the digital activism pleaded to government for immediate action and resources to prevent violence against women and children in South Africa. (Source: <https://www.newyorker.com/news/news-desk/the-death-of-uyinene-mrwetyana-and-the-rise-of-south-africas-aminext-movement>)

(Ledwaba, 2019, p. 6). Similarly, young women in townships² express feeling “scared of being a girl” in South Africa (Ngidi, 2022, p. 44). These are heartfelt concerns from young women in South Africa.

To address young black African women’s experiences in the rural context, this study attempts to theorise using the intersectionality of different theoretical frameworks, namely African psychology, Ubuntu, and cultural historical activity theory. This study draws links between IPV and cohabitation relationships, with a focus on how the latter is imbued with cultural meanings that are important to consider in the experience and response to IPV. Focused on the Vhembe District, Limpopo Province, South Africa, the study explores incidences of IPV as narrated by survivors, and their respective experiences of personal and communal responses to the violence. IPV among young women in cohabiting relationships in a rural context such as the Vhembe District is an understudied phenomenon, and the findings have potential implications for nuanced meaning-making concerning the unique circumstances that perpetuate IPV.

1.3.The aim and objectives of the study

The focus of this study is to explore young women’s accounts of their IPV experiences while in cohabiting relationships in the Vhembe District, Limpopo Province.

The objectives are to:

- (1) understand young women’s experiences of intimate partner violence living in the Vhembe District.
- (2) explore how young women understand their cohabitation dynamic as influencing their experience of intimate partner violence.
- (3) understand how cultural influences may impact on young women's decisions in cohabiting spaces to empower or disempower themselves.

² A township is a South African contextual concept which refers to an underdeveloped urban area, typically on the edges of a town or city that, under the Apartheid government, was reserved for citizens of black, Indian, and coloured ethnicity.

- (4) explore young women's experiences and understanding of intimate partner violence explained through African Feminism, African Psychology and Vygotsky's cultural historical activity theory.

1.4.The rationale for the study

This study seeks to explore young women's experiences of life as they navigate the cultural and gender norms of socialisation, in relation to their "disapproved" living arrangements with their partners and experiences of violence. Vhembe District is a rural area with dominant cultural beliefs, norms and values that encourage patriarchal ideologies. The practiced cultural values and beliefs likely prompt young women's silence about their victimisation, which places them in vulnerable positions. The patriarchal ideologies are evident, for example, in the manner in which women are considered, treated, and likely to be silenced in a situation of unwanted advances from their partners (Makongoza et al., 2023a; Mulaudzi et al., 2018; Mulaudzi et al., 2022; Pengpid & Peltzer, 2013). Any behaviour that interrupts the cultural and gender norms is referred to as *matula* (taboo) (Netshandama et al., 2017). The concept of *matula* in this study is in reference to young women who deviate from the cultural values and norms that Vhavenda people abide by. For example, young women who cohabit without their parents' approval or who report their victimisation either to the police or make it known to others are perceived to deviate from the cultural norms. This is because the Vhavenda culture emphasises the privacy of intimate matters.

To comprehend young women's experiences of violence, the study focuses on the young Black African women's cultural context. Cultural discourse can guide how young women make meaning and respond to their experiences of violence. As suggested by Parkes et al. (1997, p. 20), culture is "ways of thinking and behaviour which distinguish one group of people from another and which tend to be passed down from generation to generation". Contextualising the phenomenon under study will enable the researcher to understand the "conditions which permitted and shaped these experiences" (Cosgrove & McHugh, 2000, p. 824).

Some empirical research proposes that some cultures contribute to violence against women (Booyesen-Wolthers, 2007). However, Vhavenda men perceive a slight beating of their partner as an acceptable form of discipline, as the action does not condone excessive partner beating, and therefore they might not consider their form of discipline to be violence (Phaswana, 2000).

Research is not clear on the meaning of slight beating and at what point the slight beating would escalate to violence if it is ever considered as such by Vhavenda men. This implies that what researchers or some cultures consider to be violence might not be perceived as such in other cultures.

Bandura (1977) proposes that, through socialisation, people learn behaviour from modelled behaviour. Young men who hold patriarchal beliefs are likely to subject their partner to subservience and endorse practices that promote violence in their intimate relationships (Lichter & McCloskey, 2004). Young men are likely to assimilate cultural behaviours that normalise violence when young women's behaviour is perceived to be deviating from acceptable cultural norms.

In the cases of IPV, most perpetration of violence against women is due to gender power imbalances, with men dominating, oppressing, and exploiting women (Morrell et al., 2012; Ngidi, 2022). The use of IPV against young women affects both the victim and family members. For example, as the victims seek help through the hospital, counselling, or the justice system, the family will have to offer support throughout the ordeal (Morris et al., 2014). Young people exposed to violence at home tend to internalise the behaviour and remain silent about the incidences of domestic violence, and this silence grooms young men to model violent behaviour in order to resolve conflict in intimate relationships (Mathews et al., 2014; Rasool, 2022). This grooming can be perceived in violent adult relationships as young women remain silent about their own victimisation because of stigma, feeling shame, and potential cultural alienation (Camp, 2022; Muluneh et al., 2020). Inter-generational cultural activities play a crucial role in young women's lives, fostering norms that either continue the cycle of violence or disrupt it.

A national, representative, cross-sectional survey report in South Africa showed a 13.1% prevalence of lifetime physical IPV experiences among African adolescent girls and young women (AGYW) (Mthembu et al., 2021), while Swartz and Scott (2013) reported a 42% prevalence of IPV among young women aged 13-23 years in South Africa. These IPV prevalence differences may be due to the research study design or the study focusing on several other associative factors. It is hence difficult to present an overall prevalence of IPV among young women in South Africa. However, South Africa is a diverse country with different cultural backgrounds and contexts, and there is therefore a need to understand young women's experiences of IPV in particular contexts.

Mannell et al. (2019) warn that the lack of success of IPV prevention in Southern Africa is due to some studies not contextualising and involving young women's voices. This study contextualises young women's experiences of IPV in cohabiting relationships in Vhembe District.

1.5. Study setting

For this study, the Thohoyandou Victim Empowerment Programme (TVEP) was selected for data collection. Creswell (2009) suggests that the nature of the research question determines the study setting. Research emphasises the importance of the setting for data collection to validate the findings and possible replication (De Vos et al., 2005). Qualitative research was essential for this study because it considers the socialisation and historical context which shape the meaning attached by participants to their stories. Participants' narratives reflecting their experiences in the Tshivenda language, which strengthens the trustworthiness of the collected data. The demographic setting in this study can validate the findings of this study as there are some reflections on previous studies (Mphephu, 2021; Rikhotso et al., 2023).

In the period from May 2015 to April 2016, TVEP assisted in the reporting of approximately 100 incidents of domestic violence and 45 rapes cases per month. The conviction rate for rape cases was approximately 2.8% of all cases opened and 13% were HIV related prevalence (Managa et al., 2007). TVEP provides services such as prevention, empowerment, and support services in five thematic areas: HIV/AIDS, child abuse, domestic violence, sexual assault, and LGBTI/vulnerable minorities. Furthermore, TVEP staff provide counselling, advocacy, support, access to medical examinations, and anti-retroviral treatment.

The general Victim Empowerment Programme was established post-1994 in South Africa due to escalating concerns of violence, including gender-based violence (GBV) (The Study for the Centre of Violence and Reconciliation, 2016). The aims of the programme are to develop a criminal justice system that is victim-friendly, minimise the effects of violence on victims by providing good quality services, and encourage intersectoral, interdepartmental programmes that promote a victim-centred approach to crime prevention (Nel & Kruger, 1999, p. 1). The

Community Police Forum (CPF) and South African Police Services (SAPS) established the TVEP as a committee in 1997.

In 2001, a 24-hour one-stop centre was established in Tshilidzini Hospital, in partnership with SAPS and the South African Department of Health (DoH). In 2002, TVEP secured an office in the Sibasa Mbilwi area, 3 km from Thohoyandou, and registered as a non-profit organisation (NPO). In 2004, the under-18 years sex offenders Young Perpetrator Programme (YPP) was established due to reported cases of young sex offenders. In the same year, the second trauma centre was initiated at the Donald Fraser Hospital. Tshilidzini and Donald Fraser hospitals are the main public hospitals that service the Vhembe District communities.

Vhembe District Municipality is in the northern part of Limpopo Province. The border gate demarcates Limpopo Province from the countries of Zimbabwe and Botswana in the north-west and Mozambique in the south-east through the Kruger National Park (Limpopo Vhembe District Profile, n.d.). The Limpopo River valley separates the Vhembe District from the neighbouring countries. Vhembe District, formerly part of the region known as the Transvaal under the British and Dutch colonialists from 1910 until the end of apartheid in 1994, extends over 25 596 km² and encompasses four towns, namely Makhado, Malamulele, Musina, and Thohoyandou (The Vhembe District Municipality, 2018).

The District is one of the five districts in Limpopo province, the four others being Mopani District, Capricorn District, Sekhukhune District, and Waterberg District (The Vhembe District Municipality, 2018). Vhembe District has four local sub-district municipalities: Musina (7577 km²), Thulamela (5835 km²), Makhado (8300 km²), and Collins Chabane (5003 km²) (Limpopo Vhembe District Profile, n.d.) (see figure 2 below of the Vhembe District Map). Collins Chabane municipality was initiated after the removal of the Mutale municipality.

Figure 1: Vhembe District Map



Source : <https://municipalities.co.za/map/129/vhembe-district-municipality>

The Vhembe District covers a geographical area that is predominantly rural. It is a cultural hub and a catalyst for agricultural and tourism development (Vhembe District Municipality Profile, 2011). Vhembe District municipality offices are in the town of Thohoyandou, which was formerly the seat of government for the Bantustan of Venda. The Bantustans included the regions of Venda, KwaNdebele, Gazankulu, KaNgwane and Lebowa, which ceased to exist after the end of apartheid. Thohoyandou is located within the Thulamela Municipality and situated in the south of Vhembe District, on the main road between Makhado and the Kruger National Park (Vhembe District Municipality Profile, 2011). Thohoyandou means ‘Elephant's head’ and was named by the Venda tribe Chief Thohoyandou in the 1900s.

Vhembe District has a total population of 1 393 949 (Vhembe District Municipality Demographic, 2016) and the population density is 70.1/km² (Limpopo Vhembe District Profile, n.d.). The District population estimates are as follows: under 15 years (34.2%), 15-64 years (61.0%), and 65 years and above (4.7%) (Vhembe District Municipality Demographic, 2016). Different languages and dialects are spoken across the District, with Tshivenda (69%) being the

most commonly-spoken language, followed by Xitsonga (27%), Sepedi (2%) and Sesotho (1%) (Limpopo Vhembe District Profile, n.d.). The differentiated development of the Vhembe District residents may possibly impact financially on its province, due to insufficient resources that have an effect on the communities' health, low education rate, poor infrastructure, poor management, and IPV, to mention a few (Nefale, 2016).

For example, provincially, in terms of learners aged 5 years and older who attended no-fee schools, 91,4% were in Limpopo and 76,6% in Eastern Cape, compared to 48,8% in Western Cape and 48,5% in Gauteng (General Household Survey, 2017). The percentage of learners who do not have access to school books is estimated at 8,7% in Limpopo, the highest compared to other provinces (General Household Survey, 2017). Limpopo reported the highest poverty headcount compared to the rest of the provinces in South Africa in 2006 (82.4%), 2009 (82.3%) and 2011 (70.1%) (Statistics South Africa, 2017). The approximate population of Limpopo is 5 799 090, 670 804 being 15-19 years old, and 601 052 being 20-24 years old. (Community Survey, 2016).

The communities of the Vhembe District are no exception to the challenges faced by the rest of South Africa's population, such as poverty, unemployment, backlogs of water provision and sanitation, and protests that may result in aggression (Reddy, 2016; Van der Westhuizen & Swart, 2015). Vhembe District is confronted with deprivation and job loss because of the society being underprivileged (Kyei, 2011; Nefale, 2016), and the infrastructure backlogs related to water and sanitation impact on the health of the community (Limpopo Vhembe District Profile, n.d.).

In 2015, the community members of the town of Vuwani in Vhembe District protested the lack of consultation for municipality demarcation, as Vuwani (currently under Makhado Municipality) was likely to be governed by the Collins Chabane Municipality (Kanyane et al., 2017; Rasila & Musitha, 2017). The refusal of the Vuwani inhabitants to change municipality was because the Makhado Municipality service delivery is well managed. Currently, Vuwani does not form part of any local municipality, as consensus was not reached. The Vhembe District is servicing the Vuwani community members until the matter is resolved. The Vhembe District limited resources are shared across another municipality, and the district is under constraint. Rosenberg et al. (2006) suggest that violence both directly and indirectly affects local and national economies. Violence is normalised in resolving conflicts, which forms the basis for interpersonal violence.

1.6. Chapter Outline

This section summarises the following chapters in this thesis. **Chapter two** presents a minimal literature review to avoid repetition because extensive literature reviews have been presented in one publication, one accepted manuscript, and one working chapter.

Chapter three discusses the intersectionality of the African psychological approach, African feminism, Ubuntu, and Vygotsky's cultural historical activity theory (CHAT) as theoretical frameworks. This chapter engages with key concepts of African philosophies to understand young women's experiences of IPV in cohabiting relationships.

Chapter four discusses the research methodology, including the research setting, narrative research design, data collection instrument, data collection procedure, data analysis, data management, ethical considerations, study rigour, and the reflexivity methodological procedures of the study.

Chapter five briefly outlines the thematic analytical process of identifying subthemes, separating these into different categories, and then identifying themes, which form part of the study. The analytic process which engages Labov's six characteristics to understand the study was explained in detail.

Chapter six summarises the analysis from a published article and reflects on African feminist perspectives which explicitly address IPV experienced by young black women in cohabiting relationships among the Vhavenda cultural group in Vhembe District. It reflects on the concept of *matula*, which views and constructs cohabitation as a taboo practice.

Chapter seven summarises the analysis from a published article which theorises from an African philosophy perspective, using an African psychological lens and Ubuntu. In this chapter, the researcher details the classifications of aggression behaviour experienced in cohabiting relationships.

Chapter eight discusses the analysis from Vygotsky's cultural historical activity theory (CHAT) to understand young women's experiences of IPV in cohabiting spaces. This chapter is not published as yet.

Chapter nine consists of concluding remarks and suggestions for future research.

CHAPTER TWO

LITERATURE REVIEW

2.1.Introduction

The following chapter outlines the process of conducting the narrative literature review, concepts such as intimate partner violence (IPV), the different forms of violence that fall under this, cohabitation among young women and different types of cohabitation, and the cultural influence on intimate relationships. It also discussed the different theoretical frameworks used in this study, namely African psychology, Ubuntu, and CHAT, to make meaning of individuals' lives within contradictory worlds, one traditional and one contemporary.

2.2. Narrative Literature Review

This section introduces the critical process of the narrative review, which aims to synthesise relevant articles that form the basis for this study. Although the narrative review does not require a standardised format of traditional data presentation format, for example, Introduction, Methods, Results, and Discussion (IMRAD), the researcher adapted the traditional process to determine the quality of the relevant published article for the study (de Ribaupierre & Falquet, 2017). Participants' narratives provide the researcher or the reader with the introduction to their stories but are not the end point. This is because stories raise more questions that require exploration. Although each participant narrates their socially constructed experiences as a personal story, each participant's stories are not isolated from the social background as they make meaning through socialisation.

Narrative literature reviews enable the researcher to evaluate the quality of the sources and their findings contributions, but not necessarily the quality of assessment (Grant & Booth, 2009). The review assesses relevant literature, paying attention to the textual data (Green et al., 2006; Jensen & Allen, 1996). The narrative literature review process is relevant for this study as it enables the researcher to understand the presented textual data with the aim of addressing the research gap. The aim of the study is to explore young women's accounts of IPV in cohabiting relationships in Vhembe District, Limpopo Province. Brooks (1984, p. ix, as cited in Ryan, 2007) proposes that narratives are "one of the principal ways we organise our experiences of the world". The review process also educates and encourages critical thinking (Green et al., 2006), and

produces a detailed background, which would identify the research gaps for the study or pitfalls in previous studies (Jadad et al., 1998).

The narrative literature review can be conducted in three ways: editorials, commentaries, and an overview of articles (Baumeister & Leary, 1997). An overview of articles is utilised in this study to understand the research topic (Baumeister & Leary, 1997). In preparation for the review, the researcher used the following databases to search for relevant literature: Google Scholar, PsycINFO, Scopus, Union catalogue (SA ePublications), JSTOR, Research Gate, PubMed, SAGE publications, Elsevier, and ScienceDirect. These databases enabled the researcher to retrieve information and synthesise the findings of all relevant articles (Barroso et al., 2003; Jensen & Allen, 1996). This process equipped the researcher with the knowledge to understand the dominant discourses on young women's accounts of violence. The articles were based on the inclusion and exclusion criteria of the study. For example, in this study, the search included qualitative studies on young women's experiences of violence in intimate relationships. The included publications were from the 24 years between 01 February 1994 and 31 July 2019. The concept words of the topic were converted into the study's keywords for the literature search. The literature search continued until data saturation was reached.

The search included young women's studies in Sub-Saharan Africa to understand the context of IPV victimisation. Sub-Saharan Africa forms part of the African continent and is comprised of 53 countries with different contextual backgrounds. The IPV prevalence rates for this region are high, with differences between countries. Research suggests that the high prevalence of IPV in Africa is due to patriarchal ideologies that continue to exploit women (García-Moreno et al., 2013a).

Interpersonal violence has been identified in domestic spaces, at work in the form of sexual harassment, and in public spaces, with little to no interference (Gelles & Straus, 1979; Walker, 1979). In 1976, Martin (1976) highlighted that wife battering is a result of women's powerlessness, and that there is therefore a need for gender power interventions within a patriarchal society. Decades later, IPV still spreads uncontrolled and uncontained, like cancer.

IPV as a form of gender-based violence (GBV) is perpetrated by either a current or a former intimate partner, for example, dating partner, spouse, girlfriend/boyfriend, or sexual partner

(World Health Organization [WHO], 2016). Forms of violence include physical, sexual, emotional, financial, and stalking (Sardinha et al., 2022). This study is located across disciplines because IPV has health, social and economic outcomes. For example, IPV is recognised as both a social and a health problem facing young women as they are likely to be physically injured and emotionally affected (Gibbs et al., 2023). Young women who experience IPV can have both direct and indirect negative health outcomes: (1) direct health effects include physical injury, mortality, and pregnancy-related complications; (2) indirect health effects include posttraumatic stress disorder, suicidality, and substance abuse (Brodie, 2020; Decker et al., 2015; Karim & Baxter, 2016; Mthembu et al., 2021). In a violent relationship, pregnant young women are most likely to be victimised due to vulnerability (Gebrekristos et al., 2020; Serame, 2015). As a result of violence, young women constantly seek medical assistance, which increases absenteeism from work and therefore impacts negatively on the economy of South Africa, costing the country between R24.8 and R42.4 billion per year (KPMG South Africa, 2014).

2.3.The prevalence of intimate partner violence

Globally, among young women aged 15-19 years and 20-24 years, the lifetime prevalence of IPV is 29.4% and 31.6% respectively (WHO, 2013). Africa reports the highest lifetime IPV prevalence (36.6%) among young women globally (García-Moreno et al., 2013a), which fits with the prevalence of general lifetime partner violence (45.6%) perpetrated against women in Africa compared to other countries (García-Moreno et al., 2013a) (see figure 2 below). A study conducted in 18 Sub-Saharan African countries with women 14-49 years in cohabitation relationships shows the likelihood of IPV occurrences (Ahinkorah et al., 2018) due to the low socio-economic status of and discouragement of education for young women (Abrahams et al., 2006; Joanne Zellers, 2018).

The complex background and remote rural setting and normalisation of violence contribute to prevalence of IPV women in Sub-Saharan Africa (Muluneh et al., 2020). Research conducted in under-developed and developing countries in East and Southern Africa shows that the IPV prevalence among young women (ever married or cohabiting) aged 15-19 years is 30.76% and 20-24 years is 35.49% (Decker et al., 2015). The IPV prevalence in East and Southern Africa is slightly higher compared to other African regions. For example, a systematic review on Sub-Saharan Africa reported that the physical IPV prevalence is 29.3% in East Africa, 29.29% in

Southern Africa, 22.38% in West Africa, and 26.59% in Central Africa (Muluneh et al., 2020). The high IPV prevalence in Southern Africa is due to unequal gender relationships that exposes young women to violence (McCloskey et al., 2016). The Gender Equality Index reports that Africa has the most unjust gender indices globally (United Nations General Assembly, 2015).

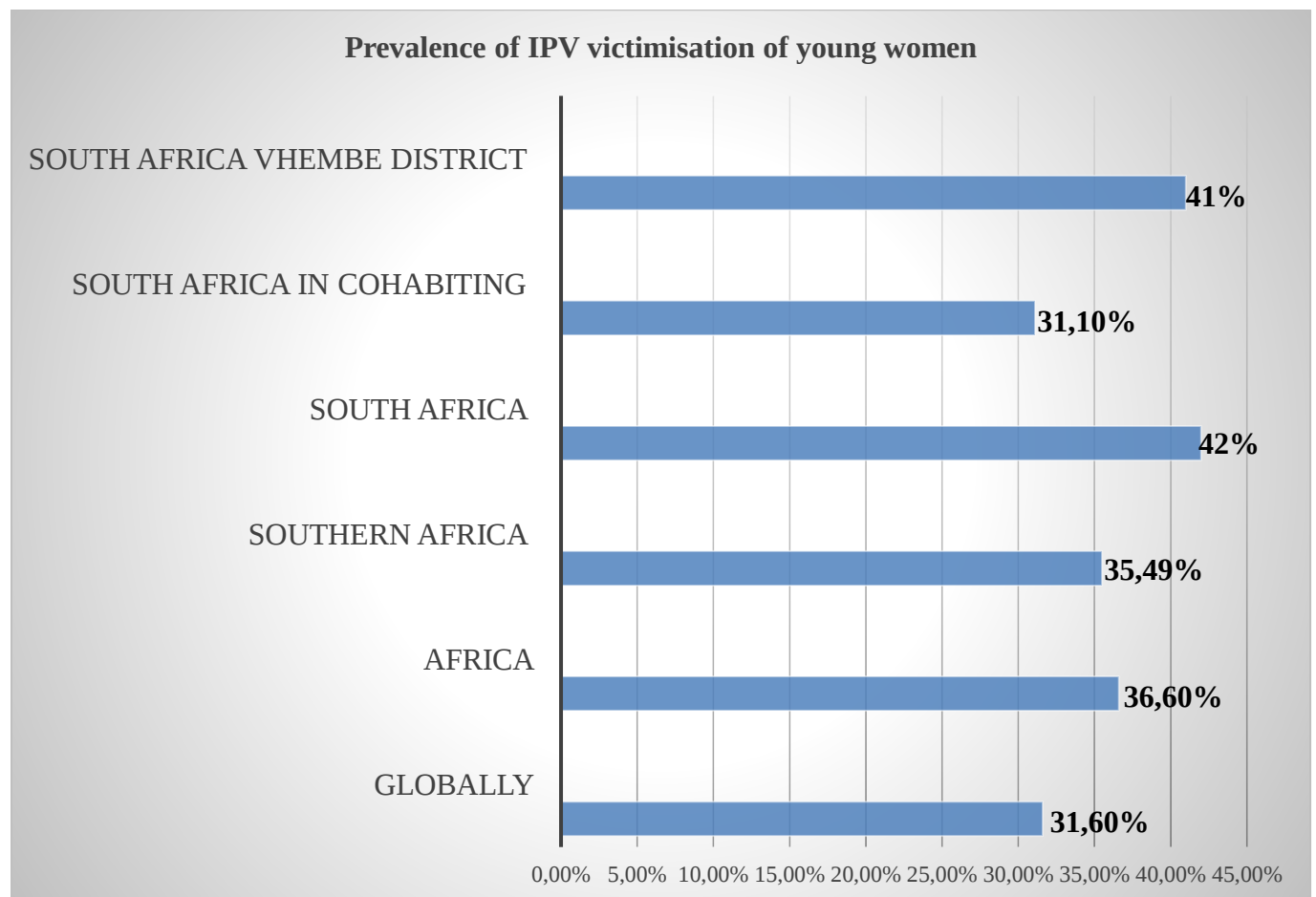
Despite the above reports, it is challenging to get reliable statistics on IPV in South Africa, a contributing factor. For example, a study revealed that police officers' attitudes towards survivors of IPV contribute to a lack of reporting (Gumani, 2022). Sere et al. (2021) show that some IPV survivors report police officers as a source of support. The above reflections pose a need for police officers' intervention to prioritise and take IPV reporting as a delicate matter. Tshifhumulo et al. (2018) reveal that the lack of reliable statistics in South Africa is due to police's recording of domestic violence, minor assault, assault with grievous bodily harm, and murder all as a single unit. The manner in which police officers record IPV statistics will make it impossible to understand the extent of domestic violence in South Africa.

Young women aged 15-19 years in 18 countries in Sub-Saharan Africa report experiences of violence (Ahinkorah et al., 2018), which are a result of male-dominated principles (Fox, 2002) that normalise gender inequality (Muluneh et al., 2020). These findings propose a need to understand the context in which IPV occurs to intervene appropriately. Thaler (2012) explains that black women in South Africa are especially likely to be victims of violence.

Other studies conducted in Vhembe District report IPV victimisation of both younger and older women (Akinsola & Ramakuela, 2009; Madu et al., 2010; Managa et al., 2007; Managa et al., 2022; Matshidze & Nemutandani, 2016). Although most research argues that violence against young women's is gendered, one study found that young women are also likely to perpetrate violence (Swartz & Scott, 2013). The above-mentioned studies used a mixed-methods (quantitative and qualitative) approach. There is a paucity of research on IPV victimisation of young women in cohabiting relationships in South Africa. While there are studies on IPV in cohabiting relationships among young women, they do not engage with the cohabiting relationship (Kyei, 2011; Onanubi et al., 2017). The other research studies that link IPV and cohabitation for young women have also mostly been conducted in other countries (Lwanga et al., 2022; Manning et al., 2018).

Figure 2 below represents statistics from different sources mentioned within this study. The statistics show the prevalence of IPV victimisation of young women globally, in Africa, in Southern Africa, in South Africa, and in the cohabitation of young women in South Africa and Vhembe District (Decker et al., 2014; García-Moreno et al., 2013b; South Africa Demographic and Health Survey, 2016; Swartz & Scott, 2013).

Figure 2. The prevalence of IPV victimisation of young women



2.4.Cohabitation among South African Youth

The definition of cohabitation is an intimate relationship between two people of the same or opposite sex who live together without concluding either a marriage or civil union (South African Law Reform Commission, 2003, 2006). This shows that cohabitation is not a legal union in South Africa. Rather, it is either a ‘trial marriage’, marital postponement, or alternative form of engagement (Bumpass et al., 1991; Janet. et al., 2016). A study conducted in South Africa among couples reports that it is preferable for couples who intend to marry to cohabit (Moore & Govender, 2013). Koyana (1997) explains that some people endorse cohabitation as an alternative to marriage. This confirms that cohabitation is not a new concept in the South African context. Research reports that cohabiting relationships are twice as likely to be practiced by young people aged 15-34 years compared to older people (Brownridge, 2010). The above perspective confirms that cohabitation is not a new concept in the South African context, with little recognition by society and the legal system. This suggests that the process of lobola will remain a dream for couples who remain in cohabiting relationship. Chisale (2020) notes that African traditions only acknowledge marriages.

There is no feminist research that specifically reflects on cohabitation, but rather on the oppression of women in general. Kolawole (1997, p. 10) shares that “all over the continent, there are areas of women’s marginalization that call for a re-ordering of the social order, and African women have peculiar needs in this area”. This quote can be contextualised in this study as young women in cohabiting relationships being marginalised because of the nature of their relationships. Artz and Smythe (2008) propose that the legal system should protect women in cohabitation by making necessary changes. For example, women in cohabiting relationships should have socio-economic rights, as all women need for equal resources regardless of race. Research proposes the lack of resources as a contributing factor to women tolerating victimisation (Barrios et al., 2020).

Cohabitation is acknowledged to have shaken the idea of what constitutes a family in society. Thompson and Probert (2024) recognise that the existence of cohabitation has increased globally, shaping the characteristics and principles of modern families, with children born within the new structure of cohabitation. Social factors, including unemployment due to inequality, might contribute to an increase in cohabitation (Bannister, 2016). For example, in South African poor

society, couples cohabit due to a lack of resources to pay lobola but they just have enough to make ends meet. Trask and Koivunen (2007) propose that, in some instances, couples cohabit because they take long to get married, and separation becomes easy without any legal system involved. In some instances, migrant labour results in cohabitation (Baloyi, 2016). A study conducted in Johannesburg shows that some young women cohabit as a survival strategy (Chisale, 2020). This suggests that cohabitation might be regarded as a convenient ‘marriage’, with the difference being that cohabitation is a private focus while marriage is a public focus with family members and the legal institution acknowledging the union (Trask & Koivunen, 2007). Cohabitation has different meanings for different people as some couples use it as an alternative to marriage and some not, as discussed in the next paragraph.

There are different forms of cohabitation, namely pre-marital, post-marital with a former partner after separation, and cohabitation with a partner while still married (Wong et al., 2016). This study focuses on pre-marital cohabitation, which, in this context, is when couples cohabit without any formal payment to the women’s families. Research reports four types of pre-marital cohabiting relationships among young women aged 14-22 years in South Africa (De Wet & Gumbo, 2016; South Africa Demographic and Health Survey, 2016). First, **testing the relationship**: couples cohabit intending to confirm their compatibility (Willoughby et al., 2012). Second, **convenience relationships**: couples cohabit as a precursor to marriage (Rhoades, Stanley, & Markman, 2009). Third, **emancipation relationships**: the aim is to prove independence from peers and parents, not necessarily to commit to relationships (Huang, Smock, Manning, & Bergstrom-Lynch, 2011). Last, **Linus blanket relationships**: the individual yearns for love, to feel secure and cared for (Newcomb, 1983). It is within these relationships that some young women report experiences of violence (Kheswa & Mashabela, 2020; Peltzer & Pengpid, 2013). Young women report that experiences of violence link to their male partner’s jealousy, feeling insecure, and controlling behaviour (Brown & Bulanda, 2008; Kyegombe et al., 2022; Leisring, 2013). Kheswa and Hoho (2017) report that IPV impacts on the psychological functioning and well-being of young women.

It is relevant to distinguish between types of cohabiting relationships because the context and nature of these relationships, and the levels to which young women experience and perceive their relationships, are likely to differ between couples. Differentiating between types of

cohabiting relationships will enable the researcher to comprehend young women's experiences of violence, instead of seeing all these cohabiting relationships as homogenous.

Young women in cohabiting relationships are twice as likely to experience violence (Manning et al., 2018; Obeng-Hinneh & Kpoor, 2022; Peltzer & Pengpid, 2013). Young men's strategic tactics of presenting love to their partners result in young women's vulnerability. For example, in some instances, young women's financial constraints lead them to cohabit (Hardgrove, 2014; Kgadima, 2017; Muriungi, 2019), consequently silencing their victimisation (Ross et al., 2021).

Other studies also propose that women in dating or married relationships regard violence as a symbol of love (Hayes, 2015; Pokharel et al., 2020; Wood et al., 2007), something which has happened for decades and continues to happen. The acceptance of IPV in intimate relationships is rooted in the notion that a woman does not divulge anything that happens in her relationship, including being beaten by her partner (Aboagye et al., 2022). For example, at bridal showers, brides are often indoctrinated by older women to perpetuate women's duty to protect their family, including being silent when beaten up. A man's violence is normalised as a form of discipline and a way to show his partner that he cares for and loves her, a practice that has been used for decades and still is. In terms of bridal showers, however, Dube et al. (2021) show that they transform and empower women as women are advised to voice their concerns in intimate relationships. Research shares some light on the fact that any form of violent behaviour in an intimate relationship does not constitute love (Greene, 2017). This study gives hope that feminists are working towards changing the lives of women for the better.

In a survey conducted in Nigeria, Uganda, and Malawi, young women normalised IPV (Ibala et al., 2021). These relationships (whether cohabiting, dating, or married) indicate that women regard violence as a sense of love from their partner; the difference is the degree and the context to which the violence occurs. Witte (2015, as cited in Mulaudzi et al., 2015, p. 21) argues, "If a thing has been practiced for 2000 years and more, the case to affect it must be strong indeed". Although this quote was initially written in the context of monogamy versus polygamy, the argument also relates to IPV circumstances as some traditions and religions continue to accept that men can chastise their partners wherever necessary (Shefer et al., 2008). For example, concurrent multiple partnerships increase the likelihood of violence towards women (Kusunoki et al., 2023;

Yllo & Straus, 1981), and violence often takes place in instances where young women are perceived to police, accuse, and suspect their partners of infidelity (Kyegombe et al., 2022; Makongoza & Nduna, 2017), resulting in men's retaliation.

Research suggests that the lack of intervention in cohabiting relationships might be because these couples voluntarily engage themselves in cohabiting arrangements without their families' acknowledgment (Edin et al., 2016; Yllo & Straus, 1981). This indicates that voluntary courtships are seen as illegitimate compared to formal courtships, and therefore violence lacks the necessary attention in these spaces. Formal unions are recognised, which means that, when conflicts occur, the family can intervene (Matshidze & Nemutandani, 2016).

A study conducted in the Vhembe District in Mafukani village (rural area) suggests that although young women respect the formal marriage (customary, legal/civil and Christianity) or the cultural norms, some young women opt to cohabit (Mulaudzi et al., 2018). In another example, the "Senior traditional leader Tshinavhe Thomas cohabited with Emily Pandelani immediately after he fetched her from her maternal home. He did not follow the seclusion period (*u pfunda*) of three months in the past, and at least one month nowadays" (De Beer, 2004, p. 222). This indicates that not all Venda people adhere to cultural norm practices. This proposes that people of authority are likely to bend the rules for their benefit. This also shows that traditions evolve, hence young women opt to cohabit. Couples might have realised the consequences of marriage or the advantages of cohabitation.

Yllo and Straus (1981) argue that in cohabiting relationships there is less interference from the families. However, when the couple fails to communicate their living arrangement, expectations could result in one partner feeling trapped, stressed, and in conflict (Stanley et al., 2011). For example, not anticipating a partner's decision to visit their friends when living together might put a strain on the relationship and result in violence (Rhoades et al., 2012). Violent behaviour indicates a lack of value and dignity bestowed on cohabiting relationships in comparison to marriage relationships.

This lack of familial support for cohabiting relationships is contrary to what happens when married couples face conflict: either the family intervenes or the couple seeks family intervention (Matshidze & Nemutandani, 2016). For example, in Venda culture, when IPV occurs in a marriage,

the *makhadzi* intervenes to bring peace and keep the family intact (Matshidze, 2013; Raphalalani & Musehane, 2013). The *makhadzi* is a paternal aunt who is entitled to cultural and religious roles in families (Matshidze & Nemutandani, 2016). Some of these relationships are arranged marriages, which the Venda people value (Raphalalani & Musehane, 2013). The couple's parents usually organise the arranged marriage in a socially acceptable manner. Raphalalani and Musehane (2013) propose that Venda culture does not believe in the foreign (western culture) concept of romantic relationships.

The above discussion reveals the pros and cons of formal marriage and cohabitation, with cohabiting relationships being devalued. The cohabiting relationships are isolated from social support and likely to be frowned upon by the parents and society in general (Mulaudzi et al., 2018; Muthengi et al., 2022). Parents of couples are not aware that their children are in intimate relationships, let alone in cohabiting arrangements (Edin et al., 2016; Obeng-Hinne & Kpoor, 2022). In these instances when IPV occurs, young women are likely not to be offered support and are to be silent about their ordeal because of the judgmental attitudes of their family, friends, and community. Young men are likely to exert their power when their authority feels threatened or challenged by partners' resistance.

In cases where young women make their abuse known, there is a societal expectation that they should leave their intimate partners (Makongoza, 2016; Wood., 2001). In these instances, the victims often want the partner to stop the abuse and do not want to leave the relationships (Makongoza, 2016; Towns & Adams, 2005; Tshifhumulo & Mudhovozi, 2013). The bystander approach is likely to endorse IPV as a private matter (Ahmad-Stout et al., 2018) because onlookers do not intervene in IPV situations.

2.5.Influences of culture and tradition in IPV

Cultural and social norms are rules or expectant behaviours of the group or community. These norms can either contribute to or protect against women's violence (WHO, 2009). Culture refers to the shared beliefs, practices, and ways of life that make individuals a community (Ford Foundation, 2017). The cultural and social norms differ from one community to another due to behaviour acceptance or not (WHO, 2009). For example, gender norms that require women to be submissive and refrain from work, and regard men as the breadwinner, household decision-maker,

and as being entitled to discipline their partner when appropriate, are still pertinent (McCloskey et al., 2016; Mulaudzi et al., 2015; Ogundipe et al., 2018).

A study conducted among women in Vhembe district raises the concern that the Venda culture seems to ignore men's faults in relationships (Tshifhumulo & Daitai, 2017; Tshifhumulo & Mudhovozi, 2013). In this context, cultural practices and gender norms are likely to heighten violence in intimate relationships. A lack of intervention encourages gender inequalities, which increases the likelihood of male perpetration and women victimisation (Gumani, 2022; Phaswana, 2000). For example, women internalise and are silent about their abuse due to the fear of further reprimands from their partners and of being perceived to have deviated from the acceptable social norm (Odero et al., 2014; Tshifhumulo & Mudhovozi, 2013). Women who are constantly under surveillance are silent about their ordeal. In these instances, cultural practices seem to impinge on women's liberty.

Tamale (2008) explains that the narrow interpretation that tradition is natural and not perceived differently by different people escalates the arising problems. For example, the scourge of GBV encourages some researchers to question the practices of African traditions and religions (Moyo & Müller, 2011; Mulaudzi et al., 2015; Türmen, 2003; WHO, 2009). Tamale (2008, p. 150) proposes that "culture enhances the quality of women's lives in Africa". For example, in the Tshivenda culture, the cultural and traditional values are prominent guidance in young women's everyday lives. Cultural values and wisdom still guide young women to navigate and understand the meanings of their choices. The problem is toxic masculinity that wants to continue oppressing women, refusing to acknowledge the diversity of society. This shows a need to perceive African culture not as a stagnant practice, but rather as fluid to yield traits that could prevent IPV.

The people of Vhembe District are deeply rooted in their culture, and they uphold cultural and social norms as guidance for behaviour expectancy. Contrary to the cultural and social norms that view it negatively, research indicates that the practice of *musevhetho* (girls' initiation school) to do *U khwevha* (labia elongation) for Venda girls is for the sexual satisfaction of both partners (Mulaudzi et al., 2015). Other studies argue that culture endorses patriarchy (Matshidze & Nemutandani, 2016; Ramathuba et al., 2014). For example, young women are expected to kneel every time they greet men or provide them with meals (Stayt, 1931). Similarly, young men from the same context might expect the same treatment in intimate relationships. As such, IPV might

pursue in instances where young women seem to deviate from the cultural ways of greeting or providing men with meals.

In some instances, women are expected to understand that their partner can and is allowed to have multiple partners (Matshidze & Nemutandani, 2016). In Tshivenda culture, having multiple partners is a norm (Steady, 1981), which is evident in the Venda expression *munna ndi ndou u la miri minzhi* (translated as “a man is allowed to have more than one partner”) (Matshidze & Nemutandani, 2016). However, the culture deems it inappropriate and a disgrace for women to have multiple partners (De Beer, 2004). Gender role socialisation is likely to exploit women and make them hesitant to question or report their partners’ violent behaviour.

Ramathuba et al. (2014) propose that Vhavenda men still hold the cultural practice of being decision makers. This behaviour promotes women’s dependency on their partners and inability to make any decision regarding their life in general (Matshidze & Nemutandani, 2016; Tshifhumulo et al., 2018). Some women might find it difficult to make strategic choices to prevent themselves from abuse (Tshifhumulo et al., 2018). The dominant behaviour is precipitated by the fact that the Vhavenda culture grants more respect towards boys and raises them to be superior to girls (Mulaudzi et al., 2015). Grooming children differently at an early age instils superiority behaviour that some boys are likely to emulate during their relationships. The ideology encourages young men to assimilate behaviour that normalises violence. The study of IPV in cohabiting relationships is relevant and will inform young people on appropriate behaviour when in intimate relationships.

2.6.Relevance for the Study

Venganai (2015) suggests that culture is central to the African context. There are communal cultural values and beliefs that lead individuals to behave in a certain manner (Nicolson, 2008; Osha, 2008), and these values and beliefs are embedded in a form of gendered roles (Boonzaier, 2006). For example, the socio-cultural practices of male domination view men as a provider and aggressive, while women are perceived as passive and expected to be submissive (De Coster & Heimer, 2021; Nwabunike & Tenkorang, 2017). Communal consensus becomes too conservative and disadvantageous for women (Linos et al., 2013; Nicolson, 2008). For example, some African cultures practice female genital mutilations (FGM), which is likely to deprive women of sexual pleasure (Owojuyigbe et al., 2017). Mkhwananzi and Joubert (2023) propose

that although FGM is not prevalent in South Africa, in communities as such Indians, Southern Ndebele and Venda, the process is slowly initiated. Bride price practices also likely symbolise the ownership of women by men, endorsing the men's ill-treatment of the women (Heise et al., 2002; Matope et al., 2013). The ownership of women practices violate women's rights and dignity, and further depict women as sexual objects (Gibbs et al., 2014; Muteshi et al., 2016).

Young women in cohabiting relationships are likely to face similar challenges in their intimate relationships. The only difference is the nature of the relationships, which is traditionally and otherwise disapproved of by the communities, as discussed above. Research suggests that women's experiences of violence are culturally rooted in and moulded by power and oppression (Aboagye et al., 2022; Kasturirangan et al., 2004). For instance, women's rights have been impinged on as male dominance is endorsed (Nduna & Jewkes, 2012; Sardinha et al., 2022; Zembe et al., 2015).

The research proposes that the concept of Ubuntu may play a significant role in harmonising relationships because of its values of compassion, humanity, and the well-being of others and the community (Seroto, 2016). Ubuntu is a philosophical principle that connotes values of humankind and caring. Ubuntu is an IsiZulu, IsiXhosa and IsiNdebele (Nguni) word that is used to express compassion, humanity, fairness, reciprocity, caring, respect, and dignity (Etieyibo, 2017, pp. 639; Letseka, 2013; Metz & Gaie, 2010; Seroto, 2016). Other languages have words with the same many, such as *Vhuthu* in Tshivenda and *Botho* in Sotho-Tswana (Letseka, 2014). African epistemology is necessary as it emphasises harmony and understanding of the collective rather than an individual (Nwoye, 2015; Segalo & Cakata, 2017). This suggests that, without the community, the person is non-existent because it is through the community that an individual exists and flourishes.

The Tshivenda expression *Muthu ndi muthu nga vhanwe vhathu* can be translated as “a person is another person through other persons” (Etieyibo, 2017, p. 639), and Kamwangamalu (1999) explains that “‘I am’ because ‘you are’ and ‘you are’ because ‘I am’”. Mbigi (1997, as cited in Seroto, 2016) states that relationships can be established with five key values, namely: survival, solidarity, spirit, compassion, and dignity. To restore peace and live harmoniously in interpersonal relationships, the concept of Ubuntu is necessary. In African narratives, the use of folklore, local parables, proverbs, songs, and storytelling is essential to understand and make sense of the African

constructions of language. Ubuntu practice, in line with the IsiZulu idiomatic expression *Induku ayiwakhi umuzi*, and with the Tshivenda equivalent *tshibonda a tshifhati mudi* [*violence does not keep the family together*], may be relevant to prevent violence against women because men would refrain from violence and show love and care for others.

Ubuntu indicates that human beings need to take care of the other, the living species and the environment, for harmonious living and sustainability. All living and non-living things are essential because nothing lives in isolation from the other. Etieyibo (2017) explains that some scholars support the idea of Ubuntu as anthropocentrism, in that its values sustain the environment better compared to the western individualist approach. The implementation of Ubuntu will contribute enormously to this study as it will bring an alternative perspective to young black African women's experience of IPV in cohabiting relationships. For example, if the society could understand that culture evolve, they will understand that some couples are cohabiting and try and engage with issues that impacts their relationships. Mainstream psychology provides historical perspectives, which can be used to transform future studies, as it is important to revisit the past to forge the future. An attempt to understand violence in intimate relationships from a psychological perspective is documented and some concepts are discussed in the theoretical framework section, which follows in the next chapter.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1.Introduction

The theoretical framework serves as a guide for researchers' philosophical stance. Academically there is an expectation for scholars to argue their research from a certain theoretical standpoint for knowledge production (Boonzaier, 2005; Hooks, 1981). For this section, the researcher will elaborate on the feminist background, and engage with African feminist and African psychological theories linking them to the CHAT to potentially understand black African rural women's context and their experiences of intimate violence in cohabiting relationships, eliminating the obscurity of reality.

The researcher is a black, educated, woman, with certain privileges, having been in cohabiting relationships but without experiences of IPV. As a researcher, she acknowledges the privilege she brings and understands the black female's marginalised world. She is also likely to discuss IPV appropriately, as she is not immersed in IPV experiences. This position is likely to eliminate black female's misrepresentation of their lived experiences (Collins, 1986). However, the researcher is aware that her positionality likely does not represent the narratives of the black women's experiences entirely due to dialectic commonalities between the researcher and the participants. For example, the researcher might miss probing on a certain aspect of the interview because she assumes that she understands the concept. To eliminate the dominant dehumanising stereotypes of black women, it is important for feminists to properly represent participants' narratives. Context is significant as it informs policy and changes societal attitudes towards onlookers and bystanders regarding helping young women experiencing violence. The misrepresentation of black African agendas by western approaches prompted the development of black and African feminist approaches (Boonzaier, 2006; Collins, 2000; Mkhize, 2008). The researcher details the African feminist approach below.

African feminist theory focuses not only on the gendered aspects of oppression and violence but also on other forms of oppression and violence (such as structural, political system, religion, economy, race, class, family, context, culture, and poverty) that could potentially contribute to male domination (Stone, 2007). The abovementioned forms of oppression could

perhaps be the case young women in Vhembe District. Research suggests that incorporating other forms of oppression provides the researcher with insight into the study (McPhail et al., 2007). The economic marginalisation of the young women who participated in the current study aptly exemplifies this intersection of social class, race, and geographical context. Their marginalisation not only influences how they are made vulnerable in the context of violence but also how their practices of freedom are further influenced by intersections of gender, race, culture, class, and geography.

3.2.Principles and characteristics of African Feminisms and African Psychology

This section will briefly discuss the principles and characteristics of African feminisms and African psychology. Detailed information can be read in the publication chapters.

3.2.1. African Feminisms

In the 1970s, African women's writing emerged intending to dismiss the misrepresentation of African womanhood in the literature (Mekgwe, 2008). Different organisations such as Association of African Women for Research and Development (AAWORD), Akina Mama wa Afrika (AmwA), the African Women's Leadership Institute were essential in promoting African feminism agenda through research and activism by presenting "workshops on methodology, women and rural development, reproduction, mass media and development" by Africans Scholars (Lewis, 2005, p. 386).

African feminisms embrace the African philosophy and belief systems, and the preservation of African values and traditions, as opposed to the western philosophy of cultural imperialism (Chigwedere, 2010; Nkealah, 2016). Feminists foreground the narratives of women (Kiguwa, 2019), which empower them as they contribute to knowledge in general and specifically that of black African women within a particular context. For example, in this study, the narratives of black African young women who have experienced violence in cohabiting relationships in a cultural context are essential to understanding the discourses that are likely to place young women in vulnerable circumstances.

Quantitative research as the only mode of gathering knowledge, specifically through men's perspectives, and as representative of collective behaviour has been challenged by feminists (Kiguwa, 2019). Feminists argue that by incorporating, for example, photovoice as a narrative,

visual ethnographies, poetry, and participants' voices can yield different perspectives to understand lived experiences (Bradbury & Kiguwa, 2012; Segalo, 2018). In addition, reflexivity is recommended for researchers because an interviewer becomes both an insider and an outsider in a study. Reflexivity addresses the biases of and power dynamics between the participants and the interviewer, and allows the researcher to reflect on the findings of the research (Boonzaier & Shefer, 2006; Kiguwa, 2019).

Recent research adopts the African perspective. For example, in West Africa, specifically Nigeria, African women theorised indigenous feminist models that express feminism from the African cultural perspective, African geo-political location, and African ideological views (Nkealah, 2016). Arndt (2002) suggests that the aim is for women's cultural experiences to inform and regulate feminist theorisation. The introduction of the feminist model, with an emphasis on African practices, philosophies, and worldview, impacted women's lives (Nkealah, 2016). The proposed model is likely to eliminate African homogeneity.

The Western theories such as Psychological theories pathologize women's behaviour. Theories understood that in intimate relationships dispute, women are to blame for their victimization. Women are blamed for men's actions whether socially constructed or not. Theories indicate that women portray inappropriate behaviour that necessitates discipline, this homogeneous women as the theory does not consider the context and that psychological problems encountered by abused women are as a result of the abusive partner. For example, abused women suffers from post-traumatic stress disorder, anxiety, abuses alcohol to numb and forget the pain, and in constant fear of the perpetrator (Gqola, 2015; Pengpid & Peltzer, 2013; Temple et al., 2016). Western psychology also emphasises the individual's emotions and thoughts to understand behaviour and lived experiences.

Mohanty (1984) argues that violence against women can be effectively addressed when theorised and interpreted within a specific context. Kolawole (2002, p. 93) concurs with Mohanty when she proposes that "failure to identify and deal with the specificity of African women's reality increases the polarisation of gender and the labeling of African feminism as an oxymoron, an anomaly or an incongruity". African feminism principles gear towards empowering women through retelling their stories from their own perspectives. The context specificity influences feminists to question the features of traditional African cultures as they recognise that not all black

women assimilate with each other's cultural customs, beliefs, and values. This is to avoid homogenising black African women's experiences.

The concepts of tradition and culture play a significant role in modelling and give a sense of self in communities. For example, culture is perceived as a source belonging with some traditional practices being maintained over time (Kiguwa, 2023). Although the concepts are used interchangeably by different scholars and researchers, they are understood differently. Culture is about ideas and social behaviour while tradition considers ideas and intergenerational beliefs. Kiguwa (2023) raises a concern that culture is somewhat constructed in rigid, pure ways which precipitate violence, and then are used to justify any acts of violence. For example, research on IPV suggests that culture and tradition likely play a role in violence escalation (Mshweshwe, 2020; Venganai, 2015), and allow perpetrators to not take responsibility for their actions because they hide behind intergenerational beliefs. A society with rigid boundaries of culture and tradition limits itself regarding thinking critically about where it comes from and possibilities for future change (Kiguwa, 2023). Ratele (2007, p. 66, as cited in Kiguwa, 2023) agrees that "an ever-enlarging, critical, gender conscious understanding of culture best enables African women and men to further re-imagine themselves as members of different groups, several places and citizens of the world, all at the same time". The above discussions encourage scholars and researchers to denounce rigid practices that escalate forms of violence and hinder progress for future generations to think critically.

African feminism acknowledges African cultures with their distinctive characteristics (Nielsen, 2014; Osha, 2008). For example, African cultural norms, values, and beliefs can be positively practiced while addressing certain community challenges. However, some African men use culture to justify their violent behaviour (Holomisa, 2005). A study conducted in Kenya, Uganda and Namibia demonstrate discourses that are likely to promote cultural practices that disadvantage women and privilege men's domination (Ahikire, 2014). An endorsement of violence in the community in the name of culture is likely to propagate cultural beliefs and values negatively.

Some research on African feminism endorses men's inclusion in women's conversation. African feminism suggests that the inclusion of men in women's agendas and gatherings will help to prevent gender inequality (Osha, 2008). The research proposes that there is a likelihood that as

allies of violence against women, men could promote other men to re-evaluate their oppressive behaviour (Kolawole, 2002; Mekgwe, 2008; Nkealah, 2016). Kolawole (2002) argues that men's inclusion in feminism is a "strategic necessity" because they hold certain positions (policy makers) in society, and while her intentions seem genuine, this is likely to propagate women's invisibilities and emphasise women's dependency on men. Other research seems to sympathise with men as they also suffer the consequences of gender entrenchment (Kolawole, 2002). Gender role socialisation promotes men's power and women's subordination (Boonzaier, 2006). For example, men are perceived as the decision-maker and women as submissive and nurturing. The patriarchal discourses essentialise and control women (Kiguwa, 2004). The discourse of gender has been constructed over time and African feminism aims to deconstruct it.

An intervention to address violence against women in any setting, including a professional's space, is essential. A study conducted with professional nurses reveals that nurses' attitudes and reluctance to probe and assess the possibilities of violence do injustice to the person needing assistance (Kim & Motsei, 2002). The fact that women nurses also blame the victim for their victimisation and agree that men have the right to discipline their partner calls for the need to deconstruct gender roles. For example, women and men should be able to perform similar task and be praised according to their abilities to perform.

3.2.2. African Psychology

Adelowo (2012) emphasises the employment of African theoretical frameworks to challenge the stereotypes about Africans, especially African women. In studies of women in New Zealand, the researcher reflected on the appropriateness of applying a theoretical lens that represents the community's social context (Adelowo, 2012, 2015). Adelowo (2015) conducted a psychological perspective study with African women residing in New Zealand using African psychology as a theoretical lens, which was challenging due to the lack of support. Research shows that the African psychological lens is appropriate to explore and understand human behaviour (Ratele, 2019).

Idemudia (2015) suggests that to comprehend African Psychology, scholars should disregard western theoretical ideologies as these western philosophies are foreign to African perspectives. The western perspective will exacerbate patriarchal ideologies within societies as

currently observed. Ratele (2017) emphasises that scholars and researchers should engage with the historic knowledge of African psychology in their respective professional spaces.

In South Africa, a genuine representation of African black experiences from the African psychology perspective is limited. Ratele (2017, p. 315) interprets that “South African psychologists are like gold miners who labour just to get paid and not like gold owners”. This entails that what they learn, and practice professionally is foreign to them and their clients, but they keep on applying frameworks that do not yield positive results. The actions result in much misrepresentation and pathologising of African peoples. This is the research gap this study intends to address as some empirical IPV studies theorise from the traditional perspective, and Cosgrove and McHugh (2000) emphasise the decontextualising of participants from the environment. The African psychology perspective advises that human beings need to be understood inclusive of the past, present, and their diverse context (Nwoye, 2015). This is because they make sense of their worldview as a process or journey that includes where they come from (past), where they are currently (present), and the possible future. This philosophy is contrary to western psychology, which regards the human being as solitary and thus independent from his/her social and contextual factors (Mkhize, 2004). African psychology acknowledges that individuals live in a collective, and thus in relationships with others in harmony (Mkhize, 2004). The African perspective considers time and space orientation and relational orientation as important to understanding the worldview of human beings (Mkhize, 2004). Relational orientations acknowledge the individual in relation to other people such as the community, family, or the individual’s status (Mkhize, 2004).

Black psychology accentuates the commonality of black African people’s lived experiences. However, it is important to note that the experiences of black people in the United States of America and South Africa might differ due to the context, although they might still share some similarities. For example, they might experience exclusion from the white privileges, slavery histories, oppression, and living at the peripheries of towns. The forces of imperialism are strongly felt in South Africa and elsewhere. This means that many black African psychologists operate from the double-consciousness perspective (Pinn, 2003). In other words, African people constantly negotiate their lives as they are confronted with race, class, gender, and history. Nwoye (2015) argues that some of the western philosophies are still relevant to African people’s experiences,

meaning that psychologists, in their attempt to understand and interpret human beings' behaviour, will to some extent consider both mainstream and African psychology.

Psychological knowledge plays a role in social, cultural, and historical context. African psychology reflects men and women's diverse lived experiences. This is essential so that researchers refrain from speaking on behalf of the participants to avoid universal representation (Kiguwa, 2004). For this reason, the participants (in most cases, marginalised black women) vocalise their experiences and own their narratives during the knowledge-generating process. Furthermore, psychologists' representation of marginalised people's identity as stagnant has been criticised as it does not resonate, for example, with black African people's lives. This is because black African people are communal and not solitary entities (Mkhize, 2004). Such theorising practice is likely to distort black African people's subjectivity as it lacks context specificity. This consequently exacerbates black women's experiences, tripling their oppression of race, class and gender (Kiguwa, 2004).

African Perspective explored well young women's experiences of IPV from Feminisms and Psychology perspective. African perspective still has its roots through the cultural practices. The transformation of certain cultural practices which focuses on gender roles are challenged through African feminism as it focuses on empowering women through gender equality. African cultural perspective has evolved overtime. For example, some African practices like Musevhetho and female genital mutilation (FGM) are perceived as practices that infringed on human rights and dignity of young women (van Bavel, 2023). Kamau (2017) opposes criminalisation of FGM as she argues that the practice infringes on the right of culture whose beliefs does not consider the western beliefs and values. This proposes that there are communities who still value cultural ways of doing things and those who feels that certain practices are or were infringing on human's rights and needs transformation. For example, this study shows that young women are cohabiting despite the Vhavenda cultural beliefs or values on the union.

Cultural historical activity contributes significantly in this study as it outlines the historical activities of IPV and the effects of historical events as perceived in contemporary setting. CHAT also reveals that an individual is an active participant within the context although influenced by the environment, the decision making will either contribute negatively or positively. For example, having a sense of agency may positively impact the individual's life. Cultural historical activity

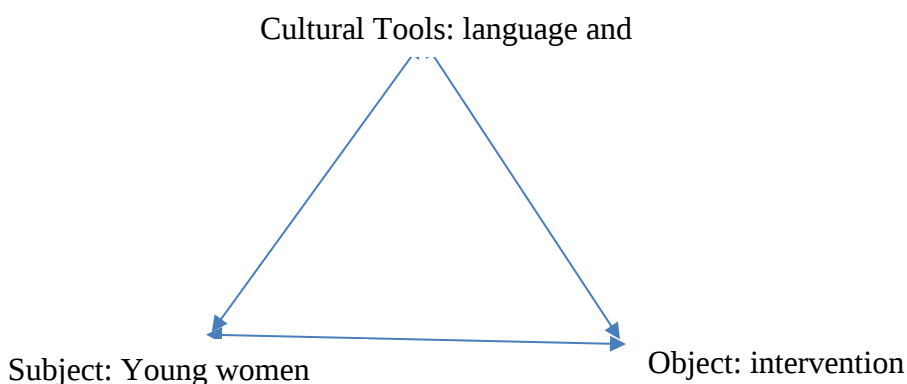
plays a crucial role in understanding the context of IPV in the Vhembe District as young women probably model certain cultural activities which are apparent in how they behave and address life challenges. As such, this study conceptualises young women's experiences of IPV in cohabiting relationships from a Cultural Historical Activity theory perspective.

3.2.3. Cultural Historical Activity Theory (CHAT)

Cultural Historical Activity Theory (CHAT) is a holistic perspective outlined by the Russian Psychologist Lev Vygotsky in 1920, with a focus on child development and the understanding of human cognitive and relational functioning. Vygotsky analysed human views through the 'cultural-mediated action' (Sannino & Engeström 2018, p. 44), which includes the subject, object, and tool components (Engeström, 2001). CHAT proposes that knowledge and human understanding are mediated through tools or artifacts and the basic unit of analysis can be through the activities.

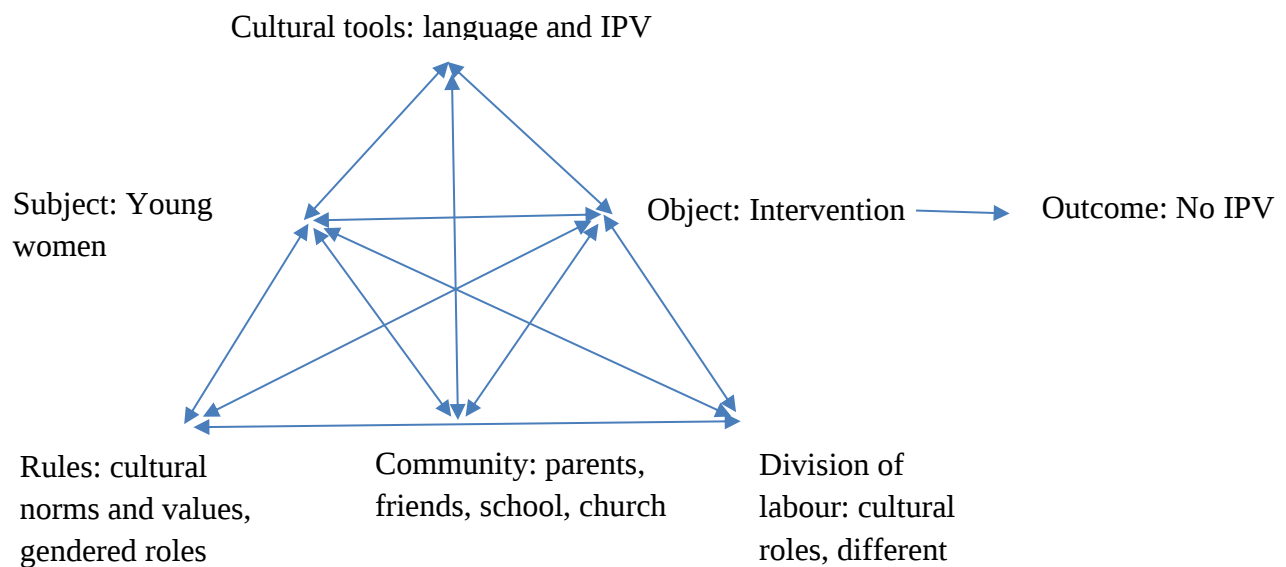
Other scholars engage with CHAT to give perspective on analytical components that form part of the reciprocal process. Vygotsky, doing the first-generation analytical work, analysed activity through the subject, object, and tool. The subject is the "person being studied", in this case young women who have experienced IPV. The object is the "intended activity", in this case the experience in IPV. The tool is a "mediating device by which the action is executed" (Hasan, 1998, as cited in Hashim & Jones, 2007, p. 6). The "tools influence... the interaction between the subject and the object" (Hashim & Jones, 2007, p. 6) (see figure 3 below).

Figure 3: Vygotsky first-generation Activity theory adapted from Vygotsky (1978)



Vygotsky's first-generation analysis was criticised for focusing on the individual or human psyche, which excluded the community activities and rules guiding the activities (Cole & Engeström, 1993). Vygotsky's first-generation criticism necessitates the elaboration of Activity theory to understand the link between the human mind and the behaviour portrayed in everyday action within a specific environment (Nardi, 1996). In this reciprocal cycle, a rule is identified as an integral component, which determines "how and why individuals may act as a result of social conditioning", and the division of labour, which "provides for the distribution of actions and operations among a community of workers" (Hyland, 1998, as cited in Hashim & Jones, 2007, p. 6). The "relation between subject and community is mediated by rules and the relationship between object and community is mediated by the division of labour" (Hettinga, 1998, as cited in Hashim & Jones, 2007, p. 6) (see figure 4 below).

Figure 4: Vygotsky's second-generation CHAT model, adapted from Engeström (2015)



Vygotsky's students, Aleksei Leont'ev and Alexander Luria, elaborated on the first-generation analysis to form what they considered the third-generation analysis. This analysis incorporates the concepts of activity in the cultural-historic system to understand human behaviour and its challenges (Sannino & Engeström 2018). Socialisation became a significant factor to understand human behaviour embedded within a culture of activities that makes humans perceive and identify who they are (Kail et al., 2020), for example, through the use of language as an artifact/instrument that depicts cultural values (wa Thiong'o, 1981).

CHAT cannot be unified to a specific definition because of its diverse approaches to addressing a specific phenomenon. Among others, CHAT focuses on a) "the study of the human mind in its cultural and historical contexts; b) a general conceptual system with these basic principles: the hierarchical structure of activity, object-orientedness, internalisation/externalisation, tool mediation, and development; c) theoretical approaches that place culture and activity at the centre of attempts to understand human nature; d) a psychology that focuses not on the individual but on the interaction between an individual, systems of artifacts and other individuals in historically developing institutional settings; e) a non-dualistic approach to understanding and transforming human life that takes dialectical human activity as its ontology" (Holzman, 2006, p. 6). Crawford and Hasan (2006) propose that activity theory provides a holistic understand of human activities within a multifaceted context with the aim for intervention.

3.2.3.1. CHAT from different perspectives

1. Engaging CHAT from a gendered perspective

Dialectical approach is essential in CHAT to understand particular activities (Sannino & Engeström 2018; Timmis, 2014). For example, language becomes an essential tool to understand the impact that IPV has on young women in cohabiting relationships. Nardi (1996) writes that artifacts as mediators are essential to understand human psyche and the practice. The way the individual behaves in violent circumstances will be controlled by discourses of IPV that have been historically and culturally located. For example, some young women normalise IPV because it is guided by constructed activities being culturally practised (Chadambuka, 2022). A lack of resources, such as shelters or friendly centres with preventative programmes that engage with IPV on different structural levels, might contribute to young women normalising IPV (Ndlovu, 2021).

The self is an integral part of individual decisions for interacting with others within a social world (Stetsenko & Arieievitch, 2004). This is because human beings are social beings and, as such, the self represents the “subject of societal relations” (Leontiev, 1983, p. 195) motivated by a certain object or motive within the world. An individual is significant in Activity theory because it determines the need to fulfil the outcome through mediated tools (Koszalka, 2006). Stetsenko (2020) suggests that through activities, relational approaches become recognised as individuals understand the impact that the environment may have on them as they evolve. Individuals constantly interact with others and the environment. In this circumstance, CHAT analyses individual and community activities collectively considering the socio-historical background of both.

The approach could be perceived as a reciprocal process between the environment and the individuals. Individuals learn from the historical activities, and internalise and construct meaning, which will guide their world view. For example, an intimate relationship may include a woman’s journey coupled with the decision to stay or not stay in abusive relationships. Some young women remain in abusive relationships because of early exposure to and witnessing of parent’s violent and subservient actions, which became internalised and are currently portrayed in their own adult relationships (Kimber et al., 2018; Meinck et al., 2023). In some instances, young women exposed to their mother’s IPV refuse to be victims of IPV in adult relationships (Bata Maguele et al., 2023), which is a change in the right direction as the cycle of IPV will cease to continue.

In drawing on the relational approach to explore young women’s experiences of IPV in cohabiting relationships. The research proposes that young women’s circumstantial background is crucial to understanding the escalation of IPV (Cho, 2012; Makongoza et al., 2023b). This is because young women are guided by collective values and beliefs, which take priority over their personal beliefs and values. For example, research suggests that women are passive and stay silent about IPV because they are socialised to protect their loved ones (Barrios et al., 2021; De Coster & Heimer, 2021), including keeping them away from the justice system (Nash, 2005) due to other external factors (Nwabunike & Tenkorang, 2017). Research that prioritises young women’s voices empowers them to reject IPV (Kheswa & Mashabela, 2020; Makongoza & Nduna, 2017).

Rules have basic impacts on human socialisation, and they may or may not perpetuate IPV. For example, the National Strategic Planning-Gender-based Violence Femicide (NSP-GBVF)

protocol has been proposed and is slowly being implemented in various designated SAPS stations to provide effective and friendly support for victims of gender-based violence (Interim Steering Committee, 2020). In some circumstances, young women find it difficult to navigate the higher learning institution system, challenged by hierarchical structures and environmental factors (unfamiliar territory, socialisation challenges, and community language) which are not conducive for them to thrive compared to their counterparts of other racial backgrounds (Wolhuter et al., 2013). They may also experience sexual harassment with unjust or no intervention for their well-being (de Villiers, 2017; Kiguwa et al., 2015). Rules are guidelines set for betterment for all, but day-to-day community circumstances tell a different distressing tale of gruesome intimate femicide with no way forward. This shows that community members (in different hierarchical systems) should always engage with the population of interest at all levels of communication to find effective strategies for a particular problem.

Limited skills or unequal opportunity to contribute socially might have an impact on the growth of young women's stability. Young women who are isolated from their friends and family by their partners might be deprived of socialisation benefits that could provide job opportunities and empowerment. For example, controlling behaviour isolates and prevents young women from exercising their power to uplift themselves (Johnson et al., 2019). Division of labour also elaborates on how young women can manage or change their perspective and current violent circumstances. For example, employed young women are able to change their circumstantial background and be free from a violent partner. Ndukwe (2020) writes that technology is at humans' fingertips, with young women being able to connect widely and receive support and information that could empower them. The use of mobile phones to access information is an alternative solution provided the perpetrator does not confiscate their partner's phone. Activity theory proposes that it is not only one factor which impacts on the escalation of IPV, but rather an intersection of factors of socialisation processes as suggested in figure 4.

2. Engaging CHAT from other perspectives

Activity theory was adopted by sectors such as educational psychology, health care, and information technology with the aim to understand phenomena holistically. For example, Andriani et al. (2022) conducted a study to explore the practical application of CHAT in an online teaching environment. The study confirmed that CHAT is useful to evaluate the online task-based method

learning progress. Mayisela (2017) engages with CHAT to explore how the historical and cultural practice of corporal punishment as a form of discipline in classrooms was perceived as an appropriate practice by teachers in a rural public school in Mpumalanga. The findings suggest that corporal punishment has been a socially-mediated tool practiced culturally and historically and incorporated systematically as a form of discipline. Furthermore, the study revealed that the contradicting systems (corporal punishment and CHAT incorporation) transformed teachers and communities' perspective into adapting "problem-solving, self-regulation, sequencing and agency" (Mayisela, 2017, p. ii). It is the intrapsychological contradictions among fundamentals of a human activity that lead to transitions and transformation of knowledge (Koszalka & Wu, 2004). Roth and Lee (2007) confirm that CHAT is an appropriate approach to analyse observable human activity, social phenomena, and transformation thereof.

Engeström and Pyörälä (2021) utilised CHAT to intervene in a health care system where medical experts worked in silos, which compromised the good care practice of patients. The medical experts were challenged to develop collaborative and transformative expertise, which benefited the patients, the medical units, and the communities in general. Activity theory has also been used in Information Systems and Human Computer Interaction (Bodker, 2021; Hasan, 1998). Bodker (2021) explores the relationships between activities of information technology developers and its users. Crawford and Hasan (2006, p. 26) assert that "Activity theory provides a rich, holistic understanding of how people do things together with the assistance of sophisticated tools in complex dynamic environments where socially constructed, collective knowledge is the predominant source of learning, creativity and innovation". These scholars reveal the successful nature of CHAT analysis in different contextual backgrounds, showing that CHAT can be used as an alternative analysis for future studies.

Kuutti (1996) suggests that activity theory is a theoretical framework that can be used to analyse human interactions. Human interactions as an observant technique are vital, while delving into what the individual is thinking is also relevant (Nardi, 1996). IPV studies in South Africa that use Activity theory, specifically in rural Vhembe District, are non-existent. The researcher recognised this research gap around the inclusion of CHAT in IPV studies. This study used an African Feminist Psychological perspective, with CHAT used to holistically locate the culture and

history of IPV among young women in cohabiting relationships. The following chapter presents a detailed research methodology.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1.Introduction

The following section addresses the research methodological process and is divided into eight sections. The first section elaborates on the qualitative research and constructivism paradigm, the second section examines the narrative research design, the third section describes the cohort of participants, and the fourth section explains the data collection instrument used. The fifth section explores the data collection procedures, the sixth section highlights the data management approach, the seventh section describes the ethical consideration, and the eighth section engages with the researcher's reflexivity.

4.2.Qualitative Research

Hancock et al. (2001, p. 3) propose that qualitative research “lies in interpretive approach to social reality and in the descriptions of lived experience of human being”. This study applied qualitative research as it considers the lived experiences and understanding of human life. The qualitative approach is also concerned with an individual's interpretations of his/her own subjective lived experience and the meanings attached to it (Hesse-Biber, 2010). All types of qualitative research have these characteristics in common: 1) “research is context-based and focused on the interpretation of the interviewer, 2) research is described, analysed and interpreted by the researcher, and 3) theories are developed after the data analysis” (Hancock et al., 2001, p.10).

Qualitative research is essential to explore more about the study phenomenon (Khan, 2014), and also accommodates for a small sample in the study to have a deeper understanding of the participants and to allow for data interpretation (Hancock et al., 2001; Whittemore & Melkus, n.d.). The design allows for story re-telling from the participants' point of view to understand how they construct and make meaning of their lives (Sofaer, 1999). The research also allows for

different perspectives on similar events (Sofaer, 1999). The proposed methodologies relate to the suggested theoretical frameworks as they empower young women to narrate the stories from their perspective using their own language. The methodologies and frameworks also highlight the historical constructs of IPV perpetration.

Constructivism dates back to Socrates' generation, with scholars and teachers being encouraged to construct knowledge through asking questions (Amineh & Asl, 2015). The concept has recently dominated psychology and philosophy as an approach to understand the nuances of knowledge in different avenues of life (Perkins, 2013, as cited in Amineh & Asl, 2015). Social constructivism considers socialisation processes and the context to understand the individual (Creswell & Poth, 2016). Guba and Lincoln (1994, p. 107) propose that constructivism is a "set of beliefs that guides an action". An individual's beliefs and perceptions are important as they present the lived experience and construction of the individual's world within a particular context (Creswell & Poth, 2016). In this study, the researcher used the constructivism paradigm to explore young women's socialised, constructed behaviour that impacts their lives. Social constructivism says that an individual's experience is mediated through history, language, and culture (Willig, 2008). This is because individuals make meaning through socialisation over time, which informs their beliefs and how they perceive themselves in the world.

4.3.Narrative Research Design

Narrative is a term often used to refer to the ways that human beings provide and share their experiences through stories, a primary way through which people make meaning of the different experiences in their lives (Polkinghorne, 1995; Richardson, 1990). Narrative research can either focus on understanding the overall history of the individual or specific occurrences in an individual's life (Creswell, 2007). Narrative research design allows the researcher to conduct multiple interviews with the participants (Earthy & Cronin, 2008), and provides the researcher and participants an opportunity to reflect on previous interviews. If there is a need for clarity, it can be considered during the follow-up interviews. The narrative research design is appropriate for this study because the researcher is interested in gaining knowledge about young women's experiences of violence in cohabiting relationships.

The narrative design emphasises minimal interruption of the participants' narrative flow during data collection. The opening question guides the direction of the interview, and episodic narratives allow the researcher to gain deep knowledge and identify the time frame and occurrence of the events as they unfold (Murray, 2003). The background information, such as the setting, time, place, and non-verbal communication, forms the basis for stories. Research suggests the importance of understanding the setting because a place is "the specific concrete, physical and topological boundaries of place or sequences of places where the inquiry and events take place" (Connelly & Clandinin, 2006, p. 378, as cited in Clandinin, 2016, p. 41), and therefore how the participants narrate their experiences is moulded by the social context (De Fina & Georgakopoulou, 2015; Eatherly & Cronin, 2008).

Ricoeur (1979, p. 21) suggests that "it is together that we remember; and it is within the social medium of language that we articulate our most individual memories in the mode of the narrative". Eatherly and Cronin (2008) suggest that narratives are a way of identity reflection. This implies that through reflecting on their violent experiences, participants might perceive their circumstances differently. Narratives enable the understanding of women's positionality within society (Kiguwa, 2019). Overall, it is through socialisation and use of language that individuals make meaning of their world and that of others.

The researcher acknowledges the importance of fluidity in how the potential participants should narrate their stories. Either way, the researcher could follow-up with encouraging prompts related to the topic, for example, "what happened next?" (Murray, 2003). Eakin (1999) argues that individuals are not homogeneous and need not be bound by structures to narrate their stories. Not expecting participants to conform to a certain structure of narrating their stories empowers interviewees to gain confidence in the way they narrate their stories.

Building rapport during sensitive research is likely to pose challenges (Eatherly & Cronin, 2008). The participants might feel uneasy despite the confidentiality and anonymity assurances. The level to which the interviewees share their experiences could be dependent on their emotional state, the researcher's presence, the setting, and circumstantial factors (Murray, 2003). For example, sometimes the participants might be reluctant to disclose because they might be suspicious or anxious during the interview. Murray (2003) proposes that the researcher could either

schedule another interview or provide the participants with a recorder or ask the participants to write down their experiences.

In some instances, the selective nature of the individuals' narrative would be due to the existence of power dynamics during the interviews. Foucault (1980) acknowledges that there is power in socialisation. Considering the existence of power dynamics, the researcher needs to consider minimising the extent of power in the manner of dress code during the interview, communicate in the participants' language, which in this study is Tshivenda, and be aware of other nonverbal expressions.

4.4. Cohort of participants

The researcher introduced herself to the potential individual participants and explained in detail the purpose of the study: for example, "the researcher is interviewing young women (18-24 years) to explore their life experiences with their intimate partners". The introduction was made at the initial contact or telephonically. The researcher then explained that potential participants should currently be residing with their partners without lobola payment or any other forms of formal payment at the time of the interview. Potential participants should live in rural Vhembe District areas. Potential participants were told they would be provided with R150.00 for their transport. There were ten participants in the study, who were between the ages of 18 and 24 years. Pseudonyms were provided to protect participants' identities.

Participants resided in small villages surrounding the TVEP organisation, and came from different socio-economic backgrounds, with eight having been raised by single women (either an aunt or a mother). Nine participants had a maximum of three toddlers, of which the majority were girls. At the time of the interview, eight participants were cohabiting, and the other two participants had recently (two months before the interviews) separated from their partners due to conflicts although they kept in contact as they had children. Of the ten participants, two had an entry-level education, two were still in school, two were at university, and four had dropped out of high school. All ten participants were in heterosexual relationships and narrated their understanding of IPV in cohabitation from a heterosexual perspective.

The TVEP team played a significant role in participant recruitment. Young women might have felt the need to participate in this study as they were contacted by the TVEP employee, who

was informed about their problems. The TVEP employee might have made them aware about the incentives and their benefits. The TVEP employee made sure that all the processes ran smoothly. The fact that the employee assisting me realised that he knew my siblings and my dad from the church might have contributed to the smooth sailing of the participant recruitment and data collection. The employee might have wanted to represent the organisation well. Young women might have perceived the interview as a platform to share their frustration with the hope of some form of intervention.

4.4. Research methods

4.4.1. Data collection tools

In this study, in-depth interviews were conducted, a process in which the researcher collects data from the individual to gain knowledge. Cohen et al. (2000, p. 267) explains that “...an interview is not simply concerned with collecting data about life: it is part of life itself, its human embeddedness is inescapable.” Data collection interviews take different forms, for example, structured interviews, semi-structured interviews, and unstructured interviews (Minichiello et al., 1995).

For this study, unstructured one-on-one interviews were utilised. No questions were formulated in the form of an interview guide as the researcher had an opening question for each participant and then allowed the participants to elaborate, just guiding the flow of the interview. The aim of interviews is to understand individuals’ social life experiences and the meanings that they attach to it from their perspective (Seidman, 2006). For example, in this study, the researcher gained knowledge on women’s experiences of violence in cohabiting relationships. The researcher was aware that unstructured interviews take longer, and the researcher guided the participants through the interviews without imposing her own beliefs or making the participants inferior.

Considering the informal nature of unstructured interviews and non-predetermined research questions, the researcher had an opening question which guided the start of the interview and then probed using information from previous narratives to guide the interviews. The researchers’ years of research experience were vital during the unstructured interviews. Research suggests that the researcher needs to be well prepared to gain insights into people’s lives (Patton, 2002). For example, a researcher should know their research design and data collection procedure and conduct a pilot study to have a sense of data collection processes. A skilled researcher will

also be able to interpret data in a systematic way to include all potential participants' narratives, as the responses will differ for each potential participant. The researcher in this study is an experienced researcher with capabilities to frame, paraphrase the questions, and probe during the interviews.

Baker and Edwards (n.d.) propose that 'how' and 'why' the participants interact, reflect, role-take, and perceive their world is essential. Considering all the above, an unstructured interview was appropriate for this research because it provided the researcher with insight into the participants' stories. The researcher conducted a pilot study before the actual data collection occurred. In (2017) refers to a pilot study as the necessary step to be implemented before the commencement of the actual study. Uhone and Musiiwa were interviewed for the pilot process and formed part of the main study. The pilot process allowed the researcher to have a sense of participants' responses and gauge the approximate time for interviews. The pilot process also gave the researcher a sense of young women's comfort with narrating their stories. Overall, the pilot process went well as the researcher was experienced in research interview processes.

Unstructured interviews allowed for a free flow of storytelling as the instrument is not guided by any scheduled questions. This allowed the participants to tell their stories and not have the researcher guide them on what to say. The participant's voice is important, not that of the researcher. Although unstructured interviews do not follow a prescribed format, Lorber (1997) proposes that researchers should consider the following format for the study's success: 1) The researcher should have access to the study individuals and consider any challenges and ways to address them. In this study, the researcher contacted the TVEP organisation for an introduction. The researcher familiarised and built rapport with the TVEP in-charge together with the staff for a smooth operation relationship. 2) The researcher must familiarise herself/himself with the potential participants' culture as it determines the ways individuals would narrate stories and the meanings that they attach to their experiences. The researcher is a Venda-speaking person originally from the Vhembe District and is familiar with the context. 3) It is important for the researcher to properly understand the participants' context to represent them well during the interview. The aim in this study is to gain knowledge on young women's experiences of violence and minimise power dynamics. 4) Participants are encouraged to speak in the language they are most comfortable in. In this study, this assisted the researcher to understand the IPV victimisation

in the Vhembe District properly. 5) The researcher must build rapport with the individuals as it will determine the extent to which the individuals feel comfortable narrating their stories. The researcher needs to be professional during the study to achieve the purpose of the research. In this study, the researcher used a digital audio recorder to capture all the important information of participants' lived experiences. Brief notes during the interview were taken and the notes assisted the researcher during the data write-up.

4.4.2. Data collection procedure

During the initial contact, the participants who met the study selection criteria elaborated on the phenomenon. The researcher engages with individuals who were able to share their knowledge and experiences of the subject matter (Kajornboon, 2005). The researcher contacted the TVEP organisation as an entry point to access potential participants. The TVEP staff contacted the potential participants on behalf of the researcher to inform them about the IPV study. This allowed the researcher to maintain the client-staff professional relationship. Approximately 10-20 research samples were recruited. Estimating the actual number of participants when conducting narrative research was challenging. The researcher conducted multiple interviews with each participant, allowing the participants not to feel overwhelmed by having to narrate everything on the same day.

It was also important to build a rapport with the participants. The number of study participants was determined by data saturation. Mason (2010) proposes that the number of interviews is dependent on the research's purpose, the study analyses, and whether fewer or more interviews would produce the desired outcome. For example, Passerini and Sandino (as cited in Baker & Edwards, n.d.) suggest that only one oral history interview can be representative of the subjective accounts. There is therefore no rule of thumb on the number of interviews that the researcher could have conducted hence Ten participants reached the data saturation. This proposed that there was no new information coming from the participants.

In this study, all information has been kept confidential, and pseudonyms were provided to safeguard the participants' identities. In this study, anonymity was guaranteed during member-checking, analysis and through publications as pseudonyms were used for participants' name. The research topic is sensitive, and some participants were referred for counselling. The counsellors kept their client information confidential and anonymous, as they are bound by the ethical code

and understood that the participants come from a small community. An audio-recorder was utilised to collect the data and the audio recordings will be kept for five years if the results are published and six years if there is no publication.

The participants were assured that publications would represent their narratives. To ensure that this takes place, before publication the researcher conducted a member-check with the participants to verify the accuracy of the collected data. The process of member checking is another way of empowering young women and validating the collected data. Cosgrove and McHugh (2000) say that participants should be offered an opportunity to comment on collected data. The TVEP organisation received the results report with the participants' pseudonyms to maintain anonymity. The researcher also shared the published research report with them. The participants do not have access to their recordings for their own and the researcher's protection in case the participants misplace or someone else gets hold of their recording and makes the confidential content known. The recordings are to remain with the researcher in a password-protected file on the computer.

During the interviews, the researcher began speaking in Tshivenda and if participants switched to English, the researcher followed their lead and did the same. Switching between languages has been noted in the researcher's previous research interviews (Makongoza & Nduna, 2017). The researcher started the interviews by asking the participants to briefly explain who they are, assisting to build rapport. After the informal introduction, the researcher asked the participants the following: "please tell me how you came to be part of the TVEP?". In this manner, the researcher asked the general question to encourage participants to narrate their stories openly and in detail. There was a possibility that, during the informal introduction, the participants might have discussed how they had come to contact the TVEP organisation. In this instance, the researcher would have guided the direction of the interviews using follow-up questions resulting from the narratives of the participants. For the individuals to narrate effectively, the researcher needed to show interest in their stories and acquire good listening skills. It was difficult to estimate how long each interview would be as it depended on each participant's storytelling.

The researcher conducted multiple interviews with each participant. The approach was allowing the participants to not feel overwhelmed by having to narrate everything on the same day. It was also important to build a rapport with the participants. The researcher estimated

approximately 60-90 minutes (about 1 and a half hours) a day per interview. The participants were asked to read the information sheet. In case they were unable to read and write, the researcher explained the study and consenting process in Tshivenda. The researcher then asked the participants if they understood what had been said to them by them explaining in their own words what they understood to confirm that they indeed understood the study's process. The participants were allowed to use a plus (+) sign as a form of signature. This type of signature has been acceptable in different research circumstances, especially when participants are unable to write. The researcher was mindful of neutrality and non-judgment during the interview. Any decisions to take a break during the interviews were informed by the participants. The researcher acknowledges that, due to the sensitive nature of the research, participants could have shown signs of being distressed during the interviews. In such cases, the researcher would have taken a breather break and allow the participants to contain themselves. Research documents that during interviews, participants are likely to be emotional and, in most instances, they opt to continue with the interview (Manyatshe, 2013; Nduna & Jewkes, 2012). If participants had wanted to postpone the interview, they would have been able to do so.

4.5.Data management

During the interviews, all participants were provided with pseudonyms to protect their identities. After the data collection, the researcher transferred the audio recordings to the computer and saved the files in one password-protected folder. All audios were transcribed and simultaneously translated into English from Tshivenda. The whole transcribing and translation process was estimated to take approximately five days for each transcript. Research informs that transcription is an important process as it helps the researcher to understand the participants' constructive meaning of their experiences (Poindexter, 2002). As such, the researcher transcribed and translated all the audios for accuracy. Nakray (2016) warns that transcription needs to be conducted by someone with experience. The researcher created a word document with each participant's pseudonyms, the date of the interview, and the age of the participants. This assisted the researcher in the write-up. Transcribed data was made available to the supervisors to read.

4.6.Ethical Considerations

This study focuses on young women's experiences of IPV in cohabiting relationships. The researcher acknowledges that the participants were a vulnerable group of young women sharing

their deep thoughts on their experiences of violence. Research suggests that young women living in rural areas are a vulnerable group, disadvantaged, or hard to reach (Adams et al., 2013; Bonevski et al., 2014; Ebert et al., 2011). For this study, the term vulnerable was utilised. Vulnerability refers to the susceptibility to harm of people who are relatively incapable of protecting their interests and exposed to something injurious and the possibility of violence (Thummapol et al., 2019).

Ethical consideration was important because of the sensitive nature of this study, which had a psychological impact on the participants. Some participants required counselling services. As such, counsellors were available for the participants to consult with. This happened upon request, with counsellors on site at the TVEP organisation. The participants were informed that the researcher was not capable of rendering counselling services. Socially sensitive research refers to studies in which there are potential social consequences or implications, either directly for the participants in the research or the class of individuals represented by the research (Sieber & Stanley, 1988). Nduna et al. (2016a) suggest that an Ethics Review Board consider a study as sensitive depending on the demographics of the potential participants, for example, young women from a poor background, young people, the elderly, and disabled people (Waldrop, 2004). These people are referred to as vulnerable and any research that includes them requires approval from the Ethics Committee. Sensitive topics are proposed to be personal in nature and are likely stigmatised (Rosenbaum & Langhinrichsen-Rohling, 2006). This study involved vulnerable young women and therefore, prior to the actual research, the researcher obtained ethical clearance from the University of the Witwatersrand, Human Research Ethics Committee (Non-Medical).

To minimise the vulnerability of the participants, the researcher implemented the World Health Organization (WHO) guidelines to address the ethical and safety concerns during the research (WHO, 2016; WHO, 1999). For example, the researcher made sure that the participants were aware of and understood the purpose of the study, their rights, and any benefits they might gain from participating. They read and understood the consenting process before they signed the form. Anonymity and confidentiality were explained to the participants before taking part in the study. The researcher acknowledges that she was not required to assist participants with their request to report victimisation because the potential participant would have addressed their needs and concerns with the TVEP staff. In case the participant requested help, the researcher was able to help (Ellsberg & Heise, 2005). The researcher acknowledges that the interview space needed to be

safe and conducive for the participants (Benelli, 2016; Li & liu, 2016). To ensure the safety of the researcher and participants, interviews were conducted at the TVEP organisation unless the participants decided otherwise.

Consenting was a crucial part of the interview. Before the potential participants agreed to participate, they were offered an opportunity to ask the researcher some questions related to the study. The researcher inquired about the participants' willingness to partake in the study. For potential participants who agreed to take part in the study, the researcher scheduled the day of the interview and gave them the information sheet and consent form to read and process. The consenting process was undertaken throughout the study. For example, in circumstances where the participant decided to reschedule the interview, the consent process would have applied. Fortunately, no participants wanted to reschedule the interview.

For the participants to feel at ease, the researcher went through the information sheet and consent process with them in detail. The researcher outlined the purpose of the study, the benefits and risks of taking part in the study, and the fact that participation was voluntary, and they could end the interview at any time without any repercussions. Participants' withdrawal from the study would not have affected their services at the TVEP organisation. Potential participants were informed of whom to contact should they have questions or issues related to the study. This is relevant to prevent secondary victimisation. The participants were informed that confidentiality would be maintained throughout the research. The researcher did not share the participants' stories with anyone outside of the research team except for the supervisors. Moreover, the researcher guaranteed the participants that whatever they narrated during the interviews would not be traced back to them. The participants' identifiers were kept safe in a password-protected computer file. De Vaus (1996) suggests that confidentiality improves the quality and honesty of the potential participants' responses, encourages participation in the study, and protects participants' privacy.

The researcher's safety and well-being are important to complete the research. The researcher was aware of the vicarious trauma that she might have experienced because of the participants' sharing of sensitive stories (Nduna et al., 2016a; Sikweyiya & Jewkes, 2011). Studies warn that conducting sensitive research is traumatic, and stories of participants tend to linger in the researcher's thoughts long after the interviews, as emotions are involved, which lead to exhaustion. They are also likely to experience flashbacks to participants' facial expressions (Nakray, 2016;

Reinharz, 1992; Thummapol et al., 2019). Being aware of this, debriefing was initiated throughout the study. Campbell (2002) encourages researchers to acknowledge their emotions when conducting research as lack thereof is likely to impact on their wellbeing.

4.7.Ensuring study rigour

To ensure the study rigour, the researcher implemented gender-match interviews, triangulation, member checking, a peer-debrief support group, trustworthiness and reflexivity which have been discussed below in detail (Shenton, 2004). The researcher conducted her research with young women in a way that assured study trustworthiness. Anney (2014) emphasises that to ensure the study's trustworthiness, the researcher needs to conduct the study and translate the data wherever necessary for effective participant representation. The researcher's skilful experiences with research minimises ethical concerns (Nduna et al., 2016b), and she is a PhD candidate with publications to support her research skills (Dietrich et al., 2014; Makongoza et al., 2023a).

To eliminate power dynamics, gender-match was considered in this study. This is when both the interviewer and the interviewee are of the same gender. The research reports the importance of gender-match to eliminate power dynamics between the interviewer and the interviewee (Redman-MacLaren et al., 2014). Gender-match makes participants feel comfortable to narrate their stories because of the sensitive nature of the study topic (Byrne, 2004). For example, participants in this study were willing to share their stories.

Despite the gender match provisions, the participants might feel uncomfortable and not entirely disclose their stories during the interview and speak in the third person perspective. This has been noted in other research (see Sikweyiya & Jewkes, 2012). In some instances, the interviewee will not feel comfortable to completely narrate their stories because of external factors (Murray, 2003): for example, when the interview room makes them uncomfortable, or they see someone familiar as they might think the person knows why they are sitting with the interviewer. A study documented that women in abusive relationships might be reluctant to disclose their experiences out of fear that the interviewer would report the perpetrator to the police (Sikweyiya et al., 2016). In this instance, the woman is protective of her intimate partner as she does not want him arrested despite the abuse. Women are silent about their victimisation for different reasons (Makongoza & Nduna, 2017; Ramathuba et al., 2014; Thaler, 2012). The gender-match interviews were considered for this study because of the sensitive nature of the research.

Member-checking was implemented as another form of ensuring data accuracy. Guba and Lincoln (1985) emphasise the importance of study trustworthiness through member-checking. Member-checking allows for verification of the data content with the participants. During the presentations of the study content, the participants' identities were withheld, and pseudonyms were used. During member-checking, stakeholders who worked in the GBV and health sectors were invited because they were able to attest to the collected data as they are familiar with the setting and its challenges. The peer-debrief group is another platform where the researcher presented her experiences of data collection. This platform was helpful for the researcher as the peer-group consisted of colleagues who were themselves engaging with their research studies.

4.8. Reflexivity

Reflexivity is important in a research study because it allows the researcher to reflect on her position in comparison to the participants, on how her expertise and knowledge influence her engagement with the collected data, and on how her position could impact the participants' responses. The researcher as an instrument was aware of her own religious beliefs and made sure that she remained professional and remembered the purpose of the study. To address the power dynamics throughout this study, the researcher constantly sought informed consent from the participants. Research proposes that the researcher needs to reflect on his/her positionality (Dennis, 2014). The researcher is guided by certain values and beliefs and might hold different perspectives to the participants regarding the study phenomenon. By reflecting on the above, the researcher in this study acknowledged and was aware that her subjectivity as an instrument during data analysis did not interfere with that of the participants. The participants' opinions, experiences, guidance, and recommendations were of importance because without their valuable stories, there would not be a research project.

The researcher reflects that she is an educated black African woman from Shayandima, within the Vhembe District. The researcher was in a cohabiting relationship at the time of data collection and is currently married. Tshivenda is the researcher's mother tongue, and she understands the context of the study, which could have been an advantage making potential participants more willing to take part in the study and share their valuable stories. Nduna et al. (2016b) propose that it is beneficial when the interviewer and the study population have similarities during research.

The researcher in this study has a personal connection with the research because she and the study population share some similarities, as discussed above. However, the researcher is aware that there are disadvantages related to the interview when the researcher shares a similar setting with the participants.

The researcher needs to be cognizant of a potential lack of probing certain concepts during the interview because the participants and researcher speak a common language and come from the same context, and therefore the researcher would not necessarily need as much information to understand the participant. A lack of probing means that the researcher is likely to miss out on information that could contribute to the study. To conduct research “within-group”, as suggested by Mama (1995), should not be perceived as less scientific. Nduna et al. (2016b) propose that having a personal connection to the research topic “allows for knowledge generation that is founded on more egalitarian power relations between the researcher and the researched”. For instance, the participants feel empowered and part of the research, and not some subject that needs to be researched. Reflexivity is vital as it eliminates the researcher’s biases.

The researcher anticipated that participants may have viewed the interview sessions as an opportunity to address other problems in their lives or as a therapeutic session with the hope of some intervention. Another study has documented similar experiences (Sikweyiya et al., 2016). The researcher informed the participants about the purpose of the study and the fact that there was no benefit for them to participating in the research. This prevented therapeutic misconception (Nduna et al., 2016b). Research also reports that some young women participate in research to inform and make a difference to other young women so that they do not experience similar ordeals (Nakray, 2016). Factors such as the women’s fear of losing proper services at the TVEP organisation for not being part of the study and social desirability were acknowledged and addressed accordingly. The researcher was equipped with information about the local resources to direct the participants who sought alternative assistance.

IPV became an interesting topic for me as I have been exposed to young women who believe that a man should be violent to show love. Young women not realising the negative impact of diseases such as HIV/AIDS prompted my interest in making a change through publication with the enthusiastic hope that policy makers would tackle challenges that impact on young women’s lives. Fifteen years later, the topic is still of interest as IPV has become a pandemic in South Africa.

The topic also helped me to comprehend fully the circumstances that these young women find themselves in, some with no education to change their situation, some thinking that they would rather stay in unhappy relationships than disappoint their parents, some being stabbed by and stabbing their partners to defend themselves, and some choosing to leave their partners because of family support and thinking about their education and future for their children.

Young women also shared that they had not disclosed their violent situation to anyone, and this study provided them an opportunity to share their experiences. Providing young women with a neutral space to share their experiences relieved them physically and emotionally. Building rapport with the participants could have contributed significantly as, from my observations, this allowed the young women to feel free to share their stories, stories that could also help other young women to make different, more helpful choices in their lives. The below section explains the data analysis processes.

CHAPTER FIVE

ELABORATION OF DATA ANALYTIC PROCESSES

5.1.Introduction

This chapter explains the thematic and narrative analysis adopted for this study. The section outlines the process of identifying subthemes and separating them into different categories, and from this identifying the themes of the study.

5.2.Thematic data analysis

The following themes emerged from the young women's narratives: Participants' self-reflection on IPV, leaving in the face of challenges, and the dangers of leaving. The above-mentioned themes were reached through the process of reading and re-reading the scripts and making notes. The second process was to apply the coding process where similar excerpts from reading the ten scripts were grouped into different possible main groups and subgroups. During data immersion, the software MAXQDA (VERBI, 2018) was utilised to manage the grouped data. The subgroups were further categorised by the formation of possible themes. The initiated themes were reviewed, making sure that the data were relevant for the themes and developing a potential map for the themes. The main groups which formed part of the themes were generated. The process enabled the generation of the final meaningful themes that contributed to the study (Braun & Clarke, 2013; Creswell, 2007). The following analysis steps, outlined by Braun and Clarke (2006), were utilised:

Step 1: Immerse and familiarise yourself with the data

Step 2: Generate possible codes

Step 3: Search for themes

Step 4: Review themes

Step 5: Defining and naming themes

Step 6: Producing the report

This initial thematic reading was juxtaposed against the narrative analysis to further delve into the narrative form and content of the accounts (discussed in the next section).

The table below shows coding systems used in MAXQDA in the initial stages of the coding process; the first few codes were extracted as an example. For example, the key question which was asked as an open question had coded four responses from different transcripts. These were followed by subgroups; for example, 2.3.1 “Men change when together” had nine responses.

Table 1. Code system process at the initial stage

1 Key question	} Opening statement question	4
2 Cohabitation and IPV experiences	} Possible main group	2
2.1 Reacting to cohabitation relationships	} Possible subgroups	1
2.2 Life was great at the beginning		5
2.2.1 Separated in 2016		1
2.3 In pain and not happy	} Possible main group	5
2.3.1 Men change when together	}	9
2.3.1.1 Women things they are at in-laws		5
2.4 Participant's decisions	} Possible main group	0
2.4.1 Decided to go home to avoid conflict	} Possible subgroup	6
2.5 Parents knew about cohabitation	} Possible main group	10
2.5.1 People were sent to women's place	} Possible subgroup	4
2.6 Women's background	} Possible main group	4
2.6.1 Women's setting	} Possible subgroups	1
2.6.2 Education level		4
2.6.3 Parents work		3
2.7 Partner's behaviour	} Possible main group	0

2.7.1 Partner accusations	Possible subgroups	6
2.7.2 Partner's background		4
2.7.2.1 partner's age and work		5
3 Women advise	Possible main group	1
3.1 Youth don't understand law	Possible subgroups	1
3.1.1 They remain being abused		1

Table 2. Code system process of 10 transcripts

Code System	#
Code System	1184
Behavioural Patterns of victim } Main group	51
Thodelangeno differences and Cohabiting	22
Lack of services lead to dysfunctional behaviour	1
Characteristics in the story	57
Understand that IPV is not good	1
Understand there is a normal relationship	Possible subgroup 2
How is she making sense of everything that is happening?	36
How she responds and understand treatment in relationships	34
He is controlling	5
Key question	10
Cohabitation and IPV experiences } Main group	0
They are cohabiting	17
One might get killed with no evidence	2
Not nice	1
Youngsters cohabit	1
Due to pregnancy or chased from home	1
Men change when together	14
Lobola gave respect and sometimes IPV happens	subgroups 6
Parents intervenes in marriage	1
No lobola no respect and bad treatment	15
Women things they are at in-laws	6
Peers not cohabiting	1
Regrets and teachings of relationships	7
Life was great at the beginning } Main group	13

The MAXQDA coding system helps to manage the coded data into different themes, which assisted the researcher to apply a narrative analysis to understand young women's experiences of IPV in cohabitation.

5.3. Narrative data analysis

Narrative analysis is an interdisciplinary approach that interprets stories from social-scientific literature such as sociology, psychology, and anthropology (Squire, 2005). To understand the personal stories of young women, the researcher considered the six structural features identified by Labov (1972) to understand the context in which young women's experiences of violence are socially constructed. Wong and Breheny (2018) propose that researchers use narrative analysis to identify some structural features, which categorises the beginning, middle, and end of the story within the narrator's context. The following structural features are identified by Labov:

- Abstract – is one or two clauses summarising the whole story.
- Orientation – identifies the time, place, persons and their activity or situation.
- Complicating action – tells the main event or what happened in the story.
- Results/resolution – informs the readers about how the Complicating Action was resolved.
- Evaluation – is the point of the narrative that tells why the story is told or why the story is worth telling.
- Coda – a word/s that signal/s the conclusion of the narrative.

These categories allow the researcher to identify and analyse the narrative events of participants' stories. In most cases, people narrate their stories chronologically, for example, "this happened, followed by this and subsequently that" (Wong & Breheny, 2018, p. 247). It is not always the case that events are narrated chronologically, and this does not suggest that the story is less important. This implies that the researcher needs to be strategic when analysing the data, hence the importance of a skillful researcher (Wong & Breheny, 2018). In this study, the researcher opened the conversation asking young women who they are and their background. For example,

Interviewer: *Ende zwine nda nga tama zwone u divha kha, kha ene maybe u, a mmbudze uri ene ndi nnyi adi shumisa dzina la, la Lerato throughout. A mmbudze uri upfi nnyi uhm ndi muthu wa hani u dzula gai, u bva kha background ya hani, zwezwo.*

Interviewer: *And what I would like to know from, from you maybe, tell me who you are and use the name of, of Lerato throughout. Tell me who you are uhm what type of person you are, where you stay, what kind of background you come from, such things.*

Lerato³: *Hoho.*

Lerato: *Ohk*

Interviewer: *Ya.*

Interviewer: *Yes.*

Lerato: *Hmm nne ndi pfi Lerato ndi dzula *. Ndo a lutshela *. Ndi tshi aluwa vhabebi vhanga vhovha vha siho tsini. Vhatshi tou, vhabebi vhanga vhovha vhatshi dzula *. Nne ndo vha ndi tshi dzula na makhulu wanga. Then nda kona uda nda dzula na vhabebi vhanga from the age of 13 ndi tshi tou thoma high school. Then throughout ndavha ndi khou dzula navho henefho. Then when I was 18 ndavha na nwana wa musidzana. Then ndi tshi vha na nwana wa musidzana, mara zwithu a zwingo tou shanduka vho ngauralo nda diisa phanda na zwithu zwa tshikolo. Na zwino zwi khou dia ndi khou diisa phanda nazwo. Now u na three years nwana wa hone. Then earlier this year ndi he nda kona u meet this guy [] then zwi tshi thoma like, ro thoma like we were just friends ri tshi di amba henefha kha dzi social media na zwothe then, ri tshi diita ri tshi tangana sometimes. Then ra thoma u date and then after that, after a few months like uhm a ndivhisa kha vhabebi, kha mme awe then na nne nda mu divhisa kha vhabebi vhanga then after ndavha ndi tshidi tou ya henengei hune a dzula hone mudini wawe. Ndi tshi dia ndi tshi difhedza tshifhinga ndi hanengei even now ndi a dia hanengei mm.*

Lerato: *Hmm I am Lerato I stay at *. I grow up at *. When I grew up my parents were not nearby. They would, my parents stayed at *. I stayed with my grandparent.*

³ Pseudonym used. Interviews with participants were also conducted in Tshivenda in keeping with the tenets of African Psychology to centre language in making sense of people's lives.

Then I was able to stay with my parents from the age of 13 when I started high school. Then throughout I was staying with them there. Then when I was yes, I was 18 then I had a baby girl. Then when I had a baby girl, but nothing changed really change that much. I still continued with my school stuff. Even now it's still going I am still continuing with it. Now she is 3 years, the child. Then earlier this year it is when I was able to meet this guy [] then when it started like, we started, like we were just friends we would talk on social media and all then we would meet each other sometimes. Then we started dating and then after that, after a few months like uhm he introduced me to the parents, his mother then I also introduced him to my parents then after I was able to go there where he stays at his house. I would go and spend some time there even now I go there mm.

The following is another example.

Interviewer: *And ovha o, o zwothe ende o sumbedza uri hana mbudziso o pfesesa tshinwe na tshinwe thi. Uhm ndi khou nyaga u divha uri Kim ubva gai, ubva gai hune abva hone? Shango line abva khalo.*

Interviewer: *And you, everything and you showed that you don't have a question you understood anything and everything isn't it. Uhm, I want to know where Kim comes from, where you are from? The community that you come from.*

Kim⁴: *Ndi bva shangoni la *.*

Kim: *I come from *.*

Interviewer: *Ya. Ok uhm shango la * livha li khou wela nga gai? Thihudivhi.*

Interviewer: *Yes. ok uhm the * community where does it fall under? I don't know it.*

Kim: *Mhm * nga hangei.*

⁴ Pseudonym used. Interviews with participants were also conducted in Tshivenda in keeping with the tenets of African Psychology to centre language in making sense of people's lives.

Kim: Mhm * side.

Interviewer: *Okay. So ndi shango de *?*

Interviewer: *Okay. What kind of community is *?*

Kim: Ndi shango leli line like huna musanda mara lo khethiwa na shango la * nga tshigontiri. Huna * tsha fhasi na * tsha nntha na * tsha *.

Kim: It is a community that is like there is a chief, but it is divided with the * community by a tar road. There is * down and * top and * of *.

The above open question was posed to build rapport with some of the young women. At the start of the interview, some participants were asked the question “why did you find yourself at the Thohoyandou Victim Empowerment Programme (TVEP)” as an opening question. This is because some participants had already briefly introduced themselves before the interview and therefore rapport had been built. Thus, during the interview the question “why did you find yourself at the TVEP?” became an opening question and did not feel as imposing. For example,

Interviewer: *So nne nda ndi khou nyaga u divha uri ene atshi vhuya adi wana afhano like Thohoyandou Victim Empowerment kana trauma centre ya hone. Hovha hutshi khou itea mini vhutshiloni hawe?*

Interviewer: *So, I wanted to know how you to find yourself here like at Thohoyandou Victim Empowerment or at its trauma centre. What was happening in your life?*

Mulalo⁵: Ndi, ndi tshi ndi tshidi wana ndi trauma centre. Ndovha ndi tshi khou lwa na munna wanga. Then ndari ndi tshiya mapholisani, mapholisa vha nyisa trauma centre. Vha tshi nnyisa trauma centre and then ndi hone vhatshi kona u do u ndzhia nga tsha matshelo. Vhari andi itise protection order. And then ndi tshiya ndi tshi itisa heyo bammbiri zwadi fana ndavha ndi songo itisa tshithu. Nditshi

⁵ Pseudonym used. Interviews with participants were also conducted in Tshivenda in keeping with the tenets of African Psychology to centre language in making sense of people’s lives.

humela mapholisa vha tshiya hahawe vha tshiri kha I saine vha wana asiho vhadi ntsia hanengei vhari vhado vhuya matshelo vhasi tsha vhuya. Zwadi dovha zwa itea hezwo zwithu. Zwitshi dovha zwi tshi itea ovha, hovha hu ngadzi 28 dza, dza honou nwedzi. Ndi, zwitshi itea ndovha, hovha hutshi khou semana mazwale wanga vha tshiri ndo vha sola. Ndi tshi khou to bva u vhuya mushumoni. Vhatshi semana and then vha nthwa. Ndo vha, vha semana, vha semana vha khou semana na nwana wavho na vhone vha vha vha khou semana ndisa vha fhinduli nda soko fhumula and then nda huma. Nditshi vuwa nga tsha matshelo ahone vha dzhia thundu dzanga vhadzi lata nnda vhari andi tuwe mudini wavho. Nda, nda humela mushumoni nda dzhia thundu hedzila nda tuwa nadzo mushumoni. Nda vhuela hayani. Nditshi vhuela hayani ndi hezwi nwana wavho atshi ntevhela. And then atshi ntevhela ra dzudzanya mafhungo zwavha zwi tshi khou soko fana. And then uswika na namusi.

Mulalo: I when I found myself at the trauma centre. I was fighting with my man. Then when I went to the police, the police took me to the trauma centre. When they took me to the trauma centre and then that is when they were able to come and take me the next day. They said I must make a protection order. And then when I went to get that paper done. It was still the same, it was as if I didn't do anything. When I went back, when the police went to his home to say he must sign, he wasn't home so they left me there and said they will come back tomorrow, and they didn't come back. The same thing happened again. When it happened again my mother-in-law was swearing saying that I was gossiping about her. When I was just from work. When she was swearing, she and then beat me. I was, she was swearing, she was swearing while swearing together with her son and she was also swearing, and I wasn't responding I was just quiet and then I went back. When I woke up in the morning, she took my belongings and threw them outside and said I must leave her house. I, I went back to work and then I took those belongings and went to work with them. I went back home. When I went back home, it is then that her son followed me. And then when he followed me, we fixed the issue, yet it was still the same. And then up until this day.

When analysing the participants' experiences, Billig et al. (1988) suggest the importance of implicit analysis. The implicit analysis informed the nuances of IPV in this study. Crossley (2007) suggests that stories reveal unspoken social life. Participants' voices were important to understand subjective accounts of the victims of IPV, particularly those in cohabiting relationships who may not have the traditional social and familial networks of support. In a context such as Venda, where traditional cultural values may influence how cohabitation is perceived by the community at large, these experiences of IPV become even more complicated.

Below, the researcher presents some examples of narrative analysis which followed the structural feature identified by Labov (1972). Mulanga's transcript reveals many life experiences. In this example, she explains the gruesome ordeal of being stabbed with a knife by her boyfriend.

Table 3. Analysis of story 1 Mulanga

Themes	Participant's story	Labov's features
Participant's self-reflection on IPV	Mulanga⁶: Ha ngo nthwa nga mupama. O tou nthoma nga okapi... Mulanga: He didn't slap me. He started with a knife... Matamela: <i>Shooow.</i>	Abstract
	Mulanga: ...Mitana yothe heinoni nda tou vha sumbedza tshikipa vha dodi tou zwivhona zwa uri ndi mavhadzi awe haya, ndi mavhadzi awe fhedzi. Mulanga: ...This whole back if I can show you the t-shirt you will see that there are scars,	Orientation
	Mulanga: Ndi ngavha ndo fhedza vhege mbili ndi sa khou kona u adela u ita so (showing how it was impossible to move), u adela nthu ha mmbete, ndi khou adela fhasi fhedzi... Mulanga: I have spent two weeks unable to sleep, doing this (showing how it was impossible to move), ...to sleep on the bed, I was sleeping on the floor. He had stabbed me...	Complicating action
	Mulanga: ...a humbela pfarelo... Mulanga: ...he asked for forgiveness...	Resolution
	It cannot be perceived in the extracted conversation	Evaluation
	There is none because the conversation continued with Mulanga	Coda

⁶ Pseudonym used. Interviews with participants were also conducted in Tshivenda in keeping with the tenets of African Psychology to centre language in making sense of people's lives.

Table 4. Analysis of story 2 Hope

Themes	Participant's story	Labov's feature
Participant's self-reflection on IPV	Hope⁷: Ok. Hafho zwo thoma ndi nnthuni like ri * hafhanoni ndina boyfriend yanga ya; ndi ngasi muambe nga dzina. Hope: Ok. It started when I was at like we were at * here. I was with my boyfriend yes; I won't tell his name. Interviewer: <i>Mm na zwino ha ambiwi dzina.</i> Interviewer: <i>Mm exactly he is not to be mentioned by his name.</i>	Abstract
	Hope: Ya. Ndina boyfriend yanga. Avhidza mungana wawe ari khade * ubva hanefho ada *. Houla mungana wawe ari rengela zwiliwa restaurant ra la rothe thi. After that ari ari []. Hope: Yes. I was with my boyfriend. He called his friend to say he must come to *. From there he came. That friend of him bought us food at a restaurant then we all ate. After that he said let's go []. Interviewer: <i>Mm.</i> Hope: After that ari arie kha inwe tavern i nopfi * []. Ubva hanefho raya * and then ari kharie *. Ndi mungana wa hoyu boyfriend yanga. Hope: After that he said let's go to this other tavern called * []. From there we went to * and then he said let's go to *. It is my boyfriend's friend. Interviewer: <i>Mm.</i> Hope: Ari arie *. Ubva hanefho a mbodi ri kharie nnthuni * . * hunwe ho nopfi *. Ria namela taxi ria tuwa hone hanengei. Ahh zwa divha zwavhudi ri hanengei *. Boy, boyfriend yanga ya mbodi dzheneliwa nga call ya hayani hapfi kha vhuye nga mme	Orientation

⁷ Pseudonym used. Interviews with participants were also conducted in Tshivenda in keeping with the tenets of African Psychology to centre language in making sense of people's lives.

	awe. Avha a khou vhudza mungana wawe uri ahh nne vho founa mubebi hafhanoni vhari khandi vhuye. Ari hai azwi konadzei ni ngasi tuwe kharali ni khou tuwa ni khou sia musadzi wanu u dovha wanga thi vheiwe no nola dzi tshelede dzanga. Vha khou zwivhona? Hope: He said let's go to *. From there he said let's go to *. * Somewhere called *. We got on a taxi; we went to that place. Ahh it was nice when we were there at *. Boy, my boyfriend received a called from home, it was said that he must come back home by his mother. He then tells his friend that ahh the parent called me to say I should come back. He said no it is no possible you can't leave if you are leaving you are leaving your woman. She will be mine isn't it I spent my money on you. You, see? Interviewer: <i>Mm.</i> Hope: Ari nne ndi ngala tshelede yanu hani-hani ndi khou, hune ndono khou renga. Hope: He said how can I spent your money when I, whereas I am the one buying. Interviewer: <i>Mm.</i> Hope: Ee ri khou tshentshana. From there a, a, aita nnthu, boyfriend yanga ya vha i khou bvela nnda havhala vha vha vha khou tevhela vhatshi khou nkokodza. Hoyu mungana wa boyfriend yanga. Ari inwi salani ni khouya gai? Hope: Yes, we are exchanging. From there he, he, he did, my boyfriend was going outside those ones were following him behind while pulling me. This friend of my boyfriend's. he said you stay behind where are you Interviewer: <i>Mm.</i> Hope: Houla mutukana a khou tevhela. Ambodi dzhia bodela ali kwasha ari vheiwe vhavhili ni khouya gai mathina?	
--	---	--

	Hope: That guy was following behind. He took a bottle and broke it and said you two where are you going by the way? Interviewer: Shoo Interviewer: Wow.	
	Hope: Heila boyfriend yanga yari ri khou ya hayani thi ndo ni vhudza uri ndo foneliwa. Ari ahuna na muthu ano khou tuwa hafha or else ndido gwaza musadzi wanu kana nothe. Ahh boyfriend yanga ya zwi litsha ahh a tuwa boyfriend yanga a khou founela mapholisa. Vha khou zwivhona? Ndi khou mangala muthu athi tsha muvhona, boyfriend yanga athi tsha muvhona. Houla zwino u vphoto nkokodza nga khani. Hope: That boyfriend of mine said we are going home isn't it I told you I was called. He said there is no one that is leaving here or else I will stab your woman or all of you. Ahh my boyfriend let it go ahh he left. My boyfriend when he was going to call the police. You, see? I am surprised I don't see the person, my boyfriend I don't see him anymore. This one is dragging me by force. Interviewer: Mm. Hope: Uri khari tuwe. Ari tevhele boyfriend yanu uri ugai. Ubva hanefho ra tuwa khezwila. Ri tshi tou swika hunwe hunopfi * hure na tshifhato tsha * nga hafha. Tshine tsha tshi saathu fhela. Hope: He said let's go. Let's follow your boyfriend where he is. From there we left and went. When we get to some place called * there is a building of * there. That was not yet completed. Interviewer: Mm. Hope: A swika a dzhenisa nga ngomu hafha la nga khani [] a bvisa lufhanga lwa bodelo. [] ari bvulani zwiambaro. Ubva hanefho ndavha ndi khou hana ndari hai. Ato mbvula nga khani. Vha kho zwi vhona?	Complicating action

	Hope: He got there and let me in there by force [] he took out the bottled knife. [] he said take off your clothes. From there I was refusing and said no. He undressed me by force. You, see? Interviewer: <i>Yoo.</i> Interviewer: <i>Wow.</i> Hope: Ubva hanefho aita nnthu, a mbo divha akho, a kho u reipa ok. Hope: From there he did it, he then rape me ok.	
	No resolution	Resolution
	None	Evaluation
	None	Coda

This chapter outlined the use of thematic analysis according to Braun and Clarke's six steps of analysis. MAXQDA assisted to manage the data as highlighted above in table 2 and the map. Narrative data analysis was used and Labov's model was necessary to understand the participants narratives. Some examples from table 3 and 4 were given on how to analyse the data.

CHAPTER SIX: DISCUSSION AND ANALYSIS

Intimate Partner Violence in cohabiting relationships: young women's voices from rural Vhembe District, South Africa⁸

6.1.Introduction

Throughout the study, data is approached from different theoretical frameworks that include African psychology, Ubuntu, African feminism, and CHAT. In this first analysis chapter, African psychological perspective is utilised to analyse part of the findings. Chapter six and seven are publication chapters. The candidate was the first author of these publications. The chapter makes the argument that such an approach is necessary for understanding the cultural contexts and influences of IPV that is narrated by the participants. This chapter introduces the following themes: 1) Participants' self-reflection on IPV, 2) Leaving in the face of challenges and 3) The dangers of leaving. Young women below reflected on their experiences of intimate partner violence in cohabiting relationship.

6.2.Findings and Discussion

The African psychology approach to gender argues that cultural beliefs, values, and gender roles contribute to young women's perspectives and experiences of their lives. Indeed, the participants in the study reflected in a meaningful way on how their community's overall values and beliefs are likely to shape their perspective of themselves. In their accounts, the participants further acknowledged the existence of engraved social narratives of IPV, even in cohabiting relationships. In this research, participants narrated the horrendous ordeal of violent experiences inflicted on their bodies through painful words and coercive restrictions that immobilized them. The participants' accounts of violence differed based on the context, nature, and frequency of IPV,

⁸ This chapter has been published: Makongoza, M., Kiguwa, P., & Mayisela, S. (2023). Intimate Partner Violence in Cohabiting Relationships: Young Women's Voices from Rural Vhembe District, South Africa. In *Cohabitation and the Evolving Nature of Intimate and Family Relationships* (Vol. 24, pp. 211-235). Emerald Publishing Limited.

with some participants regretting enduring intimate violence and their own suicide attempts during their relationships. Furthermore, through self-reflection on their pain and fear, they identified violent experiences. The following paragraphs explore participants' stories as they try to make meaning of their experiences of IPV in cohabiting relationships in rural Vhembe District, South Africa.

6.2.1. Participants' self-reflection on IPV

Based on the study's findings grounded within the existing literature, participants' narratives reveal an understanding of IPV that is influenced by beliefs and practices within their culture. These beliefs and practices further influence how they interpret their and their partner's gender roles in the relationship. Furthermore, the narratives reflect an understanding of IPV as more than just physical or sexual violence but also comprising other forms of violence, including mental, emotional, and financial abuse. Most participants shared that their partner's abusive behavior led to mental abuse, and they had changed their own behavior because they feared they might experience violence from their partners and realized that they could likely be killed or become paralyzed as a result of this violence. Some participants had contemplated suicide. Research confirms that exposure to mental abuse may lead to stress-related problems, which, in turn, may result in suicide attempts (Mulaudzi et al., 2022). Victims of IPV are likely to experience mental health problems unlike those who have never been exposed to IPV (Mengo et al., 2021). Participants became aware of forms of violence and distanced themselves from victimization and some participants contemplated leaving their abusive partners. Participants reflected that early in their relationships their partners had seemed loving and caring until the victimization occurrences started.

In the following account, the participant recounts a cyclical narrative of brutal violence in her relationship. Mulanga's experience of violence in her relationship included being stabbed with a knife by her partner. She had difficulty moving and could not sleep on the bed due to the severity of her injuries, and therefore chose to sleep on the floor:

Mulanga: ...Ha ngo nthwa nga mupama. O tou nthoma nga okapi...

Mulanga: ...He didn't slap me. He started with a knife...

Interviewer: *Shooow.*

Mulanga: ...Mitana yothe heinoni nda tou vha sumbedza tshikipa vha dodi tou zwivhona zwa uri ndi mavhadzi awe haya, ndi mavhadzi awe fhedzi. Ndi ngavha ndo fhedza vhege mbili ndi sa khou kona u adela u ita so (showing how it was impossible to move), u adela nthu ha mmbete, ndi khou adela fhasi fhedzi...a humbela pfarelo...

Mulanga: ... This whole back if I can show you the t-shirt you will see that there are scars, I have spent two weeks unable to sleep, doing this (showing how it was impossible to move) to sleep on the bed, I was sleeping on the floor. He had stabbed me...he asked for forgiveness...

Hopkins (2017) has argued that the lives of young women in cohabiting relationships can be endangered by their loved ones, often due to the lack of a familial support network at hand. The consequences of IPV not only affect the victims' well-being but that of their next-of-kin as well. The victim might require support from close family members until recovery (Ross & Deverell, 2004). In some instances, lack of support influences the silence of violence (Muthengi et al., 2022). Acquaviva (2021) argued that IPV has historically been accepted and normalized. The generational cycle of violence is likely perpetuated by a lack of decision-making to protect oneself and discard toxic masculinity narratives.

In many circumstances, victims of violence are blamed for their partner's violent behavior, as Mulanga narrates: *...ari haa ndi uri ene oto dinalea nga uri ene oda awana nne ndi siho hayani...* [trans: ...he said it is just that he is angry because he came and didn't find me at home.]. The societal acceptance of the victim-blaming discourse within different contextual backgrounds may hinder the progress made through some of the IPV prevention strategies (Jama Shai & Sikweyiya, 2015), such as those used by Stepping Stone, Thula Sana, PREPARE, and Skhokho Supporting Success (Jama Shai & Sikweyiya, 2015). It is important that prevention strategies that seem to be progressing toward IPV prevention be promoted. In another situation, Uhone narrates how her partner continues to beat her despite him convincing her to withdraw the protection order against him. Uhone narrates that:

Uhone⁹: ...u thoma nda fhira nga police station ndi tshi ita protection order. Ndi tshi swika ndo wana ene honoula o ima, munna wanga. Ee, haa ndi hezwi atshi ambedzela. Nga ndila ye a amba ngayo, vho nga uri ndi munna wanga nda mupfesa...zwino naho zworalo, vhutshilo ha hone heyi zwi soko u fana ndi u tou kondelela sa muthu wa musadzi...

Uhone: ... I had to first pass by the police station so I can do a protection order. When I arrived, I found that one waiting, my husband. Yes. Haa it is then that he sweet-talked me. The way that he spoke because he is my husband, I understood him and then let it go just like that...now even if it's like that the lifestyle is still the same you just need to bear with it as a woman...

The intimate relationship dynamics seemed complex here. Wood (2001) argued that violent behavior may be seen as validating a perpetrator's love and loyalty in heterosexual relationships. The withdrawal of a protection order could also confirm the young woman's loyalty. In some instances, protection order withdrawal is likely to expose victims to an extreme form of violence (Tshifhumulo et al., 2018). One of the dangers of violent relationships is that victims may experience a honeymoon phase immediately after violence and then sudden exposure to forms of IPV (Westbrook, 2009). These circumstances may confuse the victims, making it difficult to contemplate leaving the perpetrators as the process of leaving requires mental preparation (Bermea et al., 2020). A cycle of abuse may continue without the victim's recognition (Huecker & Smock, 2020) and result in intimate femicide (Brodie, 2020). This is because IPV is culturally normalized and even victims hardly recognize the extent of the violence (Louw et al., 2022).

In some instances, familial reputation seemed to outweigh participants' choice to be safe and care for themselves. Social and sexual scripts that have been constructed to police young women's liberty seemed to restrict their expression of themselves in general, not only in intimate relationships. Musiiwa, for example, asserted: ...*thi toti uvha shonisa sa vhabebi vhanga namusi ndi khoupfa vhutungu ndi kho tea uvha ndi khou kondelela...* [trans: *I don't want to embarrass my parents even if I am feeling the pain, I will have to bear it...*]. Constructed social scripts of IPV

⁹ Pseudonym used. Interviews with participants were also conducted in Tshivenda in keeping with the tenets of African Psychology to centre language in making sense of people's lives.

tolerance exacerbate silence (Dichter et al., 2020). Musiiwa's story is heart-wrenching as she seemed considerate of her family's reputation and therefore silenced her own victimization. Certain proverbs or expressions set a foundation for young women as they have grown up knowing marriage as an achievement that needs to be tolerated. For example, there is the (previously mentioned) Setswana proverb *lebitla la mosadi ke bogadi*, which translates as "the grave of a woman is at her in-laws," and the Setswana song *go nyalwa ke Mr X ke maemo makoti*, which translates as "to get married to Mr X is to be a prestige bride" (Moloko-Phiri et al., 2016). These kinds of gendered discourses that become part of a culture's lay belief system, and therefore regulate gender roles in the community, exacerbate IPV. To fully understand many of the conundrums of IPV and why many women in cohabiting relationships choose to remain in these relationships despite experiencing IPV, a broader orientation to and understanding of people's belief systems and ways of life is important. An African psychology orientation helps in unravelling some of the intersections of gender practice and beliefs that have become sediment in a culture, and how these may influence young women's views of themselves and their freedoms to resist and leave relationships and return home. More importantly, it offers an understanding of the communal nature of what it means to stay and to return, that is, how the success or failure of a relationship is seen to affect not just the individual but also their family and kin.

The sexual scripting that is reproduced in some of the participants' accounts implicitly also reproduces constructs that essentialize toxic masculinity. For example, in the following account, Kim talks about her abuse at the hands of her partner and makes sense of his violent behavior by viewing it as an almost natural characteristic of masculinity more generally. She simultaneously also constructs a role of passive acceptance and apathy as part of what it means to be a woman. Kim expressed the following:

Kim: ...I was hurt. I was broken. Seriously I was hurt...

Interviewer: *Mm.*

Kim: ...O ntshavha o nditsha na vhana. *I am not the first and I am not the last.* Zwo itiwa mme anga zwo itiwa nne. Zwo itiwa munwe zwo itiwa vhanzhi. Ndi lucky u wana uri inwi na baby daddy wanu ni khou dzula nothe...zwia konda kha vhanna vha VhaVenda South Africa []. *Ya because a guy is a guy u a tshentsha.*

Anga posa tshelede hoyu nwedzi the next month apfa uri hmm u khou lesa tshelede yanga houla a decider u fhumula...

Kim: ... He ran away and left me with the children. *I am not the first and I am not the last. It was done to my mother it was done to me. It was done to someone it was done to a lot of people. It is luck to find that you and your baby daddy are staying together...* it is unfathomable to Venda men in South Africa [] . Yes, because a guy is a guy he changes. He would send money this month then the next month he feels that hmm she is spending a lot of his money on that one and then he decides to keep quiet...

IPV not only impacts the physical body, but its effects are also heavily felt mentally for the participants. Research suggests that young women who experience IPV are likely to commit suicide (Mathews et al., 2008). In some instances, substance abuse may be used by women to calm down or cope with their situations and not to attempt suicide (Backe et al., 2021; WHO, n.d.) In Kim's situation, she might have tried to find alternatives to cope with the circumstances of her relationship, as she shared: *yes, I almost killed myself that time. Ndo dzhia pilisi dza panado and then... Ndo tou mangala ndi tshi vho vuwa ndo novha Tshilidzini...* [trans: ...I took panado pills and then... I was surprised to wake up at Tshilidzini¹...]. The unexpected conditions might trigger irrational behavior that could endanger the participant, and a lack of support may make victims of violence feel isolated and unable to share their ordeal (Muthengi et al., 2022).

Social support should be made available for young women when in need. There is a familial support network in South Africa that participants could reach out to, such as the South African Depression and Anxiety Group (SADAG) and Lifeline, which offer a free 24-hour counselling service on WhatsApp or the telephone. Hope narrated an account of violence that is multi-layered in the sense that she is not only a victim of rape by her boyfriend's friend, but also a victim of abuse from her boyfriend. She mentioned feeling anxious whenever she had to be in public and considered only her home a place of safety.

Hope: ...Haa ndi khou tshila ndi, ndi si free ngauri hezwi thamusi ndi tshia doroboni...ndi soko humbula uri thamusi ndido tangana nae. Vha khou vhona? Mara ndi hayani, ndia kona u fila ndi free.

Hope: ...Haa I am surviving while I am not free because maybe when I go to town... I think that maybe I will bump into him. Do you see? But when I am at home, I can feel free.

Interviewer: *Mm.*

Hope: ...thaidzo yanga ndo vhudza khotsi a nwananga...u dzula a khou mbudza nga hazwo thamusi ndo mukhakhela...ari ni itisiwa nga u reipiwa...

Hope: ...my problem is that I told the father of my child...he always tells me about it maybe if I have wronged him...he says it is because I was raped...

The constant fear of always having to look back over one's shoulder seems to be many young women's experiences in South Africa (Gqola, 2015; Interim Steering Committee, 2020). Hope's safety seemed guaranteed within her home boundaries as she feared meeting her rapist in public. However, Hope did not realize that her partner could be her biggest threat as he did not seem to care about her. Research also confirms that young women who have previously been victims of IPV are likely to be victims of such violence again in future relationships (Cuiet al., 2013). A lack of support from a loved one after experiencing sexual assault could be traumatic. It is likely heart-breaking when a partner reminds the victim that she was sexually assaulted whenever they have an argument. Hence, victims of violence are reluctant to share their experiences out of fear of re-victimization (Aujla, 2021).

In another explanation, Hope seemed to realize that she lived in constant fear within her home with her partner. Hope narrated that...*ndi tshi muvhona so...ndi na fear...khae. Atshi amba ndi vha ndo tshuwa uri zwi amba uri anga dita tshinwe na tshinwe...athi fili free naho ndi khou amba nae mm...angadi ndia nga mpama...athi fili free naluthihi...* [trans: ...when I see him like this...I am afraid...of him. When he speaks, I would be frightened that it means he can do anything and everything...I don't feel free even when I am talking to him mm...he might just slap me...I don't feel free at all...]. Constant fear of their partner may breed mistrust as victims are likely on edge and not sure what to expect or how to behave in the presence of their partner. Victims are also likely to engage in alcohol as a coping mechanism (Backe et al., 2021).

In some instances, victims of IPV may endure violence when attempting to leave the violent relationship (Tshifhumulo et al., 2018), while others may not have any alternative but to stay in the unhappy relationship. This may be a reality for Uhone, as she recounted...*nne kha relationship yanga ndi to ita uri ndi takale. A thongo takala naluthi...* [trans... in my relationship, I have to make myself happy. I am not at all...]. Abusive relationships bring misery to victims and some victims might be unable to think of alternatives to cope with the situation. However, other victims could find a solution to improve their mood. Although Uhone did not share her strategy to keep sane, she could have figured it out despite being unhappy with her partner. And some young women may be in the process of preparing to leave, hence they are still in their violent relationship (Bermea et al., 2020).

6.2.2. Leaving In the Face of Challenges

Participants narrated different experiences of threats received from their intimate partners when they tried to stay safe. Studies suggest that it is when victims attempt to leave their partners that femicide occurs (Tshifhumulo et al., 2018). Despite being threatened, participants were determined to leave their toxic relationship as they felt unsafe and wanted to be free. Coercive behavior from the perpetrator seemed to be typical when the participants wanted to leave the relationship, as perpetrators may feel that they are losing control of the situation at this point. This is why, in extreme circumstances, intimate femicide occurs. Hope narrated:

Kim: ...And then I decide to pack...

Interviewer: *Mm.*

Kim: ...Atshi vho vhuya lwa vhuvhilli nne ndo vha ndi sa khou dzula hahawe ndo vha ndi khou dzula hayani. I am not ready for housewife u tou amba serious. And then that is where nda thoma u zwi realizer ri tshi semana every time u mmbudza zwauri just because inwi ni dzhena University nia kona u mphindula. Nda kona u zwi vhona uri ok we have this issue ende ahuna uri heyi issue ri ngai fixer. Ndi ngasi drop out University...

Kim: ...When he came back for the second time, I was no longer staying at his home I was staying at home. I am not ready to be a housewife speaking on a serious note. And then that is where I started to realize that whenever we swear, he will tell me that just because you are attending at the University you can backchat at me. I then saw that ok we have this issue and there is no way to fix it we won't fix it. I won't drop out of the University...

Kim's decision to leave her controlling and abusive partner might have been influenced by the fact that she had been goal-oriented and not willing to leave her future for any man. In this context, a perpetrator tried to exert his powers unsuccessfully as a way to coerce and control the victim (Antai, 2011). Kim's taking ownership of her life seemed to have threatened her partner.

Similarly, Musiiwa separated from her partner as she thought that she might be at risk of violence. Her partner's unpredictable violent behavior would escalate without considering the safety of their child. Musiiwa was concerned and shared that:

Musiiwa: ...Zwino ndi hafho he zwa zwino atshi vhuya nda namba ndari "hai nne ndi ngasi tsha kona u dovha nda tshila na inwi ngauri nne na nne ndi vha ndi si tshavha safe kha vhutshilo. A thi divhi uri arali zwinga vuwa zwithu zwanu zwine na tonga novha ni nali muya ninga itani futhi" ngauri ro vha ri tshiri ri khou dzula rothe a soko dzula a khou semana. Grant ya nwana I tshi bva mpheni tshelede ya grant atshi semana ndi uri na vhahura vhatshi talela. Nda zwi vhona uri hafha fhethu hai ndi ngasi tsha do kona utshila nae zwavhudi...zwino ndi khwine nne ndi di bwise u itela u saver vhutshilo hanga na nwananga...

Musiiwa: ...Now that when he came back that's when I said "no I would not be able to live with you because also I am no longer safe in this life. I don't know when your things are woken up like you have a demon what will you do to me" because when we stayed together, he was always swearing. When the child grant gets in give me the grant money, and he will be swearing like even the neighbours will be watching. I saw that here no I won't be able to survive with him nicely. So, I should leave so I can save my and my child's life...

Musiiwa felt threatened by how her partner behaved at times and associated her partner's violent behavior at those times with that of someone possessed with demons. In most cases, the grant money likely precipitated the violent behavior. Because she was concerned for her and her child's safety, Musiiwa chose separation from her partner. Research shows that some young women realized that they were in danger only after experiencing grievous bodily harm from their partner that nearly took their life (Tshifhumulo et al., 2018). In Musiiwa's case, she was able to observe and choose wisely before the situation worsened.

Another participant chose self-love after endless cycles of abuse from her partner. The frequency of violent behavior that occurred after her partner's drinking sprees at night was taking a toll on her life. Rotshi explained:

Rotshi: ...ndo mbodi tuwa. Ndo vha ndi tshijola na khotsi a nwananga. Ri tshi dzula rothe atshi ita hezwila zwauri oya, oya halwani atshi vhuya nga madekwana a nngwane ndo adela. Atshi vhuya u tea uvha a khou nthwa ee. O kambiwa zwe zwi. A nthwa nda swika he nda swikelela uri ndi tuwe ndiye hayani... Ndo tou paka zwi, ndoto humbula uri ndito paka zwithu zwanga ndi di tuwele ngauri ndo vha ndo neta...

Rotshi: ...I then left. I used to date the father of my child. We stayed together. He would go out and when he goes to drink alcohol in the evening, he would find me sleeping. When he comes back, he has to beat me yes. He will be drunk like that. He would hit me I got to a point whereby I was able to leave and go home. I packed what I thought that I should pack my things and leave because I was tired...

The research proposes that alcohol is one of the factors that instigate violent behavior in IPV (WHO, n.d.). Alcohol does not only impact negatively on intimate relationships, but cases of housebreaking and other crimes also seem to be driven by alcohol or other substance abuse (Parry & Dewing, 2006). Rotshi's partner lacks respect for her, her resting time and her partner's first blow that came after could have led Rotshi to pack her belongings. In some instances, participants delaying tactics could endanger their lives as this has been the case with Mulanga below.

The literature proposes that culturally a woman should clean the house in the morning and then go about the rest of her business (Thébaud et al., 2021). This gendered cultural activity has

been normalized and victims model similar behavior despite being in violent circumstances. It is worth noting that many women in abusive relationships do not necessarily want their relationships to end but rather for their partner to stop the abuse. At times, a victim's urgency to leave could be perceived differently as Mulanga felt a need to clean the house before leaving. Mulanga, one of the participants, cleaned her partner's house before leaving, even though they had agreed the previous evening that she would leave first thing in the morning. When the partner woke up, a fight ensued. Mulanga narrated this incident in a question-and-answer manner:

Mulanga: ...Ahuna thaidzo irani nne ndi dzhie mini zwiambaro zwanga ndi tuwe, a tenda...ari mm matshelo zwi amba ni khou tea u vuwa na ita mini na dzhia dzi bege dzanu na tuwa. Ndari ok ahuna thaidzo ndi do vuwa nda dzhia bege dzanga nda tuwa...ndo vuwa nda dzhia zwiambaro zwanga nda pakekanya nda pakekanya. Nda koropa kamarani ine, henei ine nda adela khayo ndai dodza pholishi. Nda swiela nndu henefho hahawe [] . Ndavha ndi khou fara bege dzanga, ndavha ndi khou ri "hee inwi nne ndi khou tuwa," ovha o adela nntha ha mmbete. Avha a khou mvutshela nga mabama, "agg atshi nthwa nda ri u khou nthwela mini? Zwino ni khou nthwela mini?" Uri hai "ndi uri ni tshifevhi badi, ni nngwa badi..."

Mulanga: ...There is no problem let me take what, My clothes and leave, he agreed...he said mm tomorrow it means that you have to wake up and do what? Take your bags and leave. I said ok there is no problem I will wake up and take my bags and leave...I woke up and took my clothes and packed and packed. I mopped the bedroom, the one that I slept in and waxed it with polish. I swept the house there at his home [] . I was holding my bags, I then said "hee I am leaving," he was sleeping on the bed. He then woke up and slapped me, when he beat me "agg what are you beating me for? Now, what are you beating me for?" He said, "No it is just that you are a whore, you are a dog..."

Perpetrators seemed wanting to control their victims and exercise power over them (Boonzaier & De la Rey, 2004). Despite their agreement that she would leave, Mulanga's partner beat her for trying to leave. This extent of the cycle of violence has been documented in the South African context (Thaler, 2012). Victim blaming and perpetrators' not taking responsibility for their violent behavior (Gupta et al., 2008) were found to perpetuate the violence. In certain dire circumstances,

young women lack the insight to perceive the extreme nature of the IPV danger and their vulnerability (Dekel & Andipatin, 2016). Some young women might perceive violent behavior from their partners as a symbol of love (Wood et al., 2008). At times, some young women can escape intimate femicide while some, unfortunately, cannot (Abrahams et al., 2013; Hopkins, 2017; Sobuwa, 2019).

6.2.3. The dangers of leaving

Participants narrated different experiences of threats received from their intimate partners when they tried to stay safe. Studies suggest that it is when victims attempt to leave their partners that femicide occurs (Tshifhumulo et al., 2018). Despite being threatened, participants were determined to leave their toxic relationship as they felt unsafe and wanted to be free. Coercive behavior from the perpetrator seemed to be typical when the participants wanted to leave the relationship, as perpetrators may feel that they are losing control of the situation at this point. This is why, in extreme circumstances, intimate femicide occurs. Hope narrated:

Hope: ...Ee, mara tshinwe tshifhinga ndo vhuya nda muvhudza uri “haa nne thitsha nifuna ngauri nga ndila ine na khou mpfara ngayo ho funa hu inwi muthu ane kho saporta.” Ya, ndi adi sola...ndia humbula uri ho tea ndi khou mulitsha hoyu mutukana abva kha nne Vhutshiloni nda sala ndi free vhutshiloni... “vhathu vha ndzhisa hani habe a thitshena tshirunzi nga nthani ha inwi ngauri nivha ni khou nzhenisela mato.” Ari ene ha litshiwi. Ndari “zwi amba ni tobva kha vhutshilo hanga. Nido sala ni tshi tonga nisa mmbulaha”...

Hope: ...Yes, but sometimes I told him that “haa I don’t love you anymore because of the way that you are treating me. You should have been the one to support me.” Yes, I regret it... I, I think that I should leave this guy and he must leave my life and I remain free in life... “what do people take me for it’s like I don’t have dignity because of you.” He said he is not to be broken up with. I then said “it means you just get out of my life. You will end up wanting to kill me”...

The literature proposes that with the severity of violence, thinking about leaving a violent relationship is one of the strategies used by victims to realize their agency and go against the cultural beliefs of “keeping it together” (Barrios et al., 2021). Hope felt empowered to leave her

partner despite her partner's threats as she realized her self-worth and did not want to promote toxic masculinity. The support structures should be readily available for victims who need help as the circumstances may be dire for them. Lack of support and empowerment may contribute to many young women's tolerance of intimate violence (Antai, 2011) in cohabiting relationships, especially given the social taboo in some contexts of these relationships even existing at all.

Another participant recalled her parental support system as being a key factor in strengthening her decision to leave the abusive relationship. Sharing important thoughts and troubles with someone close to them could prevent extreme circumstances of violence toward young women. Rotshi also emphasized that relationships should be about love and happiness.

Rotshi: ...Nda vhudza vhabebi vhang. Vha ri ndi songo tsha humela ngauri udo vhuya a mmbulaha...

Rotshi: ...I told my parents. They said I must not go back because he will end up killing me...

IPV as a form of violence impacts negatively on the victims of intimate relationships. The young women in cohabiting relationships in this study seemed to have been neglected as their relationships were seen as taboo and were therefore silenced (Edin et al., 2016; Mgwaba & Maharaj, 2018). This is why this study has put the spotlight on violence in these intimate relationships. The lack of support in cohabiting relationships due to the nature of the union may instigate an intergenerational cycle of violence (Aborisade, 2020). The above quote from Rotshi also confirms the need to engage with IPV in cohabiting relationships. Research also concurs that young women in cohabiting relationships are often killed (Abrahams et al., 2013; Hopkins, 2017; Sobuwa, 2019).

6.3.Conclusion

This research explored participants' experiences of IPV in cohabiting relationships in the rural Vhembe District, South Africa. The findings reflected young women's empowerment as some refused to become victims of violence, with some exercising their agency to focus on their career goals. This is despite participants' being threatened by their partners when trying to leave the relationships, which made some participants unable to leave their partners. In conclusion,

despite some gender role cultural ideologies that have been internalized by both perpetrators and young women, some young women – especially those with parental support and who have young child/children – exercise their agency by leaving their violent relationships, while others remain helpless in the perpetual violence-honeymoon cycle, with the imminent risk of possible femicide.

CHAPTER SEVEN

Cohabiting relationship as matula for young women and a ground for intimate partner violence: an African Feminist perspective¹⁰

7.1.Introduction

The candidate was the first author of this publication. In this chapter, an African feminist perspective is utilised to analyse the findings, illustrating the nuances of gender in the experiences of IPV and broader communal responses to IPV narrated by the participants. The article discussed the following theme, Vhavenda cultural perspective of intimate relationships: some gendered dimensions.

7.5.Findings and Discussions

This research lens is from an African feminist perspective to potentially understand black African rural women's context and their experiences of intimate violence in cohabiting relationships. African feminism offers an important framework to understand women's experiences of IPV and in situations of social and cultural influences such as cohabitation. The framework acknowledges that being gendered simultaneously occurs alongside other processes and practices of subjectification that include race, class, sexuality and geography. The framework takes seriously the role of culture in framing many women's lives in both positive and negative ways (Landrine, 1995).

7.5.1.Vhavenda Cultural Perspective of Intimate Relationships: Some Gendered Dimension

In this article, we present a perspective on the Vhavenda culture. We also note that this culture does not exist in isolation or static ways, but is shaped by people, material, and political

¹⁰ This chapter has been published: Makongoza, M., Kiguwa, P., & Mayisela, S. (2024). Cohabiting Relationships as Matula for Young Women and Grounds for Intimate Partner Violence: A Critical Feminist Perspective. *Social and Health Sciences*, 22-pages.

and economic conditions. Nonetheless, several dominant cultural constructs of women's position in society are important to consider concerning the issue of IPV. In considering the gendered dimensions of women's status in communities, the status of marriage as a key defining aspect of a woman's life cannot be understated. In most African cultures, parents consciously anticipate their daughter's lobola¹¹ arrangements from her potential in-laws (Rudwick & Posel, 2014). Matope et al. (2013) have argued that cultural practices such as lobola exacerbate gender-based violence.

In considering cultural and social expectations placed on young women's sexual development and intimate attachments, Nduna (2020) argues that a sequential model has been predominantly deployed in the surveillance and policing of young women's sexual behaviours. The sequential model of sexual development assumes that adolescent girls and young women can only develop in a linear phase that is marked by the achievement of key development goals. For example, a young girl and woman must first succeed in school, obtain an education and then strive to become employed. Only then should she consider sexual and intimate relationships.

Even when a young woman does consider her desire to explore her sexuality and sexual desires, this is only desirable within the bounds of marriage and with the implicit intention to procreate. The sequential model has been critiqued by feminist scholars as not only ignorant of many young women and girls' social realities but also imposing a narrow patriarchal ontology of sexual and intimate behaviour (Mojola, 2014). Hollway (1989) has similarly referred to this model of sexual behaviour as framed within a "have-holds" discursive view of femininity. The sequential model referred to seem not inclusive of cohabiting relationships as young women might be perceived to deviate from the cultural norms of intimate relationships. This is because some African cultures also believe in gendered systematic socialisation guided by a set of principles (Nenungwi, 2015). For example, in African culture, marriage is an acceptable and sound form of union through the support of religion, law and culture (Moore, 2019). Cohabiting relationships are culturally unexpected (Edin et al., 2016). Any behaviour that is seen to challenge or disrupt such social beliefs are referred to as *matula* (Netshandama et al., 2017). Cohabiting relationships, while

¹¹ Transactional dowry exchange carried out by the male relatives of the husband-to-be and the paternal male relatives of the bride. In some cultures, the paternal aunt (*Rakgadi*) may be involved in dowry negotiations between families (Rudwick & Posel, 2014).

increasingly common, are therefore categorised in this way and often frowned upon as a cultural taboo.

Differing social statuses are enjoyed by women in the family and community relative to their cultural position. For example, the role of the Makhadzi (paternal aunt) is more valuable than that of the woman's brothers in the family. This is because the paternal aunt is entrusted to protect the male genealogy (Matshidze, 2013; Matshidze & Nemutandani, 2016). This of course also means that the paternal aunt enjoys a more elevated social status than the maternal aunt (Mmane). The Basotho people follow similar cultural practices to the Rakgadi's role (the paternal aunt), which includes addressing the family during cultural ceremonies (Mankga, 2013). What would such a role mean for couples in cohabiting relationships? The role of the Makhadzi is non-existent in cohabiting relationships because the nature of the relationships is culturally unrecognised. For example, couples in cohabiting relationships are pressured to either get married or have their relationships tabooed with no lack of support from family members during conflict (Muthengi et al., 2022; Obeng-Hinneah & Kpoor, 2022).

Motherhood is prioritised in marriage and the inability to expand the husband's family leads to calling the wife derogatory names (Dyer et al., 2002). The cultural and religious beliefs which recognise motherhood as "social status and recognition" for wives are challenged (Mothoagae, 2019). These philosophies condone gendered roles, interpret women's experiences in different contextual marriages as being homogeneous, and do not recognise motherhood in cohabiting relationships. Cultural ideologies endorse some behaviours and taboo others.

In marital and cohabiting contexts, women's statuses have not changed. This is explained in a study in which a participant stated that a mother will utter words such as "*nne ndi na afhio? Hafhu ndo da nga kholomo*" [*What matter do I have? I'm here because of bride-price*] (Nenungwi, 2015, p. 77). This interwovenness of culture with gendered social status is important to consider with regard to women's voices in the community and the legitimacy that may be accorded to these voices' being dependent on their cultural position in the family and the broader community. Such a nuanced dynamic becomes even more challenging in the context of IPV. For example, one of the participants in our study, Mulalo, questioned this refusal of her partners' mother and sisters to intervene in her relationship:

Interviewer: *Zwoni fara hani mazwa, mme a, mme a munna na vhahali vho vha sani, vha sani tsireledze sa muthu wa mufumakadzi and hu uri na vhone ndi vhafumakadzi?*

Interviewer: *How did it make you feel that the mother of the man and the sisters didn't, they didn't protect you?*

Mulalo: A zwingo mpfara zwavhudi. Vhutshiloni ndo di vhudzisa uri why avho vhatshi imelela nwana wavho nne athi nwana? Athi khou, athi fani na nwana wavho? Why vhasa todi u divha uri ndi nnyi okhakhaho vhatshi khou vhone nne mulandu?

Mulalo: It didn't sit well with me. In life, I asked myself why are they standing up for their child, am I not a child? I didn't, I am not the same as their child. Why don't they want to know who is in the wrong, yet they are blaming me?

Entrenched cultural ideologies perpetuate the cycle of violence (Mshweshwe, 2020). Nhlekisana (2005) propose that some mothers-in-law and sisters-in-law are notorious for maltreating the bride. In this study, Mulalo seems to experience similar treatments as that of the paid bride price from her "in-laws" although cohabiting relationships are not condoned. This suggests that women in general experience some form of violence despite the context of the relationships. Tamale (2008) has warned that interpreting culture and tradition as being natural may escalate problems of violence. Ratele (2007) presents a similar caution.

In another example, another participant narrated being caught between two impossible worlds: to return home to unpleasant circumstances or to be called names and remain in abusive relationships. **Uhone** narrated that:

Mm vha vhone sa nne hune nda bva hone hangei hayani. Zwithu zwanga zwo vha zwi sa khou to tshimbila zwavhudi . . . Zwino nda humbula u huma, nda humbula u humela hayani hai ndi sala ngoho ndi sitshena na muhumbulo ndi sitsha divha ngauri ndi a zwidivha uri na musi zwino ndi tshi khou tambula so ndi khou humela hunwe. Ndi mbuya vhuhadzi.

Mm you see as for me the home that I come from. My things were not going well. So, when I thought of going back, I thought of going back home honestly, I remain

thoughtless knowing that I know that even now as I am suffering so if I decide to go back somewhere. I am a divorcee.

The term *mbuya vuhadzi* (a divorcee) degrades women in general. This is because of pressure on women, in general, to keep their families together (Leburu-Masigo, 2019). For example, in South Africa, the term “return soldier” is used colloquially to mean a woman who cannot keep her house intact or in order. In the Zulu culture, young women are sent off to their partners with a case to symbolise never returning home no matter how difficult it could be. Uhone regards herself as *mbuya vuhadzi* because she has left her father’s home to stay with a man regardless of whether it was an acceptable union or not. A relationship is a taboo in a cohabiting union because the relationship is not socially acceptable (Posel & Rudwick, 2014). The lack of acknowledgement of diverse relationships influences gender stereotypes that lead to silence and a cycle of victimisation in South Africa.

In Mulalo and Uhone’s extracts, they expressed being in a relationship with their in-laws and not in a cohabiting relationship. This might be because they were staying at the home of their partners’ family and conducted duties similar to those of young women whose families received a bride price. They might subconsciously be aware of the stigma that surrounds being in cohabiting relationships. In South Africa, some young people in dating relationships refer to their partners as their significant others before marriage. For example, young couples call each other “my wife” and “my husband”. These names are mostly used when couples have dated for some time or when they have made their relationships “official” to their peers.

In another instance, a participant narrated reason for staying with her partner to include *Rotshi: ...Munwe o swika he avha na thumbu vhanwe vha vha vphoto thathiwa hayani...[trans: ... One got to a point whereby she got pregnant some of they would have been chased out...]...Mme anga vha sazwi funi vha...[trans: ...my mother did not like it then she...]...Ee vhamu, vha nthatha...[Yes, she, she chased me out...]* Teenage pregnancy is rife in South Africa (Mbongwa et al., 2024). For example, a study reports teenage pregnancy crisis in high school with 40% girls affected (Baruwa et al., 2024). The circumstances of Rotshi’s pregnancy might have led her mother chased her out of the home with the intention that she needs for her to be responsible including the father of the child. Father absence is another issue in South Africa with the girl child’s family having to take care of her and the unborn child (Mkhwanazi et al., 2024).

Many young women of 18–24 years who are in cohabiting relationships experience IPV (Department of Health, 2016). Obeng-Hinne and Kpoor (2022) argue that cultural discourse could guide how young women make meaning and respond to their experience of violence in cohabiting relationships. In this study, a cultural perspective on silencing IPV was strategically considered to positively influence young women to empower themselves. For example, one participant, **Mpho**, mentioned that:

Zwine nda sedzesa ndi zwauri muthu wa munna a vhuya a thoma unirwa lwa u tou thoma namu tendela divhani uri tshifhinga tshothe a vhuya ana thaidzo dzawe nnda u dodzi ntshela nntha hanu. Zwino nne sa muthu wa musidzana ndi adi vhudza uri ndina rights dzanga dza usa nyaga u fariwa. Arali nne nda rwiwa lwa u thoma honoyo mupama muthihi zwo lingana. Ndi khou tuwa ndi khou ya hayani. Na ngauri namusi udo nthwa nga mupama muthihi matshelo a u tsha doda u muthihi u doda u mupundu wa mulenzheni futhi hu doda mupama na mupundu wa mulenzhe. Nda wanala ndi khou vhaaisala u fhirisa zwa mathomoni. Nda vho vha muholefhami nga mulandu wauri thingo humbula na u thetshelesa mm.

What I look at mostly is that once he starts beating you for the first time and you allow him to, just know that all the time when he comes back and has his problems from outside, he will take them out on you. Now as a girl, I tell myself that I have my right not to want to be touched. If I am beaten for the first time with that slap it is enough. I am leaving I am going home. Also, because today, he will hit me with one slap tomorrow it won't come alone it will come with a kick and again a slap and a kick. I will find that I am getting hurt more than the first time, then become disabled because I didn't think and listen mm.

Exploring black African people in a natural environment to understand their socialisation to preserve cultural identities is essential (Igbofe, 2023; Ojoye, 2016). This is because of the historical cultural activities that may have a positive or negative impact on individual beliefs in a particular context (Modiri, 2012). Individuals internalise norms that influence their beliefs and behaviours when they evaluate the actions of others and themselves in a particular community (Horne & Mollborn, 2020). For example, in a study of young people in Soweto, young women rejected being victims of IPV (Makongoza & Nduna, 2017). In another study, nuances of gendered roles among

young women seemed to be taken into consideration as they realise their rights and refuse the victim's status (Pettifor et al., 2012). Despite young women's different perspectives on IPV, some young women are victimised in a cohabiting relationship (Kheswa & Mashabela, 2020). (See also Mulalo's narrated account below.)

African philosophies acknowledge cultural beliefs and values as they serve as a guide for social cohesion (Hailey, 2008). Lombo (2017) argues that cultural values tie a deep connection between an individual and the environment to bring out the self in a community. However, in certain circumstances, cultural norms disempower women through gendered roles (Boonzaier, 2008; Thaler, 2012). Prioritising traditional intimate relationships may have dire implications for young women in cohabiting relationships such as lack of trust, isolation and mental well-being. It is in such a context that **Mulalo** chose to self-censor her partner's abuse in the relationship, given that her partner was not "known" to her family:

Interviewer: *So zwi khou amba uri protection order, munna wavho vhone hango i saina?*

Interviewer: *So, it means that the protection order, your man didn't sign it?*

Mulalo: He-eh.

Interviewer: *And then ubva tshetsho ha itea mini? Vha humela hayani?*

Interviewer: *And then since then what happened? Did you go back home?*

Mulalo: Hai nda divha ndi khou di tshila nda humela hayani. Ndi tshi humela hayani ndi, ndi tshi swika hayani mme anga vha vha vha khou mmbudzisa uri mulandu, thingo vha talutshedza tshithu. Ndo to uri ahuna nda vuwa nga tsha matshelo nda vhuya. Ndi tshi vhuya nda da nda ya mushumoni. U swika na namusi avha divhi tshithu.

Mulalo: No, continue to live and went back home. When I went back home, when I arrived home my mother asked me what was wrong, I didn't explain anything to her. I just said nothing then I woke up the next day and came back. When I came back, I came and went to work. Up to this day, I haven't told her anything.

The enacted cultural values and beliefs are likely to prompt young women's silence about their victimisation and place them in vulnerable conditions (Mulaudzi et al., 2022). In a formal union, conflicts are intervened by the whole family because a wife belongs to the whole family and not the husband in the Venda culture (Tshifhumulo & Daitai, 2017). In these instances, cultural discourse can guide how young women make meaning of and respond to their experiences of violence. The discursive constructs of matula or taboo relationships that fail to conform to the accepted cultural norms of intimate relationships in the community may often mean that when violence occurs in the relationship, many women will fail to speak up. In instances where families do intervene in the relationship, they do so primarily to persuade the woman to leave and return home but without any recourse to the abusive partner. This is related to the perception that they do not have the familial bond or legitimacy to address the abuse with him or with his family. In Mulanga's account, this is further compounded by an underlying apathy on the part of the police in the community to deal with issues of gender-based violence. These experiences demonstrate that protective orders and other forms of external support do not vary relative to the couple's status.

In many community contexts, several interlacing factors come to the fore, such as the normalisation of gender-based violence that often results in the reluctance of many women to report violence, the structural violence of reporting systems that further violate victims when they do report, and many women have to contend with the misogynistic behaviours and attitudes of reporting officers (Burris, 2022; Gumani, 2022). For example, the account of one of the participants, **Mulanga**, of being bedridden after a violent beating from her partner exemplified this inflexion of gendered views in police apathy to intervene:

Zwezwo nga September nda fhedza vhege mbili ndi khou dzula hayani ndo vhaaisala. Khotsi anga vhaya police station vha khou mufarisa. Vha tshia police station vha tshia u mufarisa ha mbodipfi a vhatodei nga uri nne ndo novha muthu muhulwane. Nne mune ndi tea u toda nda vula mulandu.

Then in September I spent two weeks staying at home while being hurt. My father went to the police station going to get him arrested. When he went to the police station to get arrested. It was said that he is not wanted because I have grown up. I need to come and open a case.

Mulanga's family intervention notwithstanding, the attitudes of police officers to the gendered dynamics of the situation are obvious. Individuals' rights are infringed upon by the lack of police intervention in dire situations (Burris, 2022). However, Gezinski (2022) argues that in many rural areas police are reluctant to intervene in IPV because community members do not come forward during the investigation process. For example, victims and community members do not report experiences of violence (Gumani, 2022). More awareness needs to be created to address police officers' attitudes towards women and gender-based violence more generally. The refusal to intervene in the matter of a bedridden beaten-up woman highlights the apathetic economies within many spaces of reporting experienced by women. Also, familial constructs of when it is appropriate to intervene and in what ways may be influenced by the marital status of the woman. Such a gendered and cultural script limits how young women in cohabiting relationships respond to abuse in their relationships. In instances where a woman experiences violence in a cohabiting relationship, she will often rely on herself, her family or even the empathy of her partner's relatives to intervene. In the absence of these, she often has no recourse but to find her way owing to cohabitation being perceived as a cultural taboo in the community. These situations highlight the importance of understanding how culture influences community and familial responses, and how these cultural influences are interlaced with gendered understandings that may further marginalise women. An African feminist approach to engaging culture and IPV may therefore be more beneficial than traditional approaches.

7.6.Conclusion

In this article, we consider the place of African feminist approaches that may offer us a novel lens through which to theorise IPV. African feminist theory seeks to represent and make sense of African people's lives and world views with regard to their lived philosophies and livelihoods. In so doing, developing an understanding of the role of cultural practice and meanings for how young women lived gendered and embodied lives is important. Young women's agentic resistance and embodiment of cultural practices and beliefs are important to consider for many aspects of their lives, including IPV. For example, in this study, although some cultural scripts influence how women choose to deal with incidences of abuse in their relationship, there are instances where alternate cultural scripts are deployed as an incentive to leave the relationship.

While the study by Netshandama et al. (2017) on cultural taboos attend to the construction of sexualities through the discursive notion of matula and the resultant implications thereof, we are especially interested in the consequences of such a construct for how communities intervene and make sense of IPV in cohabiting relationships. Among the Vhavenda, the prioritisation of marriage as the only acceptable form of intimate relationships has implications for couples in cohabiting relationships. Young women in cohabiting relationships are often unacknowledged or rejected. This is because societal cultural beliefs have already predicated and normalised the sequential model that polices young women's lives (Nduna, 2020). Because traditional customs are not performed by couples in cohabiting relationships, these relationships are regarded as non-existent and taboo. Research that focuses on young women's contextual experiences of IPV, including in cohabiting relationships, may contribute significantly to a more nuanced understanding of IPV and the contexts within which it occurs.

CHAPTER EIGHT

SPATIAL AND BYSTANDER FACTORS IN INTIMATE PARTNER VIOLENCE

8.1. Introduction

This chapter has not been published and forms part of this study. In this chapter, the CHAT perspective is utilised to analyse the findings. This chapter gives a background to the study and discusses the following themes: 1) Bystander's role during couple dispute and 2) Spatial contribution towards IPV.

8.2. Background

Violent behaviour is not a foreign language in some spaces. For example, combat spaces condone violence to carry out their missions (Aitken, 2012). Connell and Messerschmidt (2005) elaborate that military spaces reinforce forms of masculine identity through training and discipline. The majority of combatants are men (Blum, 2016) and trained to portray a brutal stance. Research proposes that some military men victimise female colleagues and in some contexts harass ordinary members of the community (Barker & Ricardo, 2005), and recent research reveals that male combatants are likely to perpetrate IPV (Jewkes, 2022).

Men from different professions and no-professions are likely perpetrators of IPV (Jewkes, 2022). This suggests that there is no specific profession which perpetrates violence more than another. However, a Sub-Saharan African study concluded that educated men are more likely to perpetrate IPV compared to uneducated men (Izugbara et al., 2020). Violence perpetration against women is a result of toxic masculinity, with a need to control and disempower women (Fulu et al., 2013). IPV prevention strategies in different professional and non-professional contexts should be prioritised. For example, how military personnel handle disputes in private or public spaces might encourage or prevent the modelling of violent behaviours by those who consider them as role models (Turchik & Wilson, 2010).

The high levels of violence can be traced back to the apartheid regime of unjust laws with customary demarcation of spaces (Modiri, 2022; Ross, 2009). The apartheid culture was entrenched through socialisation with racial segregation normalised for power dynamics purposes (Modiri, 2012; Steyn et al., 2019). A culture of violence is “a product of the sense of entrapment and insecurity that results from higher levels of structural and institutional violence” (Segel & Labe, 1990, p. 254). The unjust laws consciously and unconsciously affected black people thus resulting in anger, poverty and loss of dignity through the “master-servant system” (Durrheim et al., 2011, p. 7). The cycle of black domination through slavery stripped Black people of their dignity through foreign language use (Onwuzurike, 1987, p. 221.), a foreign language which black Africans find it difficult to express themselves fully in and identify with. This is because language is identified with an individual’s cultural group (Onwuzurike, 1987, p. 221.). The loss of dignity due to apartheid laws remain an entrenched deep scar that was never addressed, and the social systems likely traumatise black men leaving them stressed and frustrated without psychological assistance (Sibanda & Batisai, 2021).

Moore (1988) proposes that people who surround themselves with people who deviate from the law are likely to model similar behaviour. For example, the interpersonal violence report from the South African Police Services for 2021/2022 estimates the occurrence of 6,859 murders as a result of arguments, robberies, mob justice incidents and gang-related killings (South African Police Services Crime Statistics, 2022). The report also shows a 4.2% increase in murders of women.

In certain spaces, violent behaviours seem normalised and cause victimisation which results in fear and trauma (Aitken, 2012; Flanagan et al., 2016). In trying to understand human behaviour, the Russian psychologist Vygotsky affirmed that historical culture is paramount (Sannino & Engeström, 2018). Vygotsky also proposed that psychologists would benefit greatly in changing the practices of mind explanation to consider stimulus surrounding the individual to understand human behaviour (Vygotsky, 1997), for example, considering collective practical activities/culture, rules, and regulations that are entrenched in human socialisation which contribute to how the person behaves and perceives the world (Vygotsky, 1997). Similarly, Holzman (2006, p. 6) agrees that CHAT is a diverse theory that considers the context of culture and activity, socialisation, hierarchical structure of activity, and historical development context in

an attempt to understand human behaviour. CHAT is also considered an activist approach with its emphasis on transformation (Sannino, 2011). This chapter uses CHAT to understand a historic, cultured, violent behaviour that continues to haunt South Africa and elsewhere. The researcher engages with the culture of violence, including IPV, within different spaces both privately and publicly and its impact on harmonious living.

Some spaces of socialisation promote the exclusion of and disempower women (Koskela, 1999; Mehta, 1999) and instil what is referred to as a “fear factory” (Gqola, 2015). Young women remain cautious of the spaces that surround them (Ceccato et al., 2021). Spatial exclusions are likely to result in young women feeling unsafe, which increases their vulnerability and perpetuates gender inequality (Koskela, 1999; UNESCO, 2012). In some institutions, young women are subjected to sexual harassment (Kiguwa et al., 2015; Wekwete & Mayeruke, 2012) to instil fear. Perpetrators are aware that women’s fear differs from that of men because women fear the extent, nature, and effects on their lives of sexual violation (Motsoeneng, 2021; Pain, 1997; Valentine, 1992).

In another context, women are not safe to commute in mini-bus taxis¹² as they are likely to be abducted and raped by men who pretend to utilise public transport (anecdotal). In Helsinki, most of women’s narratives were about fear of public transport use (Koskela, 1999). Young women must consider safety first before they engage in any activities or visit certain spaces, unlike their male counterparts. Young women’s cautiousness and avoidance of certain spaces should not be misrepresented as a point of weakness, but rather perceived as protecting themselves from predators. Gender inequality remains prevalent as women in general remain in constant terror of the fear of victimisation (Peacock, 2013; Pereiraa et al., 2020). A historic culture of violence which perpetuates IPV has been introduced here, and the next section introduces CHAT as a lens through which to understand IPV among young women in cohabiting relationships.

8.3. Bystanders’ role during couples’ disputes

Certain private and public spaces seem to breed IPV. Such spaces contribute to the victimisation and vulnerability of young women. In public spaces, bystanders seem reluctant to

¹² Minibus taxis are public transportation for commuting purposes.

intervene in couples' disputes, perceiving the incident to be a private matter (Dichter et al., 2020; Dziva, 2020). Weitzman et al. (2020) reveal that bystanders are likely to intervene when couples are close relatives, unlike non-family members. However, some literature confirms the lack of bystander intervention in private spaces. Fischer et al. (2011) confirm that bystanders are more likely to intervene when violent situations appear brutal. These scholars shine a light on why bystanders do or do not intervene in couples' disputes. It seems the more brutal the violent incidences, the higher the likelihood of intervention.

In this study, young women share different experiences of IPV in which some bystanders intervened, and some distanced themselves from the incidents. In one situation, the perpetrator's family members seemed reluctant to disrupt the conflict between the couple. In another situation, a stranger tried to intervene in a brutal attack towards a young woman with no success after the perpetrator ran into the bushes with the young woman. From this synopsis, some spaces appear to empower perpetrators while victims are at their mercy. The following are young women's reflections on bystander interventions and the lack thereof. In Rotshi's case, her boyfriend's aunt did not intervene when she was beaten by her boyfriend in his aunt's presence. Rotshi relates that:

Rotshi: ...Ndi zwe zwi zwa biani atshi vhuya o kambiwa avha a khou, avha a khou nthwa... mme muhulu wawe. Mm vho vha, vho vha vhehone vhasa ambi tshithu...

Rotshi: ...It is because when he comes back from the alcohol place, he is drunk he would, he would beat me...his aunt. Mm she was, she was there, and she would not say anything...

Similarly, another young woman did not get help when beaten in front of her boyfriend's mother and sister-in-law.

Mulalo: ...Ndi khou muvhudzisa nga ha muthu ane a khou funana nae...ndi khwine nne ndi tuwe ndiye hayani... a kona ada a nthwa. Hovha huna mazwale wanga na vhahali vho vhang. Vha ima na nwana wavho vhari kha ndi tuwe mudini wavho...

Mulalo: ...I was asking him about someone that he was in love with...I should leave and go home...he came and beat me. My mother-in-law and sister-in-law were present. They sided with their son and said I should leave their home...

In both circumstances, young women were beaten by their intimate partners in the presence of their partner's close family members. None of the partners' family members intervened during the couple's disputes. The research proposes that young women love their partners except for the violent behaviour they expose them to (Makongoza & Nduna, 2017), and that young women remain in violent circumstances despite several interventions. In this study, intervention might have been previously offered or not. Some research reveals that young women stay in abusive relationships because they associate their partner's love with violent behaviour (Wood et al., 2008).

In one instance, a young woman was protected by a stranger passing by after witnessing a brutal attack on her from an unknown man:

Mulanga: ...Atshi nthavhekanya...ritshi gontirini ra tangana na vhanwe munna vha paka goloi vha khou semana uri why a khou ita zwo nthwa so ende vha khou vhona mini ndi weak na malofha ndi khou bva malofha. Vha vha vha khou uri vha bvisa tshigidi a nkokodza a shavha a dzhena dakani na nne. Havhala muthu vha mbodi tuwa...

Mulanga: ...When he was stabbing me...on the tar road we met a man and he parked his car he was swearing, why is he beating me like this and he sees that I am weak and bloody, I am bleeding. He took out a gun and he dragged me and ran away into the bushes with me. That person left...

The above scenario seems to reveal that bystanders are likely to intervene in IPV disputes when the violence is brutal and the victim is unknown (Fischer et al., 2011). The above discussions warn readers that whether or not a bystander is related to a victim and despite the nature of the violence, intervention is needed to reduce the cycle of violence.

8.4.Spatial contribution towards IPV

The cycle of violence is re-enacted through different fragmented social structures. In South Africa, the lack of services and poverty exacerbate the forms of violence due to social structure exclusion (Naidoo & Van Hout, 2022; Seedat et al., 2009). Some South Africans sell alcohol through taverns, shebeens, or pubs as an economic survival strategy (Modise, 2020). Although these social structures are established for livelihood, some are perceived as unsafe due to the violent behaviour enacted within these spaces (Faull, 2013; Magni et al., 2020). As a result of the lack of employment, some black Africans in townships sell alcohol illegally to survive (Modise, 2020). In these townships, young people are likely exposed to alcohol-drinking sprees and intentionally or unintentionally exposed to violence. In some circumstances, alcohol consumption results in death (Enyobeni tavern in South Africa). Alcohol has been documented as one of the factors that contribute to IPV in different communities (Jewkes, 2002; Miller et al., 2022). Young women in this study shared their experiences with violence as a result of their partners' alcohol consumption.

A young woman narrated that she was beaten in front of other people inside a tavern.

Mpho2: ...ndamu wanetshedza uri hoyunoni u khou ntshitela...ndi tshi vhudzisa ha swika he ene anthwa...nda tuwa nda ya ndadi dzulela hunwe halwani na vhanwe vhasidzana. A ntevhela ada a nthwela henefhala...

Mpho2: I discovered that he was cheating on me...I asked, and he beat me...I left and chilled at some alcoholic place with some girls. He followed me and beat me there...

In another instance, a young woman shared how her partner beat her in front of her friend after the partner's friend accused them of spending his money.

Hope: Ari nne ndi ngala tshelede yanu hani-hani hunne ndino khou renga. Ee ri khou tshentshana...

Hope: He said how I can spend your money when I am the one buying. Yes, we are taking turns...

Matamela: *Mm.*

Hope: Ndi khou nyaga uya hayani. Ambodi nthwa nga mpama houla boyfriend yanga...ra bvela nnda ha tavern. Houla mutukana a mbodi dzhia bodela ali kwasha ari vheiwe vhavhili ni khouya gai mathina? Boyfriend yanga yari ri khouya hayani...ndo founeliwa. Ari ahuna na muthu ano khou tuwa hafha or else ndido gwaza musadzi wanu kana nothe...

Hope: I want to go home. My boyfriend slapped me...we left and went outside of the tavern. That guy took a bottle and broke it and said you two where are you going by the way? My boyfriend said we are going home...I was called. He said no one is leaving here or else I will stab your woman or all of you...

A young woman narrated that she was beaten by a man with a bottle in a space where alcohol is consumed, and the perpetrator ran away with her boyfriend's money. She was also beaten by her partner to the point of her arms being broken.

Mulanga: O mpfarisa tshipatshi tshawe...nne nda vhona zwa uri mini, ndi ngasi do bvisa tshelede hafha fhethu ho dalaho so...nda mbo divha ndi khou bva uri ndiye u bvisa tshelede hune thamusi athi khou vhoniwa nga muthu. Mathina huna muthu we a mmbona hangei nga ngomu houla a khou mpha tshipatshi. Houla muthu a mbo di nthwa nga bodelo hafhanoni (demonstrating with her hands showing her face). Nda vha ndi khou phamuwa nda tzhema (screaming). A dzhia tshipatshi a shavha...ndi khou tea u humela kha houla nga ngomu...ndi khou bva malofha a thi tshakona u tou amba zwavhudi uri ndi muvhudze zwa uri, ndi khou soko sumba uri mini "muthu hangei" a mbo divha a khou nkokodzela nnda a nthwa, a nthwa. Ndo vhuya nda vundea zwanda hezwi zwivhili lenelo duvha.

Mulanga: He gave me his wallet to hold it...I saw that I won't take out money here in this place because is full...then I went out so that I can take out that money in a place where maybe I am not seen by anyone. Only to find that there is a person that saw me inside when that one was giving me the wallet...he hit me with a bottle here (demonstrating with her hands showing her face). It was an open cut then I screamed...I have to go back inside to tell him that. I am bleeding and I am incapable of speaking properly so I tell him that, I am just pointing that "a person

there” he then dragged me outside and beat me and beat me. My hands were both broken that day...

Young women reflected on safety issues in spaces where alcohol is consumed and when their partners have consumed alcohol. This research reveals that young women are not safe publicly or privately, especially in alcohol consumption spaces. Hope, Mpho2, and Mulanga were beaten publicly by their partners in a tavern (alcohol setting) with no intervention. In addition, Hope and Mulanga were also violated by a stranger and boyfriend’s friend with no sympathy from their intimate partners. Mulanga was beaten for not being responsible with her partner’s money, while Hope was beaten for causing more problems for her partner as she tried to follow him while he and his friend were already arguing. Although Mulanga did not disclose the amount of money taken, the perpetrator saw an opportunity to exercise his power through robbing Mulanga of her money. The above instances reveal a safety issue for women after excessive alcohol consumption.

Perpetrators’ behaviour reflects the cycle of violence which was enacted through apartheid laws where blacks were likely exposed to degrading behaviour (Durrheim et al., 2011, p. 7) and violent behaviour which was modelled over time (Modiri, 2022; Steyn et al., 2019). An understanding of the historical background of the community and individuals within a particular setting is important to understand the nuances of IPV. Research proposes that at times victims do not realise the extent of IPV until the possibility of intimate femicide becomes a reality (Mathews, 2010). Research shares that apartheid legacy remains in South Africa as blacks continue to struggle and engage in risky behaviour (Sibanda & Batisai, 2021). For example, some people may resort to crimes for survival (Ratele, 2012). Hence, research mentioned that South Africa is considered a violent country due to the cycle of violence perpetuated by cultural ideologies (Gallup, 2020). The high violence rate is due to social structures that continue to promote social hierarchies, which normalise IPV privately and publicly. It is important to understand the context in order to intervene properly, and hence CHAT is an appropriate study to understand IPV among young women in cohabiting relationships.

8.5.Conclusion

Young women face different barriers which prevent them from seeking assistance. Structural violence is the ultimate perpetrator, leading to young women not feeling safe publicly or privately. Young women are robbed and beaten, and intervention is likely impossible because IPV is perceived a private matter. Community members who try to intervene are faced with structural protocols. Chapter nine below is the conclusion of the study.

CHAPTER NINE

CONCLUSION

9.1.Introduction

This chapter summarises the study and the different theoretical perspectives used, It also includes the relevance of the study, significance of the findings, and recommendations.

9.2.Summary of the study

The focus of this study was to explore young women's accounts of their IPV experiences while in cohabiting relationships in the Vhembe District, Limpopo Province. This study contributes to the discourse of IPV using the African philosophical perspective, Ubuntu, and Vygotsky's CHAT. This research explored young women's experiences of IPV, young women's perspectives on cohabitation dynamics as influential to their experience of IPV, cultural influences which may impact on young women's decisions in cohabiting spaces to empower or disempower themselves, and young women's experiences and understanding of IPV as explained through African Feminism, African Psychology and Vygotsky's cultural historical activity theory. The aims and objectives of the study were satisfactorily achieved as outlined in below.

This study contributes significantly to the field of IPV as it reflects on the IPV experiences of cohabitation of young women in a rural setting. The study reminds scholars to also consider cohabitation as a context that is relevant to explore for a successful intervention in gendered studies. Arguing from a constructivism paradigm allowed the researcher to understand how young women make sense of their values and beliefs in cohabitation relationships. The findings reveal that IPV is an ongoing battle within rural communities as beliefs, attitudes, culture, and traditions may greatly influence the intervention of violence against women.

This study highlights the following findings in different chapters. In chapter six, this study outlined that cultural beliefs and practices may in some instances influence young women's choice to remain or leave their abusive partner. Young women shared that IPV includes sexual, emotional, mental, and financial violence. Young women also shared that they feared being the victim of intimate femicide, hence they strategised and changed their behaviour in relationships. Some young women also thought about suicide as a mechanism to stop being victimised. Some participants became aware of the abuse and thought about distancing themselves from their

partners, as they have ambitions and goals. In this chapter the researcher argued from the African psychology perspective as it acknowledges cultural beliefs, values, and gender roles. Historical background gained through the CHAT perspective was also essential to understand the patterns of violence from generation to generation.

In chapter seven, young women reflected on the constructed oppressive gendered roles which treat unmarried women differently to married women. These socially constructed roles police young women and leave them without any choices. Young women reflected on how they were called names when they went back home after a marriage failure. They are also not able to engage in intimate relationships whenever they desire without thinking about marriage and being threatened with being disowned when they go against their parents' wishes. Traditional customs in cohabiting relationships are not recognised, hence these relationships are taboo and unacknowledged in the community. Mavhandu-Mudzusi and Netshandama's (2017) study on cultural taboos and constructs of sexualities conducted in Venda reflected on the rigid cultural norms and traditions, which have hardly changed.

In chapter eight, the argument is on spaces and their contribution to young women feeling unsafe. Young women reflected how some spaces empower the abuse, with victims fearing for their lives. Young women shared that some bystanders intervened, while others distanced themselves from the IPV incidences. For example, a young woman shared an incident where a family member refused to intervene in the couple's dispute. In another instance, a bystander tried to intervene, and the perpetrator ran away. The researcher engages with the study findings through Vygotsky's theoretical lens. The cultural historical perspective draws on an understanding that historical violence may impact on the future of an individual. Research shows that South Africa is the most violent place in the world (Business Tech, 2023). Sannino et al. (2009) emphasise that it is essential to understand that human behaviour is a projected action derived from the psyche. Behaviour becomes modelled through socialisation.

CHAT theory is pertinent for the content of this study because of its relevance arguing from an African historical cultural perspective. Vygotsky's theory elaborates that the "relation between subject and community is mediated by rules and the relationship between object and community is mediated by the division of labour" (Hettinga, 1998, as cited in Hashim & Jones, 2007, p. 6). In reference to this study, some young women become reluctant to disappoint their

parents and therefore choose to remain in abusive relations. This is because cultural and traditional beliefs contribute significantly to an individual's socialisation as humans are guided by rules, which emphasises a need to belong (De Coster & Heimer, 2021; Kiguwa, 2023). In this circumstance, an individual principle becomes surpassed by the collective principles pinned from the cultural and traditional beliefs, which shapes an individual's identity (Kail et al., 2020).

Language is an essential tool that could either empower or disempower people. For example, young women exposed to the discourse of female submission and male dominance may internalise and model similar behaviour in their relationships (Kimber et al., 2018; Meinck et al., 2023), although not every circumstance leads to people becoming victims or perpetrators of violence (Bata Maguele et al., 2023). Some young women refused to become victims of violence in their relationships and decided that they wanted to leave their abuser. These were young women in the process of higher education studies. This shows that looking forward to green pastures and family support motivates young women to protect themselves from violence.

9.3. Significance of the findings

IPV studies have been conducted qualitatively and quantitatively in South Africa. There are limited studies conducted on IPV against young women in cohabitation and little to no studies which theorised about the participants' experiences using the African philosophical perspective, Ubuntu, and CHAT. The study engaged fully with these three theories throughout the research. Analysis chapters six to eight each engages with its own theory in detail. The African psychological perspective contributed greatly to understanding young women's construction of IPV as some cultural beliefs and values illuminated different perspectives. Some young women constructed their staying in abusive relationships as a private matter and normal. Some spoke from an African feminist perspective, where empowerment was the goal, while rejecting violent behaviour. The concept of Ubuntu has been mentioned throughout the study with young women's narratives emphasising harmonious living with their partners and throughout their community.

The concept of Ubuntu might contribute greatly to eliminating interpersonal violence as harmonious living is a crucial part of this philosophy. Letseka (2014, p. 545) refers to Ubuntu as "African communal justice and fairness" because Ubuntu plays a significant role in harmonising relationships with its values of compassion, humanity, and the well-being of others and the

community (Seroto, 2016). Similarly, Etieyibo (2017, p. 639) proposes that Ubuntu is about “being civil, communally oriented, solidarity, collaboration, reconciliation and embracing tolerance”. However, in the young women’s cohabiting relationships, the practice of Ubuntu seemed non-existent because the union itself was discouraged by the parents (Edin et al., 2016; Mulaudzi et al., 2018). In Venda culture, when IPV occurs in a marriage, the *makhadzi*¹³ intervenes to bring peace and keep the family intact (Matshidze, 2013; Raphalalani & Musehane, 2013). The same is not always the case for young women in cohabiting relationships, where such formal communal and familial practices are not officially recognised. Even in other contexts, such as in Ghana, young women in cohabiting relationships are encouraged to get married, otherwise they will be disowned by their family members and the church (Obeng-Hinne & Kpoor, 2022).

9.4.Recommendations

IPV is a thought-provoking topic which gives scholars, researchers, and policy makers sleepless nights because of its escalation rate in South Africa. There are interventions such as ‘Men as Partners’, ‘Stepping Stone’ and others yielding positive results, albeit at a snail’s pace. IPV cannot only be an issue of victims, perpetrators and communities; the government should step up and implement recommended policies presented by different stakeholders who work on the ground. Stakeholders who always make recommendations for policy makers about what can be done through different communication platforms have ideas about problems facing their communities. A lack of properly functioning structures in the community is likely to escalate IPV, and as such policy needs to influence a new way of living in the communities and the implementation of healthy systems in our communities, otherwise IPV will always exist.

Despite slow the pace of gender-based violence policy implementation, the following recommendations are necessary to prevent further intimate femicide in South African communities. Young women should be encouraged to seek education as education will guide them to make informed choices as they navigate through life. The Sustainable Development Goal 4: Quality Education is about ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. In South African communities, this is still just a pipe

¹³ Makhadzi is a paternal aunt is entrusted to protect the male genealogy See: Matshidze, P. (2013b). *The role of Makhadzi in traditional leadership among the Venda* University of Zululand, Kwa Dlangenzwa.; Matshidze, P., & Nemutandani, V. (2016). The role of the Vhavenda women in managing marital conflicts in Thulamela Municipality, Thohoyandou: An indigenous perspective. *Agenda*, 30(3), 70-79.

dream, like all the 17 Sustainable Developmental Goals proposed by the United Nations and the government in South Africa. The South African Sustainable Developmental Goal report of 2023 could only present data because that is all there is (Statistics South Africa, 2023), not anything concrete that has been achieved. For example, at the beginning of each year, the higher education institutions are faced with high volumes of students struggling to access and continue with their studies due to a lack of financial assistance.

South African research studies on young people could consider the following: 1) young women should continue to explore other types of relationships and contexts to understand the challenges that they face; 2) qualitative and quantitative research on young women in heterosexual and homosexual cohabiting relationships in different rural, urban and semi-urban provinces could give an overall perspective on the challenges facing young women and the communities as social norms are the prime guidelines; and 3) researchers could consider engaging with African philosophies to address some of the challenges where the westernised lens may have failed. Studies on African philosophies may shed some light on African perspectives, which might be novel in addressing IPV in general.

REFERENCES

- Abegaz, M., & Nene, G. (2023). Gender wage and productivity gaps in the Ethiopian manufacturing sector. *Journal of Applied Economics*, 26(1), 2160139.
- Aboagye, R., Dadzie, L., Arthur-Holmes, F., Okyere, J., Agbaglo, E., Ahinkorah, B., & Seidu, A. (2022). Intimate partner violence against married and cohabiting women in sub-Saharan Africa: does sexual autonomy matter? *Reproductive Health*, 19(1), 79. <https://doi.org/10.1186/s12978-022-01382-1>
- Aborisade, R. (2020). Untold Stories of Violence Experienced by Female Students in Cohabitation Relationship on Nigerian University Campuses. *Partner abuse* (4), 409-431. <https://doi.org/10.1891/PA-2020-0030>
- Abrahams, N., & Jewkes, R. (2005). Effects of South African Men's having witnessed abuse of their mothers during childhood on their levels of violence in Adult. *American Journal of Public Health*, 95(10).
- Abrahams, N., Mathews, S., Martin, L., Lombard, C., & Jewkes, R. (2013). Intimate Partner Femicide in South Africa in 1999 and 2009. *PLoS Med*, 10(4), 1-8. <https://doi.org/https://doi.org/10.1371/journal.pmed.1001412>
- Abrahams, N., Rachel Jewkes, Laubscher, R., & Hoffman, M. (2006). Intimate partner violence: prevalence and risk factors for men in Cape Town, South Africa. *Violence and Victims*, 21(2), 247 - 264.
- Acquaviva, G. (2021). *Values, violence, and our future*. Brill.
- Adams, P., Chaiyaphan, W., Limphattharacharoen, C., Prakobtham, S., Wongwit, W., Fungladda, W., & Kaewkungwal, J. (2013). Ethical Issues In Research Involving Minority Populations: The Process and Outcomes of Protocol Review by Ethics Committee of the Faculty of Tropical Medicine, Mahidol University, Thailand. *BMC Medical Ethics*, 14(33).
- Adelowo, A. (2012). *The adjustment of African women living in New Zealand: A narrative study* [Auckland University of Technology].
- Adelowo, A. (2015). African Psychology: The Psychological Adjustment of African Women Living in New Zealand. *Papers on Social Representations*, 24, 6.1-6.21.
- Ahikire, J. (2014). African feminism in context: Reflections on the legitimization battles, victories and reversals. *Feminist Africa*, 19, 7-23.

- Ahinkorah, B., Dickson, K., & Seidu, A. (2018). Women decision-making capacity and intimate partner violence among women in sub-Saharan Africa [journal article]. *Archives of Public Health*, 76(1), 5. <https://doi.org/10.1186/s13690-018-0253-9>
- Ahmad-Stout, F., Nath, S., Khoury, N., & Huang, H. (2018). Experiences of intimate partner violence: Findings from interviews with south Asian women in the United States. *Journal of Interpersonal Violence*. www.ncbi.nlm.nih.gov/pubmed/29429388
- Aitken, S. (2012). Young men's violence and spaces of addiction: opening up the locker room. *Social & Cultural Geography*, 13(2), 127-143. <https://doi.org/10.1080/14649365.2012.655767>
- Akinsola, H., & Ramakuela, N. (2009). Sexual violence against women in a South African rural community. *African Journal of Midwifery and Women's Health*, 3(4), 174-180. <https://doi.org/10.12968/ajmw.2009.3.4.44800>
- Allen, T. (2017). *Intimate Partner Violence among Female Students at a Rural University in Limpopo Province, South Africa: A Mixed Methods Study with Intervention Implications* [Duke University].
- Andrews, P. (1986). The Legal Underpinnings of Gender Oppression in Apartheid South Africa. *Austl. JL & Soc'y*, 3, 92.
- Antai, D. (2011). Controlling behavior, power relations within intimate relationships and intimate partner physical and sexual violence against women in Nigeria. *BMC Public Health*, 11, 511. <https://doi.org/10.1186/1471-2458-11-511>
- Apatinga, G., & Tenkorang, E. (2022). Barriers to help-seeking for sexual violence among married or cohabiting women in Ghana. *Violence Against Women*, 28(15-16), 3844-3864.
- Arndt, S. (2002). Perspectives on African feminism: defining and classifying African-feminist literatures. *Agenda*, 17(54), 31-44.
- as cited in Shefer, T. (2004, p. 193). Psychology and the regulation of gender. In D. Hook, A. Collins, N. Mkhize, P. Kiguwa, I. Parker, & E. Burman (Eds.), *Critical psychology*. UCT Press.
- Aujla, W. (2021). "It Was Like Sugar-Coated Words": Revictimisation When South Asian Immigrant Women Disclose Domestic Violence. *Affilia*, 36(2), 182-203.

- Backe, E., Bosire, E., & Mendenhall, E. (2021). "Drinking Too Much, Fighting Too Much": The Dual "Disasters" of Intimate Partner Violence and Alcohol Use in South Africa. *Violence against women*. <https://doi.org/10778012211034206>
- Bah, A. (1996). Difference, Diversity, Differentiation: Black feminism, white feminism In K. Bhavnani (Ed.), *Feminism and Race*. Oxford University Press.
- Baker, S., & Edwards, R. (nd). *How many qualitative interviews is enough? Expert voices and early career reflections on sampling and cases in qualitative research*.
- Baldwin, J. (1976, pp. 242). *Black Psychology and Black Personality: Some Issues for Considerations*. Black Books Bulletin.
- Baldwin, J. (1986). African (Black) psychology: Issues and synthesis. *Journal of Black Studies*, 16(3), 235-249.
- Baly, A. (2010). Leaving Abusive Relationships: Constructions of Self and Situation by Abused Women. *Journal of Interpersonal Violence*, 25(2), 2297-2315.
- Barchi, F., Winter, S., Dougherty, D., & Ramaphane, P. (2018). Intimate partner violence against women in Northwestern Botswana: The Maun women's study. *Violence Against Women*, 24(16), 1909-1927. <https://doi.org/https://doi.org/10.1177/1077801218755976>
- Barrios, V., Khaw, L., Bermea, A., & Hardesty, J. (2021). Future directions in intimate partner violence research: An intersectionality framework for analysing women's processes of leaving abusive relationships. *Journal of Interpersonal Violence*, 36(23-24), NP12600-NP12625.
- Barroso, J., Gollop, C., Sandelowski, M., Meynell, J., Pearce, P., & Collins, L. (2003). The challenges of searching for and retrieving qualitative studies. *Western journal of nursing research*, 25(2), 153-178.
- Baruwa, O. J. (2024). Associations between lifetime pregnancy and sexual risk behaviors among 15-24-year-old adolescent girls and young women in South Africa: Secondary analyses of the 2016 Demographic Health Survey. *PLOS Global Public Health*, 4(6), e0003317.
- Baumeister, R., & Leary, M. (1997). Writing narrative literature reviews. *Review of general psychology*, 1(3), 311.
- Bbplawadmin, (2024). The law on Cohabitation. <https://www.bbplaw.attorney/law-on-cohabitation/>
- Bond, P. (2004). From racial to class apartheid. *Monthly Review*, 55.

- Van Bavel, H. (2023). Is anti-FGM legislation cultural imperialism? Interrogating Kenya's prohibition of female genital mutilation act. *Social & Legal Studies*, 32(3), 378-398.
- Behrens, K. (2010). Exploring African holism with respect to the environment. *Environmental Values*, 19(4), 465-484.
- Benelli, P. (2016). The Challenges, Best Practices and Pitfalls of Research on Physical and Sexual Violence Conducted by Humanitarian Actors in Emergencies: A comparison. In M. A. Nakray Keerty, and Kerri Whittenbury, (Ed.), *Social Science Research Ethics for A globalising World: Interdisciplinary and Cross-Cultural Perspectives*.
- Bermea, A., Khaw, L., Hardesty, J., Rosenbloom, L., & Salerno, C. (2020). Mental and active preparation: examining variations in women's processes of preparing to leave abusive relationships. *Journal of Interpersonal Violence*, 35(3-4), 988-1011. <https://doi.org/10.1177/0886260517692332>
- Bhattacharya, H. (2008). Research Setting: In The SAGE Encyclopaedia of Qualitative Research Methods. In L. Given (Ed.). SAGE Publications, Inc. <https://doi.org/10.4135/9781412963909>
- Bhavnani, K., & Coulson, M. (2001). Transforming socialist feminism: The challenge of Racism. In B. Kum (Ed.), *Feminism and Race*. Oxford University Press.
- Bhavnani, K., & Coulson, M. (2001, pp. 66-67). Transforming socialist feminism: The challenge of Racism. In K. Bhavnani (Ed.), *Feminism and Race*. Oxford University Press.
- Bodunrin, P. (1981, p. 161-162). The question of African philosophy. *Philosophy*, 56(216), 161-179.
- Bonevski, B., Randell, M., Twyman, L., Paul, C., Bryant, C., Chapman, K., & Hughes, C. (2014). Reaching the Hard-to-Reach: A Research with Socially Disadvantaged Groups. *BMC Medical Research Methodology*, 14, 1-29.
- Boonzaier, F., & De La Rey, C. (2003). "He's a man, and I'm a woman" cultural constructions of masculinity and femininity in south African Women's narratives of violence. *Violence against women*, 9(8), 1003-1029.
- Boonzaier, F. (2005). *The relational construction of woman abuse: Narratives of gender, subjectivity and violence in South Africa* University of Cape Town].
- Boonzaier, F. (2006). A gendered analysis of woman abuse. *The gender of psychology*, 135-150.

- Boonzaier, F. (2008). "If the man says you must sit, then you must sit": The relational construction of woman abuse: Gender, Subjective and Violence. *Feminism psychology*, 18, 183.
- Boonzaier, F., & De la Rey, C. (2004). Woman abuse: The construction of gender in women and men's narratives of violence. *South African Journal of Psychology*, 34(3), 443-463.
- Bradbury, J. (2012). Narrative possibilities of the past for the future: Nostalgia and hope. *Peace and Conflict: Journal of Peace Psychology*, 18(3), 341.
- Bradbury, J., Kiguwa, P., Khumalo, A., Matlala, M., Mchunu, H., Mogopudi, D., & Ngubeni, Z. (2012). Thinking women's worlds. *Feminist Africa*, 17, 28-47.
- Braun, V., & Clarke, V. (2013). Successful qualitative research: A practical guide for beginners.
- Brodie, N. (2020). *Femicide in South Africa* (A. Lowry, Ed.). Kwela Books.
- Brooks, P. (1984, pp. ix). *Reading for the Plot: Design and Intention in Narrative*. Harvard University Press.
- Brown, S., & Bulanda, J. (2008). Relationship violence in young adulthood: A comparison of daters, cohabitators, and marrieds. *Social Science Research*, 37, 73-87.
- Brown, W. (2006). Feminist Theory and the Frankfurt School: Introduction. Differences. A *Journal Of Feminist Cultural Studies*, 17(1), 1-5. <https://doi.org/10.1215/10407391-2005-001>
- Bumpass, L., Sweet, A., & Cherlin, A. (1991). The Role of Cohabitation in Declining Rates Oof Marriage. *Marriage and Family*, 5, 913-923.
- Burris, E. (2022). Gender-Based Violence in South Africa: Thinking Beyond Carceral Solutions.
- Byrne, B. (2004). Qualitative interviewing. *Researching society and culture*, 2, 179-192. In C. Seale (Ed.), *Researching society and culture* (3 ed., pp. 1-628). Sage publication.
- Camp, A. (2022). From Experiencing Abuse to Seeking Protection: Examining the Shame of Intimate Partner Violence. <https://doi.org/https://ssrn.com/abstract=4323805>
- Campbell, J., & Lewandowski, L. (1997). Mental and physical health effects of intimate partner violence on women and children. *Psychiatric Clinics of North America*, 20(2), 353-374.
- Cannon, K. (1985). "The Emergence of a Black Feminist Consciousness. In L. M. Russell (Ed.), *Feminist Interpretations of the Bible* (pp. 30-40).
- Carby, H. (2007). White woman listen! Black feminism and the boundaries of sisterhood. In *CCCS Selected Working Papers* (pp. 753-774). Routledge.

- Chabalala, J. (2018). 'I put petrol on her and walked away' - court hears in Karabo Mokoena murder trial. *News 24*
- Chigwedere, Y. (2010). The African womanist vision in Vera's works. *JLS/TLW*, 26(1), 20-44.
- Chrisman, R. (1975). Black psychology: The dual task. *The Black Scholar*, 6(10), 1.
- Clandinin, D. (2016, pp. 41). *Engaging in Narrative Inquiry*. Routledge.
- Coetzee, A., & Du Toit, L. (2018). Facing the sexual demon of colonial power: Decolonising sexual violence in South Africa. *European journal of women's studies*, 25(2), 214-227.
- Cohen, L., Manion, L., & Morrison, K. (2000:267). *Research Methods in Education*. Routledge Falmer.
- Coker, A., Davis, K., Arias, I., Desai, S., Sanderson, M., Brandt, H., & Smith, P. (2002). Physical and Mental Health Effects of Intimate Partner Violence for Men and Women. *American Journal of Preventive Medicine*, 24(4), 260-268.
- Collins, P. (1986). Learning from the Outsider Within: The Sociological Significance of Black Feminist Thought. *Special Theory Issue*, 33(6), S14-S32.
<http://www.jstor.org/page/info/about/policies/terms.jsp>
- Collins, P. (2000). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (2nd ed.). Routledge: New York and London
- Collins, P. (2006, pp. 30). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (2nd ed.). Routledge New York and London.
- Community Survey. (2016). *STATISTICAL RELEASE P0301* Library Cataloguing-in-Publication (CIP) Private Bag X44, Pretoria 0001: Statistics South Africa Retrieved from http://cs2016.statssa.gov.za/wp-content/uploads/2016/07/NT-30-06-2016-RELEASE-for-CS-2016-Statistical-releas_1-July-2016.pdf
- Connelly, F., & Clandinin, D. (2006, pp. 378). Narrative inquiry In J. Green, G. Camilli, & P. Elmore (Eds.), *Handbook of complementary methods in education research* (pp. 375-385). Lawrence Erlbaum.
- Cornell, J., Ratele, K., & Kessi, S. (2016). Race, gender and sexuality in student experiences of violence and resistance on a university campus. *Perspectives in Education*, 34(2), 97-119.
- Cosgrove, L., & McHugh, M. (2000). Speaking for ourselves: Feminist methods and community psychology. *Am J Community Psychol*, 28(6), 815-838.

- Crenshaw, K. (1990). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stan. L. Rev.*, 43, 1241.
- Creswell, J. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. (2nd edition ed.). Sage Publication.
- Creswell, J. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (3rd edition ed.). Thousand Oaks, CA: Sage.
- Crossley, M. (2007). Narrative Analysis. In E. Lyons & A. Coyle (Eds.), *Analysing Qualitative Data in Psychology* (pp. 1-15). SAGE Publications, Ltd.
<https://doi.org/10.4135/9781446207536>
- Cui, M., Ueno, K., Gordon, M., & Fincham, F. D. (2013). The continuation of intimate partner violence from adolescence to young adulthood. *Journal of Marriage and Family*, 75(2), 300-313.
- Davidson, L., & Cosgrove, L. (1991). Psychologism and Phenomenological Psychology Revisited: The Liberation from Naturalism. *Journal of Phenomenological Psychology*, 22, 87-108.
- De Beer, F. (2004). Succession to traditional Venda leadership in a changing constitutional environment in South Africa. *Anthropology southern Africa*, 27(3/4), 103-110. <http://0-search.ebscohost.com/innopac.wits.ac.za/login.aspx?direct=true&db=awn&AN=391447&site=ehost-live&scope=site>
- De Coster, S., & Heimer, K. (2021). Unifying theory and research on intimate partner violence: A feminist perspective. *Feminist criminology*, 16(3), 286-303.
- De Fina, A., & Georgakopoulou, A. (2015). *Why a Handbook in Narrative Analysis?* (1st ed.).
- de Ribaupierre, H., & Falquet, G. (2017). Extracting discourse elements and annotating scientific documents using the SciAnnotDoc model: a use case in gender documents [journal article]. *International Journal on Digital Libraries*. <https://doi.org/10.1007/s00799-017-0227-5>
- De Vaus, D. (1996). *Surveys in Social Research*. Australian Institute of Family Studies, Melbourne. In (4th ed.).
- De Vos, A., Strydom, H., Fouche, C., & Delport, C. (2005). *Research at grass roots: for the social sciences and human service professions*. In (3rd ed.). Van Schaik Publishers.

- Decker, M., Latimore, A., Yasutake, S., Haviland, M., Ahmed, S., Blum, R., & Astone, N. (2015). Gender-based violence against adolescent and young adult women in low- and middle-income countries. *Journal of Adolescent Health*, 56, 188-196.
- Decker, M., Latimore, A., Yasutake, S., Haviland, M., Ahmed, S., Blum, R., Sonenstein, F., & Astone, N. (2015). Gender-based violence against adolescent and young adult women in low-and middle-income countries. *Journal of Adolescent Health*, 56(2), 188-196.
- Dekel, B., & Andipatin, M. (2016). Abused Women's Understandings of Intimate Partner Violence and the Link to Intimate Femicide. *Forum Qualitative Sozialforschung*, 17(1).
- Dennis, B. (2014). Understanding participant experiences: Reflections of a novice research participant. *International Journal of Qualitative methods*, 13(1), 395-410.
- Dichter et al. (2020). "Middle-aged Women's Experiences of Intimate Partner Violence Screening and Disclosure: "It's a private matter. It's an embarrassing situation". *Journal of general internal medicine* 35(9), 2655-2661.
- Dietrich, J., Coetzee, J., Otjombe, K., Mdanda, S., Nkala, B., Makongoza, M., Tshabalala, C., Hornschuh, S., Soon, C., Kaida, A., Hogg, R., Gray, G., & Miller, C. (2014). "Adolescent-friendly technologies as potential adjuncts for health promotion". *Health Education*, 114(4), 304 - 318. <http://dx.doi.org/10.1108/HE-08-2013-0039>
- Dill, B. (1983). Race, class, and gender: Prospects for an all-inclusive sisterhood. *Feminist Studies*, 9(1), 131-150.
- Dlodlo, N. (2009). Access to ICT education for girls and women in rural South Africa: A case study. *Technology in Society*, 31(2), 168-175.
<https://doi.org/https://doi.org/10.1016/j.techsoc.2009.03.003>
- Domestic Violence Act. (1998). *Domestic Violence Act 116 of 1998. Government Gazette. South Africa*.
- Du Bois, W. (1879). The conservation of races. In *Theories of race and racism*. In (pp. 58-65): Routledge.
- Du Toit-Brits, C., Potgieter, F., & Hlongwane, V. (2012). Distance Education as a 'WE-NESS': A Case for uBuntu as a Theoretical Framework. *Progressio*, 34(2), 3-16.
- Dube, M. (2021). Women's Triple Challenges in the Era of COVID-19 in South Africa: A Social Work Perspective. *Social Work Review/Revista de Asistentia Sociala*(1), 9-22.

- Dyer, S., Abrahams, N., Hoffman, M., & Van Der Spuy, Z. (2002). 'Men leave me as i cannot have children' Women's experiences with involuntary childlessness. *Human Reproduction*, 17(6), 1663-1668.
- Earthy, S., & Cronin, A. (2008). Narrative analysis. In N. Gilbert (Ed.), *Researching Social Life* (3rd Edition ed.). London: Sage.
- Ebert, L., Bellchambers, H., & Ferguson, A. (2011). Working for Socially Disadvantaged Women. *Women and Birth*, 24, 85-91.
- Edin, K., Nilsson, B., Ivarsson, A., Kinsman, J., Norris, S., & Kahn, K. (2016). Perspectives on intimate relationships among young people in rural South Africa: the logic of risk. *Culture, Health & Sexuality*, 18(9), 1010-1024.
<https://doi.org/https://doi.org/10.1080/13691058.2016.1155749>
- Edwards, S. (2011). A psychology of indigenous healing in South Africa. *Journal of Psychology in Africa* (21), 3. <https://doi.org/10.1080/14330237.2011.10820466>
- Enslin, P., & Horsthemke, K. (2004). Can ubuntu provide a model for citizenship education in African democracies? *Comparative Education*, 40(4), 545-558.
<https://doi.org/10.1080/0305006042000284538>
- Etieyibo, E. (2017). *Ubuntu and the Environment*. Springer Nature.
- Etieyibo, E. (2017, pp. 639). Ubuntu and the Environment. In A. Ofalayan & T. Falola (Eds.), *The Palgrave Handbook of African Philosophy*. Springer Nature.
- Eze, C. (2006). African feminism: Resistance or resentment? *Quest. An African Journal of Philosophy*, 20(1-2), 97-118.
- Fanon, F. (2008). *Black Skin, White Masks*.
- Fontana, A., & Frey, J. (2005). The interview: From neutral stance to political involvement. In N. a. L. Denzin, Y. (Ed.), *The Sage Handbook of Qualitative Research*. Thousand Oaks, CA: Sage.
- Ford Foundation. (2017). *Reducing stigma related to gender, culture, HIV/AIDS: Facilitator's guide*.
- Foucault, M. (1980). Powers and strategies. In C. Gordon (Ed.), *Power Knowledge Selected Interviews and Other Writings 1972-1977*.
- Fox, V. (2002). Historical Perspective on Violence Against Women. *Journal of International Women's Studies*, 4(1), 15-34.

- Gallo, M. A. (2020). Bantu education, and its living educational and socioeconomic legacy in apartheid and post-apartheid South Africa.
- Gallup. (2020). Global law and order index. <https://www.gallup.com/analytics/322247/gallup-global-law-and-order-report-2020.aspx>
- García-Moreno, C., & Avni, A. (2016). *The Sustainable Development Goals, Violence and Women's and Children's Health*.
- García-Moreno, C., Pallitto, C., Devries, K., Stöckl, H., Watts, C., & Abrahams, N. (2013). Global and regional estimates of violence against women. Geneva, Switzerland: World Health Organisation [Retrieved from http://apps.who.int/iris/bitstream/10665/85239/1/9789241564625_eng.pdf].
- Gass, J. D., Stein, D. J., Williams, D. R., & Seedat, S. (2011). Gender differences in risk for intimate partner violence among South African adults. *Journal Interpersonal Violence*, 26(14), 2764-2789.
- Gebrekrstos, L., Groves, A., Reyes, L., Suzanne Maman, S., & Moodley, D. (2020). IPV victimisation in pregnancy increases postpartum STI incidence among adolescent mothers in Durban, South Africa. *AIDS Care*, 193-197. <https://doi.org/10.1080/09540121.2020.1742871>
- Gelles, R., & Straus, M. (1979, pp. 549-581). "*Determinants of violence in the family: Toward a theoretical integration*." (Vol. 1).
- Gender links, Republic of Botswana, & Ministry of Labor and Home Affairs-Women's Affairs Department. (2012). *The gender-based violence indicators study Botswana*
- General Household Survey. (2017). *STATISTICAL RELEASE P0318*. Library Cataloguing-in-Publication (CIP) Private Bag X44, Pretoria 0001 Retrieved from <http://www.statssa.gov.za/publications/P0318/P03182017.pdf>
- Gezinski, L. (2022). "It's kind of hit and miss with them": A qualitative investigation of police response to intimate partner violence in a mandatory arrest state. *Journal of family violence*, 37(1), 99-111.
- Gibbs, A., Chirwa, E., & Dunkle, K. (2023). A prospective analysis of the interrelationship between physical intimate partner violence and alcohol use: a post-hoc analysis of young women involved in the Stepping Stones and Creating Futures Trial in South Africa. *Journal of Interpersonal Violence*, 38(1-2), 750-771.

- Gibbs, A., Jewkes, R., Willan, S., & Washington, L. (2018). Association between Poverty, Mental Health and Substance Use, Gender Power and Intimate Partner violence Amongst Young Women (18-30) and Men in Urban Informal Settlements in South Africa: A cross-Sectional Study and Structural Equation Model. *PLoS ONE*, 13(10).
<https://doi.org/https://doi.org/10.1371/journal.pone.0204956>
- Gibbs, A., Sikweyiya, Y., & Jewkes, R. (2014). Men value their dignity’: securing respect and identity construction in urban informal settlements in South Africa. *Global Health Action*, 7(23676).
- Giordano, P., Copp, J., Manning, W., & Longmore, M. (2020). When Worlds Collide: Linking Involvement with Friends and Intimate Partner Violence in Young Adulthood. *Soc Forces*, 98(3), 1196-1222. <https://doi.org/10.1093/sf/soz033>
- Gould, C. (2014). Why is crime and violence so high in South Africa.
- Goredema, R. (2010). African feminism: the African woman's struggle for identity. *African Yearbook of Rhetoric*, 1(1), 33-41.
- Gqola, P. (2010). *What is slavery to me?* (Postcolonial/slave memory in post-apartheid South Africa, Issue.
- Gqola, P. (2015). *Rape: A South African Nightmare*. Johannesburg South Africa. Jacana Media.
- Grant, M., & Booth, A. (2009). A typology of reviews: an analysis of 14 review types and associated methodologies. *Health Information & Libraries Journal*, 26(2), 91-108.
- Green, B., Johnson, C., & Adams, A. (2006). Writing narrative literature reviews for peer-reviewed journals: secrets of the trade. *Journal of Chiropractic Medicine*, 5(3), 101-117.
[https://doi.org/10.1016/S0899-3467\(07\)60142-6](https://doi.org/10.1016/S0899-3467(07)60142-6)
- Grier, W., & Cobbs, P. (1968). *Black Rage*. In. New York: Basic Books.
- Griffiths, D. (2022, p. 243). Decoloniality and the (im) possibility of an African feminist philosophy. *South African Journal of Philosophy*, 41(3), 240-252.
- Gumani, M. (2022). Police interventions in victims’ encounters of intimate partner violence in a rural setting. *South African Journal of Psychology*, 52(3), 379-391.
- Gumbo, T. (2020). *Family sanctioned child kuchaya mapoto (cohabitation) in Zimbabwe: lived experiences of young people as child cohabiters*.
- Gupta, J., Silverman, J., Hemenway, D., Acevedo-Garcia, D., Stein, D., & Williams, D. (2008). Physical violence against intimate partners and related exposures to violence among

- South African men. *Canadian Medical Association Journal*, 179(6), 535.
<https://doi.org/10.1503/cmaj.071655>
- Guthrie, R. (1990). Mamie Phipps Clark (1917–1983). In A. Connell & N. Russo (Eds.), *Women in Psychology: A bio-bibliographic sourcebook* (pp. 66-74).
- Hailey, J. (2008). Ubuntu: A literature review. *Document*. London: Tutu Foundation.
- Hallen, B. (2008, p. 101). Contemporary Anglophone African Philosophy: A Survey. In K. Wiredu (Ed.), *A companion to African philosophy*. John Wiley & Sons.
- Hardgrove, A. (2014). *What's the Problem? Youth and Vulnerability in a Global Perspective*.
- Hayes, S. (2015). The Big Question: Why women stay in abusive relationships. RPI Conference,
- Heimdal, K., & Houseknecht, S. (2003). Cohabiting and married couples' income organisation: Approaches in Sweden and the United States. *Journal of Marriage and Family*, 65(3), 525-538.
- Heinecken, L. (2020, 15 January). What's behind violence in South Africa: a sociologist's perspective <https://theconversation.com/profiles/lindy-heinecken-287638>
- Heise, L., Ellsberg, M., & Gottmoeller, M. (2002). A global overview of gender-based violence. *International Journal of Gynaecology & Obstetrics*, 78, S5-S14.
- Heron, R., Eisma, M., & Browne, K. (2022). Why do female domestic violence victims remain in or leave abusive relationships? A qualitative study. *Journal of Aggression, Maltreatment & Trauma*, 31(5), 677-694.
- Hesse-Biber, S. (2010). Qualitative approaches to mixed methods practice. *Qualitative Inquiry*, 16(6), 455-468.
- Higginbotham, E. (1983). Laid bare by the system: Work and survival for Black and Hispanic women. *Class, race, and sex: The dynamics of control*, 200-215.
- Ikdahl, I., Hellum, A., Kaarhhus, R., Benjaminsen, T. A., & Kameri-Mbote, P. (2005). *Human rights, formalisation and women's land rights in southern and eastern Africa*. University of Nairobi.
- Hollway, W. (1989). *Subjectivity and method in psychology: Gender, meaning and science* (s. edition, Ed.). Sage Publications, Inc.
- Holmes, C. (2019). *The Effects of Unemployment on Black Youth in Gauteng, South Africa* (Publication Number 13885919) Howard University, Washington DC]. ProQuest LLC.

- Holomisa, N. (2005). A traditional leadership perspective of gender, rights, culture and the law. In *Agenda Special Focus: Gender, Culture and Rights*. Taylor and Francis Ltd.
- Holtzworth-Munroe, A., Smutzler, N., & Sandin, E. (1997). A brief review of the research on husband violence: Part II: The psychological effects of husband violence on battered women and their children. *Aggression and Violent Behavior*, 2(2), 179-213.
- Hooks, B. (1981). *Ain't I a Woman Black Women and Feminism*.
- Hopkins, R. (2017). Government Action on Femicide goes wrong from the bottom up. *Mail and Guardian*.
- Horne, C., & Mollborn, S. (2020). "Norms: An Integrated Framework." *Annual Review of Sociology*, 46, 467–487.
- Hornschuh, S., Laher, F., Makongoza, M., Tshabalala, C., Kuijper, L., & Dietrich, J. (2014). Experiences of HIV-positive adolescents and young adults in care in Soweto, South Africa. *Journal of HIV/AIDS & Social Services*, 13(4), 420-435.
<https://doi.org/10.1080/15381501.2013.804472>
- Huecker, M. R., & Smock, W. (2020). Florida Domestic Violence. In *StatPearls*. StatPearls Publishing. Copyright © 2020, StatPearls Publishing LLC.
- Idemudia, E. (2015). Psychology in Africa or African psychology? Discourse on paradigm shift in psychotherapy and psychological practice in Africa. *World*, 1(8).
- Igbafe, E. (2023). Researching African Indigenous Population in Contemporary Times: What Scholars and Practitioners Need to Know.
- In, J. (2017). Introduction of a pilot study. *Korean journal of anaesthesiology*, 70(6), 601-605.
<https://doi.org/10.4097/kjae.2017.70.6.601>
- Interim Steering Committee. (2020). *National Strategic Plan on Gender-Based Violence and Femicide*. Retrieved from <https://www.justice.gov.za/vg/gbv/NSP-GBVF-FINAL-DOC-04-05.pdf>
- Iwara, I., & Obadire, O. (2018). Profiling Parental Factors Contributing to High School Dropouts in Tshifudi Village, Limpopo Province, South Africa. *Gender & Behaviour*, 1-16.
- Jadad, A., Cook, D., Jones, A., Klassen, T., Tugwell, P., Moher, M., & Moher, D. (1998). Methodology and reports of systematic reviews and meta-analyses: a comparison of Cochrane reviews with articles published in paper-based journals. *JAMA*, 280(3), 278-280.

- Jama Shai, N., & Sikweyiya, Y. (2015). Programmes for change: Addressing sexual and intimate partner violence in South Africa. *SA, Crime Quarterly* (51), 31-41.
<https://dx.doi.org/10.4314/sacq.v51i1.4>
- Jamison, D. (2018). Key concepts, theories, and issues in African/Black psychology: A view from the bridge. *Journal of Black Psychology*, 44(8), 722-746.
- Janet., W., Choi, A., Fong, D., Choi, E., Wong, J., So, F., Lau, C., & Kam, C. (2016). A comparison of intimate partner violence and associated physical injuries between cohabitating and married women: a 5-year medical chart review. *BMC Public Health*, 16(1), 1207.
- Jensen, L., & Allen, M. (1996). Meta-Synthesis of Qualitative Findings. *Qualitative Health Research*, 6(4), 553-560. <https://doi.org/10.1177/104973239600600407>
- Jewkes, R., Dunkle, K., Nduna, M., & Shai, N. (2010). Intimate partner violence, relationship power inequity, and incidence of HIV infection in young women in South Africa: a cohort study. *The Lancet*, 376(9734), 41-48.
<http://linkinghub.elsevier.com/retrieve/pii/S014067361060548X>
- Jewkes, R., Levin, J., & Penn-Kekana, L. (2002). Risk factors for domestic violence: Findings from South African cross-sectional study. *Social Science and Medicine*, 55(9), 1603 - 1617.
- Joanne Zellers, M. (2018). Africana Collection: List of Sub-Saharan African Countries 2018. Available online. Retrieved 22 July 2019, from <https://www.loc.gov/rr/amed/guide/afr-countrylist.html>
- Kaczor, C. (2022). The Ethics of Cohabitation. In *The Palgrave Handbook of Sexual Ethics* (pp. 177-190). Springer.
- Kamau T (2017) Constitutional Petition No.8 of 2017. 8
- Kamwangamalu, N. (1999). Ubuntu in South Africa: A sociolinguistic perspective to a pan-African concept. *Critical arts*, 13(2), 24-41.
- Kanyane, M., Popphiwa, N., Raseala, P., Mdlongwa, T., Viljoen, J., Moolman, B., Adonis, C., Ramphalile, M., & Rule, S. (2017). “*We didn’t ask for a municipality*” – *Unintended consequences of municipal boundary re-determination: Vuwani at a glance* (A report by the Human Sciences Research Council on the demarcation crisis in Vuwani, Issue.

- Karim, Q. A., & Baxter, C. (2016). The dual burden of gender-based violence and HIV in adolescent girls and young women in South Africa. *SAMJ: South African Medical Journal*, 106(12), 1151-1153.
- Kasturirangan, A., Krishnan, S., & Riger, S. (2004). The impact of culture and minority status on women's experience of domestic violence. *Trauma, Violence, & Abuse*, 5(4), 318-332.
- Kaufman-Parks, A., Longmore, M., Giordano, P., & Manning, W. (2019). Inducing jealousy and intimate partner violence among young adults. *Journal of Social and Personal Relationships*, 36(9), 2802-2823. <https://doi.org/10.1177/0265407518802451>
- Kgadima, N. (2017). *Cohabitation in the context of changing family practices: lessons for social work intervention* [University of South Africa].
- Kheswa, J., & Hoho, V. (2017). Exploring the factors and effects of alcohol abuse on the behaviour of university female students at one South African University Campus. *Rupkatha Journal of Interdisciplinary Studies in Humanities*, 91, 291-300.
- Kheswa, J., & Mashabela, E. (2020). Exploring the impact of intimate partner violence on the women students living in cohabitation. *The Independent Journal of Teaching and Learning*, 15(1), 35-48.
- Khunou, G. (2012). Making love possible: cell phones and intimate relationships. *African Identities*, 10(2), 169-179. <https://doi.org/10.1080/14725843.2012.657860>
- Kiguwa, P. (2004). Feminist critical psychology in South Africa. In D. Hook (Ed.), *Critical psychology* (1st ed., pp. 278). Juta and Company, Ltd. <https://www.researchgate.net/publication/268815048>
- Kiguwa, P. (2019). Feminist approaches: An exploration of women's gendered experiences. Transforming research methods in the social sciences: *Case studies from South Africa*, 220-235.
- Kiguwa, P. (2023). "The world looks like this from here": Kopano Ratele's African psychology. *American Psychologist*, 78(4), 496.
- An exploration of women's gendered experiences. In S. Laher, A. Fynn, & S. Kramer (Eds.), *Transforming Research Methods in the Social Sciences* (pp. 220-235). Wits University Press. <http://www.jstor.org/stable/10.18772/22019032750.19>
- Kim, J., Watts, C., Hargreaves, J., Ndhlovu, L., Phetla, G., Morison, L., Busza, J., Porter, J., & Pronyk, P. (2007, pp. 1794). Understanding the impact of a microfinance-based

- intervention on women's empowerment and the reduction of intimate partner violence in South Africa. *American Journal of Public Health*, 97(10), 1794-1802.
- Kitzinger, C., & Wilkinson, S. (1996). Theorising representing the other. In S. Wilkinson & C. Kitzinger (Eds.), *Representing the Other: A Feminism & Psychology Reader* (pp. 1--32). Sage Publications.
- Kolawole, M. (1997). The context of African women struggles: In *Womanism and African consciousness*. Africa World Press Africa World Press, Inc.
- Kolawole, M. (2002). Transcending incongruities: Rethinking feminism and the dynamics of identity in Africa. *Agenda*, 17(54), 92-98.
- KPMG South Africa. (2014). *Too costly to ignore – the economic impact of gender-based violence in South Africa: KPMG Human and Social Services* www.kpmg.co.za
- Kruger, B. (Unpublished data). *Teenage pregnancy: The experiences of teenage mothers and their fathers* University of the Witwatersrand].
- Kuo, C., LoVette, A., Slingers, N., & Mathews, C. (2022). Predictors of resilience among adolescent girls and young women who have experienced intimate partner violence and sexual violence in South Africa. *Journal of Interpersonal Violence*, 37(15-16), NP13425-NP13445.
- Kyegombe, N., Stern, E., & Buller, M. (2022). "We saw that jealousy can also bring violence": A qualitative exploration of the intersections between jealousy, infidelity and intimate partner violence in Rwanda and Uganda. *Social Science & Medicine*, 292(114593). <https://doi.org/https://doi.org/10.1016/j.socscimed.2021.114593>
- Kyei, K. (2011). Some Socio-Economic Indicators from Vhembe District in Limpopo Province in South Africa. *Emerging Trends in Economics and Management Sciences*, 2(5), 364-371.
- Kynoch, G. (1999). From the Ninevites to the Hard Livings gang: township gangsters and urban violence in twentieth-century South Africa. *African Studies*, 58(1), 55-85.
- Labov, W. (1972). *Language in the inner city: Studies in the Black English vernacular* (Vol. 3). University of Pennsylvania Press.
- Lacey, K., Saunders, D., & Zhang, L. (2011). A comparison of women of color and non-Hispanic White women on factors related to leaving a violent relationship. *Journal of Interpersonal Violence* 26, 1036-1055.

- Landrine, H. (1995). *Bringing cultural diversity to feminist psychology: Theory, research, and practice*. American Psychological Association.
- Leburu-Masigo, G. (2019). Urban and rural women's experiences of intimate partner violence. *S. Afr. J. Soc. Work. Soc. Dev*, 31, 14.
- Ledwaba, K. (2019: 6). Wave of fear grips female students. *Sowetan News Paper*.
- Leisring, P. (2013). Physical and Emotional Abuse in Romantic Relationships. *Journal of Interpersonal Violence*, 28(7), 1437-1454.
<https://doi.org/https://doi.org/10.1177/0886260512468236>
- Letseka, M. (2013). Educating for ubuntu/botho: lessons from Basotho indigenous education. *Open Journal of Philosophy*, 3(02), 337.
- Letseka, M. (2014). Ubuntu and justice as fairness. *Mediterranean Journal of Social Sciences*, 5(9), 544.
- Letseka, M. (2014, pp. 545). Ubuntu and justice as fairness. *Mediterranean Journal of Social Sciences*, 5(9), 544.
- Levine, L. (1984). The limits of feminism. *Social Analysis: The International Journal of Social and Cultural Practice* (15), 11-19.
- Lewis, D. (2005). *African gender research and postcoloniality: Legacies and challenges* (pp. 381-395). Palgrave Macmillan US.
- Li, X., & liu, D. (2016). Field work and safety in Social Science Research Ethics in China. In M. A. Nakray Keerty, and Kerri Whittenbury, (Ed.), *Social Science Research Ethics for A globalising World: Interdisciplinary and Cross-Cultural Perspectives*.
- Lichter, E., & McCloskey, L. (2004). The Effects of Childhood Exposure to Marital Violence on Adolescent Gender-Role Beliefs and Dating Violence. *Psychology of Women Quarterly*, 28(4), 344-357. <https://doi.org/10.1111/j.1471-6402.2004.00151.x>
- Limpopo Vhembe District Profile. (nd). *Limpopo Vhembe District Profile*. <https://www.health-e.org.za/wp-content/uploads/2013/06/Vhembe-District-Fin.pdf>
- Linos, N., Slopen, N., Subramanian, S. V., Berkman, L., & Kawachi, I. (2013). Influence of community social norms on spousal violence: a population-based multilevel study of Nigerian women. *Am J Public Health*, 103(1), 148-155.
<https://doi.org/10.2105/ajph.2012.300829>

- Lofland, J., Snow, D., Anderson, L., & Lofland, L. (2006). Analysing Social Settings: A Guide to Qualitative Observation and Analysis. In V. Minichiello, Aroni, R., Timewell, E., & Alexander, L (Ed.), *In-depth Interviewing: Researching people*. Canada: Thomson Wadsworth.
- Lombo, S. (2017). *Analysis of consumption patterns and their effects on social cohesion from a Zulu cosmology perspective*
- Lorber, J. (1997). *The variety of feminisms and their contributions to gender equality*. Bis.
- Lorde, A. (1988). The Master's tools will never dismantle the master's house. In K. Bhavnani (Ed.), *Feminism and Race*. Oxford University Press.
- Louw, H., Nomdo, G., & Nencel, L. (2022). 'Every slap demeans me': at the intersection of disability, masculinity, and intimate partner violence in the Global South. *Culture, Health & Sexuality*, 1-14.
- Lwanga, C., Kalule-Sabiti, I., Fuseini, K., Wandera, S., Mangombe, K., & Maniragaba, F. (2022). Is cohabitation as a form of union formation a license to intimate partner physical violence in Uganda? *J Biosoc Sci*, 54(6), 925-938.
<https://doi.org/10.1017/S0021932021000444>
- Madu, S., Ndom, J., & Ramashia, C. (2010). Depression among female survivors of domestic violence in Thohoyandou, South Africa. *Gender and behaviour*, 8(1), 2871-2885.
- Bata Maguele, M. S., Taylor, M., & Khuzwayo, N. (2023). Intimate partner violence: views and perspectives of young women at Maputo-city secondary schools, Mozambique. *Sage open*, 13(2), 21582440231172742.
- Maluleke, A., Edoun, E. I., & Pooe, S. (2022). Education as an analysis of poverty status of households in Limpopo, South Africa. *International Journal of Economic Behavior (IJEB)*, 12(1), 83-100.
- Makhubela, M. (2016). " From psychology in Africa to African psychology": Going nowhere slowly. *Psychology in Society* (52), 1-18.
- Makongoza, M. F. B. (2016). *Intimate partner violence (IPV) among young people from Soweto, Johannesburg* (Masters dissertation).
- Makongoza, M., & Nduna, M. (2017). Awareness and Rejection Accounts of Intimate Partner Violence by Young Women in Soweto, Johannesburg, South Africa. *Journal of*

- Interpersonal Violence*, 0886260517726413.
<https://doi.org/https://doi.org/10.1177/0886260517726413>
- Marks, S., & Andersson, N. (1987). The Political Economy of Health in Southern Africa. *Journal of Southern African Studies*, 13(2), 177-186. <https://www.jstor.org/stable/2636856>
- Mama, A. (1995). *Beyond the masks: race, gender, and subjectivity*. Routledge.
- Managa, L., Pengpid, S., & Peltzer, K. (2007). Intimate partner violence and HIV risk among women in primary health care delivery services in Vhembe District, South Africa. *Gender and behaviour*, 5(2), 1302-1316.
- Managa, L., Tshitangano, T., Mashau, N., & Olaniyi, F. (2022). The PreCCL strategies to empower women against intimate partner violence occurrences in Limpopo province, South Africa. *Gender and behaviour*, 20(3), 20134-20148.
- Mankga, R. (2013). *Language usage is some traditional ritual in Northern Sotho* University of Limpopo.
- Mannell, J., Willan, S., Shahmanesh, M., Seeley, J., Sherr, L., & Gibbs, A. (2019). Why interventions to prevent intimate partner violence and HIV have failed young women in southern Africa. *Journal of the International AIDS Society*, 22(8), e25380.
- Manning, W., Longmore, M., & Giordano, P. (2017). Cohabitation and Intimate Partner Violence During Emerging Adulthood: High Constraints and Low Commitment. *Journal of Family Issues*, 1-26.
- Manning, W., Longmore, M., & Giordano, P. (2018). Cohabitation and intimate partner violence during emerging adulthood: high constraints and low commitment. *Journal of Family Issues*, 39(4), 1030-1055.
- Manyatshe, L. (2013). *Why mothers do not tell: narratives of maternal non-disclosure of biological paternal identity* University of the Witwatersrand]. Wired space WITS.
- Marable, M. (2000, pp. 1-2). *Dispatches from the ebony tower: Intellectuals confront the African American experience*. Columbia University Press.
- Martin, D. (1976). *Battered wives*.
- Mason, M. (2010). Sample size and saturation in PhD studies using qualitative interviews. *Forum qualitative Sozialforschung/Forum: qualitative social research*,

- Mathews, S., Abrahams, N., Jewkes, R., Martin, L., Lombard, C., & Vetten, L. (2008). Intimate Femicide–Suicide in South Africa: A Cross-Sectional Study. *Bulletin of the World Health Organisation*, 88(7), 552-558.
- Mathews, S., Jewkes, R., & Abrahams, N. (2014). ‘So now I’m the man’: Intimate partner femicide and its interconnections with expressions of masculinities in South Africa. *British Journal of Criminology*, 55(1), 107-124.
- Matope, N., Maruzani, N., Chauraya, E., & Bondai, B. (2013). Lobola and gender-based violence: Perceptions of married adults in Gweru urban, Zimbabwe. *Journal of Education Research and Behavioral Sciences*, 2(11), 192-200.
- Matshidze, P. (2013a). *The role of Makhadzi in traditional leadership among the Venda* [University of Zululand].
- Matshidze, P. (2013b). *The role of Makhadzi in traditional leadership among the Venda* [University of Zululand, Kwa Dlangezwa].
- Matshidze, P., & Nemutandani, V. (2016). The role of the Vhavenda women in managing marital conflicts in Thulamela Municipality, Thohoyandou: An indigenous perspective. *Agenda*, 30(3), 70-79.
- Mavhandu-Mudzusi, A. H. (2014). Experiences of lesbian, gay, bisexual, transgender and intersex students regarding sports participation in a South African rural-based university. *African Journal for Physical Health Education, Recreation and Dance*, 20(2.2), 710-720.
- Mbigi, L. (1997). *Ubuntu: the African dream in management*. Knowledge Resources.
- McAdams, D. (2001). The psychology of life stories. *Review of general psychology*, 5(2), 100-122.
- McCloskey, L., Boonzaier, F., Steinbrenner, S., & Hunter, T. (2016). *Determinants of Intimate Partner Violence in Sub-Saharan Africa: A Review of Prevention and Intervention Programs* (Vol. 7). <https://doi.org/10.1891/1946-6560.7.3.277>
- McPhail, B., Busch, N., Kulkarni, S., & Rice, G. (2007). An Integrative Feminist Model: The Evolving Feminist Perspective on Intimate Partner Violence. *Violence Against Women*, 13(8), 817-841.
- Mdleleni, L. (2022). University as a vehicle to achieve social innovation and development: repositioning the role of the university in the society. *Social Enterprise Journal*, 18(1), 121-139.

- Mkhwanazi, S., Jewkes, R., Sikweyiya, Y., Washington, L., & Gibbs, A. (2024). Young Men's Experiences of Being Fathered and Absent Father's Experience: A Case Study from Urban Informal Settlements in South Africa. *Journal of Applied Youth Studies*, 1-17.
- Meer, F. (1985). Women in the apartheid society.
- Mekgwe, P. (2008). Theorising African feminism (s). *African feminisms*, 11.
- Memela, L. (2005). The role of society and culture in shaping gender inequalities. In *Agenda Special Focus: Gender, Culture and Rights*. Taylor and Francis Ltd.
- Mengo, C., Small, E., & Black, B. (2021). Intimate Partner Violence and Women's Mental Health: The Mediating Role of Coping Strategies Among Women Seeking Help From the Police. *Journal of Interpersonal Violence*, 36(1-2), 527–551.
<https://doi.org/10.1177/0886260517729402>
- Metheny, N., & Essack, Z. (2020). Intimate partner violence in older South African women: An analysis of the 2016 Demographic and Health Survey. *South African Medical Journal*, 110(10), 1020-1025.
- Metz, T., & Gaie, J. (2010). The African ethic of Ubuntu/Botho: Implications for research on morality. *Journal of moral education*, 39(3), 273-290.
- Mgwaba, T., & Maharaj, P. (2018). Unpacking the practice of ukujola in contemporary South Africa: understanding informal/casual sexual relations of young African adults in the context of HIV and AIDS. *African Journal of AIDS Research*, 17(4), 341-351.
<https://doi.org/10.2989/16085906.2018.1544573>
- Milani, A., Leschied, A., & Rodger, S. (2018). "Beyond Cultural Sensitivity": Service Providers' Perspectives on Muslim Women Experiences of Intimate Partner Violence. *Journal of Muslim Mental Health*, 12(1), 45 - 75.
<https://doi.org/http://dx.doi.org/10.3998/jmmh.10381607.0012.103>
- Minichiello, V., Aroni, R., Timewell, E., & Alexander, L. (1995). *In-depth Interviewing: Principles, Techniques, Analysis* (2nd ed.).
- Mitra, N. (2013). Intimate violence, family, and femininity: women's narratives on their construction of violence and self. *Violence Against Women*, 19(10), 1282-1301.
<https://doi.org/https://doi.org/10.1177/1077801213506287>
- Mkhize, N. (2004). Psychology: an African perspective. *Self, community, and psychology*, 4-1.

- Mkhize, N. (2008). Ubuntu and harmony: an African approach to morality and ethics. In R. Nicolson (Ed.), *Persons in community: African ethics in a global culture*. University of Kwazulu-Natal Press.
- Modiri, J. (2012). The Colour of Law, Power, and Knowledge: Introducing Critical Race Theory in (Post-) Apartheid South Africa. *South African Journal on Human Rights*, 28(3), 405-436. <https://doi.org/10.1080/19962126.2012.11865054>
- Modiri, J. (2022). Un/mapping Black life: On estranged spatialities, colonial nomos and the ruses of “post”-apartheid. In *Spatial Justice After Apartheid* (pp. 39-57). Routledge.
- Mojola, S. (2014). Love, money, and HIV: Becoming a modern African woman in the age of AIDS. *Univ of California Press*.
- Mohanty, C. (1984). Under Western eyes: Feminist scholarship and colonial discourses. *Boundary 2*, 333-358.
- Mohanty, C. (1988). Under Western eyes: Feminist scholarship and colonial discourses. *Feminist review* (30), 61-88.
- Moloko-Phiri, S., Mulaudzi, F., & Heyns, T. (2016). Women abuse under the guise of culture and language use: Women narrate their stories.
- Moore, E. (2019). "My husband has to stop beating me and I shouldn't go to the police": Family meetings, patriarchal bargains and marital violence in the Eastern Cape. *Violence Against Women*, 00(0), 1-22. <https://doi.org/10.1177/1077801219840440>
- Moore, E., & Govender, R. (2013). Marriage and Cohabitation in South Africa: An Enriching Explanation? *Journal of Comparative Family Studies*, XLIV (5), 624-639.
- Moraga, C., & Anzaldúa, G. (2015). *This bridge called my back: Writings by radical women of color*. Suny Press.
- Morrell, R., Rachel Jewkes, & Lindegger, G. (2012). Hegemonic masculinity/masculinities in South Africa: Culture, power, and gender politics 1097184X12438001. *Men and Masculinities*.
- Morris, A., Kingi, V., Gelsthorpe, L., & Hayden, A. (2014). *A Restorative Approach to Family Violence: Changing Tack*. Ashgate Publishing Ltd.
- Mothoagae, I. (2019). 'Moopa or barren: A rereading of the 1840 English–Setswana gospel of Luke 1:36–38 from a Setswana traditional practice'. *HTS Teologiese Studies/Theological Studies*, 75(3), 1-7, Article a5506. <https://doi.org/10.4102/hts.v75i3.5506>

- Motsoeneng, M. (2021). The experiences of South African rural women living with the fear of Intimate Partner Violence, and vulnerability to HIV transmission. *FWU Journal of Social Sciences*, 15(1), 132-142.
- Moyo, N., & Müller, J. (2011). The influence of cultural practices on the HIV and AIDS pandemic in Zambia. *HTS Teologiese Studies/Theological Studies*, 67(3).
- Mbongwa, L., Mpanza, S., & Mlambo, V. H. (2024). The Teenage Pregnancy Crisis in South Africa Among High School Students, Causes, Implications and Possible Solutions: A Literature Review. *Futurity Education*, 4(3), 200-216.
- Mshweshwe, L. (2020). Understanding domestic violence: masculinity, culture, traditions. *Heliyon*, 6(10), e05334.
- Mthembu, J., Mabaso, M., Reis, S., Zuma, K., & Zungu, N. (2021). Prevalence and factors associated with intimate partner violence among the adolescent girls and young women in South Africa: findings the 2017 population based cross-sectional survey. *BMC Public Health*, 21(1), 1-8.
- Mugumbate, J., & Nyanguru, A. (2013, pp. 84). Exploring African philosophy: The value of ubuntu in social work. *African Journal of Social Work*, 3(1), 82-100.
- Mulaudzi, F., Chinouya, M., & Ngunyulu, R. (2015). Perceptions of the Vhavenda Regarding the Significance of IKS Rituals and Customs in Women's Health: "The Other Side of The Coin". *Journal of Social Sciences*, 44(1), 21-27.
- Mulaudzi, R., Nkhwashu, E., & Shilubane, H. (2022). 'Emotional abuse among married women in the Vhembe district of Limpopo province: Experiences and consequences. *Health SA Gesondheid*, 27(0). <https://doi.org/10.4102/>
- Mulaudzi, T., Mukovhe, M., Raselekoane, N., & Gwatimba, L. (2018). Investigating the perceptions of young women on marriage in Mafukani village, Vhembe district, Limpopo province. *Gender and behaviour*, 16(3), 11870-11884.
- Muluneh, M., Stulz, V., Francis, L., & Agho, K. (2020). Gender based violence against women in sub-Saharan Africa: a systematic review and meta-analysis of cross-sectional studies. *International journal of environmental research and public health*, 17(3), 903.
- Muriungi, M. (2019). *Factors influencing cohabitation among young adults in MCK KAAGA circuit, Meru county, Kenya* Methodist University.

- Murray, M. (2003). Narrative psychology and narrative analysis. In P. Camic, J. Rhodes, & L. Yardley (Eds.), *Qualitative Research in Psychology: Expanding Perspectives in Methodology and Design*. American Psychological Association.
- Muteshi, J., Miller, S., & Belizán, J. (2016). The ongoing violence against women: female genital mutilation/cutting. *Reproductive Health*, 13(1), 44.
- Mutume, G. (2005). African women battle for equality.
<https://www.un.org/africarenewal/magazine/july-2005/african-women-battle-equality>
- Muthengi, E., Muthoni, L., & Austrian, K. (2022b). Comparing Cohabiting Unions and Formal Marriages Among Adolescent Girls in Zambia: The Role of Premarital Fertility and Parental Support. *Journal of Adolescent Health*, 70(3, Supplement), S47-S53.
<https://doi.org/https://doi.org/10.1016/j.jadohealth.2021.11.024>
- Nakray, K. (2016). Vicarious Trauma and Safety Protocols for Sensitive Feminist Research: Reflection on the Research Process of Transcribing and Translating Interviews with HIV-positive Women In India. In K. Nakray, M. Alston, & K. Whittenbury (Eds.), *Social Science Research Ethics for a Globalising World: Interdisciplinary and Cross-Cultural Perspectives*. Routledge: Taylor & Francis.
- Naidoo, L., & Van Hout, N. (2022). Understanding child sex offending trajectories in South Africa: from victimisation to perpetration. *Journal of Sexual Aggression and Violent Behavior*, 28(1), 119-132. <https://doi.org/10.1080/13552600.2021.1936230>
- Nduna, M. (2020). A magnifying glass and a fine-tooth comb: understanding girls' and young women's sexual vulnerability. In C. Kruger (Ed.): CSA&G Press, Centre for Sexuality, AIDS and Gender University of Pretoria.
- Nduna, M., & Rachel Jewkes. (2012). Disempowerment and psychological distress in the lives of young people in Eastern Cape, South Africa. *Journal of Child and Family Studies*, 21(6), 1018-1027. <http://rd.springer.com/article/10.1007/s10826-011-9564-y>
- Nduna, M., Sikweyiya, Y., Khunou, G., Pambo, V., & Mdletshe, T. (2016a). 16 Vicarious and Secondary Trauma in Interviews on Father Identity and Connections. In K. Nakray, M. Alston, & K. Whittenbury (Eds.), *Social Science Research Ethics for a Globalising World: Interdisciplinary and Cross-Cultural Perspectives*. Routledge: Taylor & Francis.
- Nduna, M., Sikweyiya, Y., Khunou, G., Pambo, V., & Mdletshe, T. (2016b). Ethical Reflections in Qualitative Research on Father Absence from South Africa. In K. Nakray, M. M.

- Alston, & W. K. (Eds.), *Social Science Research Ethics for a Globalising World: Interdisciplinary and Cross-Cultural Perspectives*. Taylor & Francis Group.
- Nefale, T. (2016). *The Role of Agricultural Cooperatives in Poverty Reduction: A Case Study of Selected Cooperatives in the Four Local Municipalities of Vhembe District Municipality, Limpopo Province, South Africa* University of Venda].
- Nel, J., & Kruger, J. (1999). *From Policy to Practice: Exploring Victim Empowerment Initiatives in South Africa*. P. CSIR. <https://www.researchgate.net/publication/242532915>
- Nenungwi, T. (2015, p. 77). *Non-verbal communication in Tshivenda: a sociolinguistic and discourse analysis* University of Limpopo].
- Nenungwi, T. (2015). *Non-verbal communication in Tshivenda: a sociolinguistic and discourse analysis* University of Limpopo].
- Netshandama, V., Mavhandu-Mudzusi, A., & Matshidze, P. (2017). Deconstructing matula (taboo): A multi-stakeholder narrative about LGBTI. *South African Journal of Higher Education*, 31(4), 307–324.
- Netshandama, V., Mavhandu-Mudzusi, A., & Matshidze, P. (2017, pp. 314). Deconstructing matula (taboo): A multi-stakeholder narrative about LGBTI. *South African Journal of Higher Education*, 31(4), 307–324.
- Ngidi, N. (2022). “I feel scared of being a girl”: Adolescent girls’ conversations about heteropatriarchal sexual violence in South African townships. *Geoforum*, 134, 40-47. <https://doi.org/https://doi.org/10.1016/j.geoforum.2022.06.003>
- Nhleakisana, R. (2005). *Wedding songs in Botswana: A reflection of dynamics of marriage, gender relations and familial conflicts* Indiana University.
- Nicolson, R. (2008). *Persons in Community: African Ethics in a Global Culture*. University of Kwazulu-Natal Press.
- Nielsen, A. (2014). *Managing the threat of violence in Guatemala: Violence as part of women's everyday lives* The University of Bergen].
- Nigerian Tribune: Protecting Nigerian indigenous population. (2016). *African Newspapers of Nigeria Plc* 2016.
- Nkealah, N. (2016). (West) African feminisms and their challenges. *Journal of Literary Studies*, 32(2), 61-74.

- Nobles, W. (1972). African philosophy: Foundations for Black psychology. In F. Hayes (Ed.), *A turbulent voyage: Readings in African American studies* (3rd ed., pp. 280-292).
- Nobles, W. (2015). From Black Psychology to Sakhu Djaer: Implications for the Further Development of a Pan African Black Psychology. *Journal of Black Psychology*, 41(5), 399-414. <https://doi.org/10.1177/0095798415598038>
- Nwabunike, C., & Tenkorang, E. Y. (2017). Domestic and marital violence among three ethnic groups in Nigeria. *Journal of Interpersonal Violence*, 32(18), 2751-2776.
- Nwoye, A. (2015). What is African Psychology the psychology of? *Theory & Psychology*, 25(1), 96-116. <https://doi.org/10.1177/0959354314565116>
- O'Sullivan, L., Harrison, A., Morrell, R., Monroe-Wise, A., & Kubeka, M. (2006). Gender dynamics in the primary sexual relationships of young rural South African women and men. *Culture, Health & Sexuality*, 8(2), 99-113.
- Obeng-Hinne, R., & Kpoor, A. (2022). Cohabitation and Its consequences in Ghana. *Journal of Family Issues*, 43(2), 283–305. <https://doi.org/10.1177/0192513X21994155>
- Odero, M., Hatcher, A., Bryant, C., Onono, M., Romito, P., Bukusi, E., & Turan, J. (2014). Responses to and Resources for Intimate Partner Violence: Qualitative Findings From Women, Men, and Service Providers in Rural Kenya. *Journal of Interpersonal Violence*, 29(5), 783-805. <https://doi.org/10.1177/0886260513505706>
- Ogundipe, R., Woollett, N., Ogunbanjo, G., Olashore, A., & Tshitenge, S. (2018). Intimate partner violence: The need for an alternative primary preventive approach in Botswana. *African journal of primary health care & family medicine*, 10(1), 1-6.
- Okyere-Manu, B. (2015, p. 45). *Cohabitation in Akan culture of Ghana: An ethical challenge to gatekeepers of indigenous knowledge system in the Akan culture*.
- Oluwole, S. (2005). "Africa." In *A Companion to Feminist Philosophy*. Hoboken: Blackwell.
- Onanubi, K., Olumide, A., & Owoaje, E. (2017). Prevalence and predictors of intimate partner violence among female youth in an urban low-income neighbourhood in Ibadan, South-West Nigeria. *Sage open*, 7(2), 2158244017715673.
- Onwuzurike, C. (1987). Black People and Apartheid Conflict. *Journal of Black Studies*, 18(2), 215-229. <https://about.jstor.org/terms>
- Osha, S. (2008). Philosophy and figures of the African female. *Quest: An African Journal of Philosophy*, 20(1-2), 155-204.

- Owojuyigbe, M., Bolorunduro, M., & Busari, D. (2017). Female genital mutilation as sexual disability: perceptions of women and their spouses in Akure, Ondo State, Nigeria AU - Owojuyigbe, Michael. *Reproductive Health Matters*, 25(50), 80-91.
<https://doi.org/10.1080/09688080.2017.1331685>
- Oyeleye, O. (2017). feminism(s) and oppression: Rethinking Gender from a Yoruba Perspective. In A. Ofalayan & T. Falola (Eds.), *The Palgrave Handbook of African Philosophy*. Springer Nature.
- Oyeleye, O. (2017, pp. 360). Feminism(s) and oppression: Rethinking Gender from a Yoruba Perspective. In A. Ofalayan & T. Falola (Eds.), *The Palgrave Handbook of African Philosophy*. Springer Nature.
- Oyewumi, O. (2001). Ties that (un) bind: Feminism, sisterhood, and other foreign relations. *Jenda: A Journal of Culture and African Women Studies*, 1(1).
- Painter, D., & Blanche, M. (2004). Critical psychology in South Africa: Looking back and looking ahead. *South African Journal of Psychology*, 34(4), 520-543.
- Parker, I. (2007). Critical psychology: What it is and what it is not. *Social and personality psychology compass*, 1(1), 1-15.
- Parry, C. D., & Dewing, S. (2006). A public health approach to addressing alcohol-related crime in South Africa. *African Journal of Drug and Alcohol Studies*, 5(1), 41-56.
- Peltzer, K., & Pengpid, S. (2013). The severity of violence against women by intimate partners and associations with perpetrator alcohol and drug use in the Vhembe district, South Africa. *African Safety Promotion: a Journal of Injury and Violence Prevention*, 11(1), 13-24.
- Pengpid, S., & Peltzer, K. (2013). Mental health, partner violence and HIV risk among women with protective orders against violent partners in Vhembe district, South Africa. *Asian J Psychiatr*, 6(6), 494-499. [https://doi.org/https://doi.org/10.1016/j.ajp.2013.06.005](https://doi.org/10.1016/j.ajp.2013.06.005)
- Pettifor, A., MacPhail, C., Anderson, A., & Maman, S. (2012). 'If I buy the Kellogg's then he should [buy] the milk': young women's perspectives on relationship dynamics, gender power and HIV risk in Johannesburg, South Africa. *Culture, Health & Sexuality*, 14(5), 477-490. <https://doi.org/10.1080/13691058.2012.667575>
- Phaswana, N. (2000). *Marital Problems in religiously mixed marriages amongst the Vhavenda people of South Africa: an African-Christian perspective* University of South Africa.

- Pinn, A. (2003). DuBois' Souls: Thoughts on "Veiled" Bodies and the Study of Black Religion. *The North Star: A Journal of African American Religious History*, 6(2), 1-5.
- Poindexter, C. (2002). "Meaning from Methods: Re-representing Narratives of an HIV-Affected Caregiver". *Qualitative Social Work*, 1(1), 59-78.
- Pokharel, B., Hegadoren, K., & Papathanassoglou, E. (2020). Factors influencing silencing of women who experience intimate partner violence: An integrative review. *Aggression and Violent Behavior*, 52(101422). <https://doi.org/10.1016/j.avb.2020.101422>
- Polkinghorne, D. (1995). Narrative configuration in qualitative analysis. *International Journal of Qualitative Studies in Education*, 8(1), 5-23. <https://doi.org/10.1080/0951839950080103>
- Posel, D., & Rudwick, S. (2014). Ukukupita (cohabiting): Socio-cultural constraints in urban Zulu society. *Journal of Asian and African Studies*, 49(3), 282-297.
- Potter, H. (2006, pp. 110-111). An argument for black feminist criminology: Understanding African American women's experiences with intimate partner abuse using an integrated approach. *Feminist criminology*, 1(2), 106-124.
- Randev, K. K. (2024). Why Do Women Today Earn More Than Their Mothers, But Still Less Than Their Brothers? A Gendered Organization Perspective. *Employee Responsibilities and Rights Journal*, 36(2), 251-264.
- Ramafoko, L., Dicks, C., Mthombeni, A., & Pilane, P. (2020). Gender-Based Violence. *The Mail & Guardian*. <https://mg.co.za/special-reports/2020-12-04-gender-based-violence/>
- Ramathuba, D., Tugli, A., & Mashau, N. (2014). Cultural practices on sexual health communication among rural women in Limpopo Province, South Africa. *African Journal for Physical Health Education, Recreation and Dance*, 20(Supplement 1), 106-118.
- Ranganathan, M., Stern, E., Knight, L., Muvhango, L., Molebatsi, M., Polzer-Ngwato, T., Lees, S., & Stöckl, H. (2022). Women's economic status, male authority patterns and intimate partner violence: a qualitative study in rural North West Province, South Africa. *Culture, Health & Sexuality*, 24(5), 717-734.
- Raphalalani, T., & Musehane, N. (2013). Arranged marriage practices of the Vhavenda community of the Vhembe district, Limpopo province, South Africa. *Journal of Languages and Culture*, 4(2), 18-22.
- Rasila, B., & Musitha, M. (2017). Assessing challenges to ineffective communication in government institutions: A case study of Vuwani area, Limpopo, South Africa

- [Municipality Demarcation Board; Effective communication; Municipality boundaries; violent protests]. 2017, 5(1). <https://doi.org/10.4102/apsdpr.v5i1.177>
- Rasool, S. (2022). Adolescent exposure to domestic violence in a South African city: Implications for prevention and intervention. *Gender issues*, 39(1), 99-121.
- Ratele, K. (2007). Native chief and white headman: A critical African gender analysis of culture. *Agenda*, 21(72), 65-76.
- Ratele, K. (2012). Violence, militarised masculinity and positive peace. Gender, Peace and Security occasional paper, 6.
- Ratele., K. (2017). Frequently asked questions about African psychology. In: SAGE Publications Sage UK: London, England.
- Ratele, K. (2017a). Four (African) psychologies. *Theory & Psychology*, 27(3), 313-327.
- Ratele, K. (2017b). Six theses on African Psychology for the world. *Psychology in Society* (54), 1-9.
- Ratele, K. (2019, p. 48). *The world looks like this from here: Thoughts on African Psychology* (K. Press, Ed.). WITS University Press.
<https://doi.org/http://dx.doi.org/10.18772/12019093900>
- Ratele, K., Cornell, J., Dlamini, S., Helman, R., Malherbe, N., & Titi, N. (2018). Some basic questions about (a) decolonising Africa(n)-centred psychology considered. *South African Journal of Psychology*, 48(3), 331-342. <https://doi.org/10.1177/0081246318790444>
- Ratele, K., Cornell, J., Dlamini, S., Helman, R., Malherbe, N., & Titi, N. (2018, pp. 340). Some basic questions about (a) decolonising Africa(n)-centred psychology considered. *South African Journal of Psychology*, 48(3), 331-342.
<https://doi.org/10.1177/0081246318790444>
- Ratele, K. (2022). *Why men hurt women and other reflections on love, violence and masculinity*. NYU Press.
- Rebecca Campbell. (2002). *Emotionally involved: The Impact of Researching Rape*. Routledge.
- Reddy, P. (2016). The politics of service delivery in South Africa: The local government sphere in context. *The Journal for Transdisciplinary Research in Southern Africa*, 12(1).
<https://doi.org/https://doi.org/10.4102/td.v12i1.337>
- Reinharz, S. (1992). *Feminist Methods in Social Research*.

- Richardson, L. (1990). Narrative and sociology. *Journal of contemporary ethnography*, 19(1), 116-135.
- Richie, B., & Kanuha, V. (1997). Battered women of color in public health care systems. *Through the prism of difference: Readings on sex and gender*, 121-129.
- Ricoeur, P. (1979). The human experience of time and narrative. *Research in phenomenology*, 9, 17-34.
- Roberson, S. (2003). Maria Stewart and the Rhetoric of Mobility. *Journal of International Women's Studies*, 4(3), 56-61.
- Rosenbaum, A., & Langhinrichsen-Rohling, J. (2006). "Meta-research on Violence and Victims: The Impact of Data Collection Methods on Findings and Participants". *Violence & Victims*, 21, 404-409.
- Rosenberg, M., Butchart, A., Mercy, J., Narasimhan, V., Waters, H., & Marshall, M. (2006). Interpersonal violence. *Disease control priorities in developing countries*, 2, 755-770.
- Ross, C., Smith, J., Manenzhe, T., Netshiongolwe, R., Johnson, T., Caldwell, A., Maphula, A., & Ingersoll, K. (2021). South African university women's perspectives on intimate partner violence: a qualitative study of reactions to a tailored vignette. *Culture, Health & Sexuality*. <https://doi.org/10.1080/13691058.2021.1970813>
- Ross, C., Smith, J., Manenzhe, T., Netshiongolwe, R., Johnson, T., Caldwell, A., Maphula, A., & Ingersoll, K. (2022). South African university women's perspectives on intimate partner violence: a qualitative study of reactions to a tailored vignette. *Culture, Health & Sexuality*, 24(11), 1481-1497.
- Ross, E., & Deverell, A. (2004). Family therapy. In *Psychological approaches to health, illness, and disability: a reader for health care professionals*. Van Schaik Publishers.
- Ross, F. (2009). *Raw life, new hope: Decency, housing, and everyday life in a post-apartheid community*. UCT press.
- Rudwick, S., & Posel, D. (2014). Contemporary functions of ilobolo (bridewealth) in urban South African Zulu society. *Journal of Contemporary African Studies*, 32(1), 118-136.
- Ryan-Flood, R., & Gill, R. (2010). Secrecy and Silence in the Research Process: feminist reflections. In *London, Routledge* (pp. 311).
- Ryan, M. (2007). Toward a definition of narrative. *The Cambridge companion to narrative*, 22-35.

- Saferspaces. (2021). *Gender-based violence in South Africa*
<https://www.saferspaces.org.za/understand/entry/gender-based-violence-in-south-africa>
- Sardinha, L., Maheu-Giroux, M., Stöckl, H., Meyer, S., & García-Moreno, C. (2022). Global, regional, and national prevalence estimates of physical or sexual, or both, intimate partner violence against women in 2018. *Lancet*, 399, 803–813.
[https://doi.org/10.1016/S0140-6736\(21\)02664-7](https://doi.org/10.1016/S0140-6736(21)02664-7)
- Schech, S., & Haggis, J. (2000). *Culture and Development: A Critical Introduction*. Wiley.
<https://books.google.co.za/books?id=Ux8ypFgIdogC>
- Seabi, A. T. (2009). *Marriage, cohabitation and domestic violence in Mpumalanga*. University of Pretoria (South Africa).
- Segalo, P. (2018). Women speaking through embroidery: using visual methods and poetry to narrate lived experiences. *Qualitative Research in Psychology*, 15(2-3), 298-304.
<https://doi.org/10.1080/14780887.2018.1430013>
- Segalo, P., & Cakata, Z. (2017). A psychology in our own language: Redefining psychology in an African context. *Psychology in Society* (54), 29-41.
- Seidman, I. (2006). *Interviewing as Qualitative Research A Guide for Researchers in Education and the Social Sciences* (3rd ed.). New York 10027, NY, US: Teachers College Press.
- Serame, W. (2015). *An exploration of intimate partner violence during pregnancy: an interpretative phenomenological study* University of Fort Hare].
- Serote, P. (1992). Issues of race and power expressed during gender conferences in South Africa. *Agenda*, 8(14), 22-24.
- Seroto, J. (2016). Relating to Others through Ubuntu Values. In M. Letseka (Ed.). Nova Science.
- Serrano-García, I., & Bond, M. (1994, pp. 433). Empowering the silent ranks: Introduction. *American Journal Community Psychology*, 22(4), 433-445.
- Shefer, T., Crawford, M., Strebel, A., Simbayi, L., Dwadwa-Henda, N., Cloete, M., & Kalichman, S. (2008). Gender, Power, and Resistance to Change among Two Communities in the Western Cape, South Africa. *Feminism & Psychology*, 18(2), 157–182; 0959-3535. <https://doi.org/10.1177/0959353507088265>
- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. 63-75.

- Sheridan, S. (2006). Adrienne Rich and the Women's Liberation Movement: A Politics of Reception. *Women's Studies International Forum*, 35(1), 17-45.
<https://doi.org/10.1080/00497870500443813>
- Sieber, J., & Stanley, B. (1988). Ethical and professional dimensions of socially sensitive research. *American Psychologist*, 43(1), 49.
- Sikweyiya, Y., Dartnall, E., & Jewkes, R. (2016). Gender and Ethics: Exploring the Role Gender Plays in How People Perceive and Experience Research Participation. In K. Nakray, M. Alston, & K. Whittenbury (Eds.), *Social Science Research Ethics for a Globalising World: Interdisciplinary and Cross-Cultural Perspectives*. Taylor & Francis Group.
- Sikweyiya, Y., & Jewkes, R. (2011). " Disclosure of Child Murder: A Case Study of Ethical Dilemmas in Research. *South African Medical Journal*, 101.
- Sikweyiya, Y., & Rachel Jewkes. (2012). Perceptions and experiences of research participants on Gender Based Violence based survey: Implications for ethical guidelines. *Plos One* 7(4).
- Sikweyiya, Y., & Rachel Jewkes. (2013). Potential Motivations for and perceived risks in research participation: Ethics in Health Research. *Qualitative Health Research*.
<https://doi.org/1049732313490076>
- Smith, W. (1974). Editorial. *Journal of Black Psychology*, 1, 5-6. <https://doi.org/10.1177/009579847400100101>
- Sobuwa, Y. (2019). Country's femicide list keeps growing. *Sowetan News Paper*, 4.
- Somers, M. (1994). The narrative constitution of identity: A relational and network approach. *Theory and society*, 23(5), 605-649.
- South Africa Demographic and Health Survey. (2016a). *Key Indicator Report*. Statistics South Africa Retrieved from Statistics South Africa
- South Africa Demographic and Health Survey. (2016b). *South Africa Demographic and Health Survey 2016: Key Indicator Report*.
- South African Society of Psychiatrists. (2021). *Gender-based violence increases mental health strain in the shadow of Covid-19* <https://www.sasop.co.za/gender-based-violence-covid-19>
- Spender, D. (1992, pp. 714). *Women of ideas: and what men have done to them*. Pandora.
- Spivak, C. (1987). *In other worlds: Essays in Cultural Politics*.
- Squire, C. (2005). Reading narratives. *Group analysis*, 38(1), 91-107.

- Stanley, S., Rhoades, G., & Markman, H. (2006). Sliding versus deciding: Inertia and the premarital cohabitation effect. *Family Relations*, 55(4), 499-509.
- Statistics South Africa. (2017). *Poverty Trends in South Africa: An examination of absolute poverty between 2006 and 2015* (03-10-06).
- Statistics South Africa. (2024). Census 2022: A profile of education enrolment, attainment and progression in South Africa. *Report 03-01-81*.
https://www.statssa.gov.za/?page_id=1854&PPN=Report-03-01-81&SCH=73904
- Stayt, H. (1931, pp. 157). *The Bavenda*. Oxford University Press London.
- Steady, F. (1981). *The Black Woman Cross-Culturally*. ERIC.
- Seedat, M., Van Niekerk, A., Rachel Jewkes, Suffla, S., & Ratele, K. (2009). Violence and injuries in South Africa: prioritising an agenda for prevention. *The Lancet*, 374, 1011 - 1022.
- Stern, E., Gibbs, A., Willan, S., Dunkle, K., & Jewkes, R. (2019). 'When you talk to someone in a bad way or always put her under pressure, it is actually worse than beating her': Conceptions and experiences of emotional intimate partner violence in Rwanda and South Africa. *PLoS ONE*, 14(11). <https://doi.org/10.1371/journal.pone.0225121>
- South African Police Services Crime Statistics. (2022). Crime statistics 2021/2022.
- Stöckl, H., March, L., Pallitto, C., & Garcia-Moreno, C. (2014). Intimate partner violence among adolescents and young women: prevalence and associated factors in nine countries: a cross-sectional study [journal article]. *BMC Public Health*, 14(1), 751.
<https://doi.org/10.1186/1471-2458-14-751>
- Stone, A. (2007). *An Introduction to Feminist Philosophy*. Polity Press
- Swartz, S., & Scott, D. (2013). The rules of violence: a perspective from youth living in South African townships. *Journal of Youth Studies*, 17(3), 324-342.
<https://doi.org/10.1080/13676261.2013.815699>
- Tamale, S. (2008). The right to culture and the culture of rights: A critical perspective on women's sexual rights in Africa. *Feminist Legal Studies*, 16(1), 47-69.
- Tamale, S. (2011). Researching and theorising sexualities in Africa. *African sexualities: A reader*, 11-36.
- Thaler, K. (2012). Norms about intimate partner violence among urban South Africans: A quantitative and qualitative vignette analysis. CSSR Working Paper No. 302.

- The Study for the Centre of Violence and Reconciliation. (2016). Mapping local gender-based violence prevention and response strategies in South Africa. In: The Study for the Centre of Violence and Reconciliation.
- The Vhembe District Municipality. (2018). *The Vhembe District Municipality*.
<https://municipalities.co.za/overview/129/vhembe-district-municipality>
- Thobejane, T. (2019). Effects of Gender-Based Violence Towards Young Females: The Case of Vhufuli Village in Thohoyandou, Limpopo Province-South Africa. *Journal of Reviews on Global Economics*, 8, 53-62. <https://doi.org/10.6000/1929-7092.2019.08.06>
- Thummapol, O., Park, T., Jackson, M., & Barton, S. (2019). Methodological Challenges Faced in Doing Research with Vulnerable Women: Reflections from Fieldwork Experiences. *International Journal of Qualitative methods*, 18, 1-11.
- Towns, A., & Adams, P. (2005). "If i really loved him enough he will be okay": Women's accounts of male partner violence. *Violence Against Women*, 6(6), 558-585.
- Tshifhumulo, R., & Daitai, E. (2017). An Investigation of Major Causes of Divorce: A Case Study of Thohoyandou, Limpopo Province, South Africa. *J Sociology Soc Anth*, 8(4), 177-184.
- Tshifhumulo, R., Mphephu, K., Raselekoane, R., Mulaudzi, T., & Madzhie, M. (2018). An Investigation of Effects of Receiving Protection Orders on Abused Women around Thohoyandou Area.
- Tshifhumulo, R., & Mudhovozi, P. (2013). Behind Closed Doors: Listening to the Voices of Women enduring Battering. *Gender & Behaviour*, 11(1), 5080-5088.
- Türmen, T. (2003). Gender and HIV/aids. *International Journal of Gynaecology & Obstetrics*, 82(3), 411-418.
- UNESCO. (2015). *International Decade for People of African Descent: 2015-2024: an agenda for ten years: history, memory, heritage* (Series: ST/HR/, Issue.
- United Nations General Assembly. (2015). Transforming our world: The 2030 Agenda for Sustainable Development. Available online. Retrieved 20 November 2019, from
<https://sustainabledevelopment.un.org/content/documents/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf>
- Ussher, J. (1991). *Women's madness: Misogyny or mental illness?* University of Massachusetts Press.

- Van der Mark, R. (2015). *Lived experiences of youth living in Sibling Headed Households in facing challenges affecting education* (Publication Number thesis 201200011) University of Johannesburg and University of Utrecht].
- Van der Westhuisen, M., & Swart, I. (2015). The struggle against poverty, unemployment, and social injustice in present-day South Africa: Exploring the involvement of the Dutch Reformed Church at congregational level. *Stellenbosch Theological Journal*, 1, 731-759.
http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2413-94672015000200037&nrm=iso
- Verbi Software. (2018). Maxqda the art of data analysis. In VERBI Software. Consult. Sozialforschung.GmbH, Berlin 2014 (v1.2). <http://www.maxqda.com>
- Vhembe District Municipality Demographic. (2016). *Vhembe District Municipality (DC34)*.
<https://municipalities.co.za/demographic/129/vhembe-district-municipality>
- Vhembe District Municipality Demographic. (2019). *2020/21 IDP Review*.
- Vhembe District Municipality Profile. (2011). *Vhembe District Municipality Profile*.
- Waldrop, D. (2004). " *Ethical Issues in Qualitative Research with High-Risk Population*" In the *Qualitative Research Experience*. Thomson Brooks/Cole.
- Walker, L. (1979). *The battered woman*. Harper & Row.
- Watson, J. (1913). Psychology as the behaviourist views it. *Psychological review*, 20(2), 158.
- Welsing, F. (1975). *The Cress Theory of Color Confrontation and Racism (White Supremacy): A Psycho-Genetic Theory of world Outlook*. Grand Rapids, MI: Eardman.
- Westbrook, L. (2009). Crisis information concerns: Information needs of domestic violence survivors. *Information Processing & Management*, 45(1), 98-114.
- White, J. (1980). Toward a Black psychology. In R. Jones (Ed.), *Black psychology*. New York, NY: Harper & Row
- WHO. (2009). Changing cultural and social norms that support violence.
- WHO. (2013). Global and regional estimates of violence against women: prevalence and health effects of intimate partner violence and non-partner sexual violence *World Health Organisation, Switzerland*.
- WHO. (n.d.). Intimate Partner Violence and Alcohol Fact Sheet. *World Health Organisation*.
http://www.who.int/substance_abuse/terminology/whollexicon/en/.

- Willan, S., Ntini, N., Gibbs, A., & Jewkes, R. (2019). Exploring young women's constructions of love and strategies to navigate violent relationships in South African informal settlements. *Culture, Health & Sexuality*, 1-15.
<https://doi.org/https://doi.org/10.1080/13691058.2018.1554189>
- Willig, C. (2008). *Introducing Qualitative Research in Psychology: adventures in theory and method* (2nd ed.). Open University Press.
<https://www.dawsonera.com/guard/protected/dawson.jsp?name=https://shib.manchester.ac.uk/shibboleth&dest=http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9780335236343>
- Women, & UNICEF. (2018). *International technical guidance on sexuality education: an evidence-informed approach*. UNESCO Publishing.
- Wong, G., & Breheny, M. (2018). Narrative analysis in health psychology: a guide for analysis. *Health Psychology and Behavioral Medicine*, 6(1), 245-261.
- Wong, G., & Breheny, M. (2018:247). Narrative analysis in health psychology: a guide for analysis. *Health Psychology and Behavioral Medicine*, 6(1), 245-261.
- Wood, J. (2001). The normalisation of violence in heterosexual romantic relationships: Women's narratives of love and violence. *Journal of Social and Personal Relationships*, 18(2), 239-261.
- Wood, K., Lambert, H., & Jewkes, R. (2008). 'Injuries are beyond love': young South Africans' understandings of limit and legitimacy in relation to physical violence in their sexual relationships. *Medical Anthropology*, 27(1), 43 - 69.
- Wood, K., Lambert, H., & Rachel Jewkes. (2007). "Showing roughness in a beautiful way" Talk about love, coercion, and rape in South African youth sexual culture. *Medical Anthropology*, 21(3), 227-300. <https://doi.org/10.11525/MAQ.2007.21.3.277>
- Wood, K., Lambert, H., & Rachel Jewkes. (2008). "Injuries are beyond love": Physical violence in young South Africans' sexual relationships. *Medical anthropology: Cultural studies in health and illness*, 27(1), 43-69.
- Wood., J. (2001). The normalisation of violence in heterosexual romantic relationships: Women's narratives of love and violence. *Journal of Social and Personal Relationships*, 18(2), 239-261.

- World Health Organisation. (2016a). Violence against women: Intimate partner and sexual violence against women. *WHO*.
- World Health Organisation. (2016b). Violence against Women. *WHO*.
- World Health Organisation. (1999). *Putting Women's Safety First: Ethical and Safety Recommendations for Research on Domestic Violence Against Women* (WHO/EIP/GPE/99.2). (Geneva: Global Programme on Evidence for Health Policy, Issue. <http://www.who.int/gender/violence/womenfirtseng.pdf>
- Yllo, K., & Straus, M. (1981). Interpersonal violence among married and cohabiting couples. *Family Relations*, 339-347.
- Zembe, Y., Townsend, L., Thorson, A., Silberschmidt, M., & Ekstrom, A. (2015). Intimate partner violence, relationship power inequity and the role of sexual and social risk factors in the production of violence among young women who have multiple sexual partners in a peri-urban setting in South Africa. *PLoS ONE*, 10(11 e0139430).
- Zway, M., & Boonzaier, F. (2015). "I believe that being a lesbian is not a curse": Young black lesbian women representing their identities through photovoice. *Agenda*, 29(1), 96-107. <https://doi.org/10.1080/10130950.2015.1013784>

APPENDICES



PSYCHOLOGY
THE SCHOOL OF HUMAN AND COMMUNITY DEVELOPMENT (SHCD)



Appendix 1: TVEP Permission Letter

Director: TVEP Organisation

Mr. Masikhwa

House No.2, Old Embassy Buildings

Sibasa,

0970

Email: legalofficer@tvep.org.za.

Good day,

My name is Matamela F.B Makongoza. I am currently conducting a research study in fulfillment of a Doctoral degree in Psychology at the University of the Witwatersrand. The aim of this study is to explore young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province.

I would like to request permission to access TVEP organisation to conduct the study titled: ***Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province***. This organisation is chosen as an access point because of the accessibility and the sensitive nature of the research. In addition, I would request one of your staff members to assist me to identify young women between the ages 18-24 years. The participants would be invited to

participate in an unstructured one-on-one interview. I will ask them some questions on the topic of violence. It will be difficult to estimate the length of the interview as it would depend upon the participant's storytelling. The researcher will conduct multiple interviews with each participant. The approach will allow the participants not to feel overwhelmed to narrate everything on the same day. It is also important to build a rapport with the participants. However, the researcher could estimate approximately 60-90 minutes a day. The participants will be asked to read the information sheet. In case the participants are unable to read and write, the researcher will explain in Tshivenda the study and consenting process. The participants will then be asked by the researcher if they understand what has been said to them by them retelling what they understand to confirm that they indeed understand the process of the study. The participants are allowed to use a (+ sign) as a form of signature. This type of signature has been acceptable in different research circumstances. Especially when they are unable to write. Should the participants wish to withdraw in the process of this research study, they are welcomed to do so without any consequences. Moreover, I would request a private room at the organisation where the interviews will take place for the duration of the interviews. The participants would be provided with the information sheet detailing the purpose of the study. Consent forms will be provided for each participant, and they will be asked to sign a copy. They will be given a copy of the signed consent sheet for them to keep. Permission will be requested from the participants for the interviews to be audio-recorded. The audio-recording will be kept for two years if the results are published and for six years if there is no publication. All the information that the researcher collects from the participants might at times be shared with other people such as disclosing participants personal information if required by the law.

No information identifying the participants will be included in the research report. Pseudonyms will be used instead of their real names. The researcher will not share the participant's stories with anyone outside of the research team except for the supervisors. Moreover, the researcher guarantees the participants that whatever they narrate during the interviews will not be traced back to them. All signed consent sheets will be kept in a locked cabinet which only the interviewer and the supervisors will have access to. In this study, anonymity will not be guaranteed as the form of the interview is one-on-one. Anonymity could be guaranteed for the outsider through pseudonyms. For example, during member-checking, analysis and through publications. The research topic is sensitive, and the participants might need to be referred for counselling.

If participants choose to participate there are **no direct benefits for them**, however the researcher will be able to learn more about their experiences. There might be some feelings of discomfort (distress, feeling worthless and guilt) during and after the interview and participants might need to talk to a professional after the interview. I would like to request permission to refer the participants for counselling at the TVEP organisation seeing that they already have access to the organisation. This will minimise distress for the participants as they are already TVEP patients. The contact trauma counsellor is Mufamadi-Mphephu Azwinndini Esther 015 963 1222, House No.2, Ground floor, Old Embassy Buildings Sibasa.

The study participants will be reimbursed R150.00 for their travelling expenses to the TVEP organisation. The researcher also acknowledges that through participation the participant loses time for personal and work-related duties. As such, R150.00 will also serve as a token of appreciation for their participation. Participants will be asked to sign the reimbursement form to confirm their participation. The participants will be provided with food after the interview as they will be travelling a distance. Participants' answers will be kept in a password protected computer and will be processed only by myself or my supervisors. Member-checking will be conducted at the TVEP organisation before final analysis. This would give the participants an opportunity to comment on their overall findings. Once the study has been completed and written up, participants' answers and the questions that were asked will be included in the research report. The TVEP organisation will receive the results report with the participant's pseudonyms to maintain anonymity. The researcher will also share the published data.

After the data collection, the researcher will transfer the audio-recordings to the computer and save the files in one protected password folder. All audios will be transcribed and simultaneously translated into English from Tshivenda. The audio-recording will be kept for two years if the results are published and for six years if there is no publication. Following the applicable time, the digital recordings will be destroyed. The data will be published on the chosen accredited Journals.

Participants' participation will be highly appreciated. Should they require any further information or have any queries, participants should not hesitate to contact me at 082 091 0826 or makongozam@gmail.com or my supervisors at 0117174537 or Peace.Kiguwa@wits.ac.za and Simangele.Mayisela@wits.ac.za or 0117174529. Both supervisor's offices are allocated at

University of the Witwatersrand, Umthombo Building, Second floor, Main Campus Braamfontein, Johannesburg Jorissen street. A free counselling referral details: Thohoyandou Victim Empowerment Programme (TVEP) organisation, ground floor. Tel: [015 963 1222](tel:0159631222). If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), Contact person: Shaun Schoeman at Shaun.Schoema@wits.ac.za or telephone number 011 717 1408, Solomon Mahlangu House, 10th floor, Room 10004, Main Campus Braamfontein, Johannesburg Jorissen Street.

Yours sincerely

Matamela F.B. Makongoza



Appendix 2: Participant Information Sheet

Good day,

My name is Matamela F.B Makongoza. I am currently conducting a research study in fulfillment of a Doctoral degree in Psychology at the University of the Witwatersrand. The title of the research is *Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province*. The aim of this study is to explore young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province.

You are invited to participate in an interview because you are within the study age 18-24 range and because you have been or are victims of intimate partner violence. I will ask you some questions on the topic of violence. It will be difficult to estimate the length of the interview as it would depend upon the way that you tell your story. The researcher will conduct multiple interviews with you. The approach will allow you not to feel overwhelmed to tell everything on the same day. It is also important to build a rapport with you. However, the researcher could estimate approximately 60-90 minutes a day. Take time to read the information carefully. In case you are unable to read and write, the researcher will explain in Tshivenda the study and consenting process. You will then be asked by the researcher if you understand what has been said to you by retelling what you understand to confirm that you indeed understand the process of the study. You are allowed to use a (+ sign) as a form of signature. This type of signature has been acceptable in different research circumstances. Especially when you are unable write. You have been asked to participate because you are between the ages of 18-24 years and stays in Vhembe District. For you to participate in this unstructured one-on-one interview you should be willing. Should you choose to take part in this research study, you will be asked to sign a consent form sheet. You will be given a copy of the signed consent sheet for you to keep. Should you wish to withdraw in the

process of this research study, you are welcomed to do so without any consequences. Permission will be requested from you for the interviews to be audio-recorded. The audio-recording will be kept for two years if the results are published and for six years if there is no publication. The interviews will take place at the private room located at Thohoyandou Victim Empowerment Programme (TVEP) organisation. The organisations is chosen as an access point because of the accessibility and the sensitive nature of the research. All the information that the researcher collects from you might at times be shared with other people such as disclosing your personal information if required by the law.

No information identifying you will be included in the research report. Pseudonyms will be used instead of your real names. The researcher will not share your stories with anyone outside of the research team except for the supervisors. Moreover, the researcher guarantees you that whatever story you tell during the interviews will not be traced back to you. All signed consent sheets will be kept in a locked cabinet which only the interviewer and the supervisors will have access to. In this study, anonymity will not be guaranteed as the form of the interview is one-on-one. Anonymity could be guaranteed for the outsider through pseudonyms. For example, during member-checking, analysis and through publications. The research topic is sensitive, and you might need to be referred for counselling.

If you choose to participate there are **no direct benefits for you**, however the researcher will be able to learn more about your experiences. You might feel some discomfort (distress, feeling worthless and guilt) during and after the interview and you might need to talk to a professional after the interview. If that is the case, you will be referred for counselling at the TVEP organisation. The contact trauma counsellor is Mufamadi-Mphephu Azwinndini Esther 015 963 1222, House No.2, Ground floor, Old Embassy Buildings Sibasa.

You will be reimbursed R150.00 for their travelling expenses to the TVEP organisation. The researcher also acknowledges that through participation you lose time for personal and work-related duties. As such, R150.00 will also serve as a token of appreciation for your participation. You will be asked to sign the reimbursement form to confirm their participation. Your answers will be kept in a password protected computer and will be processed only by myself or my supervisors. Member-checking will be conducted at the TVEP organisation before final analysis. This would give you the opportunity to comment on their overall findings. Once the study has been

completed and written up, your answers and the questions that were asked will be included in the research report anonymously. The TVEP organisation will receive the results report with your pseudonyms to maintain anonymity. The researcher will also share the published data.

After the data collection, the researcher will transfer the audio-recordings to the computer and save the files in one protected password folder. All audios will be transcribed and simultaneously translated into English from Tshivenda. The audio-recording will be kept for two years if the results are published and for six years if there is no publication. Following the applicable time, the digital recordings will be destroyed. The data will be published on the chosen accredited Journals.

Your participation will be highly appreciated. Should you require any further information or have any queries, please don't hesitate to contact me at 082 091 0826 or makongozam@gmail.com or my supervisors at 0117174537 or Peace.Kiguwa@wits.ac.za and Simangele.Mayisela@wits.ac.za or [0117174529](tel:0117174529). Both supervisor's offices are allocated at University of the Witwatersrand, Umthombo Building, Second floor, Main Campus Braamfontein, Johannesburg Jorissen Street. A free counselling referral details: Thohoyandou Victim Empowerment Programme (TVEP) organisation, ground floor. Tel: [015 963 1222](tel:0159631222), House No.2, Old Embassy Buildings Sibasa. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), Contact person: Shaun Schoeman at Shaun.Schoema@wits.ac.za or telephone number 011 717 1408, Solomon Mahlangu House, 10th floor, Room 10004, Main Campus Braamfontein, Johannesburg Jorissen Street.

Yours sincerely

Matamela F.B. Makongoza



Appendix 3 : Participant Information Sheet

Ndi Masiari,

Dzina langa ndi pfi Matamela F.B Makongoza. Ndi khou conduct a research study in fulfillment of a Doctoral degree ya Psychology ubva kha Universithi ya Witwatersrand. Dzina la research ndi *Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province*. Maimiselwa a tshitadi tshino ndi u explore young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province.

Ni khou invitiwa uri ni vhe tshipida tsha interview ngauri ni wela kha minwaha ine ya angaredza 18-24 ya tshitadi tshino na uri no vha ni mubvatshithavhelo kana ni mubvatshithavhelo. Ndi do ni vhudzisa mbudziso ma lugana na u tambudziwa. Zwi do konda uri ndi angaredze uri interview i do dzhia tshifhinga tshi ngafhani samusi zwi tshi do langulea nga ndila ine na do talutshedza nga yo tshitiro tshanu. Researcher u do conduct interview dzire na tshivhalo na inwi. Nga ndila heyi zwi do ita uri ni si pfe overwhelmed na u kombetshedzee u amba zwothe nga duvha lithihi. Zwina ndeme uri hune na u thembana vhukati hashu. Namusi zwo ralo, researcher a nga di angaredza mithethe ya 60-90 nga duvha. Dzhiani tshifhinga tshanu u vhala nga vhuronwanwe. Kha sia la musu ni tshi nga balelwa u vhala na u nwala, researcher u do ni talutshedza nga Tshivenda tshitadi na ku tshimbidzele kwa consenting. Ni do vhudzisiwa nga researcher uri no zwipfa zwe na talutshedziwa na nga uri inwi ni talutshedza zwe na zwipfesesa u ri huvhe na vhutanzi ha uri na ngoho no presesesa ku tshimbidzele kwa tshitadi. No tendelwa uri ni shumise tshiga tsha (+ tshifhambano) u saina foromo. Ku sainele hoku ndi kwo tangedzeaho na kha dzi research dzo fhambananaho. Nga maanda kha nyimele ya u kundelwa u nwala. No humbelwa uri ni vhe tshipida nga uri ni na minwaha ya vhukati ha 18-24 na uri ni dzula Vhembe District. Uri ni kone u vha tshipida kha heyi unstructured one-on-one interview ni khou tea u vha no to funa. Arali ni khou

tenda u vha tshipida tsha tshino tshitadi, ni do humbeliwa uri ni saine foromo ya consent. Ni do fhiwa copy ya foromo ya consent ye na saina uri ni vhe nayo. Arali zwa itea uri a ni tsha toda u vha tshipida tsha tshino tshitadi, ni na ndungelo ya u litsha hu sina zwine zwa nga itea kana zwidamurahu. Khumbelo i do humbelwa uri interviews dzi recordiwe nga u shumisa audio-recorder. Audio-recording i do vhulungiwa minwaha mivhili arali mvelelo dza nga andadziwa na minwaha ya rathi arali ha savha na nyandadzo. Dzi interviews dzi do itelwa rumuni yo tsireledzeaho ine ya wanala Thohoyandou Victim Empowerment Programme (TVEP) organisation. Organisations iyi yo nangiwa sa access points sa musi tshidati i tshi tshi tsha ndeme na hone tshi tshikwama mafhungo a tshitumba mbiluni (sensitive). Mafhungo othe ane a do wanala kha inwi ubva kha research ino u fana na personal information zwi nga itea uri a ambiwe arali zwo tea nga kha mulayo.

A huna mafhungo ane a do kona u nisumba ane a do vha tshipida tsha research ripoto. Madzina asi a vhukuma a do shumisiwa u tsireledza madzina anu a vhukuma. Researcher a nga si vhudze zwitori zwanu na muthu na muthihi a ne a sa vhe tshipida tsha research ino nga nnda ha vhahulwane vhawe vha ino research. Habe, researcher uni fulufhedzisa uri zwitori zwine na zwine zwine na do amba musi ni tshipida tsha research a huna uri inga vhuyela murahu kha inwi. Dzothe consent sheet dzo sainiwaho dzi do vheiwa fhethu ho tsireledzeaho hune ha khiiwa hune fhedzi researcher na vhahulwana vhawe fhedzi vha nga kona u dzi swikelela. Kha tshino tshitadi, u dzumbea ha muthu zwi nga si konadzee samusi tshi no tshitadi tshi tshi ita uri interview ya hone i vhe hone musi vhathu vha tshi khou to vhonana. U dzumbea hu hone fhedzi kha vhathu vha nnda vhane vha savhe tshipida tsha ino research samusi madzina a si a vhukuma a tshi do shumisiwa. U fana, na musi hu do vha hu tshi khou itiwa zwa member-checking, u analiza mabvedzwa kana musi hu tshi itwa dzi nyandadzo. Tshipida tsha ino research tshi sensitive na hone ni nga toda khanwe u riferiwa kha zwa counselling.

Arali na nga tshuza u vha tshipida tsha ino research a huna **zwine na do wana zwine zwa tovha zwanu**, fhedzi researcher u do kona u guda zwinzhi nga ha zwe na tangangana nazwo vhutshiloni. Ni nga di wana ni sa khou to dipfa zwavhudi (distress, u dipfa u nga a ni muthu wa ndeme na u disola) musi ni tshipida kana nga murahu ha u vha tshipida tsha interview, ni nga tama u amba na muthu o gudelaho zwa counselling nga murahu ha interview. Arali zwo ralo, vha do riferiwa uri

vha ye counselling TVEP organisation. Dzi nomboro dza trauma counsellor ndi dza Mufamadi-Mphephu Azwinndini Esther 015 963 1222, vha wanala kha ndu ya nomboro 2, vhat tshidzhena nga munango, tshifhato tsha Old Embassy Sibasa.

Ni do livhuiwa nga R150.00 ine ya do thusa kha zwa tshiendedzi tsha u da TVEP organisation. Researcher u a zwidivha uri u vha tshipida tsha research zwi amba uri muthu u vha o vhetshela thungo zwa ndeme kana mishumo minwe. Sa zwenezwo, R150.00 i do dovha hafhu ya vha tshisumbo tsha u livhuwa uri ni tshipida tsha tshitadi. Ni do humbelwa u saina foromo ya reimbursement ya u vha tshipida tsha research. Dzi phindulo dzanu dzi do vheiwa fhethu ho tsireledzeaho kha khomphutha na uri dzi do procesiwa nga nne fhedzi kana vhahulwane vhanga Member-checking i do conductiwa TVEP organisation musi analysis i saathu fhela. Hetshi tshipida tshi do ni fha tshikhathi tsha u comment kha dzi mvelelo dzotho dzo wanalaho. Musi tshitadi tsho no swika magumoni na u nwaliwa ha mvelelo, dzi phindulo na mbudziso dzine dza do vhudzisiwa dzi do vha tshipida lwa tshiphirini tsha ripoto ya research. Organisation ya TVEP i do tangedza mvelelo dza ripoto dzi ne dzavha na madzina a si a vhukuma uri hu songo vha na ane a divhea. Researcher u do dovha hafhu a shera mvelelo dzo andadziwaho.

Musi data collection yo no fhela, researcher u do transfera dzi audio-recordings kha Khomphutha na u tsireledza dzi faila fhethu ho vhulungeyaho. Dzi audios dzotho dzi do transcribiwa ya do vha hafhu ya translethiwa u bva kha tshikhuwa u yak ha Tshivenda. Audio-recording i do vheiwa minwaha mivhili arali mvelelelo dza sa andadziwa na minwaha ya rathi arali mvelelo dza sa andadziwa. Nga murahu ha tshifhinga tshi si gadi, dzi gidital recordings dzi do destroyiwa. Dzi mvelelo dzi do andadziwa kha accredited Journals dzo nangiwo.

U vha havho tshipida tsha ino research zwi ngavha zwavhudi. Arali ni tshi toda zwinwe zwi dodombedzwa kana ni na mbudziso, ni nga kona u nkwama kha lutingo lwa 082 091 0826 kana makongozam@gmail.com kana vhahulwane vhanga kha 0117174537 kana Peace.Kiguwa@wits.ac.za na Simangele.Mayisela@wits.ac.za or 0117174529. Vhothe vhahulwane vhanga dzi ofisi dzavho dzi wanala Univesithi of the Witwatersrand, Umthombo Building, Second floor, Main Campus Braamfontein, Johannesburg Jorissen Street. Counselling ya mahala zwidodombedzwa zwa hone ndi zwi tevhelaho: Thohoyandou Victim Empowerment Programme (TVEP) organisation, vha tshi dzhena nga munango. Tel: [015 963 1222](tel:0159631222), vha wanala

[kha nndu](#) ya nomboro.2, tshifhatoni tsha Old Embassy Sibasa. Arali ni na mbilaelo malugana na kutshimbidzele kwa ethics ya tshitadi tshino, vha nga kwana na University Human Research Ethics Committee (Non-Medical), Muthu ane vha nga mukwana ndi: Shaun Schoeman at Shaun.Schoema@wits.ac.za kana kha lutingo lwa 011 717 1408, Solomon Mahlangu House, 10th floor, Room 10004, Main Campus Braamfontein, Johannesburg Jorissen Street.

Wavho a funeaho

Matamela F.B. Makongoza



Appendix 4: Participant Consent Sheet

I _____ consent to be interviewed
by _____ as part of the researcher's study titled: ***Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province.***

The researcher has explained to me about the research, and I understand that what I am consenting to. Please circle the relevant options below.

1. I agree that the information shared in the research interview will be kept confidential
YES NO
2. I have been informed that the information (quotations) will be used by the researcher as part of publications or other forms of reporting the data.
YES NO
3. I have been notified that the researcher will ensure that all appropriate measures and precautions are taken to protect me and my personal information.
YES NO
4. I have been informed that the interview will be conducted in Tshivenda.
YES NO
5. I have been informed that I have the right not to answer any questions that I feel uncomfortable with YES NO
6. I have the right to withdraw from the research study at any time in the process without any consequences YES NO

Signature: _____

Participant's name: _____

Date: _____



Appendix 4: Participant Consent Sheet

Nne_____ndi tenda uri ndi
interviewe nga _____sa tshipida tsha research tshi ne tshapfi:
***Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe
District, Limpopo Province.***

The researcher o ntalutshedza nga ha research futhi ndi a pfesesa zwine nda khou di dzhenisa kha
zwo. Ndi khou humbela uri vha tendeleke zwine zwa vha zwa vhukuma afho fhasi.

1. Ndi a tenda uri information shared kha ino interview i do vha ya tshiphirini

EE HAI

2. Ndo do talutshedziwa uri information i do shumiswa nga researcher sa tshipida tsha tsha u
andadza mafhungo kana dzinwe ndila dzau andadza maambwa a study.

EE HAI

3. Ndo do talutshedzwa uri researcher u do ita nga ndila ya vhukuma yotho uri ndi vhe a
vhulungeaho na personal information

EE HAI

4. Ndo do talutshedzwa uri interview i do itwa nga Tshivenda

EE HAI

5. Ndo do talutshedzwa uri ndi na ndugelo ya u sa funa u aravha inwe ya dzi mbudzisoz dzine
nda pfa uri a dzi mpfari zwavhudi

EE HAI

6. Ndi na pfanelo ya u litsha uvha tshipida tsha ino research tshifhinga tshinwe na tshinwe musu ndi vhukati ha process hu sina uri hu nga vha na zwida murahu

EE HAI

Signature: _____

Dzina la muthu a ne a dovha tshipida tsha ino research _____

Datumu: _____



Appendix 5: Digital Audio Recorder Agreement form

I _____ give permission to be audio recorded by _____ as part of the researcher's study titled: *Young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province.*

I agree that:

1. the interview with me may be digitally recorded and subsequently transcribed for analysis.
2. I have been informed that the audio-recording will be kept for two years if the results are published and for six years if there is no publication. Following the applicable time, the digital recordings will be destroyed. The recordings will be stored on a password protected computer and only the researcher and the supervisors will have access to it.
3. the recordings are to remain with the researcher in a password saved file in the computer and I will not have access to it for my safety.

Signature: _____

Participant's name: _____

Date: _____



Appendix 6: Digital Audio Recorder Agreement form

Nne _____ ndi fha thendelo ya uri
hu shumisiwe audio recorder nga _____ sa tshipida tsha research
tshi ne tshapfi: *Young women's accounts of intimate partner violence in cohabiting relationships
in Vhembe District, Limpopo Province.*

Ndi a tenda uri:

1. interview na nne inga kha di recordiwa ya dovha hafhu ya transcribiwa for analysis.
2. Ndo talutshedziwa uri audio-recording i do vheiwa minwaha mivhili arali results dza andadziwa na minwaha ya rathi arali ha sa vha nyandadzo. U tevhelela tshifhinga tshine tsha do tevhelelwa, zwo recodiwaho zwi do destroyiwa. Zwo recordiwaho zwido vheiwa kha khomphutha ine ya vha na password yo vhulungeyaho na hone ndi researcher na vhahulwane vhawe fhedzi vhane vha do kona u vha na ndugelo ya u kona u swikelela khadzo.
3. Dzi recordings dzi do vha kha mbulungelo ya researcher kha fila yo vhulungeyaho kha khomphutha na uri a thi nga do kona udzi swikelela sa musi u vhulungea hanga huna ndeme.

Signature: _____

Dzina la muthu a ne a dovha tshipida tsha ino research: _____

Datumu: _____

Appendix 7: TVEP Approval Letter



THOHOYANDOU VICTIM EMPOWERMENT TRUST

171 Mathaphu street, Thohoyandou Q, next to Mbilwi Sec School, Sibasa / PO Box 754, Sibasa, Limpopo 0970, South Africa. Tel: (015) 963 1222 Fax: 086 575 5384

E-mail: info@tvep.org.za Website: www.tvep.org.za

Emergency Contact:

24/7 Trauma Centre (015) 9642310

Enquiry: Madou Tshilidzi

TVEP HR Manager

27 September 2019

TO WHOM IT MAY CONCERN

Thohoyandou Victim Empowerment Programme (TVEP) is a non – governmental organisation which exists to generate an attitude of zero tolerance towards Sexual Assault, Domestic Violence, Child Abuse and HIV and AIDS Stigma as well as advocating for the rights of the minority groups (LGBTI, Sex workers and foreigners) in the Thulamela Municipality. We therefore sensitise people against gender-based violence through research-based interventions. We are also running two 24/7 hours Trauma Centers in Tshilidzini, which is the regional hospital, and Donald Fraser hospital which is a district hospital.

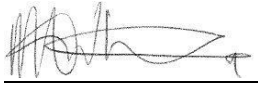
This letter serves to confirm that TVEP is giving permission to Matamela F.B Makongoza to conduct a research study in fulfilment of a Doctoral degree in Psychology at the University of the Witwatersrand. The aim of this study is to explore young women's accounts of intimate partner violence in cohabiting relationships in Vhembe District, Limpopo Province. TVEP is therefore giving the above incumbent permission and access to TVEP files and database. TVEP will require the incumbent to sign TVEP confidentiality form before the commencement of the research study.

TVEP will not incur any costs as a result of this study and therefore, in addition to the R50 travel reimbursement, the incumbent must cover the administration costs such as the use of telephone to

contact the survivors who must participate on the research study and light refreshment for the participants as some will travel a long distance to and from TVEP offices.

We hope you find all in order.

Yours truly,



Masikhwa Tshilidzi

Programme Director

TVEP

015 963 1222

Board of Trustees

Prof M Davhana Maselesele; Mr ND Tshithavhani CA (SA) RA; Prof VO Netshandama;

Mr S Madi; CR Carty; Prof L Lalendle; Ms J Mufamadi; Adv L Nevondwe; Mr TN Makuya;

Reg No: IT 487/02 PBO No 930034912 NPO No: 030 - 383 BBBEE No: 01/B-BBEE: QSE/14/11/2013/TVE

Appendix 8: Participants Reimbursement Sheet –IPV Study Matamela Makongoza

NAME	SURNAME	PLACE	AMOUNT	SIGNATURE
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	
			R150.00	