MEN'S PERCEPTIONS ON FACTORS CONTRIBUTING TO THE EMERGENCE OF INTIMATE PARTNER FEMICIDE (IPF) IN LIMPOPO PROVINCE, SOUTH AFRICA

By

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DECLARATION

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ACKNOWLEDGEMENTS

DEDICATION

Dedicated

To

My two primary school teachers, Mrs. Malolo Ramoroka and Mrs. Kedibone Nkoana, who are both from my community, for being exemplary of the finest basis of a good education and a nurturing setting from my early age.

Further dedication goes to families of all victims of Intimate Partner Femicide, and all Gender Based Violence (GBV) survivors in Limpopo Province.

ABSTRACT

Generally, men are associated with characteristics of masculinity such as showing leadership, being tough, hiding emotions, being virile, and likely being perpetrator of violence. In contrast, women are associated with femininity characteristics such as following orders, being sensitive, showing emotions, being fertile, and likely being victims of violence. Given these characteristics, women are mostly killed; mostly by men they are in a relationship with. The researcher is proposing to look into what men perceive as contributing factors to the emergence of Intimate Partner Femicide; focusing in Limpopo Province, South Africa. The phenomena of femicide and Gender-Based violence have recently turned to be a huge priority in the Republic of South Africa; particularly to Social Workers. While Limpopo Province may not be in the top 3 provinces on femicide cases, the recent resurgence in this rural dominant province triggered the researcher's attention.

The goal of this qualitative study was therefore to develop an in-depth understanding of factors that contribute to the emergence of Intimate Partner Femicide in Limpopo Province. Semi-structured face-to-face interviews were conducted to explore and describe men's perceptions on contributory factors to the emergence of femicide. Men aged 18 to 59 permanently living in Limpopo province were targeted to be participants for this study. Understanding of how men perceive intimate partner femicide was considered by the researcher to be of great help to Social Workers, and other related professionals in better preventing this conundrum through relevant legislative framework, policies and programmes from rising. Social workers should put more effort into creating programmes to control men's emotions, with emotional intelligence serving as the primary focus.

KEYWORDS

Intimate Partner Femicide, Gender Based violence, Social Work, COVID-19, Masculinity, Perception, Patriarchy

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LIST OF ABBREVIATIONS

ABREVIATION	ACRONYM
AU	African Union
CAP	Common African Position
COVID-19	Coronavirus Disease of 2019
CYCC	Child & Youth Care Centre (formerly Children's Home)
DVA	Domestic Violence Act
GBV	Gender Based Violence
GBVF	Gender-Based Violence and Femicide
HPCSA	Health Professionals Council of South Africa
IPF	Intimate Partner Femicide
IPV	Intimate Partner Violence
NCVCC	National Corona Virus Command Council
NDP	National Development Plan
NGO	Non-Governmental Organisation
NPA	National Prosecuting Authority
SACSSP	South African Council for Social Service Professions
SADC	Southern African Development Community
SAPS	South African Police Service
SWREC	Social Work Research Ethics Committee
UNISA	University of South Africa
VAW	Violence Against Women
VAWG	Violence Against Women and Girls
VEP	Victim Empowerment Programme
WHO	World Health Organisation

CHAPTER 1

INTRODUCTION AND PROBLEM FORMULATION

This chapter outlines the general introduction of the proposed study titled: "Men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province, South Africa". Moreover; in guiding the research process, the problem statement, rationale for the study, theoretical framework, ethical consideration, and clarification of key concepts will be outlined.

1.1. General Introduction

Intimate Partner Femicide (IPF) is a serious challenge all over the world, including South Africa. IPF refers to the killing of women by current or former partners (Etherington and Baker 2015). The debate on the discovery of the word "femicide" is still on going. However, literature has numerous traces of the word formed by feminist scholar, Diana Russell, who is said to have first coined the concept femicide in the 1970s. In her definition, she refers to the murder of women as historical and contemporary misogynist murders of women (Hastie 2011). Weil, Corradi, and Naudi (2018) claim that the word "femicide," as opposed to "homicide of women" or "uxoricide," is politically charged to raise consciousness of the murdering of women because of their gender. These killings frequently, but not always, take place in civilizations that are built on and run according to profoundly ingrained patriarchal ideals.

The definition differs due to transformational changes in the phenomenon itself and a wide range of debates among activists, scholars, and women's rights defenders. In Latin America, the expression "femicide" is defined as "the offensive murder of women by men"; "mass massacres of women based on the superiority of their groups"; or "extreme forms of gender-based violence, understood as Violence inflicted by men on women in order to gain power, dominance and control". These

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definitions indicate the existence of a wider patriarchal system that oppresses women (Dimitrijevic, Filip and Platzer 2015).

It has been forty years since the term "femicide" was first used. This phrase serves a political goal by changing the social structure and tolerating the murder of women. Since then, the phrase has given rise to a theoretical idea that sees women being murdered as a particular social occurrence. Femicide is a sociological imagination project that has effectively altered popular perception, scientific inquiry, and policymaking (Marcuello-Servos et al., 2016).

There are several different types of femicide, including intimate femicide (intimate partner homicide), honor-related femicide (killings committed in the name of honor against women as punishment for real or imagined transgressions), dowry-related femicide (women killed by in-laws over disputes over their marital dowries), and non-intimate femicide (e.g., random killings or systematic mass killings of women). Advocates are increasingly acknowledging that femicide, which is frequently committed by men, may be motivated by sexism and this should be classified as a hate crime (Kanbur, Barral, Efevbera, Kelley, Svetaz, Miller, Bhave, Coyne-Beasley and Raymond-Flesch 2021).

1.1.1. Intimate Partner Femicide as a focus area

If common sense is any guide, one should typically expect their lover to look out for their partner's wellbeing, happiness, and sense of caring rather than do them damage. It is clear that when a woman is murdered by a stranger, the cause may be related to the women's vulnerability as a result of inferior masculinity. Sometimes the chance to conduct a crime like robbery or hijacking, which can also apply to males as victims, might influence femicide committed by a stranger. However, the peculiar and unusual reason in this case is that the individual who committed the crime is someone with whom the victim most likely shares a bed and dreams. The researcher was motivated by this circumstance to interview men as research subjects in order to better comprehend.

In heterosexual relationships, males and boyfriends are generally expected to defend their wives or girlfriends. On the other hand, the regrettable occurrence of intimate partner femicide (IPF) shows this practice to be incorrect. It is still a complicated scenario, but Mathews, Jewkes, and Abrahams (2015) reaffirm that men initially view their partners as flawless, but as couples face difficulties, they feel deeply betrayed. This increases their anxiety levels and makes their female partners seem to be inherently evil, which encourages an increase in violence by giving it a psychological rationale.

1.1.2. The link between Gender-based Violence, IPV and IPF

Strong connections exist between gender-based violence, intimate partner violence (IPV), and IPF, and a history of domestic abuse is a significant risk factor for becoming an IPF murderer (Dawson & Piscitelli, 2021). A history of domestic violence is anecdotally related to other types of homicide, particularly mass killings (De Haldevang 2018), and its connection to crime in general is becoming more apparent. The likelihood of homicide increases when there are patterns of coercive control and/or stalking in a relationship (Dobash & Dobash, 2015). The coercive control discourse contests more prevalent and traditional justifications for domestic violence, which have been described in terms of the crime of passion (Monckton-Smith 2020).

Despite the fact that the phrase "intimate partner abuse" is non-sexist, women are more likely to sustain bodily harm and psychological effects as a result of intimate partner abuse. The fact that 90% to 97% of violent acts committed against women in intimate relationships are committed by men indicates the gendered nature of this crime (Allen 2013).

Several nations were forced to make controlling patterns illegal as a result of the IPF issue. Controlling behaviour is now illegal in the United Kingdom (UK) and Ireland because of legislative developments, including as Section 76 of the Serious Crime Act 2015 (UK), the Domestic Abuse (Scotland) Act 2018, the Domestic Violence Act

2018, and the Protection of Freedoms Act 2012 (UK). These political decisions reflect the significance and use of control and stalking in anticipating major injury and homicide, at least in part (Monckton-Smith 2020). Johnson (2011) distinguishes three types of domestic violence, referred to as intimate terrorism, violent resistance, and situational couple violence. These types are grouped based on the motivation of the abuser. The strongest connections to controlling patterns and the greatest danger of killing are found in pattern intimate terrorism.

Coercive control, as Stark (2009) defines and describes, is what he terms a "liberty crime" since it erodes the victim's autonomy and places them in a position of subjection. Once more, the need for control is the driving force behind criminal behaviour, and situations where that power is threatened and makes murder more likely. Controlling patterns were discovered in the majority of IPF patients, according to research by Eriksson, Mazerolle, Wortley Johnson, and McPhedran (2019) in an Australian study.

Although others contend that domestic abuse cannot be divided into categories that are mutually exclusive (Gulliver & Fanslow 2015), defining behavioral and motivational variability through typologies might assist to organize approaches to risk. Stalking research has demonstrated in the past, for instance, that motivation may be classified and is related to risk and danger (Mullen, Pathé & Purcell 2000). In this study, risk analysis is centred on the idea that IPF is a component of a process driven by control as opposed to a reaction to an occurrence.

According to statistics, almost 35% of women have experienced physical or sexual abuse at the hands of an intimate partner or from a non-mating sexual partner. Moreover, an intimate partner was responsible for 38% of all female murders worldwide (The World Bank as cited in Shah and Mufeed 2022). In a similar manner, Garcia-Vergara, Almeda, Ros, Becerra-Alonso, and Fernández-Navarro (2022) discovered that 38.6% of all killings against women are perpetrated by their intimate partners. This equates to the homicide of nearly 30,000 women per year. According to the United Nations Office on Drugs and Crime (2013), men predominate globally as both homicide perpetrators and victims (95 and 80%, respectively), with the exception of the intimate partner homicide (IPH) category, where women make up

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about 82% of victims and the majority of these were in heterosexual relationships with a male perpetrator at the time of their deaths.

Nothling-Slabbert (2006) claimed that South Africa has just escaped its past of violence and discrimination. Subsequently, there is no doubt that it is still a very violent country. Research on domestic violence alone shows that 18% to 25% of women are involved in abusive domestic relationships. Women in rural areas are the most affected. It is estimated that on average, 80% of women are victims of domestic violence. According to a research by Reckdenwald, Yohros, and Szalewski (2018), rural counties experienced an average of 1.55 intimate femicides per 100,000 at-risk females, compared to nonrural counties, which experienced 1.24 intimate femicides per 100,000 at-risk females.

Reaves (2015) found that rural police forces typically have fewer officers dispersed over larger regions, which could result in longer reaction times when women contact the police to report domestic abuse. The absence of social services, shelters, police, and tribunals, which are crucial for IPV victims in requesting assistance, is also a problem, according to Sandberg (2013). Despite the repeated advice to be wary of outsiders, women are more at risk from their intimate relationships than from strangers. Women are constantly being warned to be beware of strangers, but, their intimate partners pose a greater threat to their safety and security. A woman's home seems to be the deadliest place. Unlike men, women are more likely to be killed by male family members, husbands or boyfriends than by strangers (Nothling-Slabbert 2006).

It should be a matter of concern, however, that while the murder rates for both men and women declined steadily between 2000 and 2015, the murder rate for women increased drastically by 17% between 2015 and 2016/17 (STATSSA 2018). South Africa has a femicide rate that is six times the world average. Over 2,500 women aged 14 years or older are murdered every year, the majority of these women killed by an intimate partner. Despite the prevalence of femicide, less than 20% of these murders are ever reported in South African news media (Brodie 2019).

1.1.3. The emergence cases of Intimate Partner femicide cases in Limpopo Province

Emergence denotes a certain type of transformation. In current metaphysical debates, three significant types of change appear to be regarded as feasible. The claim of a cosmic irregularity, an incident for which no law could be shown, comes first. The second type of change is what we would refer to as a "shift," in which one feature is replaced by another. This type of change is typically referred to as invariable succession, but it may also be more precisely stated as a functional connection. Thirdly, there is emergence, which is a change that occurs cumulatively as a result of the superposition of some features over others that are sufficient to explain the occurrence on their own level (Pepper 2014).

Following a string of intimate partner femicide cases where women in Limpopo province were killed in cold blood, particularly from the year 2020, it was imperative to closely glance into the reasons thereof. Some of the cases are in a synopsis compiled from numerous newspaper articles include; Sinah Molefe (27) of Phagameng township of Modimolle where the researcher is working who was allegedly stabbed to death by her ex-boyfriend. In January 2020, the Department of Social Development has expressed dismay at the killing of a nurse Njie Mojapelo by her boyfriend Dakalo Muruba who was a social worker at Ga-Seleka in Lephalale (Waterberg District), who later allegedly took his life too. A 53 year old wife killed by husband in Nwadzekudzeku village (Giyani), while Tshepo Rakoma was shot dead multiple times by husband in Shoprite shopping Centre parking in Polokwane.

A 19-year-old boyfriend at Ga-Madiba village in Mokopane murdered Kagiso Kale (17). These casualties also include the cruel stabbing and chopping of 35 year old wife by husband (45) for alleged cheating in Vuwani; near Thohoyandou and the Capricorn TVET student Precious Ramabulana (28) case who was stabbed to death by a man. Ntwanano Shisana (27) of Bungeni village got shot and killed by her

boyfriend, while Terresinah Patsu (45) of Makhuvha village was hacked to death by her partner. In Tshamahansi village (Mokopane), a body of a 25-year-old woman was discovered with several stab wounds allegedly by her boyfriend. There is a latest case of a traffic officer from Bela Bela who shot and killed his girlfriend (30) before shooting himself too in Alma farm near Modimolle on 27 April 2021. While a single death is one too many, these increasing numbers do not look good for a single province; particularly a province well known for peace and relatively low crime rate.

Reports from all over the world show that while the world fights the coronavirus, lockdowns, quarantines, and restrictions increase the likelihood that domestic violence cases will increase, which will have a number of detrimental effects on women's mental, sexual, and reproductive health. As a result, these women will be less likely to contribute to the recovery and improvisational efforts for economies and humanity (McLaren et al. as cited in Shah and Mufeed 2022).

In the midst of coronavirus disease of 2019 (COVID-19), the UN raises the alarm about a "hidden pandemic": a covert increase in violence against women and girls taking place across the world. Economic pressures can increase vulnerability and risks for various forms of abuse, including domestic violence, violence against sex workers, an increase in abuse of domestic workers, who are primarily women, sexual harassment (both online and offline), and economic injustice linked to the gender wage gap. Many women's groups, crisis centers, helplines, and shelters are failing to fulfill the present, rising demands as a result of financial cuts, which hasten this issue (Kanbur et al. 2021).

Considering that this study was coincidentally administered during the period of the COVID-19; which South Africa was part of countries that enforced lockdown, it becomes difficult not to attribute this sudden emergence of IPF cases in Limpopo Province. The immediate conundrum after a father killed his wife or mother of his children; is that police intervention usually result in the father being sent to prison, while the mother is taken to a mortuary; thereby leaving the child to be in need of care and protection in terms of Section 155 of the Children's Act 38 of 2005. The children find themselves without parents, and often caught between a blame game between the mother and father's families. Social workers are then expected to offer

amongst others, psychosocial service, victim impact reports and presentence reports. Moreover, after the Children's Court investigation is complete, designated social workers registered with South African Council for Social Service Professions (SACSSP) may be required to compile reports with the intention of determining the minor children of the deceased IPF victim and perpetrator, who may be detained as a result, to be in need of care and protection in accordance with the Children's Act 38 of 2005. If the social worker's recommendations are accepted by the court, these children will be lawfully placed in alternative care, commonly with a close relative (foster care) who is capable of raising them or with a registered Child & Youth Care Centre (CYCC) formerly known as a children's homes.

According to Kapardis, Baldry and Konstantinou (2017), the latter practical issues are also thought to apply in South Africa. It is important to emphasize that children who lose one parent through the actions of the other, who is more likely to be in jail, effectively lose both parents, although this is sometimes overlooked in the heat of such a dramatic circumstance. Bereavement is only one aspect of the grieving process; there is also the grief that comes with losing both parents at once when one killed the other on purpose; relocation; uncertainty about where and with whom they will live; stigma; secrecy; and, frequently, grave conflicts of loyalty. These are all devastating issues. IPF is a crime against humanity and the surviving orphans are the living voices of the killed ones.

During the hard lockdown, a lot of adult persons had enough close contact with each other; owing to closed taverns, and employers resorting to "Working from home policy". Industrialization and transformation meant that a significant number of working parents travel distances, work opposite shifts, others working in different towns, and provinces. But, during hard lockdown, many of these couples had to face each other longer than before, providing space for them to bond, and at times discover negative hidden traits about love of their lives; promiscuity or adultery included. This remains possible enablers and for intimate partner femicide during the period of this study.

Similar sentiments are echoed by Akbaş and Karataş (2020), who reiterate this idea and claim that children go through care crises when an intimate partner commits

femicide because there is no parent left behind. They are also found to be in chaos after the death and may be pressured by the fathers' relatives to make up stories about the incident being an accident or admit that they themselves were the murderers. It should be highlighted that children have difficulties adjusting to school life again, and that children who stay in the same city after the murder are subjected to numerous labels in both school and social situations.

Gonzalez-Mendez and Santana-Hernandez (2012) found that a number of psychologists, social workers, and lawyers point out that certain beliefs play against women in a violent relationship, regardless of the country of origin; citing that some women believe that marriage is for life and ought to be kept intact for the sake of their children. This is just one example from their study, Professional Opinions on Violence Against Women and Femicide in Spain. On the other hand, other women valued their relationships with their spouses more than their parental responsibilities. As a result, they would forsake their children if their attackers ask them to. When the abuser is not the child's father, this happens frequently.

Murder is the last-ditch effort to retake control, and it is the height of absurdity since the master requires the other, a living other, to function as master. Not every misinterpretation of mutual empowerment results in femicide. Under gender-diverse circumstances, asymmetrical reliance and uneven prospects of independence constitute the usual state of affairs for love relationships. The more modest thesis states that romantic femicide can be explained by pointing to an unsupportable distortion of the logic of dependency (Gregoratto 2017).

The social construction of intimate femicide and the likelihood of emphasizing a preventative agenda both heavily rely on the media. By switching from episodic to thematic framing and placing this murder in a larger social context, news coverage might increase public awareness (Fairbairn and Dawson as cited in Sela-Shayovitz 2018). It is clear from Akbaş and Karataş's (2020) research that the children had a number of issues getting access to psychological help. These issues can take on many different forms, such as asking for psychosocial support only after suicidal thoughts or attempts, refusing it because one finds it difficult to talk about the

murder, or being unable to afford it in certain situations due to the cost of both psychosocial and psychiatric support.

The likelihood of committing a crime is influenced by having a close connection. On the one hand, an intimate connection can deter criminal behaviour because of things like partner support. On the other hand, stress resulting from partner disagreement might amplify it. The most important findings of these research show that IPF is influenced by a number of variables, including forced sex, substance misuse, controlling behaviours, strangling, mistreatment during pregnancy, and a history of mental health issues (Garcia-Vergara et al. 2022).

1.2. Problem statement

The problem statement clarifies the core of what has to be examined and directs the research process (Newman and Covrig 2013). According to Creswell (2013:131), research problem focuses on the conversation around the phenomena that emphasizes the significance for the study carried out, such as societal concerns that need to be addressed. A research problem may originate from a variety of sources, such as real-world situations, prior studies, theories, and current practical problems in the area (Savin-Baden and Howell-Major, 2013).

In South Africa, particularly rural provinces such as Limpopo, people often perceive domestic violence or IPV as family issues, which need to be dealt with privately than to be reported. In recent years, despite many plans to eliminate violence against women and men, no substantial progress has been made in protecting and saving the lives of female victims of homicides related to their partners or families. Many women still find themselves alone, not only facing violence at home, but also being deceived by the criminal justice system that does not adequately respond or has the ability and knowledge to do so (UNODC Research 2019). The South African Legislations and Policies generalize femicide as mere murder despite the fact that most perpetrators of female murders are men, and that women are generally less defensive against men.

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The essence of social work in the space where women are killed just because they are women find expression in the Victim Empowerment Programme (VEP) at the South African government, Department of Social Development. Although more cases of IPF are reported in provinces such as Gauteng and Kwazulu-Natal, whereas Limpopo has mostly been the second last from Northern Cape Province, it was alarming that the province such as Limpopo within a short period of time (2020 to current) there are more than 10 cases of IPF as compared to 2015-2019 wherein the cases were less than five (https://www.saps.gov.za/services/crimestats.php.).

Despite current legislations, intervention of civil society organizations, government; Limpopo Province experienced a sudden emergence of IPF cases; especially from the year 2020. The challenge is how to comprehend the peculiar trend of IPF cases in such a short space of time in what was known to be a less violent province. The Limpopo IPF examples already given in this study are indicative of a veritable war against women which requires reinforcement and / or change of prevention strategies. The problem statement therefore is "the emergence of Intimate Partner Femicide escalated from IPV regardless of the current interventions by various welfare organizations dealing with the IPV as a phenomenon".

1.3. Rationale of the study

According to Rojon and Saunders (2012), presenting a good rationale for a study is an essential component of any research effort because it allows the study to be anchored in the context of current data and outlines potential practical applications of the study findings. According to Fouché and Delport (2011), this interest should arise through routine tasks and interactions at work, which will provide participants a foundational understanding of the topic they are studying. This study is focused on the idea that a holistic approach and a change in commitment from the government and the local population are required for such a complicated issue as IPF.

According to Schalkwyk, Boonzaier, and Gobodo-Madikizela (2014), South Africa has one of the most technologically sophisticated constitutions in the whole world. In order to advance women's rights, a number of progressive legislation that guarantee

their protection, such as the Domestic Violence Act, have been developed. Despite these indications of democracy in the post-apartheid period, the rate of violence against women is still alarmingly high. The idea of women's "powerlessness" has been the predominate viewpoint on the high prevalence of violence against women in both South African and worldwide literature.

Several organizations throughout the world are now working to stop this dreadful occurrence, including the United Nations, the World Health Organization, the European Commission, and the European Union's Fundamental Rights Agency, to mention a few (Marcuello-Servos et al. 2016). Having stated that South Africa has a homicide rate five times the global average is a serious concern; considering numerous legislations in place, the researcher found it fit to find out what factors are contributing to the emergence of Intimate partner femicide (IPF) in Limpopo Province, South Africa. The rising cases of femicide in South Africa in recent years regardless of the present interventions by both state and non-governmental organisations is worrying.

Literature confirmed that femicide is a serious phenomenon globally including South Africa. However, the legal institutions such as South African Police Service (SAPS), National Prosecuting Authority (NPA), and the Judiciary of South Africa do not use the term femicide to describe the callous killing of women. This was more influenced by the legislations such as the Criminal Procedure Act; also generalising these killings as mere murders. Despite of the causality resident in toxic masculinity, when punitive measures for killing of less defensive group of people is viewed in the same light, the prevention for such crimes is likely to be compromised, specifically the requirements for the protection of the most vulnerable group. The researcher also discovered that there are no formal studies with statistics of femicide specifically focusing on Limpopo Province, even with the recent increase of cases in the media and generally in our neighbourhoods.

Lack of such information and data on facilities aimed at temporarily housing the victims of gender-based violence as the leading cause of femicide could influence many victims of gender-based violence to easily remain in the same household with perpetrators, until they are eventually killed. The effectiveness of protection orders

and or removal of the perpetrators of gender-based violence from their households has not been explored sufficiently in academic studies, let alone the awareness of all-remedial or preventative measures for gender based violence and femicide that emanate from social media and other sources. While this study might provide reasons why men kill women in intimate relationships, the possible victims need to be more aware of the preventative measures.

The researcher realised that while there are many studies of IPV and GBV globally and South Africa, there is no study specifically directed to IPF as a phenomenon particularly in Limpopo. As a new phenomenon, the researcher's view is that this will be better understood when men in the forefront give perceptions regarding the factors contributing to the emergence of intimate partner in Limpopo province, and the outcomes will help in developing effective preventative programmes, influence and effective legislative frameworks.

According to Akbaş and Karataş (2020), it is important for children to be with family members they feel secure around in accordance with one's wishes and to be introduced to a social worker as soon as possible after their mother is killed. Both the police and social professionals must manage the events immediately following the murder with care and planning. Otherwise, it is impossible to stop children who are left behind after a murder from suffering additional anguish. There may be instances where the murderer's family look after the children after the crime. In order to convince those who would not allow it that the child's attendance at the mother's burial is a crucial part of grieving and facing death, social services professionals must be brought in.

The scourge of femicide ranges from social problems affecting families negatively such as men widowed and being single parents, orphaned children, and the trauma that comes with losing a significant other. Government shoulders the cost of paying out foster care grants, increasing funding for children in CYCC, in tandem with the subsequent cost of counselling for bereaved family members. The success of transformation in South Africa, particularly the closing gap in gender disparities on rising number of women employed or employable, is dented every time a working person is killed. The assumption is that when young women are educated or hold a

position above that of a man, they are perceived as intimidating, often seen as threats to a traditional masculinised society. This way, the struggle to address gender inequality as projected by the National Development Plan (NDP) 2030 is severely affected. It is envisaged that the outcome of this study will help in improvement and more relevance of Social Work policies, intervention and prevention programmes. The understanding of how men perceive femicide is anticipated to be helpful in alleviating it.

As a Social Worker, the researcher has been at the receiving end of orphaned children whose mothers were killed mostly by men. Having acted as a Probation Officer responsible for the compilation and presentations of Pre-sentence Reports to court for over 3 years, including over 10 years compiling victim impact reports; the researcher realised that women lose their lives due to murder, and in the majority of encounters, the perpetrators are men. This prompted the researcher's interest in finding out from men as participants their perceptions regarding factors contributing to IPF as conundrum that is emerging phenomenon in Limpopo province.

Despite ongoing efforts to end violence against women and girls (VAWG) 25 years after the United Nations Fourth World Conference on Women, which was held in Beijing, China in September 1995, reports of violence continue to flood media platforms while many similar cases go unreported or are manipulated. The anxiety of women who are victims of gender-based violence is a worldwide issue in this terrifying circumstance. According to the World Bank (2019), 1 in 3 women will experience violence against them at some point in their lives. Accordingly, either physical or sexual intimate relationship violence or non-partner sexual violence has affected 35% of women globally (Abraham and Prabha 2022).

The researcher firmly believes that despite having the most modern constitution in the world and progressive legislation, as other writers have predicted, this nation should be experiencing a drop in major problems like IPF. Contrary to common belief, a policy shift is seen to be essential.

1.4. Theoretical framework

A theoretical framework offers a viewpoint that aids in the understanding of events and phenomena by researchers (Maxwell 2013). The primary function of this theory, according to Blumberg, Cooper, and Schindler (2011), is to direct researchers. Additionally, Best and Kahn (2006) emphasized that it is preferable to express the theory when attempting to explain the phenomena in its entirety.

1.4.1. Feminist theory

According to feminist ideologies, researchers seek to examine data. Feminists believe that women are not inferior to men and are not only valuable to them as housewives, caregivers, or prostitutes; instead, they can improve disciplines, systems, and structures in the modern world if they are viewed and understood in this way. Feminist theory is a collection of ideas that stems from this belief.

Today's feminist theory is a vast, fruitful, and varied intellectual and political ensemble. It develops via creative multidisciplinary labour and engaged critical politics. Feminist theory engages the world via critical intersectional viewpoints and is not only about women, yet it is about them. Feminist theory thrives most when academic practices are broad-minded, think cooperatively about power and resistance, and seek out allies with people who are both critical of the status quo and imaginative about potential futures for freedom, justice, and joy (Ferguson 2017).

A complex and intimidating network makes up contemporary feminism thought. The familiar slogans of equality and freedom have been superseded with the complex stitching of Marxist economics, the dark mysteries of psychoanalysis, and obscure theories of the signifier. Practicing feminists are deeply frustrated by the rise of feminist theory and approach it with a sharp feeling of anger due to their struggles with violent marriages, unequal pay for women's employment, oppressive laws against homosexuality, and a lack of money for social services, always having to deal with female opposition being defeated or silenced (Nye 2013).

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Although it is defined variously, patriarchy essentially refers to power dynamics where men's interests come before those of women (Jenainati and Groves 2010). These power relationships may be seen in a variety of ways, including the societal structure of procreation and the sexual division of labour, as well as internalized feminine standards that women live by. In terms of patriarchal tendencies, this discourse contends that the primary oppression and source of other isms is men's dominance and oppression of women. As a result, it concludes that the major reason for women's subordination is the suppression of distinctively different female traits, experiences, and ideals. This is a perfect example of the patriarchy and male chauvinism that have successfully permeated the African continent (Asimeng-Boahene 2013).

Even though the participants are males, many people erroneously assume that feminist theory is preoccupied with promoting the agency of females over their male counterparts. Feminist theory is simply an approach of viewing the social world through the lens of gender, specifically the imbalances and inequalities that characterize societies. The basis of this gender inequality is the patriarchy system (O'Connor, 2014). Patriarchy as a social organizational protocol is evident in every society and it is a system in which males are viewed as superior to females. The extent to which this system is practiced differs from one society to another and is still very strong in the third world, especially in poor communities such as rural communities (De Janvry and Sadoulet, 2000).Therefore, this theory will help the researcher to analyse men's views with an idea of protecting women in mind from this IPF pandemic.

The apprehensions and difficulties faced, particularly by women and others they care about, may be understood through the lens of feminism, and from there, efforts can be made to lessen them. For better understanding and overcoming the problems faced by women and groups who challenge standard expectations, feminist ideas give frameworks for researching gendered roles and identities (Hyde as cited in Shah and Mufeed 2022). The feminist viewpoint emphasizes patriarchal culture's impact and its repercussions on men, women, families, and society as a whole. In this method, male partners abuse the family's female members in order to keep

control over them (Di Napoli, Procentese, Carnevale, Esposito and Arcidiacono 2019).

1.5. RESEARCH QUESTIONS, GOAL AND OBJECTIVES

1.5.1. Research question

Research question refers to specific questions that are developed from the purpose statement of the study, which the researcher seeks to answer (Creswell, 2012). Research question enables to researcher to identify relevant data that is useful in addressing the purpose of this study. The researcher generates a clear statement of this study in the form of research question as follows:

"What do men perceive as the factors that contribute to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province?"

1.5.2. Research goal

According to Holnes (2015), the research goal alludes to the study's overarching purpose and typically includes the project's long-term vision and essential specifications. A clear, unambiguous declaration of the issue that is written to specifically and exactly address the research questions is referred to as a "research goal." (Leedy and Ormrod 2015). According to Maree (2016), the research question should guide the study's goals. Thus, the goal of this study is as follows:

- To develop an in-depth understanding of factors that contribute to the emergence of Intimate Partner Femicide in Limpopo Province.

1.5.3. Research objectives

Albers, Bjoern and Lohmeyer (2011) assert that research objectives are the central elements of the research design. The research objectives relate directly to what must

be done to answer the research question (Doody and Bailey 2016). Grove, Burns, and Gray (2013) claim that research objectives are actions that must be followed appropriately in order to accomplish the stated objective. The following goals serve as a guide for this study:

- To explore factors that contribute to the emergence of Intimate Partner Femicide in Limpopo Province through men's perceptions.
- To describe as men's perceptions the factors contributing to emergence of Intimate Partner Femicide in Limpopo Province.
- To expand recent knowledge and make recommendations for future research and for policy makers.

1.6. ETHICAL CONSIDERATIONS

According to Creswell (2014), research ethics involves protecting research participants from any harm that may occur during the research process, ensuring the trust of participants, promoting research integrity, and preventing misconduct and impropriety that might reflect negatively on their institutions. Du Ploy Cilliers et al (2017) referred to ethics as a set of standards, linking researchers' attitudes and behaviours, and guided by moral or professional codes of conduct. For the purpose of this study, the researcher opted to have the following as important ethical considerations:

1.6.1. Informed Consent

According to Du Plooy-Cilliers et al. (2017), informed consent needs to be handled formally and offers participants the opportunity to express their choice. The participant's position, potential risks or advantages of participating in the study, the researcher's identity, and sponsorship were all part of the informed consent process (Thomas, 2017). Before starting the study, Richie, Lewis, Nicholls, and Ormston (2013) stress the need of obtaining informed permission. Participants were informed of the study's goals, the topic it was intended to study, the anticipated length of the

study, the identity of the funding source and the research team, and the intended use of the data.

The purpose of the study was explained to the participants, and it was made clear that they may opt out at any point during the data collecting process, including by asking questions or getting additional information about the study. They were also told to contact the University of South Africa (UNISA) College of Human Sciences Research Ethics Committee if they had any issues with the researcher's conduct. The participants were asked to sign an informed consent form after the researcher had properly discussed the study's purpose.

1.6.2. Confidentiality

Protection of participants' identities when confidentiality is guaranteed is a crucial component of research (Maree 2016). The researcher may maintain participant identities associated with data, but information made public will not contain the individual's name or allow the information to be associated with a specific participant (Sarantarakos, 2013). Contrarily, Richards and Morse (2012) contend that it is impossible to guarantee complete secrecy in qualitative research due to the inclusion of participant extracts in the study's results. Even in the recordings, the researcher used a coding system to bring up participant identities.

1.6.3. Beneficence

The definition of beneficence given by De Vos, Strydom, Fouche, and Delport (2011) is "an commitment to maximize possible benefits and limit possible damage." Study must be useful in order to be benevolent (Bertram and Christiansen, 2014). Participants were made aware right away that the study was being done for academic objectives, how it would help them, and that there was no payment involved in taking part. The researcher made it a priority to keep information secret.

1.6.4. Anonymity

According to Tilley and Woodthorpe (2011), anonymity is simply that we do not identify the person or research location involved. However, in research, this definition is typically expanded to mean that we do not include any information about any individual or research location that would make them identifiable. Any type of data, including written data, was stored in a lockable cabinet since the researcher used an audio recorder to gather data. When information was shared or read aloud, names or any other details that may be used to identify the participants directly were censored. Interview transcripts were therefore anonymized.

1.6.5. Management of data

The management of data is the process of storing data in a way that will guarantee that the confidentiality of participants is upheld at all times (Sutlieff and Chelin, 2010). Making sure that study participants' privacy is safeguarded and that identifying information is kept secret is a top ethical priority (Laybats & Tredinnick, 2016).

The audio recordings utilized when data was taken were locked in a cabinet to ensure that participants' information was protected. No unauthorized parties had access to the raw data, including voice recordings, and participant names were disguised using codes.

All original hardcopies that belonged to the researcher, including completed consent forms, written notes, and transcripts, were kept in a file that displayed his name only and was kept in a secure filing cabinet. The researcher's password-protected personal computer was used to save all electronic data, and the hard drive's backup files were similarly password-protected. To prevent potential information stealing, the researcher didn't keep or deposit any data online. Once the investigation is over, the researcher plans to delete all recordings from the voice recorder and destroy all notes and transcripts.

1.6.6. COVID-19 Protocols

The COVID-19 procedures were followed at all times during the study process. Prior to the commencement of the interviews, the researcher used a hand sanitizer to clean both his hands and those of the participants. In accordance with COVID-19 guidelines, masks were worn and a social distance of at least 1.5 meters was observed between the interviewer and the participants. Prior to the interview, participants were asked to complete the checklist.

1.7. CLARIFICATION OF KEY WORDS

1.7.1. Femicide

According to UNODC (2018), the term femicide was coined in the literature several decades ago to define the gender-related motivation associated with the killing of women and girls. Although the term has attracted attention to the extent that it is now used by some Governments and a wide range of stakeholders, at global level, there is no commonly agreed definition of what constitutes "femicide".

1.7.2. Intimate Partner Femicide

Intimate femicide also referred to as intimate partner femicide, captures the killing of women by current or former partners. Globally, women are much more likely than men to be assaulted, raped or killed by a current or former partner and it most often occurs within relationships where there is a history of intimate partner violence. The term femicide is used interchangeably with homicide (Buchanan, Wendt & Moulding 2015). Moreover, IPF is killing of women by intimate partners (i.e., a current or former husband/boyfriend, same-sex partner, or rejected would be lover) (Abrahams, Mathews, Martin, Lombard and Jewkes 2013).

1.7.3. Intimate Partner Violence (IPV)

Intimate partner violence (IPV) is globally defined as "physical violence, sexual violence, stalking and psychological aggression by a current or former intimate partner" such as a spouse, boyfriend, or regular sexual partner (Breiding, Basile, Smith, Black, & Mahendra 2015). Intimate partner violence is a serious social and public health problem affecting millions of females worldwide. Historically, it has been conceived as a private family matter, but there has been growing concern about its high incidence and severity. Violence against women by intimate partners refers to physical, sexual, and psychological assault women suffer from their current or former partners. In the most extreme cases, it results in women's deaths (Garcia-Vergara et al. 2022). Intimate partner violence (IPV) is defined as any form of actual, attempted, or threatened physical and psychological abuse perpetrated by a man or a woman against someone with whom he or she has, or has had, an intimate and affective relationship (Zara, Freilone, Veggi, Biondi, Ceccarelli and Gino 2019).

1.7.4. Emergence

Pepper (2014) refers to emergence as something that signifies a kind of change. Merriam-Webster's Collegiate Dictionary (2020) indicates that it is the act of rising out of a fluid, or coming forth from envelopment or concealment, or of rising into view; sudden uprising or appearance. For the purpose of this study, emergence refers to the upsurge of cases of IPF as a worrying phenomenon in Limpopo Province.

1.7.5. Perception

A belief or opinion often held by many people and based on how things seem (www.dictionary.cambridge.org.za). The use of the word "perception" in the study would mean the way in which social workers as participants in the study understand or interpret things.

1.8.   Structure of the study

There were five chapters in the study, and the contents of each are listed below.

Chapter 1: The introduction and background of the study were covered in the first chapter. The researcher gave an overview of the study's goals, significance, and motivations, as well as its research questions, limitations, and definitions of key terms.

Chapter 2: This chapter included a review of the literature and a thorough description of the study's theoretical framework.

Chapter 3: The researcher provided an overview of the research design and methodology in this chapter, with a focus on a systematic discussion of the nature and type of the research, the study population, sampling and sampling methods, data collection method and preparation for data collection, pilot testing, data analysis and verification methods, and ethical considerations.

Chapter 4: The presentation of the data analysis in accordance with the themes, sub-themes, and categories that had been determined, including literature control, are included in this chapter.

Chapter 5: The conclusions and suggestions resulting from the study's findings were presented after an overview of the study.

1.9.   SUMMARY

The aims and objectives of the study were outlined in this chapter. The chapter provided an understanding of the research questions and covered the clarification of concepts found in this chapter. A detailed explanation of how the study unfolded was presented. The ethical consideration was also found to be important in the chapter and was explained. The problem statement and the theoretical framework were key as they were outlined in the chapter. The relevant theory was explained and gave the understanding of the theory informing the study.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

One of the most serious problems facing our society right now is femicide. This behavior is more likely to progress to IPF since it does not occur in a private, emotionless context. Despite the fact that there are cases where the victim and her attacker are complete strangers, studies suggest that violence against women is more likely to happen when a man and woman are in a relationship and when this relationship is intimate and emotionally close, as opposed to superficial. In these cases, the risk factors and processes involved are likely to differ (Zara, Freilone, Veggi, Biondi, Ceccarelli and Gino 2019). According to Dawson (2017), years of analysis by domestic violence death reviews have shown that the vast majority of intimate partner killings could be considered predictable and thus preventable with appropriate interventions that target factors known to be associated with these killings.

It is possible that a continuous and growing period of abuse, violence, psychological terrorism, conflict, and suffering had been building up to the peak of IPF behind the immediate harm (i.e., the victim's death); In most cases, it is likely that the victim suppresses the tenseness in the relationship out of concern for revenge attacks (Zara et al 2019). Intimate relationship femicide, also known as gender murder or romantic femicide, is viewed as a particularly extreme kind of violence brought on by men's inability to deal with the autonomy and power of their (female) partners (Gregoratto 2017). Femicide is usually associated with women in the adolescent and young adult age group, aged 15–45 years (Karbeyaz, Yetiş, Güneş and Şimşek 2018).

In their study titled "Intimate partner femicide in Eskisehir, Turkey 25 years analysis," Karbeyaz et al. (2018:57) discovered that 689 homicides committed over the course

of 25 years, from 1992 to 2016, had autopsy conducted. It was discovered that 148 (86%) of the 172 women who were murdered were killed by their current or former partners.

A critical comprehension of the historical-colonial trajectory of the establishment and upkeep of patriarchy, a contentious word denoting the systemic oppression of women in a system of social structures and practices in which males dominate, is necessary for comprehending the contemporary context of GBV. Furthermore, patriarchy and the denial of women's rights are not a necessary part of any natural order in the universe. As a means of survival and adaptation for internalized oppression, societies including those populated by women produce and sustain patriarchy. The history of violence against women is rooted in the use of women as property as a result of various types of oppression, such as colonialism, imperialism, religious hegemony, and ethnic cleansing. Communities with more gender equality have always existed, particularly the pre-Columbian indigenous societies of the Americas. Understanding the effects of this historical trauma, which are performed across cultures internationally and promote femicide, requires an appreciation of women's history around the world (Kanbur, Barral, Efevbera, Kelley, Svetaz, Miller, Bhave, Coyne-Beasley and Raymond-Flesch 2021).

2.2. IPF as a global phenomenon

Globally, the number of femicides committed by a close relative or partner has increased from 48,000 in 2012 to 50,000 in 2017. According to the United Nations (UN), this indicates that 137 women are killed by a member of their own family every day. Although just 18% of homicide victims worldwide are women, 64% of those deaths are caused by an intimate partner or family violence. Additionally, high rates of femicide and child marriage coexist in some places, such as Africa and Asia, which multiplies and aggravates the vulnerabilities of adolescents and young adults (Kanbur et al. 2021).

The United Kingdom Femicide Census reported that between 2009 and 2015, 598 women were killed by their male partner (Brennan, 2016), and similar ratios are

broadly replicated across the Western world (Dobash and Dobash 2015; Monckton Smith 2012). Similarly, the United Nations Office on Drugs and Crime (UNODC) stipulated in 2012 that only one fifth of homicides committed by intimate partners or other family members worldwide are women, and girls represent the great most of these deaths. The classification of victims / perpetrators shows that there is a large difference in the proportion of men and women who are victims of crimes committed by intimate partners or other family members: 36% of male victims and 64% of male victims. When it comes to intimate partner violence, women also bear the greatest burden.

Approximately 82% of males and 18% of men, respectively, are victims of murders solely committed by intimate partners, which is a substantially higher proportion than that of victims of homicides exclusively committed by intimate partners or other family members. These results show that despite the fact that males constitute the majority of homicide victims worldwide, gender stereotypes and discrimination still cause women to bear the brunt of fatal injuries (UNODC Research 2019). Joyner, Rees, and Honikman (2015) assert that cultural and societal norms have a significant impact on how people behave in intimate relationships. Norms can either forbid violence or sanction or promote its usage. Men commit the majority of IPV. The murder of a woman by her partner is the most extreme consequence of IPV.

The World Health Organization (WHO) briefing document on injury prevention is one of many international regulations that suggests victim identification, treatment, and support programmes as a way to lessen violence. Where there are signs of abuse, screening is advised by the WHO's policy guidelines Responding to Intimate Partner Violence and Sexual Violence Against Women: WHO Clinical and Policy Guidelines, but (only) when patients' privacy and safety can be guaranteed (Artz, Meer and Aschman 2018).

2.3. IPF in Africa

The lifetime prevalence of ever-married/partnered women aged 15–49 who have experienced physical and/or sexual violence from a current or former husband or male partner at least once in their lifetime (since the age of 15) is 33%, per the WHO African Region prevalence estimates, as opposed to the 27% of the global prevalence estimates, according to the World Health Organization's Violence Against Women Prevalence Estimates, 2018, published on March 9, 2021. In contrast to the 13% of the worldwide prevalence estimates, the same category has a 20% prevalence estimate over the past 12 months for the WHO African Region. According to WHO estimates for the African Region, 36% of women aged 15 to 49 had experienced one or both kinds of violence at least once in their lives, compared to 30% in projections for the entire world. The fact that this translates to an average of 70–80 million women in this region, it is extremely horrifying (Abraham and Prabha 2022).

Development is hampered by gender biases in African languages, which have been acknowledged by African writers and academics. The prejudices take the shape of stories, songs, proverbs, and sayings that denigrate girls and women. In certain instances, girls and women are portrayed in African oral literature as cowards, weaklings, unreliable, lacking in leadership skills, and in need of men's help even for menial tasks. Boys take up and absorb biases and prejudices against females and women as they mature and are socialized. The fact that females are also trained into accepting bigotry and discrimination as normal does not help the situation. They internalize the stereotypes about females just like the boys do, and as they become older, many women accept abuse as socially acceptable, and therefore normal. Policies that prohibit anyone, including men and women, from using phrases that stereotype women. Such measures, particularly when coupled with thoughtfully crafted women's development programmes, can significantly improve the position of women in Africa (Wa Mberia 2015).

Africa, especially the sub-Saharan region, is renowned for its extensive oral traditions and customs. Since proverbs are most frequently utilized in this category of

oral arts and practices, their effect is so great that even the idea of how society constructs women is heavily influenced by them. African proverbs serve as the basis for social and cultural wisdom, which is used to create the ideas that regulate social relations (Asimeng-Boahene, 2009 as cited in Asimeng-Boahene 2013).

In Africa, women have typically been exposed to extreme prejudice, discrimination, and blame, as well as being easy targets for murder. These attitudes toward language, proverbs, and various patriarchal stereotypes are closely related to Africa's edge in the occurrence of intimate partner femicide on the worldwide scale. Some of these oppressive and patriarchal practices have a long history in school, where young males are taught that girls are less than them simply because of their gender. When these girls mature, society absorbs them under its spell, forcing them to be subordinate to males; much worse, it permits men to marry them when they are still very young.

In South Africa, Section 26(1) of the Marriage Act 25 of 1961 prohibits a boy under the age of 18 years and comparably unreasonably a girl under the age of 15 years capability of contracting a valid marriage except with the written permission of the parents and/ or authorities, which may be granted in any particular case in which considers such marriage desirable. The fact that there are still parents in rural provinces as believing in cultural laws such as genital mutilation leave a blurry endorsement for parents to consent marriage on behalf of their female children to marriage, even worse, to partners older than them. The notion that a young man must be older than a woman, unfairly benefit men from this in addition to having a biological edge over women in terms of strength, since they may view them as objects of blind obedience who are constantly youthful and defenseless. This shows how much of a travesty our law is, and how deeply ingrained IPF is, even in nations with the finest legal systems.

In Africa, tens of thousands of old women who were suspected of practicing witchcraft were burnt alive, dismembered, and tortured to death. For instance, it has been claimed that between 2004 and 2009, more than 2,585 old women were slain in the Republic of Tanzania as a result of witchcraft charges (HelpAge International) (HAI, 2010). Between 2010 and 2011, more than 20 elderly ladies in Zimbabwe were

hacked to death on the grounds of witchcraft. Many of them who suffered from physical, sexual, and psychological abuse, were exiled, and were denied food aid (ibid). A recent witchcraft charge led Zimbabwean President Mugabe to fire his deputy, Mrs. Joy Mujuru (African Review December 4, 2014). Mugabe said that Mrs. Mujuru, who is now over 60 years old, was a witch out to kill him. Similar to this, a Cameroonian court found an old woman guilty of witchcraft in 2011 based on the evidence of local healers (Harrop, 2012). Hundreds of old women convicted of witchcraft in Burkina Faso; known as les mangeuses d'ames, or soul eaters, were either slaughtered or exiled (HAI, 2010). As a result, many of them left their homes and towns to avoid being charged with a crime and ultimately executed. When accusations of witchcraft are made, violence is frequently used to extract confessions and exact punishment. These accusations originate from personal jealously and animosity on the part of family members, neighbours, or community members in rural communities (Eboiyehi 2017).

Persecution of those who are suspected of witchcraft activities has long been acknowledged as a significant problem in sub-Saharan Africa. One of the biggest challenges to implementing the UN General Assembly's December 1993 Declaration on ending violence against women on the continent is the widespread persecution of old women in Nigeria who are believed to be witches (Eboiyehi 2017).

In terms of belief systems, Africa has a long history of complicated phenomena, particularly in regards to the existence and abilities of witches, which permeate every aspect of society. People who are considered to be or who identify as witches frequently face persecution, social rejection, discrimination, and violence as a result of such beliefs (Liepe 2016).

A number of significant regional instruments have also emerged as more pertinent ones for violence prevention in the African context, including the Southern African Development Community (SADC) Protocol on Gender and Development, ratified by South Africa in 1997, and its companion Addendum on Prevention and Eradication of Violence against Women and Children, ratified in 2008. The SADC protocol binds nations to change societal norms that subject women to discrimination and violence, as well as to abolish and/or alter any pertinent legislation. Additionally, nations are

obligated by the addition to recognize, defend, and advance the human, reproductive, and sexual rights of women and girls as well as to take action to stop and address the escalating incidence of violence against women (VAW) (Article. 20). By explicitly stating women's reproductive rights, the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa was adopted, which was a significant step in the protection and promotion of women's rights in Africa. The protocol primarily addresses VAW under two rights, including the right to life, integrity, and security of the person (Article 3) and the right to be treated with dignity.

2.4. IPF in South Africa

In South Africa, apartheid labour and residency rules established a system of migratory labour that severely disrupted family life and men's obligations toward their spouses and children (Morrell and Ouzgane 2005). Racially based hegemonic masculinities arose under conditions of systemic violence, repressive laws, and political oppression, which reified power and domination over women (and frequently other men) (Morrell 1998; Coovadia et al. 2009; Morrell et al as cited in Mathews, Jewkes and Abrahams 2015). They also produced strong femininities since women had to be resilient to live, safeguard their offspring, and frequently serve as household leaders while yet being expected to bow to male dominance and violence (Jewkes and Morrell 2012). Due to these conflicts and tensions, there is a fault line in gender relations where there is regularly intimate partner violence and, occasionally, significant violence against women that, at its worst, is lethal (Mathews, Jewkes and Abrahams 2015).

According to the South African Police Service's figures, the World Economic Forum on Africa, 2019, says that during 2017 and 2018, about 3,000 women were slain in South Africa. It indicates that the murder rate for adult women is over 15.2 per 100,000, which indicates that a woman in South Africa is murdered every three hours. South Africa ranked fourth-worst out of 183 nations in the World Health Organization report for 2016 with a murder rate of 12.5 per 100,000 women and girls (Wilkinson, 2019). According to research by the South African Medical Research

Council, 56% of South African women were murdered by their intimate partners (Pikoli as cited in Abraham and Prabha 2022:4). In a similar manner, Ndlovu, Obadire, Nyalungu, and Mashifane (2020) claim that South Africa ranks second on the African continent in terms of IPF, only after Lesotho (15.5%). Out of 183 nations, South Africa is rated fourth in the world for the greatest rate of femicide, or the intentional killing of women. From 13.1% in 2013–14 to 15.2% in 2017–18, the murder rate for women climbed. It is around five times greater than the world average, which is less than 3%.

Peltzer, Pengpid, McFarlane and Banyini (2013) assert that interpersonal violence has been the second biggest cause of illness burden in South Africa, behind HIV/AIDS. 62.4% of all interpersonal violence experienced by women was due to intimate partner violence (IPV). With a rate of 8.8 per 100 000 women, South Africa has the highest number of women murdered by their current or former intimate male partner. According to Mathews, Jewkes, and Abrahams (2015), defending one's honour occasionally led to violence against intimate partners in South Africa. For instance, one man mentioned assaulting his pregnant spouse because he thought she was prostitution herself. He considered this to be "just reason" for his behaviour. In this instance, using violence was considered as both a justifiable punishment and a means of regaining respect and control.

It should be a matter of concern, however, that while the murder rates for both men and women declined steadily between 2000 and 2015, the murder rate for women increased drastically by 17% between 2015 and 2016/17 (STATSSA 2018:17). South Africa has a femicide rate that is six times the world average. Over 2,500 women aged 14 years or older are murdered every year, the majority of these women killed by an intimate partner. Despite the prevalence of femicide, less than 20% of these murders are ever reported in South African news media (Brodie 2019).

According to the World Health Organization (2013), many women have experienced physical or sexual abuse at the hands of their husbands, lovers, or other intimate partners. Other members of the family or close relatives have also been implicated as perpetrators. Studies have shown that many sub-Saharan African nations still lack legislation and regulations to address gender-based violence. The "legislation,

policies, and initiatives put in place to address GBV in South Africa are among the most extensive and progressive" in the world (Meyiwa, Williamson, Maseti, and Ntabanyane 2017). As a result, this demonstrates how the global public outcry and awareness against gender-based violence is gradually gaining attention and momentum (Idowu and Enaifoghe 2021).

2.5. Etiologies of IPF

Women are not the ones who start wars or incite violence, but they are the ones who suffer the most. They are really the most at risk from and severely impacted by violent wars that they had nothing to do with starting (Agbalajobi, 2012). In nations that are recuperating from the destruction of war, women suffer the most from the effects of warfare and societal disintegration. For instance, all Tutsi women were targeted before to the 1994 genocide in Rwanda, where the Hutus slaughtered and sexually assaulted a considerable number of them (Mzvondiwa as cited in Issifu 2015). Despite the fact that violence does not always result in the murder of women, its effects can still be severe and crippling. Public health issues, which have significant costs to both human and financial resources, are involved in the long-term physical and psychological effects of violence against women (Zara et al. 2019).

All white men in South Africa were required to complete military service between 1961 and 1993. According to Conway (2012), being in the military not only allowed white males the chance to safeguard and preserve apartheid, as well as to defend their women and children from the "swart gevaar" (threat of black people), but it also gave them the chance to develop a "positive feeling of manhood." A "manly rite of passage" was considered to be conscription (Conway 2012).

In terms of belief systems, Africa has a long history of complicated phenomena, particularly in regards to the existence and abilities of witches, which permeate every aspect of society. People who are considered to be or who identify as witches frequently face persecution, social rejection, discrimination, and violence as a result of such beliefs (Liepe 2016). Elderly women in many African civilizations are

accused of witchcraft more frequently than senior males (Chilimampunga and Thindwa as cited in Eboiyehi 2017).

Millions of women worldwide are impacted by major social and public health issue known as intimate partner violence. It has always been seen as a private family affair, but due to its high occurrence and seriousness, concerns have grown. Intimate partner violence includes the physical, sexual, and psychological abuse that women experience from their relationships, whether they are still together or have moved on. In the worst situations, it causes the deaths of women. Numerous scholars have been interested in the intensity of violence. Many people have researched the contributing variables to these fatalities in order to have a thorough understanding of the occurrence and to forecast and avoid it. But the number of women who die at the hands of their intimate partners continues to rise, and there is no way to stop it (Garcia-Vergara, Almeda, Ríos, Becerra-Alonso and Fernández-Navarro 2022).

The links between IPF and domestic abuse are powerful, and a history of domestic abuse is a key risk marker in those who are IPF killers (Dawson and Piscitelli, 2021). A history of domestic abuse is also anecdotally increasingly linked to other homicide categories, notably mass homicides (De Haldevang, 2018), and its association to criminal activity more generally is being recognised. Research suggests that domestic abuse characterised by patterns of coercive control and/or stalking is more likely to end in homicide (Dobash and Dobash, 2015; Stark, 2009). The coercive control discourse is a resistance to more traditional and dominant rationalisations for domestic homicide which have been explained with reference to the crime of passion (Monckton-Smith 2019).

Victims frequently (and understandably) worry about the perpetrators' reactions if they find out about the disclosure. They may also worry that making the disclosure, even to non-legal service providers, will lead to police involvement, which could have a number of unfavorable effects, including the breakdown of the family, the loss of the main breadwinner, and the end of the relationship (Artz, Meer and Aschman 2018).

70% of femicide victims between the ages of 18 and 50 and 70% of the 307 total occurrences of femicide had had physical abuse from their killer before their deaths, as opposed to 10% of the pool of qualified control women. Thus, the initial hypothesis that the primary risk factor for femicide committed by an intimate partner is physical abuse of the victim was verified (Campbell, Webster, Koziol-McLain, Block, Campbell, Curry, Gary, Glass, McFarlane, Sachs and and Sharps 2017).

Many of the feticidal deaths under study showed signs of premeditation. There were signals of violence before the fatal episodes in many of the femicide-suicide instances that entailed alienation, divorce, and threats of ending relationships. The attackers had previously threatened to kill ladies if they followed through on their threats of divorcing or separating (Adinkrah 2014).

2.6. Impact of COVID-19 to IPF

In order to combat GBV, promote unpaid caregiving, and increase women's economic security, action is required on a worldwide scale, according to the UN study on COVID-19 and violence against women and girls. Only 25 nations (or 25% of the world's population) have implemented complete measures to address these three areas, according to the COVID-19 Global Gender Response Tracker established by the UN Development Programme (Kanbur, Barral, Efevbera, Kelley, Svetaz, Miller, Bhave, Coyne-Beasley and Raymond-Flesch 2021).

In addition to these results, the UN warns of a "hidden pandemic" in the middle of COVID-19: a concealed increase in violence against women and girls taking place all across the world. Economic pressures can increase vulnerability and risks for various forms of abuse, including domestic violence, violence against sex workers, an increase in abuse of domestic workers, who are primarily women, sexual harassment (both online and offline), and economic injustice linked to the gender wage gap. Numerous women's groups, crisis centers, helplines, and shelters are failing to fulfill the present, rising demands as a result of financial cuts, which accelerate the problem. In order to combat GBV, promote unpaid caregiving, and increase women's economic security, action is required on a worldwide scale,

according to the UN study on COVID-19 and violence against women and girls. Only 25 nations (or 25% of the world's population) have implemented complete measures to address these three areas, according to the COVID-19 Global Gender Response Tracker established by the UN Development Program (Kanbur et al. 2021).

2.7. Challenges for children and families after IPF

New guardians for orphaned children when one parent kills the other, the child loses both parents. The child's guardianship is often assumed by new surrogate parents. The chaos caused by the violence, as well as the unexpected loss and disturbance of the children's nurturing environment and relationships, may cause them to make assumptions about the availability and dependability of a "new family" (Kaplan 1998 as cited in Kapardis, Baldry and Konstantinou 2017). Maternal and paternal grandparents frequently volunteer to raise children when they lose their parents. The maternal and paternal sides may occasionally disagree on the best practices for raising children due to emotions like guilt and shame (Lev-Wiesel and Samson 2001).

After the IPF tragedy, the individuals who look after the child are those who may be expected to aid in the child's recovery process; however, since the caregivers are the family members of the lady killed by her husband, it is certain that they will also be going through a grieving process. Psychological difficulties may also be experienced by mourning caregivers who take on the care of abandoned children following femicide (Akbaş and Karataş 2020).

Each orphan claimed to have endured psychological trauma in addition to physical assault due to the coercive and violent atmosphere they all lived in, which was characterized by excessive yelling and fighting. In three femicide cases, the father/step-father/cohabitee of six of them (orphans 1-3, 6, 9–10) did the same to the children themselves. Their father or step-father was a harsh, violent dictator who regularly beat up their mother severely. The orphans preferred to talk to their friends about whatever worries they had because there was, in fact, no genuine, meaningful dialogue or conversation in their family (Kapardis, Baldry & Konstantinou 2017).

2.8. Enablers of Intimate Partner Femicide (IPF)

Literature outlined numerous elements attributed as enablers of intimate partner femicide such as environment, culture, religion, traditional masculinity, patriarchal power, and polygamy are discussed below.

2.8.1. Environment and society

Location has been linked in a substantial way to IPF. Serious violence against women and IPF are linked to rural locations. In the commission of IPF, the victims' proximity to their families and close friends is very important. Homicide risk is higher for victims who have been isolated by their assailant and relocated far from the homes of their family and friends. Additionally, when the aggressor's friends are aware of the abuse and isolation the victim endures but do nothing to report it, they encourage killing (Garcia-Vergara et al. 2022).

Social learning researchers have concluded that people pick up new behaviours by witnessing and internalizing those that others exhibit. As a result, individuals begin to develop views about the socially acceptable behaviours in the civilizations they are a part of. In the end, people put their actions to the test and follow the social standards that their communities think acceptable. Aggression and the severe femicide that frequently result from it are seen as social behaviours that are developed and reinforced by the social learning process (Crowell and Burgess 1996 as cited in Sithomola 2020).

According to Zink, Regan, Jacobson, and Pabst (2003), society accepted abuse in the privacy of the home. However, throughout the course of these women's lives, society's understanding of domestic abuse including IPV evolved. Some women were able to escape violent situations when IPV became unacceptable, while others persisted.

According to the United Nations (UN), pubertal changes make sexuality and gender roles more prominent, making teenage girls more susceptible to sexual assault, child marriage, and other types of abuse. Girls' vulnerability to violence may also be heightened by increasing risk-taking throughout adolescence, including drug use and hazardous sex, as well as patriarchal inclinations for males to take dominance over women's bodies. The literature is rich with examples of how boys generally receive less severe punishment for acting aggressively toward their female and peer peers. Additionally, teenage guys who exhibit traditional behaviors that demonstrate dominance over women and girls are socially rewarded, which creates the conditions for the acceptance of GBV. Teenagers may also be at danger since this is their first time being in intimate relationships, which might increase their exposure to GBV perpetrators and make them less likely to disclose or receive therapy (Kanbur, Barral, Efevbera, Kelley, Svetaz, Miller, Bhave, Coyne-Beasley and Raymond-Flesch 2021).

2.8.2. The influence of culture and religion

The religious authorities seem to be using traditional religious language. This is seen by their unwillingness to embrace divorce and their preference for reconciliation, which also supports religious notions of the sanctity of marriage and the dominance of the husband in the home. Additionally, it is said that confronting abused women with a theological argument from clergy that encourages forgiveness can be demoralizing (Boonzaier & De la Rey as cited in Dekel and Andipatin 2016).

Sexually speaking, women are helpless and beneath males. According to Fulata Lusungu Moyo (2004), cited in Abraham and Prabha (2022), a systematic theologian claims that sexuality is fundamental to African women's and men's identities and shapes their worldviews as members of religious and cultural communities. "Whether religio-cultural, Christian, or other religious sexual socialization, there are commonalities in their aims such that the majority of these sexual socializations subordinate women's sexual life to males," she continues. As a result, women are reduced to the status of sexual objects used by males, which renders them sexually helpless (Abraham and Prabha 2022).

The majority of social circumstances in South Africa are marked by the subjugation of women. Fundamentally, cultural norms and attitudes that give men the upper hand over women in many ways appear to support disregard for the feminine. The quality of people's relationships and expectations of themselves are badly impacted by this normative framework. Despite a progressive constitution and laws, IPV is nevertheless seen as culturally acceptable and is therefore accepted in many situations (Joyner and Mash 2012).

Violence against women and girls is an indication of a patriarchal culture. Women who are kept silent are more likely to adopt the societal norms that dominate them and to believe in them. African women who experience various human rights abuse are living proof of patriarchal societal institutions that undervalue women's value. Though ubuntu is a communitarian principle popular in African cultures, it is rather depressing to learn that women still face discrimination just for being female. In light of this, one starts to doubt the entire Ubuntu idea, as it cannot be applied by neglecting the pain of women (Abraham and Prabha 2022).

2.8.3. Patriarchal power and traditional masculinity in men

Gender inequality is the primary cause of gender-based violence. It is more prevalent in areas where there is a strong cultural focus on gender hierarchy, where using violence in interpersonal interactions is more acceptable, and where men's dominance and control over women are accepted as normal. Violence against women is frequently met with fairly lax community penalties in these societies. Men who believe that their ability to dominate women is crucial to their sense of masculinity are considerably more prone to use violence (Abrahams, Mathews, Martin, Lombard and Jewkes 2013).

South African women are indoctrinated to view males as objects of affection, respect, and resources as well as threat (Hunter 2010; Jewkes and Morrell 2012; Jewkes et al. 2012 as referenced in Mathews, Jewkes, and Abrahams 2015). In South Africa, which has a highly heterosexist culture, women are frequently rated on

their ability to find good partners and are often seen as having a right to be in partnerships with males (Jewkes and Morrell 2012). Women frequently gravitate toward males who exhibit the ideal traits of power, toughness, and masculinity because men and women deliberately establish masculine ideals (Talbot and Quayle 2010 as cited Mathews, Jewkes and Abrahams 2015).

Coercive power in reference to Hinkin and Schriesheim (1989) as cited by Zungu (2019) is the capacity to administrate and/or remove items that the other person does not want because of their authoritarian relationship with their wives, polygynists are more inclined to employ coercive authority. Their culture willingly grants them this status.

Women who submit to male demands lose their freedom of choice as the aggressors seize control of their life, which is a contributing cause to IPF. Another issue associated with IPF is the loss of control, even in the relationship with one's own partner, where the aggressor selects when they have sex and this results in sexual assaults. However, the victim's defiance of the aggressor's enforced subservient demands due to separation wants and the aggressor's message to stop the abuse are elements that are very closely associated to IPF, especially in the days after the communication (Garcia-Vergara et al. 2022).

Prevention designed to affect structural and cultural changes. The prevention of femicide is a difficult topic that may be tackled in a number of different ways, as was already mentioned. A comprehensive approach to prevention is recommended by preventive literature, particularly in the field of health sciences, as an efficient way to solve problems. Some viewpoints link prevention with early intervention, or finding the source of a problem before it manifests and removing the factors that contribute to it (Weil, Corradi and Naudi 2018).

2.8.4. Childhood history as IPF characteristic

The aggressors frequently experienced family issues as children, and some of them experienced physical abuse from a family member at this time. This is another

element connected to the commission of IPF. While some of the perpetrators have not harmed women as adults, many of them had experienced or seen familial violence as children. However, a number of the aggressors also experienced academic issues in their early years due to behavioural and learning issues, which are also contributing causes. The aggressor's mental health may also be affected by these problems, which is another aspect of IPF. Affective disorder, psychotic disorder, and personality disorders are psychiatric illnesses that are linked to IPF (Garcia-Vergara 2022).

Men are more likely to commit crimes if they have observed parental violence, experienced physical or sexual abuse as children, or both. Men's risk of perpetration begins in infancy. Childhood exposure to domestic abuse is associated with increased acceptance of violence, decreased self-esteem, attachment issues, and personality disorders (Abrahams et al 2013).

According to Mathews, Jewkes, and Abrahams (2015) in their study titled "'So now I'm the man': Intimate Partner Femicide and its Interconnections with Expressions of Masculinities in South Africa," the majority of the men who killed their partners could have been classified as "violent men" prior to doing so because their lives had been marked by a willingness to use violence in a variety of situations. Their journey to violence, however, seems to have begun with incredibly terrible childhoods marked by parental death, incredibly harsh punishment from various caretakers (which was frequently open brutality), emotionally distant parents, and missing dads. They claim that these encounters permanently altered their sense of self. They had a strong suspicion of other people, were insecure, lacked shame and empathy, and had low self-esteem as a result of feeling that their parents had abandoned and betrayed them.

According to the United Nations (UN), pubertal changes make sexuality and gender roles more prominent, making teenage girls more susceptible to sexual assault, child marriage, and other types of abuse. Girls' vulnerability to violence may also be heightened by increasing risk-taking throughout adolescence, including drug use and hazardous sex, as well as patriarchal inclinations for males to take dominance over women's bodies. The literature is rich with examples of how boys generally receive

less severe punishment for acting aggressively toward their female and peer peers. Adolescent guys who adopt traditional behaviours that demonstrate dominance over women and girls are socially rewarded, which creates the conditions for the acceptance of GBV. Teenagers may also be at danger since this is their first time being in intimate relationships, which might increase their exposure to GBV perpetrators and make them less likely to disclose or seek treatment (Kanbur et al. 2021).

2.8.5. Availability of guns

In South Africa, gender-based violence is a significant social and health issue that puts women at danger of being abused and even killed by their relationships. Intimate relationship violence and femicide are strongly correlated with gun availability (Abrahams et al. 2012). For instance, 34% of the women who were murdered by their intimate partners in 1999 did it using a gun. A decrease to 17% was noticeable in 2009, which was caused by passage of the Firearms Control Act (FCA) (Matzopoulos, Thompson, and Myers 2014). According to Matzopoulos et al., tighter gun control regulations may contribute to a further decline in femicide instances. Ironically, many men rationalize purchasing weapons (as did Oscar) on the grounds that they want to defend their families and themselves, yet most frequently, these guns are used in domestic or interpersonal confrontations. According to South African research, two-thirds (66%) of intimate femicide-suicide perpetrators in 1999 owned a legal firearm, significantly raising the risk of intimate femicide-suicide (the killing of a woman by an intimate partner followed by the perpetrator's suicide within a week of the homicide) (Mathews et al. as cited in Langa, Kirsten, Bowman, Eagle and Kiguwa 2018).

Firearms play a significant role in the perpetration of violence in South Africa. Although gun deaths have halved since the introduction of the FCA in 2000, gun violence remains a significant threat, with sixteen to eighteen people shot and killed daily (Langa, Kirsten, Bowman, Eagle and Kiguwa 2018).

Additionally, middle-class suburbs often have stronger policing resources and procedures than townships and informal settlements (Bruce as cited in Langa, Kirsten, Bowman, Eagle and Kiguwa 2018). The Firearms Control Act in South Africa, a policy-driven intervention implemented since 2000 but only fully effective from 2004, with provisions for safer firearm use and ownership among its key features, is most likely to blame for the very significant difference in the rate of homicide by gunshot. The decline is consistent with research from high-income nations, where changes to gun prohibitions have likewise led to a significant decline in female homicide rates relative to male homicide rates (Abrahams, Mathews, Martin, Lombard and Jewkes 2013). According to Jacquelyn Campbell, Nancy Glass, Phyllis Sharps, Kathryn Laughon, and Tina Bloom as cited in Sela-Shayovitz (2018), intimate femicide rates have significantly decreased (30%) in the United States during the previous three decades. This drop is mostly the result of adjustments to response strategies, such as limiting abusers' access to firearms.

2.8.6. Divorce, separation and relationship break-up

Splitting is a process that makes these horrific acts of violence possible, and the outcome is used to excuse them. It also helps to understand why men kill women. This happens in the context of their general psychological conditions, which include being highly insecure guys, and a societal framework that accords them certain expectations and entitlements as men. Their expectations and entitlement to control over women are ingrained in the gender hierarchy, to the degree that the act of murdering is seen as the ultimate technique of regaining power in a relationship where they believed they had lost all authority over their female partner. Therefore, psychological justifications are insufficient to account for such killings. They explain how a man may kill, but they don't explain why their partners are the intended victims. The killing looks to be an act of desperation by a guy to demonstrate his absolute dominance (Mathews, Jewkes and Abrahams 2015).

According to Adinkrah (2014)'s study, "Intimate Partner Femicide-Suicides in Ghana: Victims, Offenders, and Incident Characteristics," a significant number of femicide-suicides were brought on by estrangement and victim-initiated divorce. Women who

were already estranged from their male partners or who had started or threatened a divorce or separation were particularly vulnerable to fatal abuse; were frequently threatened with lethal violence, stalked, and eventually killed before the assailant committed suicide.

Another risk linked to IPF is divorce or separation, which is followed by feelings of abandonment among males who do not want to stop the relationship. It is crucial to note that, even if a separation does not ultimately occur, the victim's warning of the aggressor about her desire to divorce or separate from him or her and the actions taken to end the relationship are also linked variables. Additionally, the link between divorce or separation and IPF is higher when the victim is pregnant, particularly if she witnesses a rapid escalation of violence as soon as the aggressor learns about the pregnancy (Garcia-Vergara et al. 2022).

2.8.7. Infidelity, stalking and jealousy

Another characteristic that has been linked to the killings of women is stalking behaviour, which is more common in assailants who have recently split or divorced. The most frequent stalking activities that raise the risk of homicide are his making frequent phone calls and waiting outside her home or place of employment, as well as her being followed or spied on. In addition, those who experienced physical abuse during the relationship are more likely to experience stalking and, ultimately, murder. Consequently, when separation or divorce is followed by stalker behaviour and past violence, the likelihood of a homicide is noticeably increased (Garcia-Vergara et al. 2022). According to Johnson, Eriksson, Mazerolle, and Wortley (2017), stalking female companions in the year before a femicide is one of the four primary signs of forced control in a heterosexual relationship.

The most frequent initiating causes in IPF were sexual jealousy, suspicion of infidelity, and relationship termination (such as divorce or estrangement). Assailants killed female intimate partners they believed to have been sexually unfaithful to them in 13 (37.1%) of the 35 cases. Another 13 (37.1%) of the 35 cases were motivated

by estrangement, divorce, or the victim's threat to break up with the offender (Adinkrah 2014).

According to a study by Mathews, Jewkes, and Abrahams (2015), the majority of men who perpetrated IPF insisted that their possessiveness and jealousy were just expressions of their love for their partners, but friends and relatives of these deceased women testified that these men frequently acted violently and in a controlling manner, making life with them unbearable for their partners.

2.8.8. False hope and consistency

In other situations, ladies believe they must stay together for the benefit of their children because they don't want their predicament to become a public scandal. Numerous examples of young women in this circumstance, some of them even have higher education, according to some psychologists. In the court of law, Judges also noted that a lot of women feel bad about accusing their intimate relationships. Some of these ladies beg the judges to send their attackers to rehabilitation facilities so they can be treated. However, when these women understand that their attackers will go to prison, they attempt to withdraw the accusations (Gonzalez-Mendez and Santana-Hernandez 2012).

Women in abusive relationships who are unable to see an exit option are in grave risk (Anderson & Saunders, 2003). It is difficult to reverse the impact of the commitment and consistency principle once someone has succumbed to it in an abusive relationship or any other situation. By teaching women before they become involved in an abusive relationship, it is possible to reduce the number of violent partnerships. Women would be able to avoid these elements and put themselves in situations that are not conducive to abuse if they were more aware of the factors, such as social impact, the scientific study of the influence of external influences on people' attitudes and behaviour (Dare, Guadagno and Muscanell 2013).

A battered woman was also more likely to stay if her spouse provided for her financially rather than the opposite (Anderson, 2003; Antai, Antai as cited in

Estrellado and Loh 2019). The question "why doesn't she just leave?" persists as a conundrum for many, both inside and outside the criminal justice system, without knowledge of the entrapment that can occur from coercive control in the absence of physical attacks (Stark, as cited in Johnson, Eriksson, Mazerolle and Wortley 2019). Abuse victims put their trust in their partner's participation in treatment programmes and decide whether to continue in partnerships based on that information (Austin & Dankwort as cited in McGinn, McColgan and Taylor 2020). Social professionals and psychologists agree, according to Gonzalez-Mendez and Santana-Hernandez (2012), some women minimize the risk they confront because they think their abusers will ultimately change.

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2.9. South African IPF prevention strategies and methods

Policies and laws were implemented to address gender inequality when South Africa became a democratic country in 1994 (Naidoo and Nadvi 2013). As a comprehensive document, the Bill of Rights of the Constitution of the Republic of South Africa (Act 108 of 1996) aims to safeguard human rights, address socioeconomic disparities, and offer the fundamental principles of racial and gender equality. Soon after the nation's democratic transition, the South African constitution was ratified and now serves as the country's ultimate legislation. The Bill of Rights, which is included in Review 2 of the governing law, has been acclaimed by human rights campaigners as being the most significant part of this constitution. The purpose of this Bill of Rights is to protect and advance the rights of people and civilians in this nation. The right to equality before the law, freedom from

discrimination (on the basis of race, sex, gender, age, religion, sexual orientation, safety, etc.), and other rights are among the numerous liberties that are granted. These rights are included in Section 9. The Apartheid policy, which had enforced segregation as its primary goal did not promote equality and equity among the country, was the basic mandate of the previous administration. The Constitution was a tool to facilitate reform and address these problems. In an effort to achieve fairness for all, the Bill placed a strong focus on achieving equality (Meyiwa, Williamson, Maseti, and Ntabanyane 2017).

One of the highest incidences of IPV in the world is found in South Africa, where 20 to 50 percent of adult women report having been a victim of it. Women of all ages are impacted by the macrosocial factors that fuel violence, with gender inequity at the top of the list. President Cyril Ramaphosa announced a five-point emergency plan to fight gender-based violence (GBV) in the country in response to recent, shocking, and widely reported instances of IPV and femicide in South Africa (Metheny and Essack 2020).

Through the adoption of international agreements, the South African government has made considerable promises to the protection of victims of violence. According to South Africa's Constitution (1996), Chapter 14, Section 232, "...customary international law is law in the republic unless it is inconsistent with the Constitution or an Act of Parliament." However, despite the breadth of international laws, SA has signed and/or ratified as well as the creation of significant local legislation and policy, neither the criminal justice nor the health systems have experienced consistent execution. However, important South African human rights literature and legislative developments frequently cite and consider these international standards (Artz, Meer and Aschman 2018).

The Domestic Violence Act (DVA), 1998 (Act No. 116 of 1998), the Children's Act (Act No. 38 of 2005), the Sexual Offences (and Related Matters) Amendment Act, 2007, and other more specific legislation for the prevention of violence that support health treatments (Act No. 32 of 2007). The Confidentiality: Protecting and Providing Information policy of the Health Professionals Council of South Africa (HPCSA),

paragraph 28 (HPCSA, 2007), General Ethical Guidelines for Reproductive Health, the Guidelines for Good Practice in the Health Care Professions, Positive obligations to intervene in domestic cases are also specified in the Service Charter for Victims of Crime, the Minimum Service Standards for Victims of Crime, and other documents (Artz, Meer and Aschman 2018).

The South African Service Charter for Victims of Crime, which consolidates the existing legal framework on the rights of victims of crime and the services that should be offered to them, was developed in accordance with SA's obligations under various international and regional human rights instruments. The Charter guarantees victims' rights to fair treatment, information access, protection, support, restitution, and compensation. The Minimum Service Standards for Victims of Crime outline the principles guiding the Charter's implementation. The Minimum Standards inform service providers of what is anticipated of them while providing assistance to victims and advice clients of what to anticipate from practitioners, especially Health Care Practitioners (HCPs) (Artz, Meer and Aschman 2018).

According to Abrahams, Mathews, Martin, Lombard, and Jewkes (2013), South Africa passed the Domestic Violence Act (Act 116 of 1998) in 1998, which became law in 1999. The Firearms Control Act, which was reinforced in 2000, tightened regulations on handgun possession, and this may have affected the number of gun killings in South Africa (Abrahams et al. 2013).

The act offered a framework for defense against and prosecution of a variety of crimes committed by those involved in a domestic partnership. The statute allowed for the issuance and execution of protection orders as well as the seizure of firearms from people who were the target of orders. The Criminal Law (Sexual Offences and Related Matters) Amendment Act was enacted by the state in 2007. This law gave sexual offenses a very broad definition and established a solid foundation from which to address previous rape offender near-impunity (Abrahams et al. 2013).

On the 17/10/2020, the President of the Republic of South Africa; Cyril Ramaphosa stated that the unacceptably high levels of gender-based violence and femicide in

South Africa are a concern on our national conscience, and a betrayal of our constitutional order for which so many fought, and for which so many gave their lives (GBVF National Strategic Plan 2020-2030). Ramaphosa further reiterated that South Africa holds the shameful distinct of being one of the most unsafe places in the world to be a woman. Government departments have rallied around the National Strategic Plan on Gender-based violence and femicide: and an amount of R16.1 billion has been sourced through budget reprioritization (GBVF National Strategic Plan 2020-2030). Therefore, Government spent over R16 billion in an attempt to prevent this cruel phenomenon.

First: femicide crime statistics' main feedbacks are prosecutorial reports; therefore they may account for patterns of classification related with the recent penal reform. In the same line of thought: these patterns of classification must assess gender as the core explanatory element of crime. Second: crime rates appear to impact in the course of criminal policy in Latin America. As shown by Dammert et al. (2010), crime statistics' lack of quality and comparability is a common feature across the region; however that is functional of politicians' electoral interests and policy makers' agenda of increasing the ratio of penal sanctions-signs of penal populism (Larrauri 2007). Femicide inclusion into the penal code is not an exception, according to the evidence in this paper. Third: indicators and statistical methods used in the construction of femicide crime rates may   inform about key   aspects of state   capacity regarding   the implementation of gender responsive penal reforms (Dammert et al. 2010). Under this analytical framework, the article is organized in three main sections. The first is concerned with describing and understanding the semantic content of the signifier "femicide" and the tensions   within   gender   studies   and   criminal   justice practices, tensions regarding its political dimension, which amount to a question of whether –in order to construct indicators-this term ought to denote all murders of women or rather only certain instances (Tuesta and Mujica 2014).

Abrahams, Jewkes, and Mathews (2015) purport additionally, severe (socially undesirable) and even fatal forms of violence are frequently tolerated with amazing forbearance (Jewkes and Abrahams 2002; Vetten et al. 2008). According to social

observations, males who are known to be violent and those who have murdered spouses have minimal trouble finding partners in women. Furthermore, even though South Africa has had protection orders (or interdicts) since 1992 and there is a strong domestic abuse law in place (the Domestic Violence Act of 1998), many males have in the past and still frequently do "get away with murder."

Predicting if, and when, homicide may occur dominates UK police and professional responses to disclosures of domestic abuse and stalking, as it does in many jurisdictions. Two key risk approaches are taken, especially in triage: an actuarial and a clinical approach. There are problems inherent in any risk assessment model, and the history of assessing risk of violence specifically, suggests that it is not a precise science (Shapiro and Noe, 2015). Police assess the imminence of homicide using a quasi-actuarial approach which identifies and measures presence of domestic abuse or stalking using Risk Identification Checklists (RICs). Such RICs are lists of known behavioural markers which have been found to be present in previous research into domestic homicides. Thus, they identify if known high-risk markers are present in any relationship where domestic abuse is suspected (Monckton-Smith 2019).

2.10. Role of Social work and related professions

The two main types of treatment for battered women are social services like counseling and safe housing and legal proceedings like arrests and restraining orders (Peltzer, Pengpid, McFarlane, and Banyini, 2013). Good social work practice requires a thorough grasp of intimate partner abuse (Allen 2013).

Social workers deal with the significant and common problem of intimate partner violence (IPV), which includes physical, sexual, financial, and/or emotional abuse in a dating or partner relationship. IPV can cause survivors to experience varied levels of trauma, including posttraumatic stress, hypervigilance, flashbacks, anxiety, and despair (Tarshis and Baird 2019).

The majority of experts, including social workers and attorneys, concur that batterers approach women using a variety of tactics. They frequently use extra caution while dealing with the judicial system. They lie to women about their alcohol intake, discuss their children with their partners, display repentance and make suicide threats, among other tactics, but all of these are merely attempts to dissuade women from testifying against them in court. Sometimes women's in-laws will also make an effort to persuade them that their partners have changed (Santana-Hernandez and Gonzalez-Mendez 2012).

It is important to view the fight against violence against women as a two-dimensional conflict. While defending women's rights and ensuring gender equality make up the first dimension, the second one focuses on protecting the rights of children who were left behind after femicide and creating spaces where children can express their outrage over these violations in accordance with their participation rights. In order for the children who lost their mothers due to their father's violence and who were traumatized to not experience further violations of their rights and to have another chance at life, as well as to be able to obtain the rights to living, protection, development, and participation. Social workers, especially those who work in the field of mental health, must approach this sensitive subject with great caution (Akbaş and Karataş 2020).

Every year, millions of women's lives, safety, and well-being are at risk due to intimate partner violence (IPV). The ramifications of IPV are diverse, complicated, and have severe repercussions like death on women of every class, race, and religious affiliation (Buchanan, Wendt, & Moulding 2015). Unfortunately, discussing the facts of IPV at home is not always safe, thus it is essential that women receive the right support from organizations where social workers are employed. In terms of law, policy, practice, and advocacy, social workers have a crucial role in IPF, IPV, and GBV.

Social workers have an ethical and statutory obligation to lessen the physical and psychological damages brought on by IPV, together with doctors, psychiatrists, and other mental health specialists who work with IPV victims and their families (United

Nations 2015). Social professionals who interact professionally with IPV survivors and their children should have a basic practice standard of becoming trauma educated. The relevance of trauma education in social work curricula has increased as a result of regular mass violence, natural disasters, and other sad occurrences, according to a recent issue of Social Work Today. Most social workers will likely encounter traumatized clients at some time in their careers, but those who work in child welfare or criminal justice settings need to be especially mindful of the connection between IPV and trauma that may change a person's life.

The onus should be placed on governments and stake holders to support scientific research if the question to ask experts is how to make intimate violence assessment more effective in order to prevent IPV from occurring in the short-medium term and to prevent it from escalating up to IPF in the long-term (Zara, Freilone, Veggi, Biondi, Ceccarelli and Gino 2019).

2.11. Impact of civil society organizations

The Common African Position (CAP) on the post-2015 Development Agenda was developed by African Union (AU) Heads of State and Government who met in Addis Abeba, Ethiopia, on January 31, 2014, during the 22nd Ordinary Session of the Assembly of the Union. They decided, among other things, that achieving gender equality and women's empowerment would necessitate improving women's occupational mobility and eliminating gender-based wage inequality, ending all forms of violence against women and children, including harmful customs like female genital mutilation (FGM) and early marriage, and eradicating gender-based discrimination in political, economic, and public decision-making processes, as well as allocating sufficient resources to support women's empowerment, and ensure that women participate fully and equally in all decision-making bodies at the highest levels of government and in the governance structures of international organizations, including by removing gender stereotypes in hiring and promoting practices and enhancing women's productive capacities as change agents (African Union 2014).

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Traditions and culture cannot be used as an excuse for violating a woman's human rights, especially her right to life and her right to be free from violence, according to the Vienna Declaration on Femicide (2012), which the United Nations and which South Africa is a signatory, made at that time. Its Symposium also acknowledged the need for measures at all societal levels to eradicate femicide. Additionally, it reiterated the shared commitment to fight towards ending femicide in strict accordance with national and international legal frameworks.

2.12. Modus operandi for IPF perpetration

According to Zara, Freilone, Veggi, Biondi, Ceccarelli, and Gino (2019), the use of diverse weapons to murder unknown victims (such as a blunt item) as opposed to known victims (such as those shot with firearms) may point to a variety of plausible interpretations. The likelihood that unidentified victims would be killed with blunt objects or their bare hands could indicate that the killing was an impulsive act. Additionally, it may imply that the murderer was more likely to be cruel and aggressive or huge in order to carry out the blunt force killing. When the victim was well-known and when there was a close relationship with her, firearms and stabbing tools were utilized more frequently. This data could imply that premeditated killings are more likely to involve the employment of these weapons. Other research have revealed that IPF are typically premeditated attacks rather than irrational outbursts of wrath. Further studies have revealed that those who utilized weapons caused the most harm to their victims and only used violence when threatened or after a protracted period of abuse. Regarding the sites of injuries on victims' bodies, this study found that offenders typically killed their victims by shooting them in the head. This may be because it is the simplest way to put an immediate halt to any reaction or defensive response from a person. Victims presented defensive injuries in 61.9% of cases in an effort to escape. This may also imply that only a tiny percentage of attacks resulted in victims dying without making an effort to protect themselves.

In their study "Intimate femicide-suicide in South Africa: a cross-sectional study," Mathews, Abrahams, Jewkes, Martin, Lombard, and Vetten (2008) discovered that those who committed intimate femicide-suicide were more likely to be younger,

employed, and employed in the security industry (police, army, or as a guard) than in a blue-collar job. They were also less likely to be of mixed race. A legal gun was also more likely to be possessed by them.

2.13. Grey areas on IPF prevention

The primary sources of input for femicide data are prosecution reports, therefore they could be able to explain categorization trends associated with the most recent changes to the law. In the same vein, these categorization schemes must consider gender as the primary factor in crime's explanation. Additionally, it appears that crime rates have an influence on Latin American criminal legislation. The region's crime statistics are frequently of poor quality and comparability, as demonstrated by Dammert et al. (2010); however, this serves as a tool for politicians' electoral goals and policymakers' agendas to increase the proportion of criminal sanctions, which Larrauri (2007) identifies as signs of penal populism. The research in this study shows that femicide's inclusion in the criminal code is not an exception. Additionally, crucial elements of a state's potential to undertake gender-responsive criminal reforms may be revealed through indicators and statistical techniques employed in the creation of femicide crime rates (Dammert et al. 2010). The paper is divided into three main sections in accordance with this analytical approach. The first is concerned with describing and understanding the semantic content of the signifier "femicide" and the tensions within gender studies and criminal justice practices, tensions regarding its political dimension, which boils down to a question of whether this term ought to denote all murders of women or instead only certain instances, in order to construct indicators (Tuesta and Mujica 2014).

South Africa is seen as a regional role model and a social renaissance in the eyes of the world community more than 20 years after making the transition to democracy. The nation is distinguished by a strong framework of normative and legislative support consistent with international treaties that attempt to defend women's rights. But in spite of the numerous legal safeguards offered by state and non-state entities, South African women continue to face high rates of violence (Sibanda-Moyo, Khonje, and Brobbey 2017).

Women's rights were neglected in the quest of general human rights throughout the battle for democracy, therefore South Africa recently saw the passage of its first Gender Equality and Women's Empowerment Bill. Gender activists praised this milestone as long overdue. Nevertheless, South Africans continue to doubt the degree of actual progress made towards a society free from violence, particularly in respect to the gender continuum, despite the anticipated passage of this legislation, which is not without its defects. In South Africa, gender-based violence (GBV) is still a problem in terms of social issues, public health, and human rights (Meyiwa, Williamson, Maseti and Ntabanyane 2017).

A domestic violence screening should be a standard aspect of delivering sufficient, preventative treatment under existing law, but there is currently no legislation or well defined regulations that require HCPs to do so as part of broader health care provision. The state and all HCPs are required, when taken together, by the ratified international and regional instruments, SA's national law, and the HPCSA guidelines and protocols to identify domestic violence, educate patients about their rights and options, offer protective measures, and, in the case of children, report abuse and maltreatment to a designated authority. Many nations, including Spain, Finland, Serbia, Germany, the United States, and Vietnam have established rules, regulations, and legislation encouraging or requiring HCPs to screen for and treat DV; consequently, a precedent for implementing comparable policies and procedures in SA has been established (Artz, Meer and Aschman 2018).

Furthermore, the South African Police Service (SAPS) announced shocking and distressing figures showing that 53 263 women were abused and 2930 were murdered during the 2017/2018 fiscal year. This shows that the legislation does not go far enough to uphold the fundamental principles of individual liberty, human security, and the right to life. Despite the fact that the Domestic Violence Act is among the most innovative and progressive laws in the world, terrible violent crimes are increasing and showing no signs of stopping (Parenzee as cited in Sithomola 2020).

Although there is a constitutional legal framework in place, criminal penalties alone are insufficient to stop males from acting violently. In South Africa, the murdering of women by men has disproportionately increased. As a culture, it is imperative that we condemn the continuance of this pattern and deal with the root causes of aggressive masculinity and physical abuse of women. The prevalent ideas of masculinity are influenced by social conventions, religious and traditional beliefs, patriarchy, and gender dynamics, which ultimately undermine women's inherent right to exist. To stop these physical assaults on women, solutions for reducing intimate partner gender-based violence must be developed (Yesufu 2022).

According to Enaifoghe and Idowu (2021), recognizing the perceptions and prejudices that separate gender-based violence is essential since violence against women has a unique character in each of our personal social settings. Another recommendation from the research is the need to increase young people's awareness of their roles as audiences in societal social situations and the necessity to forbid certain standardized attitudes, beliefs, and behaviors in public places. According to Weil, Corradi, and Naudi (2018), identifying the issue is the first step in primary and primordial prevention. The understanding of the issue in its social, political, and cultural context (Meneghel et al., 2013), i.e., expanding the atomic/incidental perspective that only stresses the individual behaviour and the incident - is crucial to social and cultural change in relation to femicide as part of "women's right to name our experience," (Radford, 1992).

South Africa's social environment is still black and Christian dominant. The context of patriarchy is mirrored in some of the black cultural practices; such as a woman being ordered by her maiden family that even in difficult times, she must remember that the woman's grave is her husband's home. The Christian dominant society that South Africa is, also has evident practices such as "till death do us part". Women are thereby expected to hang onto the marriage; irrespective of challenges they come across. Even worse, while there are biblical traces to these effect, in contrast, the bible is seen to be very silent on men violently abusing women; even forbidding divorce. This can be arguably be perceived as tantamount to Christianity being tolerant to men abusing women for as long as they are married to them.

2.14. Summary

The researcher found review of this past literature to be of paramount importance in this chapter. The data contained in this chapter appropriately commensurate the research topic; Men's perceptions on factors contributing to the emergence of IPF in Limpopo, South Africa. Intimate Partner Femicide was appropriately outlined in the international, continental (Africa) and in local (South African) perspective. Much emphasis was put on the history of IPF on par with the topic. The way in which the growth of IPF threatens the livelihood and cohesion of families; including children in South Africa has been clearly outlined. Moreover, the causal factors and current prevention methods and strategies were also discussed. The literature reviewed in this chapter is in line with the research topic.

CHAPTER 3

RESEARCH METHODOLOGY

3.1. Introduction

This chapter offers detailed methodology and methods applied in the study. This includes the qualitative research approach, design, population, sampling, sampling methods, data collection, and preparation for data collection, data collection tool and pilot testing. Thematic data analysis and the identified method of data analysis are also discussed in this chapter. The justification of the methodology flows from the research question, which links with the research goals and the research objectives.

3.2. Research Methodology

Research methodology refers to the procedures to be employed to identify, choose, process and analyze information on the men's perceptions on factors contributing to the emergence of Intimate Partner Femicide in Limpopo; South Africa; as a phenomenon of interest to the researcher (Taylor, Bogdan & DeVault 2015). Research methodology entails an account of the precise techniques and procedures employed when conducting a research (De Vos, Delport, Fouché, and Strydom. 2014). According to Sarantakos (2013), methodology is a research strategy that translates ontological and epistemological principles into guidelines that show how research is conducted. Moreover, a research methodology provides a theoretical and philosophical foundation for a specific study (Carey, 2012).

3.2.1 Research approach

This study used qualitative research approach. The researcher aimed at studying people by interacting with and observing the participants in their natural environment

(Creswell 2016). According to Creswell (2014), research approaches are plans and procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation. This approach was also able to give a voice to participants by listening to their own personal narratives in their preferred language of expression (Liamputtong, 2013). Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive material practices that make the world visible and transform it (Creswell in Creswell & Poth 2018). This qualitative study included perceptions of men on contributing factors to intimate partner femicide. This research was descriptive and exploratory in nature and design as it sought to answer what men perceive as the factors that contribute to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province (Fouché & De Vos, 2011).

3.2.2. Research design

The aim of the research design was to structure the research process and improve the research outcomes. In this qualitative study, the exploratory, descriptive and contextual frames are immediately relevant. The study was qualitative as it sought to understand the perceptions of men by exploring and describing their views on contributing factors to emerging Intimate Partner Femicide cases in Limpopo Province, South Africa (Fouché & Delport 2011). The qualitative research approach puts the emphasis on studying human behaviour and attitudes within their natural settings (De Vos, Strydom, Fouché & Delport 2011).

The researcher opted to apply all of the three designs in conducting this study. Berg & Lane (2017) describe the research design as the planning undertaken by a researcher to plot the road of the research process. Van Wyk, (2012) refers research design as the overall plan for connecting the conceptual research problems to the pertinent (and achievable) empirical research. Maree (2016) argues that a research design is a strategy that moves from the underlying philosophical assumptions to specifying the selection of participants, the data gathering methods to be used and data analysis to be done. This study employed the following research designs:

- **Exploratory research design**

The researcher engaged participants in a meaningful manner to gain a holistic picture by allowing them to share their practice experience as men but more so, to describe their perceptions on the phenomenon since qualitative research acknowledges that there is no single truth (Moule & Goodman 2014). Exploratory research is often conducted when little scientific knowledge and research are available about the specific phenomenon to be studied (Gray 2013). Furthermore, men were interviewed in their place of choice or in their natural settings as advised by Grossman, Tracy, Richer and Erkut (2015). Such naturalistic inquiry enabled participants to describe and explain their experiences and perceptions on the studied phenomenon. While IPF has been researched before in other countries, in South Africa, particularly in Limpopo Province, it is a new phenomenon which the researcher's believe is that it will be beneficial should this phenomenon be understood from the men's perspective.

Descriptive research design

This is a research design conducted for gaining an informed understanding of a topic with the aim of describing the views and its characteristics (Szilvia, 2013). When we want to describe individuals, groups, activities, events, or situations, descriptive research is appropriate (Leavy 2017). Descriptive research design is a comprehensive description that characterizes the population group that is being studied (Rubin & Babbie, 2013). Mangal and Mangal (2013) assert that descriptive design aims at describing the things, events and phenomenon under investigation. The central questions to descriptive research are *who* and *why* (Marshall & Rossman, 2011), although there are no immediate intentions of understanding the "why" of their circumstances or the causes of their problems (Dudley, 2011). It entails situations where the researcher observes the environment of the phenomena and then describes what has been observed.

Through qualitative descriptions, the researcher was able to connect and make sense of what was shared by the participants. This descriptive research design proved to be essential to this study as it aided the researcher to gather data by

giving participants time to describe their perceptions in relation to the phenomenon being studied. The researcher strived to describe as findings; men's perceptions on factors contributing to the emergence of intimate partner femicide in Limpopo province.

- **Contextual research design**

Contextual research design is a form of qualitative inquiry in which the researcher collects data in an environment where the participant is comfortable (O'Neill, 2015). Participants' perceptions, experiences, and feelings create a context in which the meaning attached to the phenomenon is expressed in the form of explanations or reasons that the participants draw from a situation (Corbin & Strass, 2015). The researcher was focusing on a description of the contexts of the research topic and a theoretical context to the study, a description of the broader socio-cultural context of the population, and the physical context of the area of study. Limpopo is the northernmost province of South Africa. It is named after the Limpopo River, which forms the province's western and northern borders. The capital and largest city in the province is Polokwane (formerly Pietersburg). The researcher found it difficult to isolate participants from environmental factors and influences.

The province was formed from the northern region of Transvaal Province in 1994, and was initially named Northern Transvaal. The following year, it was renamed Northern Province, which remained the name until 2003 when it was formally changed to Limpopo after deliberation by the provincial government and amendment of the South African Constitution.

Traditional leaders and chiefs still form a strong backbone of the province's political landscape. Established in terms of the Limpopo House of Traditional Leaders Act, Act 5 of 2005, the Limpopo House of Traditional Leaders' main function is to advise government and the legislature on matters related to custom, tradition and culture including developmental initiatives that have an impact on rural communities (Map data 2018. Participants in this study were interviewed where they felt comfortable like at their homes and workplace. The chosen environments by participants were enabling and free from distractions.

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3.2.3. Study Population

A study population is the theoretically specified aggregation of the elements in a study (Babbie & Benaquisto, 2010). According to Carey (2012), the population is the total group or collection of people from which a sample is drawn. Thomas (2017:141) adds that a population refers to the persons who exhibit specific attributes that qualify them for inclusion in the study. A population includes all individuals, families, groups or organizations, communities, and events that could contribute to a research topic (Leedy and Ormorod 2015).

The researcher's population consisted of ordinary men residing in any of the 5 districts of Limpopo Province namely Waterberg, Capricorn, Vhembe, Mopani, and Sekhukhune. The researcher chose the age category of 18 to 59 as it is regarded to be an active adult group.

3.2.4. Sampling

Leavy (2017) describes sampling as a process by which researchers select several individual cases from a population. Population is also referred to as the group of people that researchers intend to generalise and draw conclusion regarding the findings Hesse-Biber, 2010; Rubin & Babie, 2011). Sampling must take the researcher into the appropriate contexts, settings, timeframes and moments where the appropriate people are present and interact, so that data sources selected are relevant to the wider universe (Mason 2017).

The researcher settled for a sample; owing to the limited budget. Nevertheless, the sample in the study was guided by the principle of data saturation, which is when the data began repeating itself. New participants were brought continually until the data set was complete, as indicated by data replication. The researcher reached data saturation when he was interviewing participant number 15 which led to terminate the data collection process because collected data began being repetitive. Hennink, Kaiser, and Marconi (2016) state that saturation is a core principle to determine

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sample sizes in qualitative research. The researcher was overwhelmingly satisfied with rich information at the data saturation level. Data saturation is reached when there is enough information to replicate (O'Reilly & Parker; Walker in Fusch and Ness 2015).

- **Sampling Method/s**

A sample is a collection of subsets from which data is gathered and is frequently representative of a specific population (MacMillan and Schumacher 2014). Purposive sampling is the purposeful selection of particular people, occasions, or settings because of the essential data they may supply that cannot be collected as efficiently through other means or approaches (Strydom and Delport, 2011). Purposive sampling, according to the researcher, is appropriate for this investigation. Purposive sampling is a non-random sample in which the researcher use a wide range of techniques to track down every prospective member of a very niche and difficult to reach community (Neuman 2014).

Based on a predetermined set of qualities, the researcher carefully chose the components that he wanted to include in the sample (Bezuidenhout, Davis, and Du Plooy-Cilliers 2014). The purposeful selection of data involved picking subjects from whom the researcher might learn more about their experiences. Participants who supplied data pertinent to the research study were chosen by the researcher. Purposive sampling was necessary and practical for the researcher since he was familiar with the community and could narrow down the relevant persons who fit the study through observation before the real verification procedure.

Inclusion and exclusion criteria below were considered:
Criteria of inclusion
- An adult male (regardless of their race)
- Participants should be aged between 18 and 59 (Active adult group)
- The targeted participants must be residing in Limpopo Province
- They must be voluntarily available to part-take in the study

- Participants must be able to communicate in English, Sepedi, and/or Tshivenda. --This is influenced by the fact that the study is self-funded with limited budget. The researcher also understand these 3 languages.

Criteria of Exclusion

- Non-permanent residents of Limpopo Province and foreign nationals in South Africa.

- Men who consented but hospitalized during the time of data collection

- Men who have participated during pilot testing

- Men who are not conversant in English, Sepedi and/or Tshivenda were excluded.

3.2.5. Data collection

Data collection provides more precedence for assessing research design within each approach to inquiry (Creswell, 2018). Data collection and other aspects of methodology follow from the research questions (MacMillan & Schumacher, 2014:369). An important step in data collection stage is finding people or places to study and to gain access to and establish rapport with participants so that they provide rich and reliable data (Creswell 2018). Data collection and other aspects of methodology follow from the research questions (MacMillan & Schumacher, 2014).

The data sought was collected through face-to-face semi structured interviews by the researcher as the key instrument from 15 participants. The average duration of interview sessions was approximately 18 minutes where open-ended interview questions were asked. The researcher was able to observe participants during interviews; thereby easily picking up where they might not understanding, and clarifying. Research skills such as establishing good rapport, probing and paraphrasing were also essential during interviews.

- **Preparing participants for data collection**

The researcher as the key research instrument managed to obtain written consent from relevant ethical clearance committees, stating the purpose of the study, potential risk factor levels, and data collection techniques, ethical considerations and follow up interviews (Creswell & Poth, 2018). Data collection was preceded by physical contact with the prospective participants in order to seek their permission to take part in the study. The researcher introduced himself to the prospective participants and outlined how he got hold of them. Moreover, the researcher briefly introduced the study and its purpose to the prospective participants. The researcher successfully used approved question schedule that the participants comprehended and responded to accordingly.

Data gathering requires researchers to think about the people from whom they obtain information and how to appeal to these individuals (Feldman, Bell & Berger, 2003). The researcher established good rapport with participants through the languages they understood. Given the unfortunate period of the world battling with COVID-19 pandemic, the researcher complied with the regulations as gazetted by the National Corona Virus Command Council (NCVCC) read with UNISA COVID-19 guidelines regarding the safety measures in an attempt to curb the spread of COVID-19 as a pandemic during the data collection period. Subsequently, preventative measures such as keeping social distance of at least 1.5 metres, sanitizing and usage of protective masks were compulsory during data collection. The researcher had to be cautious for his safety and for the safety of the participants.

Moreover, the researcher managed to proceed with data collection after approval of the research proposal by the Ethics Research Committee of the Department of Social Work at UNISA. This committee ensured that the rights and wellbeing of participants in this study are protected, and that the study is carried out in an ethical manner. The ethics committee cautions researchers against predictable consequences which have to be addressed timeously.

In preparation for the data collection, the researcher made sure pilot testing took place mainly to test the researcher's interview skills and the data collection tool.

Initially, the researcher undertook pilot testing with 2 participants locally who were not included in the actual study. Pilot testing managed to sharpen the researcher's interview skills, and helped make final touches to the research tool. The actual data collection process began when the research took road trips to all 5 districts looking for participants at their workplaces wherein a slot was given to him to explain to the prospective participants who he was, what the study was about and explain the criteria of inclusion to them. The researcher managed to read out ethical considerations to all participants.

- **Methods used for data collection**

The researcher used the interview for data collection. In-depth face-to-face semi-structured interview were employed to gather data from men about their perceptions on factors contributing to the emergence of IPF in Limpopo province. Semi-structured interview is a form of data collection where participants are stimulated by the researcher to engage in an open-ended discussion (Majid, 2018). This method helped the researcher to obtain comprehensive information.

The researcher developed an interview guide as data collection tool and the order of questions was flexible depending on the responses given by the participants. Handwritten notes and audio recording were used to record and generate rich and complex information after obtaining the participant's permission. The researcher was able to keep eye contact with participants as part of observing the non-verbal communication in elevating the needed rapport and focus.

Initially, the researcher utilized the following biographical information to assist in the demographic profile of the participants:
- Age
- Race
- Marital status
- Ethnic group
- Level of education

Below are the researcher's main semi-structured interview questions asked during data collection process:

1. What is your understanding of the concept Intimate Partner Femicide (IPF)?
2. How do you feel about the emergence of IPF in Limpopo province?
3. If any, can you share with me any cases that remember about a woman being killed by their partner or their ex-partner?
4. In your opinion, what do you think are the contributory factors to IPF?
5. Should you be aware of a person planning to commit IPF, what would be your possible reaction?
6. Share with me, what do you think will put a stop to IPF?
7. What personal contributions can you make in ensuring IPF is minimised?
8. What preventative measures do you think should be devised by various professionals to stop this phenomenon?

3.2.6. Pilot testing

Before conducting the actual research interviews, the researcher conducted a trial run of the research protocol and research questions by conducting a pilot test. According to Dikko (2016), a pilot test refers to a mini version of a research or trial run that is conducted in preparation for the full scale study used to pre-test the research instrument. Ravitch & Carl (2016) stated that pilot testing has an important role in designing and refining a research study. In qualitative studies, researchers often include pilot data in the main study since there is no concern over data corruption and often only minor changes are made in the main study (Ismail, Kinchin & Edwards, 2018).

To evaluate whether the procedures and techniques used were effective in accomplishing the goal of the study, the researcher conducted a mini study with 2 participants before conducting the final study with 15 new participants. For the purpose of the study, the researcher conducted pilot study with interviewed two men who possessed characteristics required in the criteria for inclusion in order to determine the reliability of the questions asked during data collection. Piloting the interview guide was able to help estimate the average time to be allocated for every

interview session with the participants as well as questions that needed to be included or amended so that they were clearer to the participants. This critical part of the research project was to ensure that the final research tool is participant-friendly and understandable. The pilot testing participants were not included in the actual study to avoid contamination of the sample.

3.2.7. Data analysis

Pandey (2015) defines data analysis as a research process that consists of processing the collected data to establish and confirm important evidence. Maguire and Delahunt (2017) further noted that the goal of topic analysis is to identify important or interesting patterns in the data.

- **Method of data analysis**

The researcher followed the steps below recommended for data analysis offered by Creswell and Creswell (2018):

Step 1: The researcher arranged and prepared the data for analysis. All the interviews were successfully transcribed, and the field notes were typed. The data gathered was safely stored in a locked-filing cabinet.

Step 2: The data was read and re-read to get an overall idea of what participants have said and what the tone of their ideas was, making notes whilst reading (Boma, Ling and Wilkinson 2012). Fundamentally, the idea was to get a sense of how ordinary men think, feel and react, and what they understand as contributing factors to emergence of Intimate Partner Femicide in the province of Limpopo. The researcher made notes in the margin of each transcription and then scanned his field notes and the entries in his research journal to see whether they concur with the ideas that started to emerge (Creswell & Poth 2018). This is a preliminary step that led to the development of codes.

Step 3: The preceding step offered the foundation for coding the data. Participants' sentences were segmented into chunks of data that appear to be a significant statement associated with the thoughts of men on factors contributing to the emergence of intimate partner femicide in Limpopo province. Creswell and Poth (2018) refer to this as descriptions of the essence of the phenomenon. Each chunk of data represented a separate category that was labelled, using a word, or term, that has been used by the participant/s. The researcher kept a list of the code categories and descriptions. Each interview read, and the developed codes were assigned to relevant sections of the transcribed text.

Step 4: These categories were grouped into seven themes for this research study. These themes represented the different concepts identified from the interviews and became the headings for the findings section. They developed significant statements or units of meaning about men's perceptions on contributing factors to the emergence of intimate partner femicide in Limpopo province.

Step 5: The researcher identified sub-themes related to each theme in the interviews so that an exhaustive description of each theme was developed.

Step 6: The findings were represented and visualised. Citations from the transcriptions were chosen to illustrate each theme and sub-theme to build a contextual understanding of each.

3.2.8. Data verification

Data verification is related to evaluating the credibility of research results (Pool, 2017). Du Plooy-Cilliers, Davies and Bezuidenhout (2017) pointed out that the verification of qualitative research is guided by the concept of "reliability" and ratings are based on reliability and validity. This is because qualitative research focuses on gaining an in-depth understanding, which cannot be quantified numerically. The data verification in this study used the four elements of trustworthiness described by Lincoln and Guba in Bryman (2012).

- **Methods of data verification**

The researcher opted for the following methods of data verification for this study:

- **Credibility**

This concept took into account the accuracy of the interpretation data provided by the participants. When participants accepted the survey results, credibility was maintained. The credibility reflected the degree of consistency and conformity between the survey results and reality, and refers to the "participant verification" of the data (Bryman, 2012). The researcher used member-checking strategies to prove the credibility of the findings. The purpose of this process was to seek corroboration of the findings by researcher (Bryman, 2012: 391). The researcher discussed the analysed data with the participants and gave them the opportunity to verify whether the newly emerged information and conclusions correctly reflected their narrative. Prior to the discussion, Participants were given an opportunity to re-listen to the recorded interview session to review their statements in an effort to increase accuracy and credibility of information recorded. This was an effort to give participants an opportunity to reconstruct their narrative in case the need arose.

- **Transferability**

Transferability entails assessing the steadiness of the findings in relation to theory and future research (Lincoln & Guba in Lietz & Zayas, 2010). Du Plooy-Cilliers et al. (2017) refer to transferability as the degree to which testing the findings confirms their ability to produce the same results when tested in a similar situation. Furthermore, qualitative findings should afford generalization and give a degree of application beyond a specific research project. Relevance of the identified sampling method (purposive and snowball sampling) will guarantee the representational potential of the population which meet the inclusion criterion. This assists to present thick in-depth findings that are transferable.

However, for the purpose of this study, the element of transferability was not applicable as the aim was to provide a representation and not a reproduction of reality and the multiple perspectives that exist. However, the researcher presented a detailed account of the methodology that he adopted when conducting the study to enable other researchers to know how the study unfolded.

- **Dependability**

Qualitative research should produce an audit trail by ensuring that all complete records are kept of all phases of the research process (Lincoln & Guba in Bryman, 2012). Ravitch and Carl (2016) maintain that dependability refers to the reliability and stability of data over time. In dependability, the researcher accounts for the changes that include the design created by an increasingly refined understanding of the setting (De Vos, Delport, Fouché, and Strydom, 2014).

The researcher employed dependability by identifying knowledgeable and experienced people who assisted by helping the researcher to test the codes and complete thematic analyses of transcriptions each of the interviews to confirm whether these processes were suited to the analysis of the data for this study. The researcher audio-taped and wrote the field notes concerning the participants' perceptions. The interpretations were discussed and the findings were presented.

- **Conformability**

Confirmability answers the question of objectivity. A researcher is compelled to ask whether another researcher could confirm the findings of a study. This process takes away the researcher's role of evaluation and places it on the data to speak for itself (Lincoln & Guba as cited in De Vos et al, 2011). Confirmability further involves objectivity, that is, the potential for congruence between two or more independent people about the data's accuracy, relevance, or meaning (Polit & Beck 2014). Creswell (2013:201) articulates that trustworthiness, authenticity, and credibility are established when the findings are presented in a way that closely reflects the ideas

and meanings of the participants as opposed to those of the researcher. Literature was consulted to endorse or contest the findings of the study after data analysis to eliminate innate characteristic. Data verification in this study was conducted through recorded interviews voice notes, and data transcripts were further enhancing this process.

3.3. Summary

This chapter outlined a qualitative research approach meant to develop a comprehensive understanding of men's perceptions on factors contributing to the emergence of Intimate Partner Femicide in Limpopo Province. A detailed research methodology which encompasses research approach, research design, population and sampling ensued. The chapter further offered data collection which included preparation for data collection and method of data collection. Furthermore, the chapter outlined pilot testing, method of data analysis validation and data verification. The following chapter provides a detailed discussion of the findings that were derived from the data collected.

CHAPTER 4

PRESENTATION OF THE STUDY FINDINGS AND DISCUSSION

4.1. Introduction

This chapter is aimed at presenting and discussing the study findings. The data was drawn from men within the age category of 18 to 59 representing five districts municipalities of Limpopo Province through face-to-face, semi-structured interviews. The study explored men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF). The fifteen (15) men were interviewed from 07 June 2022 to 10 July 2022. The concept "intimate Partner Femicide" (IPF) seemed relatively new in South Africa, however, participants were able to show an understanding of the concept "Intimate Partner Femicide" regardless of using the concept intertwined with intimate Partner Violence. Generally, participants shared their thought on the phenomenon, particularly the emergence of IPF in Limpopo Province. Participants further described their anticipated reaction to knowing possible IPF cases, what they think would put a stop to this phenomenon, their potential personal contributions in ensuring IPF is minimized, and expressed what preventative measures they anticipate of the various professionals in an attempt to stop IPF. Themes and sub-themes were developed from the collected transcribed data.

4.2. Demographic Information of men as participants

The emphasis on this section is primarily on demographic information obtained from the confirmation questions asked to men who took part in this study. The table "A" below shows the demographic profile of the interviewed participants with the following aspects: District they reside in, age, race, marital status, ethnic group and level of education.

Table A: Profile of men as participants

PARTICIPANTS	DISTRICT	AGE	RACE	MARITAL STATUS	ETHNIC GROUP	LEVEL OF EDUCATION
1	Sekhukhune	27	African	Single	Pedi	Degree
2	Sekhukhune	31	African	Single	Pedi	Grade 12
3	Vhembe	47	African	Married	Venda	Grade 11
4	Vhembe	40	African	Married	Venda	Grade 12
5	Waterberg	27	African	Single	Pedi	Grade 11
6	Waterberg	29	African	Single	Pedi	Grade 12
7	Mopani	35	African	Married	Pedi	Degree
8	Mopani	32	African	Married	Tsonga	Degree
9	Mopani	32	African	Married	Tsonga	Degree
10	Waterberg	57	White	Married	Afrikaans	Degree
11	Waterberg	46	African	Married	Pedi	Grade 12
12	Mopani	37	African	Married	Pedi	Degree
13	Capricorn	52	African	Married	Pedi	Diploma
14	Capricorn	50	African	Single	Pedi	Diploma
15	Capricorn	37	African	Married	Pedi	Degree

The table above shows that all five districts in the Limpopo province are represented in terms of participants. There were no limitation in terms of race inclusion. However, during the recruitment process, the researcher approached men from all races but only two races (Black Africans and White) responded positively. The study involved 14 black Africans and 1 white person. Participants' level of education ranged from grade 12 to the degree. There were more married men and less number of participants who are not married. The youngest participants' age during the interviews were 27 years old whereas the oldest participant was 57 years.

4.3. Study Themes and Sub-themes

Seven major themes including 21 subthemes emerged from the data and will be discussed below as part of analysis:

Table B: Themes and Sub-themes

THEMES	SUB-THEMES
The participants' knowledge of Intimate Partner Femicide (IPF).	
Men's feelings about emergence of IPF in Limpopo Province	
Men's narratives on IPF cases known to them	
Men's perceptions on factors contributing towards IPF	❖ Jealousy and insecurity ❖ Unresolved issues ❖ Infidelity and HIV infections ❖ Culture as a contributory factor ❖ Financial and material based relationship ❖ Disregard of women's autonomy and dignity ❖ A weak man and a strong man from a societal perspective ❖ Grey areas in law and authority ❖ Failure to accept separation or divorce
Men's possible reaction to their prior knowledge of a person planning to commit IPF	❖ Importance of police involvement ❖ Immediate engagement with the IPF planner ❖ Referral for counseling
Men's suggestions on alleviation and eradication of IPF	❖ Living exemplary around boy children ❖ Men's Conferences
Participants' expectations on intervention	❖ Awareness campaigns and

by various professionals	dialogues
	❖ Early intervention and gender balance
	❖ Compulsory Pre-Marital Counselling
	❖ Inclusion of lived experiences
	❖ Promoting and marketing more secure shelters for women

4.3.1. The participants' knowledge of Intimate Partner Femicide (IPF).

The researcher wanted to establish the extent at which participants know and understand the concept Intimate Partner Femicide (IPF). In the search for this, the technical knowledge and practical knowledge were analysed. The study revealed that while femicide as a term suffice when it consists of the elements "deliberate killing of women by men", it did not come out clear when men explained the concept Intimate Partner Femicide. The participants were consistent in explaining what intimate partner is, but a confusing variety of related phrases and words such as gender based violence, abusing women emotionally, ensued when femicide had to be defined. They have at times categorised this type of killing as reciprocal (men killing women, vice versa); failing to out rightly state at times that it is men deliberately killing their intimate partners or women they are in a relationship with. Men also often confuse it with Gender-Based violence; thereby unwittingly omit the fact that in this instance life is lost. For example, participant 13 had this to say:

"My understanding is that it relates much to people who are intimate, or either in love or being married, and at the end of the day being married or in love. One may decide to take the life of the other".

Even worse, participant 9 also had this to say:

> *"Mmm. I've never been exposed to such. How can I define that? But I believe it goes hand in glove with Gender Based Violence, if I'm not mistaken."*

In addition to these varieties, participant 2 said:

> *"Actually it's the first time to hear about it. I can't say anything before you can explain it."*

The definition provided by Marcuelo-Sarvos et al. (2016) that "Femicide indicates a violent phenomenon; that signifies death and violence; that it denotes murder with purpose" is supported by a sizable portion of the participants, it would appear. Interesting inference is made by Walby (2022) that tensions between advancement tactics that stress universalism or particularism affect how femicide is perceived and assessed.

The mission statement reads, "Propose a paradigm where femicide is seen as a social phenomenon that needs an interdisciplinary approach." In contrast to a simplistic strategy, a systematic approach to prevention is required, one that is clear and consistent with theoretical premises (Marcuelo-Servos 2016). As long as femicide was seen as an extreme instance of domestic violence, the specific gender-related elements of this social, gendered phenomenon remained hidden. Since femicide was formerly "invisible," it must now become "transparent" (Weil, Corradi and Naudi, 2018).

The most worrisome thing is that there is a significant number of participants who could not say a single keyword as outlined in the definitions above when defining what IPF is. Failure for men to forthrightly outline femicide as a crime committed by men is merely relegating it to just murder; thereby partially distorting it. With participants who came close, it often did not come out clear whether this killing of women by their intimate partners is deliberate or not, so that it is not confused for culpable homicide. When this killing is sometimes confused for GBV, the message sent is that a life has not been lost. In essence, government needs to scale up public

awareness on the concept IPF; even in schools for it to receive the attention it deserves.

A significant number of participants confirmed that they understood and acknowledged they are conversant with the act after the researcher clarified it for the purpose of the study. The fact that men were able to answer IPF questions in a relevant manner; especially after the researcher clarified what IPF is, proved it to be prudent that they actually know the act, and not the concept. When participants narrated IPF cases they know of in the province, the stories were never of a man killed, or a woman killed by an ordinary person. All cases as narrated by men proved to be of IPF. This is a worrisome discovery as this narrative can potentially derail the struggle for emancipation of women and shift the much needed attention this phenomenon deserves. The prefix "Femi" needs to be popularly known to be representative of women, and that will minimise concept of this nature being distorted to mean GBV or killing of men by women as some participants responded. Thus, government needs to lead in sensitising men about the IPF concept including in schools.

4.3.2 Men's feelings about emergence of IPF in Limpopo Province

Participants have unanimously expressed variety of distraught feelings about the emergence of intimate Partner Femicide. These distraught emotions varied from feeling bad, sad feeling, pain and alarming. It appears that men dispel this act, finding it to be unreasonable and not worth it. Interestingly, participant 4 had this to say:

> *"I feel so much pain because women are killed. Children are left behind without being taken good care of. It results in a way very that worrisome factor, because children end up not having people to raise them."*

Similarly, participant 14 expressed himself this way:

"I feel very bad as a man. As a man I feel very bad. And as within the society, and society as well. As men, which means the younger boys that are growing up, are looking at what is happening now, and they will think that is the way of life".

According to IPF research study by Mathews, Jewkes, and Abrahams (2015), men believed they were driven by their partner's conduct and in their descriptions described "losing it" and "snapping," implying that they were not in control of their actions at the moment of the killing. Men avoid taking responsibility for their acts and instead place the blame on women.

Similar to this, Corradi (2021) found that those who commit femicide think the following things contribute to the crime's emergence: drug and alcohol abuse; disobeying a protection order issued after a domestic violence conviction; mental health issues (often present in cases of femicide-suicide, in which the perpetrator kills himself after killing the victim); and unemployment, which increases stress and instability.

Literature indicates that men's irresponsibility, and lack of emotional intelligence are leading causes for femicide. Participants in the study's reflection of disdain and sorrow is a sign that men are generally ready to be part of doing away with femicide. While there appears to be irresponsible blame on victims of femicide on literature, the researcher find it to be condescension of human rights; especially women's rights to life. Participants' reaction to the killing of women by their intimate partners is reflective of men inspiring hope that all is not lost. Thus, capacity building targeting men in sensitising them about this phenomenon; particularly prevention strategies can help immensely. Already, most South African children; including foster children are taken care of by women. Moreover, most of South African children are living without their male parents; owing to males leading numbers in porous prisons, and general relationship conflicts. Men in their expression on this phenomenon are rational in how it negatively affects a significant role women play in raising children.

4.3.3 Men's narratives on IPF cases known to them

The study revealed that participants overwhelmingly know about Intimate Partner Femicide cases in their vicinity. They were able to extensively narrate on cases befitting of aspects that qualify them to be of Intimate Partner Femicide. When asked about sharing IPF cases that they know if there are, participant 12 replied:

"They are a lot. They are many in fact. One that I can vividly remember and talk about, it just happened errrrr when, when was that? I remember the guy from around ….. Botshabelo area, it's a village. A certain guy in Botshabelo; part of Bolebedu, in Mopani. He was dating this woman; in-fact they were married. It's just that they were having marital problems. Whatever was happening to their marriage, it was…. I don't know how it came about that they failed to deal with it. But the guy shot the lady, and he killed her. Apparently the lady it seems she had moved on, he couldn't take that. He killed the lady and the other person that she was with at that time. Yes, and the issues were… the issue of femicide in fact as is."

In addition, participant 13 had this to say:

"They might be many, but I remember this one, it is still fresh. There was this couple that we in the community dearly loved. They were sports people. By virtue of being sports people, they were… let me say; well known or Known in the community. But we might not know what might have been the challenge. But this guy; he ended up burning this partner of hers of which it took people by surprise. So, it was something out of this world. We were wondering what might have happened, what might have caused that relationship to end 'up in that tragic day".

It is clear that this phenomenon is a serious problem in our communities. The latter suggests that our communities are not safe spaces for women but more so children to be raised at. The environment plays a pivotal role in shaping one's behaviour especially children. The possibility of children especially boy child growing in such

community modelling such people is high. The outcome is reflective of a society where this phenomenon is common; and needs to be prevented.

4.3.4 Men's perceptions on factors contributing towards IPF

Participants outlined what their views are contributing factors to Intimate Partner Femicide. Their thoughts are discussed below.

❖ **Jealousy and insecurity**

Men pointed out that jealousy in relationships is what leads to majority of IPF cases. It was discovered that men struggle a lot with self-esteem; thereby resulting in many of them killing their women even without proving they are cheating. Although there is no even a single reason that can justify killing including cheating, one can just separate with the one who is cheating. This view point is reflected in participants' comments below:

> *Participant 3: "You'd find that a man would find his girlfriend standing with another man, and when she returns, he doesn't want to find out who the person was, sometimes even when she receives a call, he wouldn't want to know who that person is."*

The confirmation of jealousy and insecurities as factors contributing to femicide was emphasized by participant 14 when saying:

> *"When they speak especially with their male colleagues, friends. Yes. Sometimes you feel threatened".*

Most men claimed that their jealousy and possessiveness were simply the expression of their love for their relationship, but friends and family of these deceased women testified that it frequently led to controlling behaviour and violence that made life for their partners intolerable (Mathews, Jewkes, and Abrahams 2014). Although they are frequently identified as relationship level determinants of IPV

(intimate partner violence), infidelity and romantic jealousy are still undertheorized and underused in research on and prevention of intimate partner femicide (Pichon, Treves-Kagan, Stern, Kyegombe, Stöckl and Buller 2020).

While mild jealousy and insecurity are often understood as expression for care and love, there is a thin line between them and stalking; which is usually a gateway to IPF. Men still deliberately ignore the fact that relationship does not happen in a social vacuum. Jealousy infringes the healthy relationship. Women dating jealous men are often faced with their men deciding what they can't wear and being paranoid when their partners are around other men. This includes men who keep tab of their girlfriends'/wives' social media account activities, call-logs, and short message services (SMSes). This can be classified as stalking, and definitely characterises the relationship as toxic. Men feeling insecure in their relationships when their intimate partners are not around really need psychological help, or alternatively need to understand that they are no longer compatible with such a partner.

❖ **Unresolved issues**

The study revealed that another challenge is the inability for partners, especially men to talk about issues that bother them. At most times, they carry burdens of the previous relationships into the current ones. This is reflected in their excepts below"

> Participant 7 *"Maybe these men have anger issues and they haven't dealt with it. Short temper might contribute".*

In conjunction with the latter; participant 12 also had this to say:

> *"Monna o llela teng, ke nku o llela teng' (meaning: a man is a sheep, he cries internally). Yah, in sepedi, maybe back then it was like that. But now, issues of such nature; they need to be talked about. Because bottling thing out…I mean inside, at the end, one will explode, and when they explode, someone will suffer. Unfortunately women; they take a fall in most cases."*

Males who are violent to their spouses are more likely to have witnessed or suffered physical abuse as children than non-violent men (Renner and Whitney, 2012). Mahalik, Good, Tager, Levant, and Mackowiak (2012) find that a lot of men have particular challenges in receiving gender-sensitive psychiatric care. They assert that a lot of males do not ask for assistance when they do. According to Parent, Hammer, Bradstreet, Schwartz, and Jobe (2010), there is a problem with men seeking mental health care less frequently than women.

Communication is typically the primary component of healthy partnerships. Before entering into their next relationship, men should concentrate on improving their self-worth and getting professional assistance. Expressions from the culture, such as "monna ke nku, o llela teng" should not be emphasized during the socialization of a boy child.

❖ **Infidelity and HIV infections**

The study revealed that men are finding it difficult to forgive cheating partners. As one of the possible effects of adultery in marriages or cheating in relationships, sexual transmitted infections (STIs) such as Human Immunodeficiency Virus (HIV) have a capacity to trigger men into killing their women. Even worse, it is perceived as almost obvious that only women are capable of spreading STIS, while men are perceived as immune to spreading. This self-centredness often influences men to conclude that it is their women who infected them, then resort to taking their women's lives. In articulation of these as contributing factors to IPF, these are some of the narrations:

> Participant 1: *"so, sometimes they deal with the stress differently, ya it's that thing that she infected me with HIV I'm gonna deal with her. So I think that also contributes, coz I've been in close contact with such cases, where you talk to someone and they are like … no she did this and she did it on purpose, I will deal with her. So I think that also contributes."*

Similarly, participant 4 expressed the common frightening sentiments this way:

> *"At times it happens because partners are overwhelmed. They meet and date when the mood is nice. In actual fact; I would say mistrust and cheating. Yes, these are the main dominant contributing factors."*

Howe (2019) asserts that men's arguments that sexual infidelity offers a moral justification for murdering "unfaithful" women have been made possible for ages and are still made today according to the rule of provocation.

Malesa (2022) found that males in heterosexual relationships put the wellbeing and sexual and reproductive rights of the woman they are married to in danger. He went on to explain that it is problematic for men to believe they have power over their women's right to sexual and reproductive health due to cultural influences.

The inability of men to forgive women for promiscuity and accepting their HIV status is evidently influenced by societal expectation than the disease itself. This is why other men resort to taking their own lives when they are unable to take lives of their women. At times when men are in denial about their positive HIV statuses, they put women at more risk when they insist on having unprotected sex with them, and when women insist condoms be used; they fall victims of IPF. Men sometimes attack women even without facts on how they got infected; because they treat themselves as being immune even when they cheat themselves. Women still need more protective measures against their partners who recently discovered that they are HIV positive.

❖ **Culture as a contributory factor**

Participants acknowledged that culture does contribute to and or perpetuate IPF. They allude that culture does not promote equality within the married or intimate couple. The saying that "a man is the head of the family", and the misconception that because they paid magadi-lobola, means that what men say is final. Men who are sole breadwinners in relationships are still also expected to have a final say in relationship discussions, and when they are challenged or disagreed with, they sometimes use violence which at times result in the death of their intimate partners. These sentiments are expressed also by participants below:

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> *Participant 15: "But the issue of culture and the stigma; that what the man says; goes. That is why men don't necessarily want to reason with their partners, and understand why they did what they did."*

Participant 12 also echoed a related view. This is what he said:

> *"Mostly men, they will pay lobola or whatever is required to conclude the marriage traditionally. So, once that happens, they think they own the other person, to a point that it's sort of she must report in anything that she is doing, she must report to him."*

The abnormal rise in femicide in South Africa is attributed to a variety of historical and current social, economic, political, and structural configurations. These risk factors include, among others, the bloody colonial past, segregation laws that sparked violence from underrepresented population groups, availability to weapons, cultural norms that support patriarchal domination, unequal economic distribution, unemployment, and poverty (Motimele and Ramugondo 2014). An emphasis on the gender-specificity and deliberate targeting of women in a feminist understanding of violence against women. Furthermore, discussing violence against women is impossible without taking into account male privilege as well as historically and socially organized power relations. Theorists also acknowledge that patriarchal cultures, which uphold men's dominance both inside the household and in society at large, are a major cause of violence against women (Sibanda-Moyo, Khonje and Brobbey 2017).

Many times, unfaithful women who assertively go for sex outside of marriage for their own sexual pleasure are seen as violating these gendered norms (Pichon et al. 2020).

It is evident that many women married especially in black context; including civil marriage celebrations, are still instructed by their maiden families to value their marriages by staying till their death. The same culture remains mute on what should happen when a woman's life is threatened by her husband. Many of these women

easily adopt a subject position that personifies obedience and self-sacrifice in the mist of IPF. The danger is that traditional patriarchal gender discourses position men as being in sole control and holding an authoritative position, and women occupying a submissive position. Women need to begin to position themselves outside of such cultural discourse by demonstrating that they do not believe a woman who is abused should remain in a relationship or marriage; or to abide by a commitment of cultural gender biased proverbs such as "lebitla la mosadi ke bogadi"('a woman's grave is at the place/home of her husband'). Such proverbs instilling oppression, ill-health, discrimination of women unfortunately existing even in this religious and cultural dominant country should be challenged, defamed and untaught; thereby empowering women to easily use divorce as an alternative to evade IPF.

❖ Financial and material based relationship

Participants highlighted a trend of women being in relationship for material things as a cause for IPF; especially attraction to men's assets and properties. As a result, they say such men kill women who benefited from them financially and otherwise when they no longer have their way into controlling them. Below are examples of narrations from participants.

> Participant 6: *"Okay. It's because most of the women are not falling or getting in relationship or falling in love with their right partner. Yah. They are looking for getting something like money, or buying expensive clothes or cellphone. They didn't love a person straight. Yah, it's the cause when a get hurt, then they can commit such incident or end up killing a woman."*

In addition to the later, participant 2 had this to say:

> *"I think it is all about misunderstanding of the relationship. So, most of the men, ehh for example they give their girlfriends money, they buy them expensive things. So, When the ladies do things that those (their) boyfriends don't want them to do, they just …those men console themselves by killing these ladies. They don't sit down with those girlfriends to talk, to discuss their*

relationship. They just take those decision of beating and killing which are out of line."

Males who have been rejected or deceived by a woman relate losing her to losing the money or other material value they have put in her (Ndlovu et al., 2020). According to Wai (2018), gender inequality promotes the commercialization of the female body for a variety of purposes in both the public and private spheres. In order to satisfy the insatiable needs of a capitalistic patriarchy, the female body is made commoditized in a capitalist society for its commercial worth (Wai 2018). Zungu (2019) conducted study to highlight the effects of rich polygyny on South African women. His findings made it abundantly evident that there are hazards involved in entering into such agreements because of societal issues and a high unemployment rate. This dependency causes women to agree to marry already married men for financial stability.

It is evident that everyone has traits that attract them in being in relationships. While it is highly contestable that there are still women who marry already married men for financial survival, it is not a reason enough for a man to take a life of such women. Men have a tendency of labelling women as "gold diggers" ('a term referring to someone who woos a rich person in order to get his or her money) when women want to move out of a relationship. It appears that men still harbour this worrisome thought; as if women put them to a gun when entering relationships they viewed as attracted by money or material gains. The core issue here is men lacking self-esteem, thinking money should be enough to keep women in relationships; instead of focusing on important things such as effective communication. Even if women had entered relationship for material or monetary gains, or have been betrayed men, it remains a problem that men need to fix if they think of IPF as a solution, especially that they would have voluntarily gifted these women. It goes without saying that IPF occurs because of normative role expectations relationships between men and women; social system need to start treating men as equals to women, and government needs to lead this campaign.

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❖ **Disregard of women's autonomy and dignity**

The study revealed that women's autonomy and right to dignity is still an issue wherein men still believe that they are superior to women. Furthermore, it is shows that most men take offence of an autonomous woman who demands her dignity to be respected. It was interesting to find out that regardless of men committing IPF, they still fear to face the consequences hence some end up taking their own lives as indicated below:

> Participant 6: *"Okay. Yes. Eish. In other words I can say. The men they still undermining women. They don't want to be led or to be ruled by a woman. Yah so, it end up discriminating of women, and abusive, and end up fighting in their relationship, and end up killing women. But they didn't thought about consequences of their actions hence some afterward kills themselves".*

> Participant 12: *"Mostly men, they will pay lobola or whatever is required to conclude the marriage traditionally. So, once that happens, they think they own the other person, to a point that it's sort of she must report in anything that she is doing, she must report to him."*

The findings are consistent with the body of research. According to Gregoratto (2017), one of the three justifications for the murdering of women in the context of love relationships is the denial of a woman's autonomy because he is unwilling to acknowledge the woman as an autonomous, independent agent capable of making decisions on her own and even to validate her independence by breaking off the relationship and leaving him, the male commits femicide.

Males have a negative impression of the concept of "women empowerment" and feminism and they blame it for generating problems in personal relationships and aiding in the continuance of intimate femicide (Modongo, 2021). This is used as justification for utilizing violence as a coping mechanism since it is seen as a danger to the positionality, power, and control of males. Women's empowerment and a system that drives women to reject the concept of slavery in a romantic relationship

were connected by the participants. Participants are compelled by this submission to accept using violence, which they see as "discipline," as acceptable.

Women are still perceived as submissive as different to men being dominant in relationship supremacy measure. This happens even when these women earn more than men in a marriage or cohabitation. It is to say that men are much pressured when women earn more than them; subjecting their women to coercion, abuse and later IPF. The selfish thought of this practice is still stuck with a lot of men, much as the religion and culture are still supportive of the motion. South Africa being a highly Christian and Muslim dominant believers, still has men feeling that they should be providers as the bible dictates. Thus, men should refrain from living in the past, and begin to understand that economic situation will become better when both women and men are employed.

❖ **A weak man and a strong man from a societal perspective**

The study revealed that how a man is perceived by the society may contribute to how he reacts towards redeeming himself as a strong man. The society distinguishes a strong man from a weak by how a man handles himself. The strong man is that which is taking no instructions from a woman whereas the opposite is considered weak. Men feel much pressured by how society perceives them. They feel that the society still expects them to be strong and be able portray that they stamp authority in a relationship. When women are in a relationship with is seen to be vocal, cheating or having a sense of independence; men conclude that society then relegate them to be weak, and they eliminate the woman's life than being "ridiculed" by their community. Some related narrations by participants are as follows:

Participant 9: *"The factor is one. Men, we don't speak out. We don't speak out as men, and we think our pride is better than what we are facing. Cause if people can hear that …errrr… My wife is sleeping with someone, then I did nothing about that? They think that I'm weak, and a man want to be recognised as the strong man. So, you find that we fail to handle the pressure. What I've seen is that women are very strong emotionally, but physically*

weak. That's why we always push them away. We always beat them. But men are very weak when it comes to the emotional part and strong in the bone. So, we fail to contain, I don't, our capacity of holding the pressure is very small. I think it's about our pride."

Moreover, participant 14 added that:

"No. Like I'm saying, we are walking around with a lot of issues that we don't talk, because we don't want to be labelled, we don't want to be looked as being weak. Being weak."

According to Jacques (2018), men are unwilling to push for more gender equality and risk losing their status as the dominant gender, therefore, traditional masculinity is upheld. From this perspective, men confronted the ideal archetype in which physical toughness is prized, postponing seeking medical care and taking preventative action because they do not want to look weak (Jacques 2018). Polygyny is also very important to an African guy. It is a sign of his money and capacity to support his family because this type of marriage is not for the feeble-minded or the weak (Zungu 2019). The majority of men deflected blame, claiming that the women's actions and the murder itself were the result of their behaviour (Mathews, Jewkes, and Abrahams 2014).

Due to gender transformation, men sometimes accept earning less than their girlfriends or wives. But while men are less likely to worry about being assaulted or killed by their intimate partners because of physical masculinity advantage, they rather use their superior physical masculinity to shield their ego, even if it means killing their partner for embarrassing them when challenged with being less of a man. Men recognise their failure to hold independent views and most importantly; their weak emotional intelligence. The biological high concentration of oestrogen in women, as opposed to high testosterone in men still brings about physical advantage in men to use their stronger physique against women. When men's emotional intelligence is put to a test; thereby triggered, they quickly use their superior physique to cover their inability to hold societal pressure. Therefore, the

biggest problem in men is the inability to resist provocation by women in relationships; especially when their ego is at stake.

❖ **Grey areas in law and authority**

The findings show that there are gaps in the law fraternity. It was found that courts prolong cases of divorce, or finalisation of DNA verification for rape cases and GBV cases, lack of protection for female victims. Participant 10 had this to say:

"But some of the cases take long to finalise. Obviously, if there's DNA involved it takes a long time for the DNA to come. When there's even more for example; if it's said that this person gave poison, even takes 3 years, four years to finalise. And to come back, maybe its because people, or specifically they may think they can get away with it."

In addition, participant 4 expressed himself this way:

"Actually, the law should be on the forefront and be tightened. The sentence needs to have more gravity".

Since many women have died as a result of the crime of femicide despite having protection orders, they are now useless. Statistics indicate little trace of a decline in violence against women and the subsequent femicide, leading some to believe that this law is not achieving the goals it was intended to (Sithomola 2020).

Feminist law experts have challenged how the law handles femicide cases by using the legal system as a platform to question gender interpretations as well as continuing to push for changes to the law that would limit victim-blaming narratives. These efforts have had some success. This is best demonstrated by their largely successful challenges to the application of murder defenses, particularly provocation defenses, in cases of intimate partner femicide in Anglophone jurisdictions.

It should be remembered that gender-related killings are more complicated than establishing laws and regulations, even if statutory framework plays a crucial role in

regulating gender-based violence that results in femicide. As a result, there has to be a systematic change in the power dynamics and relationships between men and women in both the micro and macro contexts, including those related to political, social, and economic fairness. This suggests that the government must put in place programmes and policies capable of bringing about changes in respect to social constructions that are crucial to the maintenance of discriminatory systems and traditions against women and girls (Sithomola 2020).

Many women who are the victims of domestic abuse are forced to flee their homes and seek safety in shelters when the criminal court system fails to protect them, even though they are in possession of a protection order. In other cases, some women seek refuge in shelters instead of the criminal court system at all (Stone and Lopes 2018). Moreover, a study by Reckdenwald, Yohros and Szalewski (2018) asserts that having a shelter or safe house in a county decreases the expected mean rate of intimate femicide by 43% as does an increase in the female to male sex ratio.

It should always be a top priority to save lives when people are in danger, especially when they are the lives of women or other vulnerable groups of people like the elderly and children. If emergency services, including those provided by the police, are accessible, prioritized, and adequately resourced, further IPF cases may be avoided. Protection orders, postponed IPV cases, and DNA-related proceedings provide offenders with an opportunity to potentially perpetuate IPF, especially when they are given bail with incriminating evidence. Such cases need to be speed up.

❖ **Failure to accept separation or divorce**

Participants proclaimed that men are not easily able to accept being divorced or told the relationship is over. At times when men feel women dated them for money, when they want to separate with them, men often resort to rather killing them. Participant 11 explained it this way:

> *"Number 1 will be the issue of jealousy, after errr, they divorce each other, they … they see other ones in… the others. So, they have jealousy in that*

regards, and they decided to kill. The other one is to not accept the divorce. The other one is of this person leaving the other boyfriend for the other one."

Participant 3 narrated his thoughts this way:

"It appears that the woman was not satisfied with the main boyfriend. So, she decided to look for another boyfriend."

Participant 11: *"The other one you'll find that maybe he got somebody who is financially fit and stable, and decide to leave this one that he was gallivanting for him, I mean for herself that other one resulting in killing each other."*

Dobash and Dobash (2015) found that the most common reasons given by men for murdering their partners were separation or a lack of commitment. Similar to this, a research on intimate partner femicide conducted in Turkey by Karbeyaz, Yetiş, Güneş, and imşek (2018) found that during court processes, intimate partner femicide perpetrators commonly gave reasons for wanting a divorce or to stop their relationship.

It is the understanding of the researcher that while it is not always easy for women to walk out of abusive relationships, they still face a threat when men don't internally accept dissolved relationship or marriage. In examples of case scenarios given by participants, it reflects clearly that when these women are married, their risk intensifies when they share children with these men. Moreover, the burden of marriage going through divorce sometimes puts women at risk of being victim of intimate Partner Femicide; especially when the couple is married in community of property where a man is a provider. Thus, court needs to find ways to speed up divorce cases where GBV has been flagged to minimise possible IPF cases. The longer court cases take, including those of spousal rape where DNA results are integral, the higher the risk of women being killed. The justice system must prioritise cases involving women.

4.3.5. Men's possible reaction to their prior knowledge of a person planning to commit IPF

Participants were found to be consistent in highlighting 3 forms of interventions to prevent IPF if they are aware that one is planning to commit it. Namely; police intervention, personal engagement, and referral for counselling. The interventions outlined are discussed below:

❖ **Importance of police involvement**

Interestingly, the finding indicates that men have unanimously mentioned referral to police officer as the foremost intervention in a situation where they realise a man intends killing his intimate partner. On the same note, participants questioned the effectiveness of police officials especially in attending to cases that need urgent attention. They highlighted the situation as high risk; thereby minimising a risk that they too may possibly fall victim.

> *Participant 5: "if I can't the best thing is to call the police or get someone who can help like Social worker and the likes".*

In addition, participant 1 said:

"It will be to talk to them. Try to talk them throughout not to commit what they want to commit. I think also to report the matter to the police, but what I've realised in most cases, our police they don't take these things with urgency that should be. They don't deal with such matters with urgency, its something that they will just probably call the person but they will not actually follow up until it happens."

People often lose faith in the police because of a variety of reasons, including the fear that police won't believe them or will hold them accountable for their own rapes or attacks (Basdeo 2018). Furthermore, police have a track record of refusing to help GBV survivors who approach them for assistance in finding services, such as identifying a domestic violence shelter (Burris, 2022).

The researcher feels that men seem to still have confidence in police intervention as the foremost intervention to prevent eminent IPF attempt. While there is serious frustration on lack of police intervention in the same breath, police need to take this in good faith and work on improving this essential part of their work.

❖ **Immediate engagement with the IPF planner**

Findings indicate that in instances where participants would possibly know the prospective perpetrator, use the advantage of their proximity to engage these men to think otherwise. Men certainly believe that there is a huge chance that fellow men in an emotional situation where they feel like committing an act as IPF can be engaged to understand that violence is not a solution.

> Participant 12: *"Yes. The first thing I will do is; I will talk to the person; clarify to him that whatever he is intending to do, it is not good. Yes, and if it's difficult for me then, I will have to involve the stake…, the relevant stakeholders like the Police, or… yah, the Police."*

Similarly, another participant had this to say:

> Participant 15: *"If I am close with that person, I can try and engage that person. But if maybe there's no relation to that person, maybe that person is not my colleague, or I just know that person from the community, I will think the matter will have to be reported to the authorities; that we are picking reflex on this issue. But if it is, if it is someone whom I may have any relation with, I will encourage that person to talk to that person or maybe to look for that person to find help in a way that maybe it will be better, and the matter will be resolved. So, I'll recommend, if I don't know that individual, I'll report it to the right authorities."*

Male batterers are typically willing to ask for assistance from individuals who are understanding of domestic violence and non-judgmental. Therefore, it is not unexpected to learn that batterers are most likely to turn to a professional (such as a

family doctor or counselor), a member of their family, or a close friend for assistance (Campbell, Neil, Jaffe and Kelly 2010).

While staying in the way of a person planning to commit IPF can be dangerous; especially that such situation happens within a blink of an eye; it remains very hopeful that participants as men are willing to take that risk. This is an indication that there are men with a belief that and hope that this can change. It is important to note that participants mostly chose this option when they know the person intending to commit such an act.

❖ **Referral for counselling**

The findings reveal that referrals to professionals; particularly social workers and psychologists are prudent to augment emotions of such a person attempting to harm a woman. Furthermore, the need for police involvement is needed when risk elements are showing, but the person will still be required to receive counselling.

> Participant 7: "*What I'm saying is …ehhh…these women, the moment they see those signs, they should report it, and the Police, and they should arrest these men, and try to take them to various ….maybe psychologists or Social Workers and try to counsel them and rehabilitate them.*"

> Participant 11: "*I will counsel him. Yes, I will check him first, errrrr what's actually happening, what is the problem, and then why? There is no other way to solve that kind of problem. I'll say; "take another look into your situation, and trying to talk to him. If he's is not comfortable, or not being convinced, I'll try to refer to the relevant officials.*"

Over the course of a lifetime or in a particular year, males do not seek therapy as frequently as women do (Addis & Mahalik, 2003; Good & Robertson, 2010; Moller-Leimkuhler, 2002). This is true for all male groups (Good & Wood, 1995; Vogel et al., 2011; Holden, McGregor, Blanks, & Mahaffey, 2012; Holden, McGregor, Blanks, & Mahaffey, 2012); however, data suggests that males of colour seek psychiatric

assistance much less frequently (Chandra et al. as cited in American Psychological Association, Boys and Men Guidelines Group 2018).

Men find the importance of counselling even when they are in trouble with the law. The aim of the justice system should rather be more rehabilitative than punitive; especially when the crime is not as severe yet.

4.3.5 Men's suggestions on alleviation and eradication of IPF

Participants took the opportunity to express themselves when asked to suggest what would eradicate intimate partner femicide. Below are 2 of their consistent IPF prevention and/or eradication suggestions:

❖ **Living exemplary around boy children**

Men commonly agreed that leading by example in their household is one of the most important ways to prevent or eradicate IPF. They believe that their individual positive influence as men in households can over time translate to positive societal treatment toward women. Some of the sentiments echoed are below:

Participant 14: *"As a person, as a single father of a son and adopted son; I make sure that those men around me, I give them the life skills, I make sure that they respect women. They respect women, because I make sure that I don't even show signs of disrespecting women about it, because remember, these young boys are looking up to us".*

Participant 12 corroborated the later sentiments when stating:

"I will just, or I do advise the people that I hang around with in my community. More especially young men that we know, as young men; one way or the other you will have to fall in relationships".

According to Marcuello-Servós et al. (2016), violence in any form that should never be accepted outside of what is permitted by law or given legal standing. The concealment of interpersonal violence should be seen as undesirable for the same reason. Adherence to this rule would create a new pathway toward femicide elimination.

According to the WHO report (2012), understanding and addressing violence against women, outlined methods for preventing and responding to intimate partner violence; it also suggested the necessity of extensive, multi-sectoral, long-term collaboration between governments and civil society at all levels of the ecological framework. Reforming civil and criminal legal frameworks; organizing media and advocacy campaigns to raise awareness about current legislation; strengthening women's civil rights related to divorce, property, child support, and custody; forging coalitions of government and civil society institutions; developing the evidence base for advocacy and awareness; and using behavior change communication to achieve social change are some of the strategies that have shown promise or effectiveness. utilizing a gender perspective to transform entire institutions in every field; focusing in particular on integrating attention to violence against women into sexual and reproductive health services; promoting social and economic empowerment of women and girls; creating comprehensive service responses to IPV survivors in communities; designing life-skills and school-based programs; and involving men and boys in the promotion of non-violence and gender equality; and providing early-intervention services to at-risk families.

It remains encouraging that men are able to point out at themselves as solutions to IPF. When men point out to themselves being exemplary; especially in households they head, is a great way of shaping positive societal expectations.

❖ **Men's Conferences**

Men feel that IPF can best be prevented through talking amongst themselves. They commonly agreed that men's dialogues which they mostly termed "Men's Conferences" are the way to go in preventing IPF.

Participant 12: "*Maybe, there is this thing of Men's Conference. I think to some extend it helps. The problem is; it doesn't reach out to all people in society. Men's Conference from my point of view is only done by those closer to big cities….developed areas. If you go down, deep into your rural areas, they don't even know about Men's Conference*".

Participant 1 also added that:

"*I think increased awareness that we as people are different, and are facing different challenges, like education in terms of having clubs whereby men would talk about what they are facing in life. Ya, I don't know how that can be implemented, bit I think most of us we need to talk and understand that we are facing similar problems in life and the answer to it is not to kill someone. There are many ways we can sort out our differences*".

The following techniques have shown promise or effectiveness: mobilizing the media; changing the civil and criminal law systems. Men may also describe their violence as "not really" violence, inadvertent, or a little act with no repercussion. They may do this by characterizing their actions as acts of reciprocal aggression or by equating themselves favorably with other (more) violent males who are "good women batterers" (Gottzén, 2016). According to Seymour (2018), males must play a crucial part in discussing, addressing, and avoiding violence in society as a whole.

It is reassuring that participants acknowledge Men's Conference as a form of dialogue as part of effective way of dealing with IPF as it allows men to be fully participating in the solution. It becomes even more meaningful that men recognise that many of the problems they face are common, and would be easy to share solutions instead of taking out their anger at women they are in relationships with.

4.3.6 Participants' expectations on intervention by various professionals

Men's dialogues and campaigns reigned supreme in what participants viewed as appropriate intervention   anticipated   of   the   various   professionals.   They

overemphasized early intervention, inclusion of lived experiences, Basic Life Support (BLS) and compulsory premarital assessment as necessities which these dialogues and campaigns are facilitated.

❖ **Awareness campaigns and dialogues**

Majority of participants believe awareness campaigns can make a huge difference in alleviating Intimate Partner Femicide. Participants had this to say about it:

Participant 9: *"Let's have campaigns. Let's have men's conference. Yah, Men's conference, we talk about it. Then, and the more we talk about having sex, a person cannot think about killing. You think about how can I make this woman happy, and once a woman is happy on bed, there's a happy family."*

In addition, participant 13 said:

"Men's leagues on which, on some of the subjects we discuss relationships, we discuss marriages, you discuss finances, you discuss almost everything. And by discussing those, they were opening up men to realise when you are confronted with challenges, it's not you alone, you are having people around you that you can talk to. You can go to, and discuss, and at the end of the day; come with a better solution other than the solution of killing."

For the purpose of defending women's rights and avoiding femicide, it is extremely important to gather and analyze data from relevant sources, such as court cases and other important sources of information (Weil, Corradi and Naudi 2018). Giving organizations greater resources to implement early intervention programmes, engagement work, and awareness campaigns might address the culture of violence that permeates South African society and assist reduce the prevalence of GBV (Burris, 2022).

Campaigns proved to have dealt tremendously with popular stereotypes in the past; and remains evident to have been productive in the early days of HIV/Aids against misinformation and misinterpretation of important information. To date, Government

still have campaigns as the leading prevention strategy on social ills. It appears that participants believe campaigns are still relevant in preventing IPF.

❖ **Early intervention and gender balance**

Participants recognised early intervention as the best prevention method recommended for professionals in preventing IPF. It is envisaged that male children can refrain from violent act such as killing of women when they grow if they are taught at early age how to better treat women. One participant argues that government's eagerness to achieve equality prompted an unwittingly neglect on the boy children; which resulted in empty-minded and wild young generation men tormenting women today. These are some of the comments from participants:

> Participant 12: "*One other thing I think will work it's maybe if at school, they can introduce something that relates to dealing with anger management. At the school. Yes, High school. Because the high school ones are the ones who start to get into adolescence stages.*"

In addition, participant 14 said:

> "*I think education. Because remember, the one thing that….. a boy child has been left out. A boy child is being left out, most of the time, everytime when you go to the corporate, everytime is all about a girl child; 'take a girl child to work, at work'. And then we don't teach our children….like as men, we want our children to man up.*"

Chitsamatanga and Rembe (2020) observed that this phenomena arises from societal and cultural ideas that address questions of gender, power relations, and discipline, and as a result, these views have permeated the educational system. They assert that this has a number of negative effects on both the victim and the offender, including low self-esteem, absenteeism, attention deficit disorder, school dropout, suicidal thoughts, and significant health risks, particularly for young girls. Enaifoghe and Idowu (2021) stressed the importance of not ignoring the fact that gender-based violence is pervasive and frequently occurs in settings such as

schools, streets, townships, workplaces, homes, and even religious institutions in their study on attitudes and perceptions toward sexuality and the social influences on such violence in South Africa.

Psychologists work to prevent violence by using trauma-sensitive and gender-sensitive approaches with young boys in schools and by employing psychological techniques that increase empathy for others, model control of aggressive behavior, increase communication skills, or problem-solving abilities. This is done by having empathy for the causes of aggressive and violent behavior, such as a lack of personal and social resources to cope with trauma (Kilmartin and Smiler 2015).

With these being said, prevention programmes shouldn't wait until children have grown to be adults, because this misogynistic behaviour is already entrenched in boy children; therefore introducing such prevention programmes at adulthood, may be too late. These programmes ought to be more intensified in schools, and be included in the syllabus if alleviating IPF is a priority. Furthermore, the researcher observed that while the popularised "Take-a-girl child to work" programme may have yielded positive results in empowering young women in narrowing the gender-work gap, it neglected so many young men who could have had well balanced the like-minded debates with these many powerful young women which men are killing when they fail to match their reasoning. Thus, if boys can be taught how to treat women, equally be exposed to opportunities, their female counterparts in the level of intellectuality and otherwise will ensure a well stricken balanced society; a peaceful one.

❖ **Compulsory Pre-Marital Counselling**

The researcher discovered that participants are convinced that women often get into relationships for wrong reasons; thereby falling prey of men who seek to have collateral for lost value. In worst cases, loss for what they cannot recover such as money unfortunately women fall victim of death by their male partners. Below is what participant 11 had to say:

"We must have such seminars, such workshops you know. Awarenesses, you know we must taught…..people should be taught at early stage, so that when

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they get inside the marriage or the cohabitating relationship, they must understand why they are in there. Actually here, the whole thing is that; people are getting into the marriages or cohabitation for the wrong reasons".

This result is consistent with Rita and Kyeremeh's (2021) findings which indicate premarital counseling is an excellent way for couples to get to know one another better and improve their communication. Premarital counseling makes ensuring that couples have a solid, healthy connection and increases their chances of having a happy, long-lasting marriage. It can also assist couples in identifying flaws that could develop into major issues throughout the course of a marriage. Before being married, the couple can work on understanding and supporting one other by talking about their expectations and differences. The study was found to be supported by one of the core components of premarital counseling, which is communication. According to Smith (2017), communication is the "glue" that holds together every successful relationship; it also helps to lessen marital suspicions, acrimony, and poor intentions.

The essence of premarital counselling in intimate partner relationships proves to be of paramount importance even in cohabitation; in that it provides insight into a person you seek to elevate your relationship with. It therefore needs to be compulsory that before people get married; pass a compatibility assessment of some sort before they are allowed to marry, and in this case, that test is premarital counselling. In a nutshell, those in a relationship need to be issued with a marriage preparation certificate; inclusive of the assessment of compatibility test focusing on factors such as finances, culture, religion, and sexual reproductive rights agreement. This premarital assessment certificate should be a prerequisite for Department of Home Affairs to issue a couple with a marriage certificate. It is envisaged that women shall be significantly relieved of men killing them because they wrongly invested in them under false pretence or compatibility.

❖ **Inclusion of lived experiences**

Men found that prevention campaigns, dialogues and programmes ought to include lived experiences if they are to have the impact on people. Participants assume that

professionals with their academic knowledge and skills are not enough to prevent IPF, and that a prisoner or an ex-convict can be used as an additional motivator during dialogues, campaigns and programmes to reflect on the feelings and perhaps a prison experience after committing IPF. Participant 9 expressed himself this way

> *"…maybe they are in prison, some they are out. We invite them if we know they've done it. "From now, how do you feel, after doing it, how did you feel?"*

Ex-offenders from Orange Farm's Community Work Program (CWP) collaborate with the neighbourhood police to plan public education campaigns on the issue of domestic abuse and the resources available to victims. This is a significant change that shows that males are encouraged to participate in anti-domestic abuse efforts. It is believed that these public initiatives are influencing some men's attitudes about domestic abuse. Considering that they are now viewed as role models in attempts to reject patriarchy and its accompanying oppression of women and justification of violence against them, ex-offenders who may have accepted violent conceptions of hegemonic masculinity before their release from jail are essential (Masuku and Langa 2015).

Psychologists are urged to engage with adolescents and men who have struggled with aggressiveness and violence in educational, penal, and therapeutic settings, and to concentrate on therapy and remediation when working with prisoners. In such situations, psychiatrists work to hold men responsible for their actions while remaining empathetic to their devastating anguish (American Psychological Association, Boys and Men Guidelines Group 2018).

While such intervention would need careful consideration, especially ensuring the content of presentation being assessed prior the campaign; it may add significant value in alleviating this phenomenon. In any case, part of reintegrating offenders is the need to assure the community that there is some form of rehabilitation. Offenders in this case would be impacting positively in communities; paving a way for a more peaceful society.

❖ **Promoting and marketing more secure shelters for women**

Participants raised that more women are silently weeping and blackmailed by their men because they won't have anywhere to go to. Then, they later become tolerant to these forms of abuse. Then they ultimately succumb to gruesome abuse and torture men expose them to. However, if shelters for abuse women and children are available and popular as much as protection orders already are, women would be much safer.

> Participant 10: *"Shelters. I think shelters are there, even though that shelters is not real, you know, people to watch over them, a person can still come there and assault them, and even kill them. Because we don't have real …security there or anything like that. So, I think that, and obviously, even if there are shelters, you still need to educate the people, and bring it to them, and maybe go to the communities themselves and discuss the situation."*

According to Naidoo (2018), there are less opportunities for new shelters to be erected, especially in rural regions, or for the current shelters to be adequately maintained. Due to increased funding being directed to government ministries' marketing and campaigns against gender-based violence, funding for the Non-Governmental Organisation (NGO) sector and shelters has been reduced. According to Stone and Lopes (2018), the provision of shelter services is a crucial part of efforts to reduce incidents of violence against women, with shelters occasionally serving as the only lifeline for victims due to IPF statistics and the nation's extremely high levels of poverty and inequality.

If alleviating IPF is anything to go by, it remains essential for victims of IPV to have readily available shelters. The researcher finds that the study and literature proves that many women are still living in dungeon of pain because they fear where they will get their next meal and/or a roof above their heads. This sometimes happens until they fall victim to IPF. Popularising and making shelters available may help increase women's safety options; thereby easily avoiding the worst case scenario for such women; Intimate Partner Femicide. Many women are killed even with protection orders being issued to their abusers because these women are still easily accessible

to them. The women abusers would already be knowing the environment of the vulnerable women, and easily sneak into the house despite the written restriction by the Court. So, by standard, secure women shelters implies that there is some form of security. The government needs to increase and market resources for shelters aimed at housing women vulnerable to IPF.

4.4 Summary

This chapter was aimed at discussing and outlining the findings of the study. Its focus was on analysing and interpreting transcribed data from men as participants in this study titled "Men's perceptions on factors contributing to the emergence of intimate partner femicide in Limpopo; South Africa". The study revealed that the concept "Intimate Partner Femicide" should be marketed and be known, because there were areas were distortion of the concept was identified, and situations where participants did not know about the concept, even confusing it with GBV. While this is a challenge, the outcome is reflective of a society where this phenomenon is practically common; and needs to be prevented. What men define as causal factors for IPF is clearly traced back to lack of emotional intelligence, and misuse of masculinity. There is still shift of blame on victims; masquerading as provocation. It appears that participants believe that the law is still lenient on Femicide cases, and that a swift transition from a culture where women were degraded and undermined to a comprehensive, multi-sectoral, long-term collaboration between governments and civil society at all levels need to rise in practicality before it gets worse. With improvements in conduct and pace, participants still have hope that professionals can turn the tide around; highlighting dialogues, campaigns, pre-marital counseling, gender balance on early intervention programmes, and inclusion of lived experiences.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

Narratives from ordinary men in the province of Limpopo in South Africa on their perceptions on emergence of Intimate Partner Femicide were described and explored as what resulted as the central core to findings of this study. As reflected in the previous chapter, the themes and sub-themes were developed and presented. The data collected was compared against existing literature in order to weigh contrasting and complementing elements. In this chapter, the researcher is focusing on summarizing the study, drawing conclusions based on the research findings, and providing recommendations.

5.2. Summary of the study

This study consists of five chapters designed systematically to ensure the sound flow of the study. As the study was aimed at answering the research question; "What do men perceive as the factors that contribute to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province", the outcomes are set to benefit a holistic spectrum of policy developers, professionals, communities, law makers, private and government institutions in curbing the phenomenon of Intimate Partner Femicide henceforth.

The preceding four chapters for this qualitative study are summarized as follows:

Chapter 1 outlines a broad overview of Intimate Partner Femicide; with a structure comprised of the background, problem statement for the study, rationale for the study, theoretical framework and the research question, goals and objectives. In the chapter, examples of Intimate Partner Femicide cases that already occurred in Limpopo Province to project that the study is relevant with its location. The ethical

considerations that guided the researcher's conduct during the study are outlined in the chapter. These ethics include informed consent, confidentiality, beneficence, avoidance of harm and debriefing of participants and the clarification of key concepts. Clarification of concepts, limitations of the study and the structure of the study report were also presented in this chapter.

Chapter 2 provides a comprehensive review of literatures on men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province. Furthermore, it presents the theoretical perspectives that seek to provide better understanding of this phenomenon. Its contents include etiologies of IPF, the funnel approach outlining its impact globally, continentally and locally. The impact of COVID-19, catastrophic consequences for children and families, and variety of IPF enablers are discussed in detail in this chapter. Moreover, South African prevention strategies, role of social work and related professions, impact of civil society organizations, IPF modus operandi, and grey areas on prevention were also discussed in this chapter before it was closed with a summary.

Chapter 3 was driven by a holistic explanation of how a qualitative research approach was applied in the study to understand men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF) in Limpopo province; South Africa. This chapter outlined a comprehensive research methodology which contains the application of the qualitative research approach, research designs, population and sampling, data collection and data-analysis methods. A discussion on the application of the research design, sampling methods, data collection methods, data analysis and data verification is presented.

Chapters 4 presents the findings as derived from 7 themes and 21 sub-themes. The data was sourced from 15 men as participants aimed at indicating what contributing factors to Intimate Partner Femicide are in Limpopo Province. Verbatim quotations were cited as sourced from transcribed data. Literature support was used to control, compare and contrast the findings. Collected qualitative data from the participants' narratives were independently analyzed by the researcher, and later verified by the supervisor to increase its credibility in the study.

5.3. Conclusions based on the research findings

The conclusions drawn from the findings detailed in Chapters 4 are presented below following the pattern of the themes and subthemes. These conclusions will be informed by the findings made in each theme and subtheme during the presentation and analysis of data.

5.3.1. Conclusions on the understanding of Men's understanding of Intimate Partner Femicide (IPF)

Participants were fairly consistent in their comprehension what the phenomenon of Intimate Partner Femicide is. There were minor concerns here and there; where few participants confused this phenomenon to Gender Based Violence. The researcher concludes that because the two concepts are related, with more intensified campaigns and dialogues, Intimate Partner Femicide will be clearly understood and subsequently be eradicated significantly.

5.3.2. Conclusions on men's feelings about emergence of IPF in Limpopo Province

The study found that men are extremely disappointed on how other men treat women as subject to murder when they disagree on matters. It is the understanding of the researcher that this disappointment is a sign that men intend having Intimate Partner Femicide eradicated.

5.3.3. Conclusions on men's knowledge of existing IPF cases in Limpopo Province

The unfortunate practice of IPF is so rife in Limpopo province; thus every participant in the study was able to narrate a familiar case within their vicinity. This confirms the

extent at which Intimate Partner Femicide is escalating in Limpopo province and the need for intervention.

5.3.4. Conclusions on men's opinions on factors contributing towards IPF

Silence in the midst of justice is injustice; and indeed religion and cultural practices' inaction on abuse and promotion of patriarchal practices and unconditionally forbidding divorce even when women are abused are directly proportional to the emergence of IPF. It is certainly perceived as if the silence of the bible and cultural idioms on lambasting IPF is positioning women on an inferior side as opposed to when they vocally advocate for women as subject to submission to men.

❖ **Jealousy and insecurity**

Men struggle a lot with self-esteem and as a result, many of them kill their women even without proving they are cheating because they quickly get jealous and insecure.

❖ **Unresolved issues**

Men still have ego issues. They are reluctant to talk about issues bothering them, and sometimes bottle unresolved issues from childhood or even bitter previous relationships; which at times trigger IPF in their current relationships**.**

❖ **Infidelity and HIV infections**

Men are finding it difficult to forgive a cheating partner. They are also finding it very challenging to accept their HIV positive status to an extent that they usually conclude without evidence that women are the ones who infected them. This too was found to be a serious IPF trigger.

❖ **Culture as a contributory factor**

Patriarchal practices such as expectation that a man must pay lobola is prudent to influence men to have a final say in relationship discussions, and when modern women charge them with transformational debate, they feel intimidated, and at times use violence which at times result in the death of their intimate partners.

❖ **Financial and material based relationship**

Men who voluntarily gift women with expensive lifestyle and money often find IPF as a solution when these women decide to leave them.

❖ **Disregard of women's autonomy and dignity**

Men still find it difficult to accept transformation; especially being equalled to women. In a relationship where their supremacy is challenged, violence is sometimes used to silence women, and if not enough, it frequently results in femicide.

❖ **A weak man and a strong man from a societal perspective**

Men are controlled by societal pressure, when their women challenge their superiority in a relationship and they eliminate the woman's life than being ridiculed by their community.

❖ **Grey areas in law and authority**

Instances such as a relying on a protection order to prevent a man not to continue abusing his intimate partner is said to be an enabler of IPF.

❖ **Failure to accept separation or divorce**

Men often bargain on losses when they are facing divorce, especially when they are a sole breadwinner fearing to lose money to their unemployed partner. In this

instance, men kill their partners hoping to secure the whole estate and money when they face divorce.

5.3.5. Conclusions on men's possible reaction to their prior knowledge of a person planning to commit IPF

While it is clearly risky to interfere when a man is trying or planning to kill a woman, a reasonable number of participants shown their eagerness to take that risk in minimising IPF. This shows how positive minded men are towards eradicating IPF. Other intervention ways include informing the police, informing the targeted women to opportunistically find refuge. Participants noted the importance of referring men for counselling even when the attempt or plan to kill their women failed.

5.3.6. Conclusions on men's suggestions on alleviation and eradication of IPF

The study found men's lack of emotional intelligence rife and detrimental to women relationships. It is a finding of this study that men believe in leading by example, and starting to positively influence young men in their in circles to perceive women as equals. Men to men talk is found to be essential; especially when tapping into a conversation about managing emotions in relationships.

5.3.7. Conclusions on participants' expectations on intervention by various professionals

Awareness campaigns and dialogues are found to be the most effective ways professionals can use to prevent IPF. Participants emphasized a creative way of including lived experiences such as utilising IPF perpetrators to reflect on the consequences when dialogues and campaigns are conducted. Furthermore, it was found that Compulsory Pre-Marital Counselling is important to be a prerequisite to enlighten couples on possible red flags in an effort to assess their compatibility before they can get married. Early intervention is highly recommended across board.

When girl children are empowered to occupy the economic space, boy children should also be tagged along to strike a balance.

5.4. Recommendations

In this section, the focus is on the recommendations of the study sourced mainly from the key findings and conclusions informed by chapter 4 and literature review. The section comes with timeous proposals and suggestions to responsible institutions and persons. The recommendations are follows as:

5.4.1. Recommendations for social service professionals

❖ Designated social workers in various Government departments should spearhead the majority of awareness campaigns and dialogues on IPF. The focal point of such initiatives and discussions be on educating society's members of society; including employees and employers to be intolerant of IPV in order to successfully prevent IPF.

❖ Social workers should put more effort into creating programmes to control men's emotions, with emotional intelligence serving as the primary focus. The results of this study's investigation into the causes of intimate partner femicide highlight the fact that men, rather than exercising emotional self-control, blamed women for provoking their anger.

❖ In order to develop increased awareness, school social work programmes need to promote equity amongst young learners, especially in high school. This can help in the increased translations of equity and equality between men and women in society, thus defaming cultural idioms that see women as inferior to males, such as "lebitla la mosadi ke bogadi," should be removed from the school curriculum, if there still is.

5.4.2. Recommendations for policy developers and law makers

❖ Refusal for bail needs to grossly replace protection orders for increased protection for women as vulnerable groups in crimes such as Assault with Grievous Bodily Harm. Yesufu (2022) asserts to this when saying more protective laws for women need to be properly implemented within our criminal justice process. Tougher and stiffer punishment for perpetrators of Gender-Based Violence and Femicide is needed to curb the scourge of femicide, plaguing us in South Africa as it at times spread to the children of battered women.

❖ To prevent messages and responses from being distorted, the government must create a standard policy framework with clear roles for managing and preventing (GBVF) Gender-Based Violence and Femicide. Women should be able to use the policy easily, and it has to be advertised in all media.

❖ Where important choices are made about the economy, the law, and the allocation of resources targeted at safeguarding women, gender equality policies must be promoted at the perimeter of parliament and all parliamentary political party representation. According to Sithomola (2020), the vicious cycle of intergenerational gender-based violence is expected to continue indefinitely unless the government commits to significant gender equality programmes to alleviate inequities.

5.4.3. Recommendations for organs of the state

❖ Expansion of all Police Stations to employ Social Workers 24 hours/ 7 days with inclusion of shelters for abused women. This will minimize security costs because the assumptions is that Police stations are already having some form of security feature. Police officers voluntary VEP officers cannot continue be overloaded with a professional responsibility of dealing with such a sensitive matter as empowering victims with counselling when a criminal is supposed to be attended too. A lot of GBV and Femicide cases happen over weekend

when Government social workers have knocked-off. Withdrawal of GBV cases can be attributed to lack of counselling at first hand.

❖ National Department of Social Development should develop a specialized multi-faced and interdisciplinary unit with resources, and support from existing organs of state; especially justice cluster to grossly prevent IPF. Designated social workers, Employee Assistance Practioners (EAPs) and/or Employee Health and Wellness (EHW) officers in various government departments must serve in it to foster holistic IPF prevention programmes.

❖ Government need to benchmark with countries such as Spain where IPF declined significantly after drastic policy shift. Spanish policies have been directed at sensitizing women to the need to report the abuse they suffer in their relationships and at creating the conditions that will allow them to leave their abusers (Gonzalez-Mendez and Santana-Hernandez, 2012).

❖ Department of Home Affairs needs to have premarital counseling as a prerequisite before a couple can get married to help maximize prevention of couples getting in marriage for conflicting interests leading up to Intimate Partner Femicide. This effort to establish relationship compatibility needs to include men's emotional intelligence building if red flags are identified.

❖ Traditional leaders need to be included in correcting longstanding errors such as patriarchal practices through Cooperative Governance and Traditional Affairs to minimize IPF rates holistically. Much as African proverbs, language, and variety of patriarchal practices are the foundation of social and cultural wisdom; puts traditional leaders in the forefront to be the mouthpiece in reshaping the mindset of society on undoing stereotypical contributors such as the notion that "because I paid your magadi-lobola, then I control/own you", which usually leads to femicide during divorce and separation.

5.4.4. Recommendations for future research studies

❖ Now that we know what men think what factors contributed to emerging IPF cases in Limpopo, a study with the sentenced IPF perpetrators as participants to understand holistically what led to them killing their partners is relevant.

❖ Much as government keeps saying they spend much on GBVF, it can be interesting to have a study on how this money is being spent.

❖ There is a serious need to have a study on why women continue to stay in abusive relationships; even when protection orders, restraining orders, divorce and shelters are available at their exposal.

❖ A similar study on IPF is recommended for men in the province speaking excluded languages such as Xitsonga and Afrikaans to expand the understanding of the phenomenon under investigation.

5.5. Concluding remarks

The research question, "What do men perceive as the factors that contribute to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province?" has been effectively and adequately addressed by the study. As narrated by men as participants; grey areas in law, failure to accept separation or divorce, jealousy, infidelity, financial and material based relationships are amongst what is attributed to men killing their intimate partners.

The goal of the study was to develop an in-depth understanding of factors that contribute to the emergence of IPF in Limpopo Province. The reader is bound to comprehend what men in Limpopo Province perceive as contributing factors to the emergence of IPF. It is the opinion of the researcher that through this study, professional social workers can draw wisdom on how to empower women, preserve their lives, and tackle IPF as a phenomenon. The study also discovered that men's

weakest point is their ability to control their emotions; thus emotional intelligence programmes are recommended to them.

The achievement of the study goal gave rise to the objectives of the study being met. This is plainly seen in how well the factors contributing to the emergence of IPF were explored and described. Furthermore, the extent at which new knowledge was discovered and meticulously tested against existing literature will grossly boost government in its IPF prevention strategies and methods. Moreover, while this study exposed the literature gap on Intimate Partner Femicide in the context of South Africa, it remains evidently clear that these men's narrations will help positively broaden literature context locally. Recommendations for practical future research and for policy makers were also successful.

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LIST OF ADDENDA

Addendum A: Participant information sheet

Ethics approval reference number:
Research permission reference number:

Date:

Dear Prospective Participant

I am Tsheletsi Selepe, a Masters of Social Work student at the University of South Africa. During this period of my study, I am under the supervision and guidance of Prof. KJ Malesa. You are invited to participate in a study entitled "Men's perceptions on factors contributing to the emergence of femicide in Limpopo Province; South Africa".

WHAT IS THE PURPOSE OF THE STUDY?

The purpose of this study is to develop an in-depth understanding of the perceptions men have on the emergence of IPF in Limpopo. Findings of this study will be beneficial to institutions of higher learning, Civil Society Organizations, government, and professionals in dealing with femicide as a phenomenon.

WHY AM I BEING INVITED TO PARTICIPATE?

The participants for this study are supposed to be males aged 18 to 59, who reside in areas identified by the researcher through newspaper articles that reported Intimate Partner Femicide cases recently. Participants are expected to be able to communicate in Sepedi or/ and English. This is in line with the goal of the study; which is to develop a comprehensive understanding of the factors contributing to the emergence of intimate partner femicide as viewed by men.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?
CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Being part of this study is voluntary. As a participant, you will be provided with information enabling you to make an informed decision before participating. You will also be required to sign an informed consent form which will be provided, as a confirmation that you are freely willing to participate in the study. Furthermore, you will be informed about what your involvement in this study will entail (i.e. what you will be asked/or what you will be requested to do during the study, the risk and benefits involved by participating in this research project, and your rights as a participant in this study). You are at liberty to terminate your participation in this study at any time. The following biographical details and study questions are to be asked.

1. How old are you?
2. What race are you?
3. What was your marital status?
4. Which ethnic group do you belong to?
5. What is your highest level of education?

STUDY QUESTIONS

1. What is your understanding of the concept Intimate Partner Femicide (IPF)?
2. How do you feel about the emergence of IPF in Limpopo province?
3. If any, can you share with me any cases that remember about a woman being killed by their partner or their ex-partner?
4. In your opinion, what do you think are the contributory factors to IPF?
5. Should you be aware of a person planning to commit IPF, what would be your possible reaction?
6. Share with me, what do you think will put a stop to IPF?
7. What personal contributions can you make in ensuring IPF is minimised?
8. What preventative measure do you think should be devised by various professionals to stop this phenomenon?

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

Findings of this study will be beneficial to Social Workers, prosecutors, magistrates, lawmakers and all other people confronted with femicide as a phenomenon.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

The researcher will ensure the protection of every individual participant who will participate in this study. Professional service of a well experienced Social Worker who will provide debriefing services, should there be a need have been secured.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

The researcher will observe and maintain the confidentiality of the participants. The following process will be observed:

The researcher will ensure proper management of the collected data to avoid any inference. To achieve this, participants will be assigned identification numbers. The researcher will adhere to the principle of confidentiality and anonymity throughout the study and even after the completion of the study, with the view of protecting the participants from any harm. The researcher will also ensure electronic data is not posted or deposited in the internet, instead the researcher will save the information in the hard drive, encrypt the documents with password and keep them away from the public.

The researcher will keep all the original hardcopies including signed consent form, written notes and transcripts in a file identified by him only and kept in a lockable cabinet. All electronic data will be saved on researcher's personal computer which is password protected and backups information will be stored in the hard drive which is also password protected. The researcher will not store or deposit information in the internet to avoid hacking of information. The researcher intended to erase all recordings on the voice recorder and to destroy all notes and transcripts once the research had been completed. The researcher will inform participants beforehand that the findings of the research study are going to be published in a written form for academic purposes and they will be assured that they will remain anonymous.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

The researcher will keep hard copies of your answers for a minimum period of five years in a locked cupboard/filing cabinet at home for future research or academic purposes. Electronic information will be stored in a password-protected laptop of the researcher. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. Collected information will be kept for five years after data analysis and thereafter will be destroyed, hard copies will be shredded and

electronic copies will be permanently deleted from the hard drive of the computer using relevant software programme.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There will be no compensation or incentives for all participants.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

This study has received written approval from the Research Ethics Review Committee of the Department of Social Work, Unisa. A copy of the approval letter can be obtained from the researcher should the need arise.

HOW WILL I BE INFORMED OF THE FINDINGS / RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Tsheletsi Selepe on 0826668679 or at the email address: tsheletsiselepe@gmail.com

Should you have concerns about the way in which the research has been conducted, or require any further information, or want to contact the researcher about any aspect of this study you may contact the Chairperson of the Research Ethics Committee of the Department of Social work (SWREC) at Unisa, Prof. Malesa KJ on this landline number: 012 429 6744. Should you feel that the information provided by the above research team is not sufficient to give consent to the study, you may direct your queries to the Social Work Department Research Coordinator, Prof AH Alpaslan at Alpasah@unisa.ac.za. Should you agree to participate in this research study upon reading and understanding the contents provided, you are requested to give your written consent by signing and dating the information and consent form attached and initialing each section to show that you understand and agree to the conditions.

Thank you for taking time to read this information sheet and for participating in this study.

Signature: _____

Name: _____

Addendum B: Researcher Acknowledgement

I Selepe Tsheletsi Phineas Lawrence, of ID number 871003 5604 087, in my personal capacity as a researcher, hereby acknowledge that I am aware of and familiar with the stipulations and contents of the

- Unisa Research Policy
- Unisa Ethics Policy
- Unisa IP Policy

Moreover, that I shall conform to and abide by these policy requirements

SIGNED: _____

SELEPE T.P.L

Date: 2021/06/19

Addendum C: Consent to participate in the study

I ………………………………………….…………………………….., confirm that the person asking my consent to take part in this study has told me about the nature, procedure, potential benefits and anticipated inconvenience of participating in the study.

I have read (or had the researcher explain to me) and understood the study as explained in the information sheet.

I had sufficient opportunity to ask questions and I am prepared to participate in the study.

I understand that my participation is voluntary and I am free to withdraw at any time without any penalty.

I am aware that the findings of this study will be processed into a research report, journal publications and or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recordings of the: ………………………………………… (Date of data collection)

I have received a copy of informed consent agreement.

Participant name and surname: _____ (Please Print)

_____   _____

Participant's signature   Date

Researcher's name and surname: _____ (Please print)

_____   _____

Researcher's signature   Date

Addendum D: Consent form requesting permission to publish

Name of researcher: Tsheletsi Phineas Lawrence Selepe

Title of research study: Men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF) in Limpopo province; South Africa.

- ➢ I agree to participate in this research project.

- ➢ The researcher has explained the consent form and the purpose of the study, and I had the opportunity to ask questions about them.

- ➢ I understand that I was selected randomly from a large group of people.

- ➢ I agree to my responses being used for education and research purposes as long my privacy is respected.

- ➢ I understand that I am under no obligation to take part in this research project.

- ➢ I understand that this research might be published in a research journal or book. In the case of dissertation or thesis research, the document will be available to readers in the University library in printed form, and possibly in electronic form as well.

Name of participant _____

Date _____

Αddendum E: Request for debriefing services

Re: Request for debriefing services

I am Tsheletsi Phineas Lawrence Selepe. I am a postgraduate student (student registration number: 13038753) in the School of Social Sciences (Faculty of Humanities) at the University of South Africa. I am conducting a research on Men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province for the partial fulfilment of the Master of Social Work degree.

I am kindly bidding that you help me with the debriefing of my research participants, should it become necessary for them to receive such debriefing. A qualitative study supported by exploratory, descriptive, phenomenological and contextual designs will be undertaken. Data will be collected using semi structured interviews.

Preceding to conducting research comprising human participants, an approval from the Departmental Research and Ethics Committee (DR&EC) is required. The research study will only be conducted following an approval from the above-mentioned committee. If you can assist me, kindly accept my request in a formal letter as confirmation that I requested your debriefing services. For further clarity, please contact me on 0826668679.

Thanking you in anticipation.

Kind regards

_____

Master of Social Work Student

Addendum F: Ethics committee approval

UNISA | university of south africa

COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

25 April 2022

Dear Mr Selepe Tsheletsi Phineas Lawrence

Decision:
Ethics Approval from 25 April 2022 to 25 April 2025

NHREC Registration # :
Rec-240816-052
CREC Reference # :
13038753_CREC_CHS_2022

Researcher(s): Name: Mr Selepe Tsheletsi Phineas Lawrence
          Contact details: 13038753@mylife.unisa.ac.za
Supervisor(s): Name: Professor KJ Malesa
          Contact details: maleskj@unisa.ac.za

Title: Men's perceptions on factors contributing to the emergence of Intimate Partner Femicide (IPF) in Limpopo Province, South Africa.

Degree Purpose: MSW

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for three years.

The *medium risk application* was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the

confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.

6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.

7. No fieldwork activities may continue after the expiry date **(25 April 2025)**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **13038753_CREC_CHS_2022** *should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature:

Prof. KB Khan
CHS Research Ethics Committee Chairperson
Email: khankb@unisa.ac.za
Tel: (012) 429 8210

Signature: PP

Prof K. Masemola
Exécutive Dean: CHS
E-mail: masemk@unisa.ac.za
Tel: (012) 429 2298

Addendum G: Editing certificate

P.O BOX 663
THOLONGWE
0734
09 December 2022

Dear Sir/Madam

This is to certify that the dissertation entitled "Men's Perceptions on Factors Contributing to the Emergence of Intimate Partner Femicide (IPF) in Limpopo Province, South Africa" by Tsheletsi Selepe has been edited and proofread for grammar, spelling, punctuation, overall style and logical flow. The edits were carried out using the "Track changes" feature in MS Word, giving the author final control over whether to accept or reject effected changes prior to submission, provided the changes I recommended are effected to the text, the language is of an acceptable standard.

Please don't hesitate to contact me for any enquiry.

Kind regards

Dr. Hlaviso Motlhaka (BEDSPF-UL, BA Hons-UL, MA-IUP: USA, PhD-WITS, PGDiP-SUN)

Cell number: 079-721-0620/078-196-4459
Email address: hlavisomhlanga@yahoo.com

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Addendum H : Acceptance letter from debriefer

Enq: Legodi T.J
Tel: 0837176919

Voluntary consent letter to conduct debriefing

The content of this letter serves to inform and confirm that I Legodi Tsemeng Jack has voluntarily avail myself to assist the researcher Mr. T.P.L Selepe to conduct debriefing sessions for his research participants. I am a professional Social Worker who attended training on conducting debriefing sessions. I will abide by my professional code of ethics when rendering this service.

Hoping that the content of this letter will serve its intended purpose.

Yours in social services

_____

Legodi Tsemeng Jack

Date:

2021/06/21