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Male youth leaders perceptions and experiences of young men's constructions of domestic violence against women and its prevention

Ntombizandile CATAZO, Zukiswa GWAM, Susan TERBLANCHE and Mzukisi XWESO

ABSTRACT

The conceptions of the male leaders described in this study starkly illustrate the prevalence of domestic violence in South African society, where it is endemic. Domestic violence is prevalent not only in South Africa, but also in Africa and other parts of the world. This study, which employed a qualitative research methodology, investigated, and explored the experiences of young men's constructs of domestic violence against women and its prevention. The study relied on Samkange's theory of Ubuntu as its theoretical foundation. The purposefully chosen ten male leaders of Gqeberha in the Eastern Cape were subjected to semi-structured individual interviews. The data that the interviews generated were analysed by means of thematic analysis. The results made it clear that conceptions vary, and domestic violence is prevalent. Importantly, the essentials for social workers' advocacy engagements to stop domestic violence and empower women are drawn upon in an emphasis on the implications for social work practice. The study's conclusions, which are consistent with the social work profession's ability to educate and effectively guide society, emphasise the necessity of demystifying the constructs that perpetuates domestic violence.

KEY TERMS: Domestic violence, gender, men, women, South Africa, prevention, Ubuntu

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INTRODUCTION

Domestic violence has become pervasive throughout Africa, with South Africa being a notable example. The COVID 19 pandemic has brought to light the fact that South Africans—mostly women—have experienced domestic violence. A nebulous state prevails in society with regards to its conceptions of domestic violence. The involvement on how society, particularly men, build and view domestic violence is essentially an important factor that should be looked at in order to help with challenging these constructs in the spirit of bringing about social justice and a domestic violence-free society. This study's goal sought to explore and investigate male youth leaders' perceptions and experiences of young men's constructions of domestic violence against women and its prevention.

BACKGROUND

The African Union (AU) has generated with high priority a 'Strategy for Gender Equality and Women's Empowerment' (2018-2028) that develop and put into practice programmes that address issues related to women and girls' rights, fight for their protection, outlaw violence and harmful behaviors, and other social norms that deprive women and girls of their full potential in Africa. Consequently, the AU's efforts complement those of the international organisations. The Sustainable Development Goals (SDGs) (United Nations (UN), 2015) also identified objective 5: Gender Equality as one of the top priorities for tackling the persistent gender inequities around the world by increasing gender equality and empowering all women and girls. The UN (2015) wants to end all forms of discrimination against women, especially in, order to achieve the latter. The UN (2015) emphasized the extent to which gender disparities and dominances have impacted women as follows in its explanation of the Goal 5: Gender Equality:

Gender inequalities are still deep-rooted in every society. Women suffer from lack of access to decent work and face occupational segregation and gender wage gaps. In many situations, they are denied access to basic education and health care and are victims of violence and discrimination. They are under-represented in political and economic decision-making processes (UN, 2015).

The realities of gender disparities, as outlined in the UN's (2015) explanation, are faced by women all over the world. In light of the pervasiveness of inequality that affects all women and girls, under Goal 5, the UN (2015) has highlighted the following key priorities as effort in combing all sorts of differences that are aimed to weaken women in societies, and these priorities are outlined as follows:

Consonant with The Global Agenda for Social Work and Social Development (2012) women are at the centre, as the Agenda (2012) is committed to "work to build dynamic, sustainable, innovative and people-centred economies, promoting youth employment and women's economic empowerment, in particular, and decent work for all" (UN, 2015:7). Its mission puts women at the forefront of empowerment rather than put under captivity of gender oppression by another gender deemed to be dominant in society.

Despite these admirable efforts made on a global scale, gender-based violence is becoming more commonplace. In this respect, South Africa is not unique. Cases are still increasing. According to WHO estimates from 2021, approximately one in three (30%) women worldwide have experienced physical and/or sexual intimate relationship violence or non-partner sexual violence at some point in their lives (World Health Organisation, 2021). South Africa is one of the highest-ranking countries in domestic violence prevalence. This is prevalent in the study conducted by Mahlangu, Gibbs, Shai, Machisa, Nunze & Sikweyiya (2022) in Gauteng province of South Africa, that half of women (51.3%) who participated in their study have experienced GBV in their lifetime. In addition, Sere, Roman and Ruiter (2022) reports that South Africa has one of the highest reported femicide rates in the world, with a femicide rate four times higher than the world rate. These incidents have been documented as having occurred in the wake of COVID-19, which primarily affected family situations as people had to come into contact with one another on a regular basis. This has had an impact on how people interact, which has led to resentment by one gender toward the other, which has increased domestic violence (Nyashanu, Simbanegavi & Gibson, 2020).

Domestic abuse has far-reaching and devastating effects on women, these includes effects on health, social, and economic. Research has shown that women who have experienced domestic violence have increased risks for suffering severe health outcomes, are more likely to attempt suicide (reference). According to Gordon (2016) violence impacts on health-seeking behaviour, resulting in poorer control of chronic diseases such as HIV/AIDS. The social effects of violence extend to impacting on interactions with people and everyday functioning at work or home can also be affected, including parenting behaviour (Gordon, 2016). Ouedraogo and Stenzel (2021) focused on the impact of domestic violence on economic development in the sub-Saharan Africa, and they found that violence can affect women's ability to achieve or maintain employment, and thus precludes economic freedom. Research indicates that the problem of domestic violence in South Africa persist despite the array of preventions measures put in place (Mshweshwe, 2020; Jewkes & Morrell, 2018). The lofty efforts put in place by

structures designated to address gender-based violence are not adequately responsive to the issues at the fore, a more comprehensive highlight on how to address domestic violence is required.

Given the evidence presented in the preceding sections, a rhetorical question emerges as to how society perceives and constructs domestic violence. Does society have a one-size-fits-all view of domestic violence and is it linked to masculinity? Specifically, how are men's views and constructs of domestic violence framed? This study sought to respond to the research question entitled: *what are the perceptions and experiences of male youth leaders' construction of domestic violence and the prevention of domestic violence against women by men?*

THEORETICAL FRAMEWORK

Samkange's (1980) theory of Ubuntu served as the theoretical foundation for this investigation. According to Samkange (1980), Africans must study and practice Ubuntu in all facets of human relations. Samkange's theory has a focus on human interactions, which is particularly pertinent to the current study's goal of understanding male youth leaders' perceptions and experiences of young men's constructions of domestic violence against women and its prevention. According to Samkange's (1980) theory, "hunhu or Ubuntu is embodied in the attention one human being gives to another: the kindness, courtesy, consideration, and friendliness in the relationship between people; a code of behaviour, an attitude to other people and to life" (Samkange & Samkange, 1980:6). Consequently, constructs of gender issues should be understood in the eyes of Ubuntu as to avoid tempering with human interactions against one another as he refers to 'attitude to other people and to life'. The attitude toward other people then contains and maintains human relations as these are vital to respect humanity and are associated with social justice. In this regard, Samkange's (1980) theory of Ubuntu was deemed appropriate and relevant for the study because it sought to explore male youth leaders' perceptions and experiences of young men's construction of domestic violence against women and its prevention, which corresponds to Samkange's concept for how people's attitudes toward their lives are contained within the lens of ubuntu.

METHODOLOGY

This section discusses the aspects of methodology which are research design and approach, recruitment strategies, methods of data collection and analysis, and the ethical considerations utilised during the conducting of the study.

Research design and approach

The study adopted qualitative approach, leaning on exploratory, descriptive and contextual design. Leedy and Ormrod (2019) and Fouche *et al.* (2021) posit that a qualitative approach is used to answer questions about the complex nature of phenomena, with the purpose of describing and understanding the phenomena from the participant's point of view. The qualitative approach was deemed appropriate for the study since the primary aim was to enhance understanding of male youth leaders' perceptions and experiences of young men's constructions of domestic violence and the prevention of domestic violence against women. The exploratory, descriptive and contextual adopted in this study complimented and enriched the qualitative approach. Through the exploratory design, the researcher was able to build and focus on general ideas of domestic violence from participant's perspective (Robson, 2002), and some of the major personal constructs, unique world view and contexts of the male youth leaders were discovered (Leedy & Ormrod, 2019). The essence in application of the descriptive design was thus on subjective exploration of the reality from the perspective of those with insights about the prevalence of a particular phenomenon. Descriptive research is more likely to refer to a more intensive examination of domestic violence and its deeper meanings, thus leading to a comprehensive description (Bless & Higson-Smith, 2014). Qualitative research is also contextual in nature and as such, Creswell (2014) notes that in a contextual design, interviewing participants in their natural setting allows the researcher deeper insight into their experiences and perceptions of a selected social issue.

Sample selection criteria

The study used non-probability sampling (Fouche *et al.* 2021) to select the participants of the study. The participants comprised of ten male youth leaders in the various sectors or leading institutions in the Eastern Cape' Gqeberha (Port Elizabeth). The researcher decided to purposefully select youth leaders from different fields in the community to participate in this research, because they are regarded as being "information rich cases" and being able to represent young men and contribute to an in-depth understanding of the topic at hand (Patton, 2002; Babbie, 2010). The researcher aimed to select male youth leaders from a variety of settings such as the community development programmes of the Department of Social Development, a church group and a sports club. The researcher had a preliminary interview with a representative of the Department of Social Development who indicated that access to the selected men would be facilitated. The researcher also utilised snowball sampling (Maree, 2011) for acquiring access to participants in cases where the gatekeepers can only provide a selected few volunteer that ascribe to the sampling criteria. The inclusion criteria for the sampling were:

- Participants must have been recognized male youth leaders in specific fields.
- They must have been between the ages of 18-35 from any race group and
- Their participation must have been voluntary.

Participants who had no experience in community leadership were excluded from the study because the primary goal was to include male leaders. Following the completion of recruitment, ten male leaders were included in the study, and data collecting could begin.

Data collection

Data collection was done by means of semi-structured individual interviews with the participants. The semi-structured individual interviews were appropriate to solicit relevant themes that formed the study's basis for discussion. A relevant interview guide was outlined with the set of questions more leaned to be open-ended questions. This has helped the researcher and the participants to explore an issue in-depth, as Chigevenga (2022) posit that in an African method of collecting data, participants are not excluded in the process. The researcher added probing questions when there was no flow of rich information. The interviews were audio taped with the consent of participants. Additionally, the interviews were tape-recorded in Xhosa as the language of the participants, and later transcribed and translated into English which this corresponds with Chigevenga (2022) that instruments of research processes should be developed in the language of participants and the questions be asked in their own language.

Data analysis

Data analysis was done through means of thematic analysis. The steps propounded by Tesch (in Creswell 2013) for thematic analysis were followed. This means that after collection, the data was refined and organised into topics and subtopics that informed the answers to the research questions. Data transcription was also performed as the raw data was collected in IsiXhosa language. The principal investigator understands isiXhosa and was able to conduct the interviews appropriately. In addition, the notes taken were very important to complement the analysis. Essentially, Chilisa, Major and Khudu-Petersen (2017) argues that it is crucial to employ local languages throughout the study process because it makes it easier for participants to participate and express themselves more fully.

Ethical considerations

Permission to conduct the present study was granted by the Nelson Mandela University Research Committee. All the ethical considerations bound up with social research to which they should adhere have been settled. Prior to the study's conception participants were not coerced into taking part in the study, they were given a written informed consent form (Fouche *et al.* 2021) which they had to sign prior to agreeing to participate in the study. In addition, it was explained that the study is voluntary and that while the study is being conducted, participants can withdraw at any time if they believe so and they will not be held accountable if they do so, it is their right. Upon agreeing to participate in the study, participants were assured of confidentiality (Maree, 2011) that their research results relating to their experiences would not be shared with third parties without the participants' consent. Participants were informed that the results of the study would be published in an accredited journal and placed in the Nelson Mandela University Library for the purpose of sharing information, particularly with those involved in social work practice and research. However, they were assured anonymity in the reports and articles and the use of pseudonyms such as Church leader, NGO founder, Soccer coach and Cricket leader.

FINDINGS

The findings of the study were categorised into the themes and subthemes that were a result of an applied thematic analysis. The themes of the study were participants' perceptions on young men's understanding and constructions of domestic violence, participants' perceptions of young men's construction of causes of domestic violence. These themes are discussed in the sections which follow.

Theme 1: participants' perceptions on young men's understanding and constructions of domestic violence

Participants in this study were asked about their knowledge on how young men perceive and understand domestic violence. Participants discussed their perceptions, emphasising those that young men are most familiar with and have experienced. The majority of participants stated that the perpetrators of domestic violence are mostly men, whereas the victims are typically women and children. In addition, in the knowledge the participants indicated that domestic violence could also be perpetuated by women. This is a reality shared by the study's participants, and it corresponds with the proponents of Samkange's (1980) human attitudes to life. The following sections includes sentiments that supports these findings.

Sub-theme 1.1: men are perpetrators of various forms of violence against women and children

According to the responses of few participants, males are seen as perpetrators of domestic violence, and some said that it is sometimes women who abuse men. Men constitute the majority of perpetrators of violence against women, according to Mesatywa (2014). The following quotes illustrate:

“It is mistreating children, women and men by men” (Soccer coach leader, P1)

“They are abused by fathers” (NGO project leader, P3)

“Most of the time you will find a father beating the mother” (Cricket Leader, P 8)

“When we speak of physically, it is men that are aggressive on women” (Church leader, P2)

According to the findings above, women, particularly those in marriage partnerships, and children are subjected to violence by their fathers and husbands. This is how the participants interpret violence in its various contexts. The perception of men who took part in the survey that violence is typically, though not always, committed by men is consistent with Semahegn and Mengistie's (2015:2) assertion that violence in the home is typically committed by the spouse or the intimate partner.

Sub-theme 1.2: domestic violence is a cyclical phenomenon

Domestic violence appears to be identifiable in the current study in a specific way that provides meaning and context. According to participants in this study, domestic violence is a re-occurring event. In the context of the present study, domestic violence is herewith referred to it as a ‘cyclic process’ which implies that it develops and occurs in cycles or regularly repeated. Some participants mentioned the escalation of domestic violence: They stated:

If we notice it domestic violence ends up being a cycle for example.... if a person warns you today that he does not like something, then tomorrow he warns you again and hitthen it becomes a circle and beatings continues and apologizes surely they will hit you and apologize (Church leader, P7)

A similar observation is presented by Nemasisi-Rofhiwa (2017) who asserts that domestic violence is a pattern of abusive and threatening acts that are intended to create and exert authority over another person. These actions differ depending on the setting and may be related to physical or emotional inclinations associated with abuse. Based on the findings of this study and the literature, it is obvious that domestic violence manifests itself as an initiation event triggered by a variety of behaviors that should be observed in order to avoid it. It is also obvious that persons who are violated are led into circumstances with sentiments of remorse, which are comparable to clamming the situation, when in reality they are warning indicators of a cyclic event.

Sub-theme 1.3: women can also be perpetrators of violence

Only a few participants in the study indicated that, while domestic violence is commonly associated with men against women, it can also involve women against men and, in certain circumstances, women against other women. It is worth mentioning that the literature is quiet on female abusers and consistently portrays men as the only perpetrators of violence. These findings are significantly important as in most of the time, especially in the South African context, domestic violence reported by man who are victims is not taken into greater concern as this is however falsehood believed that masculinity dominates. These are myths that are apparent even in the society. According to a study conducted by Thobejane, Mogorosi, and Luthanda (2018) in Vhembe, Limpopo province, South Africa, on men being victims of violence, men have been victims of gender-based violence where women are perpetrators. The following sentiments bears evidence in this regard.

You know what! it is not always men who abuses women.... sometimes it is abusing men by women” (NGO founder, P9)

One participant understood that the violence does not only confine to different sex, but it can also be perpetuated by people of similar sex against one another, and the quotation below confirms this evidence.

The most people that abuse each other are women against other women” (Church leader, P4)

Thebejane *et al.* (2018) note that there are masculinity expectations that if a man is in pain, he is not allowed to show his agony or cry in public. This signifies the silence of men's outcries over violence inflicted by their female companions. There appear to be a greater need for research to focus on the people of similar sex violence, and this would in effort deconstruct the understanding that the gender based violence can only be caused by men, although statistics reveals this to be true, however, a need to help men live within a free less violence society they also need to be included aimed at fighting the rife of violence against women and children.

Theme 2: participants' perceptions of young men's construction of causes of domestic violence

Participants were asked on beliefs and reactions of young men with regard to the causes of domestic violence. Participants reported different views which led to the discussion of family, tradition and community influence. These included other motivators of domestic violence such as alcohol abuse, jealousy, women provoking men and others. These areas will be discussed further in the next section.

Sub-theme 2.1: patriarchal and rigid beliefs about roles of men and women

According to the participants, the patriarchal system that is still prevalent in society has expanded gender-based violence against women, as men still believe that certain roles are reserved for women and not for men. According to Igbelina-Igbokwe (2013) patriarchy is a system of social stratification and differentiation on the basis of sex which provides material advantages to males while simultaneously placing severe constraints on the roles and activities of females, with various taboos to ensure conformity with specified gender roles. Mshweshwe (2020) concurs and indicates that domestic violence in South Africa is a consequence of the complex interplay of patriarchy, culture, and the negative masculine construct. The patriarchal cultural beliefs and traditions that emphasise on male assertiveness and domination of women influence the constructions of masculinity and reinforce domestic violence.

Evidently, this study discovered the disparities that exist because the participants as male leaders stated that these are still relevant, as evidenced by the following quotations:

"Some men in the communities where we live believe that... it is us (men) who are in charge... females or wives need to submit under them (men)" (Cricket leader, P8)

"They (men) believe that traditionally that males are dominant, and they tell women that they should listen to them" (Church leader, P7)

"Their belief is that women must cook and have babies...we (men) bring money, we make babies" (Soccer coach leader, P7)

Ademiluka (2018) confirms that indeed women abuse is often blamed on patriarchy, in other words, maltreating women is claimed to be an inherent feature of every patriarchal culture. Based on the results above, it appears that there is a slew of other issues, such as tradition and role association, that contribute to gender-based violence and men looking down on women. However, the results highlight the inferiority of women as promoted by patriarchal systems (Nemasisi-Rofhiwa, 2017).

Sub-theme 2.2: men's inability to control their anger

Domestic violence against women is a result of inadequate self-control and anger, according to participants. According to the participants, some men are unable to control their rage and as a result, they are unable to prevent themselves from abusing women. The following assertion backs up these findings:

You know some people believe that women can provoke men and that leads to discipline, so that next time they will not make men angry again (Soccer coach leader, P1)

Boys in my group tend to have this attitude that; she made me angry, and I would ask them does that mean you should raise your hand?... they will say it is anger from the past experiences (Soccer coach leader, P7)

Based on the most recent statements, it seems that the perpetrators are angry with women and children because of their previous experiences.

Sub-theme 2.3: Some men's low self-esteem and/or feeling of insecurity

Men's low self-esteem is mentioned here despite the fact that there was only one participant who brought it up, due to the focus it garnered in the literature at the time. The crippling condition of low self-esteem prevents people from reaching their best potential. An individual with low self-esteem believes they are undeserving, helpless, and incompetent. In fact, because the person with low self-esteem feels so badly about themselves, it's possible that these emotions are what keep them there. One person in participant said,

When it comes to us men losing our job and a provider is a female, men feel that he is less of a man. It is one of the causes of domestic violence. A man feels that his voice is not heard at home not that it is not heard it's because he feels inferior (NGO founder, P9)

As stated above, males experience inferiority when they do not earn enough money for their families. Women bear the burden of men's failure to provide, which can result in abusive behavior. Ostrowsky (2010) upholds that

it has long been believed that several problematic behaviors, including violent behavior, are caused by poor self-esteem.

Sub-theme 2.4: lack of problem solving and communication skills to handle conflict between partners

The findings in this research and in literature reflected that most men learn domestic violence as a way of solving conflicts in their childhood, and that and it is regarded as the only way to resolve conflict by using violence. Participants mentioned the following:

On the other side men, it happens that men want to be bossy in relationships and want to do what they like, do not want to listen. (Church leader, P4)

You know in some situations whatever the women say it will be misinterpreted by men seemingly as if women are defying the rules because man is the head of the house. (Church leader, P7)

Inferring from the aforementioned statements, the young leaders who participated in the study believed that men do not like to feel outnumbered by women in conflict and dialogue. Violence is a strategy employed in romantic relationships to convey resentment and rage.

Theme 3: Involvement of young men in prevention and suggestion for prevention

In the study the participants based on their construction and understanding of the existence and causes of gender-based violence they have made suggestions that would enable the end of the gender-based violence in communities. Their suggestions align with the Berkowitz (2004) categories of engaging men in ending instantly the gender-based violence, namely:

(1) Prevention of men's violence

Sub-theme: 3.1: suggestion for educational programmes in schools, churches (focus on family respectful behaviour) and sport clubs/small groups

Participants suggested that educational programmes be presented in schools, churches concerning respect in families, women's rights and domestic violence. This could also happen in small groups with young men in that way prevention is attempted. The following sentiments bears evidence in this regard.

The schools are supposed to play that role.... teachers are supposed to take 20 minutes session on domestic violence ...coaches, teachers and churches as leaders will play a huge role in our communities. (Soccer coach leader, P1)

“What they can do is to attend workshops or educational training of the importance of women rights. What will help is they can read about preserving the rights of women. Even in schools and churches to allow women to have important leadership positions that will encourage women's rights. (Church leader, P7)

The suggestions made by the participants imply that educational programs are required and would aid in the dissemination of knowledge about the prevalence of domestic abuse and how key organisations in the community, particularly those run by men, may be at the forefront of tackling the issue.

(2) Men's intervention to prevent the violence of other men

Sub-theme 3.2: Men should be actively involved in fighting gender-based violence perpetuated by other men

According to Allen (2010), men can play critical roles in reducing and preventing men's violence against women. The majority of men do not abuse women, and the participants agree that:

I would love to see lot of men, young and old, included in the fight against domestic violence, as men we can play a huge role, we can assist other men to understand why it is important to assist our sisters (NGO founder, P9)

The suggestion implies that men can actively participate in programs that strive to defend and safeguard the rights of women who have experienced domestic violence.

(3) Addressing root causes of violence, such as gender socialization

The study's participants propose that in order to address the core causes of domestic violence, there should be programs in schools that educate kids about issues related to gender expectations, behaviors, and responsibilities at a young age. Parents may also be among them, and this may be carried to the family level. The suggestions are summed up in the sentiments below.

Children should be taught at a young age in schools the importance of gender roles, the work done by a girl should be done by a boy. (NGO project leader, P3)
Fathers and mothers at home should be encouraged to be part of the programs so that they can contribute to teaching children about gender roles (Church leader, P4)

In summary, socialisation is crucial because it serves as the foundation for teaching children about social norms and proper behaviour. The suggestion that intervention programmes target gender socialization concerns is crucial and is thus very well related with the social constructionist lenses that guide the study.

IMPLICATIONS FOR SOCIAL WORK PRACTICE

The current study's findings and the body of research presented illustrate the extent to which gender-based violence affects communities. Social work plays an important role in attempting to address the extent to which violence has spread. In congruent with the AU (2018-2028) Strategy for Gender Equality and Women's Empowerment and the SDGs: Goal 5 on Gender Equality which in light envisages to combating any forms of systems that are oppressive over women, particularly gender base violence, social workers should strive to build and strengthen on resilience of women as Leburu-Masigo (2020) notes that social work remains relevant as it is ethically bound to deal with the issues, and social workers are endowed with the knowledge and skills to address these issues and to improve the social conditions of women in South Africa. The study emphasises, through participant perceptions, that domestic violence affects both men and women. Thus, in practice and in research, the social work profession should dominate the role of advocacy in striving to deconstruct the notions that violence solely affects women, and to aid males in being heard in their secluded spaces. Men should not be alienated from the process of addressing GVB, instead, men should be assisted with education on how to address issues of violence against women and, in some cases, violence against men. The engagement of men makes it easier for social workers to address the situation.

RECOMMENDATIONS

Imperatively, it is essential that social workers work with the male leaders in the communities as the men in the present study have already indicated measures that could be taken to address domestic violence. Accordingly, the following recommendations are made:

- Group work could be utilised extremely effectively as a social work tool to address societal misconceptions regarding domestic violence. In their capacity as educators, social workers would provide assistance in the form of educational information sessions. These education programs would cover a wide range of topics, including how domestic violence affects communities and who perpetrates the abuse.
- As a social work practice, community work could be used to raise awareness about the destructive effects of domestic abuse on women, children, families, communities, and society. The stakeholders such as Masimanyane and FAMSA (Families South Africa) could play a critical role in partnering with the government's department of social development to establish deconstructed social policies that addresses the realities of indigent communities. Critically, in this process male leaders in various institutions should be regarded as key role players.

CONCLUSION

In conclusion, South Africa has a major problem with violence against women. Violence against women is a complicated issue that cannot be addressed solely through legislative strategies, institutional and community stakeholders must be considered as well. To fully address the scourge of violence against women, the government must design unique, efficient prevention methods headed by social workers as social activists. This could mean amending present legislation and changing prevalent constructs on gender issues.

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