

**VIOLENCE AND DISCRIMINATION AGAINST
WOMEN: CHALLENGES AND POSSIBILITIES**

BY

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January 2004

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**VIOLENCE AND DISCRIMINATION AGAINST WOMEN:
CHALLENGES AND POSSIBILITIES**

SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE

MASTER OF ARTS

IN THE SCHOOL OF RELIGION AND CULTURE AT THE UNIVERSITY
OF KWAZULU-NATAL WESTVILLE CAMPUS

DATE SUBMITTED: January 2004
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DECLARATION

THE REGISTRAR (ACADEMIC)
UNIVERSITY OF KWAZULU-NATAL WESTVILLE CAMPUS

Dear Sir

I, Gloria Visvasum Stephen Frank, hereby declare that the dissertation entitled

**" VIOLENCE AND DISCRIMINATION AGAINST WOMEN:
CHALLENGES AND POSSIBILITIES"**

is the result of my own investigation and research and that it has not been submitted in part or full for any other degree or to any other university.



Gloria Frank



Date

Registration Number:200001724

ACKNOWLEDGEMENTS

This research project has only been possible because of a generous grant and the financial assistance of the National Research Foundation (NRF South Africa) towards this project and is hereby acknowledged.

I wish to express my sincere gratitude and appreciation to the Board of the National Research Foundation for awarding me this scholarship.

The opinions expressed and the conclusions arrived at, are those of the author and are not necessarily to be attributed to the National Research Foundation.

The aim of this research is to detect and re-discover the challenge women experience in the area of violence and discrimination, which is a global problem. The aim of this research is to promote possibility of the eradication of violence and discrimination against women and transformation in the attitudes of society towards women. The quality of life must be improved for our future generations (Nrf: Ref No: 15/1/2/2/9452n).

I am greatly indebted and thankful to God almighty for the impartation of divine wisdom and strength, by which I was able to complete this thesis.

To Prof. J. A. Smit my supervisor from the School of Religion and Culture, for his kind assistance and patience during my time of study. His motivation, guidance, and exposure to his vast knowledge and experience is much appreciated. His professional and skilled approach to research methodology has been of great benefit to the students.

My sincere appreciation goes to the women who responded to the questionnaires and interviews even though it relayed their experiences of pain.

Finally, I would like to thank the following:

The Wings of Love shelter in Austerville, The Open Door in Pinetown, Network for Violence Against Women in Durban Central and the Crisis Care Centre of Reservoir Hills, who accommodated me for study and research..

PREFACE

The focus of this thesis is to explore the challenges women experience through violence, domination and subordination in society, which is enforced upon women by religion and culture. Violence and discrimination against women is a global problem with increasing statistics and is of major concern. The abuse of women physically, sexually, emotionally and otherwise is a severe indictment on our society. This thesis is written with the intention to educate and inform women of their rights as human beings and citizens of our country and to bring about awareness in society concerning the attitude of men toward women. This thesis will examine and explore theories and concepts, which reveal the cause and effects of violent and abusive behaviour of men towards women with the intention of social transformation.

The motivation towards this particular study of the experiences and challenges of women has been my passion through my involvement in counselling and Pastoral care. Throughout my twenty-five years of involvement in ministry to women, I have seen hundreds of women who have become the victims of violence and discrimination and found themselves defenceless to their experiences. The sight of stained faces, the expressions of pain, hurt, degradation and the despair of women and impact and effects of their experiences of abuse and violence, has motivated an urgency for this thesis. I believe that this thesis will enlighten, expose, educate and confront this complex problem which is embedded deep in our society with great effort for its eradication of violence and abuse and the empowerment and liberation from the power and control of its victims. Solutions to this social problem must be mirrored in personal vulnerabilities.

I believe that this research on Violence and Discrimination against women can contribute towards the establishment of awareness of the reality of women's experiences especially in South Africa. I believe research in this particular study will bring a understanding of the problem and there will be greater possibilities for social change, where women are very often denied the possibility of a fulfilled existence due to many forms of oppression.

DEDICATION

THIS THESIS IS DEDICATED TO

MY DAUGHTERS, MARILYN AND RENE' MY BEST FRIENDS WHO HAVE
SUPPORTED ME AND BELIEVE THAT WOMEN
NO LONGER HAVE TO SUFFER INJUSTICES AND HAVE INSPIRED ME TO
COMPLETE THIS THESIS

TO ALL THE WOMEN WHO HAVE SUFFERED GREATLY AS THE RESULT
OF VIOLENCE, ABUSE AND DISCRIMINATION

LISTEN OH WOMAN

Listen oh woman and pay attention
For you have been long in tension
Man and his structures have kept you in detention

Listen oh woman of wisdom this is the time to fight for your freedom
The appropriate time to build your queendom

Listen oh woman of great ability
Gender is no criterion for capability
Neither should it be a source of vulnerability

Listen oh woman of tremendous courage
Take sometime before you think of marriage
Lest you end up being in maximum bondage.

Listen oh woman the new millennium is here
For shall songs of hope and opportunity so grand
Join and jump in by mobilising lest you are left behind

Listen oh woman for the transformation is near
For woman you can no longer afford to fear
Rise, organise, radicalise and fight for what you hold dear

By Odomaro Mubangazi

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CHAPTER ONE

RESEARCH DESIGN

1. 1 INTRODUCTION AND BACKGROUND

"Participation in actions and struggles and the integration of research into these struggles means, moreover, that the transformation of the status quo is regarded as the starting point for academic knowledge. The order for this way of action could be: in order to know something, it must be transformed (Miles 1984: 14).

Early history has projected a picture of women as having an inferior role in a male-centered and male dominated society. Any prominence women attained in the past were obtained by force of character. Women's virtues were foreign to pagan culture under which women became victims and subject to inferior degrading conditions and in some cultures women suffered much under fierce persecution. Throughout centuries the social and legal status of women has fluctuated.

The first century Jewish Historian Flavius Josephus in his book *Against Apion* stated that "women in all things is inferior to man." John Chrysostom presented women as "at least filthy" and Cyril of Alexandria reckoned women to be "dull-witted." (Flavius Josephus 1974). Eagle and Vogelmann have described violence against women as 'endemic'. It is arguable that violence against women has in fact become part of the 'culture of violence' in the wider society, that it has increasingly been subtly socially sanctioned. Cheryl Walker's view is of great significance to an appropriate gender-specific explanation of hostile based violence. Walker argues that ethnicity is an inherently gendered term as well as cultural practices. She goes on to argue that examining the role of patriarchy in forging a violent macho culture, it is necessary to look not only at the centrality of women to the actions of men, but at the shaping of gender specific identities of men themselves.

1.2 OBJECTIVES AND NEED FOR THE STUDY

There are many social and religious practices, which constrain women from achieving their goals and purpose and from maximising their potential. History is replete with examples of traditional society where women have typically been subject to more restrictions than men are. This thesis endeavours to establish the cause and effects of violent and abusive behaviour of men towards women.

The rationale for restricting women is that these restrictions force them to behave according to prescribed lifestyles. The effect of discrimination, violence and abuse against women has become a global issue, which is causing much concern. In this dissertation I endeavour to explore some of the major challenges women face, which deters women from living a fulfilled lifestyle. A re/vision of acts that constitute violence against women is necessary for gender equality and most necessary for global change.

The re-conceptualisation and re-vision for the 21st century must not only address the normative concept of violence, such as the use of physical force, but also aim to transform and re-position the idea of violence within the broader framework. The re-vision and transformation must aim towards eradication of psychological, social and political subordination of women, male domination, female subservient cultural and traditional practices as well as economical, marginalization and subjugation of women. Violence against women is a pervasive and comprehensive problem, which intrudes on the social, sexual and psychological dimensions of women's lives. Apart from the critique this view is largely re-active and not pro-active. The rights based approach fails to grapple with the need to deal not only with the protection of women but also with the social transformation of unconstrained male identities and re-discovering the diverse aspects of behaviour patterns that cause violent and abusive actions and re-actions against women.

This research will endeavour to expose concealed facts concerning discrimination towards women and achieve a greater and in- depth understanding of the challenges women experience. This, I believe will contribute towards eradication of this serious problem in human behaviour toward each other. Women need to be empowered and this is primarily a social and educative process, rather than one, which may conveniently be resolved through legal change. Ursula King highlights the challenge and impact that feminist thinking and

theology have had on society; she comments that there must come a profound social transformation and paradigm shift of our time (King 1994: 315-317).

1.3 PURPOSE OF THE STUDY

This thesis determines to explore the challenges and consequences women experience because of violence and discrimination against them in society. The purpose of this study is to review theories, which promote violent and abusive behaviour towards women and children with hope that there will be possibility of social change towards this global problem. This thesis purposes to re-vision and re-define violence and discrimination against women in a more comprehensive, expansive and extensive way than the everyday norm of "a hit, a fist, a bat, a gun, be it with sex, at home, work or in the street". Although this thesis will include a "common understanding" of violence, it will also challenge the present situation and recommend the need for global change towards respect human and behaviour change. The enforcement of human rights will bring about change in the response towards human behaviour so that the next generation will be educated and re-constructed and develop a new paradigm shift to improve the quality of life.

1.4 AIM OF THE STUDY

1. To discover the reasons why women are usually being referred to as the 'inferior sex'.
2. To explore the aspects of how religion and culture has contributed towards discrimination against women, compelling women to live a stereotype lifestyle. Creating debate to motivate society, religion and culture to respect the full human dignity of all persons.
3. To address the major challenges and effects of patriarchal domination and discrimination that women continue to experience in religion, culture and society.
4. To re-define and enforce women's rights and review the social reception, acceptance and enforcement of their rights in society.
5. To present national and global statistics concerning violence, abuse and discrimination against women. The research will attempt to define violence as a form of social action intended to inflict physical and emotional harm on another person.
6. To make recommendations and discover how society can contribute towards transforming social relations in such a way that women are treated with respect and dignity.
7. To motivate and empower women to overcome past hurts and current issues of violence

and abuse and improve the quality of life.

I believe that this thesis will contribute towards the establishment of an awareness and the reality of women's experiences in South Africa, in a context where women are very often denied the possibility of a fulfilled existence due to many forms of oppression and discrimination.

1.5 KEY CRITICAL QUESTIONS

In the 1960s and 1970s, theorising about gender in the social sciences was often focused on individual behaviours and how these differed for females and males. Research tradition centered on behavioural differences as supposed to behavioural similarities between men and women (Frieze: 1978). Defining and discovering the differences between masculinity and femininity, and critical analysis through research will greatly enhance problem solving.

1. Does the high rate of violence against women emanate from the fact that women are referred to as the 'inferior sex'?
2. Has religion and culture contributed any less to discrimination, physical and emotional trauma toward women, and what are some of the major challenges women experience?
3. Is the challenges women experience a current and global issue?
4. Have women rights assisted in solving the problems of positive social transformation, in the matter of violence and abuse against women?
5. How can society change discriminatory practises towards women?
6. What are the possibilities and recommendations towards social transformation with regard to the phenomenon of violence, abuse and discrimination against women?
7. Can South Africa, so called the "notorious environment for women", become the pace-setter to enforce the elimination of discrimination against women and eradicate violence? and abuse and educate society on behaviour and respect towards fellow human beings.
8. How can South Africa at least reduce the crime rate against fellow human being in the next five years?
9. Is it possible to bring about a paradigm shift, to educate the next generation to respect each other, irrespective of race, religion and culture.

1.6 METHODOLOGY

In this particular field of study an intensive overview of relevant scholarly literature on women studies will be engaged. The literature overview will aim at discovering the major challenges in the experiences of women and explore and re-view human behaviour patterns, which manifest in violence and discrimination against women.

Empirical research will be conducted in the greater Durban area. Anonymous questionnaires have been designed to determine that the theories reviewed in the literature survey are a reality when compared to the experiences of women in the area of violence, and discrimination against them. The SPSS Windows program will be used to formulate the data. Open-ended questions and unstructured interviews will be conducted with multicultural groups of women. Case studies concerning this particular field of study will be reported. Interviews will be conducted with women in the greater Durban area. Open-ended questions will be designed to determine that the experiences of women in society are a reality to the relevant literature overview engaged, which is intended to reveal the theories of human behaviour and their reaction and responses.

1.7 CHAPTER OVERVIEW

1.7.1 Chapter One

This chapter is the preview and an orientation to my thesis. Chapter provides the outline of the research design for this thesis, " Violence and Discrimination against Women: Challenges and Possibilities". The introduction and background information sets up the hypotheses, regarding women as inferior to men, male domination and female subordination as a cause of violence and abuse against women.

Objectives and need for this study state the problem and the rationale that women are forced to behave prescribed lifestyles in a male dominated society. Domination had birthed violence, abuse and discrimination against the so-called 'weaker sex'. The need for this research is to explore the problem and find the solution "the eradication of violence and discrimination against women".

This study of violence and discrimination against women attempts to re-discover and address the challenges and effects of patriarchal domination, violence, abuse and discrimination women experience in religion, culture and society. This study will attempt to define violence as a form of social action intended to inflict physical and emotional harm on another person. The key critical questions concerning the causes and reasons of injustices, abuse and discrimination against women, are stated in this chapter. The research methodology used in this particular field of study will be a literature overview, and empirical research. Fieldwork will be engaged to confirm the theories with the experiences of women in religion, culture and our society.

1.7.2 Chapter Two

Chapter two will illuminate and focus on a scholarly literature overview to explore the reasons as to the causes of oppression, violence, discrimination and domination upon women. The literature will explore feminist and other theories and concepts that deal with the debate concerning male domination and female inferiority and subjection. Statistics of current studies will prove that violence and discrimination against women is a reality, and is not only serious in South Africa but in all cultures, religions and societies. The literature overview will assist to determine the behaviour of the perpetrators that cause abusive and violent behaviour towards women. In this chapter I will also examine the effects of violence and discrimination against women, both locally and globally. The literature overview in this chapter will focus and explore the following aspects intensively:

- Woman considered subordinate.
- Researching Domestic Violence.
- Violence and abuse against women is a global problem and of global statistics will be presented.
- Definitions and theories of men and women.
- The effects and the impact of sexual, mental and emotional abuse and violence against women.
- The impact of women abuse.
- Trafficking in women and girls.
- Defining Sexual harassment and discrimination in the workplace and the challenges women experience.

Chapter two will conclude with a critical evaluation on the challenges women experience. The literature overview explored and expressed in chapters two and three concerning the challenges women experience throughout their life, sets platform for chapter four in which the fieldwork will confirm that these experiences of women is a reality.

1.7.3 Chapter Three

Chapter three will focus on the challenges that women experience in religion and culture. In this chapter I will explore through the existing literature how women suffered oppression and degradation as the result of patriarchal discrimination against women. This chapter will attempt to define man and woman and discover by means of literature and the experience the purpose and for creation of male and female. Myles Munroe in his book *Maximizing Your Potential* states that when your purpose is not known and understood abuse is inevitable (Munroe 1996). This chapter will explore the brutality of female genital circumcision or mutilation as a cultural practise on women.

The following aspects of discrimination against women in religion and culture will be reviewed in this chapter:

- Attitudes towards women in the church
- Domination and submission
- Myths and beliefs of the church about women
- Male super-ordinate and female subordinate
- Equal and yet different
- Misrepresentation and misinterpretation of women issues
- The concepts and mentality of society, linked with religion
- Conflicts in gender roles and power abuse.

Chapter three concludes with a critical evaluation of the issues concerning women, violence and abuse.

1.7.4 Chapter Four

In this chapter I will present the results of my survey based on the experiences of women in the area of violence, abuse and discrimination. This chapter deals with the experiences of women in the area of violence and abuse. The data from the fieldwork and reports from

this study translates theory into practice. My findings presented in this chapter will be demonstrated in the form of graphs projected by SPSS, which is based on sampling techniques. The open-ended questions have been analysed and reported. This chapter will focus on the following aspects of the research:

- Objectives of the research
- Nature of the research
- Duration of the research
- Questionnaire design
- Analysis and data Interpretation
- Responses to the questionnaire
- Case studies from interviews with women
- Responses from the service providers

This chapter concludes with confirmation that violence, abuse and discrimination is a reality and serious problem, and much has not been done for its elimination from society.

1.7.5 Chapter Five

In chapter five the research will focus on the challenges women experience in South African context. In this chapter the reality of the problem of violence and discrimination against women will be examined and researched according to the experiences and the statistics of women in South Africa as compared to globally. In the past there has not been many writers or focus on this particular field of study in South Africa. But now the time has come for women to arise and break the silence and make their voice known, so that the quality of life can be improved in South Africa. The aim of this research in South African context is to end and eliminate violence, abuse and this kind of behaviour from our society and create respect and dignity towards fellow human beings. This chapter will largely be descriptive in the attempt to resuscitate a gendered view of social process in context of socio-political change. This positive change can be possible with a new paradigm and a change of the past mentality of the perceptions toward women in South Africa.

This chapter will focus on the following aspects:

- Gender based violence in South Africa
- The effects of violence and abuse against women in south Africa
- Statistics of violence against women in South Africa
- The power struggle

Within South Africa gender-based violence exists in every community, in millions of households, in almost every form of institution and within all public spaces. Theories about the current routes to masculinization for young men, suggest that their violence against women in South Africa is part of a response to increasing unemployment and the loss of civil identity. In September 1999 President Mbeki publicly was astounded about the veracity of figures about the prevalence of rape and sexual assault among South African women and girls. Gender based violence is an accepted fact that is very high in South Africa. And understanding the context becomes very important to develop strategies to combat gender-based violence.

1.7.6 Chapter Six

Chapter six concludes this thesis with recommendations based on the evaluations of the findings of the research with intention of social transformation. This chapter will finalise the outcome of the research based on the findings in the study of literature and the experiences of women, which will be demonstrated in chapter four. This chapter will best deal with the empowerment of women through knowledge and education with the possibility to end being victims of violence and discrimination but rather to be victors and work towards improving the quality of life. Recommendation from service providers, social workers and the government will be reported in this chapter and expresses the need for social change.

1.8 OPERATIONAL DEFINITIONS AND KEY CONCEPTS

Lerner (1986) a historian defines the following :

Subordination : Marks a dominance relation that includes the possibility of a voluntary acceptance of subordination in exchange for protection.

Oppression: implies forceful subordination with victimisation of the oppressed. Thus oppression is a specific kind of subordination which refers to the harms suffered by women in society. Women's oppression is the experience of sexism as a system of domination.

Battered women: Physically abused women. Feminists locate violence against women within the broader context of women subordinate position relative to men, feminists defines battering as the historical expression of male domination.

Chauvinist: A person who in a prejudiced way believes in the superiority of his or her group. A male chauvinist is a sexist who assumes an innate male supremacy in most areas of activity.

Feminist: Broadly speaking, a person- male or female- that advocates equal rights, equal status, and equal opportunity for women in a male-dominated world; a person who favours the abolishment of gender-based roles in society, the home and church.

Gender: Gender refers to the socially constructed relations between men and women, boys and girls, men and boys as well as between women and girls. It is the way people relate to one another within a particular social context. Gender relations are shaped by socio-cultural norms, which define gender identities and the scope for representation of gender interests within the political and legal institutions. These factors interact to create a specific pattern of gender differentiation and inequality.

Inclusive language: Language that eliminates or greatly reduces male-centered terms in an attempt to be more “inclusive” of both genders.

Physical violence: The uses of physical force to intimidate, control, or force another person to do something against her will.

Violence: According to Sian (1985:1-14) violence is an act carried out with intention or perceived intention of causing physical pain or injury to another person.

Sexual violence: Is the forcing of another person to engage in any sexual activity through the use of intimidation and explicit or implicit threat of further violence if one's advances are refused.

Women are often reticent about this form of violence since embarrassment, shame and guilt accompany it.

Psychological Violence **Sub-categories**

Explicit threats of violence-such as "If you say another word I am going to take my gun and blow you away." "If you say another word I don't know what I am going to do." These expressions can be coupled with body language.

Extreme controlling - type of behaviour-such as picking up work, telling her which friends she can go out with. Basically controlling activities inside and outside home.

Pathological jealousy- this aspect appears very common with men who batter. They frequently question with whom has she been with or where, accusations for her attracting other men.

Mental degradation-in the form of "continual name calling" telling her she is no good, she is a terrible mother. A frequent dosage of such behaviour has an immense effect on

one's self esteem. (Straus et al as cited in Edleson and Tolman 1992:13; Sonkin et al 1992:13).

1.9 CONCLUSION

The effect of discrimination, violence and abuse against women has become a global issue. This is causing much concern. The alarming statistics of violence and abuse against women highlights the need for global transformation on the very perception of women. Almost all groups within the women's movement have shared the same struggles against violence, abuse and discrimination towards women. Violence against women cuts across social and economic situations and is deeply embedded in cultures around the world, so much so that millions of women consider it a way of life.

This thesis will endeavour to explore and confirm the challenges women experience with an attempt to produce possibilities towards the solution of these challenges, and assist to empower women for a better future. Gender based violence is experienced in many forms and I endeavour to unravel the various forms of violence and discrimination against women. The researcher is strongly convinced that women can put away the past life of pain, suffering and degradation and arise to fulfil their creative purpose, live in contentment and improve the quality of life for our generation. Research in this particular field of study is of critical importance in a continent where despair and suffering of millions of women is often only uttered by their silence. Worldwide studies have shown a consistent pattern of events that trigger violent responses. Justification for violent actions, crime and abuse stems from gender norms and distorted views about the roles and responsibilities of men and women in relationships. The prevailing view of culture religion and tradition continues to be used to justify these crimes against women. Excuses for violent behaviour which promote violent responses in men include: not obeying the husband, talking back, refusing sex, not having food ready on time, failing to care for the children or home, questioning the man about money or girlfriends or going somewhere without his permission. Therefore, the purpose of this thesis is to further investigate the causes of such action and reactions of violent behaviour of men towards women. The most complex aspect of violence exists as a powerful tool of oppression. Violence and discrimination in particular serve as essential components of societies, which oppress

women and constitute torture or cruel, inhuman and degrading treatment of women and girls.

In chapter two I will endeavour to explore the causes of violent and abusive behaviour of men towards women, in an effort to expose the various forms and dimensions. The literature overview will investigate and determine facts, theories and concepts as to why men behave violently towards women. The insight and overview of literature will endeavour to explore violence perpetrated in the domestic and social sphere, which intended to impact and target directly and negatively on women. Statistics will prove that violence and discrimination against women is a global issue, which occurs in every culture, and society that is causing much concern.

I endeavour to investigate the following aspects of violence against women in chapter two:

- Research of domestic violence and the diverse complexities of relationships between men and women.
- To explore through the literature why women are considered subordinate, inferior and second-class citizens as compared to men who are considered to be super-ordinate, superior and important image of authority and power.
- To present local, national and global statistics of crimes against women, to confirm that violence against women is a current, and a serious global phenomenon.
- The literature survey of theories of men and women to investigate the cause of violent behaviour patterns which is directed toward women. According to Siann (1988 185:1) "aggression involves the intent to inflict hurt or emerge superior to others, and violence is driven by aggressive motivation".

The result of the investigation is of particular importance that culture and religion cannot continue, to be used as an excuse for gender-based persecution against women. When action of violence is aimed against another human being and it is a violation of human rights. The methodology described in the research design will assist in the investigation of this particular field of study of violence and discrimination.

CHAPTER TWO

LITERATURE OVERVIEW

"Today we know that most acts of violence are committed by men. This knowledge is so much a part of our mental landscape that we take for granted. But the time has come to focus our attention on it so that we can begin to explore ways of significantly reducing the incidence of violence" (Miedzian 1998).

2.1 INTRODUCTION

The literature overview engaged in this thesis will explore, review and redefine violence, abuse and discrimination as a global phenomenon together with the geographical, historical and statistical evidence of its endemic nature. This literature survey attempts to answer questions relating to the causes of these violent and inhuman actions and behaviour patterns from men in relationships with women and why such behaviour still persists and is on the increase.

In all societies, to a greater or lesser degree, women and girls are subjected to physical, sexual and psychological abuse across lines of religion, class and culture. Violence and discrimination against women both violates and impairs or nullifies the enjoyment by women of their human rights and fundamental freedoms. Violence and discrimination against women is increasingly recognised by the international community as a violation of their rights as human beings. Violence against women exists in all socio-economic groups throughout the world. Women's lives and potential continue to be endangered by violence that is directed at them simply because they are women (Viano 1992: xvii-x) states that violence and aggression towards female is ignored.

Today, regardless of many attempts and interventions, violence, killings and aggression continue to be poorly curbed and is on the rise. That many acts of violence occur, for example, in the homes of respected and professional citizens is overlooked or strongly disbelieved by most people. Regrettably, laws are often ignored or not enforced. The transgressions are overlooked or lightly sanctioned, if at all. Recent research, clearly shows that violence and aggression are often used in marriage and family situations to enforce the will of more powerful, usually a male or an adult, over the weaker generally a female or a child (Viano 1992: xvii-x).

According to Wise and Stanley in their book *Georgie Porgie*, violence is "an extreme response to the challenge of a dominant rule is the use of violence to enforce the status quo." Within gender relations, violence is the clearest expression of hegemonic male dominance, which expresses it in various ways, including sexual harassment, rape, incest, wife battering and violent pornography. Statistics proves that male domination manifests in man's violent behaviour towards women, is a reality not a myth.

According to an American magazine published (September 1990) every fifteen seconds a woman is battered, every six minutes a woman is raped; one in four women will be sexually assaulted in her lifetime. Battering is the most frequent cause of women's visits to hospital emergency rooms and survivors of wife- battering account for more than 50 percent of homeless women. Overall the United States over-ranks all other countries in its incidence of sexual assault violence, which is inflicted on women not primarily by strangers, but by men they 'know'.

2.2 WOMEN CONSIDERED SUBORDINATE

One of the major ways in which people can be labelled as subordinate is to consider them a minority. Wirth defines minority as "a group of people who, because of their physical or cultural characteristics, are singled out from others in the society in which they live for differential and unequal treatment and who therefore regard themselves as objects of collective discrimination." (Wirth 1945:347). Research has explored that a major aspect, which distinguishes a minority from the so-called 'master group', is that of power, the ability to control one's own destiny and that of others as well. Historically, in many societies, women presently do not have much 'power'. Professionally, occupationally, educationally, and economically (income-wise) women have little access to careers that envisage the concept of power and authority. Those who do succeed in attaining such careers were and are still treated differently, which is the equivalent of being discriminated against. A recent study in the United States in 1990 reveals that women held only 175 out of 6,502 corporate officer's positions, which is less than 3 percent of the jobs that are rated as 'top' (Ball 1991:48).

One of the relational aspects of the gender system is domination and submission, which is commonly, called oppression. We may then ask the question what is meant by 'oppression' and how does it manifest itself? Frye defines oppression as a societal inequality in which one group systematically dominates the other in very subtle ways and by means of interrelated social practices (Frye 1983:68). Oppression is difficult to detect, since it cannot be seen in one specific action or practice, but can only be detected in the context of all-social structures and practices. Women in world religions are generally subjected to the undisguised exercise of patriarchal dominance. Patriarchal dominance has been the social construct in the histories of most peoples and alludes to a legal, social, and economic system, which validates and enforces the domination of male heads of families over dependent persons in the household.

Robert Park sociologist of the Chicago School states, "an individual only becomes a person when recognised by the community in which he or she lives. This recognition is bestowed very much according to one's status and 'power' ". This theory confirms an important aspect of influencing the type of self-concept that a person will develop. Park concludes this particular concept, stating that in the case of women, the lack of recognition and being viewed as basically submissive, compliant, nurturing and as a sex object to be conquered justify their being dominated and overpowered by men. Kelly states, " the basic common character underlying the many different forms of violence is the abuse, intimidation, coercion, intrusion, threat, and force men to control women" (Kelly 1988:76). Leidig states that all acts of sexual violence are underreported; unidirectional, that is perpetrated by males against females; trivialised by society; involves victim blaming; and serve to control women's lives" (Leidig 1981:48).

Gender-based violence occurs in almost all societies and all classes and social contexts. It would be simplistic to suggest that gender-based violence manifest itself in similar ways in different societies.

2.3 RESEARCHING DOMESTIC VIOLENCE

Justice for Women

Nurse, you looked at my wounds, my swollen eye, you saw my fear, but you never asked why.

Welfare, you promised me shelter, a hiding place, I packed my bags, but you never had space

Constable, you heard my screams, my desperate plea, you gave him a warning, but you never helped me.

Husband, you threatened to kill me, this I knew true, I needed your due, the courts couldn't see it, they locked me away, and I am the felon
(Poster- National month for women in S.A *That's Justice Today* 2003).

Concerned researchers, professionals, and advocates questioned why society normally does intervene and firmly punish violence between strangers but not among inmates. Victims of domestic violence are most often women - wives, mothers, daughters, girlfriends and cohabitees. The attackers most often are men -husbands, sons, fathers, brothers, and boyfriends. Society's inaction has been seen as an expression of strong patriarchal values that support the oppression and exploitation of women and encourage women hating or misogyny. In defence of society's practices some have stressed the private nature of this type of violence, which happens most often behind closed doors, out of public sight and scrutiny.

Statistics have confirmed that in most countries women constitute more than 50 percent of the population and the overwhelming majority of victims of sexual assault, murder, and intimate violence. The TAMWA¹ reports that, according to statistics kept by the Ministry of Home Affairs, reported cases of defilement of women went up from 81 cases in 1990 to 445 in 1997, while rape increased by over ten times from 94 cases in 1990 to 1,181 in 1997. However, most cases still go unreported. Domestic violence is a powerful problem that compels scholars, practitioners and society to reassess the roots of such actions and behaviour patterns so that useful and relevant approach to the investigation and solutions will assist to eradicate this centuries old social problem. Another related dimension is the tendency of the law to address the public sphere and to neglect the private one that characterises relationships. It is imperative that we develop a unified and all-encompassing victimology that takes into account all segments of society; a gender related

theoretical framework is desperately needed. Intensive research is needed to contribute to the process and to facilitate the development of victimology.

Research literature provides supportive evidence that violence in the family of origin and a father's behaviour is important factors in the transmission of marital violence (Rounsaville 1978:112). In many countries, recent research has discovered that violence in the home is commonplace, that women are its usual victims and men its usual perpetrators. Although the stories and experiences of women may now be familiar, they still remain both painful and powerful. Women's accounts reveal the nature of men's violence and the sources of conflicts leading to attacks. These accounts also describe women's emotions and reactions as well as the inaction of social and legal institutions. Daly and Wilson strongly support the idea that it is men's sexual jealousy and possessiveness that lead to violence and abuse against the women. However, it is always easier to solve a problem that can be identified, analysed, or isolated and if the 'cause' or 'root'² of the particular problem can be detected. The cause of domestic violence is so subtly concealed in patterns of human behaviour that it has become a major concern and a global problem. Victims and abusers come from all races, religions, classes, ethnic groups, socio-economic levels, occupations, and backgrounds. Robert Geffner president of the Family Violence and Sexual Assault Institute of Tyler, states that, "intelligent people let this happen too." "What goes on inside the home does not relate to what's outside it" (Geffner 1994: 78).

Recent statistics on Violence Against Women in South Africa and internationally may be shocking, yet domestic violence, rape and child abuse are in fact notoriously under reported crimes. Therefore the prevalence of abuse is most likely much higher than even these statistics suggest.

- 1 in every 4 South Africa women or 25% of women is assaulted by their boyfriend or husband every week (United Nations Children's Emergency Fund as quoted in YOU Magazine 26/01/95).
- 80% of violence that women suffer...they suffer in their homes at the hands of the man who supposedly loves them (450.3/1590 *The Law: Rape Crisis* Cape Town 1989: 24).

¹ Tanzania Media Women's Association

² The origin of the problem

- Department of Justice estimates that one out of every four South Africans are survivors of domestic violence (450.311. Domestic Violence; Submission to the SALC in the light of International and Constitutional Human Rights Jurisprudence Part 1 May 1997).
- 43% of 159 women surveyed had experienced battering and marital rape. (Moira & Mikki van Zyl. Human Sciences Research Council 1994).
- 1 in 6 women is battered by her partner. (Human Sciences Research Council, NICRO 1994).
- A study of 600 pregnant and non-pregnant teenage girls in Cape Town, 60% respondents said that they had been beaten by their partner (Cape Argus January 7,1998).
- 1 in 4 women was being abused (Giovina Nusca, Women's Bureau at the University of South Africa as reported in Cape Argus, June 9 1994).
- In South Africa 1 in every 6 women is abused by her husband or partner. (The Institute for Multi-Party Democracy and Joint Centre for Political and Economic Studies, Gauteng, Kwa-Zulu, Natal, Eastern Cape and the Western Cape on Domestic Violence: May 13-14,1996).
- 1 in 6 women in South Africa is assaulted by her male partner. (.Hansson 1991 cited in, *Battered Women. An Invisible Issue* by Ross).
- 1 in 4 South African women is a victim of gender violence. (Angless 1992).
- 70% of women who experienced violence had done so at the hand of a husband or live-in boyfriend. (The Institute of Criminology University of Cape Town .Plainsman 1989).

2.4 HOW COMMON IS DOMESTIC VIOLENCE?

There is no doubt that the statistics on violence in families is a grim picture. Research in this particular field of study confirms that domestic violence is increasing and is a national and international tragedy. Every year literally millions of women are wounded, crippled, disfigured, traumatised and maimed by male partners Shalala (1994). According to Domma Shalal Health & Human Services secretary in her statement reveals that there are four million reported cases of domestic violence every year in the United States. The damage caused by domestic violence extends far beyond the walls of the home. Research has proved that the statistics of abuse and domestic violence knows no boundaries of

racial, ethnic religions or the socio-economic. Domestic violence occurs among the very rich and the very poor, the highly educated and the illiterate and in all parts of the world (Shalala 1994).

The words of Joseph Biden confirm that violence and abuse against women is indeed treated lightly by society.

" If the leading newspapers were to announce tomorrow a new disease that over the past year had effected from three to four million citizens, few would fail to appreciate the seriousness of the illness. Yet when it comes to the three to four million women who are victimised by violence each year, the alarms ring softly.

Men's abuse of women is condoned and even applauded by society as natural, understandable, tolerable, deserved, the natural order of things, inevitable, women's lot, part of the price of the marital bargain (Radford and Russel 1992).

2.5 THE FACTS ABOUT DOMESTIC VIOLENCE

Research studies and statistics have proved that violence and abuse knows no boundaries: racial, ethnic, religious, or socio-economic. It occurs among the very rich and the very poor, the highly educated, and the illiterate, in all parts of the world.

According to Hanmer and Stanko, assaults begin with an odd scrap but over a period of time, become more frequent and more severe (Hanner and Stanko 1995:366). Dobash in his research discovered that with early slaps and punches which resulted in cuts and bruises later advanced to being knocked to the floor, kicked and punched (Dobash et.al. (eds) 1985:144). The more severe injuries then become common, such as fractures, burns, miscarriages caused by violent attacks, internal injuries, attempts to strangle and drown, being pulled by the hair and having clumps of hair pulled out (Smith 1989:65).

According to the battered and formerly battered women's task Force NCADV ³ "battering is an issue of crime, health, safety, ethics, politics, systems, choices, economics, and socialization. It is an issue of "individual, institutional, and cultural significance".

³ National Coalition Against Domestic Violence

Research conducted by Pahl discovered violence towards women resulted in damaged eyesight, a ruptured spleen, stab wounds and a fractured skull. Pahl and Binney recorded accounts of women "being pushed into the fire or through glass, thrown against walls or down stairs, being punched or having hair pulled out." One woman described her head being banged repeatedly against the cupboard so that she needed stitches and a x-ray. This survey also discovered that inflicting injuries with objects and weapons of all descriptions become more likely over a period of time (Pahl 1985: 4; Binney 1985:4).

Incidents in the Istington crime survey discovered that objects used in violent attacks against women involved bottles, glasses, knives, scissors, sticks, clubs and other blunt instruments (Jones et.al eds 1986). These instruments inflict serious injuries as related by a woman who was abused for sixteen years until she left her husband.

" I have had a knife stuck through my stomach; I have had a poker put through my face; I have no teeth where he knocked them all out; I have been burnt with red hot pokers; I have had red hot coals flung all over me; I have been sprayed and he has flicked lighted matches at me" (Hoff 1975:10).

Hoff confirms that violence and abuse, which begins with an odd slap over a period of time, ends in severe injuries. According to a description from a man whose violent attacks against his wife began with slaps, which was controlled and described not to hurt too badly, but as the beatings got on he just lost his temper and got hateful toward her (Hoff 1975:138). Browne lists warning signs that with severe violence men are most likely to end up killing their partners. According to research one fifth of all homicides are men killing female partners and ex-partners (Morley and Mullender 1994:2, citing Home Office statistics for 1983 to 1990.)

2.6 VIOLENCE AND DISCRIMINATION AGAINST WOMEN IS A GLOBAL PROBLEM

Shalala (1994) states that abuse against women is as long as we have detailed history. Each year, literally millions of women are wounded, crippled, disfigured, traumatized, and maimed by male partners or they die (Shalala 1994). Donna announced that there are four million reported instances of domestic violence every year in the United States. Domestic violence is not only a leading cause of injury, but also an increasing cause of chronic

medical and mental illness. Women abuse is both endemic and prevalent in all continents, cutting across racial, cultural and economic barriers (Dobash and Dobash 1992:11; Davies 1994).

2.7 GLOBAL STATISTICS

Reports confirm that 70 percent of all crimes reported to the police in Peru are of women beaten by their partners. In a Bangkok survey over half the married women are regularly physically abused and the Davies research in Argentina, Eastern and Western Europe, the United States of America, South Africa, Pakistan and Australia confirm such violence and abuse against women. A survey of 2000 women in New Zealand revealed that over 16.2 percent of women were hit by their male partner on two or three occasions and a quarter needed medical treatment (Gray 1989:4).

Sociologists, psychologists, law enforcement agencies, scientists, private research organisations, government agencies, and other reputable researchers compiled the following statistics.

- Each year, at least fifteen hundred women are killed by a current or former husband or boyfriend. According to FBI data, four women a day are murdered by a male partner. Over 30 percent (some estimate over 50 percent) of all murders of women in America are committed by intimate partners.
- Studies of women killed by a husband or boyfriend show that 90 percent of the victims had reported at least one prior incident of abuse. The average number of calls to a scene before a domestic homicide is eight.
- Up to six million women are believed to be beaten in their homes each year. Four million incidents are reported. The National Coalition Against Domestic Violence estimates that up to 90 percent of battered women never report their abuse.
- Women who have divorced or separated from their abusers, report being battered fourteen times as often as those still living with their partners. It is estimated that 73 percent of emergency room visits, and up to 75 percent of calls to the police for domestic violence incidents occur after separation.

- According to the American Medical Association, family violence kills as many women every five years as the total number of Americans who died in the Vietnam War. Homicide is the second leading cause of death for women ages fifteen to twenty-four.
- Battering contributes to one -quarter of all suicide attempts by women generally.
- The American Medical Association reports that one out of every three women treated in emergency rooms is a victim of violence. At least one in five has been injured by a current or former husband or boyfriend.
- One million women a year visit physicians and hospital emergency rooms for treatment of injuries caused by beating. According to the National Centers for Disease Control, more women are treated in emergency rooms for battering injuries than for muggings, rapes, and traffic accidents combined.
- In 1992, The U.S. Surgeon General reported that abuse by a husband or partner is the leading cause of injury to American women between the ages of fifteen and forty-four.
- Medical expenses for treating victims of domestic violence total at least \$3 billion annually.
- Rape is a regular form of abuse in approximately 50 percent of violent relationships.
- Up to 75 percent of battering victims have left or are trying to leave men who will not let them go. A Texas study revealed that 75 percent of the women calling a domestic violence hotline had left their abuser at least five times before.
- According to a 1995 FBI survey, a woman is battered in the United States every seven seconds.
- Between 25 and 50 percent of all women in America will be physically abused by a partner at least once in their lives.
- Businesses lose about \$100 million annually in lost wages, sick leave, absenteeism, and non-productivity as a direct result of domestic violence.
- Seventy-four percent of abused women who work outside the home are harassed by their abusers at work, either in person or by telephone. Fifty-percent are late for work at least five times a month because of their abusers. Fifty-four percent miss at least three full days of work a month, and 20 percent lose their jobs because of abuse.
- Some experts estimate that more women leave the workforce permanently because of domestic violence than leave to raise children.
- In a series of studies compiled in 1987, between 20 and 30 percent of college women reported being victim of physical abuse by a dating partner. In a 1990 study, more than

one-third of girls in grades 10 to 12 reported at least one incident of physical or sexual abuse.

- According to Robert McAfee 1998, president of the American Medical Association, pregnant women are especially at risk. estimates that more than one-third of pregnant women are abused. Twenty-five percent of all women battered in America are abused while pregnant.
- Fifty to 70 percent of men who abuse their female partners also abuse children in the home.
- More than three million children directly witness acts of domestic abuse each year.
- Studies estimate that 25 to 33 percent of men who batter their wives also sexually abuse their children. Up to one-third of battered women were sexually abused as children, generally by a male relative.
- Most men who batter women abuse more than one. In one study, 95 percent of those who sought treatment admitted to abusing more than one woman.
- About 50 percent of all homeless women and children in America are fleeing domestic violence.
- According to a study conducted in 1991, among the men arrested, prosecuted, convicted, and sentenced for assaulting a female partner, less than 1 percent served any time in jail. The average batterer taken into custody was held less than two hours.
- In 1970 there was no such thing as a shelter for battered women. Today there are over two thousand service programs and over thirteen hundred shelters- but there are roughly twenty thousands cities and towns in America. Thirty-one percent of abused women who sought shelter in New York City in one year returned to abusive homes primarily because they could not locate permanent housing (*Facts on File*. Vol.52, no.27, 13 November 19, 1992: 874).

According to International Domestic Violence Statistics, violence and abuse against women is a serious global problem.

- At least 1 out of every 10 married women or women in common-law relationships in Canada are physically assaulted by their mates (Ottawa Canadian Advisory Committee on the *Status of Women*, Smith (1980), *Wife Battering in Canada: The Vicious Circle* (McLeod's 1988:6).

- In Canada, a quarter of women interviewed in a 1993 study reported having been assaulted by a current or former partner. (Cape Argus, April 14, 1998)
- Family violence afflicts more than a quarter of all households in Chin's Southern Fujian Province. Survey by the Fujian Women's Federation, cited in the Cape Argus January 10, 1998).
- In Columbia, a partner had beaten 20 percent of all women. (Cited in the Prevalence and Related Factors of Domestic Violence Against Women Project 1996).
- 80% of women in Ecuador report having been beaten. Marilyn French: undated)
- In Ireland, 40-60% of cases involving battered women, at least one child was also being abused. (Irish Times, Linda Regan: 1994).
- In Kenya 42% of women are abused by their partners. (*The Prevalence and related Factors of Domestic violence Against Women*, Project: 1996).
- In Kissi district in Kenya, 42% of women surveyed reported regular beatings by their husbands. (Cape Argus: April 14, 1998).
- In Norway, 25 percent of female Gynaecology patients are affected by domestic violence (Cited in, *The Prevalence and Related Factors of Domestic Violence*, September 1996).
- Papua New Guinea's figures are around 60% of women experience domestic violence (cited in project, *The Prevalence and Related Factors of Domestic Violence Against Women*, Bradley: 1988).
- In Papua New Guinea, 66% of rural and 56% of urban low-income women reported beaten by their present partner (Cited in Cape Argus, 14 April 1998).
- Papua New Guinea, a recent survey found 65% of men thought it acceptable to use violence to control their wives (Cape Argus, March 28, 1994).
- In Peru 33% of women are abused by their partners. (*The Prevalence and Related Factors of Domestic Violence Against Women*, Project, September 1996).
- In the UK a study claims that 90% of women are afraid to go out alone after dark, yet a women is far more likely to be beaten or raped by a man she knows (ELLE Magazine, November 1993).
- American studies suggest that 34% of all women will be physically assaulted by intimate partners (National Committee, Project, Browne: 1993).
- In the UK, 45,000 marriages are ended annually as a result of the husband's violence. (ELLE Magazine, November 1993).

- Every 18 seconds, a woman in the U.S. is battered. (Newspaper article, not dated.).
- 1 in 50 women annually require medical care for injuries due to violence. (Community Epidemiology Project, September 1996).
- In Russia during 1993, 14,000 women were killed by their husbands, lovers and former partners. (The Russian Interior Ministry, Sunday Independent, 20 August 1995).
- In the UK 48% of female murder victims are killed by their partners (ELLE Magazine, November 1993).
- Domestic Violence is the single largest cause of injury to women in the U S and is one of the leading causes of death Newspaper article (Fawcett 1997: 80).

Despite the vast increase in attention to the problem of domestic violence through hotlines, shelters, and public awareness, the number of assaults and crime against women has increased over the last decade according to global statistics.

Accounts of women experiencing abuse from their partners and not being permitted to control their own lives because of subjection and submission were sanctioned and imposed by Culture, Religion and the State. According to Dobash and Dobash (1981:80) it was accepted that " the duty of the husband through the ages was to dominate, punish and control his wife". The legal right of a man to 'correct' his wife was not abolished until 1891. Individual judges condoned such chastisement or believed that wives accepted it (Freeman 1979: 778). Certainly violence and abuse against women is widespread as it affects women of every age, background and across all socio economic classes and women from all walks of life. According to Evason single mothers in Northern Ireland experienced violence (Evason 1982). There was no difference in educational background or social class, even judges wives as well as social workers wives experienced domestic violence and abuse. The more affluent women may conceal the abuse from public agencies (Pahl 1985). Cite cases in the United States of America shocked the public, concerning the case of President Reagan's high-ranking officials who had abused his well-educated wife. His wife had reported and described her violent and abusive experiences as follows:

Lumps of hair-missing, clusters of small scabs on the bare scalp- were they from cigarette burns? Deep ulcers on gangrenous legs. A bruise on the buttock the size of a football. Bruise on her back. A pulverised nose. Jaw

broken in two places, nine broken ribs, a cauliflower ear, a split lip, ruptured spleen which was removed in hospital, a broken knee, a abused neck and innumerable black eyes - 10 in one year and... doctors discuss minor brain damage" (citing the *Guardian*, 2nd January 1989:15).

In Britain abuse against women is now acknowledged as a major area of serious and continual violent crime. The council of Europe formed a Committee on Violence against Women in 1994, following the issuing of a Declaration and a Plan of Action by its Third Ministerial Conference on Equality between Men and Women in 1993 (*Row Bulletin* Autumn /Winter 1994). In the UK ⁴ the abuse of women affects every community.

2.8 DEFINITIONS AND THEORIES

Domestic violence has been reported in almost all societies and in most countries, and has been both legally and socially accepted until very recently. Domestic violence is as old as recorded history. Domestic violence is not limited to physical battering, but includes other forms of abuse. Susan in her book '*Men Who Hate Women and the Women Who Love Them*' describes abuse as "any behaviour that is intended to control and subjugate another human being through the use of fear, humiliation, and verbal or physical assaults... it is the systematic persecution of one's partner by another". An abuser often wears down his partner by unrelenting criticism and faultfinding.

2.8.1 Physical Abuse can be described as slapping, hitting, kicking, burning, punching, choking, shoving, beating, throwing things, locking out; restraining, and other acts designed to injure, hurt, endanger, or cause pain.

2.8.2 Emotional Abuse can be defined as constantly doing or saying things to shame, insult, ridicule, embarrass, demean, insult, belittle, or mentally hurt another person. Emotional abuse may include calling a person names such as fat, lazy, stupid, bitch, silly, ugly, failure; telling someone she can't do anything right, is worthless, is an unfit mother, undeserving, unwanted, it also involves withholding money, affection, or attention. Emotional abuse include refusing to help someone who is sick or hurt, ridiculing her most

⁴ The United Kingdom

valued beliefs, religion, race, heritage or class; insulting her family and friends. Abuse also involves forbidding a person to work, handle money, see family or friends, make decisions, socialise, keep property, flaunting infidelity, engaging in destructive acts, forcing someone to do things she does not want to do, manipulation, hurting or threatening children, or threatening to abandon. Experts on this subject of abuse confirm that emotional abuse may have longer lasting effects than physical abuse. According to Murphy (1992) verbal abuse can be more psychologically damaging.

Siann defines violence as " aggression that involves the intent to inflict hurt or emerge superior to others" (Siann 1985:1-14). Violence involves the use of considerable physical force that is often driven by aggressive motivation.

2.8.3 Sexual Abuse can be defined as forcing someone to have sex when she does not want to. Forcing someone to engage in sexual acts she does not like or finds unpleasant, frightening or violent, forcing someone to have sex with others or watch others; criticism of sexual performance; sadism, anything that makes her feel demeaned or violated. Sexual abuse may also include forcing a woman against her will into reproductive decisions that are contrary to her wishes or forcing her to have sex without protection against disease or pregnancy. Greg Emmsand and Jan Black define abuse as any behaviour that results in the mistreatment of another.

There are several types of family violence: spouse abuse, including wife and husband as possible victims, child abuse, sibling abuse, incest, marital rape, homicide, and the abuse of the elderly. In this particular research spouse abuse will be the major focus.

Several theories have been advanced to explain family violence (Levison 1989:15-20).

2.8.4 The Exchange Theory

According to Gelles (1983:157) the exchange theory is defined as "people hit and abuse other family members because they can." This concept is based on the cost- benefit analysis. Family members will resort to violence to obtain their goals for as long as what is to be gained outweighs the cost.

2.8.5 The Culture of Violence Theory

Wolfgang and Ferracuti (1967) developed the culture of violence theory. This theory maintains that within certain sub-cultural groups norms and values are developed that stress and justify the use of physical force. Physical force is used to a higher level than thought acceptable in the predominant larger culture.

✓ **2.8.6 The Resource Theory**

The resource theory stress is the idea that decision-making power is determined largely by the value of resources (property, money, and prestige) and that each partner contributes initially and on a continuous basis to the relationship (Blood and Wolfe 1960; Warner Lee and Lee 1986). The fact that men hold the majority of the high-paying, prestigious jobs and positions in society, it follows that men command higher power in the marital and family relationships and further that woman are in a subordinate and vulnerable position.

✓ **2.8.7 The Patriarchal Theory**

This theory has been advanced mainly by feminists'. The patriarchal theory views society in the past and present, as dominated by males with women in a subordinate position. Women are treated mostly as men's possessions. This approach has been translated into laws and customs that legitimize this differential status of men and women. Violence is used by men to enforce those laws and customs, control and suppress any rebellion from women (Martin 1976; Dobash and Dobash 1979).

2.8.8 The Ecological Theory

This theory connects violence in the family to the larger social values and order. Garbarino (1977) identifies to predictors of child abuse and the isolation of the family from social support networks.

2.8.9 The Social Learning Theory

This theory maintains that aggression and violence are learnt and manifest themselves within a social context. "*Violence in the family can be precipitated by a combination of contextual and situational factors*" O'Leary (1988). Violence in the family originates from stress and aggressive personality. The other occurs when the right contextual situation exists, for example the use of drugs, alcohol financial problems and strife in the relationships.

2.8.10 The Sex- Role Theory

According to sex-role theory, the word 'masculine' is assigned to males who are 'doers,' breadwinners, and protectors; who are strong, dependent, athletic and active. And the word feminine to women who are physically attractive, gentle, nurturing, soft-spoken, somewhat dependant, and passive (Frieze 1979). Behaviour patterns in human relations seem to emerge due to a combination of forces originating in nature and nurture. According to the sex-theory human behaviour is governed primarily through the socialisation process we undergo during childhood. Social learning from teachers, parents, reading, and television and responding to pressure are the explanation for behavioural differences between males and females. Therefore, the sex-theory may help to explain gendered behaviour. Masculine and feminine sex-roles are seen as equally constricting and equally advantageous. Inappropriate behaviour for their sex is thus labelled deviant or ill adjusted. Boys who are not athletic or who are uninterested in sports are often called "effeminate" or "faggots," while girls who are very athletic and participate in team sports may be labelled "masculine," "lesbians," or dykes" (Boutillier ; Giovanni 1983). Excessive sociability by women and excessive dominion by men have been ascribed to the fallen nature of human beings. Male sex-theory fails to address an individual's behavioural differences in different situations (Plaskow 1980). A major criticism of sex-role theory focuses on the assumption about the equal value of masculine and feminine traits. Most critics contend that traditional masculinity and femininity are not valued equally. Critics argue that most of the characteristics and activities ascribed to males have greater cultural and economic value than those ascribed to females. Those things associated with females are often devalued relative to those things associated with males (Connell 1987).

During this historical period the activities and roles between men and women began to blur, thus eliminating visible evidence of social differences between men and women. This posed a problem because the dominant form of masculinity required men to have power and privilege based on their difference from women, and thus men needed ways to 'prove' such difference and superiority.

2.9 THEORIES ABOUT MEN

Researchers on the subject of violence and abuse confirm that those who have experienced violence and abuse and live in abusive and violent relationships almost always recognise a " *Jekyll and Hyde*"⁵ aspect to the man's personality. Men often project themselves to be two different people. Many are "successful on the job, handsome, well liked, charming, kind in public, nice, humorous and sensitive". Usually, both sides are seen at home with the family, but only the pleasant, 'regular guy' is the person that is seen by others. Men abusers are often known to work very hard to conceal their behaviour and actions from the outside world. This statement was made by a woman who was married to an abusive man for over twenty -five years." He's hit me where it wouldn't show, or if it did, he wouldn't let me leave the house until the marks were gone" (Berry 1995:45). Friends of the couple who have never seen the "Mr Hyde" persona may not believe that the woman was beaten. However, researchers have discovered that women fall prey to the abusers loving side, which makes its strongest appearance after the violent attack, and he tries to make up, promising that it will never happen again. This confirms one of the theories 'why women stay in the abusive relationship'. Some experts have discovered that abusers have a kind of "radar" that enables them to spot women who they will be able to exercise their 'control and abuse'. There is a persistent myth that stress turns men into abusers and those men who are under pressure from financial strain, emotional upheaval, unemployment, or other difficulties reach breaking point. Men then start lashing out at whoever is handy. Although it is understandable that stress does contribute to the tension, which leads to an outburst on a violent man, yet is it difficult to understand that stress can cause peaceful men suddenly to become abusers. Therefore, recent research has confirmed the behaviour pattern of an abuser to be "*the explosive combination of a need to control, dependency, domination and other ingredients that make up the abuser personality must be in place before stress ignites the fuse that leads to battering*" (Berry 1995: 46).

Although, some of these factors may contribute towards abusive reactions in men who are insecure, angry, facing financial difficulty, poor communication or feel trapped in an unhappy marriage, some men with these problems never beat their mates. Research

⁵ The theory of having a split personality. False nature. Concealing the real personality to others. Putting up a good front .

confirms that most batterers are selectively abusive and over 80 percent are not violent outside the home.

Walker 1989 in her studies discovered that most batterers have a poor self-image and low self-esteem and that most abusive men are severely depressed (Walker 1989). Neil Jacobson, and his partner John Gottman in their research and study of the psychology and behaviour patterns of abusive and violent men discovered that batterers shared common traits, that they were unpredictable, and unable to be influenced by their wives or mate and it was impossible to prevent the battering once an argument had began.

According to their findings they classified the abusive and violent men into two categories; the "Pit Bulls" and the "Cobras". The "Pit Bulls" had tempers that slowly simmered until they exploded into violence. Their anger gradually increased, but they never let up. They discovered that this group of men possessed unrelenting contempt for women, yet at the same time they were extremely dependent on them, and were terrified of being abandoned by their partner. The "Pit Bulls" will blame the women for their own neediness and punish them for it. In their motive to gain 'control' the "Pit Bulls" made incessant demands, constantly scrutinised and always ruthlessly critical of their partners. The second category of men was called the "Cobras". These type of abusive and violent men "struck out immediately", from what appeared to be "in a calm state", while the "Pit Bulls" showed signs of " emotional arousal before losing control of their temper". This group of men displayed being calm outwardly and seeming placid and focused with a decreased heart rate before striking out. These men constituted about 20 percent of Jacobson and Gottman's sample. The "Cobras were more severely violent and more likely to have used deadly weapons against their partners than the "Pit Bulls" and were more likely to have a history of violence outside the marriage.

The National Centers for Disease Control in Atlanta conducted a detailed study to assist batterers stop their abusive and violent behaviour. This study explored and classified three types of abusers. The first, being the "traditional batterer" who follows the 'cycle of violence'. The second is the 'episodic batterer', who erupts into violence on rare occasions and the third is the 'rapid cycler', whose violent incidents escalate rapidly. This group of men are often violent outside the home and commit sexual assaults and other violent acts and are likely to benefit from counselling (Neil; Gottman 1988).

Researchers are currently using an "ecological framework" to understand the interplay of personal, situational, and socio-cultural factors that combine to cause abuse and violent behaviour.

This model reveals that violence against women results from the interaction of factors, at different levels of the social environment. The model is visualised as four concentric circles. The innermost circle represents the biological and personal history that "*each individual brings to his or her behaviour in relationships.*". The second circle represents the immediate context in which abuse takes place, frequently the family or other intimate or acquaintance relationship. The third circle represents the institutions and social structures, both formal and informal in which relationships are embedded in the neighbourhood, workplace, and social environment including cultural norms. Researchers agree on several factors at each of these levels that increase the likelihood that a man will abuse his partner.

- At the individual level: these include being abused as a child or witnessing marital violence in the home. Having an absent or rejecting father, and frequent use of alcohol.
- At the level of the family and relationship: cross-cultural studies have cited male control of wealth and decision-making within the family and marital conflict as strong predictors of abuse.
- At the community level: women's isolation and lack of social support, together with male peer groups that condone and legitimise men's violence, and predict higher rates of violence.
- At the societal level studies around the world have found that violence against women is most common where gender roles are rigidly defined and enforced, where the concept of masculinity is linked to toughness, male honor, or dominance. Other cultural norms associated with abuse include tolerance of physical punishment of women and children, acceptance of violence as means to settle interpersonal disputes, and the perception that men have "ownership" of women.

Combining individual risk factors with findings of cross-cultural studies, the ecological model contributes to understanding why some societies and some individuals are more violent than others and why women, especially wives are so consistently the victims of

abuse (*Side-bars to ending Violence Against Women*:<http://www.jhucpp.org/pr/111/111boxes.stm>).

2.9.1 Psychological Theories

Psychological theories declare that the violent behaviour of men towards women can be related to men who are 'sick' or mentally ill. The conventional liberal view of male violence sees it as the "behaviour of a few 'sick' psychological deranged men" (Maynard 1993:109). Researchers have investigated individual pathology in physiological areas ranging from organic or biochemical brain abnormalities to dietary deficiencies (Dobash and Dobash 1992:236). In the research conducted by Dobash and Dobash, it was discovered that "psychological explanations are more common than the physiological in literature, and focus on the behaviour patterns of men that cause these type of reaction and actions of violence against women".

2.9.2 Loss of Control

Violent behaviour is seen as the result of "*uncontrollable anger which is linked to unresolved family conflicts, primitive aggressive reactions, the submerged fear of the bully, insecure dependence of women or any other form of internal stress.*" Such behaviour and acts of violence against women is condoned and accepted by society, that the "*man is mad or sad rather than bad*" and he is "*emotionally disturbed and is not responsible for his actions*". He believes that he should be forgiven by society and his partner, and even gains moral ground by showing that he is willing to change by having therapy (Maynard 1993:110). Faludi describes her six-year investigation into the state of being male in America. Faludi discovered through her study that contrary to her expectations, "*men's crisis did not stem from a preening sense of entitlement and control*" but rather that revealed men who claimed to be '*out of control*' when the violence erupted. Men had indeed been in control and made '*conscious choices.*' in their actions and acts of violence against their mates. In her research Faludi found the "*logic behind the violence*" was a need in men to feel that they were doing something worthwhile and that their sense of manhood flows from feeling of utility in society, of performing a valuable service.

Men in American are pressured to be "in control at all times of their emotions, their destinies, and their families " (*Men in America* 1999 *Newsweek* CXXXIV, no 48:11- 13).

The violent behaviour patterns of men have most often been explained and excused by their target choice because of the loss of control. Ptacek has discovered this to be true in his research where 17 out of 18 men claimed to have lost control and behaved violently towards their partner (Ptacek's interviews 1998:143). Ptacek found that abusers contradict themselves, "*while men claim that their violence is beyond rational control, they simultaneously acknowledge that the violence is deliberate and warranted*" (Ptacek 1998: 153).

Ptacek reveals very relevant quotations from his interviews with men, which demonstrate the '*loss of control*' behaviour patterns.

When I got violent, it was not that I really wanted to get violent. It was just because it was like an outburst of rage.

Anything would set me off. Anything I was like uncontrollably violent. I would slap her, knock her down, choke her and call her a slut and a whore.

A blow-out is where I lose, I just lose everything. I would just blank out more or less. You know like there would be a gap in between where I wouldn't actually remember. You know, like all I could remember seeing is like white, little twinkled white, red like lights. That's all I can remember. That's a blow out (Ptacek 1998:152).

2.9.3 The Cycle Of Violence

According to Keith Joseph's research the 'cycle of violence', violent and abusive behaviour was blamed on 'problem families' for continually recreating their own misery and disadvantage. (Ryan 1976:7). Erin Pizzey addressed the Select Committee on her non-feminist views and spoke of the violence that actually transforms a generation of children into another generation of batterers (Pizzey 1975: 2,3).

Straus claims striking evidence that "*violence by parents begets violence in the next generation*"(Straus et al. 1980). According to Straus, majority of violent couples are those who were brought up by parents who were violent to each other and abusive men take consolation and refuge in such an assumption Straus (et al.: 1980). Pence found that in his interview with an abusive man he said that he was working out a deep hatred for his mother, so when he hit his partner it had nothing to do with him Pence (1987:34). It seems that this man gave the perfect excuse for denying responsibility for his violent and abusive

actions against his partner. The 'cycle of violence' tries to blame family influences alone rather than a social context, as family influences are only part of the problem.

✓2.9.4 Alcohol The Cause Of Abuse And Violence

According to Ptacek's study, men are influenced by alcohol and blamed alcohol for their violent behaviour.

One of the most common views of the cause of domestic violence is blamed on alcohol. Ptacek in his interviews with 18 abusive men fell into the category of excuses that blamed the 'demon drink'. These quotations from his interviews with men affirm that alcohol is only an excuse for their abusive and violent behaviour towards their partners.

It was all booze. I didn't think. I didn't think at all. I was just a madman. It was temporary insanity. All I really wanted to do was crush her. There was nothing there but- I wanted to cause pain and mess her looks up (Ptacek 1998:144).

He was a drinker but didn't make it worse so it wasn't the drink. We look for something to blame. I've just found out his brother's the same (*Woman in refuge*, research interviews Ptacek: 1998).

These assaults did not just take place when he was drunk but at any time; early in the morning; late at night; in the middle of the night he would drag me out of bed and start hitting me.
(Mrs X 1975:10, in the House of Commons).

It's taken the edge off my self-control. That's what I will call it, being intoxicated. It's taken my limits off me and let me do things and become disruptive in a way I would not become. I can get angry with people, really violent, and stone sober. But the more I was drinking on a day-to-day basis, the easier that was to come across (Ptacek 1998:142).

Kaufman Kantor and Straus suggest that the same man can be violently drunk and sober, and that he drinks to feed violence he has already chosen to pursue. Their research found that most acts of violent and abusive behaviour was conducted with the abuser being sober or drunk. The outcome the research therefore concluded that alcohol was neither necessary nor a sufficient reason or cause for abusive and violent behaviour and that alcohol treatment programmes will not stop abuse. Cultural evidence of violence appeared to be more the cause of violent and abusive behaviour in these men (Kantor and Straus 1987:224).

There isn't much understanding in some marriages. My sister has six children and another has eight. I said to one of them that she shouldn't have any more. And she said, "What can I do? When my husband comes home drunk, he forces me to sleep with him. "And that is what happens to a lot of women. And if the women don't do it the men hit them, or treat them badly. Or the men get jealous and think their wives are with other men (Rene, a 29 year old Peruvian woman).

Guernsey and Shupe state that alcohol in particular has been described as a "dis-inhibitor of aggression " (Guernsey et al., 1987; Shupe et al., 1987). However alcohol and other substances are best seen not as triggers but as excuses. According to Gondolf, men drink when they want to hit and the use of alcohol allows men to avoid personal responsibility for his behaviour (Gondolf: 1988). Authorities describe substance abuse as an environmental factor that can trigger battering (Guernsey: 1997, Shupe: 1987).

✓ 2.9. 5 Power Assertion and Need for Control

The degree of the husband's dominance in the family is a strong predictor. Husbands who regularly got their way perpetrated every kind of physical abuse more than the men who did not dominate Bowker (1988: 164-5). A clear pattern of power and control emerges when violent and pre-violent men have high needs to dominate their wives and children. They achieve and maintain the level of dominance they consider appropriate by a variety of oppressive strategies, including wife beating, child abuse, marital rape, psychological abuse, punitive economic deprivation, and coerced social isolation.

A few observers have described batterers as "unassertive, even passive, men who are paired with very assertive women " (Davidson 1978; Gelles 1974; Saunders 1984; Snell 1964; Robey 1964). The most usual description of batterers is that they are men who have an excessive need to be in control. Men in this category of batterers were found to not allow their wives to make any independent decisions, and they want to know everything that their wives do. These men further like to be in charge of all aspects of the family's life, such as finances and recreation (Coleman 1989; Dutton 1984; Godolf 1985; Mayers and Gilbert 1983; Rousaville 1978; Symonds: 1978; Walker 1981). According to Dutton (1982) and Dobash and Dobash (1977) batterers regard their wives and girlfriends as chattels and are threatened by even the most moderate assertions of independence. On the basis of data provided by wives, Dobash and Dobash analysed events that preceded an

attack, they found that violence occurred at the point at which "the woman could be perceived as having challenged the man's authority" (Dobash and Dobash 1984).

2.9.6 Psychosocial Theories

The psychological approach claims that men become individually abusive in response to social and environmental pressures on them. Poverty, bad housing, poor living standards, unemployment or exploitation in the workplace, racism, educational underachievement, unfulfilled aspirations in a consumerist society, and / or a lack of hope for the future can cause abusive and violent behaviour in men (Gelles 1983; Smith 1989:25). Pressures such as these are considered as cause towards frustration and stress, which eventually lead to abuse and violence. Mooney discovered in his research that the abusive behaviour did not cease when such pressures were lifted, the typical pattern behaviour was noted, and in fact there was an escalation of violence in the relationships. Smith and Pahl state that although material problems do matter and unemployment, poor housing and poverty might not be contributory factors to violence, but perhaps is possible when the dominant role of men in their household is threatened (Pahl 1985: 43; Smith 1989).

Theories which encourage welfare and criminal justice practitioners to blame victims will do little to solve or assist the wide scale problem of men's abusive behaviour towards women (Ryan 1971). Maynard and Pringle state that the real problem is that "*all men are encouraged to be aggressive, competitive, unemotional, sexual and powerful in order to define their masculinity and their difference from women*" (Maynard 1993:119,20; Pringle 1995). These dominant and dominating characteristics are expected in their relationships with women and in other aspects of their lives. Popular culture and language reinforce the image. This is summed up in an American saying "*my way or highway*".⁶ Both masculinity and male sexuality are related to power and therefore are socially constructed to be oppressive (Maynard 1993; Pringle 1995). Thus, men's violence and abuse against women can be understood in the context of social inequality as an extension of normal, condoned behaviour and not individual deviancy. Bograd states "men wield power over women all men benefit from this through 'differential access to important material and symbolic resources, while women are devalued as secondary and inferior'" (Bograd 1988:14). This

⁶ Do as I say or you're out

statement confirms that men are positioned as a dominant group and that men can use violence to subdue women and keep them subordinate.

Globally, this dominating behaviour is displayed in public and in private in acts of violence that leads to the deaths and suffering of millions of women, and yet their deeds are condoned and regarded as normal. (Radford and Russell 1992; Davies 1994).

According to Pahl and Evason's research,

Abusive men believe in and act out the inequality within the privacy of the home and the intimacy of relationships. Many are possessive, jealous and use abuse to enforce double standards by which they are free but their wives or partners are constrained: not allowed to come and go or talk to other people at will, deprived of money or control over money-including so that they cannot leave (Pahl 1985:32-9; Evason 1982).

Abusive men are most likely to expect a domestic and sexual slave (Evason 1982). Evason confirms and found these facts from his research that 66 per cent of violent husbands favoured male dominance in marriage as against 34 per cent of non-violent husbands. He states that men play on women's feelings of terror, hope, affection, and responsibility for their children.⁷ In an official study in Massachusetts, judges, court clerks and police belittled what women experienced and sided with the men (Ptacek 1988:154-5).

2.10 THEORIES ABOUT WOMEN

2.10.1 The Blaming Game

Women are 'blamed as the victim' for inviting violence in various ways which is equivalent of the 'bad apple' theories of men (Maynard 1993:110-11). This theory points out very subtlety and inconspicuously any views that ignore both male domination and power and the prevalence of male abuse by substituting men as victims. This is related to men who are supposedly sick or vulnerably aggressive in nature and women's alleged unreasonable behaviour, which makes women responsible for the abuse and invites a feeling of sympathy towards their abusers. The reality of this theory is clearly seen in court by the

⁷ Threatening to hurt the children unless she returns

defence made by the lawyer or judge during a case of sexual violence. The tendency of 'blaming the victim' can be traced to Ryan's formulation which suggests that "victims get blamed for their failings of their social superiors and the solutions favoured by the powerful to tackle the resultant social problems compound, this tendency insists by focusing also on the victims" (Ryan 1971). Therefore, the rhetoric question as to why women are abused even though they are treated as second-class citizens by men who hold economic and social power needs to be reviewed? Women are encouraged to believe the 'victim blaming game' from their abusers and society and therefore, women feel guilty enough to go on enduring the abuse. There has to be social change by the social and justice system to emphasise that women are not responsible for the abuse they experience and that the abuser is guilty of criminal behaviour which will no longer be tolerated in society.

2.10.2 Women Deserves Abuse

According to Dobash and Dobash women are portrayed as the one who urged or stirred up the action of abuse and violence by their own behaviour such as nagging or involved in continued discussion after the husband has made his mind (Dobash and Dobash 1979:133). Kennedy confirms this excuse for the behaviour of Grail who received a suspended sentence for manslaughter on the grounds of provocation. His sentence was suspended because his wife was an alcoholic for ten years and then insulted and sworn at him. The judge commented that living with his wife 'would have tried the patience of a saint' and allowed this to lessen his culpability for killing (Kennedy 1992:205). In a similar case with Rajinder Bisla was acquitted by the court after strangling his wife in front of his three children because she had 'nagged' him to behave violently. The courts are equating women's words with, and regarding them as deserving men's fatal violence. Ptacek argues that in view of the courts 'his retaliatory behaviour is acceptable, her verbal excesses are not' (Ptacek 1988:145). Ptacek asks the question, if men are being provoked to do something against their better nature, why then are they so able to talk about their intentions and so callous about the injuries inflicted? (Ptacek 1988:150-1). Abusers readily adopt the male explanatory model of provocation to excuse their behaviour to themselves and to others because it feeds into their pattern of denial and minimisation that is incorporated into abuse (Ptacek 1988).

According to a research carried out at a refuge camp the following responses were received from the partner:

" It just became too much... I certainly, you know, didn't think I was wrong in asking not to be filled up with fatty foods."

"I did strike her, and for basically the same reason. I just tried making love, and making love, and she couldn't do it." (Ptacek 1988:147).

Men believe that it is their right to expect women to perform in the kitchen and the bedroom. Husbands will blame any form of action or inaction by their wives for their own abusive behaviour (Scottish Women's Aid 1989).

According to this theory, it seems that women can never win because the more she gives the more the man expects and demands and if she tries to read the clues, he changes the rules every time until he can make excuses for his violent behaviour. No partner needs to 'provoke' a wife-beater or an abuser. He will strike out whenever and for whatever reason he can find. The wife may be his excuse but never his reason (Martin 1976: 1-5) and cited in Schlesinger et al.1992: 10).

2.10.3 Women are Addicted, Need or Enjoy Violence

According to Dobash and Dobash (1992:221-8) there are many theories that depict women as psychologically deviant, rather than the man. These theories explore abuse within women's own personalities in concepts such as masochism. Shainess explains women's submission and suffering as a way of life (Shainess 1984). Walker supports this theory and explains this being the reason women do not leave abusive men (Walker 1977:8). According to these theories it is very interesting to discover that whether the theory is chiefly psychodynamic or chiefly behavioural although 'victim blaming' tendency is very evident. However, psychological testing found significant difference between women who were experiencing abuse and others (Dobash and Dobash 1992:223-4). Erin Pizzey made this statement to the Select Committee on Violence in Marriage that "there are a high percentage of women who go from one [abusive] marriage into another" (Pizzey 1975:6). Gayford states that 'women seek violent men'. Norwood, (1985) claims that 'women love too much' and are addicted to the excitement and danger of violence which they allegedly seek in successive relationships. However, Pahl's evidence from his sample contradicts this theory. From his results only three of the 32 women lived in more than one relationship had suffered violence in more than one of them. Pahl states that 'men go from relationship to relationship being violent' (Pahl: 1985:5).

2.10.4 Women put up with it; it's their culture

The following researchers confirm that

Far from loving too much, women find that violence kills their love even for men who bring them gifts and apologise profusely. And when they start knocking you about, you start losing teeth, and they start scarring you, and you break your nose and all that- just slowly the love dies out and you don't want to know (Pahl 1985:48).

Similarly in our experience of helping over 10,000 women we have never encountered a women who enjoyed being beaten'.
(Scottish Women's Aid, undated a).

Women's active attempts to seek help believe any suggestion that they choose to be abused;' I know, too that I will be beaten again unless I can find a way out for myself and my children' (Martin 1976;
cited in Schlesinger et al., 1992:1)

2.11 WOMEN ABUSE

Women abuse is both endemic and currently prevalent in all continents. According to research, abuse against women is practised across racial cultural and economic barriers (Dobash and Dobash 1992:9-11; Davies 1994; Heise 1989: 4). Almost every piece of research carried out on this particular issue confirms that women abuse is a serious problem.

Over 70 percent of all crimes reported to the police in Peru are of women beaten by their partners. Over half of the women in Bangkok are regularly physically abused (Skrobanek 1986). Davies research in Argentina, Eastern and Western Europe, USA, Pakistan, Australia and many others proved women abuse to be a serious problem. In Canada one of ten men were found to have committed at least one assault against his partner (Macleod 1989:13-14). A survey in New Zealand with 2000 women found that over 16.2 percent had been hit by their male partner, and more than half of these women were physically abused by their partners and needed medical treatment (Gray 1989:4). There is still a great struggle for society to view men's violence against women as abuse in its self. Women abuse only became a formal international priority in the 1980s. During the United Nations

Decade for Women in 1992, the United Nations Declaration recognised violence against women and children as a human rights issue. In 1995 at the fourth World Conference on Women, which was held in Beijing, the United Nations platform of Action addressed the issue concerning violence against women as one of its critical areas of concern (Heise 1989:3). Women abuse is now clearly recognised as one of the means by which women are subjected to discrimination and are victims of violence and abuse, while men retain power, domination and privilege (Davies 1994).

"All societies still tacitly condone women abuse through their 'silence' or worse yet, legitimise it through laws, customs and court opinions that blatantly discriminate against women " (Heise 1989:3).

Physical abuse is the most familiar form of abuse men afflicts on their female partners.

2.11.1 Sexual Abuse

Sexual and physical violence frequently become combined in dominating behaviour, which includes marital rape (Russel 1990). Physical and sexual abuse may be combined in various ways such as in injuries to the breast and the genital area (Pence1987). In a research carried out by Irieze in 1983 one third of her sample reported being raped by their violent partners, which was often accompanied by beating. Sexual abuse can be related to a wider range of pressurised and coercive sexual activities (Kelly 1998a and 1998b). According to Burstow (1992:1) pressurised coercive sexual activities which include: imposing any kind of intimacy while the woman may be still hurting from acts of violence, sexual acts to which women do not consent, or which she finds degrading or disgusting, acts such as being photographed in sexual positions against her wishes, and forcing a woman to have sex with others, with or without her partner watching. (Burstow 1992:151).

It has been discovered in a research that husbands and ex-husbands are the commonest category of rapists (Russel 1990: 67). Some women experience rape hundreds of times and their experiences are as traumatic as those inflicted by strangers (Russel 1990:14). According to Frieze's study, he discovered an increase of 43 percent compared to Russell when the question was worded 'forced sex' rather than 'rape' (Frieze 1980; Russell 1990:61, 121). When women were given time and support, women were very clear about sexual activity that they did not approve or want (Kelly 1988:123).

Within patriarchal societies sexual abuse is experienced by women who are simultaneously privileged and or oppressed by power structures of race, culture, sexuality and religion while being oppressed by gender.

Our concern and awesome task is to understand the ways in which sexual violence as a major expression of male power in women's experiences. However, the feminist concern goes beyond attempting to understand the particular expression of male power, but to discovering ways, methods, solutions and strategies of overcoming this global challenge and securing progressive change. Critical male reaction to feminist's work on sexual violence has been muted until recently. The findings in research conducted by feminist on both rape and sexual abuse have been disputed (Gilbert 1991; Howitt 1992). Government Research has attempted to re-define the problem of men's violence as one of women's excessive and irrational fear of crime.

The fact remains that many women's experiences of coercive sexuality are not recognised in a man -made Law (Kelly 1988; Stanko 1990; Hollang et al 1990). Although the form and nature of male sexual violence may vary across culture; the presence of male violence is, as we argue a feature of all societies which is characterised by male Supremacy and female subordination.

2.11. 2 The Impact of Sexual Abuse on Reproductive Health

The impact of violence on women's sexual and reproductive aspects is life threatening. Peggy Sanday, anthropologist and expert on rape cross culturally, author of *Between Masculinity and Violence*, and Steve Brown, a clinical psychologist and sex educator discovered some of the major impacts of violence on women's sexual and reproductive lives. Violence in all its forms causes immense damage to the reproductive health and well being of women and girls throughout the world.

2.11.3 Violence A Barrier To Family Planning

Though most contraceptive use is accepted by both partners, researchers have discovered that abused women tend not to use family planning services, even if readily available, for fear of reprisals for the husbands or partners. Recent research in Zimbabwe and Kenya found that women hide their contraceptive pills because they are terrified of the

consequences should their husbands discover that they no longer control their wives fertility. Similarly, abused women who participated in focus group discussions in Peru and Mexico said they did not discuss contraceptive use with their husbands out of fear that men would turn violent. In Ghana, almost half of all the women and 43 percent of men said a man was justified in beating his wife if she used a family planning method without his expressed consent (*The State of World Population: 2000*). Women who are abused and afraid to raise the issue of family planning with their partners are at risk of repeated unwanted pregnancies. Many abused women seek abortion.

2.11.4 High-Risk Pregnancies

Violence has been linked with increased risk of miscarriages, premature labour, foetal distress and low birth weight. A study in Leon, Nicaragua, found that violence against pregnant women was ' associated with a threefold increase in low birth-weight babies'. Blunt abdominal trauma can lead to foetal death or low birth weight by provoking pre-term delivery. Violence may also affect the outcome of pregnancies indirectly by increasing a woman's likelihood of engaging in harmful behaviour such as smoking, alcohol and drug abuse. Stress and anxiety brought on by persistent violent behaviour during pregnancy can reduce a woman's ability to obtain adequate nutrition, rest, exercise and medical care and this can cause retarded foetal growth (A Human Rights and Health Priority Report: 2000).

2.11.5 Violence and Sexually Transmitted Diseases

Forced or unprotected sex causes women to be at high risk of acquiring STDs ⁸, which includes HIV/AIDS.⁹ It could be prevented if a man wore condoms when engaging in sex and refrained from having sex when the woman complained of soreness or other problems. Many women are afraid to ask their partners to wear condoms during sex for fear of violent reactions. Rape victims are especially at risk of infection. Up to 30 percent of women raped in the United States every year develop STD as a result of rape. Molestation of young girls is a profoundly disturbing aspect of this problem. A study in Zaria, Nigeria, found that 16 percent of hospital patients with sexually transmitted infections were under age. At the Genito-Urinary Centre in Harare, Zimbabwe, doctors discovered that more than 900 children under the age of 12 have been treated for Sexually Transmitted Diseases in

⁸ Sexually transmuted diseases

⁹ Human Immune Virus /Acquired Immune Deficiency Syndrome

1990. (*Men's Violence: Origins, Myths and Science*, Chapter 2 *Sexual Coercion and Reproductive Health*)

2.11.6 Persistent Gynaecological Problems

Physical and sexual abuse also increases a woman's risk for a number of common gynaecological disorders, including chronic pelvic pain. Research in this particular field of women's health has discovered that women suffering from pelvic pain are constantly more likely to have had a history of childhood sexual abuse, sexual assault or physical and sexual abuse by their partners. Other gynaecological problems associated with sexual violence include vaginal discharge, painful menstruation, pelvic inflammatory disease and sexual dysfunction. Sexual assault also increases the risk of pre-menstrual distress, a condition that affects up to 10 per cent of menstruating women and causes physical, mood and behavioural changes. (*Ending Violence against Women and Girls* <http://www.unfpa.org/swp/2000/english/htm>).

2.11.7 Psychological Problems

Violence distorts the emotional lives of women and families. Studies by a focus group in Nicaragua found that many women considered the persistent psychological effects of domestic violence to be more severe and debilitating than physical ones. Violence can lead to suicide. Serious episodes of depression affect about one third of battered women in the United States. A survey on women abuse found that one fourth of all suicide attempts were preceded by abuse. A study in the United States discovered that women who were sexually abused as children tend to end up in abusive relationships and have a higher than normal risk of becoming involved in prostitution and drugs. This study also discovered that women who had been sexually molested as children were three times more likely to be pregnant by age 18 than women who had not been abused (*Ending Violence Against Women and Girls* (2000)).

2.12 EMOTIONAL ABUSE

Emotional abuse overlaps with sexual abuse for example, taunts about sex, which is undesirable, openly taking other partners and voicing negative comparisons and other forms of sexual humiliation and degradation. Hoff in his research describes a man who "attacked his wife, aroused her sexually and then sat and laughed at her" (Hoff 1990: 60).

Men's controlling tactics are expressed in actions and words designed to break the woman's spirit and destroy her self-image and self-esteem. Women survivors often describe the humiliation and degradation are most damaging to their self-image, confidence and emotions. According to Wafe (uudated) physical battering may last from five minutes to two hours, but mental battering is twenty four hours, even when one is asleep". Research confirms that constant, frequent and severe assaults cannot be endured without emotional effect. The reaction to this kind of treatment is chronic emotional distress (Dobash 1985: 144). Emotional and psychological abuse is devastating. This kind of abuse closely resembles the torture of hostages (Graham et al 1988).

2.13 RAPE

One form of violence, which is prevalent among young women, is as misunderstood as it is common. Fairstein (1993) reports that over 50 percent of rapes are assaults by men who know their victims. This statistic includes rapes by acquaintances, co-workers and other couples who are in relationship (Fairstein 1993). Rape by someone you know is not accepted as 'serious abnormal, abusive behaviour', as it is thought to be less traumatic or serious than rape by a stranger. Some people believe that it is not the 'real rape'. Rape, and to be treated brutally by an acquaintance and violated in the most intimate way is considered 'more damaging to a woman's long-term psychological health. The issues of rape and sexual violence have been the subjects of many studies. Brownmiller suggests that rape constitutes a conscious process of intimidation by which men keep women in a state of fear. Rape is indeed, a fundamentally gendered phenomenon. In the vast majority of cases, it is men who rape. Sexual violence is without doubt, one of the most frequent human rights abuses perpetrated during war. Rape constitutes an attack directed against personal identity and integrity, 'one that touches the core constructions of identity and ontological security in its most personal and profound sense' (Nordstrom 1996:151).

Many authors have stated that rape takes away the right of the victims to control their own bodies. It makes victims feel unworthy and inferior. It destroys the person's fundamental assumptions about the safety of the world and the positive value of self (Herman 1992).¹⁰ Rape is undoubtedly the most direct breach of choice a woman can face. Sexual assault

¹⁰ Trauma and Recovery. New York: Basic Books.(1992).

removes any semblance of control a woman has over when, where, and with whom she will have sex. Regrettably, statistics around the world suggest that rape is an all too common reality in the experiences of women and girls. In the United States, six well-designed studies suggest that between one in five and one in seven American women has been the victim of completed rape¹¹. The perception, that the majority of rape survivors know their assailants is a reality, which is confirmed by studies in Malaysia, Mexico, Panama, Peru, Chile and the United States.

2.13.1 Table 1 : Statistics on Sexual Crimes in Selected Countries

COUNTRIES	Percent of perpetrators known to victim
Lima, Peru	60%
Malaysia	68%
Mexico City	67%
Panama City	63 %
Papua New Guinea	-
Santiago Chile'	72%
United States	78 %

(Data from Carpeta Basica, Mexico City: Procurador de Justicia , Del Distrito, Federal de Mexico (1990).

In focus group discussions with Mexican women about men, sex and marriage, many women expressed deep resentment about how men treated them in sexual relationships. Women mentioned physical abuse by husbands to coerce the wife's sexual compliance, men's authoritarian attitudes towards their wives, threats of abandonment if wives failed to meet their husbands' sexual demands or their demands for more children, and an abiding sense of depersonalisation, humiliation, and physical dissatisfaction during sex. The Spanish phrase women commonly use for sex captures their sentiment: "el me usa"¹². Men's

¹¹ Studies include rape and sexual assaults such as attempted raped and molestation except U.S data, which includes only completed rapes.

¹² He uses me.

superior strength and their control over economic resources, makes women's struggle for dignity and sexual self-determination difficult (History of Women's Movement: 209).

According to statistics from recent studies and research, rape has become a serious problem in South Africa.

- 1 in 2 South African women will be raped in her lifetime. (Study by Loyd Vogelman: 1991)
- The violent attack of rape happens every five minutes in South Africa. (Crisis News, *The Rape Crisis Newsletter*, August 1989).
- 30 percent of females were forced to have sex the first time they had intercourse (Medical Research Council, as cited in the Cape Argus, 7 January, 1998).
- Reported rapes in the RSA 52,160 cases with an increase of 58 percent in 1996.
- Reported rapes in 1996 50,841 cases with an increase of 46.17%.

According to one police estimate, only 1 in 35 rape is reported. Based on this 1,217,405 rapes would have occurred in 1995, at a rate of 3,335 rapes per day or 139 per hour or 2.3 per minute. The percentage of assailants known to survivor was 5 percent.

- In 1993 and 1996 the number of rapes reported has doubled to 50,481, but with 21,863 prosecuted only 4,100 convicted or 8.1%. (Human Rights Watch 1997).

Statistics and reported crime and abuse against children in South Africa is increasing so rapidly and is evident that we will reap a generation that is scared by the stigma of rape, sodomy, incest, indecent assault, murder and other crimes.

This demographic statistics from 1993 to 1997 projects the increase in crimes against the next generation of women in South Africa.

2.13.2 Table 2 Child Abuse in South Africa

Year	1993	1994	1995	1996	1997	1998
Rape	253	400	621	748	939	1,581
Sodomy	86	87	127	187	199	245

Incest	8	15	18	14	10	39
Indecent Assault	296	405	488	627	658	880
Attempted Murder	1	2	3	0	5	29

(Statistics : The Nedcor Project : 570.1/1240)

Over 13,000 child rape cases involving children under the age of 14 had been reported between 1988- 1993 (South African Child Protection Unit cited in *Cape Times* 6 May 1993).

2.13.3 Table 3 Gender Violence Throughout a Woman's Life

PHASE	TYPE OF VIOLENCE
Prenatal	Sex-selective abortions, battering during pregnancy, coerced pregnancy.
Infancy	Female infanticide, emotional and physical abuse, differential access to food and medical care.
Childhood	Genital mutilation, incest and sexual abuse; differential access to food, medical care, and education; child prostitution.
Adolescence	Dating and courtship violence, economically coerced sex, sexual abuse in the workplace, rape, sexual harassment, forced prostitution.
Reproductive	Abuse of women by intimate partners, marital rape, dowry, abuse and murders, partner homicide, psychological abuse, sexual abuse in the workplace, sexual harassment, rape, abuse of women with disabilities.
Old Age	Abuse of widows, elder abuse- that affects mostly women.

(Heise 1994 *Violence against Women: The Hidden Health Burden*, World Bank Discussion Paper. Washington D. C.).

The above demonstrates that women experience violence, discrimination and abuse throughout their life span.

2.14 TRAFFICKING IN WOMEN AND GIRLS

An estimated four million women and girls are bought and sold world-wide, either into marriage, prostitution or slavery. Many are lured into the hands of traffickers by promises of jobs. In some countries, traffickers target poor vulnerable communities. They may arrive during the drought or before the harvest, when food is scarce, and persuade poor families to sell their daughters for small amounts of money. Each year, at least 10,000 girls enter Thailand from poorer neighbouring countries and end up in commercial sex work. Over 5,000 to 7,000 Nepali girls are trafficked across the border to India each year, mostly ending up as sex workers in Mumbai or New Delhi. Although the greatest volume of trafficking occurs in Asia, Eastern European women are increasingly vulnerable. (*Trafficking in the United States Report*. [Http://www.unfpa.org/swp/2000](http://www.unfpa.org/swp/2000)).

2.15 HONOUR KILLINGS

Throughout the world, over 5,000 women and girls a year are murdered by members of their own families, many of them for the "dishonour" of having been raped. Many forms of communally sanctioned violence against women, such as "honour" killings, are associated with the community's or family's demand for sexual chastity and virginity. Perpetrators of such wanton acts often receive light sentences or are excused by the courts entirely because defence of family's honour is treated as a mitigating circumstance. According to Asma Jahangir, there is an increase world-wide in "honour" killings. The perpetrators of these crimes are mostly male family members of the murdered women, who go unpunished or receive reduced sentences on the justification of having murdered to defend their misconceived notions of 'family honour' (Jahangir: 2000). According to Jahangir's annual report to the Commission on Human Rights such killings have been reported in Bangladesh, Brazil, Ecuador, Egypt, India, Israel, Italy, Jordan, Morocco, Pakistan, Sweden, Turkey, Uganda and the United Kingdom. In an order of clerics, an 18 year old woman was flogged to death in Batsail, Bangladesh, for 'immoral' behaviour. In Egypt, a father paraded his daughter's severed head through the streets shouting, "I avenged my honour." The report states that "honour" killings tend to be more prevalent in, but are not limited, to countries with a majority of Muslim population. Muslim leaders have condemned the practise and say it has no religious basis (Jahangir 2000 Annual Report to the Commission on Human Rights).

2.16 INVALIDATION OF WOMEN'S EXPERIENCES OF SEXUAL VIOLENCE

This research endeavours to explore and report the social process through which women's experiences of sexual violence are invalidated to expose the problem on the low rate of reporting such events to the police and the courts (Radford 1986; Kelly 1988; Hanmer et.al 1989).

A further concern for researchers is the ways in which man-made law has been explicitly constructed to exclude from 'crimes against the person' all but, extreme forms of sexual violence. Therefore, the argument is that the law not only reflects but also constructs a very limited definition of sexual violence, and thereby plays a significant role in denying or trivialising women's experiences of male sexual violence. Recent criminological research is also implicated in this process of exclusion and that women are encouraged to minimise the violence, exploitation, abuse, coercion and assault that they experience from men. This is referred to as 'silencing'.

The observation that violence is an overwhelmingly male pursuit has only recently received critical attention. Classic Western works such as *On Aggression* by Konrad Lorenz fail to recognise that it is lethal male aggression that is the 'root' of the problem women experience. Cross-cultural data confirm, "almost everywhere violence whether in the form of rape, property crimes or playground bullying is a predominantly male endeavour" (Archer and Lloyd 1985). In a survey of crime in 31 countries, men accounted for about 87 percent of all arrests and 90 percent of arrests for homicide between 1962 and 1980 (Simon and Baxter 1989).

This but compelling fact raises several equally provocative questions. If men commit the majority of violent acts, does it mean that men are inherently more violent than women? Does man's violent behaviour result from his biological component, and does this mean that it is somewhat 'natural' and therefore impossible to change and is an accepted behaviour in Society (Miedzian, *Boys Will be Boys*).

2.17 WOMEN IN THE WORKPLACE-SEXUAL HARASSMENT AND DISCRIMINATION

It shall be unlawful employment practice for an employer... to discriminate against any individual with respect to his [sic] compensation, terms, conditions or privileges of employment because of such individual's race, colour, religion, sex or national origin. (Van der Merwe 1982:101).

Discrimination against women in the workplace is not an easy task to study it as a phenomenon or to determine the incidence thereof because of inter alia the lack of a commonly accepted definition. Du Toit and Kemp (1983:7) state, "cultural conceptions and variations in socialization have to be taken into account and it is imperative that a suitable definition be formulated by the courts" (Du Toit and Kemp 1983:7).

2.17.1 Defining The Issue Of Sexual Discrimination In The Workplace

According to Powell (1986:10) the United States Equal Employment Opportunity Commission, sexual harassment is defined as "unwelcomed sexual advances, request for favours, and other verbal or physical conduct of a sexual nature". This definition may be vague and one finds that authors tend to elaborate on the theme and extend definitions to include, unsolicited deliberate or repeatedly sexual explicit derogatory statements, gesture or physical contacts which are objectionable to the recipient and which cause discomfort or humiliation" (Du Toit: Kemp 1983: 6). As such sexual harassment becomes part of the framework of discrimination against women in society. Sexual harassment broadly defined, refers to the "unwanted imposition of sexual requirements in the context of a relationship of unequal power and as an expression of male powers, which confirms women's subordinate position" (MacKinnon's 1979:1; Farley 1987:14-15). According to Farley's definition sexual harassment is "unsolicited non-reciprocal male behaviour that asserts a woman's sex role over her function as worker". This definition corresponds with Gutek and Morasch's theory on sex-role spillover where women's inferior traditional role in the household is carried over into the labour market. Women are seen more as sex objects than as work colleagues. Therefore, according to research, gender identity of women is thus often regarded as more important than their work identity. This means that men tend to relate to women as females rather than as co-workers, with the accompanying stereotypical sexual interaction, which is seen as normal. Such an acceptance of

stereotypes in female and male relationships is particularly relevant in the reporting of sexual harassment.

Gatekeepers are so often committed to stereotypes that they are incapable of seeing talent or emerging competence because the package in which it is presented is so unexpected. If we do not listen to the brilliant woman because we don't expect bright ideas to come in a female form, we won't hear her contribution. When, after a while, she falls silent because no one listens, the initial stereotype is confirmed and reinforced (Gordon and Strober 1975:16).

Today, some twenty-eight years later, the above quotation remains in broad terms, a true reflection of the actual situation in South African society. In spite of affirmative action and attempts to address the issue of legalisation on equality in the workplace is crucial Stereotyped perceptions still persist, and institutionalised and structural constraints form the basis for the harassment of women in the workplace. Over the past decade not much has been written on the subject of sexual harassment of women in the workplace, particularly from a feminist perspective. This may lead to a tendency to limit the theme of this particular aspect of sexuality, which is merely one aspect of harassment of women in the workplace. Therefore, for this purpose, sexual harassment is viewed as one facet within the broad context of victimisation of women. Furthermore, is used interchangeably with concepts such as victimisation, discrimination and inequality on the account of gender (Schurink 1992).

However, in this chapter I endeavour to explore the causes of this problem. Personal experience compels me to suggest that discrimination against women on the basis of gender is a reality and not just a hypothetical issue. The question remains, after decades of active feminist movements, there is still very little evidence of true equality in the workplace? The origin and maintenance of discrimination and inequality in the workplace is a complex issue. A review of literature on harassment, particularly sexual harassment reveals a broad distinction between those explanations that focus on a natural biological model and those that concentrate on underlying power relations.

In this model the literature reflects on the concepts that women's subordinate position in the workplace is quiet natural. According to Tangri, Burt and Johnson (1982:35) these

concepts are captured in the natural biological model, on this level, sexual harassment is perceived as a form of amusement, as flattering to women, and is not to be taken seriously. These opinions reveal that, stereotypes still exist in the consciousness of people. Viewed from this perspective sexual harassment is associated with the strong male sex drive. , that Trangri, Burt and Johnson (1982:36) describe as "trivialising sexual harassment it is normal, idiosyncratic, individual, harmless and grandising it, until all remedies seem hopeless". If it is confirmed to be human nature then efforts for change must be futile. Case studies suggest an abuse of male authority in the workplace is frequently patriarchal and a means of maintaining sociocultural dominance. According to Glass (1988:55-56) this theoretical orientation is as follows "... if workplace harassment is one of many ways in which men in general maintain their dominant positions by keeping women off-balance and reminding them of their lack of power then the solution must be more global." A power differential perspective locates the facets of wage differentials, unequal working conditions, job segregation and sexual harassment within the broader context of the subordinate women (Glass 1988:55-56).

Socio-cultural legitimisation of male dominance and female subordination in the public and private spheres forms the basis of the most common explanations for rape, and violence against women. Therefore, rape is not viewed as a form of sexual behaviour, but as a form of power, superior and violent behaviour. I shall argue that sexual harassment in the workplace has likewise a power base. Men use their power and superior organizational positions to elicit sexual favours from women and keep them in subordinate positions. This analogy is clearly expressed in Ramazonoglu's investigations into sexual harassment in British universities - "The force of the label 'sexual harassment' and the source of its power to provoke reactions, is that it transforms these private and personal experiences into a general problem for working women in society (Ramazonoglu'1987: 65).

The socio-cultural and organization models, referred to by Tangri, Burt and Johnson (1982:4) forms the broader framework of society which 'permits' dominance and objectification of women and power as an institutionalized system of male dominance. In terms of the socio-cultural model the harassment of women in the workplace can be viewed as a function of abuse of the superior power of men. Within a male -dominated society, the superior power or authority of men is rooted and legitimated within sex-role

socialization. This super-ordinate (male) and subordinate (female) is transferred to and maintained in the political and economic spheres. Victimization of women is therefore a method whereby male and female interaction according to socialized sex roles is maintained. Male dominance in the occupational world is hereby maintained and women's economic dependence is perpetrated. Men rule and social beliefs and norms legitimize their rule, and women are socialized for passivity and acquiescence.

In the patriarchal context it implies that, women, owing to the elevated status of men, are often victimized because of the lower organizational positions where their economic dependency causes them to be more vulnerable to harassment. The focus has been placed on the stereotypes that still persist and which are reflected in the reality that women remain a subordinate group in our society (Oakley 1981:158). Oakley makes the following observation, "whatever the origin of the division of labour by gender, one essential mechanism in its maintenance is the presence of discriminatory stereotypes in the heads of those responsible for the hiring and firing of workers". Burton reveals the changing but enduring nature of sexual inequalities" (Burton 1985:11).

It is precisely in terms of the preceding argument that one should regard sexual harassment as a new name describing an old problem. It is also generally accepted that "the third wave of the women's movement" in the 1960s in the United States of America and European countries resulted in women beginning to discuss this problem and writing about it. Articles stretching back as far as 1988, in which women's experiences of sexual harassment are discussed, particularly women who migrated to urban areas in search of work. According to Fitzgerald in one instance "women in a broom factory armed themselves with knives for protection against this "danger". (Fitzgerald 1988:153).

Against this background, logical questions would surely be:

- What is the nature of Sexual Harassment of Women in the Workplace?
- Should one interpret harassment as more than sexual harassment?
- What areas of discrimination would be more relevant in the experience of women?

Questions like these were stimulated by a study of relevant literature. The research of the nature and scope in this particular field could enrich literature and liberate women from

male domination. The experiences of women globally substantiate the hypotheses concerning harassment of women in the workplace.

2.17.2 Incidence Of Sexual Harassment In The Workplace

In a survey carried out with a sample of 607 women, 45 percent incidence of sexual harassment of women was found in the workplace (Glass 1988). Figures of over 90 percent are mentioned in other publications and statistics confirm that at least 50 percent of women in the USA and England experience sexual harassment in the workplace.

According to Van der Merwe in his search for South African sources on this issue made this statement that "literature on sexual harassment in South Africa is minimal". In a management survey in Johannesburg 63 percent of the respondents said yes to this question: "have you ever received unwelcome sexual advances of any kind from a man in the office?" In a magazine called *Career Secretary* Beasley (1990) states that in "two recent surveys taken of a group of working women, a staggering 63 percent and percent confirmed that they had be subjected to some form of sexual harassment during their careers".

The USA has the Civil Rights Act (1964) and Britain the Sex Discrimination Act (1975), which legislates that men and women should be treated equally. Hemming (1985:68) states that "been unequivocally treated is sex discrimination". In the United States, sexual harassment is considered to be sex discrimination if the victim can prove that she/he has suffered either economic or psychological damage as a result of the behaviour. The American Civil Rights Act refers to unlawful discrimination, which can also covers sex discrimination. On the grounds of such legislation sexual harassment can be seen as illegal sex discrimination (Title VII, Section 703a). Challenging sexual harassment is the job of the unions utilizing protective legislation where it exists and formulation workplace agreements where it does not (Wise; Stanley; 1887:39). The authors refer to this exposition as the "workplace definition".

2.18 CONCLUSION

I believe this research and the results of the investigation through the overview of literature concerning the theories of men and women will contribute toward recommendation and possibility for social change in the attitudes of society toward women. Finding the reasons for the problem will contribute towards the development of a culture that will respect human dignity so that the quality of life will be improved. Violence against women is a deep-rooted problem that has been engraved in society globally for generation, and is presently of major concern.

The research on violence against women by Dobash and Dobash made the first attempts to apply the concept of male domination to social science (Dobash and Dobash 1979). This research provided this perspective of male domination with both method¹³ and credibility. According to Dobash and Dobash research strategy is based on the philosophy that violence against women cannot adequately be explained by computerized reconstruction and the reality based on the analysis of abstract variables collected through research survey (Dobash and Dobash 1979: 30). According to Dobash and Dobash the "essence of the context specific approach is that the social world can be understood only by exploring human behaviour in the setting in which it occurs.

The investigation of relevant literature concerning human behaviour, which results in violent actions, has confirmed that the theories and myths of man's violent and abusive behaviour towards women is indeed a reality. There is no doubt that the statistics presented on violence aimed at women and girls is a grim picture and confirms violence in increasing is a global tragedy and endemic. According to Martin 1976:1-5 "the more women give the more the man expects and demands, and if she tries to read the clues he changes the rules until he can make excuses for his behaviour". Therefore women never seem to conquer the giant of violence and abuse. The investigation of the aspects of abuse and violence on women is of great concern. The impact of violence on women's reproductive health, experiences of emotional and physical trauma, honour killings, sex slaves and discrimination in the workplace is sufficient evidence for major transformation in society towards women. Violence against women is a manifestation of the historically unequal

¹³ the context specific approach

power relations between men and women, which has led to domination over and discrimination against women by men, and to the prevention of women's advancement.

Therefore, this thesis endeavours to explore the experiences of women in comparison with the theories and behaviour patterns, which create opportunity for male domination and abuse toward women. Chapter three will focus on the experiences of women in the male dominated society, which enforce women to conform to the demands of the patriarchal system. Religion and culture has been far too long a disguise to justify the acts of violence and discrimination against women. The experiences of women of pain and abuse as the result of violence has been concealed, silenced and tolerated. I believe this research and investigation can contribute towards the establishment of awareness of the reality of the pain and suffering as the result of violence and discrimination against women. Women must not be denied the possibility of a fulfilled existence and their cry must be heard.

Chapter three will explore how religion and culture has further contributed toward the challenges women experience. In this chapter the serious effects of certain cultural practices like Female Genital Mutilation will be investigated. The consequences and stigma of the curse from creation will be explored from the relevant literature. The perceptions and myths, which society and the church enforce upon women to accept, will be examined. The belief that women are inferior and have to submit to men has lured women into stereotype existence. In this chapter I endeavour to highlight male and female differences, as to reveal the purpose and roles of men and women, so that purpose and function will not be abused.

The following aspects of the challenges and discrimination women experience in the area of religion and culture will be explored in chapter three:

- The origin and effects of patriarchal discrimination against women
- The Brutality of Female Genital Circumcision
- The attitudes toward women in the church and the consequences of the 'curse'
- Myths the church believe about women
- Man's domination and women's submission, male superordinate and female subordinate

- Misrepresentation and misinterpretation of women
- Male and female difference
- Gender stereotypes and conflicts in gender roles
- Power abuse

Chapter three will conclude with a critical evaluation concerning these issues and the challenges as reality of the experiences of women.

CHAPTER THREE

CHALLENGES AND EXPERIENCES OF WOMEN IN RELIGION AND CULTURE

"The expression of women's spiritual quest is integrally related to telling of women's stories. If women's stories are not told, the depth of women's souls will not be known. (Christ 1980:1)

3.1. INTRODUCTION

To research and re-define women's experiences has brought major challenges for theology. The change is associated with a search for theories, myths and assumptions based on the experiences that is vital for liberation and transformation. Relating the experiences of women include a new affirmation of the concrete theological explanation in particular that traditional theology has been incomplete. By failing to address the experiences of women, theology has been incomplete, diminished, devalued or invalidated (Everson 1984). Christ states that men have actively shaped women's experiences of self and the world (Christ 1980:4). Feminist theology, at its most basic level, is theology born of women's experiences of oppression under patriarchy and out of engaged action for change (Hogan 1995:16). The uniqueness of feminist theology lies not in its use of the criterion of experience, but rather in its use of women's experience, which has been almost entirely shut out of theological reflection in the past (O'Hara Graff 1993:217).

According to Hooks (1984) political and economic power is in the hands of men, so is religion. Religious traditions are intertwined with historical and social contexts, the one draws from the other and they cannot be separated. (Ackermann 1993:285). Women's experience of patriarchy and androcentrism¹⁴ in religions has had many effects. For the majority of women it has led to the passive acceptance of a kind of second class status within their religions and believed that this order was divinely sanctioned and is aptly called 'the psychology of the oppressed.' For others it meant learning to live with contradiction. Most world religions affirm the inherent worth of people's humanity and the

¹⁴ Male-centeredness.

ideals of justice, equality, freedom and love, yet women's experience in their religious institutions does not practice these values. Ackermann (1993) states that the world religions as being by -and -large oppressive towards women, and yet all religions contain the potential for liberation, 'the sacred canopy versus the prophetic' as compared with the familiar saying 'the orthodox versus the reformed'. Challenges encountered by women in religions are derived more from custom, culture and traditions. The problem usually lies in the field of hermeneutics, and the interpretation of sacred writings of the Torah, Gita, the Koran and the Bible and other source of literature.

People from diverse ethnic and religious backgrounds have different belief systems, different values, norms, and behaviours. Religion, culture, social and economic factors play the largest role in the subordination of women in Africa. Many African communities have strong traditional, cultural and religious beliefs that contribute to abuse, violence and other forms of discrimination against women. There are many traditional practices that were once not seen to be dangerous. Some cultural practices justify unsafe sex. The serious effects of the HIV/Aids epidemic in Africa can measure the results of these practises. Challenges associated with rape and other forms of violence and discrimination against women intensify the problem. Women in Africa are vulnerable to coerced sex including rape and sexual abuse (Kanyoro 2002).

This chapter aims at revealing how religion and culture has contributed to the suffering and pain women experience.

3. 2 RELIGION AND CULTURE : A DOUBLE EDGED SWORD

According to Ofbea-Afboagye "culture is neither static nor monolithic". Women's rights activists argue that communities must dismantle those aspects of culture that oppress women while preserving what is good. "Male mastery and domination over women must be altered" (Rosmary Ofibea-Afboagye Ghanaian lawyer). A Sudanese physician, Nahid Toubia asks a question "why is it only when women want to bring about change for their own benefit that culture and custom become sacred and unchangeable?"

In all societies there are cultural and religious institutions, beliefs, and practises that undermine women's autonomy and contribute to gender-based violence. Cultural and

religious attitudes toward female chastity and male honour serve to justify violence against women and exacerbate its consequences. In some Arab societies the only way to 'cleanse' the family honour is to kill the 'offending' woman or girl. A study of female homicide in Alexandria, Egypt, found that 47 percent of all women, were raped and killed were murdered by relatives. At a recent conference in Jordan, experts from six Arab countries estimated that at least several hundred Arab women die each year as a result of honour killings (*Sidebars to Ending Violence Against Women*, 2000: 231). Certain marriage practices can disadvantage women and girls, especially where customs, such as dowry and bride-wealth, have been corrupted by Western 'consumer' culture. Dowry demands can escalate into harassment, threats and abuse. In extreme cases the woman is killed or driven to suicide, freeing the husband to pursue another marriage. Women at the forefront of the women's human rights movement point out that appeals to culture are often an excuse to justify practices oppressive to women.

3.3.1 Case 1

Some groups in Malawi have initiation rites for girls of 14. They have to be taken to secluded places where the older women teach them sex through songs and dance. Then a male adult has to demonstrate by having sex with the young girls. Although this ceremony has disappeared among Christians, it is still practised by some groups in our country. (Mary 2000 from Malawi).

3.3.2 Case 2

It is God's will. The Bible says, "blessed are the poor." We have been blessed since our daughter left for the city. She sends us some money in the post office. If she had not gone to find a job we will all be looking at one another. We are so pleased that she is supporting us. Although we do not know what job she is doing, we pray that no ill will come her way. Maybe she can find a job for her younger sister who is in standard six. (Rural parents of a city prostitute, Tanzania)

3.3.3 Case 3

In some parts of the Volta and the greater Accra Regions of Ghana can be found a dehumanising traditional practice known as Trokosi¹⁵. The practice requires that young innocent virgin girls are sent into fetish shrines as reparation for misdeeds of their family members. These women and girls suffer all forms of abusers. The abuse includes sex, physical molestation and violence, and gender discrimination. (CIN¹⁶. Ghana Project 21).

3.4 RELIGION AND DISCRIMINATION

Women have been said to have their place in society or more bluntly said, "barefoot, pregnant and in the kitchen." Women were supposed to be cooking up a good meal and eagerly awaiting the husband's arrival from work. Husbands would then sit at the table, where his food is served, and thereafter relaxes quietly with a newspaper. The ever-increasing experiences of women with drunk, aggressive husbands who beat them up and humiliate them. The question is where did this norm develop? According to Kusturi Pillay the source of such behaviour towards women lies in the roots of religion. Kusturi go on to state that these stories of abuse, pain, and discrimination against women must stop. The vicious cycle of vulnerable and victimised women and girls must break (Kusturi 2002:10).

3.5 CREATING RESPECT OF HUMAN DIGNITY OF ALL PERSONS.

"She is the beginning of all the ways of perversity" (Qumran text 4Q184).

Commentators of Qumran text 4Q184 have variously identified the poem's subject, the Seductress as a prostitute or a symbol of enemies to the Essenes. Rather than a 'real' woman or even a code for a particular, specified Essene group, she is a vehicle for promoting the ideals of the orthodox poet, an alarming example of the fate of the wayward. An emblem legitimated by the feminine models in the Hebrew Bible upon which the poet draws the evil woman as heretical symbol rages anew. (Shulamit Valler, Haifa, University Israel)

Religious texts and traditions shape the moral decision-making of countless, individuals and groups. Many women shape their lives and those of their families around Jewish, Christian, and Muslim values and find strength, support and healing in religion. Such traditional Jewish, Christian and Muslim teachings is that women should obey their

¹⁵ This means 'Slave wives of the gods'.

¹⁶ A project of the Christian International Needs in Ghana.

husbands, or that a man may beat his wife and have damaged countless women and children.

"I have never considered myself religious. I am the daughter of a secular city, of the generation that witnessed the Holocaust to ask: 'Is God dead?' As for me and other Jewish women, religion perpetuated the patriarchal tradition that denied women access to Judaism's most sacred rituals and enshrined them within the strict confines of their biological role. It took the confidence born of the women's movement for me and other Jewish women to embrace Jewishness, but in a new way. We took the task of making Judaism accept that women are equal to men in the sight of our God" (Schuster 2000:330).

3.5.1 Abuse Of Women And Girls In Afghanistan

According to the NOW Foundations more than 9 million Afghan women and girls have no human rights.

- Woman and girls are forbidden to go to school or work outside of the home.
- Women and girls may not leave their homes without a male relative.
- Women are forced to wear a head -to- toe covering called a 'burqua'.¹⁷ With only a small mesh opening through which to breathe and see.
- Woman have been beaten and killed for not being properly covered or escorted.
- The windows of homes occupied by women must be painted to prevent women from being seen.
- Health care for Afghan women and girls is virtually non-existent since male doctors may not care for female patients.
- Women are forbidden from speaking in public
- Pubescent girls and women are prohibited from speaking to males who are not close relatives.

According to press reports by Bryson (1998) a mother watched her daughter writhe with stomach pain for days. She could not take her to the free clinic because she could not afford the head-to-toe burqua which the Afghanistan's Taliban religious leaders insist that

¹⁷ A head to toe religious covering for women.

women and girls shroud themselves when in public. The 22 year old girl died as the result of the religious practice.

3.6 DEFINING MAN AND WOMAN

Dictionaries are repositories of cultural definitions. In the case of gender definitions clear values emerge. Being a human being is synonymous with being a man, while being a woman is being *only a woman* at best, and being subhuman at worst. According to *Webster's Ninth New Collegiate Dictionary* the first definition of man is "*a human being*", especially interpreted an adult human being. The first definition of woman is "an adult female person". This is more evident in the cultural value ascribed to the masculine over the feminine. Therefore dictionary definitions are only one index of the relative value a culture gives to woman and men. Historically, many men's writings have defined women as at best sentimentally moral and at worst perniciously destructive to men. The early church Fathers defined women as less worthy than men, more prone to evil and in greater need of salvation. Jerome, Augustine and John of Chrysostom defined women as sexual temptresses, related to women's likeness to Eve, who for generations have accused to be the first sinner, and believed that women had to bear unique guilt in God's eyes (Daly 1968).

Women according to Aquinas had no rightful public voice and women could only be hearers, and what women heard from men kept them under men's rule. However, the patriarchal mind-set continues to value women less than men. Brian Wren argues that the patriarchal thinking is marked both by a desire for control and by a scorn for all that is womanly. The cultural value of masculinity is viewed in the light that "a man will strive to avoid being called effeminate while a woman might see her own "manly resolve" as something to be valued. Women and man are captured by this mind-set that in terms of human value systems, "maleness is good and powerful", while "femaleness is less than and subordinate to maleness". The patriarchal model oppresses women, as much by what it does not say about women as by what it does say, it defines women inferior, and leaves women without alternatives. It is hard for women to argue that they are human. To do so women must cross the grain of their culture and religion.

3.7 THE BRUTALITY OF FEMALE GENITAL CIRCUMCISION OR MUTILATION

3.7.1 Definition of Female Genital Mutilation

Female genital mutilation is the cutting and or partial or total removal of the external female genitalia for cultural, religious, or other non-medical reasons. It is usually performed on girls between the ages of four and 10. It is also called female circumcision.

3.7.2 Purpose for Female Genital Mutilation

Female genital mutilation cuts or removes the tissues around the vagina that give women pleasurable sexual feelings. This procedure is used for social and cultural control of women's sexuality. In its most extreme form of infibulations, where the girl's vagina is sewn shut, the procedure ensures virginity. In some cultures where female circumcision has been a tradition for hundreds of years, this procedure is considered a rite of passage for young girls. Families fear that if their daughters are left uncircumcised, they may not be marriageable. As in most cultures there is also the fear that the girl might bring shame to the family by being sexually active and becoming pregnant before marriage. An Egyptian woman declares that "of course I shall have them circumcised exactly as their parents, grandparents and sisters were circumcised because this is our custom." (An Egyptian woman talking about her young daughters)

We are circumcised and insist on circumcising our daughters so that there is no mixing between male and female. Her husband, who calls her 'you with clitoris', puts an uncircumcised woman to shame. People say she is like a man. Her organs would prick the man." (An Egyptian woman).

Circumcision makes women clean, promotes virginity and chastity from sexual frustration by deadening their sexual appetite" (Mrs Njeri, a defender of female genital mutilation in Kenya).

3.7.3 The Geographical Distribution of Female Genital Mutilation

The word 'circumcision' ¹⁸ was borrowed from the male operation, yet when applied to the procedures performed on women it is a 'striking misnomer'. Male circumcision, in which the foreskin of the penis is removed, is not associated with health problems, nor does it interfere with sexual functioning or pleasure. By contrast, the severe pain and

¹⁸ Means cutting around

haemorrhaging originates from female circumcision can lead to shock and cause death. In a press report an eleven-year old Egyptian girl died following a circumcision performed by a barber (*Western Press* Egypt, July 1996).

The World Health Organisation estimates that over 135 million of the world's girls and women have undergone some form of genital mutilation. Approximately 6,00 Female Genital Circumcision is performed per day. FGM as a very deeply rooted cultural and religious tradition is still practised in over 28 African, Middle Eastern, and Asian countries. It has been reported that FGM is practised among the Muslim populations in Indonesia, Sri Lanka and Malaysia. In India a small Muslim sect called the Daudi Bohra, practise 'clitoridectomy'. In the Middle East, Female Genital Mutilation is practised in Egypt, Oman, Yemen and the United Arab Emirates. Statistics reveal that up to two million girls per year are at risk of FGC ¹⁹ (FGM ACT 77/07/97). According to the Human Rights statistics in the year 2000, 6000 girls were genitally mutilated everyday and more than 200,000 per year.

As more people move to Western countries from countries where female circumcision is performed, the practise has been exposed and brought to the attention of health professionals in the United States, Canada, Europe, and Australia. In an effort to integrate old customs with modern medical care, some immigrant families have requested that physicians perform the procedure. While doctors try to be sensitive to cultural traditions, health care workers are sometimes put in a difficult position of refusing the request, knowing that it may be done anyway even with no medical supervision. Some families return to their country to perform this religious and cultural practice. In industrialised countries, FGM occurs predominantly among immigrants from countries where mutilation is practised. There has been reported cases in Australia, Canada, Denmark, France, Italy, the Netherlands, Sweden, the United Nations and United States of America.

The 1990 U.S. Census, the Centres for Disease Control and Prevention, in Atlanta, Georgia has estimated that at least 168,000 girls and women in the United States have either been circumcised or are at risk. In the past four years the U.S. Congress and nine state governments have criminalized the practice of FGM. The vast majority almost 85 percent

¹⁹ Female Genital Circumcision

of genital mutilations performed in Africa consists of clitoridectomy or excision. Over 150 million girls and women were mutilated in Africa and the Middle East (FGM Human rights Information Pack AI Index: ACT 77/05/97).

3.7.4 Why Is Female Genital Mutilation Practised?

Cultural Identity

Custom and tradition, which is part of a cultural identity, is the most frequently cited reasons for FGM²⁰ together with other physical or behavioural characteristics. FGM defines who is in the group. FGM is carried out as part of the initiation into adulthood. Jomo Kenyatta, the late President of Kenya, argued that FGM was inherent in the initiation which is in itself an essential part of being Kikuyu²¹, to such an extent that "abolition... will destroy the tribal system". (A Human Rights Information Pack). A study in Sierra Leone reported a similar feeling about the social and political cohesion promoted by the Bundo and Sande secret societies, which carry out initiation mutilations and teaching. Many people in FGM -practising societies, especially traditional rural communities, regard FGM as so normal that they cannot imagine a woman who has not undergone mutilation. Others are quoted as saying that only outsiders or foreigners are not genitally mutilated. A girl cannot be considered an adult in an FGM-practising society unless she has undergone FGM.

Gender Identity

FGM is often deemed necessary in order for a girl to be considered a 'complete woman', and this practise marks the divergence of the sexes in terms of their future roles in life and marriage. The removal of the clitoris and labia viewed by some cultures as the 'male parts' of a woman's body is thought to enhance the girl's femininity. It is possible that the trauma of mutilation may have an effect on a girl's personality. If mutilation is part of an initiation rite, then it is accompanied by explicit teaching about the woman's role in her society. Religions and culture practising FGM believe that its practise reduces a woman's desire for sex; therefore it reduces that chance of sex outside marriage. The ability of un-mutilated

²⁰ Female Genital Mutilation.

²¹ Cultural identity of their tribe.

women to be faithful through their own choice is doubted. In the case of 'infibulation'²², a woman is "sewn up" and "opened" only for her husband. The societies that practise 'infibulation' are strongly patriarchal. The practise of FGM prevents women from indulging in "illegitimate" sex, and protects them from unwilling sexual relations; this is seen to bring honour to the whole family.

3.7.5 Beliefs, Perceptions and Myths

In some cultures FGM is cited as reason to enhance a man's sexual pleasure.

- Cleanliness and hygiene feature consistently as justifications for FGM. Popular terms for mutilation are synonymous with the purification among some cultures (Tahara in Egypt, Tahir in Sudan), or cleansing among the 'Bambarra'.²³ In some societies, un-mutilated women are regarded as unclean and are not allowed to handle food and water.
 - Perceptions in FGM practising communities are that un-mutilated genitals are 'ugly' and 'bulky'.
 - Some cultures believe that a woman's genitals can grow and become unwieldy, hanging down between her legs, unless the clitoris is excised.
 - Some groups believe that a woman's clitoris is dangerous and that if it touches a man's penis he will die.
 - Others believe that if the baby's head touches the clitoris during childbirth, the child will die.
 - In the 19th Century England there were debates as to whether clitoridectomy could cure women of 'illnesses' such as hysteria and excessive masturbation.
 - Some cultures believe that FGM enhances fertility, and the more extremists believe that an un-mutilated woman cannot conceive.
 - Some cultures believe that clitoridectomy makes childbirth safer.
- (FGM: Human Rights Information)

3.7.6 The Gruesome Procedures of Female Genital Mutilation

²² Surgery in which the clitoris and the labia minora are removed, then the labia and majora are stitched to cover the urethral and vaginal entrance.

²³ An ethnic group in Mali

The Local Custom determines which kind of genital surgery is to be undertaken. Part or all of the surgery is called clitoridectomy. A second operation is the clitoris and part or all minora, the inner lips of the vagina, are cut away. The most drastic form of genital surgery is 'infibulation'. This is a customary Pharaonic Circumcision and is practised in Sudan, Somalia, Northern Kenya, parts of Ethiopia and all along the Red Sea Coasts as well as in West Africa in parts of Mali and the adjoining areas. The goal is to make the genital area a blank patch of skin. An interview with a sixty year old woman revealed that the midwife is often reminded by a girl's kinswomen to " make smooth and beautiful like the back of a pigeon." (Sudanese Anthropologist). A new opening is created for the passage of urine and menstrual blood and for sex. The opening is made small to increase the man's pleasure and enjoyment during a sexual relationship. After the operation a girl's legs may be tied together for weeks so that skin grows over the wound. Women who have undergone 'infibulation' must be cut open before childbirth and re- stitched afterward.

Genital surgery is usually performed by a midwife, or a 'local circumciser' using knives, razors, blades or other tools that may not be sterilized, either at her home, in the girl's home or in some cases a special hut where a group of girls is sequestered during the initiation period. Midwives often have no medical training and little anatomical knowledge. **Should** a girl struggle or flinch from pain during surgery, the surgical instrument may slip, causing additional agony.

A Testimony

" I was genitally mutilated at the age of ten. I was told by my late grandmother that they were taking me down to the river to perform a certain ceremony and after I would be given a lot of food to eat. As an innocent child I was 'led like a sheep to be slaughtered'. Once I entered the secret bush, I was taken to a very dark room and undressed. I was blindfolded and stripped naked. I was then carried by two strong women to the site for the operation. I was forced to lie flat on my back by four strong women, two holding tight to each leg. Another woman sat on my chest to prevent my upper body from moving. A piece of cloth was forced in my mouth to stop me screaming. I was then shaved. When the operation began I put up a big fight, I was badly cut and lost blood. All those who took part in the operation were half-drunk with alcohol. I was genitally mutilated with a blunt penknife.

After the operation, no one was allowed to aid me to walk. The stuff they put on the wound stank and was painful. These were terrible times for

me. Each time I wanted to urinate, I was forced to stand upright. The urine would spread over the wound and would cause fresh pain all over again. I was not given any anaesthetic in the operation, nor antibiotics to fight against infection. Afterwards I haemorrhaged and became anaemic. This was attributed to witchcraft. I suffered a long time from acute vaginal infections." (Hannah Koroma, Sierra Leone, Human Rights Information).

3.8 THE PHYSICAL AND PSYCHOLOGICAL EFFECTS OF FEMALE GENITAL MUTILATION

3.8.1 Physical Effects

The effects of genital mutilation can lead to psychological trauma, childbirth difficulties, lifelong disabilities or death. During the procedure of FGM pain, shock, haemorrhage and damage to the organs surrounding the clitoris and labia can occur. Afterwards urine can be retained and serious infection can develop. Use of the same instrument on several girls without sterilization can cause the spread of HIV. More commonly, the chronic infections, intermittent bleeding, abscesses and small tumours of the nerve resulting from clitoridectomy and excision can cause discomfort and extreme pain. Infibulation can have even more serious long-term effects: chronic urinary tract infections, stones in the bladder and urethra, kidney damage, reproductive tract infections resulting from obstructed menstrual flow, pelvic infections, infertility, excessive scar tissue, keloids and dermoid cysts²⁴.

First sexual intercourse can only take place after gradual and painful dilation of the opening left after mutilation. In some instances cutting is necessary before penetration could be achieved. Unskilful cutting carried out by their husbands seriously damages some new wives. During childbirth, existing scar tissue on excised women may tear. Infibulated women, whose genitals have been tightly closed, have to be cut to allow the baby to emerge. If no attendant is present to do this, perennial tear or obstructed labour can occur. After giving birth women are often re-infibulated to make them "tight" for their husbands. The constant cutting and re-stitching of women's genitals with each birth can result in tough scar tissue in the genital area.

²⁴ Irregular shaped progressive enlarging scars

The secrecy surrounding FGM, and the protection of those who carry it out, make collecting data about complication, resulting from mutilation, difficult.

3.8. .2 Effects on Sexuality

Genital mutilation can make first intercourse an ordeal for women. It can be extremely painful, and even dangerous and for some women intercourse remains painful. The importance of the clitoris in experiencing sexual pleasure and orgasm suggests that mutilation involving partial or complete clitoridectomy would adversely affect and impair sexual fulfilment and enjoyment.

3.8.3. Psychological Effects

The psychological effects of Female Genital Mutilation are more difficult to investigate scientifically than physically. A small number of clinical cases of psychological illness related to genital mutilation have been reported. Despite the lack of scientific evidence, personal accounts of mutilation reveal feelings of anxiety, terror, humiliation and betrayal, all of which have long-term negative effects. Some experts suggest that the shock and trauma of the operation may contribute to the behaviour described as 'calmer' and 'docile', which is considered positive in the societies that practice FGM. Where FGM practising communities are in a minority, women are thought to be particularly vulnerable to psychological problems as they make choices between the social norms of their own community and those of the majority culture (FGM Human Rights Information).

The increasing attention focused on sexual harassment as a form of sex discrimination in the workplace been referred to, in Western legislation, as unlawful sexual discrimination. This, together with the development of a feminist consciousness over the past few decades, has led to many articles and books being written on this subject.

Abuse is a crime and legal actions must be taken. Violence between partners is like any other violence and must be tackled accordingly. McGregor states, "an embezzler is not expected to attend joint counselling with the employer from whom he has stolen, but is prosecuted" (McGregor 1990). Violence must be named and confronted not minimised.

3.9 EXPLORING THE EFFECTS OF PATRIARCHAL DISCRIMINATION AGAINST WOMEN

The male traits are perceived as a sign of adulthood or maturity while the female traits are referred to childish or neurotic. Sociologists are aware that social orders are based on generations of fear, prejudice and ignorance with the scales weighted in favour of the male. Men are termed aggressive yet women pushy, men get annoyed while women, get hysterical, men assess their lives and women are known to suffer from empty nest syndrome. Men are known to be ambitious while women are described as clawing. Man's stress is job related and women's stress is due to nerves, while an over worked man is referred to a go-getter, an over-worked women is disorganised. Men are versatile while women are flighty, older men look distinguished and older women dowdy. These statements show the bias reflection toward women in the language. This article by all means shows the bias reflected language displays prejudice, which is so obvious and reveals subtly, the existence of a superior sex. Qualities such as gentleness, compassion, helpfulness and artistic appreciation are found in varying degrees in both male and female as well as qualities of assertiveness, vigour, initiative and strength (*The Tulsa World, Labels, Assumptions Diminish Women* December5, 1982).

Human beings are created in the image of God. The creative purpose or mystery as may be understood of femaleness and maleness is to compliment and complete each other. This is so that they can live and function in harmony and improve the quality of life. Male and female have been uniquely designed, engineered and empowered to produce specific functions. Persons in their positions have possibilities of great success except where tradition, bias, ignorance or prejudice has hindered the progress of women toward their achievements and to live a better quality of life. Humanity has been designed and destined to fulfil purpose. The Bible states that humanity has been "fearfully and wonderfully " created (*Holy Bible* NIV Translation Psalms 139: 14). Male and female are complimentary in their sexuality and mutually related in their wholeness and interdependent to complete one another. Munroe states in his book *Maximizing your Potential* that " if your purpose is not discovered, abuse is inevitable" (Munroe 1996). Women together with men have been created, engineered and are born to fulfil their purpose.

In acceptance of the blame from the Fall, Helen Ellerbe (1995) a theologian makes an accusation against Eve as the root of all evil. “ It is you that opened the door to the devil. You are the first that deserted the divine law who plucked the fruit of the forbidden tree. All too easily you destroyed the image of God and man strong enough to.” The second-century theologian, *Tertullia* had a dualistic view of life: light was opposed to dark: good to evil and spirit was opposed to matter, and was seen as being in opposition to spirit and reason. Woman was the personification of corporeal sensuality and therefore, according to Tertullia and many other similar minded theologians women were basically thought of as ‘*the root of evil*’.

3.10 ATTITUDES TOWARDS WOMAN IN THE CHURCH

Some expositors view on Eve, the first women are as follows: -

- That the woman was weaker and inferior to the man.
- The woman sinned first because she was the final perfecting element in creation.
- In causing woman to fall into temptation man was also destined to fall.
- Eve was easily influenced to the temptation because she had not personally received prohibition from God as Adam did.
- The serpent approached her because of a difference in her personality, tender, warm, inviting, easily influenced which made her more vulnerable to attack.

Although, some of these explanations appear plausible, but it may never be conclusively understood or known exactly what the serpent’s plan was. The conclusive matter is that Eve (the woman) was succumb to the deceptive plan of the serpent and responded first to eat from the forbidden tree. This gave birth to sin, disobedience and corruption. As the result wickedness spread throughout the human race. It seems Adam was obviously present during the temptation as Eve was the first to eat and then she gave some to Adam. The created order had been violated impairing the couple’s relationship to each other. Man and woman then lost their fundamental sense of oneness, which they possessed before the fall. Their unity had disintegrated, opening their eyes to realise they were naked and noting the physical and spiritual difference: "you will be like God knowing good and evil." (Edith Stein, *The Women’s Vocation*).

3.11 CONSEQUENCES OF THE ‘CURSE’

The curse of the woman is that her pains would be greatly increased in child bearing, and that with great agony and sorrow you will give birth to children, also that her desire would be to her husband and he shall rule over her. This curse on women is twofold: an increase of intense pain of child bearing and confrontation in the male and female relationship. The word “pains” come from the Hebrew word meaning pain, sorrow and toil. The root of this word refers to physical pain as well as emotional stress. Other similar Hebrew words have the connotation to become tired and weary; to writhe; to grieve; to be irritated, angry and bitter. The word ‘*childbearing*’ refers to the birth process while the word for ‘*giving birth*’ may describe the act of a woman giving birth to a child, or in a broader sense, the whole procedure involved in producing and raising a child. The curse relating to the increase in the pain and sorrow of childbearing is still evident at present, although medicine tries to diminish pain from childbirth. The pains of childbirth are indescribable and inexplicable to one who has not experienced such intensity of pain. According to Ronald Melzack a leading expert in the field of pain has recently completed his research on the intensity of labour pain found that the average labour pain ranks the highest. According to his study, this kind of pain may be exceeded only by the suffering of some terminally ill patient and is often worse than having a finger amputated without anaesthetic. It is therefore difficult to imagine a relatively pain-free birth process. This discovery suggests that women have been created to bear intensive pain.

Other critics are of the view that Eve’s transgression not only caused changes in her life style but for every female descendant for all time. Some theological scholars argue that woman’s submission and man’s domination is a divine decree as the punishment for yielding to the temptation first and influencing Adam to also be a partaker. This statement from the Bible is used to confirm the punishment women experience. “Your desire shall be for your husband, and he shall rule over you.” (*The Holy Bible, NIV*²⁵ translation Genesis 3:6). So it was concluded that women should accept their fate and submit to male domination, regardless of the meanness of men. The transgression caused much change in the future lifestyle in that motherhood was bathed in sorrow and heartache and woman was to be ruled by her husband. However, we see and live the reality of the stigma after the

²⁵ New International Version

Fall, past, present and future. Muslims, Jews, pagans, primitive societies and many hyper-fundamentalist control their wives and households with a stern hand.

Eastern culture project an image of woman as “ *barefoot, pregnant and in the kitchen*”. The degrading power of the forbidden tree has begun its work. Fearfully, sulking and burdened with sickening guilt the man and woman did the only thing that seemed reasonable. They tried appeasing God, hoping to soften His anger for their disobedience. The blaming game originated in the Garden of Eden. Eve’s answer to God’s integration confirms acceptance of the blame of deception. “ The serpent beguiled me and I ate” (*The Holy Bible* Genesis 3:13). Thus woman became the symbol of deception and the symbol of evil influence. Adam, however, tried to escape his responsibility and shifts blame to God: “ the woman you gave me, she gave me to eat” (*The Holy Bible* Genesis 3:12). The blaming game continues to be repeated from generation to generation. Ever since the Fall women bear the consequences of influencing man with the forbidden fruit and has struggled generation after generation with the stigma and effects of the ‘Curse’.

Some church Fathers interpret ‘desire’ as strong sexual longing for her husband. It is no wonder that certain religions require their followers to abstain from intimate relationships with woman and do not enter the institute of marriage. A woman’s desire is toward her husband, and he will rule over you. Scholars have interpreted this pronouncement to mean that woman would find man sexually or psychologically desirable. The definition of ‘desire’ is to attract, impel, longing of desire or affection, intense drive, longing of woman for man and man for woman, hungering, intent upon. The word ‘rule’ means to have dominion, reign, rule and master. Although these definitions shed some light on the intended meaning we cannot positively determine that this was the intention of the curse. However there is evidence in religion, culture and society of the effects of the Curse. The Curse sowed the first seeds of male chauvinism and women’s liberation. The hierarchy, which functioned to produce unity and harmony prior to the ‘fall’, was subjected to abuse from both sexes. According to feminists, women have come against male authority ever since the ‘fall’ of mankind.

Men are suggested to be harsh, domineering, and unloving in their attempts to crush and conquer women. Man became a tyrant, instead of loving; he hates, instead of gentle and patient, totally selfish. His former kindness has gone and now he reflects brutal self-

centredness and totally domineering. The woman has sorrow; grief and pain greatly multiplied and follow all through life. The consequences of the Fall has caused woman to be oppressed, opposed, dominated, cruelly ruled and subjugated to man's selfish gain. Historically women have sought to fight male authority or leadership, only to be crushed and oppressed. Men in turn have abused their role and have been oppressive, domineering, unfair and un-loving. They have often pronounced woman to be inferior.

The modern feminist movement has risen in the past few decades to combat male chauvinism and domination. The principle, however of men ruling over and women fighting back to overcome this 'rule' can be overcome by our better understanding of male and female roles. Male domination and female submission has just not evolved historically and culturally, it is a principle deeply embedded and engraved in our human mind and nature.

Patriarchal oppression and subordination are terms that refer to the disadvantaged position of women relative to men in culture and society. These terms relate to the structural, systemic character of the mechanisms that keep women in the position of oppression. Androcentrism²⁶ descriptively and normatively defines humanity in terms of men. An androcentric worldview sees men as the bearers of authority, power and value to the relative or complete exclusion of women. Women are thus always defined in relation to men, while men are not correspondingly defined in relation to women (Fiorenza 1984). Elizabeth in her book *Bread not Stone* states that the word patriarchy is not used in the loose sense of "all men dominating all women equally", but it is used in the classical Aristotelian sense. Patriarchy used as a male pyramid of graded subordination and exploitations specifies women's oppression in terms of class, race, country or religion of men to whom they belong. Lerner defines subordination as the "mark of a male dominance relation, which includes the possibility of a voluntary acceptance of subordination in exchange for protection or privilege". Oppression implies "forceful subordination with victimisation of the oppressed" (Lerner 1986). Thus oppression is a specific kind of subordination, one in which there is less collaboration, less freedom, and more grievous harm on the part of the victim, and that there is more knowledge and freedom on the part of the oppressor. Subordination, oppression and domination are terms used together to refer to the harm suffered by women in society (Tongs 1989).

²⁶ Means male-centred

However, there isn't any evidence that one was designated to 'rule' and the other to submit, one to lead and the other to follow, one to take care of provisions and one to be provided for. This is a religious interpretation and assumption on which difference is built. Before the Fall there wasn't anyone from whom to protect the woman, nothing to provide for her, both lived in paradise and everything had been provided. Woman was given to man as his associate, his co-worker, his co-regent, and a source of extra strength to fill his weakness and loneliness. This statement found in the Holy Bible states that man was not complete without the creation of the woman. "It is not good that man be alone". (*Holy Bible* NIV translation, Genesis 2:18:1997). Without the woman man was incomplete. Together they made one whole person to compliment and complete each other. We may argue that this theory than the Biblical background for woman's debasement and man's exaltation or woman's submission and man's dominance. The answer is vital to understand the roles, position, and functions of male and female and to know the counter-plan so that both male and female can live in harmony, increasing the quality of life yet without being threatened by each other's roles. The best interpretation for the '*desire*' and the '*rule*' clause is that after the **Fall** women would rebel against their designated role and that men would abuse their role of leadership, thus creating tension in the male-female relationship. Men in turn have abused their God-given responsibilities and roles and have definitely been oppressive, domineering, unfair and both loving and un-loving and have wrongly pronounced women inferior. The principle of man ruling over women fighting back to overcome this rule faces a major challenge (Lesse 1980).

3.12 MYTHS THE CHURCH BELIEVE ABOUT WOMEN

For centuries, a patriarchal system of control has kept women in spiritual captivity through distortion of scripture. The time has come for women to arise and the myths once thought to be the truth must be debunked. The church has to admit that although we are presently living in the 21st century it seems that the church is still in the Dark Ages, especially when the discrimination against women is exposed. Even though scripture of the Bible never portray and project women as secondary to men, our male dominated religious system still promotes a warped view of female inferiority. Such demeaning attitudes toward women do not reflect God's heart of love and compassion as is expressed in the Bible. The Bible is used to defend prohibitions and much energy spent on denying women opportunities. . Lee

Grady, in his studies identifies 10 erroneous views or myths concerning women that for too long have been circulated in the church, preached from the pulpits and written in popular Bible translations.

3.12.1 God's Ultimate Plan for Women is that they serve their Husbands.

This view is often promoted by misreading and misconceptions of Eve's creation in Genesis 2:18 ²⁷ Adam is provided a helpmate'. The Hebrew word used here is often translated 'companion' ²⁸. Through the centuries 'companion' has been used to imply that Eve was some type of domestic appendage. Men have assumed that God gave Eve to fulfil Adam's sexual needs as well as to serve as his cook, laundress and maid. The account in Genesis states that God noticed that " it was not good for man to be alone" and so God created a 'companion' and 'helpmate' for intimacy and partnership. After creation God commissioned Adam and Eve to 'rule', have 'dominion', and be 'masters' together over all creation. (Genesis 1:28. *The Holy Bible* New living Translation; 1996).

3.12.2 Women Cannot Be Fulfilled Or Spiritually Effective Without A Husband

Corrie Ten Boom a popular writer of her experiences in the Nazi camp was responsible to teach thousands of people about the love of God even towards the cruel Nazi Hitler. Corrie Ten Boom never married, and this status of not having a husband never deterred her or made her 'less complete' to teach and preach. Thousands were convicted and converted.

3.12.3 Women Must Obediently Submit To Their Husbands In All Situations.

This true story related by J.Lee Grady in his book, *Lies the Church tells Women* reveals the churches distraught teaching concerning women.

A distraught Christian woman who was regularly beaten by her husband finally gained the courage to seek counsel from her pastor. After she told him about her husband's fits of rage the pastor responded, " if your husband kills you, it will be to the glory of God." (Grady 2000)

The pastor reached this irresponsible conclusion because of a distorted view of 'male headship'. The church has portrayed a picture of marriage as a hierarchy, with husbands on the throne and wives at the footstool. The scripture in

²⁷ And the Lord said, it is not good for man to be alone. I will make him a companion who will help him.

(Ephesians 5:22)²⁹ is misinterpreted to back up this myth that women have been asked to submit to abuse in order to honour male 'headship'. According to Grady this is not a Christian view.

3.12.4 Women Should Not Work Outside The Home.

Many churches have accused women of breaking a scriptural commandment, but note the biblical record in Proverbs 31.³⁰ The woman in her ancient Middle Eastern context, functioned as a real estate agent, ran a textile business, and imported food.

3.12.5 A Man Needs To "Cover" A Woman In Her Ministry

Activities

According to Grady this view came from a distorted interpretation from the scriptures in (1 Corinthians 11:3) "the head of a woman is a man". This statement is used to bolster the idea that women are subservient to men and that they cannot approach God without a male authority figure in their lives. Biblical scholars believe that Paul the writer of the book Corinthians is addressing specific cultural concerns in the first century city of Corinth. And thus he is calling for propriety and order in a society where immorality and paganism had blurred gender distinctions. Paul was not placing men in a position of generic rulership over women because his statement in Galatians 3:28³¹ will contradict his belief concerning the position of women in religious position. This statement "there is neither male nor female in Christ" can be justified because it is difficult to believe that a man, because of his gender can add credibility to prayer.

3.12.6 A woman should view her husband as the "Priest of the Home."

This man-made concept was polarised in the evangelical churches in the last century. The Bible states in 1 Peter 2:9³² Revelation 1:6³³ that all believers are

²⁸ Meaning intimacy and partnership.

²⁹ "Wives submit to your husbands as you do to the Lord."

³⁰ "She is like a merchant ship, she brings her food from afar, she inspects a vineyard and buys it, she finds wool and flax and busily spins it."

³¹ "there is no male or female in Christ"

³² "You are a chosen people, you are a kingdom of priests, God's holy nation, so that you can show the others the goodness of God."

priests so that there is no gender restriction. Men ought to perform their function in the family as leaders and take responsibility for the well being and upkeep of their families rather than being elevated to a ruling and male-dominated position in the home.

3.12.7 Women Are Not Equipped To Assume Leadership

This myth concerning women in leadership is a mistaken biblical interpretation that occurs by isolating a scripture found in (1 Timothy 2:12)³⁴. After studying the myriad of references in the Bible, most theologians believe that this scripture was addressing an isolated problem that was experienced in the church at Ephesus. Women like Deborah, Miriam, Huldah and Noadiah, Priscilla, Chloe and Phoebe were leaders in the early church, and one woman Junia is called an Apostle (Romans 16: 7)³⁵, she assumed leadership roles in the Bible.

3.12.8 Women Must Not Teach And Preach To Men In A Church Setting

Apostle Paul's concept of (1 Timothy 2:12)³⁶ obviously contradicts the overall biblical endorsement of women in authority. Certain cultic worship practices involving Diana the female goddess, which had invaded the first century church. These priestesses promoted blasphemous ideas about sex and spirituality, and performed rituals in which they pronounced curses on men and declared female superiority. It is believed that Apostle Paul was disallowing women to neither teach cultic heresies, nor allow them to usurp authority from men by performing pagan rituals. Paul was not disallowing women to teach Biblical truth (Richard and Clarke Kroeger, *I Suffer Not a Woman*).

3.12.9 Women Are More Easily Deceived Than Men

Some scholars believe that because Eve was tricked by the devil, women have a stronger propensity toward deception. Others insist that women are to blame for all the evil in the world and therefore women are under a greater curse than men. The Bible states in Genesis 3:22³⁷ that both Adam and Eve were held guilty by God for their disobedience and both were punished. According to Biblical scholars, Paul in the book of Timothy cited the

³³ "God has made us His kingdom and His priests"

³⁴ "Do not let women teach men or have authority over them."

³⁵ "Junia a fellow Apostle"

³⁶ Women should listen and learn quietly, I do not let women teach men or have authority over them.

³⁷ "And the Lord banished Adam and his wife from the garden of Eden"

creation account not to place extra blame on Eve (women) but to refute a bizarre teaching that was circulating in Asia Minor. In the first century, Gnostic heretics were mixing Christianity with paganism. One of their teachings stated that Eve liberated the world when she disobeyed God and gained secret knowledge from the devil. Scholars of ancient Biblical history state that women are certainly capable of spreading deception, because they have a fallen nature as men do, but there is no evidence that women have greater gullibility. This view is rooted in demeaning stereo-types and prejudice (Tucker and Liefeld *Daughters of the Church*).

3.12. 10 Women Who Exhibit Strong Leadership Qualities Have A Spirit Of Jezebel.

The following quotes from scriptures prove that men were able to take instruction from women and were not threatened by their authority. Barak, a general in the army makes a clear statement that he will not go to war unless Deborah goes with him. (Judges 4:8)³⁸, Jesus did not come under harmful influence when Anna prophesied over him recorded in the book of (Luke 2:36)³⁹; Apolos was not spiritually emasculated when he submitted to the teaching of Priscilla Acts 18:26)⁴⁰ To associate women with Jezebel, a wicked despot, is unfair and offensive, yet men in the church today pin Jezebel's label on strong anointed women because they feel threatened by them (Grady 2000).

For too long the church has devalued the role and ministry of women. Religion must cease to support the gender difference at the cost of the human quest for reverence and worship to God. The scripture "There is neither Jew nor Greek, neither slave nor free, neither male nor female, for we are all one in Christ Jesus." (The Holy Bible Galatians 3:28, 1990)⁴¹ This statement translated in the Greek in this particular context means that there is no ethnic or national difference, there is no economic difference and no gender difference as Jesus broke every barrier and hindrance that separated the human race from reaching out to God.

³⁸ "I will go, but only if you go with me."

³⁹ Anna was a prophet in the Temple".

⁴⁰ Priscilla and Aquilla explained the way of God to him more accurately."

3.13 MALE SUPERORDINATE AND FEMALE SUBORDINATE

The Commission on Theology and Church Relations (1985) document on Women in Ministry makes statements such as “*Men are created superordinate*” and “*women are created subordinate*” which can be variously interpreted depending on one's local setting. Many congregations don't yet have Women's Suffrage and other congregations have female Elders and Presidents. It there any wonder that neither there is confusion concerning women's ministry nor can any promise to eradicate confusion? However, within the larger scholarly world many helpful Exegetical and theological works are available, although there are a few passages that exclude women from church leadership. (*The Holy Bible Revised Standard Version*, 1 Timothy 2:11-12; 1 Corinthians 14:33-36).

The larger canonical witness presents women's actual involvement differently like these women in the Bible Deborah, Huldah, Anna, Priscilla, Synthyche, Euodia and Phoebe. When we discover a diverse witness in scripture on any given ethical or theological concern we should ask the literary and historical questions necessary to understand what circumstances prompted the different directives. Jewish Rabbis in the First Century were encouraged not to teach or ever speak with women. Jewish wisdom literature tells us that “he who talks much to womankind brings evil upon himself and neglects the study of the law and at the last he will inherit Gehenn which means *hell*. One reason for the avoidance of women was the belief that they could lead men astray as it was stated that ‘from garments cometh moth and from woman the iniquities of a man’. Indeed, men were often viewed as intrinsically better than women. “Better is the iniquity of a man than a woman doing a good turn” (Rodes 1991:20 Ecclesiastes: 42:14).

In view of this low status of women in the church it is not surprising that women enjoyed few legal rights in Jewish society. Women were not allowed to give evidence in a court of law. According to the Rabbinic school that followed Rabbi Hillel, a man could legally divorce his wife if she burned his dinner. It was in this oppressive context that Christianity was born. Many people, both men and women, have hailed Jesus as a feminist because of His elevation of women in a male- chauvinist society. Male scholars base any apparent Biblical teaching of the need for female submission today on misinterpretations. The word Feminist to some represents liberation and long awaited justice and to others divisiveness.

⁴¹ New King James translation of the Bible

Emotions have run feverishly high in the debate over women's rights, and the past few decades have seen the debate move into the theological mainstream. Women are increasingly being ordained as ministers in many Christian denominations. Various editions of the Bible are being published using "*inclusive language*", and those who stand against either of these find themselves branded as chauvinists. Certainly no one can deny that women have suffered abuse at the hands of males throughout history. However the progress towards change in the status of women in the church is both exciting and interesting.

Theologian Litfin, narrates some penetrating questions. What follower of Jesus could ignore the fundamental injustice of laws that work to the disadvantage of woman? Who could fail to be outraged at the prospect of a woman being paid a fraction of what a man earns for doing the same work? What fair-minded person is not dismayed when reminded that it has only been within the life span of the Americans that women have been thought worth of the vote? (Litfin 1982:334).

Those, who are willing to see, can find much in the feminist movement to be praised and supported. The Bible is viewed as a major source of chauvinist ideas and a relic antiquity that has no relevance to the on going debate over the roles of men and women in modern society. Liberal Christian feminist operates within a Christian framework but approach feminism and theology in general from a very liberal perspective. Mary Daly in her book, '*The Church and the Second Sex*', suggests the status of women in the church hinted at the formulation of a specific feminist theology. This publication virtually flooded the market with books and articles on feminist theology, all of which challenged the idea of female subordination (Daly: 1968).

However, Christian feminist Virginia Mollenkott rejects this assessment by arguing that they did not become feminists and try to fit Christianity into feminist ideology. Instead they heralded the Feminist Movement with the conviction that the church had strayed from a correct understanding of God's order for women" (Mollenkott 1977).

For thousands of years, the Bible has been a source of strength and solace for women, but for the same period of time it has been used to justify the oppression of women. Feminist exegesis has clearly shown that both women and men were represented as examples of

faith. However women's dissatisfaction with a one sided masculine image of God, has resulted in creative attempts to speak of a female deity. The crucial question is, to what extent are the essentially fundamental elements of the Christian faith still based on the concept of male superiority?

3.14 JESUS CONSIDERED A FEMINIST

The very being of God transcends all human limitations of sexuality beyond the human understanding as well as reasoning. Many people have hailed Jesus as being a feminist in a first century, male chauvinist society. That Jesus considered women on an equal level with men is clear and evident in His attitude and involvement throughout His ministry. With regard to gender relations, Jesus elevated the status of women and subverted the structures supporting male privilege and superiority. In Palestine of Jesus' day women were not taught the Law. Rabbi Eliezer states in his writings that " Rather should the words of the Torah be burned than entrusted to a woman...Whoever teaches his daughter the Torah is like one who teaches her lasciviousness." (*Journal of Jewish Life and Thought*, Spring 1975). By contrast of the Rabbi's statement Jesus praised Mary of Bethany for listening to his teaching rather than following the typical woman's role of serving the meal. Some may not agree with Seltman's categorisation of Jesus as a feminist. Yet, it is obvious that Jesus Christ's attitude toward women was revolutionary, considering the following:

- His visit to the home of Martha and Mary was a most significant encounter because He taught that women should prefer attaining wisdom and knowledge in theology to a pre-occupation with just domestic chores. '*Mary has chosen the best thing*' The Talmudic traditions, the patriarchal positions, and women's social stigma was avoided by Jesus.
- The choice to study was considered most important in that tradition. There were other occasions when Jesus defended a woman's personal worth as an intelligent, thinking person with feelings. A woman cried out from the crowd, "blessed is the womb that bore you and the breasts at which you nursed." According to Jewish law the woman was created for man's pleasure, to be his possession and bear children. However Jesus put an end to this kind of baby-machine mentality.
- Jesus travelled a long route to Samaria to bring hope to the woman He encountered at the well. Jesus asked her for a drink of water. The woman's reaction is instant and

curt: “How is it that you being a Jew, ask me for a drink, since I am a Samaritan woman”. Once again Jesus flouted traditions that were designed to keep women in bondage.

- The widow’s mite was seen as sacrificial offering in the treasury as compared to the offering given by the rich. Jesus used a widow with a weak social status to illustrate the true principle of giving.
- Jesus commissioned the women with the first message of His resurrection.
- Jesus stops to consider a very sick woman, who desperately reached out to touch Him.
- Jesus raised the widow’s son giving her back her only son,
- realising the shabby way the widows were treated. Caring for the orphans and widows is pure religion and acceptable to God. (Seltmans Theory undated)

Aida Spencer a feminist writer discounts the fact that Jesus chose twelve men to be disciples. If Jesus’ choice of twelve male (*Jewish*) disciples signifies that females should not be leaders in the church, then consistently His choice also signifies that Gentiles should not be leaders in the Church. The same should be true for women or that Jesus intended men to be leaders in their religion and take the responsibility for religious social leadership of religion and in society (Spencer 1989).

Paul Kretzmnn suggests in his commentary that every normal woman should enter holy wedlock, become a mother, and rear her children, if God grants her babies of her own. Kretzmnn suggests that a woman’s highest calling is to enter the institution of marriage and fulfil motherhood; it is for this purpose that God had given her physical and mental gifts. He continues to state that unless God himself directs otherwise, a woman misses her purpose in life if she does not become a helpmeet to her husband and a mother of children (Paul Kretzmnn, *Popular Commentary*, 378).

The statement found in the New Testament of the Holy Bible should have brought freedom and liberation from the curse of the law. “*There is neither Jew nor Greek, slave nor free, neither male nor female.*” (*The Holy Bible* N.I.V. Translation Galatians 3:28). It seems that this concept "neither male nor female" has not as yet had its full impact on the church. Apostle Paul spoke here not only of the equality of men and women but also of the practical outworking of that standing in society. Letha Scanzoni and Nancy Hardesty

suggest that all social distinctions between men and women should be erased in the church. (Scanzoni and Hardesty 19974, *A Biblical Approach to Feminism*.) There is a great need for women involvement in the great commission found in the Bible that was given by Jesus himself. Women's ministry will be vital to the church, to experience social transformation.

However, modern feminist theology has developed the Bible and is viewed not so much as a timeless Book that applies to all peoples in all times, to shape all culture, but a Book to be picked apart and subjected to acceptance or rejection relative to their own culture or situation. Feminist's who believe both in the Bible and feminism best represented by Hardesty and Scanzoni altered traditional hermeneutics to present the thesis that equality between men and women was to be reflected by the obliteration of sex roles in church and marriage. This was known as the "egalitarian position" (Scanzoni and Hardesty 1974).

However, those who initiated it no longer advance conservative Biblical feminism. Writers such as Scanzoni, Hardesty and Mollenkott have left evangelicalism to join liberal religious feminism. (*Christian Life*, Sept.1977, 73). Phyllis E. Alsdurf, a liberal feminist affirms that, after all no man can serve two masters and no woman can serve two authorities, a master called scripture and a mistress called feminism (*Christianity Today* 21 July 1978:47).

However, to understand the contemporary position of women in the church, it is necessary to be aware of the misogynistic attitudes that have prevailed in the past. The Church Fathers were certainly less than enlightened in their views about women. Throughout the centuries the church has misunderstood and down graded the role of women in order to upgrade the authority of man.

Jesus had ministered so that, " *all might have life and life in all its fullness*" (*The Holy Bible* N.I.V. translation John 10:10). Jesus valued women as equals regardless of the social opposition of His day. His attitude towards women during His ministry amplifies that women were involved in ministry and should continue. He allowed women to be His followers and showed compassion, forgiveness and understanding towards them. Jesus received the touch of a prostitute as a sign of repentance, love and commitment. It was at women's request that Jesus performed the first miracle. Women were the last at the cross and the first at the tomb. The ministry Jesus had set a precedent, which the church later



failed to emulate for nearly 2000 years. There is call for participation in the community and a commitment by the universal church as the people of God. This call demands that the various gifts be identified and commissioned for social service, pastoral ministry, prayer and counselling and teaching so that the quality of life will improve and society be enriched. The National Council of Catholic Bishops Conference in 1977 took the following direction, which may be seen as a positive step forward in recognising and acknowledging the powerful contribution continuously made by women in the contemporary church. The church, which speaks of justice, honesty, charity, unity and accountability, needs a conversation on the issue of the role that women should take within the church (Rhodes, *The Debate over Feminist Theology*, 1-16).

The trenchant social inequalities of culture based on race; class and sex were undermined in principle and subverted in practice. The practice of religion is neither for a social revolution nor for a passive acceptance of the status quo, but rather for transformation of social relations toward equality, mutuality and positive change to improve the quality of life.

3.15 MALE AND FEMALE APTITUDES

The nature and role of men and women are among the oldest issues and yet they are always topical. The basic attitudes of the feminist convictions are increasingly influencing our society.

An important forerunner of modern feminism Simone de Beauvoir in her book *The Second Sex* expands the mind of the researcher on this subject. Jean Paul contests every type of maternally given difference between male and female. The historical accepted differences between sexes, according to her, rests solely and entirely on social conditions which permit subjugation of women by man. She sums up her thesis in the pregnant phrase '*one is not born, but rather becomes a woman*'. She dispatches the question that has recurred for millennia about the 'givenness' of sexual differences. There is a great urgency for feminist restitution, the destruction of the sexist society and the complete sweeping away of gender differences. (Firestones, *The Dialect of Sex*)

In the church and in theology, feminism has grown up portraying the emancipation of woman. This has led to a church dominated by men. This has led to a one-sided masculine

trend of thought. Church feminism is therefore working for the maximum possible influence of women in the church leadership and a revision of male-shaped theology. Its aim is to bring out the positive evaluation of women and free women of any form of discrimination against women. Neuer believes that both men and women are in every respect God's creatures of equal value yet with a difference in roles and tasks to fulfil their divinely created destiny.

The assumption of the equality of men and women is at least in the Christian world taken for granted. However, this must not bind us to the fact of the conviction that women were of less value, was stubbornly maintained into the 20th century (Neuer 1981). As late as 1908 the book Mobius, called the *Physiological Weakness of Woman* went into its ninth edition. The saddest product of misogynist attitudes in our century is the work of the philosopher Weininger philosopher. His book called *Sex and Character* was reprinted twenty-five times in ten years. In this book women are not simply stated to be of less worth intellectually and morally, but worthless, and indeed evil. The wide circulation of such books as those by Mobius and Weininger means they cannot be dismissed simply as the utterances of crazy individuals. This must be seen as evidence of a wide spread conviction that women are less valuable and it is certain that the devaluation of women in practice is still widespread today. The degradation of women as sex objects, in films, magazines in advertising, literature, and pornography and in the shocking number of sexual assaults, confirms this. By distinguishing between the equality and identity of the sexes we have already found one criterion for evaluating the truth and error in feminism. The feminist movement has a right to campaign against theoretical and practical devaluation of women in the private, social and political realms. This can be applauded if done on an ethical basis. Rejecting a wrong view of specifically gender based distribution of male and female function leads to destructive consequences.

The position and functions of men and women in society is one of the most disputed questions of our age. Many views have been contested for thousands of years, that men and women are fundamentally different in nature and have different functions in life often prompts vigorous opposition.

Werner Neuer deals with the differences between male and female in the physical structure and integrity of personality, which creates and brings forth the functions. The man's

superior equipment in this respect of stronger toned muscles indicates that by nature the male rather than the female is designed to overcome external environmental obstacles and to re-shape and master the environmental. The woman is also maternally active, but her activity does not involve her much in pushing forward and overcoming external obstacles, so much as in caring and nursing, in sorting, tidying and polishing. (Neuer 1981: 60).

Neuer continues to emphasize the point that the man's bodily frame is fitted for re-moulding the environment, while the woman's bodily shape expresses her greater gifts in arranging and caring and the most intimate things. Theodorich Kampmann has summed up this difference as "spontaneity and receptivity" and that a man's life is characterised more by spontaneity than a woman's life is characterised more by receptivity than a man's. The different outlooks of men and women thus make up the gender-specific tasks.

The greater interest in the external things, equip man for involvement in the world. The deeper relationship with people destines women to the task of being man's companion and to attain motherhood (Neuer 1981: 61)

Neuer looks into Church History and Biblical views on the position of women. Neuer believes that there is a distinction of male and female, which involves different tasks for the sexes and a different position and purpose of man and woman. The headship of man is the task of leadership and direction in religion, marriage and society. He suggests that the position and purpose of woman is to love and complete the man by her special gifts as a woman. However, Neuer believes that the Biblical view of the sexes is of particular relevance to the present. The fundamental differences between men and women has been denied and the levelled out, except for physiological gender differences which have been vastly propagated. "The tendency to identify the sexes with each other, finds its sharpest ideological expression in feminism" (Neuer 1981:62).

3.16 EQUAL AND YET DIFFERENT

The theologian Harper makes a clear statement of a traditional belief or prejudice, but represents significant movement from indifference to conviction. Harper's straightforward interpretations are not only theologically accurate but also sociologically authentic. He links the ordination of women with the nature of family life and feminism women.

The church needs the heart of a woman to respond to the hurts of society. There are deep feelings of many women who have to wait year after year, for what they regarded as their calling and right to be Priests or Presbyters. Women have felt judged, discriminated against and belittled by the views of those who are against them. However, the crude basis of sexism is that women were created inferior to men. Often this is denied and debated, but sexist men act and behave as if it is the truth, whether expressed or implied concretely. This is displayed by acts of sex discrimination or sexual harassment, when women are treated as sex objects, pets or with condescension just like '*the dear Lady*' approach of that classic chauvinist Sir Humphrey Appleby in the British TV series. The likeness of human beings to God is one of the most fundamental of theological statements. Men and women are equal in value and potential, created and engineered for their specific purpose and function.

Harper concludes his argument by stating that the consequences women face from the stigma of the Fall has created the differences between man and woman. However this status of male and female is cancelled by this statement "We are joint heirs through Christ" (The Holy Bible Galatians 3:28). Pawson's interpretation of 'the Magna Carta' of the Christian feminist cause, and Jewett, who takes a completely different position from Pawson, calls it 'the Magna Carta of humanity'. The phrase "neither male nor female" is quoted more than any other in the promotion of feminist theology (Jewett, 1975:142).

Interestingly in Europe, state and church enjoyed a reasonably harmonious relationship. Contrarily it was during this period that women were not eligible to become Priests. The reasons given were theological, not educational or social. Even today, only a few women reach the top in Society. This is visible by looking at the countries, which have gone farthest in seeking undifferentiated equality for men and women. In the 1970s all 13 members of the Swedish cabinet were men. In Cuba, 20 out of 21 ministers and all 15 members of the political Bureau were men. In Communist China 13 of 14 Leaders of the National people's congress, all 17 members of the State Council and 67 heads of the General Ministries were men (Harper 1981:149). Some may respond to these figures and say it is obviously due to sexual discrimination. There must be some truth in that but one must remember that the above examples quoted are from countries dedicated to sexual equality.

However, women, with a few exceptions, are not constituted physically, mentally or emotionally to compete with men in places of head-ship. Their gifts lie in other equally vital realms (Michael Harper 1981:149). He verifies two truths that men and women are equal and men and women are different, but has been created to have different and complementary roles. Therefore, women's relationship defined in terms of male head-ship and female submission irreconcilable. However, it is confusing to understand that a woman can at the same time be equal with a man and be submissive to him, as submission in the human mind is so often associated with inferiority.

3.17 MISREPRESENTATION AND MISINTERPRETATION OF WOMEN ISSUES

According to Ann Brown (1991) an extensive reader of feminist literature the issues of misuse and devaluation of women have not been sufficiently addressed. Brown. The position of women has been repeatedly debated. The present generation is not the first to raise these issues more frequently from the 1960s. Brown responds to the questions with an objective to disentangle the factual from the fictitious. She challenges misrepresentation and misinterpretations of women issues, which have been handed down from generation to generation, concern male and female. Brown deals with the prejudiced and jaundiced views of women from a biblical perspective. Her conviction is that the Bible itself has a positive and liberated view of women, which is demonstrated by the life and teachings of Christ. The total inclusion of women in the ministry of Jesus stands in contrast to their exclusions of women in most religions and cultures. Ann agrees that the Bible is not exclusive a man's book, focusing on man's interest. The Bible is not a man-made text in that men are heroes and men's religious experiences are recorded (Brown 1991).

Women object to the fact that they have disappeared from the pages of history and do not have a past because men have written the History Books. Tertullian is, well known for denouncing women as the devil's gateway and holding woman primarily responsibly for the Fall (Tertullian AD.220). However, even the more aggressive, negative statements about women are explicable if we take into account the cultural context in which man wrote. They tend to adopt a dualistic view of the body and soul. In view of these critics

women were sometimes used as a symbol of the body in relation to the soul of man. It seems true that male and female differences have originated as consequences from the Fall.

It is therefore not surprising that Eve has been perceived in so many different ways, since Biblical interpretation is fraught with pitfalls. Theologians have argued the case for women's superiority for the equality of the sexes. Some theologians make so much of Adam's privileges and self-sufficiency as the first formed woman formed after appears to be second best. It has been stated that women's creation was a calamity (Philo of Alexandria AD50). Feminist theologians prefer to see women as the pinnacle or crown of creation. Without the creation of women creation was incomplete and that creation moved into climax with the creation of women. They claimed that the order of creation was no argument for Adam's superiority, since superiority was based in order of creation, Adam would be subject to the animals and earth.

The theme of gender relations is significant account of God's intentions and action toward creation. Whatever differences there were between sexes were purposed for delight and mutual help, a source of enrichment to each other⁴². However when sin⁴³ entered through Adam and Eve, subordination of woman, and the dominance of man, resulted in the perversion of their roles and responsibilities. Human history reaps the consequences of misinterpreted gender relations that have resulted in abuse, rape, lust, seduction, adultery, fear, sexual competition and harassment, polygamy, dominance and submission (Phyllis Trible 1978). However, we cannot evade the fact that the order of creation exists, but is also true that man and women have the same origin. However, there are no grounds for contemptuous attitude towards women (Kassian 1990).

In the review of Patricia Gundry's writings I gathered the following theories and concepts concerning women being treated unfairly as the 'inferior sex'. Patricia Gundry confirms that women have been treated as man's inferior, for long enough that it has become the accepted truth. Women have been accused of being many things that they are not. Aristotle wrote that all females, both animal and human, were inferior to males, and his view was echoed by Thomas Aquinas who believed in woman's subjection to man. Freud, upon whose principles and ideas modern psychology has been based, also held that women were

⁴² Man and woman created to compliment each other and not to compete or dominate each other

⁴³ The Fall of mankind

inferior to men (Gundry 1997: 20). The question women ask “are these men just women-haters or are they thinkers? At creation man and women have been given dominion over the earth. Women have long been blamed for the Fall of mankind and suffer the consequences for eating the forbidden fruit first, seducing her husband thus causing sin to enter the human race.

Scholars state that the command found in the Bible, “ you shall not eat of the tree of good and evil” was given to Adam, thus Adam had failed to take responsibility for the temptation. Patricia emphatically states in this writing that “ ...the woman was not the tempter” By the end of the second century women were considered dangerous by some church Fathers. However, women need to arise above their past stigma in overcoming power to come into their creative purpose.

3.18 GENDER STEREO TYPES

As there is no clear reflection of distinction between the sexes. Most of the differences that do exist are the result of gender roles. Gender is constructed by every socialising agent and force in society, parents, and teaches, the media, religion and others. The *power* differential is an essential component of gender construction in Western culture. The sexes are not just viewed simply as different from each other but as ‘*superior*’ or ‘*inferior*’, ‘*dominant*’ or ‘*subordinate*’. The effects of stereotypes and roles are pervasive, intense and generally damaging to all individuals, their relationships and society. To break free mankind need complete transformation of society. These words *masculinity* and *femininity* engender a clear picture of two opposite sets of behaviour and personal attributes. “Men should be strong, rational and aggressive; women should be weak, emotional and submissive”. In the new Psychology of sex and gender, maleness and femaleness are viewed largely as socially constructed nature of gender. “Why do so many people believe in sex differences? Deaux and Kite (1987) suggest that the answer lies in a shared “gender belief system”. A set of beliefs and opinions about males and qualities of masculinity and femininity reflect this. Such a belief system shapes the way we perceive and evaluate others.

Studies conducted during the late 1960s and early 1970s with 1000 males and females demonstrated a broad consensus regarding the existence of different personality traits in men as compared with women regardless of age, sex, religion, education or marital status

of respondents (Broverman, Vogel, Clarkson and Rosenkrantz 1972). There is terminology that is used in gender description that women most often are characterised as communal that is, selfless and other-oriented and men most often as agents that is assertive and achievement (Bakan's 1966). In 25 countries men were associated with such descriptions as "adventurous" and "forceful" whereas women were associated with such descriptions as "sentimental" and "submissive" (J.E. Williams Best 1990). In the social age, and sexual orientated differences, working class women are stereotyped as more hostile, confused, inconsiderate and responsible (Cazenave 1984; Del Boca and Ashmore, 1980; Kite & Deaux 1987; Landmine 1985). These surveys confirmed the striking diversity within gender. Although most research on gender stereotypes have focused on personality traits Deaux, Lewis and others have shown that gender stereotypes exist in at least three other areas as well. One can talk about masculine and feminine roles such as household and caretaker of children, or masculine and feminine occupation such as truck driver and telephone operator. However the most important term of an individuals gender belief system is the physical (Deaux and Lewis 1984; *Freeman*, 1987).

3.19 MALE AND FEMALE DIFFERENCES

Males and females show a pattern of both similarities and differences with respect to physical and cognitive functioning. However, the unavoidable problem with research is the fact that cognitive ability cannot be measured directly but only indirectly through performance. Many factors such as mood, motivation, expectation and social factors affect this in turn.

There are no known differences in overall intelligence as IQ tests were specifically designed to eliminate sex differences. The results from Maccoby and Jacklin (1974) were that neither sex has a better memory than the other. However, information-processing strategies may differ for males and females (N.S. Anderson 1987; Maccoby and Jacklin 1974). The most critical factor in gender identity, which is one's concept of one's self as male and female is culture, which can override the biological factors. Females frequently perform better than males in a variety of verbal tasks (Feingold 1988; Hyde; Linn 1988; Maccoby; Jacklin 1994). Females in a number of countries are expected to do better than males in reading and other verbal skills (Lummis and Stevenson: 1990).

The question whether males are better learners than females is often raised. There are no overall differences in learning abilities, based on reviews of over 2000 studies (Maccoby and Jacklin 1974). Both boys and girls tend to be equally capable. However, women tend to be faster in processing certain types of information (Mc Guinness and Pribram 1978). Women do better than males in perceptual speed and accuracy test (Antill and Cunningham: 1982). However, on mechanical reasoning tests, males perform better on analytic ability. Among researchers temperament refers to emotional dispositions. Females are often thought to be more passive than males. In the studies with infants a few gender differences have been found to be emotional. Male infants do appear to be more irritable, less attentive, and less socially responsive than female infants are (Haviland & Malatesta: 1982). It is not accurate to say that females are more emotional than males although females do appear to be more emotionally expressive than males with respect to most emotions expressing anger. Generally males are thought to behave with more aggression, assertion, dominance, competition and achievement. The most strongly held difference in males is aggressiveness. It is however important to differentiate behavioural aggression from the ability to aggress and to choose to aggress. Girls learn aggressive behaviour to about the same degree as boys, but they are more inhibited in performing that behaviour. Although males seem to have a greater readiness to respond in aggressive behaviour they have the power to choose to display it.

The image of male as the more dominant sex is strongly held in our culture. Dominance refers to a relationship in which one member of a group has control and influence over the behaviour of others (Frieze; Ramsey 1976). It has been noted that males clearly dominate conversations and physical space. Males also dominate when behaviours are related to physical toughness and force. There are two types of dominance 'power over you' in contrast to 'power with' or 'power to'. However, many of the differences that appear seem to be differences in quality and not quantity. Historical review highlights the fact that societies have ranged from relative equality to total male dominance. No society has been characterised by female dominance (Chafetz 1984). Men having a higher status than women in terms of power and prestige are nearly a universal occurrence. Even in modern societies in which women hold high-status jobs, their actual status is low. This male dominance has existed from pre-historic times (.Chafetz 1984; G.Lerner 1986). Economic power, in turn is strongest determinant of a woman's freedom and status.

However, although all feminist theologians claim that women and men are equal, they do not affirm women's "sameness" with men. Some theologians do emphasise "sameness" because they fear that an emphasis on differences will lead to a renewed subordination of women to men (Daly 1968). Others stress the ways in which women are different from men and assert that these differences should in no way lead to social subordination of women by men (Thistleth 1989). Still others combine "sameness" and "difference" in such a way that an affirmation of difference does not cancel the many important aspects in which women and men are alike (Van Leeuwen 1990). The relationship of "sameness to "difference" and of both equality and inequality is currently a matter of intense debate in both the secular feminist and Christian feminist literature (Ross 1974:47 *Feminism and the Problem of Moral Character*). Calvinism declares that all Christians are prophets, priests, and kings, yet this statement has failed to apply the insight to women. John Calvin's sermon proves this to be true:

"As God created man out of His free goodness so he endowed him with the superiority that he has above woman. Contrariwise, he willed that woman be subject... If the woman should ask why should man have pre-eminence? The answer is God willed it... What ingratitude it would be if the woman were not content to be in this middle rank where God had placed her. The brute beasts if they would talk would not be so ungrateful." (Calvin, cited by Marian Battles, July 10, 1985).

3.20 CONFLICTS IN GENDER ROLES

The qualitative aspects of a woman's roles of wife, mother and or worker are more predictive of her psychological well-being than the number of roles she holds (Baruch and Barnett 1986; Helson, Elliott and Leigh 1990). The components of psychological well being and life satisfaction are very similar for women and men, especially from the mid 1970s. For both sexes work satisfaction, marital, family satisfaction and personal competence are very important.

Women may experience dissatisfaction if all three goals are not attained. A woman is seen as healthy if she is more emotional and submissive because that is what society has termed acceptable for female. An independent assertive woman might be labelled deviant. Similarly a man who stays home to care for his children may be seen as more disturbed than a man employed as an engineer (Robertson and Fitzgerald: 1990).

Marriage in general is beneficial to both men's and women's mental health. However, because of the emotional support provided by an intimate relationship, the marriage benefit is much greater for men than for women. Somewhat ironic is the fact that women more likely than men view marriage as a trap to be avoided as long as possible. Yet women seem not to benefit as much from marriage as men and may suffer with inequality in the marriage. Related to equality in the marital relationship is the issue of power itself. Research has shown that people who are relatively powerless have more symptoms of distress than people who are in powerful roles do (Horwitz 1982). The most distressed group of women are those who are unemployed and childless, because they are powerless and devoid from sex role expectations. Traditional marriages in which the man is the sole breadwinner and the woman the sole domestic caretaker is in the minority. Men's traditional position of dominance in the home and decision making is no longer secure, as more wives join the Labour Force and demand more sharing of child-care and homemaking responsibilities. Because many men's roles rest on their role as breadwinner, the stress is sometimes overwhelming when this role or position is threatened.

About half of the adults sampled in 1985 agreed that it is much better for everyone if the man is the achiever and the woman takes care of the home and family (National Opinion Research Centre 1986). This type of commitment is not common and never universal. Furthermore, men began deserting their role of a good provider in the 1950s. The different gender roles assigned to women and men, it is not surprising that somewhat other factors affect their marital expectations and satisfactions. However, traditional marriages are based on 'male dominance' in the traditional pattern of employed husbands and homemaker wives, no longer is the norm or the ideal. Although women benefit the least from the marriage and men find marriage a trap physically, emotionally and occupationally, for the woman it is her ultimate goal.

3.21 POWER ABUSE

Not only are men more likely to have structural power, but also they are more likely to abuse such power. This can be seen in economic greed and political corruption etc. "Power tends to corrupt and absolute power corrupts absolutely" (Lord Acton 1887). This greater abuse of power may simply be a function of being in positions of power, because of the

link between masculinity and violence. Proving one's masculinity is by some a form of aggression or violence. Criminal activities that involve violence reflect gender roles as men's crimes are more likely than women's. Men constitutes more than 80 percent of those who commit crimes and more than 90 percent of violent crimes (Status Report 1988). This pattern has been researched and found to be true all around the world (Seager and Olson 1986). Men are more likely to murder victims than women. Violence against women has escalated since the early 1960s (Capidi and Russel 1990). The magnitude of violence committed against women is enormous, yet much of it never gets officially reported.

Women have less economic power than men do. Women are over-represented among those in the lowest income brackets. Poverty is a women's issue and racial. One of 3 Black women lived in poverty in 1980, compared to 1 out of 5 Black men, 1 out of 10 White women and 1 out of 15 White men (McLanahan; Soren; Watson 1989). The more money a woman brings in the more power in the family she tends to have. The more money a woman brings home the less likely that the couple will divorce. Generally a woman does not earn as much as her husband and therefore the husband's dominance is visible.

Throughout history women have worked in the main productive activity of a society. The more money they earn the greater the ability to control their personal destiny, marriage, divorce, sex, children, free movement, education and household power. Woman's economical power is the strongest predictor of their relative equality and freedom. Societal attitudes are important. Most people associate politics with men and masculine traits. There is difficulty in perceiving women as appropriate for political office, especially when power and prestige are involved (Rosenwasser ; Dean 1989). Women are more readily accepted for office on a local than a National level. The term gender-gap was coined in 1980 to explain gender differences in voting patterns in that year's presidential election. The consequences of male dominance of the political system are long-standing and far-reaching. Wendy Brown (1988) argues that Western Political thought is based on men's lives and values.

Sexual harassment is an abuse of power. Those engage in sexual harassment with more power are against those with less power. However, women in positions of power are much less likely than men in power to engage in sexually harassing behaviours (Gutek 1985; U.S.A. Merit Systems Protection Board 1985). Sexual harassment affects one out of two or

three female college students, one out of two employed women, and two out of three military women. The laws against rape and their enforcement have greatly improved during the last 20 years, mainly as a function of the Women's movement. (Heilbrun 1986; Lagen 1988) Yet many repeat the same crimes many times over because they have not been rehabilitated from this criminal practice. Husbands can be accused of wife rape in 27 states, although 23 still permit it least while the couple is living together (Saeger ; Olson, 1986).

However, attitudes toward women are changing but there are still misconceptions. Minority of women is especially unlikely to be believed, due to racist assumptions about the value and sexual nature of such women. (Feldman; Summers ; Ashworth 1981). It is not surprising that the minority of women report rape. Most police doctors and judges are men, and research studies find that men compared to women respond less favourable toward the female victim and more leniently toward the male perpetrator. (Gerdes; Dammann ; Heilig 1988; Johnson; Jackson, 1988; Kleinke; Meyer 1990). Certainly the law enforcement officers need to become more sensitive to women's experience of rape. From 10 to 20 percent of all women suffer physical abuse by their husbands or male domestic partners (Russell 1984; Straus; Gelles, 1986). Battering often occurs in conjunction with rape and other forms of sexual abuse. More than 90 percent of all violent crimes between spouses appear due to men aggressing against women, less than 5% is due to women aggressing against men. (Kurz 1989). When men are socialised to view women, especially wives as their property, dominance over them as their right, wife abuse is not surprising. (Levinson 1989).

Research has revealed that women in battering relationships frequently suffer from the "battered women's syndrome". This is a psychological state where women become so demoralised and defeated by repeated uncontrollable beatings, that she feels fearful and helpless to leave. She may even deny the seriousness of the abuse or feel that she deserves it. (Walker 1985; Walker; Browne, 1985). The evidence is overwhelming that violence is primarily a male phenomenon. Violence against women in particular, reveals the gender dynamics of power. Masculinity, aggression and sexuality are strongly interrelated and are exposed especially in violence against women. Men overrepresentation in positions of power carries over to men over representation as abusers of power.

Feminism went beyond a demand for equality; it became a call for liberation from all discrimination. However the question women engage over centuries, why is a woman always and everywhere subordinate to man? Simone de Beauvoir's answer is that "women have been constituted as the 'other' to man's self, she has become the object to his subject and he has mediated the world for her" (De Beauvoir 1949). Simone de Beauvoir argues that man enslaves woman because he flees from himself, by means of the 'other' who he oppresses to that end. Women must be free not to choose to be the 'second sex', but they must choose the act of freedom. Simone de Beauvoir grapples with the two major theoretical systems, Marxism and Freudianism and rejects both. She denies the Freudian claim that 'anatomy is destiny', that women's situations are the aspect of her biological formation. Beauvoir denies the view, that women's identity is determined primarily by the 'means of production'.

Why have women constituted as the 'other' or 'object'? Firestone's analysis of the question is called 'the dialectical materialism of sex'. She employs and yet discards Marxist and Freudian theory (*The Dialect of Sex* 1970). Feminist theory arises out of the felt abuses that women testify to and the perceived oppression of women. Feminist theory to a great extent is identifying those forces, which maintain the subordination of women to men. Men have basically been doing the theorising in all fields. By contrast, women have been 'silenced' or at least muddled, and women have become weary identifying with past modes of thought. Since no women should be silenced, it is a feminist imperative to find ways to articulate our diversity along with our commonality (Flax 1979 :.20-26).

3.22 CONCLUSION & CRITICAL EVALUATION

It can be debated that certainly one of Adam's failures in the Fall was his abdication of responsibility for leadership. Instead of obeying God and leading his wife, he disobeyed God and followed his wife's lead by eating the fruit. It is for this reason that God begins His sentence against Adam with this statement "Because you listened to the voice of your wife" (*The Holy Bible*, NIV translation Genesis 3:16). Therefore, God's intended order of authority was reversed after the Fall. As Gordon Wenham states "Eve listened to the serpent instead of Adam; Adam listened to Eve instead of God ". In view of this, God's judgement against women in Genesis 3:16 cannot be viewed as the source of hierarchical social order. Hence God's statement in Genesis 3:16 was simply a divine

description of what would occur, male domination and oppressions opposed to loving-headship (which is protection) m towards understanding the power differential between men and women. The call for a return to biblical masculinity and femininity led Elisabeth Elliot to comment that true liberation comes with humble submission to God.

Daly argued that the Bible authors were merely men of their time who could never be free of prejudices. Therefore women of the church have just as much right to direct current theology and guide the church into a new direction. Research in this particular field of study will assist to discover how oppression and discrimination came into existence and how power relations effect other power relations and structures, like oppressive power. There is an urgency to understand male domination, so that the oppression of women can be overcome. Women are now beginning to write, think in a new mode as subjects about themselves, as contribution of women's perspective on world's religion. This perspective can be defined as the commitment to the praxis of liberation from all oppressions. There is a call for radical transformation in cultural, political and religious traditions. The reconstruction of structures, religious symbols and rites so that they are inclusive of all humanity and affirming the person-hood of women in particular. African -American feminist theorist Bell Hooks states that;

Sexist oppression is of primary importance not because it is the basis of all other oppression, but because it is the practise of domination most people experience, whether their role is that of discriminator or discriminated against, exploiter or exploited. Racism is fundamentally a feminist issue because it is interconnected with sexist oppression (Bell Hooks 1994:35).

The aim to explore the mistreatment and discrimination of women and to identify the sources of oppression must be must be socially and politically compelled. This concern is expressed by Hartsock (1990) " just when we are talking about the changes we want, ideas of progress and the possibility of systemically and rationally organising human society become dubious and suspect". Hartsock states that "the relativizing of all moral truth, a logical end point of the deconstructionist project and is simply not in the interest of anyone committed to the defence of women (Hartsock 1990:163-64). Change in the attitude towards women in both religion and culture must be compelled. The ongoing misuse of difference to harm some groups and concentrate power in the hands of others is not fair.

Walker (1979) confronts this weapon of difference in forms of gender, class and race and states that " man like all the other animals, fears and is repelled by that which he does not understand" (Walker 1979:169). It is therefore an awesome task to unravel the complexities of gender differences and challenges as gender is not about individual men and women but about the differences that emerge when men and women are in relationship in human communities. When we explore the differences that emerge in relationships between men and women in the community we create possibility to overcome the challenges and find solution. The tension from the stigma of a fallen creation, which blames the woman and women, continue to be stigmatised as inferior. A Christian perspective resists the use of differences in gender, race and culture, which serve as the basis for hierarchies that preserve the privileges of some while dehumanising others.

According to critical theory, dominance and subordination mark social relations, and are both enacted and contested. The dominant group works to protect the status quo. Women must be agents not just when they protest visibly or loudly against domination, but find solution and creative ways to overcome the challenges and improve the quality of life. As an extreme response to the challenge of dominant rule, violence is used to enforce the status quo. Within gender relation's violence is the clearest expression of hegemonic male dominance and manifests itself in various ways, including sexual harassment, rape, wife battering and other violent crimes.

Chapter four will focus on the experiences of crimes against women as a reality presently. As part of the methodology for this thesis fieldwork will be engaged which include interviews, and case studies, response to open-ended questionnaire, which will be projected and formulated by the SPSS program. The findings are aimed to confirm and reveal that the underlying paradigm of male domination is the cause of violence and abuse against women is a reality. Chapter four will demonstrate the findings of the experiences of women in the following aspects of violence and discrimination.

- Positive and negative responses of women from four historical race groups: Indian, Coloured, White and Black.
- Success of the women in achieving their goals and dreams and reasons they were not able to achieve.

- Description of the kinds of pain women experienced throughout their life.
- Description of the intensity of the pain
- Description of the effects of the pain on women
- Who were the initiator of pain and abuse
- The areas in which discrimination was experienced
- The rate and degree of impact of their experience of pain
- Continuity of the experiences of pain
- Responses to unfair treatment of women
- Rating of happiness, fulfilment, peace, contentment
- Did women have the choice to leave home, work or the relationship
- Actions that were taken as the result of their experiences of violence and abuse.
- Responses to the experiences of violence, discrimination and abuse.

The technique of blaming the victim may be interpreted as acts of disturbed men. According to Hamner (1990) "men are not accustomed to being held responsible for anything negative about themselves either individually or as a social group" (Hamner 1990:446). I believe that the findings of this research will contribute towards eradicating violence and discrimination against women for future generations.

CHAPTER FOUR

FIELDWORK AND DATA PROCESSING

4.1 INTRODUCTION

In this chapter I will present an account of my questionnaire and discuss the fieldwork that was carried out. As part of the empirical research, anonymous questionnaires were given to women of multicultural groups in Durban. Questionnaires were given to women in the shelters for abused women as well as women in churches who had attended national and international conferences. Interviews were scheduled with women from our multicultural society. Case studies were derived from these interviews. The aim of the open-ended questionnaires was to determine the areas in which women were victims of violence, abuse and discrimination. Frequency and severity of violence and discrimination were quantified based both on content analysis projected by the SPSS program and of the structured interviews and analysis of questionnaire responses.

This research reflects and demonstrates the experiences of women as defined by Maria Mies:

Experience is often equated with personal experience with the atmosphere and the feelings, which a woman has in a certain situation. In my opinion, however, experience means taking real life as the starting point, its subjective concreteness as well as its societal entanglement.... This term *experience* denotes more that specific, momentary individual involvement. It denotes the sum of the processes that individuals or groups have gone through in the production of their lives; it denotes their reality, their history (Maria Mies's 1991: 66).

The processes of the living engrave patterns of thought and mindsets, which manifest in producing stereotypes in human behaviour. Therefore, women have been trapped in beliefs and myths of oppression under patriarchy and systems, which govern, and women are compelled to believe that this is part of their lifestyle as women.

4.2 OBJECTIVES OF THE RESEARCH

The aim of the research is to explore and understand the experiences of women in relation to violence, abuse and discrimination against them. The aim of this research is to translate theory into practice. This survey will explore the effects of violence, abuse and discrimination, in the experiences of women in South Africa.

This study will determine that the experiences of women who are victims of violence and discrimination as related to the theories outlined in the literature overview of this research.

4.3 NATURE OF THE RESEARCH

This research was of a quantitative nature, and research methodology based on sampling techniques, fieldwork and questionnaires. The appropriate form of statistical quantification in the analytical program and the interpretation of the data for accurate results are projected by the SPSS program.

Questionnaires, were also given to women groups in the church, to explore discrimination against women in Religion. Women were interviewed and questionnaires were given to women in shelters for abuse women in the greater Durban area. The questionnaire was made available to over 200 women in the Durban area with the intention of respondents answering the questionnaire so that a reasonable conclusion of the survey can be achieved.

4.4 DURATION OF THE RESEARCH

This research project was carried out during March 2002 to May 2003. The findings also included in this thesis reflect on the experiences of women, which the researcher has observed for over 20 years of counselling and pastoral care among the women in church and society. The interviews were set up with women from the shelters; churches and society who related their experiences of violence, abuse and discrimination against them.

4.5 QUESTIONNAIRE DESIGN

Questionnaire referred to can be found in appendix 1. Respondents were informed that the questionnaire was anonymous and that their participation in this survey was voluntary and greatly appreciated. The decision to utilise a self administered questionnaire was made based on the argument that anonymity would increase the willingness to respond openly and honestly, which is an efficient method for gathering data. The questionnaire was designed to be reader friendly, short and precise so that the necessary information required for this particular survey could be extracted. The questionnaire was designed to be simple and easy to read and understand.

The questionnaire was categorised as follows:

Age of respondent. The response received will be demonstrated in Graph 1.

Historical Race: Coloured, Indian, White, Black, and other. The response of the research according to historical race will be projected by the SPSS program Graph 2.

Marital Status: The response will be demonstrated by the SPSS program Graph 2

Question 1 required the respondent to write down the positive attitudes about themselves. This question was designed to introduce respondents to some positive knowledge about themselves, especially those who were responding from a present negative situation.

Question 2 required some of the negative characters, which will assist the research to detect contributions to behaviour patterns.

Question 3 Required the respondents to motivate their thoughts toward their achievements and goals.

Question 4 and **5** were aimed at the respondents answering yes or no if they had achieved any of the goals they desired to achieve.

Question 6 The respondents were required to list some of the reasons contributing towards them not achieving some of their goals.

Question 7 Required the respondent to relate to the stage in their life that pain was experienced. Results of this question will be projected by the SPSS analysis.

Question 8 required respondent to indicate the kind of pain and disappointment they may have experienced.

Question 9 Required the respondent to rate the intensity of the pain and hurt of their experiences.

Question 10 Required the respondents to describe the effects of the pain, and hurt they experienced.

Question 11 Required respondents to name the initiator of pain, abuse hurt and suffering.

Question 12 This question was designed to reveal the area in which respondent experienced discrimination against them.

Question 13 This was an open-ended question, which required a short description of the unfair or discriminatory treatment they experienced.

Question 14 required respondents to respond to areas where this unfair treatment was experienced.

Question 15 The respondent was required to briefly describe their experiences of pain, abuse and violence.

Question 16 This question will require the respondent to rate their experience of violence pain and abuse.

Question 17 Required respondent to answer whether these experiences persisted or not.

Question 18 Required the respondent to reflect on the past, to detect whether or not the past hurts and experiences in relationships were forgiven and forgotten. And what was their attitude towards their perpetrators.

Question 19 The answers to this question will determine the theories challenges of injustices and unfair practices, women experience throughout their life are a reality.

Question 20 This question was designed to determine the initiator of pain, violence, abuse, and discrimination against women.

Question 21. The answer to this question will determine how much of a women's life does she enjoy, happiness, peace and fulfilment.

Question 22. This question designed as open-ended required the respondent to identify with the actions taken in response to their experiences of violence, abuse and discrimination.

Question 23 The answers to this question will reveal whether women who were left homeless, jobless, or a broken relationship from their partner or spouse.

Question 24 This question is a follow up from the previous question and will determine there was a possibility of reconciliation in the relationship and if there was a behaviour pattern and factors in the relationship that determined the unstable relationship.

Question 25 Will determine whether leaving the violent relationship solved the problem of violence, abuse and discrimination or was this kind of behaviour re-occurs in other experiences.

Question 26 The answer to this question will expose some of the major decisions that were taken because of the problems women experienced.

Question 27 The answers to this question will reveal the response of the victim of abuse and if religion, church, God, the law brought any consolation to them during the challenges and if there was any possibility to overcome the problem.

Question 28 This was an open-ended question, which will in a few words describe the solution, or the consolation that the respondent found helpful in the time of crisis. Did the victim find any kind of help, or assistance?

Question 29 This question was directed towards the empowerment of women and some suggestions to be made by the respondents through their experiences.

Question 30 This question was designed to acquire input from the respondent as to plans for a better future in South Africa, for women in their particular culture, or their religion.

4.6 ANALYSIS AND DATA INTERPRETATION

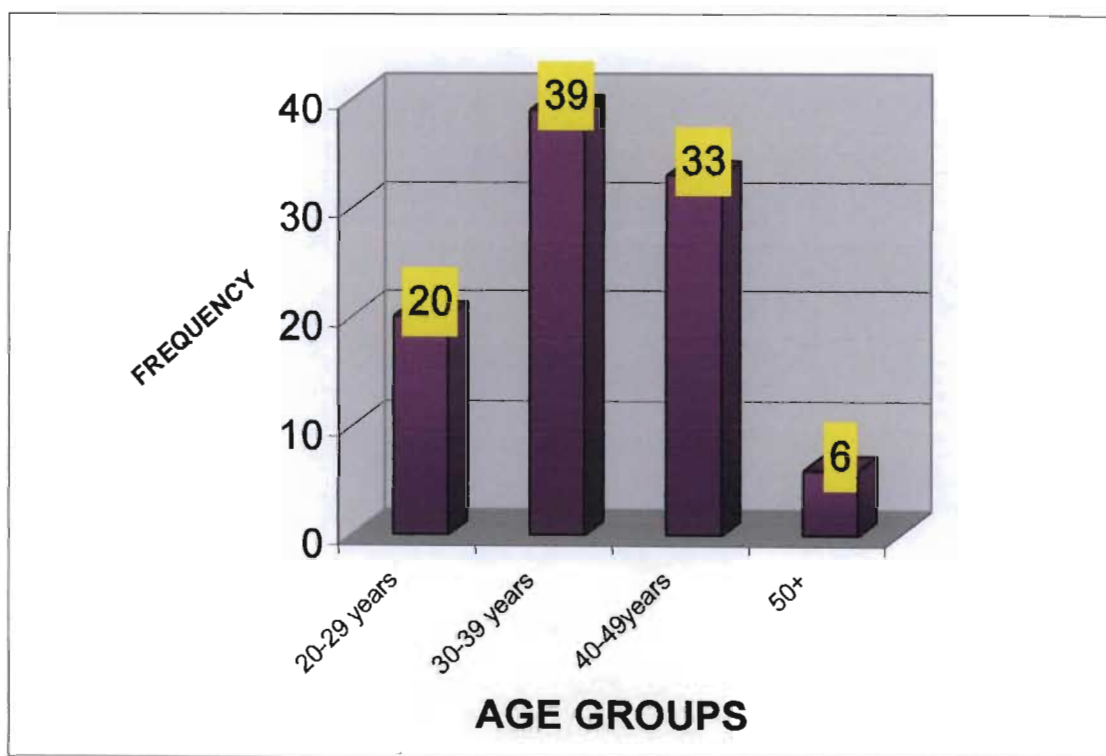
Some women were reluctant to expose their feelings, however the data received has been analysed accordingly. A large percentage of women gave an impression in their answers of past hurts, fear to take risks and the fear of failure in achieving their goals. Insecure relationships with spouses in marriage seemed to be the major issue and barrier in achieving their dreams and goals. Majority of the women expressed their hope in strong religious beliefs rather than family and friends. Women revealed their feelings of the lack of freedom of choice and struggled with male-domination, control that prohibited them to make decisions for the future. Some were told that was no need for further education, driving skills or for any financial support as these were provided by their spouse. The role of these women was to be a good wife and mother. Women believed that the overprotection or so called 'control' or 'rule' emerged from a chauvinistic society. The participants who were working single parents and widows and were financially stable answered the questionnaire with much more confidence and stability. In the case of the unemployed women who had no choice but to be housewives had no power to make decisions, which deterred their ability in achieving their dreams and goals. A large percentage of women expressed their feelings of being mistrusted, and overprotected by

their partners, father or male guardian and this reduced their chances of attaining their goals.

Women in better income jobs achieved their goals with much persistence and perseverance. It was rather unfortunate to note that a large number of women had lost all hopes of their dreams being fulfilled because of their experience of adverse circumstances of violence and abuse that aborted their dreams and hope and future.

4.7 RESPONSES TO QUESTIONNAIRE

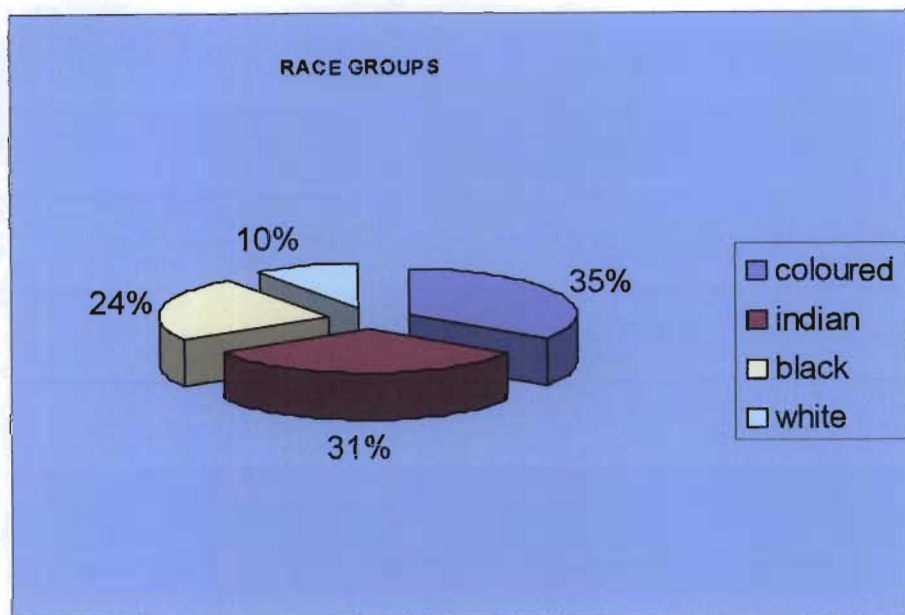
4.7.1 Graph 1: Response to Age Group



Graph one demonstrates the response to the questionnaire according to age groups. To achieve a realistic conclusion from this survey of women, the sample included women between the ages of 20 -30 years, between 30 -40 years, 40 to 50 years and over 50 years.

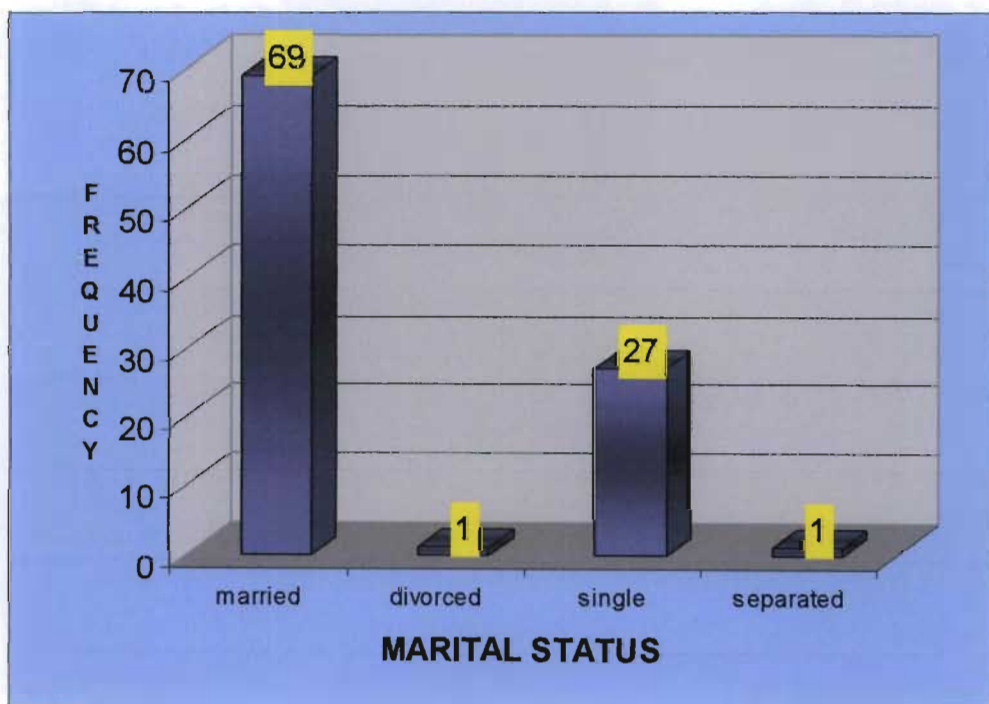
About 20 percent of the respondents were between the ages of 20 to 30. About 39 percent were between the ages of 30 to 40, 33 percent of the respondents were between 40 to 50 years and about 6 percent were 50 years and over.

4.7.2 Graph 2: Response Race Groups



The sample of women who responded to the questionnaire was from a multicultural society based on classification of historical race groups. The above graph demonstrates that 31 percent of the respondents were Indian, 35 percent were coloured, 24 percent were black and 10 percent of the respondents were white.

4.7.3 Graph 3: Response to Marital Status



The above graph demonstrates that about 69 percent of the respondents were in a marriage relationship, 27 percent were single and about 1 percent were single or separated.

4.7.4 Table 5 Responses from question one and question two as per table below.

<u>QUESTION 1</u> <u>POSITIVE RESPONSES</u>	<u>QUESTION 2</u> <u>NEGATIVE RESPONSES</u>
Determined Confident Steadfast Take risks Very friendly Strong emotionally Hard worker Committed Loyal Easy to forgive Love working Industrious Organised Energetic Eager Flexible Adjust easily Willing to try new things	Poor in peoples skills Overweight Not successful as I would like to be Don't always tell the truth because of fear Gain weight easily Lack wisdom in finances Unsuccessful in choosing a mate Too easily walked on and taken for granted Condemn myself Talk too much Resentful Physical limitations Poor in money management Easily convinced Slow learner Always pleasing others Cannot fight back Feel insecure, rejected, a failure Power to overcome

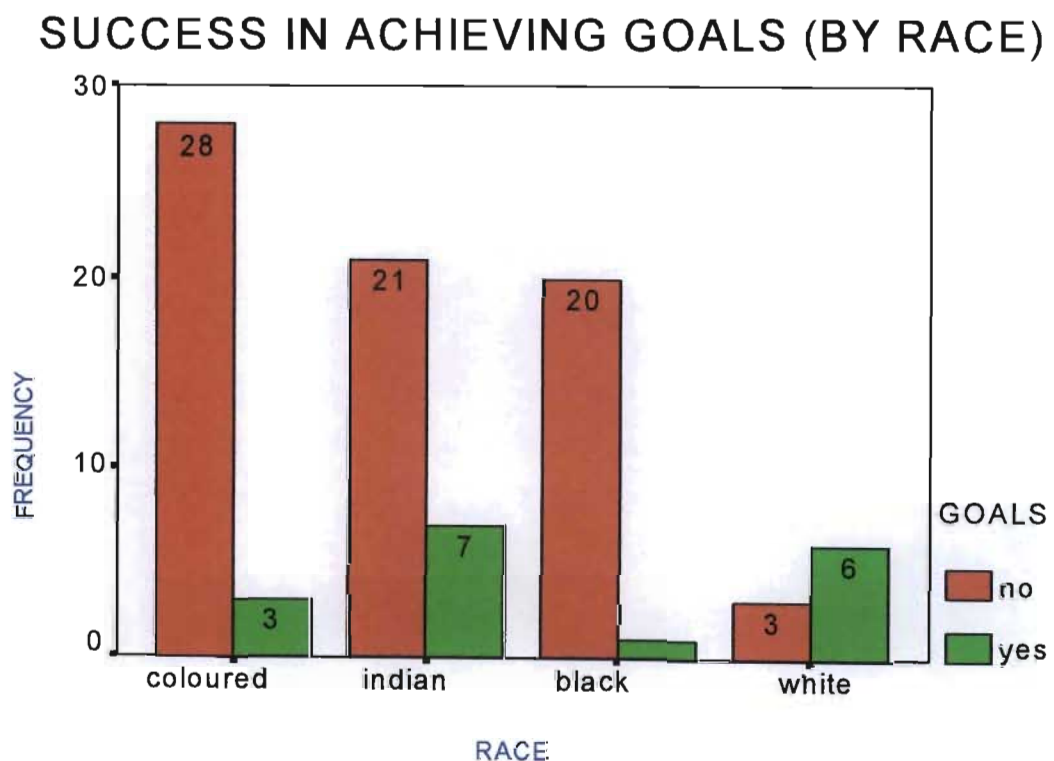
Women responded very honestly to this question and believed that there were weaknesses and failure and some respondents blamed themselves for their experiences of abuse. The theory of being stereotype is proved to be a reality is the response to this question. Women are expected to live the way someone else expects them to behave and fulfil that particular role.

4.7.5 Response Question Three

A large number of the women expressed their big plans for a wonderful future. These are some goals of the respondents that were expressed for this question: "I want success, I want to achieve my destiny, I want a happy marriage, I would like to have a career and be educated, I would like to have a business and have lots of money, I would like to raise happy and successful children. I would like to be a successful businesswoman, I would like to help others, and I want to travel the world, be self-employed, be happily married, and study law. According to the responses there were many obstacles and problems that prevented women to achieve their goals and do the things they would like to do. There was an expectation of the women for a future and this hope seemed to be destroyed by their experiences.

4.7.6 Graph 4 : Response Question Four and Five

The responses to this question are projected by graph four according to historical race groups. This graph demonstrates the percentage of women who were able to achieve their goals and those who were not or yet not able to achieve goals and dreams.



Response by Race Success in Reaching & Achieving Goals

The graph above demonstrates that the majority of the respondents were not successful in achieving their goals. A very small percentage of the respondents were able to achieve their goals. And according to historical race classification the white group almost half achieved their goals more than the other groups. A very small number of the black group were able to achieve their dreams. Only 7 percent of the Indian group and about 3 percent of the coloured group were able to pursue or achieve their goals. The above graph demonstrates the response of both question 4 and 5.

4.7.7 Response to Question Six

The respondents stated some of the reasons as to why they were not successful in achieving their goals. A very small percentage of women responded positively to achieving the goals they desired.

Some responses were: I was not given opportunity, I got married, I was pregnant at a very early age, I did not have the money, and my husband will not allow me. I have to be at home and care for the family, I cannot find a job, I try but fail, and my culture will not allow a woman to work like a man.

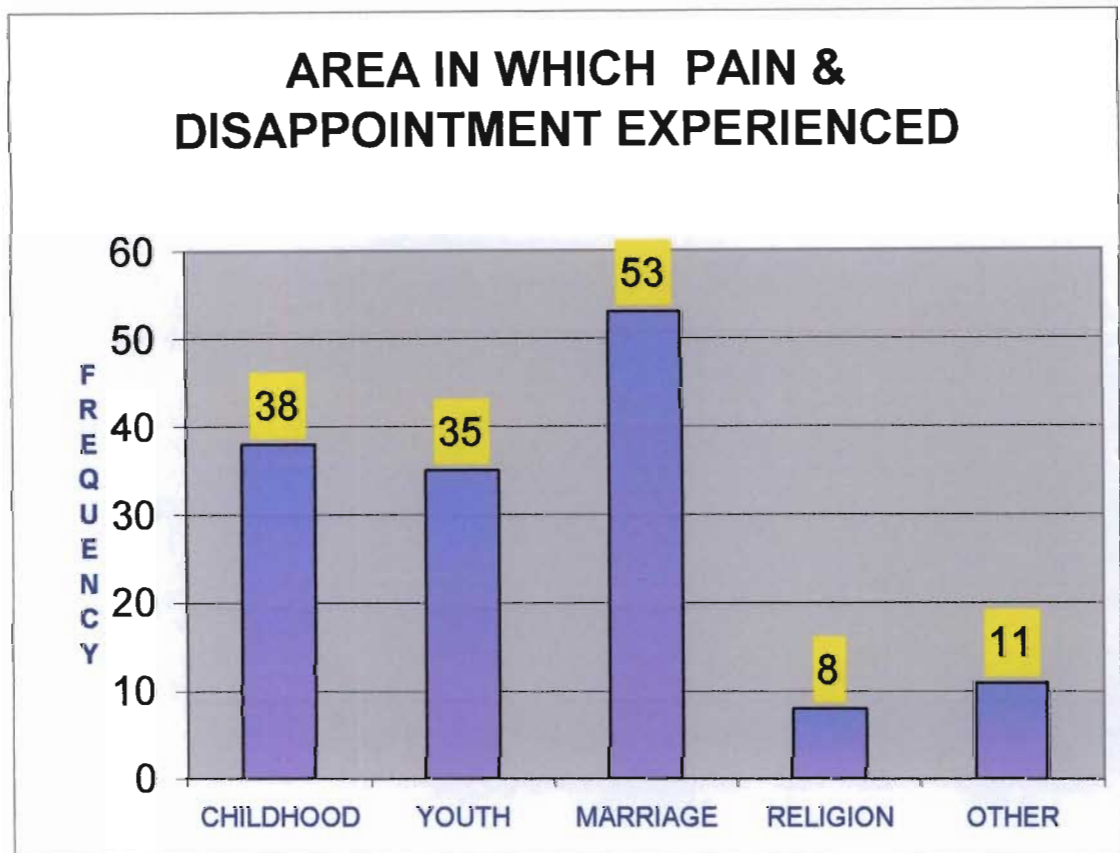
The following statements expressed in the questionnaire as the reasons, which prevented and deterred the respondents to achieve their goals:

"I became pregnant at 16 year and I was not able to cope with this stigma.
My culture does not allow women to have the lead or to be better than my husband
I had to leave school
I did not have the privileges as my brothers in education
My parents wanted me to be married at a very young age
I just had to settle for any job.
I was hurt very easily
I was very weak and could not continue
With the children it is very hard to reach my goals
I was abused as a child and this damaged my personality, this has made me become very bitter against life. I feel I have no future."

4.7.8 Graph 5: Response to Question 7

The above graph below indicates the areas in which women have experienced pain and disappointment in the different aspects of their life. The demonstration in graph 5 of the experiences of women, coincides with the theory that states "women experience pain throughout their life".

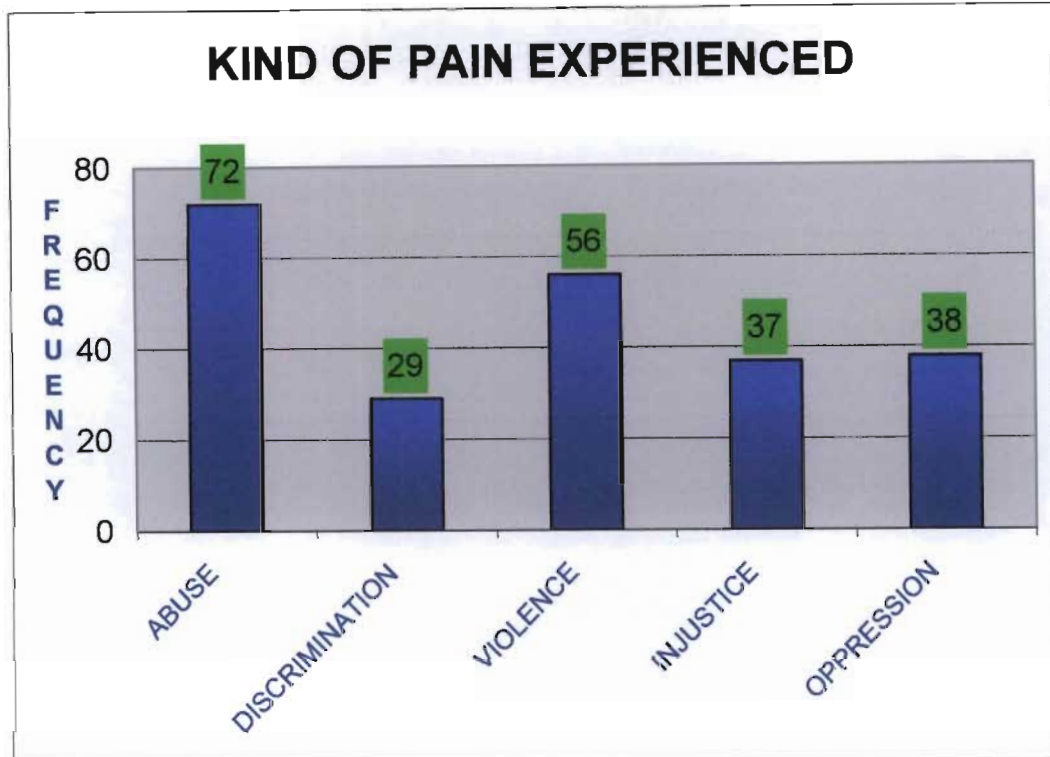
Graph 5: The Experience of Disappointment and Pain



It is evident, that according to this survey almost 53 percent of women have experienced pain and disappointment in the area of marriage. Females are the targets and victims of violence and abuse, 38 percent of women experienced pain in their childhood, almost 35 percent during their youth. The results of this question determine and confirm the theory that women experience pain and disappointment in almost every stage in their life.

4.7.9 Graph 6 : Response to Question 8

Demonstrates and Describes The Kind of Pain Women Have Suffered.

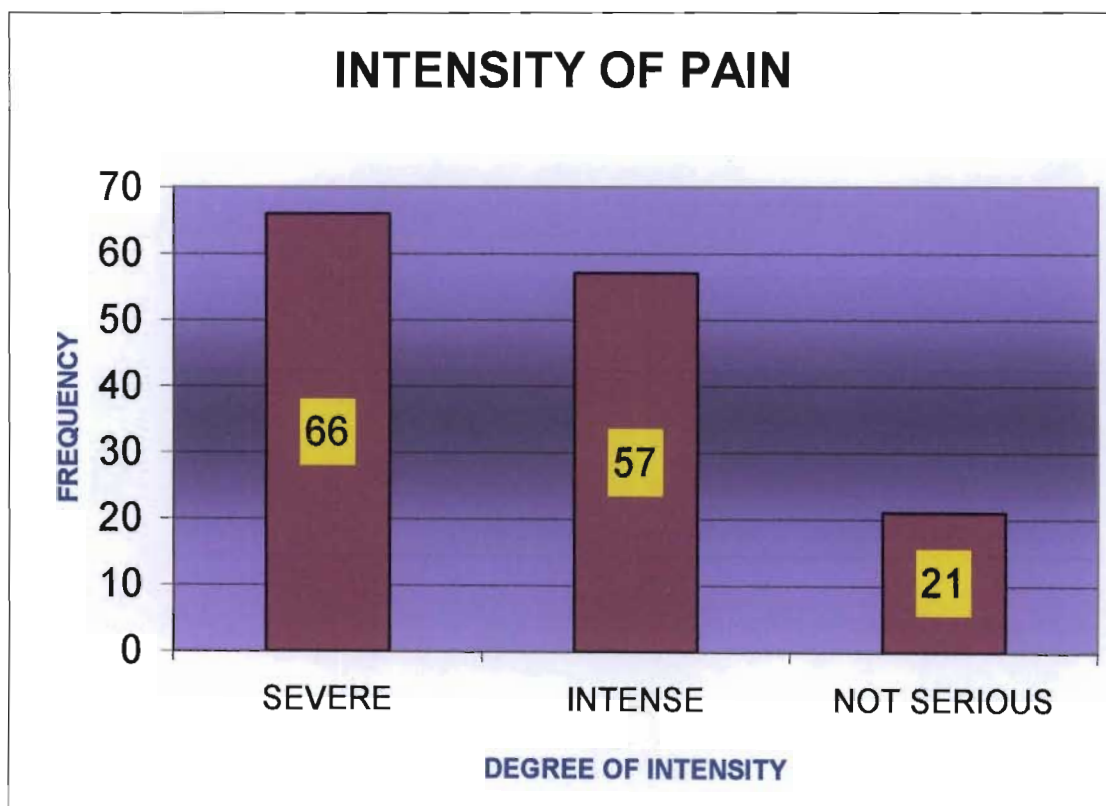


The results of this question have demonstrated that abuse, violence, injustice, discrimination and oppression in the experiences of women are a reality

70 Percent of women according to the survey experienced abuse as demonstrated in this graph. Over half the respondents experienced violence, and almost the same number experienced injustice and oppression in some form or the other. This demonstrates that the experiences of women are a reality. Abuse, discrimination, violence, injustice and oppression

4.7.10 Graph 7 : Response to Question 9

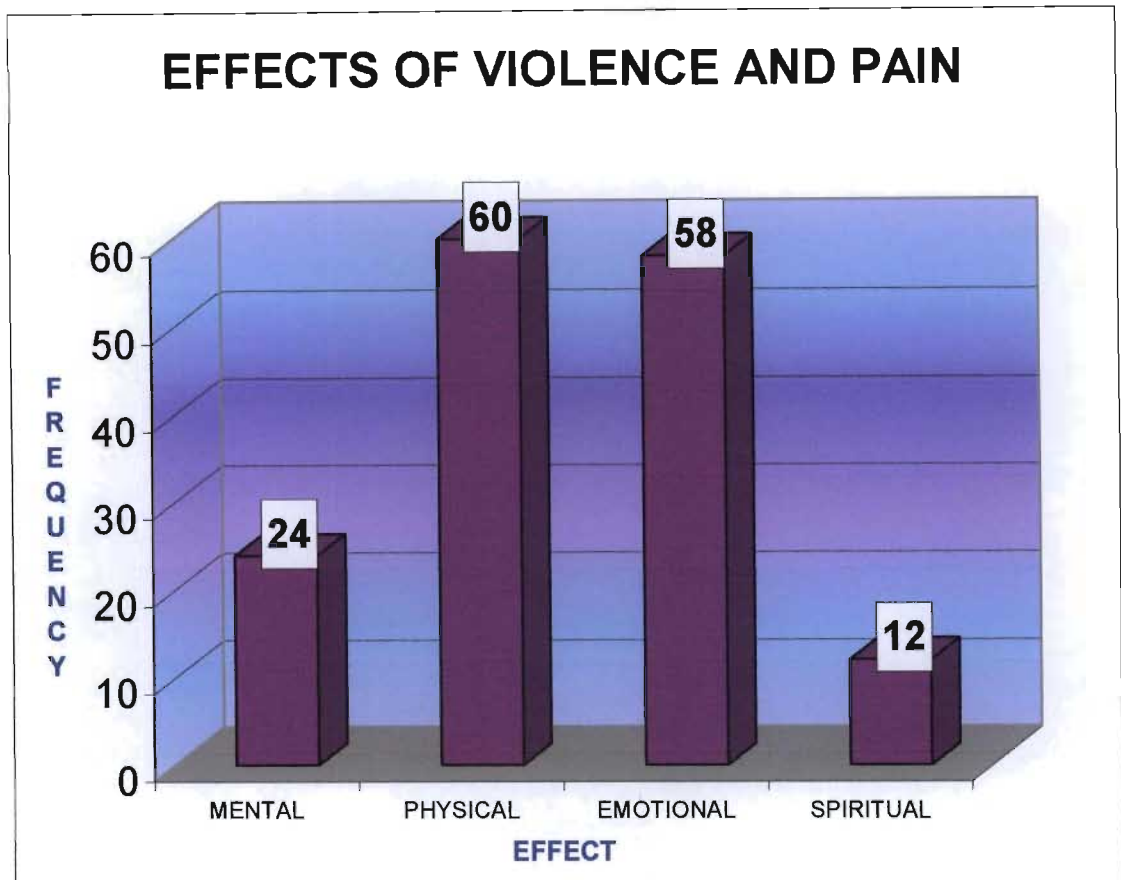
Respondents' Rating of Intensity of Pain Experienced



The above Graph demonstrates the degree and intensity of the pain experienced by the women. To almost 66 percent of the respondents the pain experienced was severe, 57 percent of the respondents experienced intense pain and to only a small number the pain was not serious.

4.7.11 Graph 8 : Response to Question 10

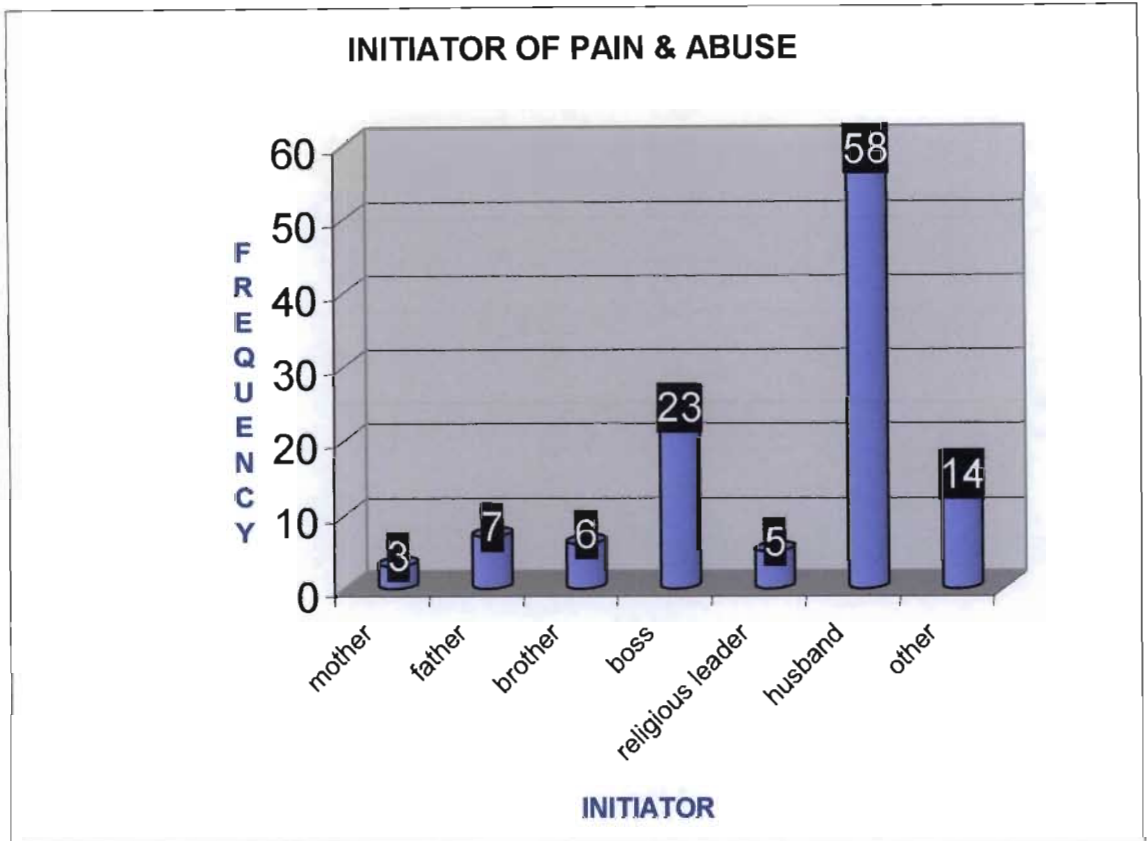
Effects of Violence and Injustice Experienced



Graph 8 demonstrates the effects of violence, pain and injustices upon its victims. About 60 percent of the respondents experienced physical abuse, almost 58 percent were affected emotionally, about 24 percent mentally and 12 percent spiritually. This demonstrated the reality of the adverse effects of violence and abuse against woman. Most women were effected physical and emotionally by violence against.

4.7.12 Graph 9 : Response to Question 11

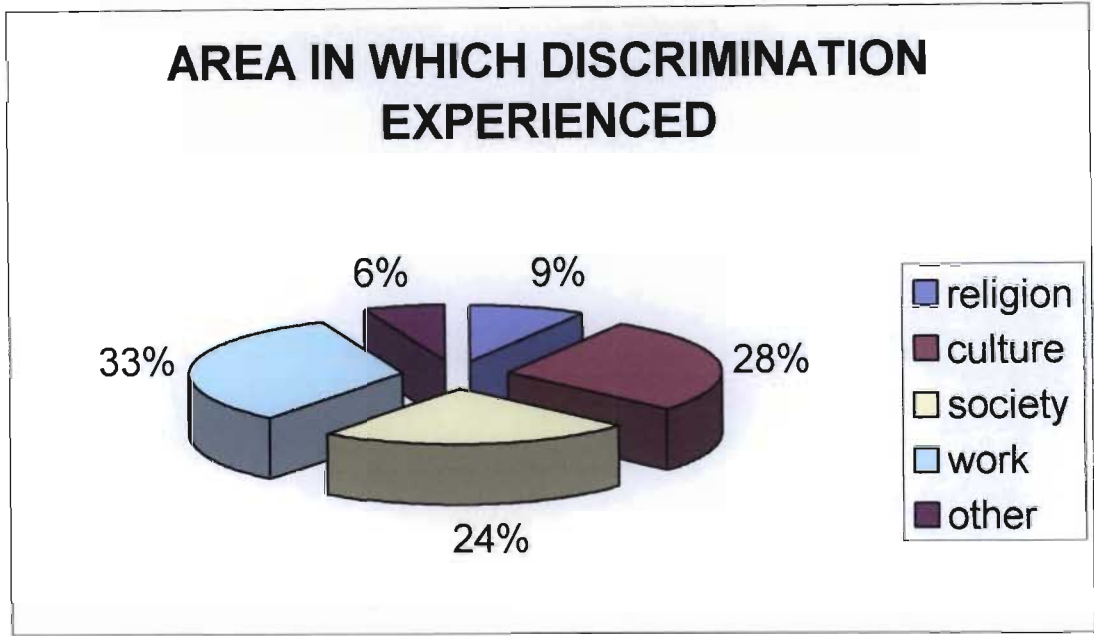
Initiator of Pain and Abuse That Caused Pain and Disappointment



Graph 9 very clearly demonstrates that most women experience violence, abuse and pain in their marriage and that the initiator of such pain and discrimination is the husband the boss, religious leader, father, and brother. The 14 percent categorised as 'other ' responded that the initiator of pain and disappointment was their friend or boyfriend. Male perpetrators who inflict and cause pain, abuse and violence against women can therefore be confirmed in this study according to the responses as a reality.

4.7.13 Graph 10 : Response to Question 12

Areas of Discrimination Experienced by Respondents



According to question 12 demonstrated by the above graph, almost 33 percent of the respondents experienced discrimination at the workplace. About 28 percent of the respondents were discriminated in their culture and 24 percent of the respondents experienced discrimination in society. About 9 percent of the respondents experienced some kind of discrimination in their religion and 6 percent responded as other kinds of discrimination. The results of the research on this particular question prove that discrimination is a reality, in which women experience in society, work, religion and culture.

4.7.14 Response to Question 13.

This question required a brief description of the unfair treatment they have experienced. Majority of the respondents responded to this question and explained that their experiences were not pleasant and their feeling towards this treatment was very unfair and that something has to be done to change the situation. Some of the responses were to this question were:

I was really sad to be treated that way, because I am a hard worker and surely I did not choose to be black or be a woman. The women in my company are the least paid. Men do

less work and get more money. The way we as women are treated make us feel insecure, unworthy, and very angry. I am always criticised, made a fool of. Asked to do things that I do not like to do. We women do not have any right or say, we are overpowered by the men. Sometimes sexual advances are made towards us, I believe this is unfair treatment just because I am a women.

4.7.15 Response to Question 14

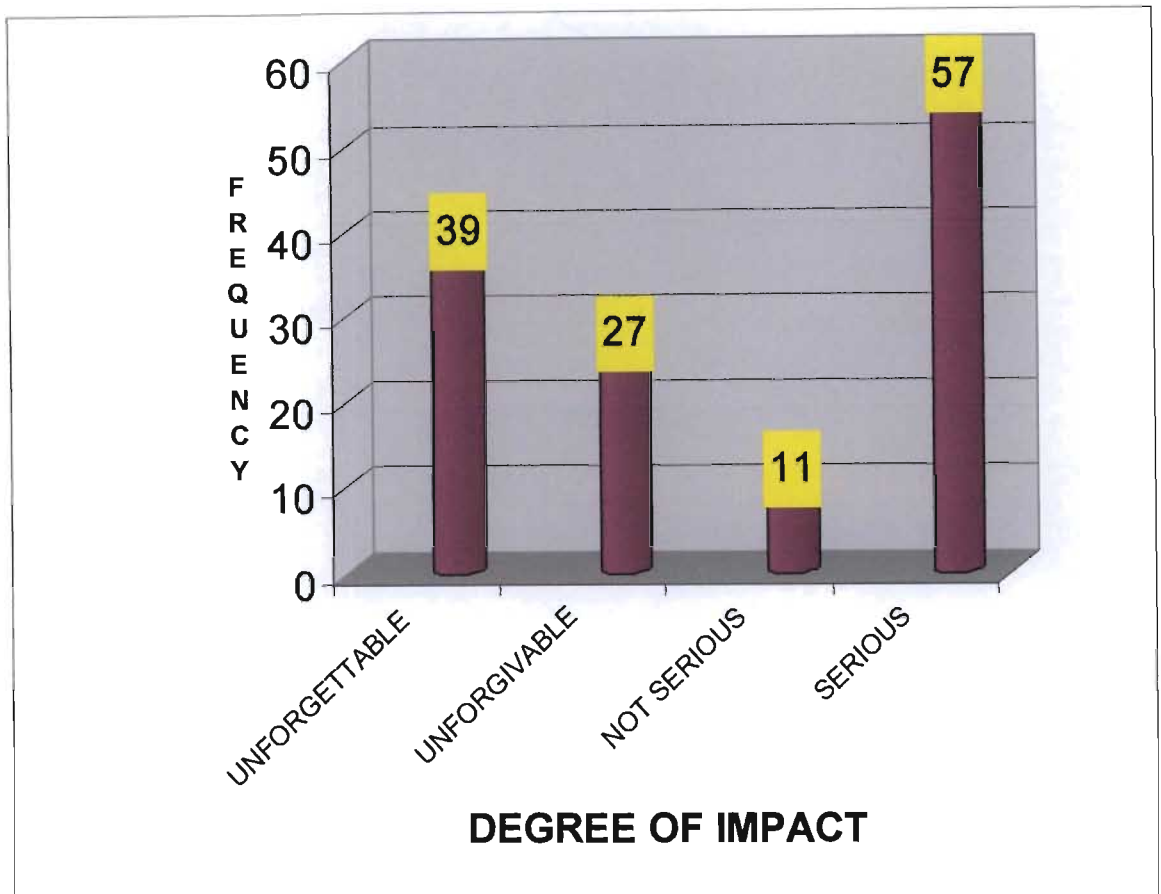
Question 14 has been repeated in question seven. Therefore, the response to this question was similar to that of question 7. The only category omitted was pain experienced during 'adulthood '. A large percentage of the respondents had experienced pain during their adulthood.

4.7.16 Response to Question 15

In this question women were required to describe their experiences of pain and abuse. Almost 90 percent of the women who were interviewed described their painful experiences. Women suffered physical and emotional abuse from their male partners, husbands, those who provided and supported them financially. The expressions seemed to be the normal way of life which women experience in their relationships with men. About 10 percent of the women were reluctant to express their feelings and experiences as victims of violence and abuse. Some of the abusive experiences of women were unbelievable; I suppose this is because women are considered the weaker vessel and are overpowered by the stronger.

4.7.17 Graph 11 : Response to Question 16

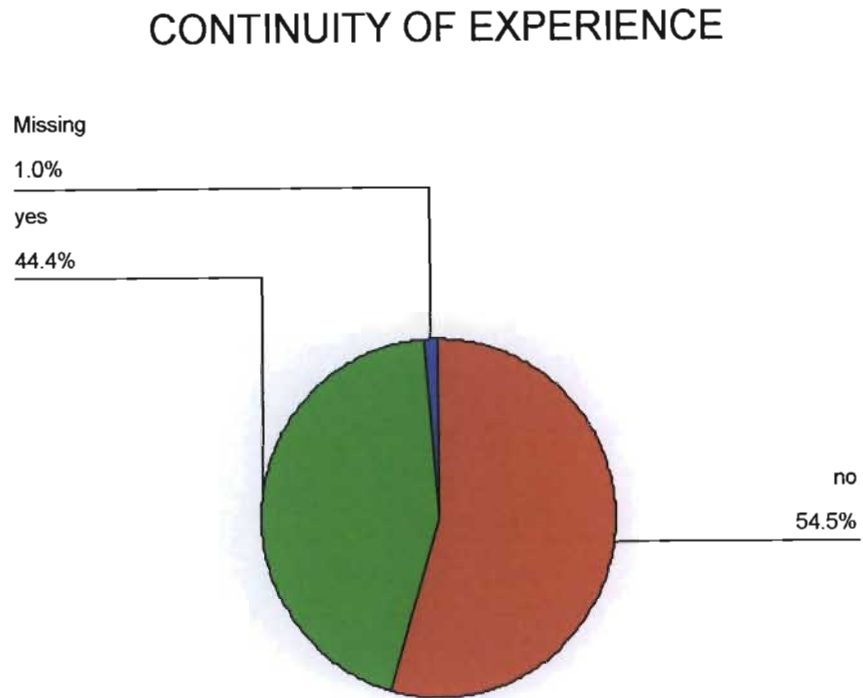
Rate of Experiences of Pain



The above graph demonstrates the impact of violence, pain and abuse is rated according to the questionnaire, unforgettable, unforgivable, serious and not serious. Over 57 percent of the respondents rated their experiences as serious, and about 39 percent expressed that their experienced was unforgettable. 27 percent stated that they had not forgiven those who had caused pain to them. Only a small percentage of the respondents rated their experiences as not serious. The response to this question proves that there is mental impression of emotional abuse that is impressed both on the conscious and subconscious mind of the victim. Women are referred to as being emotional while men are egoistic, and therefore women are moved by their emotions and men feel good about their actions.

4.7.18 Graph 12 : Response to Question 17

Continuity of Experience Rated by Respondents



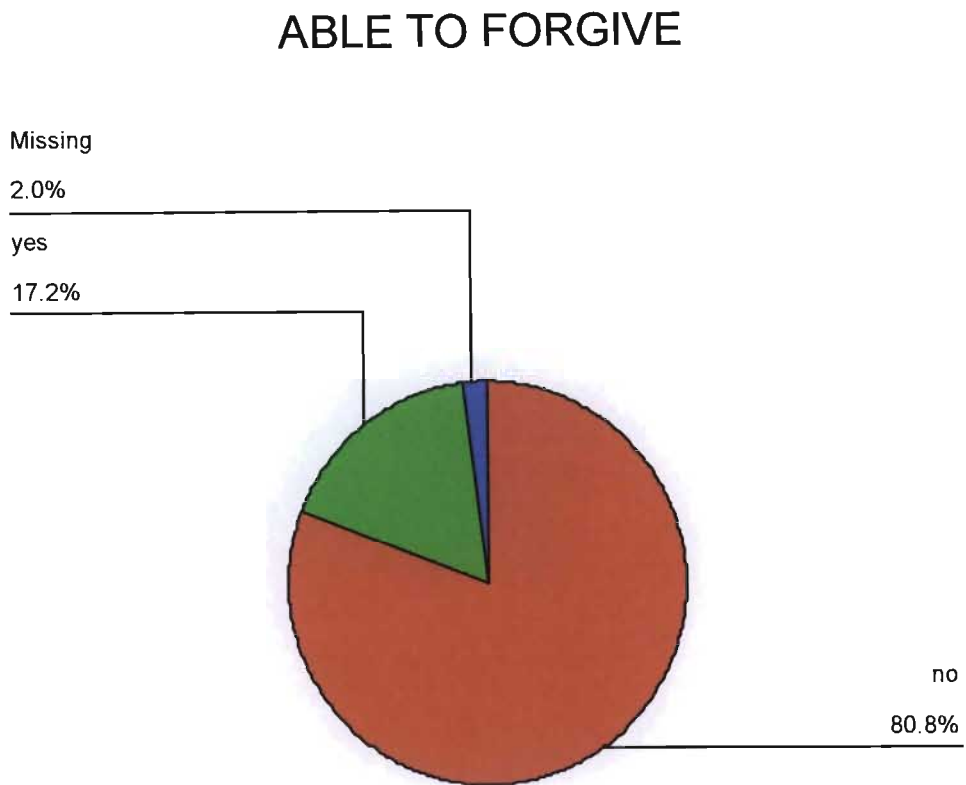
The above graph demonstrates the response to a two- part question.

- a. Did your experiences of pain, and abuse continue?
- b. Have these experiences never occurred again.

According to the data that was captured from the questionnaires the above graph demonstrates that over 40 percent of the respondents continued to experience pain, abuse in their life. And over 54 percent answered with the answer , 'no' which was interpreted, that to these women such experiences never occurred again. However there could be a misinterpretation of the part b to this question.

4.7. 19 Graph 13 Response to Question 18

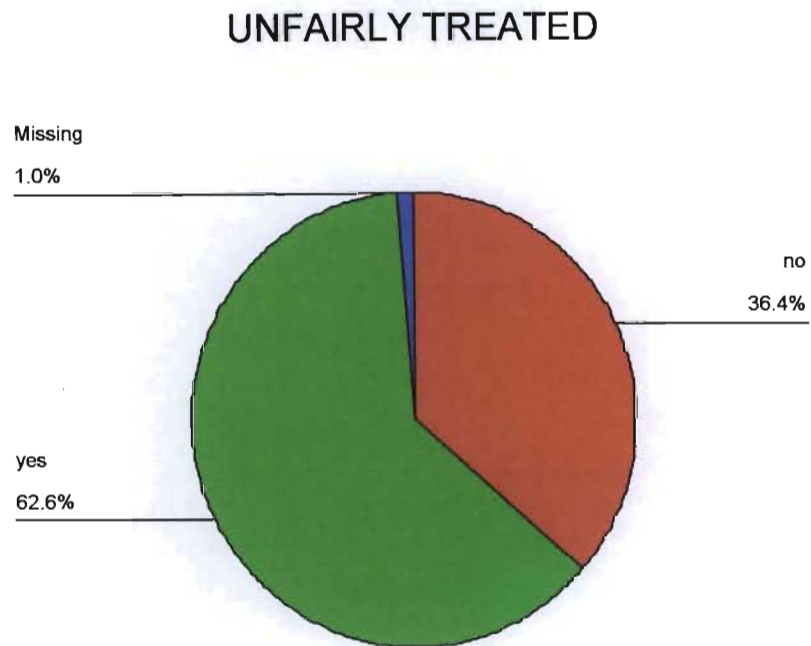
Respondents' Ability to Forgive Those Who Inflicted Hurt



The above graph demonstrates that over 80 % of the respondents did not forgive those who had caused pain and suffering. In some cases even women are forced not to leave but to live in that relationship, the scar and stigma of violence and abuse against them is engraved emotionally and mentally upon its victim. Memory is something that cannot be erased or evaded.

4.7.20 Graph 14 Response to Question 19

Response to Unfair Treatment towards Women



Over 60 percent of the respondents believed that they were unfairly treated. A small number said no to this question. According to the above graph women believe that their experiences of abuse and violence against them is unfair treatment. Injustice, discrimination and violence against women and girls are a global problem and are also very serious in South Africa.

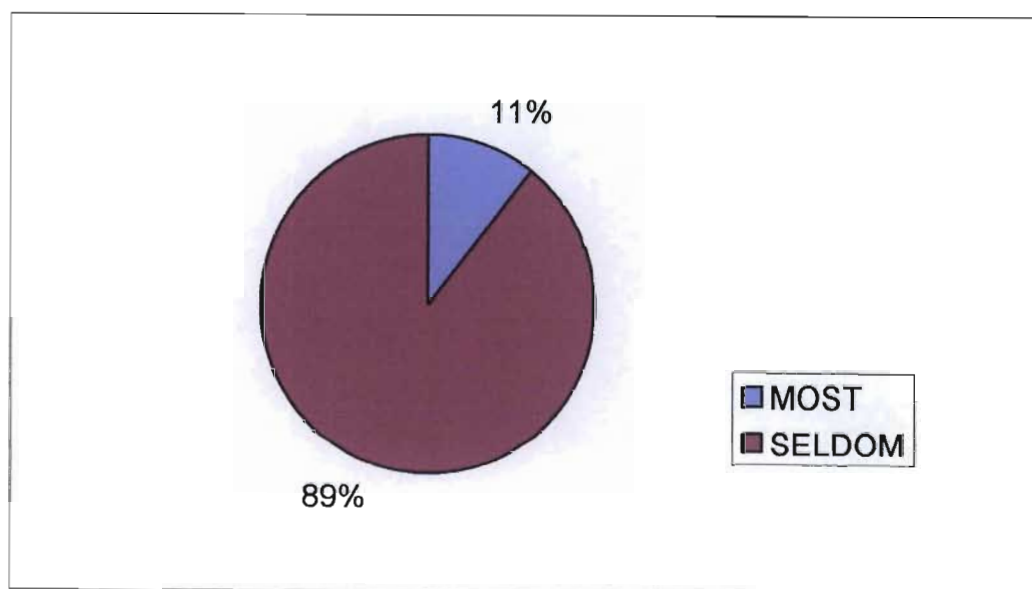
4.7.21 Response to Question 20

Question 20 has been repeated in question 11 in which the initiator of pain was demonstrated by graph. The category that was included in question 20 is 'friend' and 'other.' A large number of women responded to the initiator of pain, abuse, violence and discrimination as friend and manager.

4.7.22 Graph 15 Response to Question 21

Over 80 percent of the respondents related to unhappiness, dissatisfaction domination and control. Women related to their experiences of a very small percentage did not experience unhappiness and dissatisfaction. Male domination and control is a reality to the women who responded was a reality.

Respondents' Rating of Happiness, Fulfilment, Peace and Contentment



The above graph demonstrates that 89 percent of the respondents rated their experiences of happiness, fulfillment, peace and contentment as seldom. Only 11 percent of the respondents could relate to experiencing happiness, peace, fulfillment and contentment. Every human being whether male or female, has an innate, a relentless drive to be happy.

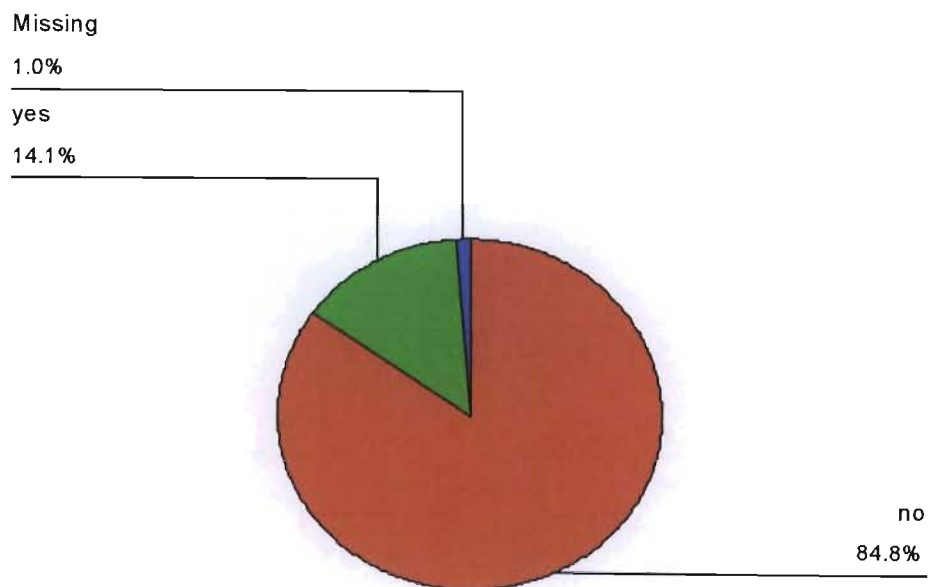
According to David Mayers a social psychologist states that happiness is what people seek above all else.

When we pit happiness against many things that we long for- robust health, social respect, and large incomes - most us choose happiness. Indeed our search for happiness and for relief from misery motivates a host of behaviours, from success seeking to sex to suicide. (David Mayers : 1992)

Blaise Pascal agrees with this philosophy " All men seek happiness. This is without exception." We must always strive to promote and create an environment for peace, happiness and contentment for everyone.

4.7.23 Graph 16 : Response to Question 22

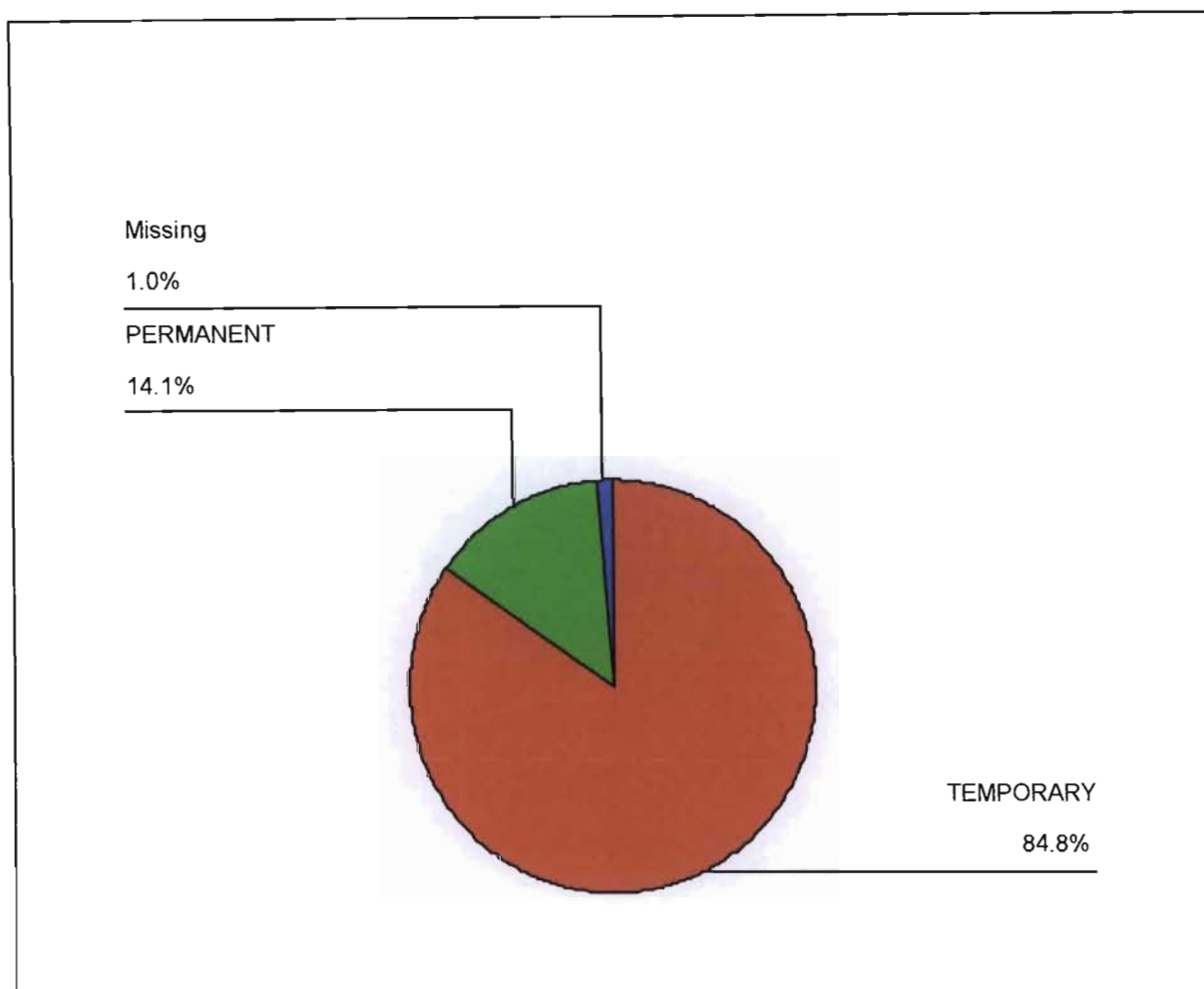
Percentage Of Respondents Who Left Home, Marriage And Relationships during Their Experience



The above graph demonstrates that the majority of women according to their responses to question 22 did not leave the abusive relationship. Over 84 percent of the respondents did not leave home, their marriage or the abusive relationship. A very small number of about 14 percent responded 'yes' to leaving either their marriage, home or their abusive relationship.

4.7.24 Graph 17 : Response to Question 23

Percentage Of Respondents Whose Decision To Leave Was Temporary Or Permanent



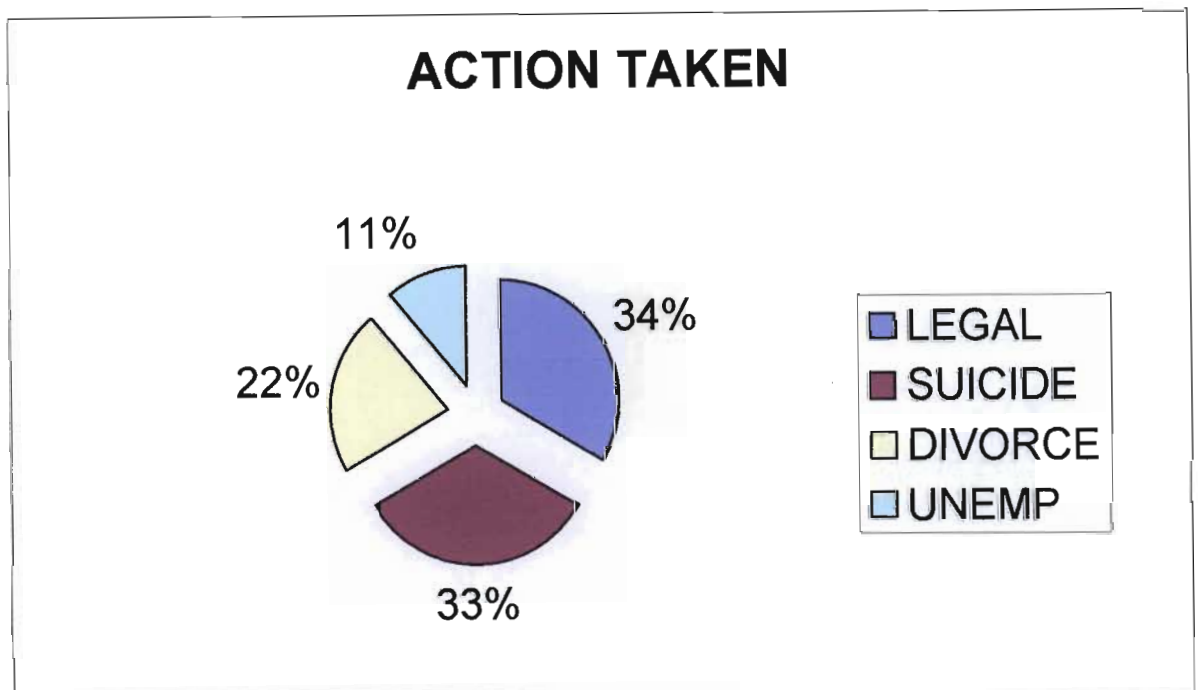
According to graph 16 for question 24, over 80 percent of the respondent's left the relationship, marriage or home temporarily and about 15 percent left permanently. This determines that majority of the women go back to the abusive relationships because of reasons discussed in the theories about women in chapter 2 of this thesis. Although women find themselves in abusive relationships, they feel responsible for the children and the home and therefore according to the theories discussed in Chapter 2 and this survey most women choose to stay in abusive relationships

4.7.25 Response to Question 24

This question required respondent to indicate whether leave the abusive relation solved the problem. Over 80 percent responded 'no' to the question. Leaving the relationship did not solve the problem, as the abusive partner will come back as if nothing had happened just to restore the relationship. The theory in which 'men feel insecure when the partner leaves is a reality in this survey.

4.7.26 Graph 18 Response to Question 25

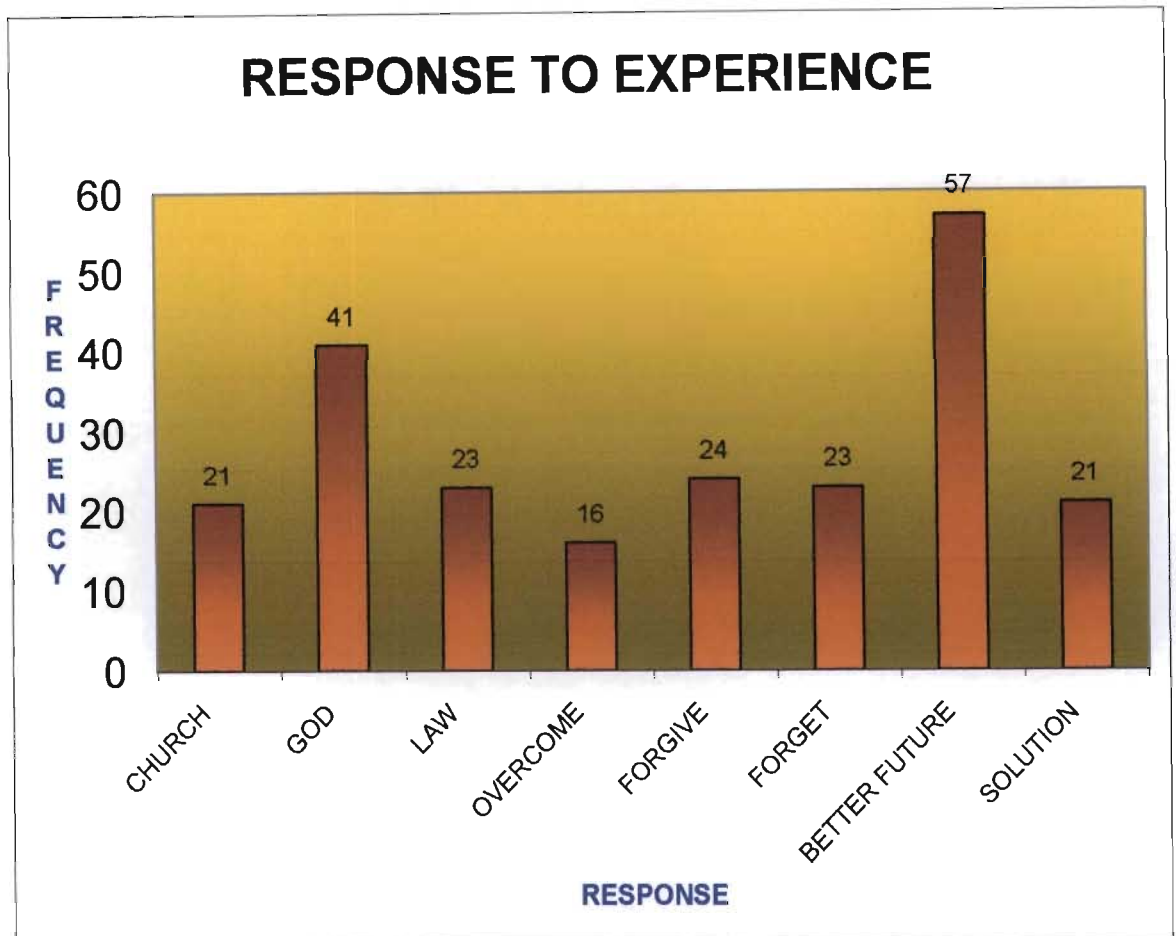
Actions Taken by the Respondents to Solve Problems



According to the above graph respondents have made attempts to take action concerning the challenges they have experienced. Women are realising that the law of our country can assist in the time of need, but however there needs to be some urgency with the reported cases, as women have difficulties reporting crimes of violence and abuse. The justice system must improve its administration towards this serious problem of violence and abuse against fellow human beings. Over 33 percent of women attempted suicide and 22 percent resolved to divorce.

4.7.27 Graph 19 Response to Question 26

Best Responses to Painful & Abusive Experiences



The above graph demonstrates the responses from question twenty seven. Over 57 percent of the women responded that there was hope for a better future despite the challenges they experienced during their childhood, youth, marriage and in their relationships throughout their life. It is evident that every person desires a good life and expects to be treated with love and dignity. A common saying "do unto others as you would have others do unto you". According to the above graph, most respondents determined the option "better future". The other option "God and religion" was the second highest response of over 41 percent. The only best hope seems to be to trust in God other than human relations. Only 16 percent of the respondents found that they could overcome their challenges and about 21 percent found solutions to their problems. Some of the respondents choose church as their option and others turned to the law. Almost the same number of respondents was able to forgive their perpetrators and forget their challenging experiences.

4.7.28 Response to Question 27

Over 80 percent responded positively and believed that there was some kind of solutions to their problems. Although their experiences of pain and hurt had formed scars and stigmas, they were determined to advance towards a better future. Some of the respondents found it easy to run away from their situation. 20 percent of the respondents had a negative attitude towards finding solutions to their problems. Their responses were, no help, no hope, no one cares about me. Self- pity and insecurity seemed to be the factors, which prevented these women from advancing from their situation.

4.7.29 Response to Question 28

Over 70 percent of the respondents from the shelters believed that prayer and trust in God who is the only hope they have. Many of their relatives were not interested or they were tired of the persisting problems. Many of the women were not certain of their future. Unemployment, lack of finances or any source of income made any hope for the future very blink. About 30 percent of the respondents were single parents, divorced and single. The responses from this group of women were much more positive. There seemed to be more confidence and hope for the future. These respondents found it important to support the children and had taken responsibility, despite their negative circumstances.

4.7.30 Response to Question 29

Women in South Africa

The respondents expressed some of the concerns for a brighter future for women in South Africa. Majority of the respondents expressed that it is their right as South African citizens to be treated with dignity and respect. The struggle for justice and a peaceful environment still continues to be the focus. The women expressed their concern for change in the attitude of society toward women and crimes against women. Their concerns were the effects of abuse, violence and abuse on women's health issues. Women experience tremendous challenges in their experiences of pain: abortions because of unwanted pregnancies, the HIV/AIDS virus and sexually transmitted diseases. Women expressed their need for equal pay "we women must get equal pay for the work we do." The inequality in access to the job market, education and health services must improve. The

persistent and growing concerns of poverty must be solved. "We must stand up for our rights." Our time has come". We can do almost anything and everything. "The sky is the limit. Women must stand up with one voice to end violence and discrimination." Women must advance". There is a lack of awareness of the commitment to nationally and internationally recognised women's human rights.

Women in your culture

"No culture is greater than another, there is no colour to the soul, only wisdom and determination is needed. Our culture and traditions will not hold us back from achieving our goals. Culture makes unreasonable demands on women, a women's place is at home, caring for the children and home and serving her husband.

Women in your religion

Most of the women are faithful to their religion, as this is the only consolation they have. Women must arise and fulfil their goals. There is opportunity now. The only person you can trust is God. A woman's potential has been suppressed by men God is our help and strength. God cares for us for even the poor, hurt and destitute. "God is not a man that He will lie. "Prayer changes things and people." When things go wrong the only thing I do is pray." Religion has taught us to treat men as god. Women reacted very positively to this question. More confident that religion has brought some kind of comfort and strength to them during the time of crisis. Religious institutions have assisted with food shelter and clothing and some counselling. The church must become relevant and become socially responsible this serious problem of pain, suffering and abuse of fellow human beings.

4.8 CASE STUDIES

Case study data are essential to both the application of the context specific approach and the verification of the male domination perspective (Berk et al.: 1981 Yllo:1981).

The experiences of women, which are influenced from a multi-cultural background, and the context and locality, are important for the purposes of my thesis. The strength of the context specific approach is that it entails the presentation of numerous data-rich case illustrations that reveal violent episodes in a way that survey research cannot achieve. Through case study a common pattern emerges in which, "violence against women is used by men to exercise their perceived authority as 'heads' of households." These cases reveal

that whether the woman was beaten because "the dinner is late," or because "she answers him back," the real issue is clear that women are conforming to the demands of the patriarchal system.

These case studies are the responses from women who are victims of violence, abuse and discrimination in experiences at home, work, and from their culture as well as their religion. Respondents will be referred to as 'woman' or 'girl' by preference of the researcher, neither race nor name of victim or offender is specified.

Case 1

A woman thirty-nine years of age married for 20 years. Mother of two daughters ages 19 and the other 15 years old. Throughout the marriage there were problems of the lack of finances and other domestic problems. Over the years problems became very intense and as a result violence in the home became a way of life. The biological father abused the daughter quiet often and the wife became the insignificant person in the home. The daughter hated the mother and did not show any respect when the mother concerning the relationship between her father approached her. Numerous complaints to the police were not attended to. The husband became very abusive, both physically and psychologically towards the wife and she expressed " I cannot take this anymore", who can I tell about this problem, it is my own daughter." According to the report the mother left the home. The daughter continued living at home in the relation with her father.

(Woman Interviewed, 2002).

Case 2

Previously married, her husband moved in with his special girl friend. The wife was forced to leave. The women did not have a job, no income. She moved from family to family with no hope of any permanent shelter. She found consolation in this new relationship, she believed that "somebody cares and loves me". Everything seemed to be well for a few months but as months went pass the woman related that there was condemnation because she did not work and earn money to buy food. There was no commitment in the relationship. Many times "he said many insulting words to me and I was so hurt but I had no other place to go to." The women related "my family did not want to accept me because I lived with this man; my children did not help me." This friend abused me almost every night sexually, when I refused to allow him to do what he wanted to, he threatened to kill

me. One evening he was so angry with me that he asked me to sit on the chair, he then wrapped me around with some wire and threatened to put the end of the wire into the socket. The woman was not able to express all the 'cruel things 'she said that he did to me." I had to leave and end up at the shelter"; "I do not want to go back to that relationship. I will go to the church; I am sure they will give me some kind of assistance" (Woman - interviewed - 2001).

Case 3

Woman married for ten years and she is twenty-nine years old. Her husband was her school friend. She has a good job, but her job has been interrupted by the many times she had to go on leave because of the children. The couple has four children, girl nine, girl five, girl three and a baby boy nine months old. The mother works and comes back home to cook and do all the other work. The husband does not work, "he cares just a little for the children" during the day, as the maid is at home to care for the children. During the last nine months after the birth of the boy the wife noticed some changes in her husband's relationship. He began to become violent towards her and had no explanations for some of his abusive behaviour. The violence became so serious that she got an interdict against him to stop the violence. Faultfinding, jealous, demands for money and alcohol were some of the cause of the violence. After some time the wife was informed of her husband's affair with a girl who was seventeen years old. She had a baby boy and this was proved to be the husband's child and the baby was the same age as their youngest son of nine months. The woman continues to work and support her children. The husband is only allowed to visit the children and they are in the process of divorce (Independent Woman).

Case 4

Woman forty-one years old; she has made home with a man that she believes will marry her. He has two children from his previous marriage and she has a son from her previous marriage. The couple lived together for about three years. During the weekends there is much trouble and violence. The neighbours always hear the screams, and banging of the doors. The problems were related to the husband consuming alcohol. The wife commented "he does not know what he does when he is drunk, he becomes very violent and the only thing he wants to do is to kill me. He says many negative things about me. One night I was so afraid that he would kill me I locked myself in the bathroom. He persisted and banged

on the door. When I did not open the door he took a big knife and cut a hole through the door. I was terrified, I jumped through the window." The woman explained many other incidents of violence and life threatening actions. The woman will leave after the violent and abusive behaviour and always returned after a few days as if nothing had taken place (Confused Woman).

Case 5

The couple had been married for 5 years. When the husband entered the marriage he not married previously. The wife had one child from her previous marriage. Both husband and wife work, but there was much conflict with money issues as to who pays for most of the expenses in the house. The couple had a son and the child from the previous marriage was causing many problems. The woman related some of the incidents. The husband did more for his son than the other child. He neglected the child in privileges, love care and attention. The husband always insisted that the child sleep in his own room, but the mother always brought him to their bedroom. One night" my husband was so angry that both the children were in our bed, he began to break the cot that was in the room and he began to hit me with the piece that broke from the cot. I went to the doctor for treatment because my jaw was broken and I had to have several stitches." My son witnessed this violence. I want to get out of this relationship, I cannot believe that a man can love you one moment and then hit you so hard and abuse you." There were many other incidents of domestic violence in that marriage (Troubled Woman).

Case 6.

Woman was married for twenty nine years. Both husband and wife have high profile jobs. Both their daughters work. There are no financial problems. The husband is unfaithful and the wife finds out of his affairs. The husband becomes very violent when approached by the wife. She said " he always threatens me with the gun and says he will shoot me. He believes that it is his right to have other affairs because he has provided everything for his family and that is his only pleasure he can enjoy apart from his family and home. My daughters encourage me to leave my husband; they believe I have been mistreated and if I stay, someone will be killed in the house." I feel betrayed, denied and rejected." "I do not know what to do. Life is not worth living. There is no hope for me and my family." (Disillusioned woman).

Case 7

Woman interviewed was forty-eight years old. She has survived a twenty- two-year abusive relationship and the couple have two children. The victim overcame many of the abusive actions, "I was verbally abused and smacked several times during the night and early morning. Often I was so afraid I would just remain silent. I think that is what kept me alive. Husband has decided to leave her and go to another country. The forty-eight year old woman does not have a job She has reached the point of depression and suicide because she believes she has been abandoned by her husband after suffering with him for the past 22 years (Abandoned Woman).

Case 8

A professional woman was interviewed who is involved in work for the community. She is presently married and in this relationship for seventeen years. The couple has two children ages and eight and seventeen years old. The wife confessed to having to put up with violence and abuse throughout the past seventeen years of their marriage. My husband finds every excuse for his violent actions. He is not an alcoholic, but he has a very violent temper. He always likes to be in control of everything at home. He does not like me to make any decisions concerning the children or anything concerning our home. I also work and have a very responsible job, which demands working late hours. He always complains that he has to pick up the children and that I need to do more for the family. He always hits me where nobody can see. He always targets my head, I have lumps all over my head, bashes me in my ribs, and I cannot count how many times he has violently assaulted me. After these assaults he pretends as if nothing has happened. I am supposed to just be quiet. I tried to get help from the police but of no avail. I tried to get help from some religious people but he will just blames me for everything and nobody believes that he could behave violently because of the way he speaks and he is excellent in pretence. I stay in this relationship because of my children and I am embarrassed to tell my family all my problems. He has not stopped this behaviour. I have faith that God can change his life and I still love my husband and I am not prepared to give up this marriage. (Faithful wife - Interviewed 2003).

4.9 FINDINGS FROM CASE STUDIES

Case studies, which relate and express the experiences of violence and abuse, causes concern by those who are committed to the advancement of women. The results of the case studies become facts of the theory that "as long as men are allowed to dominate women physically through their generally superior physical strength and aggressive skills, women will be "kept in their place" regardless of their individual abilities.

According to Del Martin the concept of patriarchal domination, which throughout this thesis is referred to as male domination, is exposed as an explanation of violence against women (Martin 1977). Violence and abuse against women continues to persist as long as there are unequal power relations, between men and women and violence against women is proved to be in favour of male supremacy. Dobash and Dobash are critical of the use of the concept of marital violence, because it obscures the fact that violence in the home is not simply a battle between equals but most times aimed against female victims to enforce their continued subjugation (Dobash and Dobash 1979). Some common themes that have been exposed in these case studies are: that the offenders are extremely dependant on their partners and by being left by their partners induces panic: abusers exhibit considerable suspicion and a great degree of jealousy and possessiveness about their wives or girlfriends. The offenders experience a high level of unhappiness and dissatisfaction in their lives. Almost all the cases and interviews prove the theories of men as stated in chapter two, Literature overview of this thesis.

4.10 RESPONSES FROM THE SERVICE PROVIDERS

Almost all the service providers visited were non-governmental, non -profit, privately funded. The services and staff are mainly voluntary. The responses reflected in this chapter has been received from face to face interviews with the directors and workers of the Crisis Centres, not surprising that women head up most of the Crisis Centres, very few if not just one was male. Women head up these crisis centres. Involvement and support of men will greatly assist in establishing the crisis care centres. Due to the high incidence of marital, family and other relationship problems encountered, the counselling sessions are addressed in workshops. Abused women are educated and empowered by these workshops in various aspects of violence and abuse.

Workshops are conducted on the following subjects :

- Relationships (marital)
- Family problems
- HIV/AIDS
- Depression, anxiety, self esteem
- Behavioural problems
- Relationships (other)
- Trauma debriefing
- Divorce, maintenance/ child custody
- Financial problems/ unemployment
- Abuse (adult sexual abuse/harassment - child abuse)
- Anger management
- Accommodation problems
- Emotional issues
- Pregnancy
- Work related problems
- Health problems
- Abortion
- Mental illness

Over 1,785 persons attended these workshops during May 2003. These workshops are designed to educate, counsel and assist with almost all the problems women experience.

4.10 1 Mission Statement of the Service Providers

Our main purpose is to strive towards the prevention and eradication of Violence Against women, working towards effective protection, intervention, support and justice for female victims and survivors of violence. The service providers are vital in transforming our society to maintain a higher quality of life.

4.10.2 Functions and Goals of the Service Providers

- The service providers were committed to positive and enduring social change and believed that the route is through partnership with community, government and grassroots organisations.
- We believe in justice for all and the re-address of historical discrimination and equal access to society's resources. To this end we are dedicated to the empowerment of victims of violence, abuse and discrimination against women.
- Committed to empowerment by public advocacy and community education, drawing public attention to the issue of domestic violence and abuse, to prevent its occurrence and to promote healthy, non-violent family life.
- To lobby and advocate on behalf of women affected by violence.
- To provide all training for organisations service providers and those who are dealing with domestic violence.
- To seek to mobilise all the people in South Africa towards the eradication of gender bias and building of a non--sexist, non-racial future through the process of consultation and networking.
- To encourage and initiate research projects on violence against women.
- To supply policy guidelines, facilitating the development of policy documents and protocols on violence against women
- To support regional, provincial, national and international initiatives in the field of violence against women and encourage the establishment of relevant structures and networks.

4.10. 3 Services Available to Victims of Violence and Abuse

Those who experience problems in the following areas qualify for assistance

Physical Abuse, includes hitting, battering, pushing, shoving, punching, kicking, slapping, tying up, locking up, strangling and biting.

Emotional Abuse, which includes , threatening, blackmail, degrading, criticism, name calling, put downs, blaming, false accusations, control over time, actions and activities, non-communication, stalking and intimidation.

Verbal Abuse, includes, swearing, nagging, degrading, name calling and accusations.

Sexual Abuse and **Mental Abuse**, includes , forced sexual acts, infliction of pain and injury, pornographic acts.

Financial Abuse includes, having no access to family money for personal use, no input on use of money.

The following services are available to victims of violence, rape, and abuse both emotional and physical. Trained care-givers are willing to assist. Crimes against women are being exposed.

- Hotline to deal with crisis calls on a 24 hour basis.
- Shelter Service, safe house for the victims of abused and violence
- Face to face counselling
- Support and counselling services for abused women and men
- Referrals to specialist organizations
- Resources
- Training and consolation
- Community and in-service education programmes
- Support for Abused women and men, children who witness domestic violence, men who abuse their partners
- Theatre in education programmes
- Student placements in the fields of Criminology, Sociology, Social Work, Law and Psychology, Political Science
- Interdict and maintenance office that is linked to the community police and court in the particular area.

4.10.4 Services Provider declare that "This Is Not True"

According to the service providers the following is not true and that women must not believe or accept these myths :

- Only a small number of women experience domestic violence.
- Domestic violence only happens within poor or black families.
- Violent men are mentally ill
- Violent men cannot control their violence
- Women enjoy being battered
- Abused women deserve to be beaten- they provoke the abuse
- Alcohol causes abuse
- Children need their father even if he is violent

4.11 CONCLUSION

The empirical research was engaged to investigate and determine the realistic life-style of women with the challenges they experience. The analysis of the data reveals that the majority of women who have experienced oppression, abuse, violence, control and domination are inflicted by their spouses or partners. Violent behaviour from men has tremendously affected their future to a great extent. Women believed in the higher power, that God would help and assist them as there seemed to be no way out of their problems. Women have been created with potential to fulfil their dreams and achieve their goals. There is no doubt that there is great need to empower women to fulfil their dreams and improve the quality of life. There must be radical change in society as to the attitude towards women and all human beings. Therefore, the steps we take will hopefully include those men who will participate in assisting in eradicating crimes against women restore respect and dignity towards fellow beings. The findings in this research reveals that challenges can be overcome by a strong determination to break out of the past by overcoming them and make progress towards a better and brighter future.

The Service Providers for the abused women are committed and serious to the eradication of family violence within its own and all communities. They are determined seek to develop an attitude of responsibility and caring in all people who will in turn contribute to building stronger and more stable communities. The family is the basic building block of society. It is within this unit that we learn all our social skills, values and attitudes. Families shape and guide the development of individuals and of communities. The breakdown of families ultimately leads to disturbances in society. Family violence affects all. Although violence and abuse may not occur in each family unit, the effects are filtered through the communities. This manifests itself in crime and violence and ultimately affects the quality of life.

The new and challenging circumstances in South Africa, make it vitally important that women constructively contribute towards an equitable, just and equal opportunities in society. Even more important is that women must feel and experience themselves as dignified human beings with positive self-images and women who can equally participate in family life, in community, governance and the private sector and industry.

The next chapter will focus on the context of violence, abuse and discrimination against women in South Africa in view of the effects of the past apartheid error, the present transition period, and recommendations for transformation for the future. Violence against women is a pervasive and comprehensive problem. This problem intrudes on the social, sexual and psychological dimensions of most women's lives. The politics of identifying perpetrators of gender-based violence as unequivocally 'male' are complex. Within South Africa, gender-based violence exists in every community, household, every form of institution within all public spaces wherever people interact. This chapter is largely descriptive in the attempt to resuscitate a gendered view of social process in the context of social transformation and change attitudes and crimes against women. The following aspects of violence and discrimination in the context of South Africa will be explored:

- Gender - based violence in South Africa
- The effects of violence and abuse against women in South Africa
- Presentation of alarming statistics of violence against women
- The power struggle

However the search for solution to the current problems of violence and discrimination against women must be addressed. Whilst the solution may empower women to some extent the solutions will depend on how men are to be dis-empowered. The enforcement of women's rights by law may assist yet it is incapable of dis-empowering men in the context of their reassertion of their own patriarchal power.

CHAPTER FIVE

CONTEXTUALISATION OF THE RESEARCH

5.1 INTRODUCTION

This chapter evaluates, in the South African context, how the experiences of women are affected in a male dominated society. Women in society have been affected greatly by violence and abuse. The alarming Statistics quoted in this chapter reveal and confirm the effects of male domination, discrimination and violence towards women. Violence against women occurs, fundamentally, within the framework of a male-dominated society. Men have been taught to define their power in terms of their capacity to affect their will, especially over women.

South Africa has a population of about 40 million, of which approximately 50 percent are women. The challenge of violence and abuse then faces a large percentage of South Africa's population. "The Reconstruction and Development Programme": a policy framework is the first official document in South Africa to acknowledge the subordinated status of women. In setting out the vision and goals of the programme, recommendations are made in an attempt to redress women's status in society: legally, economically, and politically (Agenda African National Congress:1995). However, this document has not adequately served its purpose to set women free from this position.

In the nineteenth century, women were subordinate to men. There were important contrasts in the operation of gender between different social systems. The period saw the transition, in African society, from a system in which gender relations, specifically the exploitation of female reproductive and productive capacity by men. These developments impinged directly and indirectly on the position of women. The organisation of gender underwent far-reaching changes in the new society (Bozzoli 1993, *Marxism, Feminism and South African Studies*) One of the means by which men in male-dominated societies control women, is by giving them a well-defined but circumscribed position within society. This position has some status, honour and respectability attached. Within the parameters of this position, within which may be found the notion of 'ideal womanhood'. Although, this may

evade the exact definition it may be unduly acknowledged and accepted. Women who, even partially began to question society and their role within it, lose the privileges of this position. Having questioned social norms and structures, they are no longer perceived to be as controllable, and society loses its power over them. Recent research into social position of women in the nineteenth-and twentieth century has identified and emphasised characteristics such as, kindness, gentleness, care, frugality, discipline and conformity. The popular image of women in the late nineteenth and early twentieth century in Quebec, for example, contains particularly striking similarities with that of the idealised Afrikaner womanhood. The content of the image of idealised womanhood is usually not defined with precision by society (Walker 1992).

5.2 GENDER-BASED VIOLENCE IN THE SOUTH AFRICA

In the South African context, there exists a close inter-relationship between cultural, political, gender and economical discrimination. Sexism exists both within Western and African cultures Kretzschmar (1991:110). It is difficult to separate race, class and sex oppressions. The combination of discriminations profoundly influences the experiences of different groups of women (Ackermann 1994:14-16).

Women's theology in South Africa is steeped in women's experiences of these multiple forms of oppression. This thesis intends to explore the multiple forms and practices of oppression and discrimination against women with possibility to eradicate such behaviour and transform old patterns of thought, theological formulation and social evils towards reconciliation of humanity. By re-defining these androcentric distortions and omissions of women's reality in ideology and research, it becomes possible to re-cover women's contributions and experiences which have been hidden from public view. O'Hara Graff (1993: .217). Women's experience is as varied and diverse as the world in which women of different contexts live. Feminist theory now tends to be more explicitly temporal, historical and culturally specific of local groups of women in their contexts. This approach recognises the diversity and plurality of women's needs and contexts, without doing away with a tough analysis of sexism in its various contextualised feminist solidarity between women of different contexts (Fraser and Nicholson 1990:19-35).

The new South Africa is distinguishing itself in the annals of the continent's history. South Africa is particularly acclaimed for its efforts towards the advancement of women.

The context of poverty, multiple oppression and discrimination against women shows up in all continents and is thus a global phenomenon. Research proves that the Third World is a cross-ridden universe of economic, political and religious-cultural oppressions within which women are doubly or triply burdened. This selfishness and acquisitiveness is just as vital as liberation from all exploitative and unjust practices and structures, whether political, economic, or social, whether based on gender, race or creed, liberation leads to wholeness (Fabella and Oduyoye:1988:xi).

Participating in African women's daily struggles for liberation and wholeness, African women cross over and eradicate the borders that, in Western-oriented academic life, exist between science and social struggles" (Kanyoro 1996:6).

5.3 THE EFFECTS OF VIOLENCE AND ABUSE AGAINST WOMEN IN SOUTH AFRICA.

Eagle and Vogelmann have described violence against women in South Africa as 'endemic' from this statement it is clear that violence against women, usually taking the form of sexual violence is deeply entrenched and considered normative rather than deviant. It is arguable that violence against women has become part of the 'culture of violence' in the wider society and has increasingly been subtly sanctioned. Sexual violence and harassment of women takes many forms of physical abuse. The dramatic experiences of rape, wife battery and other forms of physical abuse are merely at the most extreme end of this spectrum.

South Africa has a population of about 40 million, of which 50 percent are women. Poverty, which has emerged from unemployment, is one of the great concerns of the country. It affects millions of people. At least 17 million people are surviving below the Minimum Living Level (African National Congress 1994:14). The causes of this poverty can be traced back to the periods of conquest of the sixteenth and seventeenth centuries, and to the nineteenth century colonialism in South African history. Out of this colonial

period of slavery (ended by the British in 1834), the capitalist economy emerged (Wilson & Ramphela :1989).

African women have experienced what many feminists have called “triple oppression”. Their oppression has been racial, economic, and gender-based. Statistical evidence reveals that post-apartheid, South African women are more likely to be murdered, raped or mutilated than women anywhere else in the democratic world, including other parts of Africa. The assailants of such crimes of abuse and violence against women are not foreign invading armies demonstrating conquest, or even members of 'other ' racial and cultural groups. The perpetrators are South African men, most often the very men with whom South African women live in intimate relationships.

According to Coetzee's internationally acclaimed novel *Disgrace* suggests that gender-based violence is not taken seriously or contested effectively by members of society. South African Television is extremely tolerant of sexually exploitative advertising. The locally - born Hollywood actress Charlize Theron lent her personal to an anti-rape advertisement in October 1999; a 'small cabal of angry men' had no difficulty in having it banned immediately .The Advertising Standards Authority found that it was offensive to their gender. There was public protest against this advert including the Commission of Gender Equality that led to the successful appeal against the banning. When the advertisement was un-banned, the patriarchal culture protective of male power and privilege complicit in the media was once again on display. The national and local media report a daily catalogue of crimes against women in South Africa. It has become a normality to view the so called common gruesome reports of abductions, rapes of children and women, murders of women and young girls, often by members of their own communities.

Recently on South African television the talk shows of Oprah and Felicia has featured and exposed oppression, abuse in the experiences of women. It is disturbing to know that 25 percent of all South African women are likely to be beaten by their partners; it is more disturbing to find that 60 percent of all teenagers according to a recent Cape Town study are already enduring violence. Sexual crimes against elderly women, such as the rape of an aged mother by her own son, are also featured frequently. Much of the sexual violence happens in the privacy of the home, in accordance with a definition of privacy that has protected male power and privilege since the days of feudalism. Incest, which elsewhere

in the world provokes particular disgust, is trivialised in South African courts. In November 2002, gender activists reacted with outrage when a High Court Judge gave a minimal sentence to a man convicted of sexually molesting his own daughter; the sentence was justified on the basis that raping his own daughter did not **make** him 'a threat to society'. The Parliamentary **Joint** Monitoring Committee on the Improvement of the Quality of Life and the Status of Women invited the judge to discuss the matter of the decision of his sentence, "the judiciary reacted defensively". Significantly, the issue sparked a public "debate over the relationship between judiciary and the legislature rather than the fact that the rape of a young child was being treated with levity" (Mama : 2002).

5.4 ALARMING STATISTICS OF VIOLENCE AGAINST WOMEN

Violence against women in South Africa as well as globally seems to have reached its peak according to these recent **shocking** statistics.

- 1 in every 4 South African women or 25% of women in South Africa is assaulted by her boyfriend or husbands every week.(*YOU Magazine 26/01/95*).
- 43% of 159 women surveyed had experienced battering and marital rape.(*Personal Safety for Women, Human Sciences Research Council 1994*).
- Her partner batters 1 in 5 woman. (*Promoting Personal Safety for Women. Human Sciences Research Council 1994*.)
- A study of 600 pregnant and non-pregnant teenage girls in Cape Town, 60% respondents said they had been beaten by their partner. (*Cape Argus Jan 7,1998*).
- An average woman stays in an abusive relationship for 10 - 15 years before leaving (*Rape Crisis Shelter Statistics, 1988*).
- In South Africa 1 in every 5 women is abused by her husband or partner.
- (*Jay Watson, May 13-14, Studies hosted workshops in Gauteng, Kwa-Zulu Natal, Eastern and Western Cape on Domestic Violence.*)
- A woman suffers being battered an average of 39 times before she eventually seeks outside help.(Prevention of Family Violence Act 133/1993 Sept. 1994,pg.2)
- Prevalence of domestic violence against women was found to be 38.3% of which 65.2%, or 1 in 4, was perpetrated by the husband. (*The Prevalence and Related Factors of Domestic Violence against Women. Community Project, Sept 1996.ReinGe,RoxDM,Jaschinski J*)

- 1 in 3 South African Women will be raped (*Jay Watson The Institute for Multi- Party Democracy 1996*)
- 1 in 2 South African women will be raped in her lifetime. (*Study by Lloyd Vogelman of the University of the Witwatersrand from the Centre for the Study of Violence and Reconciliation as cited in the Cape Times, Oct.24, 1991*).
- 30 % of females were forced to have sex the first time they had intercourse. (*Study in Medical Research Council, as cited in the Cape Argus, Jan7,1998*)
- 1 out of every 25 women who are raped report it to the police. (*Human Sciences Research Council 1994 pg.57.*).
- In 1993 27,056 rapes reported and only 8,998 were prosecuted and only 4,753 resulted in convictions. (*Women, Women set an agenda for policy formation. Human Research Council 1994.*).
- Between 1993 and 1996 the number of rapes reported has doubled to 50,481 but with 21,863 prosecuted only 4,100 convicted. (*Human Rights Watch Aug 1997*).
- Of the women who sought help from the police, only 4% said they would ask them for help again. (*An Invisible Issue by K.Ross pg. 12*).
- 57% of women who reported sexual violence never laid a charge because the police refused to let them. (*University of Cape Town: Human Rights Commission, '89-91*)
- 36% of assault charges laid by women get "lost" and there is no further action.(*NICRO as cited in a newspaper article*)
- 59% of Murder cases at the Wynberg Magistrate's Court involved men accused of killing their wives. (*Ms. Lauren Nott, NICRO as quoted in the Cape Argus, September.19,1989*).
- 41% of all female homicide is perpetrated by the women's partner. (*Jay Watson Political and Economic Studies on Domestic Violence*).
- 2/3 of African women who are employed earn less than R500 per month. And in rural areas, 4 out of 5 South African women have no employment at all. (*Constitutional Human Rights Jurispudence Part 1,May 1997*).

The alarming global statistics confirms the devastating effects of male domination upon women, not only nationally but internationally as well. According to Dr. Barrett's encyclopaedia, 84 million women have been genitally mutilated to date. Women make up 70 percent of the worlds sick and disabled. Two million are raped each year. There are 200

million battered women in the world. 23 percent of all married women are battered, and the number grows by 15 million women per year. Women work 62 percent of all the working hours and receive 10 percent of the world's income, while they only own 1 percent of the world's property and make up 35 percent of the paid labour force. There are 950,000 ordained clergy in the world and 50,000, or 5 percent of them, are women" (Barrett 1990). Discrimination against women must be eradicated from culture and society globally. The following articles were decided at the Convention on the 'Elimination of all Forms of Discrimination Against Women" and was presented to the state.⁴⁴

The submission of the above articles at the convention on Elimination of Discrimination Against women must not be a passive statement but become active and enforcing.

The examination of the social violence against women had come to permeate South African society in the post-1990 phase. It is almost unsurprising, that the vast majority of perpetrators of this violence are men. Although statistics for South Africa are unavailable, international statistics show that 97 percent of abusers are men and 92 percent of their victims are young girls. Yet what this gender bias fails to elicit effectively, is the disguised centrality of gender issues in explaining the form of much of the violence (Simpson 1992).

5.5 THE POWER STRUGGLE

The struggle for democracy globally has been a long one, and even a greater struggle for the involvement of women has been longer. The word 'democracy' is defined as; "government by all people", a form of society ignoring hereditary class distinctions and tolerating minority views. However, to my knowledge a legislative body has not yet materialised in which women are represented as half the population. One of the challenges women face is not to simply try to fit into this system, but to look at how it can be changed to better reflect the reality of the whole society. There are not many women in positions of power who can help to redefine concepts of leadership and power. A few role models like Margaret Thatcher , former Prime Minister of Norway, Gro Bruntland and others who have attained positions of power but have done little to advance the equality for women.

⁴⁴Refer to Appendix 2

Gender equality is essential to true democracy. Frequently women have been instrumental in revolutionary movements only to find that after the revolution, they are expected to return to servicing the needs of men. The world has become increasingly complex and interdependent and we no longer afford to ignore the skills and expertise of half the world's population. Women certainly don't have all the answers, but as 50 percent of the population, women at least have one half of the answers. In this globalized world, the skills demonstrated by many women of seeking solutions rather than simply seeking power. However, gender alone will not bring about equality we seek, but one's ideology is what ultimately counts. There is no doubt that empowering women means a radical change in most societies (*The Search for genuine Democracy, Audrey McLaughlin*).

5.6 CONCLUSION

It appears that the effects of injustices against women are very slowly evading, and the rights and opportunities is progressive and constitutes a significant broadening of the current position of women in South Africa and globally. The Domestic Violence Act and Women's constitutional rights will assist to eradicate some social evil against women and impact positively on those who are affected. Everyone deserves opportunity to grow as a human being and be treated with dignity and respect.

The social evils against women prevent them from realising their full potential. Women affected by violence and injustices live in fear, pain, hurt and denial. This state of affairs has marred their self-image and confidence. According to Mutuka of Zambia , one should not buy the argument that democracy comes first, and thereafter, women's participation and gender issues. In this case women can remain marginalised for a long time (*The Empowerment of Women Conference 18-20 April 1997 Prague, Czech Republic*). Women have therefore lost all hope of progressing towards a fulfilled and improved quality of life.

The growing body of empirical evidence indicates that gender domination, and violence against women is a significant factor that seriously affects the life style of women in the context of a multicultural South Africa. The shocking statistics prove superior sex, male domination and women's subordination to man. This is an integral part of a society, which prescribes different gender roles, a society where young males are taught to be assertive and masculine, and women are expected to be subordinate and submissive. South Africa

rates highest in crime the world. Violence and abuse against women and girl's must be eradicated from culture and society. There needs to be a complete paradigm shift towards a radical change in the 21st century, in the very perception towards women. Women need to arise to reclaim their rightful positions rather than bemoan their inferiority. In South Africa racism compounds this dynamic through the creation of powerlessness and impotence that imposes a form of "inferiority complex "upon its victims.

In the next chapter I will bring this thesis to conclusion and make recommendation from my findings for the way forward. This chapter will explore the possibility for change in the perception, and the reality of women as being 'inferior', being dominated by man and tolerating being victims of violence. In developing the paradigm for transformation women and men must participate in the process of deconstructing the causes and manifestations of violence towards its eradication. The following aspects for social transformation will be recommended and conclude the subject of violence and discrimination against women.

- Overcoming the challenges to improve the quality of life
- The possibility of social change
- The communities role in the eradication of violence and discrimination
- Possibility of change through the justice system
- Male involvement for the eradication of violence and discrimination and social transformation
- Change through enforcement of human rights
- Non governmental organisation's involvement against gender violence
- The need for change in religious and culture law

The final conclusions will relate the insight and greater understanding that was acquired as the result of this research on violence and discrimination against women. Representation democracy in South Africa is a tremendous challenge. However we need to emphasise the inviolable dignity and humanity of all persons, expressed in a relational view of community based on justice. Brecht (1990) states that "as daily bread is necessary so is daily justice. It is even necessary several times a day, since the bread of justice, then is so important: Who, friends shall bake it".

CHAPTER SIX

POSSIBILITIES , RECCOMMENDATIONS AND FINAL CONCLUSION

6.1 INTRODUCTION

Power is “a whirlwind among breezes” (Zola Neale Hurston 1990). Power is the ability to achieve purpose (Martin Luther King Junior.). Ebony lists 10 most powerful Black women, among them a woman whose passion and purpose has empowered people and whose international influence has spanned over two millenniums. From 1920 to 1964 to 2001 from the 15th Amendment to the Civil Rights Acts of 1964, these women have forged over limited minds, limited resources and other peoples low aims for their lives, to not only lift themselves but to lift others as well.

Women must arise in power to fulfil purpose and destiny. Women posses the power and there is potential to arise from their past historic traits of abuse, male domination, discrimination and violence to an improved lifestyle of confidence and fulfilment. The 20th century, especially in its last decade, marked with rapid growth of the number of women in the leadership positions. Today, more women have become public, powerful figures in politics, business and education. Traditionally, women have been associated with the private domain and ability to exercise control over others with the help of the power of manipulation, personal power and the power of helplessness. The question is whether they use traditional female power or mimic male tactics to gain and keep women’s positions of power and leadership? Women need to change their mindsets of the past and become proactive leaders with vision.

6.2 OVERCOMING CHALLENGES TO IMPROVE THE QUALITY OF LIFE

Oprah Winfrey states in her O magazine "I believe girls are going to take over the world. Men have been in control for long enough, but don't worry - we are prepared to share power" (Winfrey 2000, *The O Magazine*. Christmas Edition , South Africa).

A poor Black girl from Kosciusko, leaps to fame, fortune and stardom, and in the process becomes a one-word household name. As a child Oprah Winfrey was burdened with almost every social disadvantage imaginable. Even her name was a mistake. She was to be named after the Biblical Orpha but her name was misspelled in the registry. Born to unmarried parents in the American Deep South, she spent her early childhood in dire poverty on her grandmother's tiny farm. Although her grandmother was religious, something soon went wrong. Little Oprah was sent to live with her mother, where she was sexually abused by several relatives. She soon began bunking school and sleeping with any boy who looked her way. At fourteen she was pregnant but the baby boy was born two months prematurely and didn't live long. Oprah was devastated by his death. She was then packed off to live with her father whose strict discipline got her back on track.

By the age of 19 she was the first black woman on a TV station and the Oprah phenomenon had begun. In 1986 Oprah won an Oscar nomination. In the beginning it was something of a showcase for low-life's living in trailer parks and sleazy suburbs. She admits some of the shows shouldn't be aired. (*YOU Magazine* 4 October 2001 No729) The Oprah Winfrey Show now reaches over 22 million viewers every week and has received every daytime TV accolade and award. Her personal fortune is estimated at \$800 million" (Ebony Publication, African American Women Influence).

Today, Oprah rates among the 10 most powerful women in America and arguably the most powerful woman in America. According to Sunday Times, 9 March 2003, "the TV queen Oprah Winfrey has just become a billionaire". Oprah is featured among the richest in the world, she is featured with Bill Gates, Yasser Arafat, Esther Koplowitz and Saddam Hussein. This real life experience motivates women to arise from their past hurts and disillusionments and to arise to a higher quality of life and refocus on their purpose and destiny. Women have the potential and power to achieve their goal and dreams. Limitations only exist in the mind, and obvious choices are for the fainthearted (The 21st Century Woman Leader, Destiny Women). The Oprah Talk show on SABC ⁴⁵ featured the Holocaust of women in Uganda. Over 10,000 women and girls are held as sex slaves. It was reported that soldiers went into the St Mary's School and abducted 139 girls, who were raped and used as sex slaves and no one could assist. Oprah supports and funds some brave women

⁴⁵ South African Broadcasting Co-operation

who go into this country to keep in contact with these girls (Oprah Winfrey Show South African Broadcasting Co-operation July 2003). There is a loud cry that comes from women "give us a chance we have the potential to arise from the depths of despair and live a better quality of life."

6.3 THE POSSIBILITY OF SOCIAL TRANSFORMATION

The aim of this thesis is to investigate the re-constructed, re-defined and re-conceptualised notion of violence and discrimination against women with the intent for social change. The intensity of this research not only facilitates the discourse on violence and discrimination against women, but also engenders an environment that will enable the eradication of violence and discrimination as well as the promotion of women's self-determination, empowerment and equality.

In its 1995 Rights Report, the United Nations stated that "in no society today do women enjoy the same opportunities as men" (United Nations Report 1995 at 29 1995). Similarly, the United States Department of State, in its 1995 annual report on human rights practice, declared without doubt that the global community approaches the turn of the century, in which the status of women world-wide is one of social, political, educational, legal and economic inequality. Women in many countries are subjected to discriminatory restrictions on their fundamental freedom, regarding marriage, travel, property, inheritance, health care, financial services and other long-standing violations of women's rights, which include torture, exploitation and trafficking and abuse (Country Reports on Human Rights 1995).

If violence is not prevented or even punished by law, the legal protections are largely ineffective in preventing violence or protecting women. Ultimately, it is the responsibility of the state to enforce and uphold the law so that violence against women can be eradicated from the mind of its citizens and the future generations.

In order to develop and sustain a democratic society, there has to be, rapid and fundamental change on a number of levels. There has to be recognition that women by themselves cannot legislate for change. Social justice and social change requires more than laws and policies. Women's organisations in South Africa believe it is imperative that we

begin to address the problem by placing it both within a historical and political perspective. The historical perspective must recognise the influence of apartheid in the present mindset of individual, communities and society as a whole. We need to reflect on the past and acknowledge that the past practices have influenced the entire nation. The fragmentation existing within communities is indicative of the fragmentation of identity of individuals and the problems each of these give rise to. We believe that one of the reasons why we do not see and experience change in attitude of the judiciary or why rape, and domestic violence and other crimes against women is almost condoned at community level. There needs to be radical change in mindsets and practices in religion, culture and our society to experience the transformation process towards a higher quality of life, In order to sustain a democratic society. Public education programmes are required for the widespread teaching of human rights and the principles of democracy. Teaching human rights is far broader than a simple intellectual knowledge of the Constitution and legislative processes. Primarily instilling a deep-seated set of values would be a foundation for responsible citizenship. Values necessary to rear a new culture and generation that will respect human dignity. Social change can only materialise through a concerted, comprehensive and integrated accessible public education programme involving government and all of civil society.

The thought of even one women beaten, raped or killed, or just one child abused is sufficient motivation for a more concerted local and national effort to combat this ongoing horror. The continuation of violence against women poses a profound threat to our humanity and to the humanity of generations yet unborn (Mama 2002).

6.4 THE COMMUNITIES ROLE

The most influential people in the communities are as much a part of the body of people as the people on whom they exert influence. The religious leaders, educators, political leaders and others must take responsible for moulding character and developing ethos towards social transformation in the communities' sense of morality, accountability and entire values systems are in the hands of community leaders. It stands to reason that they should be drawn very closely into all programs for social change. Our present policies are focussing on legislative change and this is very necessary. However we do need to move beyond that into strong accessible Public Education programmes which have great

influence and aim to create awareness and instil the values necessary to build and sustain a human rights culture and democracy for transformation of society.

6. 5 POSSIBILITY OF CHANGE THROUGH THE JUSTICE SYSTEM

The South African government has taken a number of steps to improve the response of the criminal justice system towards violence against women. On August 9, the Department of Justice organised a campaign on violence against women between November 1996 and March 1997. The decisions were taken to publish a major new set of guidelines for handling sexual assault cases, addressed to all professional in the criminal justice system, including district surgeons. Health care is also under going radical reform, while the role of the health professionals, district surgeons in particular, in the human rights violations of the past has come under scrutiny from the Truth and Reconciliation Commission.

At present the government is addressing violence against women and girls through reform of legislation and attempting to address the inefficiencies in the criminal justice system. A recent study conducted by Masimanyane Women's Support Centre has highlighted the fact that this approach is too limited. In the methodology that was used in the empirical research this statement can be confirmed as a reality. Dorothy Thomas, director of the Human Rights Watch states, that despite recent efforts to reform, "South Africa continues to fail its women" too often, the treatment they receive when they try to report rape or other abuse simply traumatises them further, without offering them any hope of punishing their attackers." Of 27,056 reported rapes in 1993, only 8,998 were prosecuted; of the cases brought to court, 4753 resulted in convictions, which is only 17.5 percent of the total. Since 1993, the number of rapes reported has nearly doubled to 50,481 in 1996; of these 21,863 were prosecuted, yet only 4,100 led to a conviction which is 8.1 percent of the cases reported. While the percentage of cases prosecuted has increased, the rate of conviction has fallen. These figures demand urgent attention. Women victims of rape or assault in South Africa face a criminal justice that is too often unable or unwilling to assist them in their efforts to seek assistance. The police are frequently callous or disinterested in their treatment of women and the court system is a little better. This is of great concern in the move towards social transformation and the eradication of violence and sexual crimes from our society (*New York Times* 1997).

The Commission on Gender Equality⁴⁶ and other parliamentary committees are undertaking some work towards social change. Inter-departmental and inter-agency approach or partnerships best affect this strategy. There is great need for co-operation between government departments and the Non governmental Organisation's. To achieve effective social change the Government must take responsibility for encouraging coalition building between the Non-governmental Organisations, Community Based Organisation's⁴⁷ Religious Organisation's and government structures at the local, provincial and national level. The Women's National Coalition, in drawing women together to develop the Women's Charter of Effective Rights, has to be replicated throughout South Africa.

6.5.1 Male Involvement is Imperative

The involvement of men in programmes and work to eradicate violence against women is imperative. It is necessary that men are involved in programmes, which should be drawn together at a national forum to discuss the crisis in this area of violence, abuse and discrimination against women. The critical issues relating to this problem can be explored, addressed and necessary actions taken to create the solutions to improve the quality of life for all. The problem of violence and discrimination against women, which continues from generation to generation reveals, a deep need for developing the spirituality of individuals. This is vital and necessary to develop a culture that will have respect for their fellow citizens and bring about the Eradication of Violence and Discrimination from the very conscious and sub-conscious minds of all people in society. Healing must be applied to the body, mind and soul, to bring about wholeness and so that the quality of life is improved. Justice making involves breaking the silence and allowing the truth to be exposed. It involves exploring the problem, discovering the cause and applying the solution.

Social movement will be the driving force to effect the changes. David Korten states that "the fine turning of the old system is not adequate, but the process towards transformation will achieve positive results". The purpose of intervention is to enforce justice towards the victims of abuse, violence and discrimination and every trace of injustice. Theobald states that "we need to move in new directions and the longer we wait to develop them, the higher the costs will be" (Theobald 1999).

⁴⁶ Office on the Status of Women and other bodies such as parliamentary committees.

⁴⁷ CBO

6.5.2 A Women's Experience

"I went to the hospital after the police station. I was assisted immediately by the hospital staff and hardly had to wait for the district surgeon to examine me. Nobody explained to me what the district surgeon was going to do. It was not a problem for me to be examined by a male district surgeon. He told me about the bruises/injuries and told me to come back for a check up a week later. No other information was given to me on pregnancy or other sexually transmitted disease. I was given two pills to take and only after that did my own doctor tell me that it was to prevent pregnancy. I only demanded a blood test after the dermatologist at the hospital told me this. It was the only treatment that I received. I was treated with suspicion by the hospital staff. I told them what happened but they ignored me completely until my mother took me to the right department. Only the dermatologist really assisted me and gave me information or treatment" (Foster 1999).

6.6 RECCOMENDATIONS

- Police investigating officers handling sexual assault and rape cases should specialise in such investigations and be trained in the issues surrounding violence against women and the use of medical and forensic evidence.
- The courts should identify specialised prosecutors to handle cases of sexual abuse and rape and who should receive additional training in the issues surrounding gender violence.
- Legislation should be introduced to abolish the use of the "cautionary rule" in rape cases, which require courts to exercise additional care in assessing the credibility of a rape survivor.
- The national directory of government and non - governmental services available to women should be developed, and information should be distributed to police stations and magistrate's courts, as well as to district surgeons, hospitals and other health care facilities about locally available referral services for women who have been assaulted.

6.7 CHANGE THROUGH ENFORCING HUMAN RIGHTS

In the 1990's violence against women has emerged as a focus of international attention and concern. In 1993 the United Nations Assembly passed the Declaration on the Elimination of Violence Against Women United Nations Resolution .⁴⁸

At the 1994 International Conference on Population and Development in Cairo and the 1995 Fourth World Conference on Women in Beijing, women's organisations from around the world advocated ending gender violence as a high priority. The Cairo Programme of action recognised that "*gender violence is an obstacle to women's reproductive and sexual health and rights*". An entire section was devoted to the issue of violence against women. In March 1994 the Commission on Human Rights appointed the first Special Rapporteur on Violence Against Women and empowered her to investigate abuses of women's human rights. In 1994 The Organisation of American States negotiated the Inter-American Convention to Prevent, Punish and Eradicate Violence against Women. As at 1998, Latin American Countries had ratified the convention. In May 1996 the 49th World Health Assembly adopted a resolution,⁴⁹ declaring violence a public health priority. In September 1998 the Inter-American Development Bank brought together 400 experts from 37 countries to discuss the causes and costs of domestic violence, policies and programs to address it. In 1999 the United Nations Population Fund declared "violence against women a public Health priority."

According to statistics and resources of the Human Rights Watch publication violence, abuse and discrimination against women is a very serious and current global problem.

- Everyday, 6000 girls are genitally mutilated-more than 200 000 per year.
- Every year in India, 5000 brides are murdered or commit suicide because of their partner.
- In the US one in five women will be victims of rape in their lifetime.
- In Russia, half of all murder victims are women killed by their male partners.
- In times of conflict, women and children are sold into forced servitude and slavery.
- In the former Yugoslavia, 20,000 women and girls were systematically raped.

⁴⁸ refer to appendix 2

⁴⁹ (World Health Assembly 49, 25)

- 75 percent of the refugees and internally displaced in the world are women.
- In both developed and developing countries, women work 35 hours more than men do.
- Women produce 80 percent of the food on the planet, but receive less than 10 percent.
- Women make up 82.3 percent of employees in Export Processing Zones.
- There is no country in the world where women's wages are equal to those of men.
- Women own approximately 1 percent of the world's land.(1995)
- Two thirds of the world's 876, million illiterates are women.
- Worldwide, women suffer greater malnutrition than men do.
- As children, girls are undervalued, less fed, given inadequate health care.
- Women traditionally eat last and least. They do not get more to eat even during pregnancy.
- Between 1990 and 2000, fertility rates declined in all regions of the world.
- Some 600,000 women -one every minute dies each year from pregnancy-related causes.
- 20 million unsafe abortions are performed each year and 70 000 women die as a result of abortion.
- Women are denied voice or power over the most fundamental human decisions.
- In early 2000, only nine women were heads of State or Government.⁵⁰

The assumptions that states are not responsible for violations of women's rights in the private or cultural sphere ignores the fact that such abuses are often condoned or even sanctioned by the state even when the immediate perpetrator is a private citizen. The distinction between private and public is a 'dichotomy' largely used to justify female subordination and to exclude human rights abuses in the home from public scrutiny. Yet human rights activists readily pressure states to prevent other forms of abuse that has been proclaimed cultural traditions or matters of national sovereignty. Therefore, it can be argued that when women are denied democracy and human rights in private, their human rights in the public sphere also suffers, since what occurs in 'private' governs their ability to participate fully in the public arena. According to the research carried out for this particular study on male control, domination of women is proved to be a reality as some women are denied to travel or leave the country without the approval from their husbands, their brothers, or even their sons.

Excluding sex discrimination and violence against women from the human rights agenda results in a failure and oversight to the oppression of women as political. Female subordination runs so deep that it is still viewed as inevitable or natural rather than as a politically constructed reality maintained by patriarchal interests, ideology, and institutions.

The control over women can be seen in the intensity of resistance to laws and social changes that put the control of women's bodies such as reproductive rights, freedom of sexuality, and laws that criminalize rape in marriage, in the hands of women's hands. Abusing women physically maintains this territorial domination and is sometimes accompanied by other forms of human rights abuse such as forced prostitution, sexual terrorism, rape or imprisonment by being confined to the home.

In order to respond to the brutal and systematic violation of women globally, governments and the human rights community must move beyond male-defined norms, and a social change that requires examining gender biases and acknowledging the rights of women as human rights. Governments must seek to end politically and culturally constructed attitudes towards women, rather than continuing to perpetuate them. Women's voices have been missing from these decisions for too long. Good governance demands that women from diverse groups participate in developing such policies. Every country and state has the responsibility to intervene in the abuse of women's rights.

6.8 POSSIBILITY OF CHANGE THROUGH NATIONAL AND INTERNATIONAL CONVENTIONS AND ORGANIZATIONS

Conventional wisdom places the transforming and re-defining event in modern human rights law at the world community's reactions and response to the tragedy of the Holocaust for women. However, the major and vital international women's rights movement was not sparked until 1979, with the adoption of the Convention on the Elimination of All Forms of Discriminations Against Women.⁵¹ The Convention re-conceptualised international human rights discourse by placing women at centre stage. On 18 December 1979, The Convention on the Elimination of All Forms of Discrimination against women was adopted by the

⁵⁰ Sources for statistics listed in References

⁵¹ Refer to Appendix 2

United Nations General Assembly. It entered into force as an international treaty on 3 September 1981 after the twentieth country had ratified it. By the tenth anniversary of the Convention in 1989, almost one hundred nations have agreed to be bound by its provisions. This Convention was the culmination of more than thirty years of work by the United Nations Commission on the Status of Women (International Conference, *Ensuring Gender Equality In The New South Africa* 1993:1). The Convention established not only an international bill for the rights of women, but also an agenda for action by countries to guarantee the enjoyment and fulfilment of women rights. In its preamble, The Convention explicitly acknowledges that "extensive discrimination against women continues to exist." The South African Domestic Violence Act 116 of 1998 made commitments and obligations of the State towards ending violence against women and included obligations to the United Nations Conventions on the Elimination of all Forms of Discrimination Against Women and the rights of the Child.

6.9 CHANGE THROUGH ENFORCEMENT OF THE DOMESTIC VIOLENCE ACT

Domestic Violence Act 116 Of 1998

Assented To 20 November 1999 - Date Of Commencement: 15 December 1999
(English Text Signed By The President).

To provide for the issuing of protection orders with regard to domestic violence; and for matters connected therewith.

Preamble

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

AND HAVING REGARD to the Constitution of South Africa, and in particular; the right to equality and to freedom and security of the person; and the international commitments and obligations of the State towards

ending violence against women and children, including obligations under the United Nations Conventions on the Elimination of all Forms of Discrimination Against Women and the Rights of the Child;

IT IS THE PURPOSE of the Act to afford the victims of domestic violence the maximum protection from domestic abuse that the law can provide; and to introduce measures which seek to ensure that the relevant organs of the state give full effect to the provisions of the Act, and thereby to convey that the State is committed to the elimination of domestic violence,

BE IT THEREFORE ENACTED by the Parliament of the Republic of South Africa, as follows; Browse Document 430 of 168 Page 1 of 33, all6y 1998s1, obtained from South African Police).

The Domestic Violence Act and Women's constitutional rights will assist to eradicate the social evils that have been enforced against women with hope to impact positively on those who are affected.

At the international level, non-governmental women's groups support research on women's issues and co-ordinate and disseminate information among women of different countries. Organisation's such as Women's Studies International, Human Rights Watch, The International Centre for Research on Women, the International Women's Health Coalition and the Asia-Pacific Women in Politics network conducts workshops, study groups and training programs aimed at encouraging women to address issues that seriously affect them. It can be stated that undoubtedly the 'single most important international organisation's concerned with women's issues, and committed to promoting equal rights for women throughout the world is the United Nations. In 1975 the UN⁵² launched its Decade for Women Program and since then has sponsored four major international women's conferences in Mexico City (1975), Copenhagen (1980), Nairobi (1985), and Beijing (1995). In addition, several United Nation agencies and affiliated organisations are concerned primarily with women's issues. The International Research and Training Institute for the Advancement of Women⁵³, the United Nations Development Fund for Women⁵⁴ and the United Nations Division for the Advancement of Women⁵⁵ services the commission on the Status of Women, and the main UN body is responsible for all policies

⁵² United Nations

⁵³ INSTRAW

⁵⁴ UNIFEM

⁵⁵ DAW

concerning gender issues. One of the most important ways in which the UN has become a strong body and has made a major impact on the status of women has been through its sponsorship of several major international agreements or conventions. The most recent of these is the Convention on the Elimination of all Forms of Discrimination Against Women⁵⁶ (*The Women's National Coalition*, International Conference:1993).

In the 1990s violence against women had emerged as a focus of international attention and concern.

- In 1993 the UN General Assembly passed the Declaration on the Elimination of Violence Against Women, UN Resolution 48/104 (444).
- At both the 1994 International Conference on Population and Development⁵⁷ in Cairo and the 1995 Fourth World Conference on Women in Beijing, women's organisations from around the world advocated ending gender violence as a high priority.
- The Cairo Programme of Action recognised that gender violence is an obstacle to women's reproductive and sexual health and rights, and the Beijing Declaration and Platform for Action devoted an entire section to the issue of violence against women.
- In March 1994 the Commission on Human Rights appointed the first Special Rapporteur on Violence Against Women and empowered her to investigate abuses of women's human rights.
- In 1994 the Organisation of American States⁵⁸ negotiated the Inter-American Convention to Prevent, Punish and Eradicate Violence Against Women.. As of 1998, 27 Latin American countries had ratified the convention.
- In May 1996 the 49th World Health Assembly⁵⁹ adopted a resolution declaring violence a public health priority.
- In September 1998 the Inter-American Development Bank⁶⁰ brought together 400 experts from 37 countries to discuss the causes and costs, policies and programs to address domestic violence.
- The IDB currently funds research and demonstration projects on violence against women in six Latin American countries.

⁵⁶ refer to appendix 2

⁵⁷ ICPD

⁵⁸ OAS

⁵⁹ WHA 49.25)

⁶⁰ IDB

- The Trust Fund in Support of Actions to Eliminate Violence Against Women has an initiative that has disbursed US \$ 3.3 million to 71 projects around the world since 1996. (*SideBars to Ending Violence against Women, World Organisations speak out*).

The new South Africa is distinguishing itself in the annals of the continent's history and is particularly acclaimed for its efforts towards the advancement of women. The first achievement of the African National Congress⁶¹ is the commendable attainment of the Beijing target of at least 30 percent representation of women in parliament; this is an achievement in gender equity that places the country in the top ten of the world's democracies. Yet, South Africa is simultaneously, according to statistics, rated as the world's most deadly environments for women.

6.10 THE NON GOVERNMENTAL ORGANISATIONS WORK AGAINST GENDER VIOLENCE

The NGOs⁶² work world-wide on violence against women is one of the most important contributions to ending gender-based oppressions. Through the work of African NGOs, and with the support of international organizations, FGM⁶³ is being challenged and the practice is being slowly outlawed. This gives millions of girls and women hope for a life with rights, health and security. The network of affiliates in 26 African and 3 European countries called the Inter-African Committee on Traditional Practices Affecting the Health of Women and Children, has led the increasing successful fight against FGM. Much progress is made through the medium of public awareness, campaigns and training in schools, and communities with traditional and trained medical staff. NGOs are also on the front line in work with women with women survivors of violence and rape in war. The Corporacin' Grupo de Apoyo in Bosa, Colombia shelters women suffering from domestic violence and sexual violence so that they can rebuild self-esteem and reassert their own power. In San Cristobal de las Casas, a city in Mexico, the Women's Support Centre provides training and support for women living in extreme poverty and uncertainty. These women and girls are assisted to change the practices such as, forcing girls as young as 10 to marry and traditions that condone wife abuse, domestic and incest. In Bosnia, because of

⁶¹ ANC

⁶² Non Governmental Organisations

⁶³ Female Genital Mutilation

the years of conflict women suffer not only sexual violence but also mental and physical damage and stress. This organisation was set up by a German gynaecologist and in the first five years it provided 20,000 women and children with counselling. They reached isolated villages through mobile outpatient clinics.

The Women's International Cross Cultural Exchange in Uganda supports survivors of sexual violence in Burundi, Rwanda, and Sudan through an exchange programme in which women share their experiences in a supportive and healing atmosphere. The NGOs campaigning against gender-based violence are increasingly using the Internet. For example in Rajasthan, India, when members of Bal Rashmi Society which actively opposes sexual exploitation, rape and dowry-related deaths and torture, were jailed, because of an Internet alert led to suspension of their trials. A Strategic lobbying group in Croatia, called B.a.B.e., has used the internet to raise awareness of women's experience of violence during war and to bring about new family law that includes restraining orders against men in domestic rape cases. The Women's International Network-Emergency and Solidarity uses the Internet to share experiences among women working in situations of conflict, war or extreme poverty.

Women Living Under Muslim Law has mounted a World Wide Web campaign around the denial of women's rights in Islamic societies. It directs support to the Association of the Women of Afghanistan. In the Philippines, women's NGOs initiated the National Family Violence Prevention *Programme* which promotes the innovative *Voices of 2001: Breaking the Silence* Campaign, collecting stories of women's experiences (Ending Violence against Women and Girls :2000).

The Women's Net in South Africa uses the Internet for a Stop Rape and Violence campaign. The NGOs in South Africa are surviving under much pressure from the post-apartheid struggles. This research on violence and discrimination against women has exposed the challenges that these organisation experience. In the fight against violence and crimes against women there is a lack in support from the communities and religious groups. Because of the lack of funds and skilled workers very little progress is made towards social transformation. In most shelters for abuse and victims of violence, women play a major role in the organisation, thus their efforts have not made a major change in society.

6.11 THE NEED FOR CHANGE IN RELIGIOUS AND CULTURAL LAW

The feminist move has gained momentum in many countries; it has grown stronger and gained greater acceptance, and broadened its scope to encompass a wider range of issues. Presently, almost every country has a wide array of women's organisations, dealing with the issues of women's rights and focusing on specific concerns such as abortion, sexual harassment, violence against women and the oppression and discrimination of women through a so call male dominated society.

Although progress on many countries has been fairly steady over the past decades, the recent marked growth of religious fundamentalism has began to pose a serious threat to women's rights in many countries. The fundamental movements within Catholicism, evangelical Protestantism, Judaism and Hinduism have had serious repercussions in some parts of the world. One of the most militant and repressive of these movements has taken hold in Afghanistan, where the fundamentalist force known as the Taliban has posed strict Islamic law. Afghani women who enjoyed a number of rights and freedoms are being forced to observe '*purdah*'⁶⁴. In public women must always be accompanied by a male relative and must always be watched in the traditional '*burqua*'⁶⁵. In addition girls can no longer attend school and women may not work outside the home except on hospitals or clinics and even then with female patients only. By the late 1996 the Taliban force had captured over two-thirds of the country. Militant groups have merged in Algeria, Egypt, Iran, Somalia and Turkey, and attacked and even killed women who were not wearing the traditional head covering. This militant group has closed shelters for battered women and revised schoolbooks to emphasise their interpretations of Islamic teachings, including those aspects that restrict women (*Women in Today's World* 16-17).

Some Eastern European countries have recently undergone a transition from communism to democracy. The resurgence of the Roman Catholic Church has been a critical factor in curtailing women's access to abortion. In Poland the church lobbied successfully to greatly restrict the country's liberal abortion law and keep sex education out of the classroom.

⁶⁴ The practice of keeping women in seclusion and prohibiting theme from seeing any men other than their relatives.

⁶⁵ A head -to-toe covering with only a netted opening for the wearer's eyes.

Women are bearing the brunt of these crises, suffering high levels of unemployment, childcare and other government services. In many war-torn nations such as Bosnia, Cambodia, Croatia, Liberia, Peru, Rwanda, Somalia and Uganda, it is estimated that women and children account for about 70 percent of all civilian fatalities (*Women's Rights, Today's Issues*, 17). According to research on the women's rights issue globally, it can be concluded "whether a conflict is with another country or an internal ethnic, religious, or civil war, women and girls are often prime targets, and those who survive suffer the many devastating effects of armed conflict: torture, rape, mass rape, broken families and relationships, violence, pain oppression and the loss of homes and property" (Charlotte Brunch International Research on *Transforming Human Rights* 17).

6.12 FINAL CONCLUSIONS

This thesis is significant because of its research and analysis of the experiences and the real presence of women's voices, issues, concerns and challenges. It would appear that the battle to insert a gender-specific concern is never really won, or that a feminists work is never really completed. 'Gender' has emerged as a method of describing and analysing the socially and culturally constructed categories of masculine and feminine. A feminist sociologist argued that sex is a word that refers to the biological differences between male and female (Oakley 1972).

However, it is with alarming regularity that analysts, particularly men retrospectively, 'rediscover' gender as an insightful tool or a useful additive in examining social phenomena. In this view, women become the victims of the symbolic reassertion of male power. However, this is not only related to the victimology of women but is rooted in the positive reassertion of the gender identity of men who perpetrate acts of violence. Women remain the primary victims of displaced aggression, which manifests itself as a result of dramatic human and social behaviour. The Declaration on the Elimination of Violence against Women states: "states should condemn violence against women and should not invoke any custom, tradition or religious consideration to avoid their obligations with respect to its elimination". Violence against women is a manifestation of the historically unequal power relations between men and women, which has led to domination over and discrimination against women by men and to the prevention of women's full advancement.

Violence and discrimination against women is displayed throughout women's life cycle. Such practice towards women is derived essentially from cultural patterns, in particular the life threatening effects of certain traditional or customary practises. Manipulation and control by male dominated societies, all acts of extremism linked to race, sex language and religion that perpetuate the lower status accorded to women in family, the workplace, the community and society. This view is however, largely reactive rather than pro-active and fails to deal not only with the protection of women, but also with the transformation of male identities. It is therefore, particularly important to recognise that culture, religion and society cannot continue to be used as a pretext for sexual violence and gender-based persecution against women. It is violence and it is a violation of human rights. No longer can sexual violence and all forms of violence and discrimination against women be considered an acceptable culturally tradition or a way of life in society. It is time to understand violation of women's right to bodily and sexual integrity is a human rights violation, in any and all contexts.

The history of the struggle for woman's rights in South Africa is one of the struggles against both gender inequality and racial oppression. Internationally, scholars have identified law as a locus of women's oppression. South African writers have identified certain aspects in which law may discriminate against or disadvantage women. In this thesis I have explored the diverse aspects of discrimination against women and the challenges and consequences women experience. Gender bias exists when actions taken are based on pre-conceived or stereotypical notions about the nature, role or capacity of men and women. Myths and misconceptions as explored in this thesis reveal the realities of men's and women's lives which under gird gender bias. Gender bias in the administration of justice has become the focus of international concern. Many countries have also progress towards the process of social transformation and are compelled to change their attitudes towards women. South Africa cannot remain immune from these trends.

However, the war against gender issues will not cease, or will gender alone bring the equality women seek, but with hope it will produce the solutions to these challenges.

The literature overview engaged in this thesis explored and revealed the causes, challenges and consequences of violence and discrimination against women. The key critical questions have been highlighted and reviewed throughout this thesis. The challenges women experience in relationships and in society has been unravelled and exposed. I

believe the objectives and need for this study to re-discover and address the challenges and effects of patriarchal domination, violence, and discrimination against women has revealed the need for social transformation. The Christian perspective of this thesis has revealed that religion and culture has contributed considerably to the oppression and discrimination of women. Throughout the social and ecclesiastical history, the Bible has contributed a significant role in the life people in South Africa (West 1993:78). However, the subordination of women is even more evident in the church in spite of the fact that women constitute the majority in most congregations

A greater understanding and insight into these vital issues that effect almost half of the world's population will produce some long awaited solutions. Empowering women means a radical change in most societies. Societal change is a long process and it will not occur without a positive role by the state. One of the strong steps is to work to develop strong women's networks irrespective of culture and religion.⁶⁶ In some cases these may not be aligned politically, but as groups of women who come together to advocate for a specific issue. The results of these women's groups have resulted in positive change for women. The second role that such groups might play is that of providing forums which help and empower women to develop leadership skills and to gain confidence in their abilities to speak and be an advocate. Women can be very supportive of each other and that these groups can provide relationship building, support and skills.

Not only must we research, and speak about the necessity of ensuring the equal participation of women, but also now the challenge is to ensure that 'fine words become fine deeds'. Genuine democracy has not been achieved until one half of the population is included in a meaningful way. Men and women are called to preserve their resemblance of God, to dominate the Earth together and to propagate the human race. I believe that our work together as women on all continents is essential and together we can change our challenges into stepping stones toward a great future while enjoying and maintaining a higher quality of life.

⁶⁶ Not liberation movements for women

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6.14 APPENDIX 1

QUESTIONNAIRE

UNIVERSITY OF DURBAN WESTVILLE

School of Religion, Culture and Social Transformation

SUPERVISOR : Dr. Johannes A.Smit

STUDENT : Gloria Frank

REG.NO: 200001724

MASTERS THESIS TITLE:

**VIOLENCE , ABUSE AND DISCRIMINATION AGAINST
WOMEN;CHALLENGES AND POSSIBILITIES**

QUESTIONNAIRE

This is an anonymous questionnaire. It forms part of the empirical research towards my Master Thesis. In terms of the sample of women concerned in this research of which you form part.

This questionnaire aims to determine and confirm the challenges women experience. The findings in this research will assist in the possibilities of improving their quality of life. Given our new and challenging circumstances in South Africa, it is vitally important that women constructively contribute towards an equitable, just and equal opportunities. Even more important is that women feel and experience themselves as dignified human beings that equally participate in family life, community, governance, the private sector and industry. Women can overcome the challenges they experience and pursue towards their varied interests for their own benefit as well as that of others.

The information that you provide will be assessed strictly confidential and will be used for research purposes only. I kindly request that you complete this questionnaire in all honesty and thank you for your assistance and contribution towards this research.

Thank you for completing this questionnaire.

Gloria Frank
(Researcher)

Dr. J.A. Smit
(Supervisor)

Age

Historical race group eg. Coloured, Indian, White, Black, Other

Marital Status: Married single separated divorced
 Other

1. Write down five things that you like about yourself?

- a)
- b)
- c)
- d)
- e)

2. What are some of the things that you dislike or feel negative about yourself?

- a)
- b)
- c)
- d)
- e)

3. What were some of the goals you desired to achieve in life ?

- a)
- b)
- c)

4.) Did you succeed in reaching and achieving these goals ? yes no

5) How many goals did you achieve Did not achieve

6) What are some of the reasons or things that deterred and prevented you from achieving these goals?

a)

b)

c)

d)

7. Have you experienced any adverse circumstances that caused you pain and disappointment in the following areas of your life ?

1. Childhood

2. Youth

3. Marriage

4. Religion

5. Other _____

8. What kind of pain and disappointment did you experience?

Abuse

Discrimination

Violence

Injustice

Oppression

9. How would you rate the intensity of the pain you experienced?

Severe intense not too serious

10. How did the pain, violence, injustice effect you?

Mentally

Physically

Emotionally

Spiritually

11. Who were the persons that you believe caused you pain and disappointment?

Mother Father Brother Boss Religious Leader

Husband

Other _____

12. Have you experienced any kind of discrimination in the following areas of your life ?

Religion

Culture

Society

Workplace

Other _____

13. Can you briefly explain or describe how you feel about the way you was or are presently unfairly treated?

.....
.....
.....

14. Have you experienced pain or hurt during your :- childhood youth
marriage adulthood

15. Can you describe briefly the pain, abuse or violence you experienced ?

.....
.....
.....

16. How would rate your experience? Serious unforgettable
unforgivable not serious

17. Did these experiences continue persist has never occurred again
18. Have you forgiven those who have hurt you? yes no
19. Do you think throughout your life experiences has been unfairly treated ? yes
no
20. Who do you know to be the initiator of the pain, abuse, violence and discrimination against you ? husband father religious leader friend
Manager other _____
21. Can you relate to the following :- unhappiness, dissatisfaction, domination, control
Yes no
most of my life seldom striving towards
22. Did you leave your home, marriage, relationship, job during these experiences ?
Yes No
23. Was this decision to leave temporary or permanent
24. Did leaving solve or assist in resolving the problem yes no
25. What other actions did you take to better the problems you experienced ?
Legal suicide divorce unemployment
26. How would you respond best to your painful and abusive experiences ?
Religion church God law overcome the problem
Choose to forgive forget the past look forward to a better future
found a solution
27. Explain briefly your solution
-
-

28. What are some of the ways you believe women can be empowered or assisted to overcome the challenges they experience ?

a).....

b).....

c)

29. What are some of the concerns or questions you have concerning a better future for women in? :-

South Africa,.....

.....

.....

Women in your culture ?.....

.....

.....

Women in your religion

.....

.....

Thank you for answering this questionnaire. The researcher appreciates your time and effort. I believe this will be valuable contribution towards this research.

6.15 APPENDIX 2

THE HUMAN RIGHTS OF WOMEN A REFERENCE GUIDE TO OFFICIAL UNITED NATIONS DOCUMENTS

Third Printing March 1998.

Posting on the Internet is supported by
Amnesty International-USA Special Initiatives Fund.

Available on the web at:

[http://www.umn.edu/humanrts/instree/women/engl-wmn.html\(English\)](http://www.umn.edu/humanrts/instree/women/engl-wmn.html(English)),

Rita Maran, Editor

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Convention on the Elimination of All Forms of Discrimination Against Women
(unabridged)

Declaration on the Elimination of Violence Against Women (unabridged)

Chart of Ratifications

CHARTER of the UNITED NATIONS

We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained.

CHAPTER I

PURPOSES AND PRINCIPLES

Article 1

The Purposes of the United Nations are:

1. To maintain international peace and security
3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion;

Article 8

The United Nations shall place no restrictions on the eligibility of men and women to participate in any capacity and under conditions of equality in its principal and subsidiary organs.

Article 55

With a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for

the principle of equal rights and self-determination of peoples, the United Nations shall promote:

- a) higher standards of living, full employment, and conditions of economic and social progress and development;
- b) solutions of international economic, social, health, and related problems and international cultural and educational co-operation; and
- c) universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection

INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS

Article 2

2. The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, colour, sex, language, religion, politics or other opinion, national or social origin, property, birth or other status.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant.

Article 10

The States Parties to the present Covenant recognize that:

1. The widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and while it is responsible for the care and educate of dependent children. Marriage must be entered into with the free consent of the intending spouses.
2. Special protection should be accorded to mothers during a reasonable period before and after childbirth. During such period working mothers should be accorded paid leave or leave with adequate social security benefits.
3. Special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should be protected from economic and social exploitation. Their employment in work harmful to their morals or health or dangerous to life or likely to hamper their normal development should be punishable by law. States should also set age limits below which the paid employment of child labour should be prohibited and punishable by law.

Article 12

1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.
2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for:
 - a) The provision for the reduction of the stillbirth-rate and of infant mortality and for the healthy development of the child;

INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS

Article 2

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, politics or other opinion, national or social origin property, birth or other status.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.

Article 14

1. All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law. The Press and the public may be excluded from all or part of a trial for reasons of morals, public order (order public) or national security in a democratic society, or when the interest of the private lives of the parties so requires, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice; but any judgement rendered in a criminal case or in a suit at law shall be made public except where the interest of juvenile persons otherwise requires or the proceedings concern matrimonial disputes or the guardianship of children.

2.

Article 16

Everyone shall have the right to recognition everywhere as a person before the law.

Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion....
4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Article 23

1. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.
2. The right of men and women of marriageable age to marry and to found a family shall be recognized.
3. No marriage shall be entered into without the free and full consent of the intending spouses.
4. States Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

Article 24

1. Every child shall have, without any discrimination as to race, colour, sex, language, religion, national or social origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.
2. Every child shall be registered immediately after birth and shall have a name.
3. Every child has the right to acquire nationality.

Article 26

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection

against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

Adopted and opened for signature, ratification and accession by General Assembly resolution 34/180 of 18 December 1979

Entered into force: 3 September 1981, in accordance with article 27 (1)

The States Parties to the present Convention,

Noting that the Charter of the United Nations reaffirms faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,

Noting that the Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex,

Noting that the States Parties to the International Covenants on Human Rights have the obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights,

Considering the international conventions concluded under the auspices of the United Nations and the specialized agencies promoting equality of rights of men and women,

Noting also the resolutions, declarations and recommendations adopted by the United Nations and the specialized agencies promoting equality of rights of men and women, Concerned, however, that despite these various instruments, extensive discrimination against women continues to exist, Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of

women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity, concerned that in situations of poverty women have the least access to food, health, education, training and opportunities for employment and other needs,

Convinced that the establishment of the new international economic order based on equity and justice will contribute significantly towards the promotion of equality between men and women, Emphasizing that the eradication of apartheid, all forms of racism, racial discrimination, colonialism, neocolonialism, aggression, foreign occupation and domination and interference in the internal affairs of States is essential to the full enjoyment of the rights of men and women, Affirming that the strengthening of international peace and security, the relaxation of international tension, mutual cooperation among all States irrespective of their social and economic systems, general and complete disarmament, in particular nuclear disarmament under strict and effective international control, the affirmation of the principles of justice, equality and mutual benefit in relations among countries and the realization of the right of peoples under alien and colonial domination and foreign occupation to self determination and independence, as well as respect for national sovereignty and territorial integrity, will promote social progress and development and as a consequence will contribute to the attainment of full equality between men and women

Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields,

Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so far not fully recognized, the social significance of maternity and the role of both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole

Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women, Determined to implement the principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all its forms and manifestations,

Have agreed on the following:

PART I

Article 1

For the purposes of the present Convention, the term “discrimination against women” shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Article 2

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;
- b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;
- c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;
- d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;
- e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;
- f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;
- g) To repeal all national penal provisions which constitute discrimination against women.

Article 3

States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of

guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Article 4

1. Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.

2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

Article 5

States Parties shall take all appropriate measures:

- a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Article 6

States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

PART II

Article 7

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

Article 8

States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

Article 9

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.
2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

PART III

Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in preschool, general, technical, professional and higher technical education, as well as in all types of vocational training;
- b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- d) The same opportunities to benefit from scholarships and other study grants;
- e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
- f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- g) The same opportunities to participate actively in sports and physical education;
- h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

Article 11

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:
 - a) The right to work as an inalienable right of all human beings;
 - b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
 - c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;

- d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;
- e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
- f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:

- a) To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;
- b) To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;
- c) To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities.
- d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.

3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

Article 12

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.
2. Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

Article 13

States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- a) The right to family benefits;
- b) The right to bank loans, mortgages and other forms of financial credit;
- c) The right to participate in recreational activities, sports and all aspects of cultural life.

Article 14

1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.

2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:
 - a) To participate in the elaboration and implementation of development planning at all levels;
 - b) To have access to adequate health-care facilities, including information, counselling and services in family planning;
 - c) To benefit directly from social security programmes;
 - d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;
 - e) To organize self-help groups and cooperatives in order to obtain equal access to economic opportunities through employment or self-employment;
 - f) To participate in all community activities;
 - g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
 - h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

PART IV

Article 15

1. States Parties shall accord to women equality with men before the law.
2. States Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.
3. States Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.
4. States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

Article 16

1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women:
 - a) The same right to enter into marriage;
 - b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
 - c) The same rights and responsibilities during marriage and at its dissolution;
 - d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount;

- e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;
- f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount;
- g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation;
- h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.

2. The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

PART V

Article 17

1. For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a Committee on the Elimination of Discrimination against Women (hereinafter referred to as the Committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty fifth State Party, of twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principal legal systems.
2. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.
3. The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.
4. Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.
5. The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names

of these nine members shall be chosen by lot by the Chairman of the Committee.

6. The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.
7. For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.
8. The members of the Committee shall, with the approval of the General Assembly, receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.
9. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

Article 18

1. States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect:
 - a) Within one year after the entry into force for the State concerned;
 - b) Thereafter at least every four years and further whenever the Committee so requests.
2. Reports may indicate factors and difficulties affecting the degree of fulfilment of obligations under the present Convention.

Article 19

1. The Committee shall adopt its own rules of procedure.
2. The Committee shall elect its officers for a term of two years.

Article 20

1. The Committee shall normally meet for a period of not more than two weeks annually in order to consider the reports submitted in accordance with article 18 of the present Convention.
2. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee.

Article 21

1. The Committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of reports and information received from the States Parties. Such suggestions and general recommendations shall be included in the report of the Committee together with comments, if any, from States Parties.
2. The Secretary-General of the United Nations shall transmit the reports of the Committee to the Commission on the Status of Women for its information. Article 22
The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their activities. The Committee may invite the specialized agencies to submit

reports on the implementation of the Convention in areas falling within the scope of their activities.

PART VI

Article 23

Nothing in the present Convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained:

- a) In the legislation of a State Party; or
- b) In any other international convention, treaty or agreement in force for that State.

Article 24

State Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention.

Article 25

1. The present Convention shall be open for signature by all States.
2. The Secretary-General of the United Nations is designated as the depositary of the present Convention.
3. The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.
4. The present Convention shall be open to accession by all States. Accession shall be effected by the deposit of an instrument of accession with the Secretary General of the United Nations.

Article 26

1. A request for the revision of the present Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.
2. The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.

Article 27

1. The present Convention shall enter into force on the thirtieth day after the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.
2. For each State ratifying the present Convention or acceding to it after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or accession.

Article 28

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.
2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.
3. Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General of the United Nations, who shall then inform all States thereof. Such notification shall take effect on the date on which it is received.

Article 29

1. Any dispute between two or more States Parties concerning the interpretation or application of the present Convention which is not settled by negotiation shall, at the request of one of them, be submitted to

arbitration. If within six months from the date of the request for arbitration the parties are unable to agree on the organization of the arbitration, any one of those parties may refer the dispute to the International Court of Justice by request in conformity with the Statute of the Court.

2. Each State Party may at the time of signature or ratification of the present Convention or accession thereto declare that it does not consider itself bound by paragraph 1 of this article. The other States Parties shall not be bound by that paragraph with respect to any State Party which has made such a reservation.
3. Any State Party which has made a reservation in accordance with paragraph 2 of this article may at any time withdraw that reservation by notification to the Secretary-General of the United Nations.

Article 30

The present Convention, the Arabic, Chinese, English, French, Russian and Spanish texts of which are equally authentic, shall be deposited with the Secretary-General of the United Nations.

IN WITNESS WHEREOF the undersigned, duly authorized, have signed the present Convention.

DECLARATION ON THE ELIMINATION OF VIOLENCE AGAINST WOMEN

Resolution adopted by the General Assembly
on the report of the Third Committee
(A/48/629)

Resolution 48/104

The General Assembly,

Recognizing the urgent need for the universal application to women of the rights and principles with regard to equality, security, liberty, integrity and dignity of all human beings, Noting that those rights and principles are enshrined in international instruments, including the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, Recognizing that effective implementation of the Convention on the Elimination of All Forms of Discrimination against Women would contribute to the elimination of violence against women and that the Declaration on the Elimination of Violence against Women, set forth in the present resolution, will strengthen and complement that process, Concerned that violence against women is an obstacle to the achievement of equality, development and peace, as recognized in the Nairobi Forward-looking Strategies for the Advancement of Women, in which a set of measures to combat violence against women was recommended, and to the full implementation of the Convention on the Elimination of All Forms of Discrimination against Women, Affirming that violence against women constitutes a violation of the rights and fundamental freedoms of women and impairs or nullifies their enjoyment of those rights and freedoms, and concerned about the long-standing failure to protect and promote those rights and freedoms in the case of violence against women, Recognizing that violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against

women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men,

Concerned that some groups of women, such as women belonging to minority groups, indigenous women, refugee women, migrant women, women living in rural or remote communities, destitute women, women in institutions or in detention, female children, women with disabilities, elderly women and women in situations of armed conflict, are especially vulnerable to violence, Recalling the conclusion in paragraph 23 of the annex to Economic and Social Council resolution 1990/15 of 24 May 1990 that the recognition that violence

against women in the family and society was pervasive and cut across lines of income, class and culture had to be matched by urgent and effective steps to eliminate its incidence, Recalling also Economic and Social Council resolution 1991/18 of 30 May 1991, in which the Council recommended the development of a framework for an international instrument that would address explicitly the issue of violence against women,

Welcoming the role that women's movements are playing in drawing increasing attention to the nature, severity and magnitude of the problem of violence against women, Alarmed that opportunities for women to achieve legal, social, political and economic equality in society are limited, inter alia, by continuing and endemic

violence, Convinced that in the light of the above there is a need for a clear and comprehensive definition of violence against women, a clear statement of the rights to be applied to ensure the elimination of violence against women in all its forms, a commitment by States in respect of their responsibilities, and a commitment by the international community at large to the elimination of violence against women, Solemnly proclaims the following Declaration on the Elimination of Violence against Women and urges that every effort be made so that it becomes generally known and respected:

Article 1

For the purposes of this Declaration, the term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Article 2

Violence against women shall be understood to encompass, but not be limited to, the following:

- a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence, and violence related to exploitation;
- b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment, and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- c) Physical, sexual and psychological violence perpetuated or condoned by the State, wherever it occurs.

Article 3

Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field. These rights include, inter alia:

- a) The right to life;1
- b) The right to equality;2
- c) The right to liberty and security of person;3
- d) The right to equal protection under the law;2
- e) The right to be free from all forms of discrimination;2
- f) The right to the highest standard attainable of physical and mental health;4
- g) The right to just and favorable conditions of work;5
- h) The right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment.

Article 4

States should condemn violence against women and should not invoke any custom, tradition, or religious consideration to avoid their obligations with respect to its elimination. States should pursue by all appropriate means and without delay a policy of eliminating violence against women and, to this end, should:

- a) Consider, where they have not yet done so, ratifying or acceding to the Convention on the Elimination of All Forms of Discrimination Against Women or withdrawing reservations to that Convention;
- b) Refrain from engaging in violence against women;
- c) Exercise due diligence to prevent, investigate and, in accordance with national legislation, punish acts of violence against women, whether those acts are perpetrated by the State or by private persons;
- d) Develop penal, civil, labour and administrative sanctions in domestic legislation to punish and redress the wrongs caused to women who are subjected to violence: women who are subjected to violence should be provided with access to the mechanisms of justice and, as provided for by national legislation, to just and effective remedies to the harm they have suffered; States should also inform women of their rights in seeking redress through mechanisms;
- e) Consider the possibility of developing national plans of action to promote the protection of women against any form of violence, or to include provisions for that purpose in plans already existing, taking into account, as appropriate, such cooperation as can be provided by non-governmental organizations, particularly those concerned with the issue of violence against women;
- f) Develop, in a comprehensive way, preventative approaches and all those measures of legal, political, administrative and cultural nature that promote the protection of women against any form of violence, and ensure that the re victimization of women does not occur because of laws insensitive to gender considerations, enforcement practices or other interventions;
- g) Work to ensure, to the maximum extent feasible in the light of their available resources and, where needed, within the framework of international cooperation, that women subjected to violence and, where appropriate, their children have specialized assistance, such as rehabilitation, assistance in child care and maintenance, treatment, counselling, and health and social services, facilities and programmes, as well as support structures, and should take all other appropriate measures to promote their safety and physical and psychological rehabilitation;
- h) Include in government budgets adequate resources for their activities related to the elimination of violence against women;

- i) Take measures to ensure that law enforcement officers and public officials responsible for implementing policies to prevent, investigate and punish violence against women receive training to sensitize them to the needs of women;
- j) Adopt all appropriate measures, especially in the field of education, to modify the social and cultural patterns of conduct of men and women to eliminate prejudices, customary practices and all other practices based on the idea of inferiority or superiority of either of the sexes and on stereotyped roles for men and women;
- k) Promote research, collect data and compile statistics, especially concerning domestic violence, relating to the prevalence of different forms of violence against women and encourage research on the causes, nature, seriousness and consequences of violence against women and on the effectiveness of measures implemented to prevent and redress violence against women; those statistics and findings of the research will be made public;
- l) Adopt measures directed towards the elimination of violence against women who are especially vulnerable to violence;
- m) Include, in submitting reports as required under relevant human rights instruments of the United Nations, information pertaining to violence against women and measures taken to implement the present Declaration;
- n) Encourage the development of appropriate guidelines to assist in the implementation of the principles set forth in the present Declaration;
- o) Recognize the important role of the women's movement and non-governmental organizations world wide in raising awareness and alleviating the problem of violence against women;
- p) Facilitate and enhance the work of the women's movement and non-governmental organizations and cooperate with them at local, national and regional levels;
- q) Encourage intergovernmental regional organizations of which they are members to include the elimination of violence against women in their programmes, as appropriate.

Article 5

The organs and specialized agencies of the United Nations system should, within their respective fields of competence, contribute to the recognition and realization of the rights and the principles set forth in the present

Declaration and, to this end, should, inter alia:

- a) Foster international and regional cooperation with a view to defining regional strategies for combating violence, exchanging experiences and financing programmes relating to the elimination of violence against women;
- b) Promote meetings and seminars with the aim of creating and raising awareness among all persons of the issue of the elimination of violence against women;
- c) Foster co-ordination and exchange within the United Nations system between human rights treaty bodies to address the issue of violence against women effectively;
- d) Include in analyses prepared by organisations and bodies of the United Nations system of social trends and problems, such as the periodic reports on the world social situation, examination of trends in violence against women;
- e) Encourage co-ordination between organisations and bodies of the United Nations system to incorporate the issue of violence against women into ongoing programmes, especially with reference to groups of women particularly vulnerable to violence;
- f) Promote the formulation of guidelines or manuals relating to violence against women, taking into account the measures referred to in the present Declaration;

- g) Consider the issue of the elimination of violence against women, as appropriate, in fulfilling their mandates with respect to the implementation of human rights instruments;
- h) Cooperate with non-governmental organisations in addressing the issue of violence against women.

Article 6

Nothing in the present Declaration shall affect any provision that is more conducive to the elimination of violence against women that may be contained in the legislation of a State or in any international convention, treaty or other instrument in force in a State.

Notes

Universal Declaration of Human Rights, article 3, and International Covenant on Civil and Political Rights, article 6. (return to text)

International Covenant on Civil and Political Rights, article 26. (return to text)

Universal Declaration of Human Rights, article 3, and International Covenant on Civil and Political Rights, article 9. (return to text)

International Covenant on Economic, Social, and Cultural Rights, article 12. (return to text)

Universal Declaration of Human Rights, article 23, and International Covenant on Economic, Social, and Cultural Rights, articles 6 and 7. (return to text)

Universal Declaration of Human Rights, article 5; International Covenant on Civil and Political Rights, article 2; and Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment. (return to text)

85th plenary meeting

20 December 1993

Published by the United Nations Department of Public Information

Printed on recycled paper by the United Nations Reproductions Section, New York
DPI/1525 - 24072 - October - 20M