



**UNIVERSITY OF TM
KWAZULU-NATAL**

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**POWERFUL, PENETRATOR, PROVIDER: A RELIGIO-CULTURAL ANALYSIS
OF MASCULINITY PRODUCTION IN MEN'S CONFERENCE PROMOTIONAL
MEDIA IN THE SOUTH AFRICAN PENTECOSTAL CONTEXT.**

Submitted in fulfilment of Academic Requirement

For the Degree of

Master of Theology: Gender, Religion and Health

At the

School of Religion, Philosophy and Classics

In the College of Humanities

University of KwaZulu-Natal (Pietermaritzburg Campus)

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ACKNOWLEDGEMENTS

This project would have not been possible without the support and encouragement from the following individuals:

I would like to extend my sincere gratitude to my supervisor Professor Charlene Van der Walt for your continued support and encouragement throughout the semester. I had my ups and lows, but your words always encouraged me to get up and push myself further. I hope I made you proud.

Professor Settler for ongoing support, encouragement, and always willing to assist wherever you can.

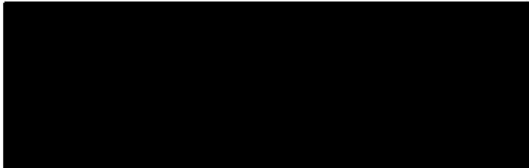
To my wife...I don't even know where to begin, you were with me when I started this journey and supported me throughout without fail. I am eternally grateful; this would have not been possible without you.

To my two minions, rock stars, friends, and colleagues Lindiwe Maseko and Tracey Sibisi, thank you for being my sounding board and support throughout the semester.

To the Lord God Almighty for the wisdom given to complete this project.

DECLARATIONS

I, Siwakhile Ngcobo, declare that this dissertation is my original work. All citations, references, and borrowed ideas have been acknowledged. I submit this under the Gender and Religion Programme which is under the School of Religion, Philosophy and Classics in Pietermaritzburg, South Africa. There are no parts of this presentation that have been submitted to another University or higher education institution for degree or examination purposes. Unless it is stated within the text, this is wholly my work.



Siwakhile Ngcobo

DECEMBER 2020

As candidate supervisor, I hereby approve this dissertation for submission



Professor Charlene Van der Walt

DECEMBER 2020

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CHAPTER ONE

GENERAL INTRODUCTION

1.1.Introduction.

Violence against women is a major public health problem globally and is an extreme violation of women's human rights (Jewkes, Fulu, Roseli, and Garcia-Morena, 2013; Jewkes, 2002). Within the South African context, Abrahams, Mathews, and Jewkes (2012) reported that a woman died every 6 hours at the hands of an intimate partner be it her husband or boyfriend. Incidents of violence against women are not limited to intimate partners, Jewkes and Mathews (2002) assert that most sexual violence incidents are non-intimate partner related. Central to Gender Based Violence (GBV) is the hegemonic constructions of masculinity. Jewkes and Morell (2018) argue that the hegemonic construction of masculinity is the cause of GBV and points to men as perpetrators of violence against women. Using hegemonic masculinity as a concept for understanding social organization of masculinities, research has shown that men's use of violence against women is an act of affirming and exercising power and dominance over women (Machisa, Jewkes, Morna, and Rama, 2011). South Africa has seen a rise in reported incidents of GBV in the last two years or so and has caused society to acknowledge that GBV exists and is a social ill.

Men and Masculinities have become central in the scholarship of gendered pandemics in Africa. Masculinities have become problematized in the African context and have sparked interest in the field of gender, health, and religion with HIV being considered a gendered pandemic (Van Klinken, 2013). Chitando and Chirongoma's (2012) book on *Redemptive masculinities: Men, HIV, and religion in Africa* focus on how religious and cultural practices and notions of masculinities have perpetuated the gendered pandemics. The book examines troubling masculinities that have been considered by gender and religious scholars as toxic towards women and children. It offers contemporary discussions on masculinity in light of gender-based violence and HIV and the role of religion in shaping positive masculine identities (Chitando and Chirongoma 2012: 3). The dominant notions of masculinity are said to encourage toxic behavior among men which becomes problematic to HIV and GBV pandemic that exist in society. According to Togarasei (2013), religion and culture have been used by men to perpetuate GBV and condones men having multiple sexual partners. Such religion-cultural ideologies reinforce hegemonic masculinity (Chitando and Chirongoma, 2012: 3). Like HIV, GBV is exacerbated by toxic masculine behaviour.

Relevant to understanding the scourge of GBV in the African context, this study focus on Christian men's conference promotional material. It examines how masculinity is produced and reconstructed in these promotional media materials. The conceptualization of these conferences is based on the idea of restoring the man to his rightful position as a leader and the head of the family and it is also a space where men get validation of their masculinity. Taking into account that GBV is considered to be perpetuated by hegemonic ideals of masculinity (Jewkes, 2002; Jewkes and Morrell, 2018; Mathews et al., 2015), this study critically engages with masculinity construction in the Pentecostal Christian landscape and how these dominant ideologies of masculinity mitigate GBV.

This chapter provides a general introduction of the study by beginning with the background and rationale of the study. It proceeds to outline the research questions and the study objective. It then proceeds to provide the theoretical framework which frames this study, outlining the methodology process used for the study. Lastly, it outlines the structure the study is presented.

1.2. Background and Rationale

South Africa has experienced high visibility and awareness of gender-based violence and is a result of high profile cases such as that of Uyinene¹ and other bodies that we may never know about. Gender-Based Violence incidents have always been present in South African society (Woods and Jewkes, 1997) however, it's only now that it is becoming more visible and prominent in media. According to Jewkes et al. (2002) the prevalence of GBV in South Africa is attributed to a variety of factors and uses the ecological model to explain these factors ranging from individual to societal level. Furthermore, they argue that the majority of the GBV incidents occur in Intimate Partner Relationships though not limited to it. According to Anderson and Anderson (2001), violence is male-gendered and men use it as a means to control and exercise their power over women and other marginalized bodies such as the LGBTQ+ community. The exercise and abuse of power by men is supported by patriarchy, which in turn is sustained by religion and culture. Patriarchy in itself as a system

¹ Uyinene Mrwetayana was a Cape Town University Student that was brutally murdered iSeptember 2019. She is among many women who have experienced GBV of which some we might never hear their stories.

Marias, A. (2019). Gender equality in South Africa, A reality or an Illusion. Retrieved from <https://www.psyssa.com/gender-equality-in-south-africa-a-reality-or-an-illusion/> Accessed 24-03-2019

ABSTRACT

The study explores the relationship between masculinity production and construction in Christian men's conference promotional media material and the scourge of Gender-Based Violence. The study offers a critical engagement of religio-cultural construction of masculinity and how particular notions of masculinity inform violent masculinity performance. This study seeks to explore how constructions of masculinity in the African Pentecostal men's conference promotional media may mitigate violence against women. It analyses perceptions of masculinity in men's conference promotional media material by examining dominant religio-cultural discourses that inform masculinity construction and the implications of these dominant discourses in light of Gender-Based Violence. The study analysed promotional material from four churches and three non-denominational materials. Using critical visual analysis to analyse, four trends emerged from the visual material – aggression, dependability, embodiment, and strength.

In framing this study, feminist theory and social construction of gender theory were employed. Two supplementary theories; hegemonic masculinity and mediatization theory were also used to locate this study. Out of the analysis of the promotional media material, two dominant religio-cultural discourses of masculinity were examined: aggression and male headship and leadership. These religio-cultural discourses inform masculinity construction and are based on a heteropatriarchal system that privileges men while treating women as second-class citizens. These discourses inform male dominance and superiority and masculinity as violent performance. This has negative implications for women, placing them in a vulnerable position to experience forms of Gender-Based Violence. I argue that masculinity production and construction in Christian men's conference promotional media material portray masculinity as violent performance, thus mitigating gender-based violence. The dominant religio-cultural discourses that inform masculinity production and construction are prevalent and patriarchal. As a consequence of these discourse, male superiority and dominance and masculinity as violent performance puts women in a vulnerable position to experience forms of Gender-Based Violence.

Acronyms and Abbreviations

GBV- Gender Based Violence

IPV- Intimate Partner Violence

HIV- Human Immunodeficiency Virus

LGBTQ- Lesbian, Gay, Bisexual, Transsexual and Queer

TBN- Trinity Broadcasting Network

is oppressive towards women and elevates the status of men, thus perpetuate gender-based violence (Eze, 2016).

The high incidents of GBV have sparked an enormous response from civil society and we have seen the rise of social and digital campaigns such as #M2movement, #MenAreTrash, #AmINext just to name a few. Also, the political sphere urging for tougher and stricter legislation on men who abuse women, with the president of the country being an advocate of this campaign and legislative reform. What is missing though is the voice of the church and other religious organizations. There's no direct condemnation and stance of GBV of the church except for holding hands and praying for and with the victims. The only plausible explanation for such silence would be as scholars (Owino, 2010; Phiri, 2002; Jewkes, 2002; Togarasei, 2013) assert, that religious and cultural teaching and practices of gender roles have been used by men to perpetuate GBV and reinforces ideologies of hegemonic masculinity.

This study is therefore informed by my interest in men and masculinity scholarship and my work as a Christian leader within a heteropatriarchal African Pentecostal tradition. The lack of action and response towards GBV pandemic made me reflect on how the ideo-theological construction of masculinities are being informed by patriarchal ideologies of manhood mitigate GBV. This has become important to me not only as an emerging scholar but also as a leader in Pentecostal faith community. It came about by listening to narratives of survivors who suffered abuse within faith spaces they had considered to be safe. Masculinity construction within the Pentecostal tradition is quite complex in that it is informed by the ideo-theological construction of masculinity yet men are expected to embody traditional constructions of masculinity informed by culture and religion. In contextualizing this study, I am aware and acknowledge that as a man, I am part of the problem. So, I approach this study with sensitivity cautious of women's lived experiences.

As part of men's ministry within the Pentecostal movement, men conferences have become a norm and regularly hosted regionally, nationally, and internationally. Though conceptualized innocently as spaces where men are empowered and where their masculinities are affirmed, men' conference can be deadly and have the potential to perpetuate the scourge of violence considering its reinforcement of hegemonic masculinity. Engaging GBV in a heteropatriarchal faith landscape is never easy because gender identities are constructed using essentialist views of gender and ideologies of masculinities are informed by dominant patriarchal norms of being a man. This study therefore seeks to explore how constructions of

masculinity in the African Pentecostal men's conference promotional media may mitigate violence against women.

1.3. Methodology

This study is situated in the qualitative research paradigm and will appropriate a digital methodology. The digital methodology has been used to study digital religious practices. These are techniques that study societal change and cultural conditions using online data (Rogers, 2015). Digital research methods incorporate internet-based data including other communicative and social media platforms such as Instagram, Twitter, and Facebook (Hutchinson, 2016: 1). Rogers (2015) asserts that these methods are used to study social change and cultural conditions with online data. It is from such media platforms that I am going to collect my data and analyse the data using critical visual analysis as an analytic tool.

To engage the context of this study as mentioned above, I will use an interpretivist paradigm located in qualitative research tradition in appropriating digital methods. The interpretivist paradigm is concerned with understanding knowledge from research participants' lived experiences and points of view (Pham, 2018). This study therefore seeks to explore the meaning produced in conference promotional media. It focuses on the production and reconstruction of masculinity in men's conference promotional conference. Digital methods have been used to study digital religious practices and individual's interaction with digital media, using digital research techniques, where study uses material that is available online such as churches websites and Facebook page's (Rogers, 2015). A more detailed outline of the methodology section is discussed in Chapter three focusing on theory and method.

1.4. Research Questions

The key research question for the study is: *In light of Gender-Based Violence, how might the constructions of masculinity in the South African Pentecostal Men's Conference Promotional Media be viewed as mitigating violence against women?*

To address this question, I will attempt to answer the following sub-questions:

- What are the prevailing notions of masculinities in men's conference promotional media within South African Pentecostal traditions?
- What are the dominant religio-cultural discourses that inform construction of masculinities in men's conference promotional media within South African Pentecostal traditions?

- How, do these dominant religio-cultural discourses of masculinity in South African Pentecostal tradition mitigate Gender-Based Violence?

1.5. Research Objectives

Responding to the above sub-questions, the study aims at providing an interpretive analysis of the production of masculinity in Christian men's conference promotional material and how portrayal of masculinities may mitigate GBV. The main objectives of the study are as follows:

- To analyze the prevailing notions of masculinity in men's conference promotional media within South African Pentecostal traditions
- To explore the dominant religio-cultural discourses that inform construction of masculinities in men's conference promotional media within South African Pentecostal traditions.
- To examine how the dominant religio-cultural discourses of masculinity in South African Pentecostal tradition mitigate Gender-Based Violence.

1.6. Theoretical Frameworks

According to Gray (2018), a theoretical framework provides a conceptual starting point which researchers choose to frame the study. The study will use two primary theories to frame the study, namely - feminist theory and social construction of gender. Feminist theory is informed by feminism and aims to end oppression, discrimination, life-denying systems, and violence towards women (Jones, 2000; Clifford, 2002; Hooks, 2015). As a framework that challenges oppressive patriarchal systems, feminism offers critical tools that can be used to contextualize GBV and enable us to critically engage with systems of oppression. Bearing in mind that women's experiences of oppression and discrimination are different across the board, African Woman Theologians' work has prioritized women in Africa and addresses the need for women to be recognized and to be treated with human dignity in religious spaces. Violence against women is gendered. According to Tolbert (2000), feminists view gender as an ascription of social power relations based on gender identities. From a social constructionist perspective of gender, gender is constructed based on human relations and practices based on the socially constructed gender norms and identities (Gebregeorgis, 2016; Connell, 2002; Thatcher, 2011). The concept of gender is therefore based on the difference

between sexes, whether these differences are then used to create gender binaries that associate masculinity as a male-gendered identity and femininity as female gender identity (Butler, 2011). Gender difference has created stratification between women and men with men being considered the dominant gender and women being subservient and inferior. Thatcher (2011) asserts that because of such gender stratification, power becomes central in understanding gender relations. For this study, these two frameworks provide tools to examine power dynamics in any given intimate relationship. These also enables critical engagement on how men use power to control women and how that power is used in a context such as South Africa where patriarchy affords men power over women.

The study also employed the hegemonic masculinity concept and mediatization theory which informed the contextual analysis. Hegemonic masculinity as a concept proposed by Connell (1995; 2005) has been used to theorize masculinity. It has been appropriated in the South African context by Rachel Jewkes, Robert Morell, and Kopana Ratele(2007) to theorize masculinities in relation to gender power, violence against women, and understanding the complexities of masculinity. As a concept, it explains men's power and dominance over women and their use of violence (Jewkes et al., 2015). For this study, hegemonic as a concept of masculinity will be used to explore attitudes and practices among men that perpetuate gender inequality and men's dominance over women. The contemporary society engages and is saturated with media (Wood, 2008). Mass media offers representation and portrays of gendered identities and how men and women relate to each other. According to Wood (2008), media theory offers us nuances of understanding how contemporary media represents gender. Morgan (2011) asserts that images are agents of change and influence how we construct our identities. Hjavard (2008) introduces mediatization theory as a framework to understand how media functions as an agent of religious and social change. This theory offers tools through which we can critically engage with gendered portrayals and representation of masculinity in mass media and how these dominant portrayals of masculinity and violence according to the hegemonic masculine lens may contribute to the perpetuation of GBV.

1.7. Study Limitations.

This study is conceptualized by gendered pandemic, gender-based violence, and the possibility of production of masculinity in men's conference promotional media may have in mitigating GBV. The theoretic frameworks used for this study are interdisciplinary which

provides a bit of a challenge to appropriate all to the subject of interest. In understanding the thought process of my work, I provide the following limitations.

- The finding of the study may not be generalized because it is not an empirical study. Being a short dissertation, the scope is limited.
- The study focuses specific on the South African Pentecostal traditions. It may not necessarily apply to other forms of Christian traditions, denominations or movements.
- The interpretive approach applied for this qualitative study has allowed for my subjectivity in my presentation, understanding, and interpretation of the study finding. I may also not explore other possible interpretations based on my positionality as a faith leader and a man engaging with GBV with the Pentecostal tradition..

1.8. Structure of the Study

The study is organized into six chapters. The first chapter provides a general introduction to the study. It details the background and rationale for the study, the methodology and theoretical framework to be used for the study. It also details the objectives and research questions the study aims to answer. The second chapter presents the literature review on the key themes, gender-based violence, ideo-theological construction of masculinity, and the role of religion and media in gender representation. Chapter three of the study outlines the theory and methodology the study will use to engage the context of the study. The fourth chapter presents the data collected. In chapter five I provide analysis and discuss the findings and the key literature themes engaged with in chapter two. The last chapter offers a general conclusion of the study and future recommendations and the limitations of the study.

1.9. Conclusion

Introduction to this study highlights the relationship between religion and culture in constructing masculinities and how these constructions of masculinity leave women vulnerable to abuse and violence. The landscape of intimate partner violence in Africa has attributed this violence to toxic and dominant patriarchal ideal of masculinity that affords power to men and disadvantage women, thus the need for men to validate and demonstrate their power using violence. This Chapter has highlighted the theoretical framework used for the study, feminist theory, the social construction of gender, and two sub-theories, hegemonic masculinity, and mediatization theory. The chapter has also highlighted the methodology the study used to answer the proposed research questions in order to arrive at the aims of the

study. I outlined the study limitation and an outline of the study. The following chapter will engage three key I will engage three literature themes; contextualizing gender-based violence, Ideo-theological masculinity construction, and Religion and Media.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

The purpose of this chapter is to offer a critical systematic literature review of three key themes for the study; gender-based violence, ideo-theological constructions of masculinity and religion, and media as theorized in the existing literature. Firstly, I begin with discussing gender-based violence, explaining the forms of violence, the prevalence, and casualty of gender-based violence. Men are perpetrators of violence; masculinity conceptions will be discussed to explore how portrayals of dominant constructions of masculinity contributes to the perpetuation of gender-based violence. Secondly, I discuss the ideo-theological envisioned masculinity through exploring the concepts such as born-again and what it means in the scholarship of ideo-theological masculinity, biblically inspired model of masculinity which religious structures believe as a God-given model of masculinity. The dominant consecutive patriarchal masculine ideology within religion will also be explored to see how they relate to violence against women. Finally, I discuss how gender-based violence is represented in mass media, the portrayal, and representations of masculinity in both digital and print media, and the relationship between media and religion, how they influence Christian men in constructing their masculine identity in contemporary life.

2.2.Contextualizing Gender-Based Violence

This section of literature review discusses literature surveyed for the purpose of contextualizing and theorizing gender-based violence. I begin first by explaining gender-based violence and the different forms of violence. Secondly, I discuss the complex relationship between gender, culture, and religion as a source of gender inequality, thus providing a gendered lens of how cultural and religious practices and beliefs contribute to and perpetuate violence. Finally, I look at how religion and culture inform constructions of masculinities and how certain dominant discourses of masculinity may contribute to violence against women.

2.2.1. Explaining Gender-Based Violence

Gender-based violence (GBV) is pervasive in our society and over the years it has not only affected women and their holistic wellbeing but has also claimed so many lives. According to scholars (Abrahams et al., 2012; Fakunmoju and Bammeke, 2017; Gurung and Acharya,

2015; Jewkes, 2002; Jewkes et al., 2013), violence against women is a major public health problem and an extreme violation of women's human right. Defining gender-based violence is never an easy task because it encompasses a lot of factors that some may not even be considered as abuse. For this study, I would like to offer the following working definitions; GBV is defined as any act against women that is likely to result in physical, psychosocial, mental, and emotional harm (WHO, 2002:207). It includes different forms of harmful behaviors that are directed towards women because of their gender and the male entitlement towards woman's bodies or any acts that perpetuate women's insubordination (Heisi et al., 2002: 6). Oladepo, Yusuf, and Ardogan (2011:78) defines gender-based violence as violence against women that results in or likely to result in physical, sexual, or psychological harm or suffering to women including threats of such acts, coercion or deprivation of liberty.

Though GBV occurs in many forms, there are two common forms of violence against women that academic scholarship and civil society have focused. Most of the preventative strategies are focused on, *Intimate Partner Violence/ Non-Intimate Partner Violence and Sexual Violence*. These are found in both structural and individual factors of which will be explained through an ecological perspective later in this section.

Intimate partner violence (IPV) is one of the most prevalent forms of gender-based violence with an estimation that 35% of women globally have experienced it (WHO, 2002:201, Heisi et al., 2002: 7). GBV is explained or defined as violent behavior by an intimate partner that causes physical, sexual, psychological harm, including but not limited to physical aggression and controlling behavior (Heisi et al., 2002:6). The study undertaken by the South African Medical Council between 1990-2009 reported that a woman died every 6th hour by their intimate partner and that IPV was a leading cause of female homicide in South African (Abrahams et al., 2012). Sexual violence is often related to IPV.

There is a common belief that women cannot be sexually violated when they are in a relationship due to the misconstrued assumption that there is consent in any type of intimate relationship. Heisi et al (2002) explains that it is believed that such violence is a result of women resisting sexual advances by their male partners and non-intimate partners. This speaks to the entitlement complex that men feel they have over women's bodies. Jewkes and Abraham (2002) explore further this discourse of entitlement by contextualizing it within marriages, relationships, and families where women are sexually coerced either by their partner or family relative. This however does not by any means disregard sexual violence that

women experience at the hands of non-intimate partners. Jewkes and Abraham (2000) argue that it is important to take into consideration the gender power inequality in society and that sexual violence is the manifestation of men's power over women that patriarchy affords them.

To contextualize GBV, Jewkes (2002) and Heisi et al (2002) draw on the ecological model which explains factors affecting individual behavior based on the different levels and societal structure. The model is made up of individual, societal, and institutional factors (Jewkes, 2002), and has shown an increase in the possibility of women experiencing abuse by their partners. According to Oduro, Swartz, and Arnot (2012), this model is concerned with human relations within their context by adopting an interdisciplinary and multi-discipline method of analysis. The individual-level refers to individual experiences of abuse or witnessing abuse as a child. However, there has never been any research to correlate violent behavior and childhood trauma (Mathews et al., 2011; Jewkes, 2002). The societal/structural level refers to the hetero-patriarchal hierarchy that exists in a society where there are rigidly defined and enforced gender roles (Heisi et al., 2002). The interplay of these factors (Individual and Societal/structural) assists us in understanding the origin of violence against women. Jewkes (2002) argues that poverty and unemployment have meant that gender roles in society are changing and threatening the social hierarchy of which men are at the top of the food chain, changing the power dynamics between men and women. For example, women are being financially independent and the unemployment rate has meant that the man's ability to provide and successfully attain masculinity is reduced and they lash out to attain their power through violence against their partners (Heisi et al., 2002; Jewkes, 2002; Sikweyiya et al., 2020). Having engaged with literature dealing with factors associated with GBV, it is clear that the common denominator in acts of violence against women is issues related to masculinity and male identity.

Given the violent landscape within the South African context, Graaff and Heinecken (2017) offer a possible explanation of GBV incidents in the country. Masculinity in this context is shaped by race, culture, socio-economic status, power, gender politics, and patriarchy (Morrell et al., 2012). The narrative of violence during the apartheid era was the only language that was used to bring social order and also for the marginalized to express their frustration with the government. Because of such normalcy of violence, it became part of social life as a mechanism to respond to conflict. What Graaff and Heinecken (2017) are getting across, is that the violent history of our country has emphasized the use of aggression

and violence which has shaped constructions of masculinity. These characteristics of masculinity are not only shaped by culture and religion but also through changes and shifts in gender roles. The expectation for men to display physical strength may include the use of violence to control others (Morrell et al., 2012; Graaff and Heineken, 2017).

Taking into account the ecological model as a method of analysis, Matthews et al (2011) look at how childhood trauma and neglect influences the risk of violence and anti-social behavior among imprisoned men. They are arguing that the origins of violence are complex and need an interdisciplinary approach. The participants in this particular study were all imprisoned for violence committed against their intimate partners. The reasoning behind this form of violence is based on the results of childhood trauma and abuse they experienced as young boys through witnessing their mothers being abused (Jewkes, 2002), the absence of father figures, and strained relationship with their mother. These experiences shaped their idea of masculinity and found that engaging in criminal activities and violence was assumed to be the only way they could express and successfully perform masculinity.

2.2.2. Religious and Cultural beliefs and the perpetuation of Gender-Based Violence

Religion and culture are an essential structure in society that shapes not only identities but also how we relate to each other. Several scholars (Fakunmoju and Bammeke, 2017; Takyi and Lamptey, 2020; Seguino, 2011) assert that individuals in different social contexts hold certain beliefs and practices relating to GBV and these beliefs are informed by religious and cultural structures. These beliefs are informed and rooted in patriarchy thereby maintaining gender inequality in society. Fakunmoju and Bammeke (2012) assert that these structural beliefs and assumptions about women and their roles influence how they are judged and treated not only within intimate relationships but also how they are socialized. Jewkes (2002) concurs with his statement by further arguing that patriarchal structures are pro-violence against women.

According to Sikweyiya et al (2020:2), the presence of highly distinct gender roles in a patriarchal context such as Africa, women are expected and are confined within the household. This patriarchal framework has structured how power is distributed, relations between men and women, and gender inequitable attitudes. Culturally, a man occupies a higher social ranking compared to a woman and comes with a certain power. This is reflected in some studies in Africa (Tenkorang et al., 2013; Takyi and Lamptey, 2020) where men use this power to control women. For example, the results of Sikweyiya et al (2020) show that

men view themselves as decision-makers, providers, and the only gender that matters in society. This is as a result of the social hierarchal structure that views men as superior to women and as figures of authority. One of the participants narrated that has the final word in his house and his sons do what he says as the authoritative and powerful figure rather than his mother's word. This speaks to the subservient role that women have been reduced to in society (Sikweyiya et al., 2020). Any challenge to this social structure is viewed as a threat and disrespect to culture.

As argued by Jewkes (2002), patriarchal structures have pro-violence attitudes and beliefs against women. Cultural beliefs influence and perpetuate gender-based violence by normalizing wife-beating and the use of violence to settle a conflict. It is taken as a norm that it is the man's obligation to discipline his wife if she misbehaves or is out of turn or failing to fulfill her wifely duties (Tenkorang et al., 2013). This belief is linked to the cultural practice of paying the bride price and men's perception that since they paid for???, they own the wife and if she is out of line she needs to be reminded of her place through the use of violence (Sikweyiya et al., 2020). This speaks to the work of the Circle of African Women Theologians (Owusu-Ansah, 2016) which challenges such cultural beliefs that do not regard women as members of society. These beliefs and attitudes are also found within religion and institutions.

According to Takyi and Lepmptey (2020), religion is an important cultural variable that has been ignored in most family violence studies. Wood (2008) argues that the religious discourse of marriage is controlled by patriarchy and promotes the idea that marriage or any intimate relationship is between a dominant male and subservient female. Takyi and Lamptey (2020) establish that there is a link between gender-based violence and religions. They argue that religious ideologies about male supremacy and dominance are found in doctrines and sermons, which socializes both men and women into these ideologies of power imbalances. In a study among Christian women in Durban, South Africa, Phiri (2002) found that women experience violence within their homes and their husbands justified it using religious language and teachings. Westernburg (2017) argues that religious language such as male leadership and headship often leads to men abusing their power bestowed upon them in their marriages. Further, the language of women's submission embeds this idea, if she is to experience violence, it is because she had failed to submit to her husband.

2.2.3. Religio-Cultural Construction of Masculinity

To a certain extent, the issue of GBV boils down to concerns around masculinity, especially how culture and religion shape these masculinities. Culture and religion are mutually exclusive when it comes to men constructing perceptions of masculinity but differs across different contexts. Connell (1995; 2005) states that masculinities are constructed and defined based on context and social practices. Morell (1998) defines masculinity as a socially constructed gendered ideology and identity which is fluid and unnatural. The fluidity of masculinity means that within any given social context there are multiple masculinities and they changing over time. These masculinities are also not equal; some are subordinate and some dominant. Masculinities have often been theorized through hegemonic masculinity which is the dominant form of masculinity that represents the social ideal of being male (Connell, 2005). It emphasizes the superiority of men over women and over other men who do not subscribe to its ideals of being male (Tischer & McCaughtry, 2013, Everitt-Penhal & Ratele, 2015). Everitt-Penhal and Ratele (2015) critically equate hegemonic masculinity to what they term “Traditional Masculinity” which is constructed by the basic tenants of the societal ideologies and practices of masculinity. These traditions in society then legitimize social practices making them absolute and unchangeable. This is evident in the result of the study by (Ratele, Fouten, Shefer, Strable, Shabalala & Buikeme, 2007) which investigating accounts of masculinity among young men in South Africa, they found that the participant’s ideas of masculinity were strongly influenced by the societal traditional practices of masculinity they grew up witnessing and observed, that shaped their accounts of what masculinity is.

Connell (2005) provides a framework based on her contemporary analysis of gender relations which provides a way of differentiating between types of masculinities that exist and the understanding of dynamics of change. She offers four cultural standards of defining masculinity; essentialist, normative, positivist ad semiotic definitions of masculinity. Importantly in her theorizing of masculinity, are the categories in which masculinity is socially organized. Namely; hegemonic, subordination, complicit, and marginalization (Connell 2005:76-80). Hegemonic masculinity occupies the hegemonic position and is configured through gender practices that embody the patriarchal framework that generates a dominant position of men and subordination of women. Subordinate masculinities are constructed as lesser than or deviant to hegemonic masculinity. Complicit masculinity does not embody hegemonic masculinity but enjoys the privileges of the hegemonic masculine

system and helps sustain it. Marginalized masculinities are discriminated against based on age, race, and class. Messerschmidt (2019:86) shows how masculinity theory has developed by further broadening the categories of masculinities by including protest masculinities. Protest masculinities are constructed as hyper-masculinities concerning social positioning and political power. This category of masculinity speaks to the contemporary context in which we are part of. These concepts are just abstract terms that define gender inequality and which form the basis for conceptualizing masculinity (Connell, 2005; Messerschmidt, 2019)

Culturally, masculinity is constructed through heteronormative and heterosexual norms which include toughness, strength, aggression, risk-taking, non-feminine traits, and dominance (Jewkes et al., 2011). Depending on the social context, this may include aggression, risk-taking, and male bonding. These norms form the basis of which masculinities are constructed within any social context, however, strength and toughness are the core competencies of any masculine identity (Adjei, 2016). For Sumerau (2012) men construct, perform, and negotiate their masculinity which is influenced by their social context. Ratele et al (2010: 559) assert that masculinity is achieved through the embodied activities that are socially conceived to define masculinity. For example, risk-taking behavior, not being domesticated, playing rough with your peers, unfeminine behavior, ability to control your partner, displays of power (physical or wealth), ability to provide for your family, and to show leadership within the social structures. These traits of masculinity construction are based on the social and cultural expectations of gender roles. Mathews and Abraham (2015) argue that men who display these assumed ideal characteristics of masculinity are socially attractive to women and women are the custodian of masculinity. To successfully achieve masculinity, men must embody all these traits, and failure to do such, you lose the honor of being called a man thus losing respect. Often when men lose such honor and respect, they try to regain this through the use of violence against women just to remind them of their dominant position and to prove their manhood (Mathews and Abraham 2015).

Stewart (2016) provides an explanation or a different perspective of how masculinity is constructed within the Christian religion landscape. He does so with a consideration of the traditional masculine characteristics and shows how the religious construction of masculinity is a reflection of the socially and culturally accepted norms of masculinity. He asserts that to understand how masculinity is constructed within the religious landscape, we need to look at three distinctive factors that produce manliness (Stewart 2016:945). Firstly, avoidance of unmanliness which is socially and culturally expected of men. He asserts that nature dictates

that men must be active (penetrative in sexual terms, assertive in male public speaking, powerful and rational). Secondly, penetrative, which asserts that a real man must be impenetrable. This means a man must be able to protect his body from being penetrated sexually or assaulted by any weapon. Lastly, power and violence which is demonstrated through aggression in battle and bravery (Stewart 2016).

At the Centre of religious and cultural structures is the patriarchal system that favors men over women not only through its teaching but also practices. Eze (2016) in his exploration of patriarchy within religious spaces argues that it is linked to masculinity which manifests itself through domination over others including women and children. It is easier for men to exercise power and dominance because, according to (Vengeyi, 2016), the leadership of most African religious movements is primarily man. Sande (2019) makes the same assertion within the African Pentecostal Tradition. Both of these scholars argue that because of such leadership structure and men being in the position of power, they interpret the biblical text from the position of “power over” and leaves women vulnerable to this interpretation of the text. The men’s privilege is protected and the perpetuation of gender-based violence within religious and cultural structures continue (Westenberg, 2017). The structural factors underlying GBV are deeply embedded in the dominant masculinity ideologies, the valuing of male headship, leadership, and provider. To better understand these ideologies, we need to look at how masculinity is constructed through theological and biblical lenses. Given the context in which this study is situated, these lenses have the potential to offer nuances into how masculinity is constructed and conceptualized through these dominant ideologies within the religious landscape and how these notions of masculinity may support GBV indirectly.

2.3. Ideo-Theological Constructions of Masculinity in Pentecostal Tradition

Masculinity is a social category of gender that is applied specifically to the male gender (Van Klinken, 2012). To conceptualize the ideo-theological constructions of masculinity, the process involved the conceptual nature of the Bible as a patriarchal source document that informs our understanding of gender, sexuality, and masculinity. In this thematic area, the born-again discourse is explored to understand how Christian men construct their masculine identities within the Pentecostal and Charismatic movements. I will also discuss the construction of biblical perceptions of masculinity, the ideology behind it, and how it speaks to dominance, control, and power over women. And finally will look at the complexities of the conflicting masculinities between ideo-theological masculinity and traditional masculinity.

Before engaging with aspects of this thematic area, I would like to first unpack the dominant conservative patriarchal understandings of masculinity that is propped up by religion. Scholars (Van Klinken, 2013; Van Klinken, 2011; Chitando, 2010; Chitando et al., 2012; Eze, 2016; Vengeyi, 2016) have asserted that patriarchy informs the construction of masculinity within the religious and theological landscape. In unpacking the understandings of masculinity, the bible will be appropriated to make sense of the theological thought behind masculinity construction. The dominant ideologies in which masculinity is conceptualized within the religious context are that of male headship as agency, men being providers and are to display and exercise power. According to Hlatwayo (2012) masculinity within the African context is conceptualized with notions of penetration. To be male is to be a penetrator and penetration reinforces and stabilizes one's masculine identity (Hlatywayo, 2012: 116). The man is considered to be the head of the family as the one who has a "God-given" role lead not only the family but also civil society. This ideology is informed by a religious and theological interpretation of the creation story (Van Klinken, 2013; Van Klinken, 2011). It is against this background that Vengeyi (2016) argues that leadership within the African religious landscape will always be male-dominated. As part of manhood, the man has to fulfill the role of being a provider, he must be able to provide for his family financially so that his manhood may not be disgraced by his partner (Owino, 2012) who is considered as a helper. To be able to dominate, men are expected to exude, display, and exercise power through being in control of their household and be physically fit and ready to defend their honor at whatever cost. According to Stewart (2016), true manhood is achieved through the act of penetration, a real is a penetrator and must be impenetrable. This is often exercised to symbolize power over and dominance over women. Given the amount of scholarship that has been spearhead by Ezra Chitando and Circle of concerned African women theologians on promoting liberated masculinity within the religious landscape, these dominant ideologies of masculinity scream male dominance and superiority over women. Taking into consideration these dominant ideologies of masculinity construction in religion, I I discuss some dominant discourses of masculinity in the field of religion and theology.

2.3.1. 'Born Again' Discourses of Masculinity

Religion plays a significant role in the process of constructing alternative masculinities and transforming the dominant form of masculinity. The work of Ezra Chitando proposes a new masculine identity that is life-affirming and urges men, especially in the religious landscape to transform from hegemonic and toxic masculinities and cultural practices (Chitando et al.,

2012; Gabaitse, 2020). To achieve this masculinity, it requires men to change and the Christian religious landscapes, especially Pentecostals and Charismatic believes, that this change can be achieved through being born-again into a new creation. This theological ideology is informed by the biblical text found in 1 Corinthians 15:17, this ideology is central to Pentecostal Christianity in Africa (Van Klinken, 2012). Being born again is described as a change in moral practices which is understood as a transition to a moral lifestyle where an individual enters into a close relationship with God (Manglos, 2010: 411).

This theological identity influences individuals to change their behaviors and social relationships. The decision for men to become born again is influenced by a major life-changing experience that forces them to look at life differently. This conversion has been debated within academic scholarship as to what it entails. For Van Klinken (2012) this conversion is motivated by individual fear of going to hell because of one's sinfulness, which is a dominant belief within the Pentecostal tradition. However, Manglos (2010) counters this claim by arguing that it has nothing to do with fear of going to hell nor beliefs about the afterlife but rather a believer's choice of lifestyle. Scholars (Manglos, 2010; Van Klinken, 2012; Lundby et al., 2018) concur that becoming born again is linked to individual need for liberation not only from sin but also personal developments and toxic behaviors such as risky sexual behavior, womanizing and heavy drinking. Van Klinken (2012) however argues that being born again threatens male identities because manliness within the African context is characterized by hegemonic norms of masculinity, meaning that now they find themselves in margins.

This breaking from the past means that men need to reconstruct their masculinity according to this new way of life, claiming an alternative male identity (Van Klinken, 2012; Gabaitse, 2020). This theological masculine identity is characterized by self-control, no womanizing, no drinking, no smoking, not cheating, and doing things that are in line with God's will. Though it seeks to transform men to be more accommodative and produce life-affirming masculinity (Chitando et al., 2012; Chitando, 2010), it leaves no room for an alternative except for men to be patriarchal heads and dominate over women. The entrenchment of male dominance among born-again men creates grounds for performing masculinity of dominance that could result in violence against women. (Gabaitse, 2020: 76). Platforms such as men's conference perpetuate the ideology of male headship and leadership, subscribing to the patriarchal biblical interpretation. This is evident in Owino's (2012) investigation of the mighty men conference in which he found that the conception of this conference is innocent

but also deadly in that it teaches men to uphold a position of power and dominance through leadership. This new masculine identity still functions within the confines of hegemonic masculinity, this is where the complexity of this masculine identity lies. The theological requirements of this identity are denouncing the traditional notions of hegemonic masculinity because they are toxic yet its conceptualization is based on the patriarchal framework of male dominance (Chitando, 2010). In her critique of men's conference, Nadar (2009) argues that these dominant ideologies of masculinity within religious context sustain masculine power by appropriating the bible as the basis of their masculinities, being patriarchal in its subtle form. The advertisement of such conferences uses militaristic metaphors to demonstrate and portray masculine power (Burchardt, 2018) which again, is informed by the hegemonic notions of masculinity. Phiri (2002) in her study proves that Pentecostal "born-again" men continue to commit violent acts not only because of the patriarchal and hegemonic framework this masculine identity functions under but also through the entrenchment of dominance and through the use of militaristic metaphors in the context of constructing masculinities. The performance of such masculine ideals of dominance can result in violence against women (Gabaitse, 2020). Chitando (2010) concludes that is difficult to liberate me who are still bound by the culture of dominance that is still being entrenched in men, where subordination of women and gender inequality are embedded in the system in which religion is built in Africa.

2.3.2. Biblical Manhood/Masculinity

Biblical manhood is considered to be an alternative type of masculinity that champions masculinities to be constructed based on biblical principles of manhood. It is defined as the heart of mature masculinity that is well-meaning and has the responsibility to lead, provide, and protect women in an appropriate manner (Van Klinken, 2013: 118). The fundamental defining factor of biblical masculinity is responsibility; men are required to demonstrate this quality in every area of their lives. This included individual, marital, and communal level, by doing so they are living up to God's expectation of manhood (Van Klinken, 2011). This alternative type of masculinity is characterized by discourses of headship, leadership, provider, and protector. These characteristics are believed to embody the character of God and that of Christ (Owino, 2010; Togarasei, 2013).

The Biblical portrait of manhood is characterized by leadership which seems concerned with the men's role in their families including marriage. This role of being the head is supported by the discourse of submission in which women have to submit to their husband as head of

the family. Particular interpretation of Christian religion asserts that the principle of male headship is God-centered and has several roles that are attached to it. This includes being a provider, priest, prophet, and the protector of the family and being the authoritative figure (Van Klinken, 2012). This portrait of manhood is likened to that of God and embodies Christ, which essentially concedes men as superior, resulting to men dominating over their homes (Stewart, 2016). The second characteristic is the role of being a provider which is informed by several factors. This includes a role that men must fulfill by providing for the family financially to sustain their livelihood and women's income must not be greater than the husbands because it is considered as a threat to men's role as they provide. Lastly, characterized by leadership in which is considered to me mature masculinity and failure to display this role mean you have failed as a man according to the biblical principles of manhood (Van Klinken, 2012: 129).

The fundamental problem with this biblical conception of masculinity is that it is conceptualized under the patriarchal framework (Van Klinken, 2010). The valuing of this patriarchal ideology of masculinity within the religious landscape assigns and reaffirms the power and authority that men have over women. It enables men to control and abuse women with the use of discursive power (Nadar, 2009). Phiri's study of gender-based violence within the Christian landscape speaks directly to how discursive power has enabled and been used to justify the violence towards women not only by men but also women too (Phiri, 2002). Chitando (2007) argue that this biblically based and theologically informed ideology of manhood is a step in the right direction for the transformation of masculinity. However, it reinforces traditional gender roles and values men as providers and heads of the family and fails to take into account the structural and individual factors that can prevent men to change and act differently. It is through these religious ideals about male supremacy and dominance which is found in doctrines and sermons that socialize men into attaining and retaining power (Takyi and Lamptey, 2020). This model of manhood not only impose ideals of manhood but can impede on development while living up to this image of headship.

2.3.3. Conflicting Masculinities

The religio-cultural socialization of masculinities often portray contradictory understandings of what it means to be a man in any given context (Owino, 2012). The conflict begins with the conceptualization of biblical manhood/masculinity and traditional masculinity in which both are constructed under the patriarchal framework and the struggle comes when men are

expected to enact both these masculinities in their contexts. Traditionally, men are expected to be leaders, being able to command respect, demonstrate emotional intelligence, and toughness (Chitando, 2013a:38). Men are perceived to be physically strong, resilient, and able to withstand anything. This perception creates a culture of superiority, male dominance, and toxic masculinity. With biblical masculinity, men are expected are still to display traditional norms of manhood but their performance of their masculine identity must be in line with biblical principles of manhood as explained by Van Klinken (2013) and demonstrate their new masculine identity through a behavior change. The only difference between these two masculinities is their conception of headship. The traditional headship involves a master and slave relationship between husband and wife, men dominate and control women whereas religious headship is conceptualized on mutual love and respect (Van Klinken, 2013). For Owino (2012), the contradiction of the portrayal of these masculinities is the absence of a prescribed and concise model of biblical manhood. Masculinity is conceived through the traditional model which insists men must be redeemed. Chitando (2013) concurs with Owino (2012) by further asserting that the theological discourse of masculinity is still rooted in traditional ideas of what it means to be a man.

The result of Van Klinken's (2012) study on men in remaking alluded to this conflict when it found that born again men had difficulties adapting to their new way of life because socially they are expected display traditional masculinity which prevents them from being in touch with their "feminine" side, now they find themselves being considered unmanly. As active members of society, not only do men have to conform to the traditional norms of masculinity but they also need to perform their newfound theological masculinity which contradicts traditional masculinity (Van Klinken, 2012; Owino, 2012; Chitando, 2013a). I put forward that the perceived "crisis of masculinity" is created by such contradicting notions of masculinity within the religious landscape and men struggle to find equal footing for both. It is the basis of the conceptual ideal of hosting men's conferences to remind them of their God-given role and responsibility as men.

This crisis arises when the man's role as a provider is threatened by the changing socioeconomic status of women. Both traditional and biblical masculinity emphasize the role of men as providers or breadwinners within their families. With women being able to enter into the workforce and earn more money than men, this role is threatened (Graaff and Heineken, 2017; Sikweyiya et al., 2020). In his study of the *Mighty Men Conference* movement by Angus Buchan, Owino (2012) found that men did not accept women as

providers because this would mean they as men lose control of the household and are dominated by women of which they believed was not the intention of God. A similar study by Sikweyiya et al (2020) found that the key characteristics of traditional masculinity are that of being a provider of the family and women being able to gain independence from men is a stumbling block for successfully achieving masculinity because it meant they lost the role of being provider and they perceive this as failure to their manhood. Much of scholarship on intimate partner violence has argued that it is through a crisis of masculine identity and the changing social-economic status that seems to fuel the use of violence by men towards women to maintain power and control (Jewkes et al., 2011; Jewkes and Morrell, 2018; Jewkes et al., 2013; Machisa et al., 2011)

Looking at masculinity from both traditional and religious perspectives, Tagarasei (2013) argues that both have been used by men as a two-edged sword against women. Christianity likens male headship to that of Christ or God. According to this idea of headship, male dominance is promoted indirectly through religious teaching of gender differences and roles (Togarasei, 2013). For Pentecostal movements, male headship, leadership, and dominance form part of the idio-theological construct for ideal masculinity. Chitando (2013) argues that though the ideo-theological masculinity is constructed to transform masculinity, it reminds individual about gender roles and upholds notions of respect for men as superior gender. This is what Nadar (2009:554) calls palatable patriarchy where the theology of headship and submission is used to promote violence against women through myths that seek to protect women and their families. Such theological myths about masculinity maintain masculine power through discursive power and relational power. Discursive power refers to everyday language that maintains binary oppositions of men being stronger than women (Nadar, 2009:555). The discursive power is maintained through patriarchal gender ideologies within religious context insisting that though we are equal in the eyes of God. It considers men are superior and women are inferior and should know that they are not equal to men, therefore must submit to and respect their husbands (Chitando, 2013a). Nadar (2009) refers to relational power as a belief system that promotes hierarchical ideologies that makes it obligatory for men to be heads of the families and leaders in organizations or companies. Relational power informs the submission discourse in which it requires women to submit to their husbands and determines how men are to relate to women, (Chitando, 2013a; Nadar, 2009; Van Klinken, 2013). The apparent lack of submission from women leads to violence (Sikweyiya et al., 2020; Nadar, 2009) and power relations are evoked to justify the violence.

Women can never be free from oppression and violence when patriarchy is pervasive in the very structures such as religion that is supposed to be a safe space. Construction of patriarchal dominant tendencies embedded in religion and theological thinking still influence the perception of masculinity. Dominance is entrenched in Christian men which could result in men committing acts of violence against women.

Based on the literature presented in this section, is it apparent that patriarchy is pervasive in the constructions of masculinity both traditionally and religiously. The notions of masculinity both evoke gender power relations between men and women, and portrait of ideal masculinity is only achieved through maintaining such relations according to the hierarchal order that places men as superior (Nadar, 2009). Though the theology of redemption in Christianity aims to transform toxic masculinity to create an equal and safe space for both men and women (Chitando, 2013b; Gabaitse, 2020), it is still informed by patriarchy. This new masculine ideal is just another product of patriarchy, yet soft patriarchy. Though it requires men to denounce hegemonic norms of masculinity, they are still reminded that as men, they must be dominant to successfully achieve ideal forms of masculinity. The entrenching of dominance in men revokes the transformative ideals of masculinity that it claims to instill in men (Gabaitse, 2020). Owino (2012) concurs by arguing that spaces such as men's conferences where dominance, male leadership, and headship are highlighted, potentially influence men's response to the perceived threat of power that religion has afforded them through its patriarchal notions of masculinity. This patriarchal framework of masculinity further creates a conflict in men as to how they are to perform their manly duties in an ever-changing socio-economic climate where gender roles are shifting and women gaining more autonomy for themselves (Owino, 2012). The only alternative to exercise dominance is through acts of violence against women as an avenue of expressing masculinity because men cannot live up to these ideals of manhood (Mathews et al., 2015; Gabaitse, 2020)

According to Chitando (2007), patriarchy affords men the privilege of enacting toxic male behavior in which they are constantly socialized to sustain and perform. The Pentecostal traditions value male headship and leadership which consequently places women in the submissive and subservient role and objects to be controlled (Sikweyiya et al., 2020; Chitando, 2010). Considering the religio-cultural construction of masculinity, it is safe to say that it is almost impossible to transform masculinities without men willing to give up the privilege that patriarchy has afforded them through religion and culture. The envisioned theological construction of alternative masculinity cannot be fully achieved because it is

based on the patriarchal ideology that has always seen women as an inferior gender, subjected to submission through religion and culture as invisible (Chitando, 2013a; Sikweyiya et al., 2020). The constant praise of male headship and leadership both religiously and culturally, inevitably creates a superiority complex among men and sponsors violence against women who are perceived to be a threat to this hierarchal system and those who fail to submit under the power and control of the system (Chitando, 2013a; Van Klinken, 2012; Sikweyiya et al., 2020). How masculinity is packaged and represented, will impact how men construct their masculine identities.

Given the changing political and socio-economic landscape, Christian men find themselves grappling with their identities as providers because women have gained more autonomy and independence (Owino, 2012). This leaves them with only the power to dominance which is entrenched through religious teachings of male headship (Gabaitse, 2020). For Christian men's masculinity to be validated, Pentecostal and evangelical movements have created men's conferences as "safe spaces". These conferences are based on the perceived crisis of masculinity and to attract men they use militaristic metaphors and dominant patriarchal portrayals of masculinity in their promotional media for such conferences (Burchardt, 2018). Mass media has influenced how we view issues of gender and masculinity by offering different portrayals of men and masculinities and gender relations between men and women. For religious movements, this platform has been used to advertise religious perceptions, teachings and doctrinal beliefs. One of such is through the advertisement of Christian Men's Conferences by use of ads, digital, and print media. The following section deals with this aspect of the current study.

2.4. Religion and Mass Media

Media is one of the primary means of passing on information to individuals and it influences individual's perception of any social phenomenon including but not limited to GBV (Isaacs, 2016:492; Isaacs and Mthembu, 2018; Eshiet, 2014; Edwards, 2016). The media acts as a gatekeeper of information between an individual and the outside world. Furthermore, it plays a crucial role in society and has the power to decide which issues are more worthy of publicity (Taylor, 2009:2).

This section focuses on the relationship between media (Social Networks, print media, film, and television) and religion. I will discuss the representation of Gender-based violence in media, specifically print and television. I will further discuss how women are represented in

mass media in relation to men in general. Finally, I will discuss the relationship between media representation of masculinity and its relationship with religion drawing on how religious men's consumption of media relates to their identity formation and how they respond to domestic issues.

2.4.1. Representation of Gender-Based Violence Incidents in media

For a long time, feminist movements have accused media of being gender bias in their reporting on issues concerning women and their representation. Isaacs (2016) argues that media reports of GBV or Intimate partner violence are often distorted. She makes this argument based on the frame that is used in media reports concerning gender-based violence. The concern with such media reports is the type of violence that is reported or prioritizes or what media receives more attention than others. She argues that greater media coverage is more directed to the incident of Intimate Partner violence or femicide and neglects other incidents against women. For example, the recent media coverages of the death of University of Cape Town student Uyinene and that of Reeva Steenkamp are one of many examples yet incidents of emotional and financial abuse hardly make it on the front page of any newspaper, let alone a #hashtag on social media (ElSherief et al., 2017)

Scholars (Taylor, 2009; Isaacs and Mthembu, 2018; Eastal et al., 2015; Cuklanz, 2014; Nettleton, 2011) argue that media representation of gender-based violence incidents are reported within a gendered social landscape and is ignorant of its gender biases. The representation of violence against women provides a potential pathway of reproducing gender inequality within any social context. Eastal et al (2015) argue that the framing and the language used to report incidents reinforces the gender inequality discourse that exists in a highly gendered and patriarchal society such as South Africa. It plays into what (Isaacs, 2016) calls gendered ideology where women are socially represented as weak and passive individuals and then men as superior and dominant. Furthermore, Taylor (2009) concedes with (Isaacs, 2016; Eastal et al., 2015) by drawing our attention to the inequality that women face in society and it's so strife that even the media represents women through gendered and unequal lenses. The most concern though when it comes to these representation of gender-based incidents is that of victim-blaming and perpetrator representation.

There is an over-emphasis on gender-based violence incidents which mostly are IPV incidents which indirectly reinforces the victim-blaming discourse (Isaacs, 2016). Victims are held responsible for the violence against them. This victim-blaming discourse systematically

shifts the focus from the perpetrator to the victim. This discourse is legitimized for example by the popular women magazine columns of “How to avoid dating an abuser” and goes on to give a detailed profile (Nettleton, 2011). Nettleton (2011) argues that these magazines hold women responsible for the violence against them because they were “stupid” enough to date someone who meets the perpetrator profile they provided. The discourse goes to such an extent that the victim’s past sexual experiences and partners are used to justify the violence against the victim (Taylor, 2009; Thacker, 2017). According to (Thacker, 2017) the victim-blaming is more evident in social media spaces by highlighting that society went to an extent of blaming a teenager who was raped by two men in a party when they were drunk indicating that she had asked for it and called her all sorts of derogatory names and scrutinized her social media page to justify the violence against her. From a cultural and religious perspective, Phiri’s work with Christian women within the African culture subtly resonates with victim-blaming. She highlights the underlying factor for the violence against women is concealed as discipline when the women “misbehaves” (Phiri, 2002). This speaks to the distorted social perception of violence against women, that the violence women experience is their fault and they asked for it. This narrative is further perpetuated by the media representation of perpetrators as victims of circumstance.

There is arguably psychology and pathology in how media represent gender violence perpetrators. For most of the reports in media, violence against women is perceived to be isolated incidents (Easteal et al., 2015). This is largely based on the media’s frame of constructing violence by the perpetrator as a product of individual dysfunction (Isaacs and Mthembu, 2018). The dysfunction includes but is not limited to physical, emotional, and financial stressors experienced by the perpetrator, if this narrative is emphasized. It removes the blame from the perpetrator and becomes sympathy towards the perpetrator (Isaacs, 2016; Taylor, 2009; Thacker, 2017). For instance, in their study of social representations of perpetrators of intimate partner violence in the Western Cape Province media, Isaacs and Mthembu (2018) found that media acquits perpetrators of gender-based violence by focusing on the context of the incident. For example, in one of the newspapers they sampled, they focused on the case of a policeman who murdered his partner after catching her cheating with another man. The man had previously been arrested for being violent towards her, so the narrative shifts to the justice system for letting the abuser loose. The murder is then centered around the man’s release from prison rather than the violent act that led to murder (Isaacs and Mthembu, 2018). Violence against women is never an isolated incident or event, it speaks to

the power dynamics of any given relationship yet the media fails to highlight this fact (Isaacs, 2016; Taylor, 2009). In such cases, men who generally are the perpetrators fully exploit this power as providers.

In this case, Feminism or feminist movements therefore argue that media's representation of violence against women as an isolated incident prevents any social transformation and social changer (Taylor, 2009; Easteal et al., 2015). Scholars (Easteal et al., 2015; Isaacs and Mthembu, 2018; Isaacs, 2016; Taylor, 2009; Nettleton, 2011) concede that the simplistic and gendered media reporting of gender-based violent incidents can be misleading and speaks to the social cliches. For Easteal et al., (2015), these reports or representations influence the audience's attitude towards GBV by reinforcing the social stereotypes of ideal victims and perpetrators. By creating the ideal victim and perpetrator, the media essentially creates a social outsider and gives the impression that GBV is rare action by a deviant individual rather than a social phenomenon that needs attention (Easteal et al., 2015).

2.4.2. Portrayal masculinity in media

Mass media and popular culture have a pervasive influence on how people shape their realities. As a tool, it assists to adjust and make sense of the contemporary world we live in (Van der Watt and Louw, 2012). The consumption of images, adverts on TV, and the portrayal of gender roles in films can give us the sense of what we could get hold of, a glimpse of our fantasies and the reality of how our societies are structured when it comes to issues of masculinity and femininity (Viljoen, 2013). These images, regardless of their forms, are filled with notions that could either sustain gender images or disrupt how we conceive gender (Van der Watt, 2016). Viljoen (2013:243) argues that these images have extraordinary power to determine our demands upon reality and substitute for fist hand experience of the outside world.

Critically evaluating the impact that mass media representations of the different enactment of masculinity, Van der Watt (2016) asserts that mass media, specifically print media provides a globalized masculine body image that is hegemonic and accompanied with masculine performance. Masculinity is portrayed through the typical embodiment of hegemonic masculinity norms. In his survey of "guy movies" in Hollywood, Giaccardi (2017) found that masculinity is represented through risk-taking, substance abuse, violence, and sexual predators which embody the hegemonic norms of masculinity. Zeglin (2016) concurs with

Giaccardi's (2017) findings by further arguing that masculinities in popular culture are dominantly portrayed as dominant, violent, risk-taking, and emotional control. These representations are constant with hegemonic masculinity in which men display power, dominance, penetration as something desired by women and way of asserting power and portrays men as providers for their families (Giaccardi et al., 2017; Zeglin, 2016; Edwards, 2016). This projected image of masculinity helps men to create an image of themselves and subscribe to the factors of masculinity that best represents them and the image they aspire to (Viljoen, 2012).

According to Srivastava (2015), masculinity manifests itself through speech, behavior, social interaction, performing tasks that are socially deemed for men and displayed by exercising power over women and other subordinate masculinity (Giaccardi et al., 2017). For programs such as World Wrestling Entertainment, representation of hegemonic masculinity and display of power, aggression, and violence provide the desired social model of masculinity for their audience which is mainly men (Soulliere, 2006). This model of masculinity across different contexts is often used by men to assess if they have successfully achieved what is expected of them as men. Popular culture on the other hand further perpetuates this model through its representation of hyper-masculinity. Hyper-masculinity is defined as an exaggerated gendered ideology of what it means to be a man and characterized by four inter-related beliefs (Vokey and Tysiaczny 2013: 562-563):

- *Sexual intercourse with women as a source of power and female submission and that sex is acceptable without being sensitive towards female subjective experience.*
- *Violent aggression as an acceptable expression of masculine power and dominance.*
- *Survival in a dangerous situation is manly, danger as exciting and*
- *Anger as a legitimate male expression.*

These beliefs and ideals not only normalize male aggression and hyper-sexuality among men but also perpetuate a culture of gender-based violence, devaluing women's bodies, and discriminate against other masculinities (Vokey and Tysiaczny 2013). This representation is predominant in many of the Hollywood produced films (Edwards, 2016). Van der Watt (2016) views the portrayal as assertions of heterosexuality that screams masculine power which is attractive to so many men as a desired image of masculinity.

For Willie et al., (2018:2), these representations of masculinity speak to the sexual cultural scripts which are sexual roles that are embedded in culture, performed by both men and

women, and perpetuated through socio-political structures such as media, government policies, and religion. These scripts are then incorporated into the social representation of femininity and masculinity in the mass media through gendered lenses (Srivastava, 2015; Zeglin, 2016). For Cuklanz (2014) the representation of women as objects to be used, abused and passive is problematic because it enforces the idea that women do not have agency over their bodies. Willie and colleagues (2018) explain this representation through sexual cultural scripts in which women perform the role of being submissive, supportive of their partner, sexual prey, and passive. They define and reduce women to their bodies, body parts and are valued as objects of men's sexual satisfaction and pleasure (Willie et al., 2018:4). This script is portrayed in TV programs and films to remind the audience of the role of women in society and their value (Cuklanz, 2014). Such representation has negative consequences and perpetuates violence against women.

2.4.3. Religion, Masculinity and Media

Mass media has always been a part of religion and has its history in the Protestants movement which mostly relied on print material for their evangelism rather than using word of mouth (Morgan, 1999). This has grown over the years where most religious organizations have opted to optimized the media space for their religious purposes such as having a website where they advertise their services and social media platforms communicate with their followers and to reach audiences they would not normally (Togarasei, 2012). Morgan (2014:83) theorizes that religion often uses images to communicate with their audience and these images are like masks' offering access through the mask of the views. These images are agents and actors who have the power to construct social meaning through the audience's engagement with the complexity of relations that construct the visual field. As devices, they interface with human beings very powerfully because they respond to some deeply held perceptual behaviour among them (Morgan, 2014). For example, the portrayal of violent and aggressive images of men as worriers, penetrators, and solders, speaks the salient masculinity characteristic that men are violent and because these images speak them, they may enact violence to perform their masculinity (Zeglin, 2016; Soulliere, 2006). Such images are often found in men's ministries where religious organizations use images with militaristic metaphors to attract men to attend conferences that are aimed at restoring men amidst the perceived crisis of masculinity among Christian men (Owino, 2012). Togarasei (2012) assert that the rise of religion utilizing the media is owed to Pentecostal movements that have both utilized print and digital media. Both of these platforms produce posters and flyers for

advertising church events. Websites are used to advertize church as a whole and a way of people communicating online with the church.

The relationship between religion and the representation of masculinity in popular culture or media is contentious. According to Hoover and Coats (2011), religion is perceived in a positive light in the production and support of what is seen as the fundamental traits of male identity. These fundamental traits refer to God-centered portrayal of masculinity. The consumption of media images and its representation of masculinity seems to undermine this religiously constructed masculine identity amongst religious organizations such as Protestants Charismatics, Evangelical, and Pentecostals Hoover and Coats (2015). This however is contradictory to the ideo-theological construction of masculinity which embraces all the dominant ideologies of masculinity, powerful and penetrator. Religion accuses media of negatively influencing the construction of male identities by socially representing masculinity in hegemonic ideals and displays of toxic masculinities. This religious critique of toxic representation of masculinity is in line with scholars such as Cuklanz (2014) and Edwards (2016) who both argues that masculinity is presented through the dominant, socially constructed ideal of masculinity that is characterized by aggression, violence, dominance, power, and the exercising of power over women. However, masculinity being a social construct and what is culturally expected of men, media representation of masculinity is bound to be in line with what is socially acceptable (Hoover and Coats, 2011; Soulliere, 2006; Buiten and Naidoo, 2013). These images as argued by (Morgan, 1999; Morgan, 2014) respond to the deep cultural and religious beliefs that men are dominant over women, creating a pro-violent environment when men's aggression towards not only other men but also women to be acceptable and normalized. The prevailing representations and images of men being violent, dominant only perpetuate and sponsors the culture of violence of which women are at the receiving end of it.

Masculinity in the mediated spaces speaks to the social realities that face the majority of men in a particular context. For example, Buiten and Naidoo's (2013) work on examining the representation of masculinity in the South African print media suggests that it is constructed differently. They argue that masculinity is performed and achieved through everyday language and practices and structures such as religion, culture, and politics expect to reproduce these masculine ideals (Buiten and Naidoo 2013). The God-centred masculinity is performed by not adhering to the traditional or popular norms of masculinity and its portrayed and taught through the religious program on TBN (Trinity Broadcasting Channel)

which is the largest Christian television network worldwide (Hoover and Coats, 2015). It is further projected and displayed in the modern-day modes of communication, social media, or networks (Faimau and Lesitaokana, 2018). Culture on the other hand values the performance of masculinity through the traditional lenses of hegemonic masculinity. For Buiten and Naidoo (2013), this is achieved through portrayals of violent, aggressive, risk-taking, dominant, hyper-masculine men who use their penis to demonstrate their masculinity. Masculinity is predominantly represented through the dominant norms and this is where the conflict begins. Religion wants to reflect God-centered masculinity in society whereas media reflects culture-centered masculinity (Hoover and Coats, 2015).

Interestingly, both religion and culture are mutually exclusive and both informed by patriarchy. Religiously, men must display biblical or God-centered masculinity by being a provider, protector, and head/leader who is responsible for the wellbeing of the family. Culturally, men are expected to display dominant characteristics of hegemonic masculinity which religion argues does not speak to God's purpose for men and therefore its representation in the media negatively influences religious men in their masculine identity construction (Hoover and Coats, 2015; Hoover and Coats, 2011). Patriarchy itself is violent towards women in many ways, it entrenches dominance in men and submission in women. This is evident in many popular culture and digital media examples such as music videos, television programming, film, and advertising where men are portrayed as dominant and women in submissive and subservient roles. Because we consume the images that are portrayed in media whether print or digital, we become or impersonate that which we consume. The continued portrayal of pro-violent images and texts within Christian men's conference promotional media reproduces the dominant patriarchal ideologies of masculinity propped in religion. Thus reinforcing the hegemonic ideal of dominance and pro-violence which could mitigate violence against women.

2.5. Conclusion

Gender-based violence is pervasive in our society and considered a major public health issue and extreme violation of women's rights (Abrahams et al., 2012; Fakunmoju and Bammeke, 2017; Gurung and Acharya, 2015; Jewkes, 2002; Jewkes et al., 2013). The most common forms of gender-based violence that most preventative and awareness campaigns and which this study engages are intimate partner violence and sexual violence against women (Abrahams et al., 2012). Studies of gender-based violence have used the ecological model to

explain factors that influence the prevalence of GBV. Such studies focus on two levels of the ecological model –namely, the individual and societal/ structural level. These levels each offer a unique analysis of factors that contribute to GBV such as, socio-economic status, gender roles, constructions of masculine and feminine ideals including culture and religion (Mathews et al., 2011; Jewkes, 2002).

In its apparent link to GBV, hegemonic constructions of masculinity which is influenced by religion and culture over time has been found to be the cause of GBV (Mathews et al., 2015). These notions of hegemonic masculinity are justified through religious and cultural constructions of masculinity and based on the patriarchal framework that is pro-violent against women (Morrell et al., 2012; Graaff and Heineken, 2017). Such violence is fueled by the patriarchal gender ideologies that prevail both in religious and cultural structures. This ideology further perpetuate gender inequality through classifying relations and roles between men and women. Men are considered to be the superior gender and women the lesser gender, this sponsors male superiority (Tenkorang et al., 2013; Takyi and Lamptey, 2020; Sekweyiwa et al., 2020)

The theologically envisioned masculinity is believed to transform men from toxic masculinity behavior through the ideo-theological discourse of being born again (Van Klinken, 2013). This requires men to leave their old toxic and dangerous behaviors, gender ideologies, and take up a new identity that embraces all humanity in its fullest form regardless of gender nor sexuality. Biblical masculinity on the other hand is a religious model of masculinity that men within religious spaces are required to embody and ascribed to it because is constructed through the biblical principle of manhood (Van Klinken, 2013). Though these ideologies of masculinity are a step in the right direction on transforming men, it is based on a patriarchal framework (Chitando, 2013; 2007) and still upholds traditional notions of manhood/masculinity. The structure in which these masculinities are based needs to be transformed and uprooted to eradicate male dominance, power, and control. The dominant conservative patriarchal ideologies of masculinity propped up in religion are dangerous because it mitigates gender-based violence through platforms such as men's conferences where men's masculinity is reinforced and validated using through appropriating these ideologies to liberate men from adopting effeminate masculine ideals (Owino, 2012; Nadar, 2009). Exploring how mass media plays into this construction of masculinity offer meaning related to the images portraying masculinity in men conference promotional media.

Morgan (2014) concludes that images are powerful agents of change because they are not only the reflection of our lived realities but they also speak to the deep behavioral perceptions of ourselves and how we relate to these images. The continued presence of media in religion has forced us to acknowledge how these images construct and speak to our religious beliefs and practices. These images regardless of their form, are filled with portrayals that could either sustain or disrupt how we conceive masculinity and gender (Van der Watt, 2016). The continued portrayal of masculinity in popular culture typically embodies the notions of hegemonic masculinity (Giaccardi et al., 2017) as a model to which “real” men are to live up to. Religion and culture being informed patriarchy have also adopted this model of masculinity that not only appeals to men but also society. The portrayals of dominant and violent masculinities speak to the dominance of men and for religious men who are in an identity crisis and who attend conferences that seek to validate their masculinity (Owino, 2012), they become dangerous. It reminds them that though religion and theology say they are equal to women, they are more powerful, they need to take up their God-given roles as men and entrenches the culture of dominance that mitigate the scourge of GBV (Gabaitse, 2020). In the following chapter, I discuss the theory and method that will be used for this study. This section will assist in answering the research questions as outlined in the introductory chapter and enable analysis and interpretation of the data and engage with the available literature for discussion.

CHAPTER THREE

THEORY AND METHOD

3.1. Introduction

In the previous chapter I presented the key categories of literature themes for this study. This chapter discusses the theories and method employed for the study. The representation of masculinity in mass media has offered different forms of masculinities, each catering to a specific demographic and context. The complexities of scholarship on masculinity has resulted in the need for a range of theories and methods that have been used to interrogate and make sense of masculinity in different fields of study, ranging from sociology, religion, gender studies, and media studies. These complexities range from popular culture representation of masculinity in film, TV, advertisement to social figures, and high profile individuals who embody the dominant ideals of masculinity. In conceptualizing this, I want to explore how masculinity construction informs gender-based violence. Masculinity constructions have been considered a huge factor in dealing with any gendered pandemic (Chitando et al., 2012) such as HIV and how these constructions not only perpetuate toxic masculinities but also how cultural and religious ideals of masculinity inform dangerous masculinities that leave women vulnerable to abuse. This study is an interpretive analysis of construction of masculinity in men's conference promotional media within the African Pentecostal traditions.

This study explores if there is any correlation between masculinity construction and GBV, considering the pervasive nature of GBV in our society. I do so by interrogating portrayal of Godly manhood and the ideo-theological constructions of masculinities advocated and projected within the African Pentecostal traditions. I also look at how religious Pentecostal discourse and culture inform construction of masculinitis over time and how these constructions are projected in Christian men's conference promotional material.

In analyzing masculinity/ies in men's conference promotional material, I present two primary theories to frame this study and two supplementary theories that enhance my analysis of masculinity in the mediated space. The primary theories that I have employed are Feminist Theory and Social Construction of Gender. Feminist Theory is informed by feminism and aims to end oppression, discrimination, and violence towards women (Jones, 2000; Clifford, 2002). Barnett, Slinger, and Wang (2018:4) assert that feminist theory is concerned with the fundamental inequalities that exist not only between men and women but also with those who

find themselves in the margins of society and seeks to transform the life-denying social structures such as religion and culture. As a framework, it provides tools that can be used to contextualize GBV and as a tool to critically engaging the factors that contribute to the scourge such as patriarchal ideologies of masculinity, gender, power, and control. Social construction of gender is founded on the reproductive differences between the sexes (Gebregeorgis, 2016:123). Gender as socially constructed view individuals as socially active beings who construct gender norms (Connell, 2002; Lorber, 1994). These norms differentiate between men and women, with men being considered the superior gender, and create gender binaries that enable the policing of gender in society. This study therefore engages critically with masculinity as a male-gendered identity characterized by power and dominance, while at the same time unpacking how ideologies of gender are understood as they may mitigate GBV.

This study also employed two sub-theories, namely hegemonic masculinity, and media theory. Hegemonic Masculinity as a concept is central to understanding masculinities and how they are constructed. It is a dominant form of masculinity that is recognized by society and expects all men to live up to this ideal (Connell, 2005). It has been used in gender studies to explain men's power and dominance over women and their need to maintain this power and their use of violence. Media theory as a framework enables us to interrogate how media has become an agent of both religious and social changer (Krüger, 2018). Media theory offers nuances of understanding the gender representation in contemporary mass media. For this study, media theory is used to explore how media informs these dominant ideologies of masculinity and the representation of gender in mass media. The second part of this chapter will discuss the research methodology used for the study. The promotional material in the study is approached as both narrative and visual representation of the shared religious beliefs about masculinity and as such I combine qualitative research methods and digital methods to examine how the producers of such material understand and wish to portray masculinity.

This study aims to explore how masculinity in Pentecostal men's conference promotional media is produced, constructed, and reconstructed in light of the scourge of GBV within the South African context. I do so by analyzing the promotional material of the Pentecostal churches and Neo-Charismatic churches that have hosted a men's conferences. These include posters and video adverts. Using critical visual and content analysis, I will be able to explore how men and masculinities are represented in the promotional media and how they reinforce the dominant patriarchal ideologies of masculine construction.

3.2. Theoretical Framework

According to Gray (2018) a theoretical framework provides a conceptual starting point which the researcher chooses to frame the study. Bezuidenhout (2014: 55) asserts that a theoretical framework provides the outline of the frame of the study and provides guiding principles and perspective through which one examines the topic of interest. To analyze the production of masculinity in promotional media for men's conferences in light of GBV, feminist theory, and social construction of gender theory were chosen based on the objectives of the study. Considering that the study is situated in the scholarship of masculinity and digital religion, masculinity and mediatization theories will be used to supplement the main frameworks to provide a more nuanced understanding of how the constructions of masculinity in the African Pentecostal men's conference promotional media may be viewed as mitigating violence against women.

3.2.1. Feminist Theory

In explaining and contextualizing GBV, I draw on feminist theory which is frequently used in studies of intimate partner violence and sexual violence against women. Feminist theory as a perspective is interested in how patriarchy as a process offers men power and privilege while oppressing women as a lesser gender. According to Ackerman (1993:24), it is a critical perspective that challenges the patriarchal gender paradigm that associates males with human characteristics that are deemed superior and dominant whereas females are deemed inferior and a helper. McPhail (2016) defines feminist theory as an extension of feminism into theoretical discourse whose aim is to understand the nature of gender inequality. The goal of feminism as articulated by Clifford (2002) is to end oppression, discrimination, and violence against women and for women to fully acquire their full human dignity. She further goes on to say that it's a social movement with a vision that is rooted in women's experiences of oppression based on their sexuality. Even (2014) further expands on Clifford's explanation by stating that feminist addresses beliefs and practices that exclude and marginalize women. These beliefs and practices are found both in individual and structural factors in society. By being a woman, these structures do not value nor consider women as fully human (Ackermann, 2006). Feminism rejects biological determination as the reason for gender inequality and argues that patriarchy as a system is the root in which such inequality is constructed. Frazer and Hutchings (2020) further argues that it rejects the idea of naturalizing

and moralizing violence against women by arguing that it is an exercise of power and control that is embedded in the patriarchal privilege and the subordination of women.

Socially, the act of violence by an intimate partner has often been conceived as an act of love or an expression of love and we have been socialized to believe that is normal. This therefore make it almost impossible to hold men accountable for their actions. For feminism, however, violence against women is never about just violence, it argues that it is about power, privilege, control, and the sense of entitlement that men feel they have over women's bodies. Ali and Naylor (2013:613) maintain that feminism is concerned with issues of power and control, it views violence against women from a man's desire to attain and retain power over women. This is better illustrated in the following power and control wheel which lays out the landscape and the severity of violence against women in contemporary society faces.



Figure: 1. The power and control wheel: Duluth model.
 Source: Domestic Abuse Intervention Project. Retrieved September 4, 2020, from <http://www.theduluthmodel.org/pdf/PowerandControl.pdf>.

This Duluth model considers patriarchy to relate to the perpetuation of violence against women by justifying male dominance and control while rejecting the ideology and principle of gender equality for all people. Patriarchy being pervasive in the African context, men are given the power to make decisions as leaders and heads of the family and have the final say in what goes on within the household. To maintain this power and dominance, violence becomes the only accepted way of maintaining that power (Ali and Naylor, 2013: 614). The woman and her lived experiences of oppression become central to feminist theory. It provides tools to understand society's acceptance of male dominance, power, and patriarchy as well as explaining the presence of these themes in the theological and religious landscapes.

In her book "*Feminist Theory and Christian Theology*", Jones (2000) asserts that feminist theory is concerned with the experiences of women and allows women to reflect on the conditions of their lives and how gender as a social construct affects their lives. She further asserts that its goal is to fight against the oppression of women and their empowerment (Jones (2000:4). Furthermore, she provides five grounding concepts of feminist theory. These are: focus on women for they have longed been silenced and spoken for rather than speaking for themselves; focus on all the marginalized bodies that have been oppressed by the structures of our society; identifying and challenging social systems that perpetuate injustice; views women as agents of change and acknowledging individual lives experiences and narratives (Jones, 2000: 5). For this study though, the concept of identifying oppression and challenging those social systems that perpetuate injustice is central. These grounding concepts have informed the work of The Circle of Concerned African Woman Theologian whose aim is to address the religious and cultural practices and beliefs that oppress African women. Their objectives are as follows; being the voice of the powerless; narrative theology, voices through research and publications and creating awareness, making the church and community aware of women's existence who have been largely ignored by the structures (Ayanga, 2016). Hooks (2015) further speaks to these objectives by asserting that feminism globally emerged from a women's experiences and position of victimization and oppression because of their gender identity. The work of the African Woman Theologians empowers women to take back their agency and fundamentally challenge the religio-cultural practices and beliefs that have for the longest time oppressed them.

Denise Ackerman as an African women theologian, committed to the praxis of liberation for women from all that oppresses them argues that feminism begins with critically analyzing a

particular context and focuses on how gender roles are understood and lived out in that context; (Ackermann, 2006:227; Ackermann, 1993). Doing so will allow us to better understand the root of gender inequality and oppression in order to provide practical ideas of uprooting oppression within a social structure. In challenges the essentialist view of gender, she uses a radical feminist framework to question social, cultural, and religious traditions and calls for change and transformation in all social structures. Feminism engages life-denying systems of oppression that marginalize and oppress not only women but also minority groups and all those who find themselves in the margins (Van Der Walt, n.d). Patriarchy as a system places men as superior and dominant over women. For this reason, violence is never about just violence but related to issues of power and dominance. McPhail (2016) argues that sexual violence against women is related to the concept of penetration of which men use to dominate women, concluding that rape is an act of exercising and asserting power as a man.

Given that social reality and gender roles are constructed, this perspective will be able to critically interrogate the patriarchal structure such as religion and culture and how they promote gender inequality. Feminist theory is used to interrogate the narrative of masculinity contained in images, language, and the messaging used in the promotional media to express masculinity and how these expressions could potentially be deadly in light of gender-based violence. This is based on David Morgan's (2016) sentiments of how images are powerful agents of change, a glimpse of outlived realities, and influence how individuals construct their identities. Within the Christian religious community, there is a perceived crisis of masculinity and these men's conferences speak to this crisis and validate their masculinity based on the dominant patriarchal ideologies propped in religion. Using feminist theory, it is envisioned that this perspective will allow us to critically map out the destructive context in which toxic discourses of masculinity are used and how they mitigate GBV. Tolbert (2000) argues that feminism views gender as an ascription of unequal social power relations that allow one gender to dominate and the other subordinate. Given the feminist view of gender, the social constructionist of gender perspective becomes important in this regard. It further provides nuances to engage the complexities of power relations between men and women.

3.2.2. Social Construction of Gender

Almost every day and everywhere we go, we are confronted with gender and often we take it for granted (Connell, 2002). Connell states that gender is a social condition that is actively

being constructed by members of society and as result, gender can be understood as a social structure. Under this structure, there are patens of fundamental differences, bodily differences between male and female which are considered natural (Connell, 2002:9). These differences are maintained through the socialization of men and women into specific gender roles which they are required to perform (Berkowitz et al., 2010). Tolbert (2000) defines gender as a socially constructed set of behaviors with deep political roots and enacted differently according to the cultural and social contexts. From an essentialist view, gender is considered inherent to an individual and constructs gender on the presumption of anatomical sex, thus the existence of gender binaries (Tolbert, 2000). Thatcher (2011) asserts religion typically uses an essential view in understanding gender and views it as fixed and binding.

Lenming (2009:40) defines gender binary as gender concerning biological sex thus limiting acceptance of various gender expressions. These gender binaries are informed by heterosexual norms of gender which reject any other gender expression that falls outside the norms (Tamale, 2011). These norms run deep within the African context where male and female sexualities are embedded in the cultural and religious structure. For Butler (1998), gender is not a stable identity but an identity that is slightly constructed through repetition of acts and enactments of the gendered self. Gender is what makes an individual within contemporary society, failure to perform according to these gender norms and binaries, one is considered a gender traitor and must be punished (Butler, 2011). As gendered identities, masculinity and femininity become heteropatriarchal in which social order is maintained. Failing to display and perform according to the prescribed norms of these identities, you are considered a gender traitor and the other. As a framework, gender is founded on the reproductive functional differences between the sexes.

Gebregeorgis (2016) asserts that gender as a social construct informs human relations and provides a religio-cultural understanding of what it means to be a man and woman. Therefore, masculinity and femininity as concepts are informed by gender and they are exclusively reserved for a specific gender. Masculinity is a male gender identity and femininity is a female-gendered identity (Connell, 1995). Gender policing therefore arises from gender difference where men cannot embody feminine gender traits without society questioning their masculinity. Masculinity and femininity as gendered identities are constructed through specific societal gender order (Gebregeorgis, 2016: 124). This gender order further allocates power, possibilities, limits, and obligation based on gender identity, essentially differentiating between genders. According to these differences, masculinity as

gender identity is characterized by the display of power, aggression, and strength while femininity is the opposite of masculinity. Gender order inherently dictates gender-based social treatment of both men and woman, where women treated with less human dignity (Gebregeorgis, 2016).

Thatcher (2011) asserts that power becomes central in understanding gender because according to her observation, men historically have power, and this power is shaped by how men and women relate to each other. Being powerful as a man implies that you have exercised “power-over” something. Regarding gender relations, men have “ power-over” women which manifests as a form of patriarchy (Thatcher, 2011:25). Consequently, this power-over has been used against women and have coerced them to subordinate positions where men can control them and has left them vulnerable to abuse and sexual violence. Feminism drives make it clear that it’s this power-over woman that men seek to maintain and retain by using violence towards women.

According to West and Zimmerman (1987), gender is done by men and women whose competency as social members are dependent on its production, expressing itself through masculinity and femininity. Connell (2002) concurs with West and Zimmerman by asserting that we claim a place in the gender order by how we conduct ourselves in everyday life. Socially, gender is ordered. The male gender according to the patriarchal framework is considered superior and dominant while females are considered inferior (Ackermann, 2006). This gender paradigm has led to gender inequality within social structures such as gender and religion. These structures according to Connell (2002:5) sustain gender categories and the relations between them, thus sustaining the inequalities they produce and the harm they do. Because we enact these gender norms, Butler (1998) theorizes they are constructed through the styling of the body thus must be understood as the bodily gestures and movements of the gendered self. Lobber (1994) mentions we have assigned gender markers to identify the gender of a person by simply pointing out the makers such as wearing pink if you are a woman and blue if you’re a man. Essentially both Butler and Connell’s analysis of gender as a social construct and as something that is done, is reflective of the gendered landscape of the African context. Tamale’s (2011) book *African Sexualities* reflects on the complexities of gender and sexuality within the African context where both gender and sexuality are defined through binaries. There are only two genders, male and female, and one sexuality, heterosexuality that is defined through the heteropatriarchal system (Tamele,2011). As Butler

(1998) argues, binaries leave no room for expressing the other, the other is considered a gender traitor.

Lorber (1994:13) argues that the pervasiveness of gender in our society has led us to assume that it is biological. She asserts that gender is constantly created based on human interaction and how social life is ordered. Gender construction begins with the assignment of a sex category at birth, this category then becomes a gender status through gender makers (Lorber, 1994). As a process, gender creates social differences that define women and men, it then socializes them to learn what is expected of them and then requires male and female to perform those roles associated with their gender (Lorber and Farrell, 1991:113). If one deviates from these socially imposed standards of gender, they are to receive punishment from those in authority. The literature on GBV suggests that men are the authority and use violence as means of “punishment” for violating the social ordering of gender (Mathews et al., 2015; Sikweyiya et al., 2020; Jewkes et al., 2011). Gender is a stratification system that stratifies between women and men and distributes power and wealth unequally between men and women (Danaj, 2016:1). From a societal point of view, the male gender is the cornerstone of normal, dominant and the female gender is deviant, different, and subordinate. Gender as a social structure offers an interplay of identities, interactions and institutions in the shaping of gendered distribution of power and privilege (Berkowitz et al., 2010). It divides work domestically and productively and structures of inequality where the devalued gender has less power and prestige (Lorber and Farrell, 1991:116).

Gender as a social structure enables unequal power distribution between men and women and patriarchy informs how social structures treat gender relations. The use of social construction of genders enables the study to examine and demonstrate how gender is ordered in any social context and the overall impression of men’s dominance in terms of power and privilege which places women at risk for experiencing gender-based violence. As a critical theory, social construction of gender has enabled us to examine the salient portrayals and representations of the masculine identity not only in images used in Pentecostal promotional media materials but has also enabled the interrogation of the dominant ideo-theological discourses that inform construction of masculinity. Scholars such as (Van Klinken, 2013; Owino, 2010; Chitando, 2013b) directs us to the complexities of the ideo-theological construction of masculinity within the Christian faith. On one hand, its masculinity construction is based on the patriarchal framework that is male centered and leaves little room for men to construct a new masculine identity that is for gender justice (Van Klinken,

2011). On the other hand Owino (2010) argues that the expressions of evangelical theology when it comes to constructing masculinity threatens to undo all the work that has been done to construct alternative masculinity because of the dominant patriarchal ideologies that is preached in the Christian faith. Chitando (2007) asserts that to achieve an alternative masculine identity, one which is for gender justice, men must be willing to give up their patriarchal privileges that affords them superiority status.

3.2.3. Hegemonic Masculinity Concept and Mediatization Theory

This research is structured within studies of masculinity and digital religion. As such, hegemonic masculinity and medialization theory has been used as sub-theories for this study. Masculinity has been theorized largely by Connell (2005) in a global context and the field of men and masculinities, while Robert Morell, Rachel Jewkes, and Kopano Ratele to name a few have used theorized masculinity within the South African context based on the hegemonic masculinity concept. Hegemonic masculinity is not a theory but a concept that has been useful in theorizing and understanding men and masculinities. Connell (2005:77) defines hegemonic masculinity as the configuration of gender practice that embodies the currently accepted answer to the problem of the legitimacy of patriarchy which guarantees the dominant position of men and the subordination of women. It embodies the currently accepted 'ideals' of masculinity which is characterized by violence and aggression, courage, toughness, physical strength, risk-taking, dominance, antifeminism, power, provider and a man's ability to penetrate (Connell, 2005; Jewkes and Morrell, 2018; Donaldson, 1993). Patriarchy informs culture and religion, so the dominant constructions of masculinity within these structures are based on the patriarchal ideologies of masculinity such as provider, penetrator, and powerful.

Hegemonic masculinity as a concept has been used within gender studies to explain men's power over women and other men and men's use of violence (Jewkes et al., 2015). According to Jewkes et al (2015:112), the underlying notions of hegemonic masculinity being used in gender studies is structurally related to men in superior positions and they benefit from its dividends. Connell (1995;2005) asserts that not all men ascribe to hegemonic masculinity but they support it because of the power and status dividend it provides them. As a framework, it serves as an analytic tool in identifying attitudes, beliefs, and practices among men that perpetuate gender inequality, men's dominance over women, and other subordinate masculinities (Jewkes et al., 2015; Connell, 2005). Jewkes et al (2015) rationalize that the

scourge of violence against women is based on the hegemonic masculinity requirements that men must be able to demonstrate strength, toughness, and the capacity to use violence.

It is against these dominant ideologies of masculinity that scholars such as Jewkes and Morrell, (2018) Sikweyiya et al., (2020) and Morrell et al., (2012) argue that toxic masculinities are bred, placing women at a vulnerable position of being controlled and abused by men,. The militaristic metaphors used by Pentecostal movements in their discourse as they talk about masculinity portray these ideologies propped up in religion (Burchardt, 2018). Because these ideologies resonate with the religio-cultural constructions of masculinity, the media in its representation of masculinity incorporates such ideologies through advertisements, magazines, film, and television as it speaks to the socially desired masculine identity. With religion having penetrated the mediated space, these ideologies are also applied in Pentecostal promotional media for men's conferences targeting men as their audience. Taking into account the hegemonic constructions of masculinity and how it is informed by religion and culture over time, this study explored and analysed how Christian men's conference promotional media plays into this.

Media theory therefore offers nuances for understanding the gender representation in contemporary mass media. Wood (2008:257) asserts that society is media-saturated and engaged in our daily life. The engagement with media representations of gender offers us different images of men and women and how they relate to each other. According to Morgan (2011), the mediation within the communication and media technology sphere has spread into other social spheres such as religion and politics and has transformed them. He further asserts that social realities are part of the media and have become recognized and celebrated in this platform (Morgan, 2011). Hjavard (2008) introduces mediatization theory as a framework to understand how media functions as an agent of religious and social change. Scharnic-Undermans (2020) work within the South African context employs this theory to show the complex ways in which gender is implicated in the narrative of the mediatization of religion by drawing on the exploitation of women in religious media. In this mediated context, she argues that these narratives of religious media re-inscribes the traditional norm of authority and gender roles (Scharnick-Udemans, 2020). Wood (2008) further argues that these stereotypical gendered representations and portrayal of men as strong and aggressive and women as weak and passive, the normalization of violence contributes to increasing male violence in real life. This theory offers tools in which we can critically engage with gendered portrayals and representation of masculinity in mass media and how these dominant

portrayals of masculinity and violence, according to hegemonic masculine lens, may contribute to the perpetuation of GBV.

Over the years, we have seen a rise in the online presence of religion be it social media or website. They use this mediated space to connect with their followers and recruit new ones, communicate and advertise upcoming events and conventions. Especially in the time of Covid-19, it has become the primary source of religious connection. The main assumption of mediatization theory rests in the idea that media is the center of social change and an agent for religious change (Krüger, 2018). Campbell (2017) defines mediation as a process of language where meaning is transferred through acts of reception and consumption by the targeted audience's understanding of themselves and the world. Mediatization theory attempts to map out how the relationship between religion, media, and social change assists individuals in understanding themselves (Scharnick-Udemans, 2018:110). It sees the audience as active consumers of media content and makes connections between the message portrayed and that of their own beliefs (Campbell, 2017). Considering that we consume images (both online and Offline) and in turn, they influence our realities and how we view the world. This theory allows us to explore the meaning behind these images and the influence they have in constructing masculine and feminine gendered identities and the relationship

3.3. Methodology

To analyse what informs the reproduction of masculinity in men's conference promotional media, I chose to use qualitative research paradigm in order to appropriate digital methods for the study. Qualitative research offers the researcher to make a human inquiry from an emic perspective and studies people in their natural environment to better understand them (Babbie and Mouton, 2001). Because the study is interested in digital religion, digital method was used for this study. Digital methods are defined by their use in the digitalized environments or internet-based tools (Tsuria et al., 2017). It seeks to capture the most recent developments on the internet based religion (Rogers, 2015). Over the years we have seen a considerable amount of growth of the digital platforms such as advertising and social media. Campbell (2012) has been interested in the online presence of religious organizations and their activities and how the digital space has influenced the process of doing religion in the twenty-first century. He describes these online religious practices as digital religion, which assumes that digital culture negotiates how we understand religious practices. He defines

digital religion as the technological and cultural space that is produced when we talk about how online and offline religious spheres has become integrated (Campbell, 2012:3-4). Since this is an internet/digital-based study, I did not engage with any participants but relied on the visual presentation of masculinity seeking to examine its production in promotional media as texts. The promotional media is the main source of data for the study. I used critical visual analysis and content analysis as analytic tools for the study. These analytic tools assisted in interpreting and making sense of the images presented and how masculinity is produced in promotional media material.

The key underpinning of this study is that construction of masculinity which is explained in the previous chapter and how these constructions influence violence against women. Using the concept of hegemonic masculinity as a dominant and culturally accepted version of 'ideal' masculinity, this study employs its notions of masculinity to explore how they are embodied and projected in Christian men's conference promotional material and how it speaks to godly manhood and the ideo-theological construction of masculinity. Secondly, after engaging with literature on intimate partner violence, scholars (Jewkes et al, 2015; Jewkes et al, 2011; Matthews et al, 2011) suggest that it may be linked to hegemonic constructions of masculinity. Using both feminist thought and gender construction as explained above; I want to explore the correlation of masculinity construction and GBV using the proposed research methodology.

3.3.1. Research Paradigm: Interpretive Approach

This study used an interpretive paradigm. According to Miller and Dowling (2018:6), a research paradigm is a way in which the researcher uses to understand the phenomenon of interest to them. There are two philosophical dimensions of a paradigm: epistemology and ontology. Epistemology considers how knowledge is produced or created and how we understand the world around us (Kelly et al., 2018: 6). Meaning that it takes into account all the social structures and factors to contribute to knowledge construction. The ontology dimension explores how reality can be understood and assumes that reality is dependent on individuals as social actors who contribute to the social phenomenon (Wahyuni, 2012: 69). The images and influence of digital and popular culture informs how we construct and understand our realities. This paradigm recognizes that individuals are active social actors in constructing their realities. This paradigm is appropriate for this study given that masculinity is fluid, it can change and remains very contextual (Ratele, 2017; Morrell et al., 2012;

Connell, 2005). Visual culture as an interdisciplinary field to studying the tangible and perceptual expression of beliefs enables the research to understand how ideas and doctrines are articulated visually within religious traditions (Harvey, 2016). Images and artifacts that make up the visual culture within religion are produced by religious groups and movements to promote their cause and events (Harvey, 2016:504). The interpretive paradigm allows for interpretation of gathered promotional media material while also referring to scholarly material available on men and masculinities.

3.3.2. Sampling

This study used non-probability sampling techniques because the population of interest is too vast and the result of the study will not be too generalized. The proposed sampling frame for the study is purposive sampling (Babbie and Mouton, 2001; Denzin and Lincoln, 2011). Purposive sampling is a sampling strategy in which the researcher exercises their judgment about who will provide a better understanding of the phenomenon of interest to them (Abrams, 2010). I surveyed African Pentecostal churches that usually host or who have hosted men's conference and have an online presence such as Facebook and official church website. African Pentecostalism refers to Pentecostal and Charismatic expressions of faith found in Africa which attributes their beliefs and life experiences with the work of the Holy Spirit (Kaunda and John, 2020: 3). So the churches selected for this study meet this description of Pentecostalism which is explained in the church's vision and mission statements on both Facebook and Website. The following sampling frame was followed:

- Men's Conference promotional material within the last 10 years.
- Both national and regional conferences
- Promotional media that depicts ideals about masculinity.
- Men's conference promotional material from the Pentecostal tradition

In my data collection process, I used this criterion to select the promotional material to be analyzed for the study. I surveyed a broad range of promotional media material to be included as part of my data collection process. Out of the 14 surveyed sites for analysis, I chose seven: being South African churches, one Nigerian church and the three being Neo-Charismatic promotional material. The inclusion of the Nigerian church in this study was motivated by the high presence of Pentecostal churches or movement (Van Klinken, 2013). It provides a cross reference within the African context. The study sought to investigate promotion media

material produced for men's conferences from the following churches; The Rivers Church , The Roaring Truth Ministries, Omega Church International and Life Bible Church International. The Neo-Charismatic promotional material included the ManWorld Conference.

3.3.3. Data Collection

Collecting data in the qualitative research tradition usually involve interviews, document analysis, and surveys. Paule (2011:4) states that visual research is grounded on the idea that scientific understanding of society can be acquired by observing, analyzing, and theorizing its visual manifestation which includes individuals' behaviour and culture. This study relied on internet/digital-born data and on-line search methods. Google is the most widely used search engine here, and the types of content I was looking for were more likely to be indexed by Google.

The promotional material was collected using the following steps:

- I typed keywords for the study such as *African Pentecostal men's conference*, *Pentecostal Christian men's conference in Africa*, and *Christian men's conference in Africa*. I played around with these keywords.
- The initial web search produced over 6 million results. I then selected the image option on the search engine and produced more than 50 images of which I selected one and from that one image, it created a snowballing effect leading me to similar images of which some met the criteria. For example, there are African Pentecostal Churches in the United States of America but because of the context and location, it was eliminating the potential material to be included for analysis. Secondly, the issue with the search engines is that pages disappear and one ends up with a hyperlink that leads to a dead end. For example, Hillsong South Africa² hosted a men's conference in 2019, the hyperlink was retrieved in March 2020 but by June the link was no longer active.
- The selected sample had an online presence, either website or Facebook page, or both. I then copied the HTTP address and pasted it on a word document for easy reference.

² https://hillsong.com/ca/south-africa/event/2019/09/mens-conference-2019/#.XvL_-SgzBIU accessed 24 March 2020

Some, however never had a direct online presence but had been on other news websites.

The material that was selected was from churches that had online presence such as website and social media accounts, those that didn't were not selected based on the study objective. This was challenging because most of the churches did not have an online presence. According to Campbell and Elvivi (2020), the internet is a space for articulating identities and religious beliefs. This space allows for religious organizations to communicate their religious belief to a wide community that they wouldn't normally reach through traditional word of mouth advertising.

3.3.4. Data Analysis

Babbie and Mouton (2001) define data analysis as a process of analyzing data that was collected for the study. For this study, I used two analytic methods, namely, Critical Visual Analysis and Content Analysis. In his exploration of critical visual analysis (CVS) Schroeder (2017) considers how representation, consumption, and identity intersect to construct and maintain construction of a particular identity that is being represented. CVS offers the researcher an interdisciplinary method for understanding and contextualizing images for analysis (Schroeder, 2006). It further offers nuances of how images embody and express cultural values and contradictions based on connecting the images to the cultural context. This enabled this study to analyze the religio-cultural construction of masculinity through gendered lens and its visual representation in the men's conference promotional material. This was achieved by applying three principles of CVS as outlined by Schroeder (2006:304-305), involving description, subject matter, and form. These principles were applied as follows:

- The first step was to provide description. The promotional material was described by pointing out the features that are contained within it that speaks to the subject matter of this study which is masculinity.
- The second step was to identify and describe persons, objects, and places within the images.
- Third, the form refers to the way the subject matter is represented. I looked at how men and masculinity are represented in the promotional media to reinforce the dominant patriarchal ideologies of masculine construction.

The images in contemporary media are useful as sites of identity formation and contestation, they provide us with answers in our quest of understanding how masculinity is constructed and what it means to be a man (Schroeder and Zwick, 2004).

Content Analysis is a scientific method of inquiry used to examine the information from communication modes such as documents, TV programs, advertising images, and the internet (Lac, 2016:1). Roller (2019:n.p) defines content analysis as a systematic reduction of content analyzed with attention to the context in which it was created to identify themes and extract meaningful interpretations of data. The purpose of content analysis according to Vaismoradi, Turunen and Bondas (2013:400) is to describe the characteristics of content by examining how the content is presented, who says what, and how it is said. As a reflective process, it identifies units of meaning, codes, and categorization of codes to generate a theme (Erlingsson and Brysiewicz, 2017). To analyze the images, I used the following steps as outlined by Erlingsson and Brysiewicz (2017):

- Familiarizing myself with the data and hermeneutical spiral. After I had collected my data I familiarized myself with each image.
- Dividing up the text into units of meaning and condensed meaning units. Because this is digitally derived data, the unit of meaning was divided using the messaging used in the promotional material.
- Formulating codes. The codes are close descriptions of the text and interpretation of the underlying meaning of the text used in the images.
- Developing categories and themes. The categories answered the what, who and where questions (Erlingsson and Brysiewicz, 2017:3). These categories assisted in developing themes that enabled the interpretation and analysis of the data in the proceeding chapter and speak to the research objectives.

These analytic tools enabled me to provide an accurate and valid interpretation of the data. Because I used digitally generated content not interviews etc, the approach was different in terms of how themes are generated and developed. Secondly, CVA provides a deep description of the data and the subject matter. These tools informed my analysis and the discussion chapter.

Using the proposed theory and method, I was able to answer the research questions and research aims. Theoretically, these frameworks provide a map for engaging with the research questions. Feminist theory and hegemonic concept of masculinity addressed the main

research question while at the same time enabling the critical discussion of GBV as one of the key themes presented in my literature review. Social Construction of gender theory was used to engage the second research question as it outlines how gender is constructed and its possible implications of these constructions in mitigating GBV and the complexities of gender within the African Context. The context of this study focuses on how masculinity is projected, produced and constructed in men's conference promotional media, and how these constructions may contribute to GBV. Media theory is a useful frame in which one can engage the stereotypical gendered representations and portrayal in mass media.

3.3.5. Ethical Considerations

According to Clifton, Hardman, and Horp (2008:57) ethics are the cornerstone for conducting efficient research. They argue that the researcher must ensure the following ethical issues are considered; consent, confidentiality, harm, and justice. This however is difficult in digital research methods. Flick (2016:1) asserts that it is difficult to uphold ethical principles in digital research as there are so many grey areas including the debate about what is private and public. Hewson (2016) further concedes that this debate is based on the common idea that once something is on the web; it is no longer private but becomes public. For this research, I consider all promotional medial material in this study to be of public consumption and these ethical issues outlined by Clifton et al (2008) do not necessarily apply.

3.4. Conclusion

This chapter has explained and outlined the theoretical framework on which the study is conceptualized. Using both feminist theory and social constructions of gender theory enables the study to explore gender-based violence as a gendered pandemic and how gender as a social construct facilitates gender inequality. By employing hegemonic masculinity, we can understand men's need for power and exercising that power to dominate based on the socially constructed ideals of masculinity. Media theory on the other hand offered nuances of how media functions as an agent of religious and social change and the exploration of gender representations in mainstream media. These theories inform the conceptualization of the study which explores the correlation of masculinity production and construction in men's conference promotional media and these constructions could mitigate gender-based violence.

The chapter also outlined the research methodology of the study. It has also illustrated how the data was collected, the sampling frame, and the analytic tools to be used for the study. The framework and methodology employed by this study will enable the interpretive analysis

of religio-cultural constructions of masculinity and how they are produced and represented in men's conference promotional material. The preceding chapter deal with data presentations for the study. This presentation will employ the analytic tools explained above to enable the interpretation of the data.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1. Introduction

In the preceding chapters, I have discussed the three literature thematic areas which the study focuses on. These are gender-based violence, ideo-theological constructions of masculinity, and religion and media. The sum of the literature review is that GBV is pervasive in our society. This is fuelled by the dominant constructions of masculinity, male dominance and power. Key to my argument is that the media feeds into this by portraying gender role stereotypes that privileges men over women. My chapter on method has informed my thinking on how I should engage data collected. This took into consideration that as a man and a leader within my faith community, I may also be part of the problem, bearing in mind that my beliefs are entrenched within the context I am engaging with. Men have historically benefitted from the heteropatriarchal system, with men being given the position of leadership because of their gender (Connell, 2005, Thatcher (2011). It is difficult to push back at something that one benefits from and it's difficult to give up the privileges that this system affords me as a man and because of such, Connell (2005) calls this complicit masculinity.

I now proceed to the presentation and analysis of data collected. As described in the method chapter, critical visual analysis tool was used to engage this data. These are the steps that were applied as described in the methods chapter: describing the images/video and the features contained in them; identifying and describing the persons and objects in the image and, the form in which the subject matter is presented. Having done a broad search using the internet as a data collection tool, four churches were selected; The River's Church, The Roaring Truth Ministries, Omega Church International, and Life Bible Church. These churches meet the selection criterion which was described in the previous chapter, they have an online presence and have hosted a men's conference in the last 10 years. The River's Church and The Roaring truth have a promotional video, webpages that promote their conference with Roaring truth also having a poster as part of the material. For these two, I present all the material related to it according to the form it was collected. The Omega Church International and Life Bible Church International only have social media online presence without web ports. Therefore, data presented is from the church's Facebook pages. The second -category of data analyzed are those that meet this sampling criterion except that they are non-denomination. These are included because they speak to the objective of the

project and will add nuance in understanding the Christian men conference landscape. The last section of this chapter discusses the dominant trends emerging from the data presented and analyzed.

4.2. Rivers Church³

The rivers church is an evangelical church that has five campuses or branches, three in Gauteng province and two in KwaZulu Natal. These campuses are positioned in affluent locations such as Ballito in KZN and Sandton in Gauteng. By virtue of its location, it appeals to different racial groups, ages, and all people from different walks of life. The location of these campuses speaks to the prosperity gospel that appeals to the middle-class population and this church does this very well in terms of location, diversity of racial groups in the church, and the urban culture it adopts. When browsing their website and searching for ministries they have, men's ministry is not listed on the webpage but there is advisement for a men's conference for the year 2021 and highlights from the year 2020. The church does not have a poster as part of its promotional material but uses the webpage portal and a promotional video. These are both presented below.

4.2.1. Web Portal

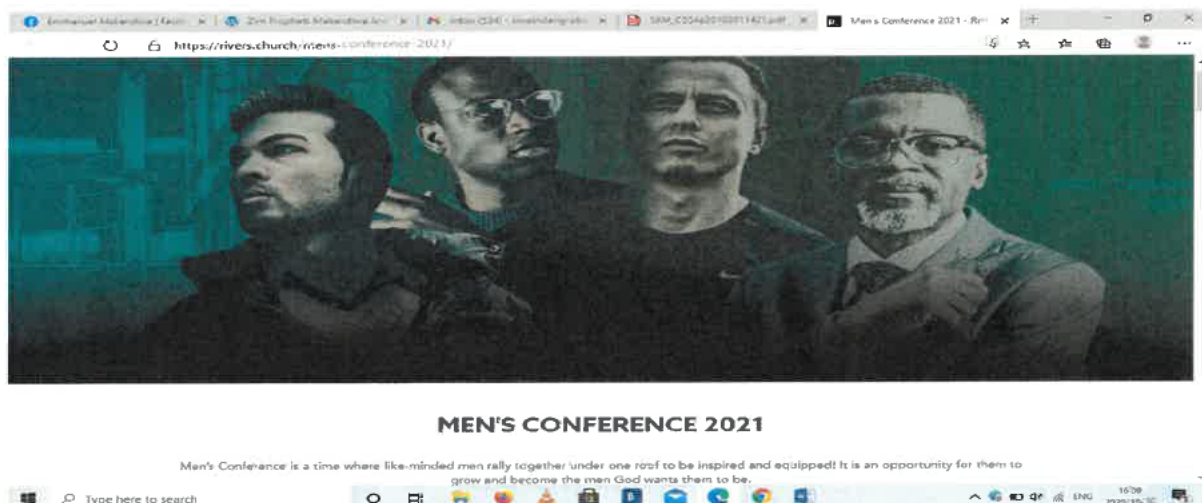


Image: 1. Men's conference web page

Source: <https://rivers.church/mens-conference-2021/> Accessed 20 July 2020

³ <https://rivers.church/mens-conference-2021/> Accessed 20 July 2020

There is nothing depicted in the background of the webpage other than what looks like an old industrial area. It uses a soft green color and the people in the adverts are men wearing different attires. One in a sweater, a jacket, a Nike branded t-shirt, and a suit with a tie. The men are the center of this conference and are presented as pensive and searching for something and all looking in the same direction. In position the men at the center and not showing any objects. It connotes that the man is the focus in this conference not everything else around him. This appeals to middle-class men and become ideal for young men because they are represented in all racial groups.

The background of the worn-down industrial area speaks to a world in crisis and means searching for meaning and purpose. The crumbling background says that the world of men is in chaos, men and their positions are in flux. The corporate world is prioritizing women when it comes to leadership positions and the ever-changing gender roles put the men in positions where they are no longer breadwinners or providers of the family. The man is figuring out how he fits in the fragmented world that is changing right before his eyes, making him question not only his identity as a man but also what it means to be a man in the industrial revolution. Owino's (2010; 2011; 2012) work on the mighty men conference shows how the changing socio-economic status and family structure has changed the way men perceive themselves. The image is calling upon men to reclaim their identity as a man by portraying a conviction that only God can define who that man is. A man's position and identity are certainly in trouble and they need to reclaim it. The use of the green color in the background also fits the narrative of reclaiming one's identity; it symbolizes the possibility of a new life, restoration, and renewal.

Nadar (2009) cautions that the conception of men's conferences is innocent, but its values are based on a patriarchal system that has favored men. In attending this conference, men will be with like-minded men who are also in search of meaning and become inspired to be the men that God wants them to be. But what does that man look like in the 21st century where gender roles have and continue to change?

4.2.2. Promotional Video

The Rivers church promotion video is 01:36 long and features a variety of men as characters ranging from an urban contemporary man to a cooperative, man. The video starts by asking the following question: *What is a man? What does society say a man is?* The video responds by saying that "*men are meant to be strong, providers and caretakers.* Society says "men are

trash; real men do not cry. But it's not all negative, we also hear that men are meant to be strong (*portrays a man who is at the gym building his physical strength and in an intense physical workout*); men are providers, caretakers" (07-33 second). The video also asks a second question: *What does God say about men?* It responds by saying that "*He tells us to be alert, stand firm in the faith, act like men, be strong and we are strong and courageous because He is with us.*" When answering this second question the video portrays a man who seems to be on a journey to discovery or is going somewhere. One is in a moving bus looking outside the window, the second is walking in what appears to be a field and the other one is in the highest corporate building looking outside the window. The message of this video is that men have to look to the Creator to understand what it means to be a man. Hence, the images portray characters who seem to be searching for meaning. This promotional video is inclusive and the intersection of race and religion in its presentation yet very modern in that men are dressed in contemporary wear and suits.

This promotional video features everyday middle-class men, trying to make something out of them. The video suggests that in this process of finding prosperity, one has to understand who he is as a man, how society views him, and how God sees him. What is a man? What does society say a man is? It suggests that manhood is validated through socially constructed ideals of manhood. Society says a man is strong, a provider, and a caretaker, these roles are essential in asserting masculinity (Connell, 2002; Lorber and Farrell, 1991). Becoming a provider as a man is of great importance because it means you have successfully achieved your role as a man. Sikweyiya et al (2020) study found that a man's ability to provide for his family says a lot about his masculinity status, not only from his family but also from the perspective of the society as well. Because of this norm of masculinity, women have been discouraged to engage in any form of work other than being a "house manager" because being a provider is a role and responsibility reserved for men. If a woman dares to challenge this norm, she is viewed as defiant and warrants discipline from her husband which is enacted violently towards her (Jewkes, 2002; Mathews et al., 2015; Sikweyiya et al., 2020).

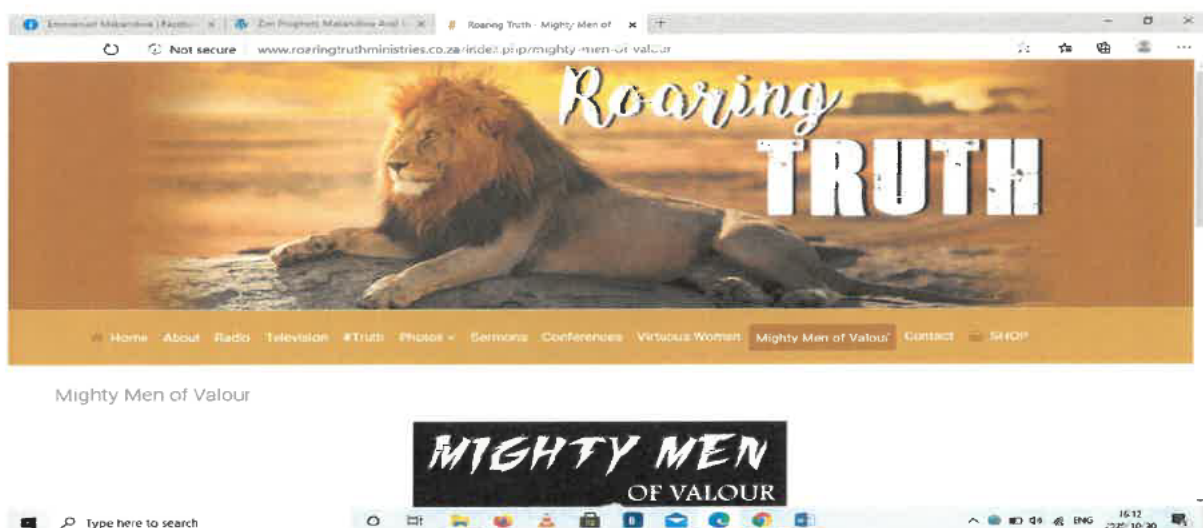
The second part of the promotional video says that a man's success is linked to understanding who God says he is. It looks to God as the blueprint for theological masculinity; a man is a head, leader, protector, and provider. Van Klinken (2013) in his study of a Pentecostal church in Nigeria found that Pentecostals uphold these characteristics as absolute and define a godly man. It is common practice for a man when he seeks for a wife to be asked if he can afford her and provide for her. In this case, financial muscle and stability is essential. The concept of

being a provider is based on the socio-cultural expectation for a man to provide. Having the means to provide shows that you are man enough to stand on your own and be responsible for another life. This is a social status issue. In contemporary society an unemployed man is not datable; women have placed a man's capability to provide as number one in their dating criteria. So men have to live up to this standard and prove their resourcefulness. There's a Nguni saying "*ubuhle bendoda zinkomo zayo*" which means the attractiveness of a man is his cows (money). Meaning an attractive man is the one with money because he can provide. However, this expectation leaves men vulnerable to societal pressure when they cannot provide anymore. As a result of this expectation, the economic factor becomes one of the drivers for gender-based violence (Jewkes, 2002; Lawson, 2012)

4.3. The Roaring Truth Ministries⁴

It is a ministry located in Bloemfontein and founded by Prof Gerrie Bester, it is an evangelical church that is predominantly attracting Afrikaner community. The church has two sites in which it operates, Bethlehem and Cape Town. The church annually hosts a mighty man of valour conference in both cities. It is noteworthy how the ministries choose the names of both men's and women's ministry, mighty men of valour and virtuous women, all inspired by biblical ideologies. For this men's conference, the church produced a video and a poster as promotional material of which will be discussed below. Before engaging the promotional material, the webpage of the ministry requires our attention.

4.3.1. Web Page



⁴ <http://www.roaringtruthministries.co.za/index.php/mighty-men-of-valour> accessed on 24 February 2020

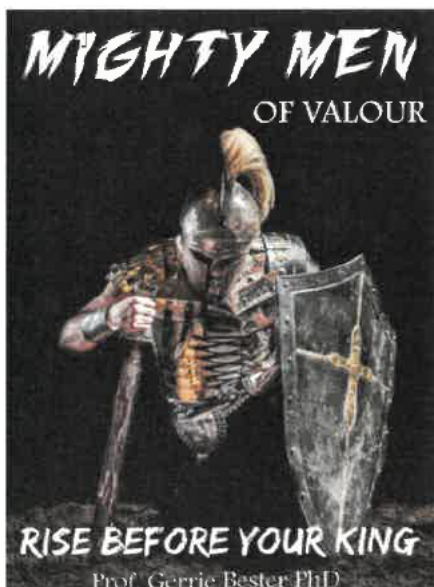
Image2: Roaring Truth web page

Source: <http://www.roaringtruthministries.co.za/index.php/mighty-men-of-valor> accessed on 24 February 2020

The design of the webpage depicts a lion and not people, bible, or a cross for symbolism. It depicts a lion, a king of the jungle overlooking his kingdom sitting on a rock and surveying the land. The setting is an African landscape. Working with the image presented of a lion portrayed as man, connotes that this man-lion as the head of his kingdom and the leader of the tribe who keeps things in order. The image of a lion depicts a man who is supposed to protect his territory and his family from any harm. The use of language, “roaring” is symbolic of demanding respect and authority. When a lion roars, every animal knows the king has spoken. The website could have used any image, a photo of the founder, etc but it chose to use a lion. A lion embodies strength, power, and dominance, salient traits of masculinity, and is used as a God figure in the bible. It connotes to the viewers that a man is full of strength, he is powerful, the head, the protector and dominates in his kingdom which is his household.

Biblically, the lion imagery has been appropriated with the character of God. Him being the Lion of Judah, the One who protects and provides for his chosen people. Van Klinken (2016) asserts that religion has constructed a male God which has been used by Pentecostals as a blueprint for biblical masculinity. This Lion image speaks to the theological and cultural ideology that headship and leadership is reserved for a particular gender. It illustrates that men and women are not equal, if they are, a lioness would also be included in the image along with the lion.

4.3.2. Poster



Unlike the lion image in the webpage, this image presents a man on a battlefield, presumably a White male based on the color of his hand. The only objects in this image are the shield and sword. The shield symbolizes that the man is going to battle and will use it to protect himself and the sword as a weapon that he will use in the battle. Valour is the word associated with courage in the face of danger and only the chosen few can be bestowed that honor, e.g. Gideon in Judges 6. The texture and background color

symbolize power and authority. So a man is forced to head to the call of rising before the king. It's calling men to be armed and be ready for battle not only their faith but also their families.

Image 3: Mighty Men of Valour imagery

Source: http://www.rise_before_the_truth.co.za/index.php/mighty-men-of-valour accessed on 24 February 2020

By highlighting and using bold letters for “**MIGHTY MEN,**” it is suggestive that men are mighty, powerful and they demand attention in society. This image portrays the expression that a man is a warrior and is fearless. That aggression and violence are innate in me and because I have never been in a situation that summons the violent nature of me, I haven't fully experienced what is like to be a man. Matthews et al (2015) study investigating men who are violent towards their partners confirmed that violence is innate in men and use it to discipline their women and this is somehow a rite of passage for manhood.

The poster portrays a man in a battle costume, kneeling with his sword and shield. These are objects that a warrior uses to protect themselves when engaged in battle. Given the context in which this advert was produced, the costume seems to cover man's vulnerability. Man cannot show their vulnerability, it's a socio-cultural norm. The costume is the perfect cover. But vulnerability is an emotion that all humans have, by discouraging vulnerability we are creating a breed of men who is not compassionate and telling them that the only way to show emotions is through violence. Rising before the King means responding to God's call as Gideon in Judge 6 v 13-15 (ESV). Interestingly, in this passage, Gideon says “...but now the Lord has forsaken us and given us into the hand of Midian” which implies that God is no longer on their side. I will discuss this further in the section below. Pinning up God as a king means that we have to do as He commands and anything He says is the law. If the King says a man is the head, protector and a provider, then he must be all that. Nadar (2009) refers to this as discursive masculine power in which men's conferences use to distil these ideals of manhood not only among men but also in society as well. Hence, no one should rise against this call for men because the King has declared it so. So, being a mighty man and a warrior is not an option but a necessity.

4.3.3. Promotional Video

The Roaring ministries promotional video portrays a white man who has the world on his shoulder, tired and stressed due to socio-cultural and socio-economic stressors. The man is in full warrior gear, creating the impression that he is constantly in battle not only with himself but also the world and he is trying to make sense of it all and must do what a man has to do to survive. What is noteworthy about this video advertise is that it presents a physically and muscular strong man, yet emotional at the same time but because of the constant badgering of his manhood, he has to be strong and aggressive to validate his manhood. The background music is of a roaring lion and a war cry. At the verge of giving up on life, the man reminds himself of how God sees him, a mighty man of valour, the head and not the tail. “So I will rise like Gideon rose before the enemy.” (04:20), the man in the video responds to the call to rise before the king and battle to win to survive. The context in which the promotional video was created caters to a different demographic within the African landscape, White Afrikaner men. A masculine identity of which Owino (2010; 2011;2012) asserts it’s in crises because of the changing socio-cultural and economic reality in which they now have to redefine and affirm their masculinity as mighty men.

Race is an important factor to consider in this promotional video as it speaks to what Morell, Jewkes, and Lindegger (2012) refer to as white masculinity. White Masculinity is represented by political power and economic dominance by the white elites (Morrell et al., 2012: 12). The man and only man in the video is white and has a crowd calling him to a fight, a fight to validate his manhood. Given the context of South African where black masculinity has been idealized and scholars such as Kopano Ratele having done extensive work in contextualizing black masculinity, white masculinity seems to be in crisis. Owino (2012) asserts that in post-apartheid South Africa white Christian Afrikaner men have constructed their masculinity alongside the need to pursue political and racial reconciliation. One of his respondents in the study he conducted with Might Men Conference said he believed that White Afrikaner men were chosen by God to lead this nation but because of sin, God has forsaken them (Owino, 2012:75). Just as God had forsaken the people of Israel because of sin and calls upon Gideon to save Israel, is in the same manner that this conference by The Roaring Lion Ministry is calling upon White Afrikaner man to save South Africa. It calls white Afrikaner men to rise before the King and reclaim their masculinity which has been marginalized by economic-reform policies. After all, they are God’s chosen race (Owino, 2012). Connell (2005) refers to marginalized masculinity as masculinity that lack hegemonic masculinity characteristics and

finds themselves in the margins. This promotional video reminds Afrikaner men of their perceived 'God-given responsibility' to lead in all aspects of communal and personal level.

Owino (2011) and Nadar (2009) believe that the perceived crisis is what conceptualized the Mighty Men Conference by Angus Buchan. White men are constantly being questioned not only by government policies but also by social structure. So, he needs to fight to validate his masculinity and it is through the use of violence and the world would stop badgering him about his masculinity. Compared to the River's Church promotional video of men trying to find meaning and purpose as men, the Roaring Ministry promotional video presents a man who already knows who God says he is, a mighty man of valour, and the only way to validate his masculine identity is for him to fight for the world to recognize his masculinity.

4.4. Omega Church International⁵

Omega Church International is an evangelical and prophetic church located in Abuja, Nigeria, and was founded by Apostle Johnson Suleman. The church does have an online presence, a social media page that followers use to stay up to date with the church, and with the announcements. This poster was retrieved from a Facebook page of the church and was also posted on the Apostle's fan page.



Image 4: Omega fire ministries poster

⁵ <https://www.facebook.com/WeLoveApostleJohnsonSuleman/photos/the-2017-international-mens-conference-with-apostle-johnson-sulemanunleashing-th/10155636077515631/> accessed 02 August 2020

Source: <https://www.facebook.com/WeLoveApostleJohnsonSuleman/photos/the-2017-international-mens-conference-with-apostle-johnson-sulemanunleashing-th/10155636077515631/> accessed 02 August 2020

The men's conference theme was Unleashing the warrior man. The image shows two characters: the senior pastor and a warrior. The senior pastor is dressed in a black shiny suit. The background being plain black and he is the main focus on this side of the poster. The warrior on the other is in a different world, almost frosty background, fully geared in warrior gear. There are two rhetorical sets of connotations behind this image; the dress code of a pastor yields its power, commanding respect. The color black is associated with power, strength, and authority. The second part of the image is in light blue with a connotation that it's very cold where this warrior is situated. The denotation in this part of the image is that it is a cold world out there. You fight for what you want and as a man, you have to unleash that warrior man in you. It shows that it is not enough to have power and authority but you have to embody power. Power often is enacted violently. A violent warrior who is not a leash is the desired man in terms of constructing masculinity within religious space. The image portrays duality in the figure of this prophet, both teacher and a warrior at the same time.

The duality connotes that though I am a man of God, called to preach and lead people of God, but I'm still a man. I have a godly side that is gentle, loving, and kind, but I also have a warrior side that I need to embody not only to fight for my family and faith but also to protect my manhood from being emasculated. Phiri (2002) investigated violence in Christian homes and found that the women experienced two different sides of their husbands who were also ministers and preachers in the church. The women in the study expressed that on the pulpit, their husbands were different, they were loving and kind but when they got home he changes to something else, an abusive husband (Phiri, 2002). This is not surprising though. The Old Testament is full of examples where God's rage and violence are experienced by the very people He calls his own and their enemies. What is a mere man compared to God? Nadar (2009) says that discursive masculine power is used in such instances to justify the violence. If God said it, then it must be true.

The amount of wealth displayed in the poster cannot go unnoticed. The flashiness and flashy suit screams money and wealth. Suits are of western origin and as civilization comes to Africa through missionary work, a suit became a uniform of a true preacher of the gospel and a norm for Christianity. The Apostle in the poster could have wore a Nigerian traditional

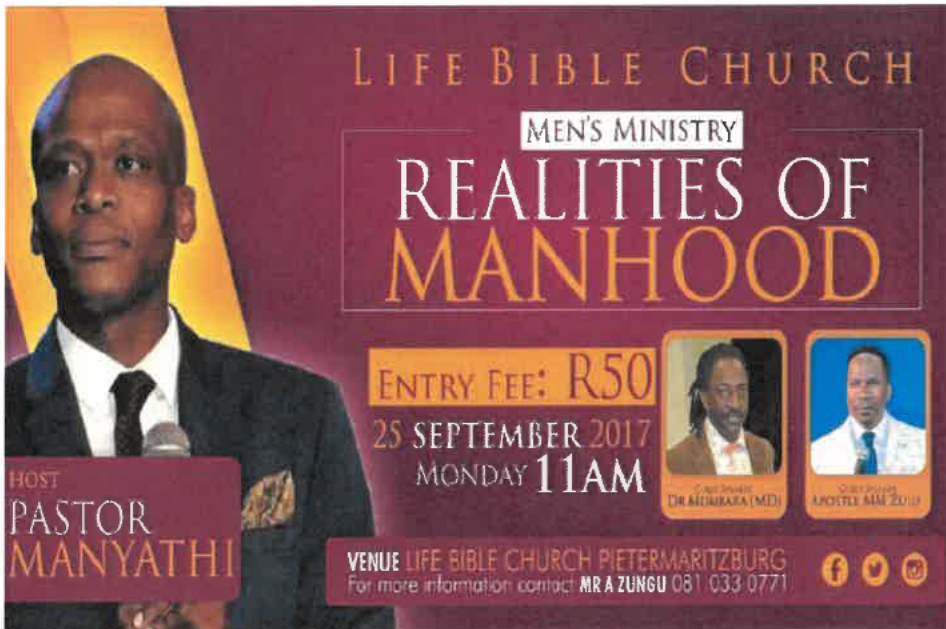
attire but he could not as that does not appeal to the international Christian audience he wants to appeal to. This affirms that the Western Christian standard is the norm for every culture and to be relevant, one must conform to this norm. Within my Pentecostal tradition, a minister of the gospel must wear a suit every time he ministers. A successful man wears a suit, a true minister of the gospel wears a suit. This speaks to how Pentecostal Christianity in Africa is western oriented with its influence spanning across the globe.

The centrality of man is also important to note here. The font used in the middle of the poster is different from the rest of the writing. The brokenness on the word warrior symbolizes something. The composition of the poster puts forth a message that a warrior is in crisis because it has allowed the difficulties and tribulations of this world to tame and break the warrior in him. Therefore, this conference is there to help the man unleash this warrior, calling him to face the cold world and fight like a warrior.

4.5. Life Bible Church International

Life Bible Church International is a predominantly black church located in the capital city of KwaZulu Natal, Pietermaritzburg. It was founded by Bishop Sabelo Manyathi⁶. The church

does have an online presence, social media page in which all the events of the church are uploaded and advertised, including live streaming of services. The main purpose of the page is for



communication and there is no much interaction. This poster of the men's conference was on the founding pastor's page.

⁶ <https://www.facebook.com/photo.php?fbid=10157125063593868&set=pb.554353867.-2207520000..&type=3>
Accessed on 25 April 2020

Image 5: Life bible church poster

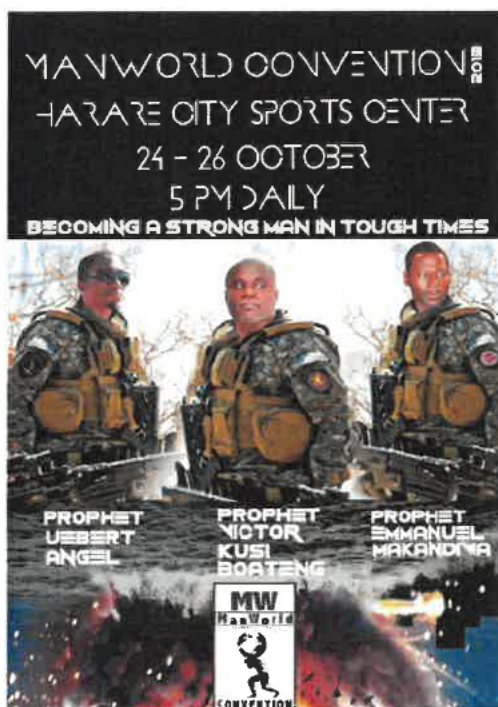
Source: https://www.facebook.com/photo.php?fbid=10157125063593868&set=pb.554353867_-2207520000..&type=3 Accessed on 25 April 2020

The dress representation comes into consideration in the example. The black suit of the host pastor and the tone and color of the poster is also of importance. The colour of the image is purposeful, black symbolizes power, and authority. The colour purple has been historically associated with privilege, worn by emperors and privileged people. The underpinnings of this image are that of wealth and prosperity. It portrays an image of what a Christian man should aspire to be – wealthy and prosperous.

This becomes appealing to men who want to be successful in both religious and personal life. The font and the color used for MANHOOD speak to the importance of manhood and the privilege that men have both culturally and religiously. Considering that male privilege is a product of patriarchy which has afforded men this status, Chitando (2007) asserts that it's this kind of privilege that both religion and culture bestow festers and creates toxic and dangerous masculinities. Powerful and privileged man is the denotation presented in this image.

4.6. Neo-Charismatic Promotional Posters

These promotional posters are non-denomination. Having done a broad analysis and selecting



the four churches as described above, I decided to include these examples as part of the analysis because they meet the selection criteria and speak the objectives and aims of the study. These are; Man World Convention; Beyond Brave and Restoring the Man Bloemfontein conference. Two of these examples have an online presence (Facebook pages) and the Beyond Brave was retrieved from a Christian events website.

Image 8⁷

The manworld convention is a collaborative project between the three prophets in the poster. The

⁷ facebook.com/prophetEMakandiwa/photos/a.498825696826119/597855590256462

convention took place in Zimbabwe.

Image 6: Manworld convention poster

Source: <https://www.facebook.com/prophetEMakandiwa/photos/a.498825696826119/597855590256462> Accessed on 25 April 2020

Two aspects can be observed from this image. Firstly, the posture in which these prophets are standing in, facing the same direction, and look like they agree that they are facing a common enemy. The forest as the background is strategic in that it implies that the world is some sort of a jungle and the carrying of military weapons as objects signifies they are in a war with the enemy. It symbolizes a religious community under siege calling all men to be armed and to battle for their faith and community. The use of a tagline, becoming a strong man in tough times is an invitation for men who want to be strong for their family in these tough times and to adapt to a military-style of battle. Secondly, the body is presented in a physically fit posture and the aggression in which accompanies the image with the explosions. The dress representation is that of military wear and carrying weapons. Soldiers are trained to shoot and kill. The connotation here is that a man is a soldier in a war and in order to win a war, you fight to win. The embodiment of masculinity in this example speaks to the situatedness of the body, how social and cultural constructions of masculinity influence how it is portrayed and represented. It speaks to socially constructed norms of masculinity that should appeal to men. ManWord simply implies it's a man's world out here, he owns it, has power over, and dominates.

The militaristic composition of this image concurs with what Lindhardt (2015) calls militaristic metaphors which he argues are part of the Pentecostal traditions. The metaphors are used in relation to fighting the devil and anything that stands in the way of a believer. It reminds me of a popular song we sing at church "I'm a soldier in the army, I'm trained for the war, I am a winner in Christ the Lord". War, violence, aggression are metaphors which inform ideo-theological discourses of masculinity in the Christian faith. The prophets are embodying these violent traditions and they imply that this is how a Christian man should look like, metaphorically speaking. \

The Manworld convention was the most interactive Facebook page surveyed with over 500 comments, users commenting about the upcoming conference. The majority of the comments were from men excited about the conference and the significance it will have on their life.

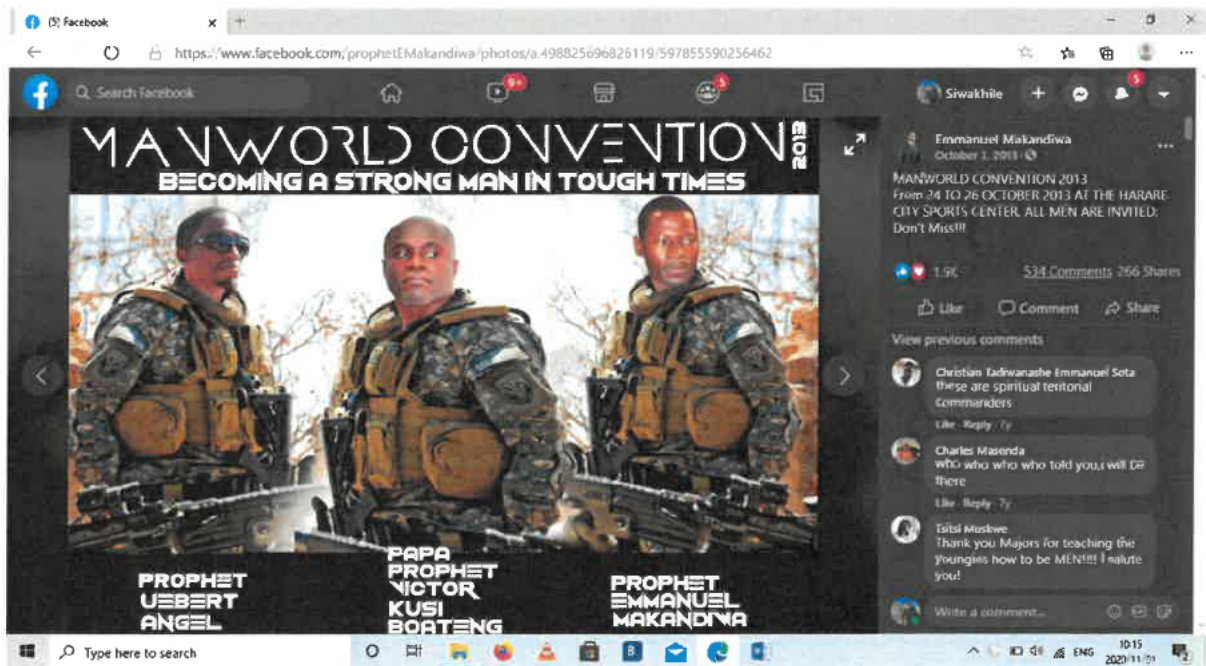


Image 7 Manworld convention screenshot

Source: <https://www.facebook.com/prophetEMakandwa/photos/a.498825696826119/597855590256462> Accessed on 25 April 2020

The above is a screenshot of the original post. Below are some quotes from few comments to support the agenda and representation of the conference. The reception of the conference is illuminated in the comments section as quoted below.

“Zimbabwe will change, the Mighty Warriors, the devil is in serious trouble” Bright Zingeni posted on 06 October 2013.

“becoz i am a man i wil be there” Ranga Tendengu posted on 11 October 2013

“MANWORLD meant fr REAL Men!” Isaac Nyamuzihwa posted on 04 October 2013

“Thank you Majors for teaching the youngies how to be MEN!!!! I salute you!” Tsitsi Musukwe posted on 03 October 2013

“Whao!!!Prophets are wearing the garments of honor...I won't miss it...Fully protected by God...” Ralet Tee posted on 03 October 2013

“we can't wait for our men to be transformed” Lillian K Angel Ndebele posted on 03 October 2013

The comments section speaks to the ideology that a real man is one that isn't afraid to face danger. Tsitsis's comment suggests that the young ones do not know how to be a man. According to her, they are not behaving like men should. Being alert and strong is the representation of manhood that she expects them to embody. A woman's perspective on masculinity provides valuable insight in terms of understanding how society views men. Tolbert and Quale's (2010) study investigates young women's constructions of acceptable and hegemonic masculinities found that women strongly appealed to hegemonic masculinity, especially when it comes to family and romantic relationships. This assists us in understanding the pressure that men feel to live up to this ideal form of masculinity which is not easily attainable. This concurs with Connell's definition of hegemonic masculinity and how as a concept it has been useful in understanding gendered male violence and the need for men to dominate (Jewkes et al., 2015; Jewkes and Morrell, 2018).

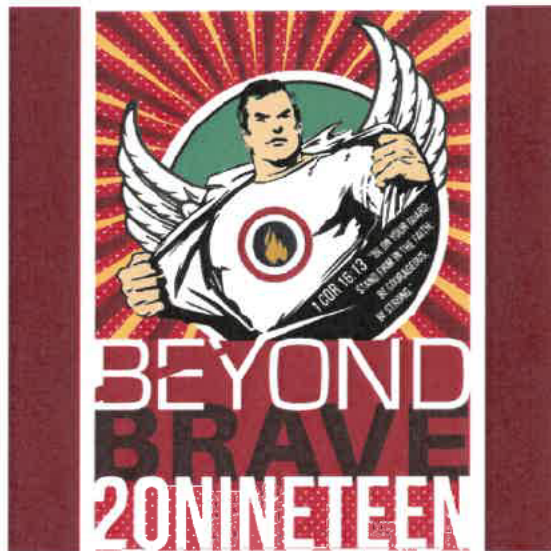


Image 8⁸

This poster is not that different from those above. This one presents a superhero character, Superman with wings! The man appears to have been wearing a shirt with his buttons on but something must have happened for him to tear his shirt apart and unleash the superhero persona. He is muscular, physically fit, and embodies the biblical text used in the image. The body becomes central in the construction of masculinity.

Image 8: Superhero poster

Source: <https://www.mapado.com/en/nocity/beyond-brave-mens-conference>, access 24 June 2020

⁸ <https://www.mapado.com/en/nocity/beyond-brave-mens-conference>, access 24 June 2020

A superhero does what is impossible with man. The use of biblical scripture in the image fits in the ideo-theological discourse of masculinity construction, a man can do anything through Christ (Word) who strengthens him. This is the literal meaning of manhood within the religious context, a strong, powerful, and brave man who is not afraid of anything.

The image is portrayed in a threatening but playful and comical manner. It presents a man who is ready for battle but appears in angelic form. A man on a godly mission of saving the world and fighting evil. The fire/light in his chest gives him the authority; religiously fire has been associated with the Holy Spirit. This kind of masculinity representation appeals to younger people because of its comical nature. The color white presents purity. The superhero is presented as pure and filled with the Holy Spirit fire. It fits the warrior theme which has been explored above but it is slightly different. This particular image is one of an angelic form, inferring that angels are good beings.

Hendriks (2017:93) asserts that superman is the idealistic mythical superhero that not only personifies but also embodies the cultural reality of a twenty-first-century era where hyper-masculinity is projected as an acceptable idea of masculinity. The use of superman as a person for this poster projects a godlike man with superpowers and he demonstrates traits of hegemonic masculinity. The use of scripture in the poster affirms superman as being a man sent on a godly mission, to save humanity. Not only is this picture threatening but it projects a heteropatriarchal and heteronormative construction of masculinity. Shefer et al (2007) assert that masculinity is constructed through heteronormative norms and any man who demonstrates feminine traits is considered not manly enough. Heteronormativity and its embodiment is important masculinity construction. Clanton (2017) asserts that superman potentially contains religious inferences leading many interpreters to suggest that there is religious meaning with the persona of Superman. Given the context in which the poster was created, it presents a godlike man, powerful and strong, and sells this presentation of a Christ-like figure (Clanton, 2017:34). Religious or theological teachings in these conferences are that men must aspire to be like and embody Christ; this is the Christ image I should aspire to attain, powerful and strong.



Image 9⁹

This poster presents a different type of man compared to the other two. The men presented in this image look happy and successful. It shows diversity in terms of age group ranging from old to a middle-aged adult man. The background is a large strong rock, symbolizing the theological meaning associated with the stone, upon this stone I shall build my church, a stone that the builder rejected, a cornerstone. Again, in this case, the “man” is in a larger font size and a different color from the other, the man is the focus of the conference and restoring him to his rightful place.

Image 9: Restoring the man conference poster

Source: <https://www.facebook.com/Men-on-Track-North-West-1486036831689463/> access 24 June 2020

Power and wealth (success) are desired by anyone, what this connotes is a symbol or ideology of a successful Christian man. The power suits show that these men are accomplished and are “restored”. It shows that they are prosperous, fulfilling their socio-cultural expectation of being providers. With western influence, this embodies successful masculinity and status. Clothing seems to be of great significance in portraying masculinity across the men’s conference promotional media material. There’s no poster with men on African attire. This symbolizes that we have shifted to adopt the western style of embodying masculinity.

⁹ <https://www.facebook.com/Men-on-Track-North-West-1486036831689463/>

A man attending this conference will aspire to be like these men on the poster, successful and powerful. Restoring the man insinuates that there is something broken within a man that needs to be fixed. It attracts and appeals to men who need restoring. This representation is however not the reality of some men. It insinuates the successful embodiment of ideological masculinity of being a provider, of which you can only provide through economic means. But what about the man who is unemployed and his wife/partner is the breadwinner. How does the production of this message mean for him? He is left with no choice but to be patriarchal in his approach because that is the only way he can successfully achieve his masculine identity according to social norms (Gabaitse, 2020). This is the problem with the construction of masculinity within the Christian faith landscape especially among Pentecostals. Masculinity is characterized by egalitarian existence (Owino, 2012; Nadar, 2009) while adapting a hermeneutic of masculinity that is entrenched in patriarchy endorsing the performance of hegemonic masculinity (Gabaitse, 2020: 67).

4.7. Dominant Trends

Out of my visual analysis of the promotional media material of the men's conference, I noticed different trends arising. These find expressions in the following themes: aggression, strength, dependability, and embodiment. This section of the presentation discusses these trends.

4.7.1. Aggression

Aggression is powerfully visible in the promotional material collected in both posters and videos. It is portrayed and embodied by the use of military gear, weapons, and the warrior narrative. Images 1-3 and the mighty men of valour promotional video portray aggression as one of the ways in which men can use to defend their masculinity in a world that is constantly questioning it and badgering them about it. The use of military slogans and protective gear symbolizes the exercise of power and asserting the use of violence to dominate over the enemy. The explosives at the bottom of image 2 speak to the destructive element of aggression. It is a battle and survival of the fittest. The dominant narrative in the promotional material is that men are meant to be providers, powerful, and protectors. These promotional material embodies characteristics portraying the warrior persona. This term has been used to characterize men within African Pentecostal traditions. A warrior is in constant battle and it is

assumed that within a man lives a warrior. Unleashing that warrior means letting it loose and enabling it to fight and use whatever means necessary to win and stay in power and control.

4.7.2. *Strength*

The producers of the material were intentional in their portrayal and representation of men as embodying strength. The rivers church promotional video uses such terms as strong and powerful. These discourses are used by society to define a man. The notion that an ideal man is one that embodies physical strength is dominant in both the *Mighty men* and *Valour* promotional video and the *Beyond Brave* poster which uses superman character for its conference. Not only is strength depicted as a societal norm for defining masculinity or manhood, but also the use of biblical text in the *Beyond Brave* poster and both videos suggest strength is also a religious norm for manhood or masculinity.” this is what God says about men, be strong and courageous...” (Rivers promotions video). Strength is embodied, implied, and portrayed in the promotional media material.

Masculinity is associated with strong and dominant traits, while emotions and being in touch with your vulnerable side as a man is not accepted. The *Global Reconciliation Church* poster and *Rivers Church* promotional video presents the vulnerability aspect that is often not embodied in the construction of masculinity. The use tagline “Restoring the Man” insinuates that something within the men is broken, which has left him vulnerable but because of the religio-cultural norms of masculinity, he cannot afford to be vulnerable. A man has to be strong and courageous to face whatever the world throws at him. It is not manly to be vulnerable. The *Revers church* conference video also speaks to this:

“We also hear that men are meant to be strong, men are to be providers, caretaker....

(0:26-33)

A man cannot be all of these things if he is vulnerable and allows emotions to control him. The *Might man of Velour promo* introduces a vulnerable man who has the world on his shoulders, stressed and distraught. But because the world expects him to be strong, he cannot afford to allow the world to see him vulnerable. The warrior gear is used to cover the vulnerability. Vulnerability is represented as something that is not be celebrated not accepted by men because it violates the hegemonic standards of masculinity. One has to ask though: What happens to these repressed emotions that a man is not allowed to acknowledge? Though these examples acknowledge that men are vulnerable but at the same time it highlights it as a weakness that should never be embodied. A strong, dominant, might, and courageous man is

more celebrated because it embodies hegemonic traits of masculinity and leaves little room for vulnerability. This is the religio-cultural norm of masculinity that is being communicated in these images and videos. Adapting a different kind of masculinity, a man finds himself in the margins. Connell (2005) call this subordinate masculinity, this become problematic for Christian born- again men because they are trying to reconstruct their masculinity in a space that is informed by patriarchal ideologies of masculinity.

4.7.3. *Dependability*

The images analyzed in this study portray a man that you can depend on to provide, protect, and lead. You can depend on the mighty man of valour and brave man to protect you from the evils of this world. With the use of the military attire, superhero representation, and the representation of the line, you can depend on such men to protect since they assert bravery. The men in the suits in image 3 and Life Bible Church as examples provides the embodiment of success and wealth. With such a man in your life, you cannot lack any resources. This is the kind of man desired by women in socio-cultural and economic difficulties within the South African context and this is the idea that men are expected.

4.7.4. *Embodiment*

Connell (2005) speaks of a process she calls body inescapable in which she concludes is based on the idea that bodies are subjects and agents of masculinity. They perform and experience masculinity through the body. The body in the selected promotional media material is central and is used to represent the type of masculinity men should embody. They present a hyper-masculine body. Vokey, Tefft, and Tysiaczny (2013:562) define hyper-masculinity as an exaggerated gendered ideology of what it means to be a man. In characterizing hyper-masculinity, they use two identifiers:

- Violent aggression as the acceptable expression of masculine power and dominance and
- Survival in dangerous situations is manly, dangerous, and exciting.

To enhance this hyper-masculine ideology, they make use of military gear, weapons, and warrior gear. The sword is to kill, spill blood, it's gritty, speaking to the acceptable expression of masculine power that these conferences projects in their conferences. Military gear speaks about surviving the dangerous situation in which these men find them and it's presented as something exciting. This tough exterior does not show any vulnerability;

vulnerability has often been associated with femininity, this is a gendered representation of men. Scholars such as Wolf, 1920; Buiten and Naidoo, (2013); Hour and Zaferani, (2016); Sonnekus, (2013) argue that media has played in the gendered stereotype and represent men and women according to this stereotype, further entrenching the idea that men and women aren't equal. Sonnekus, (2013) argues that vulnerability does not fit the heteropatriarchal and heteronormative ideology of masculinity. Shefer, et al (2007) concurs with Sonnekus, (2013) saying that vulnerability has been associated with homosexuality. The men's conference promotional media material portrays this ideology as an acceptable way of masculinity expression which all men Christian man must embody and rejects different kinds of masculine presentations because it does not fit not only the cultural but also religious agenda of heteronormativity.

In my analysis of these examples, they meet both the characteristics of hyper-masculinity. The body becomes central in the representation of masculinity and masculinity construction. The male bodies in these examples are portrayed in physical strength, aggression as an acceptable expression of masculine power and dominance and the dress representations such as military wear and suits speak to power. Masculine power and authority implied in men wearing black suits and military wear and embodied in the promotional video. Schyfter (2008:85) further assert that the body is an artifact in the performance of masculinity and the distribution of power. Not only do these bodies embody gender and its performance, but they also remind men that as a gender, but they are also powerful, strong, and mighty. Furthermore, the embodiment of gender plays into the regulations and the maintenance of the sanctioned socio-cultural performance of masculinity (Schyfter, 2008). The portrayal of the superhero effect, strong men, and one's ability to fight, all this becomes central in constructing ideo-theological masculinity which aims to produce positive masculinity through such conferences (Owino, 2012). This is the connotation and denotation of this promotional material, the portrayal, and production of hyper-masculinity in which speaks to the masculine identities of men within the Christian landscape.

In embodying hegemonic masculinity, the dress code also plays a role. The warrior gear speaks to the tough exterior of masculinity that men must embody at all times. It aids the viewer (men) in identifying with the image and adopting it. Images that we identify with usually speak to our deep-seated beliefs about our identities and reality (Morgan, 2014). It makes it easier for man to embody the ideology of a warrior. A suit embodies a civilized, western, and post-colonial contemporary masculinity.

4.8. Conclusion

This chapter has presented the men's conference promotional media material analyzing construction and production of masculinity. Out of the material surveyed using the sampling frame outlined in the introductory chapter, four churches were selected; The Rivers Church, The Roaring Truth Ministries, Omega Church International, and Life Bible Church International. I also selected three Neo-Charismatic promotional media materials; ManWorld Convention, Beyond Brave, and Restoring the Man. They were then analyzed using the critical visual analytic tool which offers nuances of how images embody and express cultural values and contradictions based on connecting the images to the cultural context (Schroeder, 2006). Out of this promotional material, there were four dominant trends identified; aggression, strength, dependability, and embodiment. These are discussed in the following chapter in relation to the theoretical framework applied for this study.

CHAPTER FIVE

MASCULINITY PRODUCTION IN SOUTH AFRICAN PENTECOSTAL MEN'S CONFERENCE PROMOTIONAL MEDIA

5.1. Introduction

In chapter two, I offered a critical overview of literature related to the project focusing on three key themes; Contextualizing Gender-Based Violence; Idea-Theological Construction of Masculinity and Religion and media. I have outlined the theoretic frame and methodology which outlines the research process of this study and the theory that informed the conceptualization of the study. The purpose of the study has been to explore how masculinity construction informs GBV. It explores the construction of masculinity in African Pentecostal men's conference promotional material and how it may mitigate Gender-Based Violence. Using the sampling frame outlined in the methodology section, four churches were selected; The River's Church, The Roaring Truth Ministries; Life Bible Church International and Omega Church International, and three other Neo-Charismatic promotional materials. South Africa has seen a rise in GBV incidents and the religious community silence on the issue is cause for concern. The lack of action and response towards the GBV pandemic made me reflect on how the ideo-theological construction of masculinity is informed by patriarchal ideologies of manhood to mitigate GBV. This study sought to explore how constructions of masculinity within the South African Pentecostal men's conference promotional media may mitigate violence against women

The producers of these conference promotional materials were intentional in their messaging pertaining to a certain ideal form of masculinity. Intentional in that they represented masculinity through the heteropatriarchal ideology of masculinity (Vengeyi, 2016; Soulliere, 2006; Sooraj and Kuruvilla, 2016), they present images of men that are aggressive, threatening, physically strong and not emotional nor vulnerable. These images sought seek to project, inspire, and encourage a certain type of masculinity that appeals to Christian men. Embodiment becomes central in understanding the construction of masculinity in the promotional material. Masculinity is embodied through the body representation and the clothing these men wear. Out of the analysis of the promotional material, four dominant trends emerged; aggression, strength, dependability, and embodiment.

In this chapter, I would like to outline and investigate the relationship between religion and cultural constructions of masculinity, how it is produced and reproduced, and how these

dominant discourses of masculinity may mitigate Gender-Based Violence. In my discussion, I draw on feminist theory and the social construction of gender theory to engage the promotional material and the dominant discourse of masculinity. I begin by discussing the prevailing notions of masculinity in South Africa and the promotional material. Secondly, I will engage the dominant religio-cultural notions that inform masculinity construction and how these dominant notions of masculinity speak to the scourge of Gender-Based Violence.

5.2. Prevailing Notions of Masculinity in South Africa and Promotional Material

Masculinity is a gendered Identity that is performed by enacting socially construed gender norms. West and Zimmerman (1987) assert that gender is performed by men and women whose competency as social members are dependent on its production and expression through masculinity and femininity. And as such, masculinity is presented through gendered stereotypes and as a superior gender. This section discusses the prevailing notions of masculinity as it is portrayed in mass media and promotional material for men's conferences.

5.2.1. Portrayal of Masculinity

Mass media has offered us different representations of masculinity and masculine identities. Masculinity in the South African context has always been represented through a gendered form of expression which includes, beliefs, values, and cognitions of male identity (Zeglin, 2016). The portrayal of masculinity in South Africa is based on the globalized hegemonic masculine body images (Van der Watt and Louw, 2012). There is no one prevailing notion of masculinity in South African, but all are based on hegemonic standards of masculinity. For a country like ours, which has been through apartheid and attained democracy, masculinity is presented differently across different cultures and practices. Epstein, (1998:07) asserts that masculinities in South Africa were forged in the head of apartheid and the struggles against the apartheid state. Furthermore, Epstein (1998) argues that masculinity is not plural but changes over time according to the individual context. We are mandated with white masculinity, black masculinity, and African masculinity.

Morell et al (2012) maintain that these different masculinities are a result of our apartheid past and with white masculinity considered hegemonic and every man wanted to achieve the white man's dream because, at the time, it was considered a privilege. Luyt (2012) in his survey of masculinity representation in popular culture in the South African context asserts that white masculinity has been represented as an ideal example of masculinity. Epstein (1998) asserts that white masculinity is informed by colonialization. As a product of western

culture, colonialism brought civilization through religion (Gbenle, 2018). Civilization meant that Africans needed to conform to the western culture and standard of doing things. With this in mind, it is no wonder why masculinity in the promotional material is presented through the lenses of western culture and not African.

With the changing socio-political context, this representation of masculinity has been challenged. The social constructionist perspective considers hegemonic masculinity as serving the interest of powerful men through legitimizing patriarchal gender relations (Luyt, 2012). The shift in power relations is due to political climax. White masculinity is no longer the norm while black masculinity is now considered hegemonic for many African black men (Morrell et al., 2012). The rise to power by former president Jacob Zuma, a man who not only embodied traditional masculinity by being openly polygamous, but also embodying power and dominance through his political decision making power. One could argue that this caused a crisis for white masculinity as Owino (2010) alludes to.

Owino (2010) asserts that white Afrikaner masculinity believes that they are the God-chosen nation to lead this country. But because of their sins of apartheid, Afrikaner men believe that God is punishing them causing an identity crisis. Meanwhile, black masculinity in the post-apartheid South Africa is being defined or represented through the acquisition of wealth, material goods, one's perception of power, and their ability to transition into white-only spaces (Leopeng and Langa, 2020:678). Leapang and Langa (2020) argue that the introduction of economic empowerment policies for formerly marginalized populations made opportunities available to them. Through these economic empowerment policies, there is an emergence of black wealthy men, who wear suits, who now can afford to buy expensive cars and live in affluent addresses. This is the new 'ideal' of hegemonic masculinity in South Africa.

Though masculinity may be portrayed differently according to power and race relations (Luyt, 2012), it still reflects the dominant notions of hegemonic masculinity. Morrell et al (2012) concede that economic success in South Africa is regarded as a key characteristic that defines a real man. This is due to socio-cultural notions that a man's worth is measured by his ability to provide for his family. Sikweyiya et al (2020) concur by asserting that for a man to gain respect, he must be able to demonstrate that he can provide. This is one aspect of African culture that affirms masculinity. With this success comes power, the enactment of power, and the need for men to dominate. Connell (1995) refers to hegemonic masculinity as

the dominant and socially desired performance of gender practice. In South Africa where gender relations are unequal (Morrell et al., 2012), hegemonic masculinity is characterized by men's dominance over women (Luyt, 2012; Sikweyiya et al., 2020). Luyt (2012:36) further argues that the idealized masculinity in South Africa emphasizes the importance of embodying physicality; toughness' heterosexuality; success and responsibility.

5.2.2. Prevailing notions of masculinity in the promotional material.

Morgan (2016) theorizes that images are representations of deep-seated societal beliefs as they provide a glimpse into our fantasies and reality. The production of the Christina men conferences promotional media material speaks to societal beliefs about masculinity, how it is constructed and performed especially within the Christian faith landscape.

The production of these promotional materials conform to the hegemonic gender expressions of masculinity through its presentation of the male body and cognitions of masculinity. Zeglin (2016) asserts that in the process of understanding the social construction of masculinity in media, we need to focus on the three conditions; heterosexuality, embodiment, and no display of feminine traits. Print media and advertisement campaigns for men's products focus on heterosexuality and the embodiment of hegemonic masculinity. For example, Men's Health Magazine covers are filled with men who embody physical strength; toughness, and masculinity (Ricciardelli et al., 2010). These posters analyzed for this study are selling a product, that of men's conference in which masculinity will be affirmed. This justified the use of tough, aggressive images to attracts men because it speaks to their deep-seated beliefs about their own masculine identities (Morgan, 2014).

The *Beyond Brave* example embodies physical strength as a signifier of masculinity, conforming to the hegemonic norms of masculinity. As argued by Zenglin (2016), masculinity in mass media is presented through gender expressions. Tolbert (2000) defines gender as a socially constructed set of behaviors and performed differently according to the social and cultural context. Socially, men are expected to be strong and tough (Shefer et al, 2007). Superman as a superhero embodies these descriptions perfectly. Using superman in the conference poster reminds men and society that this is the ideal masculinity. It feeds into the social construction of the male gender and its performance (Connell, 2002)

Another prevailing notion of masculinity in promotional material is aggression. Male aggression has often been linked to violence (Mathews et al., 2011; Soulliere, 2006). Zeglin (2016) asserts that the majority of guy movies present some level of aggression. He

concludes that these violent projections suggest that it is a masculine responsibility to enforce any form of order through violence. Sikweyiya et al (2012) in their study of patriarchy and gender inequitable attitude among men found that men used violence to bring order into their families and they strongly believed it is the only acceptable way of disciplining their wives if they misbehave. The pervasive presence of aggression in the promotional media material to this ideal has normalized the use of violence to settle any form of conflict (Mathews et al., 2011; Jewkes et al., 2011). The application of feminist theory argues that aggression is used to intimidate and coerce women into accepting any form of abuse (Ali and Naylor, 2013).

Power and dominance are other prevailing notions of masculinity in the promotional material. It is presented and embodied through clothing and physicality. For the majority of the example, men are wearing suits, especially black men. Leopeng and Langa (2016) assert that a suit connotes a close relationship with power and wealth. By wearing suits these men maintain a position of power and dominance in the contemporary African Christian landscape. Jewkes and Morrell (2015) assert that hegemonic masculinity as a lens provides nuance into the need for men to dominate and exert power. They maintain that economic status becomes an important factor as it can be used to control women. Ali and Naylor (2013) concur with Jewkes and Morell (2015) asserting that men economically abuse women. Sikweyiya et al (2020) study also found that economic factor becomes important tool men use to dominance and exert power over women. This is another way of maintaining patriarchal privilege for men.

These images however provide a globalized western image of Christian masculinity. Van der Watt (2016) assert that western masculinity body image is hegemonic and accompanied by a masculine performance. Considering that this promotional material is within the African landscape, there is nothing African about them. All these men are wearing suits, not even one in an African traditional attire. This speaks to the idealized image of masculinity within the Christian faith landscape, a man in a suit is a true minister of the gospel.

5.3. Dominant Religio-Cultural discourse that informs masculinity construction.

This section discusses some dominant discourses that inform masculinity construction in men's conference promotional media. Masculinity theory asserts that masculinity is temporal and changing and are cultural specific and contextual (Connell, 2005; Epstein, 1998). In my research process, I found that masculinities portrayed in the promotional media material is constructed through patriarchal dominant notions of masculinity. In the previous section, I

outlined how masculinity is portrayed and constructed in the South African context and the promotional media. For this discussion, two dominant discourses inform masculinity construction; aggression and male headship and leadership

5.3.1. Aggression

Aggression is powerfully visible and embodied in the promotional material. Aggression is presented in relation to power. The embodiment of power is important because it can mean one of two things. Masculinity in the African context is constructed through the notion of penetration. Hlatshwayo (2012) asserts that to be male is to be a penetrator- penetration being an exercise of power over. I would like to believe that it is because of this notion that feminist theorists believe that sexual violence is never about just violence but about power, exerted aggressively over a woman's body (MacAfee, 2018).

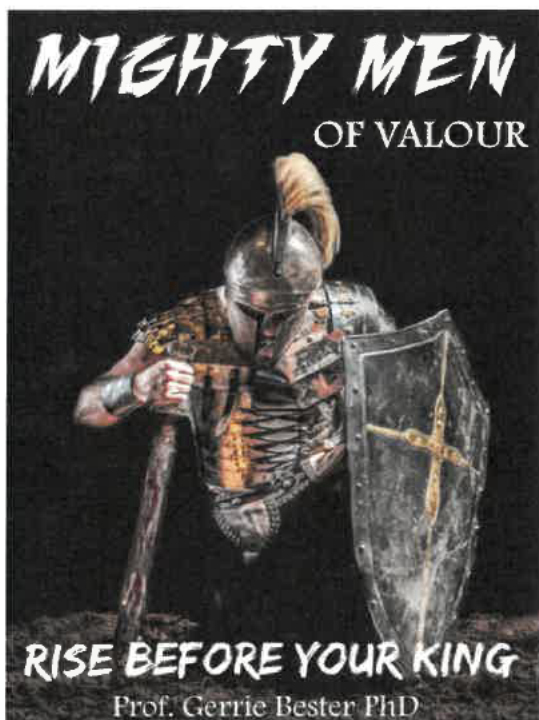


Image 4: mighty men imagery poster

The *Mighty Men of Valour* (Image 4) poster presents a man with a sword and a shield. The image is situated in a predominantly white Afrikaner church and projects a certain type of masculinity. Image 1 (*ManWorld*) conference poster is situated in a predominately black African context, also projecting a certain type of masculinity. These images are symbolic of the feminist critiques pertaining to construction of masculinity through hegemonic norms, placing woman in a vulnerable position. It is assumed that the sword will be used to

penetrate the enemy during the battle; it is the same way in which the penis has become an organ used to penetrate and exercise power over women.

Soulliere (2006) notes that popular culture and mass media are powerful sources of gender representation. He views entertainment programs such as World Wrestling Entertainment as transmitting compelling messages about aggressive and violent forms of masculinities. Zeglin (2016) in his paper investigating the portrayal of masculinity in guy movies, points out that aggression is present in every Hollywood guy movie. This he believes is linked to the society's hegemonic masculinity ideal in which aggression is performed. For example, superman's aggression in his movies is justified because it is expressed protectively. *The Beyond Brave (Image 2)* portrays this aggression, in a threatening manner as positive aggression. The messages concerning masculinity in the Pentecostal promotional material serve as a cultural indicator of what masculinity is in the society. In his analysis of WWE messages about masculinity, Soulliere (2016) argues that there are clear messages that men are aggressive and violent, revealing that real men are physically aggressive. The *Mighty Men of Valour (Image 4)* poster portrays an aggressive warrior rising before the king, a masculine trait that Christian men should embody. The program also reveals men settle things in physical violence. Jewkes et al (2011) argue that violence has become a natural response to settling any dispute. The *ManWorld Convention (Image 1)* poster is a perfect example, these men are physically ready to fight for their families. From a feminist perspective, such displays of aggression are threatening and intimidating.

Aggression is embodied through physical strength, one's ability to fight and exert violence. Physical strength as mentioned by (Soulliere,2016) is an essential trait of hegemonic masculinity. The body in this context becomes central in the embodiment and construction of masculinity. Connell (2005) speaks of the body inescapable as a process that explains masculinity experience through. Windhager et al (2011) assert that physically stronger men are considered more masculine and dominant. The producers of this material were intentional in getting this message transmitted to Christian men. In my honours project, I argued that physically strong body affirms one's masculinity, a petite body isn't masculine. For contemporary masculinity, embodying physical strength is not only a gendered performance but also a way of affirming masculinity (Windhager et al., 2011).

5.3.2. Male Headship and Leadership

African Pentecostal traditions have relied on the concept of biblical masculinity to construct masculinity (van Klinken, 2017; Van Klinken, 2011). Van Klinken and Smit (2013) say that we need to pay attention to how religion shapes the way in which masculinity is constructed and reconstructed in any context. They argue though that discourses of masculinity in the African Christian context is ambiguous because of its involvement with patriarchal ideologies of masculinity. The patriarchal ideo-theological giving of masculinity says that a man is a head and leader. Van Klinken (2010) attributes this belief to the essentialist view of gender that permeates religious spaces. In adopting the concept of biblical masculinity, Pentecostals expected to embody hegemonic masculinity. Vengiye (2016) argues that the Christian religion base this ideology or principle of headship reserved for the male gender. She argues that the majority of religions in African are led primarily by men, placing them in the position of power.

This leadership principle entrenches male dominance among Christian men in their construction of masculinity and it creates ground for performing hegemonic masculinity that could be potentially threatening for women (Gabaitse, 2020). This is the core observation of Van Klinken and Smit (2013) arguing the ambiguousness of the discourse of masculinity in African Pentecostalism. According to Chitando and Kodzia (2013), the Pentecostal discourse of masculinity reinforces hegemonic notions of masculinity. These images speak to the patriarchal ideologies informing these conferences and constructions of masculinity. Nadar (2009) asserts that such conferences portray soft ideologies of patriarchy, patriarchy propped up in religion for further the religio-cultural agenda of male privilege. This religio-cultural discourse of male agency sponsors the gendered ideo-theological notion that empowers men to control and dominate (Van Klinken, 2011; Sikweyiya et al., 2020). The Roaring Truth Ministries' use of a lion is symbolic of male leadership and dominance. The Lion in the Bible is referred to as a God-like figure, "Lion of Judah", and it refers to God as a male. Van Klenken (2016) in his paper *Masculinity and the male God* asserts that the image of the male God is inherent to systems (heteropatriarchal system) of power that benefits men and those who embody hegemonic masculinity norms. The production of this ideal in these images is pervasive, reinforcing male headship, and leadership as ordained by God (Owino, 2010; Van Klinken, 2011). The absence of any female figure in the promotional material speaks to the religio-cultural notions of gender hierarchy, that men are leaders and women are helpers.

5.4. Masculinity Discourse and Gender-Based Violence

The religio-cultural discourses that inform masculinity construction is based on a heteropatriarchal gender hierarchy that privileges men and treats women as objects, servants to their male partners, and as second class citizens (Ackermann, 1993). Ackermann (1993) asserts that the patriarchal gender paradigm associates males with superior and dominant human characteristics whereas females are deemed inferior. Lober (1994) argues that gender as a stratification system differentiates between men and women and it distributes power and wealth unequally between men and women. The superiority complex informs these dominant discourses of masculinity construction. Therefore, male dominance and superiority as it relates to male headship and leadership and masculinity as violence performance as it relates to aggression are discussed in relation to the scourge of gender-based violence.

5.4.1. Male dominance and Superiority

Van Niekerk and Boonzaier (2016:7) assert that male dominance and superiority is constructed on the assumption of male entitlement and power. They argue that these assumptions position women as subordinate and men as powerful. According to Vangeyi (2016), power exists in two ways; first, men's authority and dominance over their families (wife and children) which is informed by the religio-cultural belief that men are heads and leaders. Second; as heads, men become powerful in everything, including intimate relationships. Sikweyiya et al (2020) in their study investigating patriarchal gender ideology and Gender-Based Violence found that men held power over their families and considered themselves as authoritative figures who take all the important decisions in the family. Furthermore, the men in Sikweyiya et al (2020) study felt entitled to their partner's bodies and forced themselves on their partner if they refused them sex.

“Oh I forced her I told her, ‘chaley [dude] today I feeloo’ so I want to have sex with her, but she said ‘chaley today I am tired’, but I said ‘oo what are you talking about, that is why I told you I am in love with you, you are my girl so you have to allow me to do it’, but as I said I had to force her ... yeah, about 3 months, 4 months I hadn't had sex so(laughing). I forced her. (Abedi) “ (Sikweyiya et al., 2020:7)

The performance of male domination is an act of masculine power. Dominance in this context refers to male dominance over women (Ali and Naylor, 2013; Mathews et al., 2015). This dominance is assigned to me through a hierarchal gender structure that places men as a

superior gender. Concurring with Vangeyi (2016), Sikweyiya et al (2020) argue that men have authority over their wives and exercise this authority by demanding respect from their wives. A disrespectful wife according to this gender hierarchy, is deemed difficult and must be disciplined by physically assaulting her. Linked to male dominance and superiority is their ability to provide.

According to Van Niekerk and Boonzaier (2016), dominance and male superiority are associated with the man's ability to provide financially for his family. Economic power allows men to govern and dominate his wife and household. Sikweyiya et al (2020) findings suggest that men keep their wives away from seeking employment so they are dependent on them for financial security. These images are indicative of the masculinity crisis within Christian faith spaces and men grappling with the changing status of their masculinity (Owino, 2012). The system that has protected and privileged masculinity is crumbling. For example; The River's Church background as discussed in chapter four speaks to the world in crisis and men's search for meaning and purpose. It says that the world is chaos, men and their position are constantly in flux. The changing socio-economic status threatens the man's position in his home and family. This then changes the power dynamic of the relationship. According to Frederic, Shapiro, Williams, Seoane, McIntis, and Fischer (2017), men respond aggressively when they experience a threat to their masculinity. This is evident throughout gender-based violence literature asserting that when a man's ability to provide for his family is taken away, he resorts to violence as an avenue of asserting his masculinity (Graaff and Heinecken, 2017; Franklin, 2013; Jewkes, 2002; Jewkes et al., 2013). So if this is the ideal of theological masculinity construction, the born-again man does not stand a chance in asserting himself as a leader and head of his family because he does not embody dominance and superiority, therefore subordinating his masculinity. As discussed in chapter two, scholars (Manglos, 2010; Van Klinken, 2012; Lundby et al., 2018) assert that becoming born again is linked to individual need for liberation not only from sin but also from personal developments and toxic behaviors such as risky sexual behavior, womanizing and heavy drinking. Chitando (2010) asserts that this leaves no room for alternative masculinity but forces men to be patriarchal and dominate over a woman for the sake of performing this masculinity script. Being born-again threatens male identities in the African context because they are not living up to the socially constructed ideal of masculinity.

5.4.2. Masculinity as Violent Performance

Violence is performed and has often been associated with aggression. Aggression is always portrayed in masculinity construction and enacted violently (Soulliere, 2006). Violence through masculinity performance has been justified as means to an end, defending yourself from harm and using it to defend male honor, it has a positive connotation to it. Van Niekerk and Boonzaier (2016) assert that a positive attitude towards enacting violence is linked to the superman ideology. Superman is a man who is on a godly mission to save humanity and protect those who cannot protect themselves (Hendriks, 2017). His violent performance is viewed positively by society and seen as a protector. Playing into this ideology, the Beyond Brave poster justifies the use of violence by men in order to protect, thus normalizing violence as part of masculine identity. This violent performance of masculinity considers violence permissible in certain situations. The *Mighty Men of Valour Poster* is essentially about men fighting not only for their families but also for their male honor. These men's conference promotional material entrenches the idea of masculinity as violent performance permitted and normalizes it.

According to Vito (2018) violent behavior is eminent in men who feel entitled to social privilege. The dominant patriarchal ideologies of masculinity have created a sense of entitlement among men to societal privileges, including entitlement over women's bodies. Sikweyiya et al (2020) study found that men felt sexually entitled to their partner's bodies. Violent performance of masculinity is prevalent in intimate partner relationships and it is often justified through demanding respect. A study by Matthew, Jewkes, and Naeemah (2015) investigating childhood adversity in shaping masculinity among men who killed an intimate partner found that men adopted violent forms of masculinity to achieve respect and have power over the relationship. This confirms feminist theory claims that violence against women is never just violence but acts of power and masculinity performance (McPhail, 2016)

The dominant discourse of masculinity as presented in promotional material normalized violence and permits violence given the correct circumstance. It has been argued by scholars (Mathews et al., 2011; van Niekerk and Boonzaier, 2016; Sikweyiya et al., 2020) that violence is performed by men when they feel threatened, as an act of asserting power, to demand respects, to protect and protect their man honor.

5.5. Conclusion

This chapter has outlined and discussed the prevailing notions of masculinity in South Africa and the promotional media. The promotional material portrays a certain ideal of masculinity; one that is theologically constructed and socially constructed (Zeglin, 2016; Van Klinken, 2011). These representations and portrayals of masculinity produced in the promotional material speak to deep-seated societal and religious beliefs about how the African Pentecostal view masculinity. This chapter has discussed the dominant religio-cultural notions that informed masculinity construction; aggression and male headship/leadership. These are informed by the heteropatriarchal system that constructs masculinity through hegemonic lenses drawing from both religion and culture (Van Klinken, 2011; Sikweyiya et al., 2020). The feminist theory claims that violence against women is never just violence but acts of power and masculinity performance (McPhail, 2016). The dominant notions of masculinity discussed; male dominance and superiority and masculinity as violence performance may mitigate Gender-Based Violence. The pervasive production and reproduction of masculinity through hegemonic lenses such as aggression, dominance, strength in the promotional media reconstruct toxic masculinity in a palatable and acceptable manner. This however has been demonstrated through gender-based violence literature and feminist theory that violent and aggressive portrayals and reproduction of masculinity are dangerous in light of the scourge of Gender-Based Violence.

CHAPTER SIX

GENERAL CONCLUSION AND RECOMMENDATIONS

6.1. Introduction

The brutality of Gender-Based Violence speaks to deep-seated troubles facing our society. It has meant that we cannot ignore that it exists and that we need to be proactive in preventing further perpetuation. We can never generalize woman's experience of gender-based violence because each experience is different. The experience of a queer woman is different in that there are multi-factorial issues such as hate crimes, homophobia, and corrective rape that inform her experience. For a heterosexual married woman, her experience may have associated with the theology of marriage and heteropatriarchal ideologies of marriage and her role in the marriage. Some women, like Uyininene Mretyana¹⁰, may experience sexual violence from non-intimate partners.

It is troubling because young boys are socialized into constructing their masculine identities that are not vulnerable but aggressive and dominant. Women are being socialized and conditioned that they will experience domestic violence in their lifetime. The notion of victim-blaming and justifying violence as means to an end. The Proverbs 31 Woman is embedded in the theology of marriage which enforces that it's a woman's responsibility to prevent her abuse by being submissive to her husband. The liturgical teachings of a virtuous woman in the theology of marriage further perpetuate the scourge of gender-based violence. The patriarchal ideology of male headship and the cultural role of a man being a provider has been threatened by the changing socio-economic status. Man's identities are continually influx because of the changing cooperate, industrial and social structure and resort to violence as a means of asserting their masculinity. It is because of these complex issues that Rachel Jewkes (2002) theorizes that there is no one cause of gender-based violence but a constellation of factors ranging from individual to structural factors. For us to grapple with the severity of gender-based violence statistics, it would propel us into action and into dealing with patriarchal ideologies and structures that perpetuate gender-based violence.

Chitando E and Chirongoma S (2012) book *Redemptive masculinities: Men, HIV, and religion* in Africa focus on how religious and cultural practices and notions of masculinities have perpetuated the gendered pandemics; HIV and AIDS and gender-based violence. This study was conceptualized to investigate and explore the scourge of gender-based violence in

¹⁰ Media Link <https://youtu.be/7sTPRoCLHyU>

the African context. It focuses on Christian Men's conference promotional material, how masculinity is produced and reconstructed in the promotional material. It critically engaged with masculinity construction in the African Pentecostal Christian faith Landscape and how the dominant religio-cultural ideologies explored in chapter four mitigate gender-based violence.

As discussed in chapter three, I used feminist theory and the social construction of gender theory frameworks of the study. These theories provide lenses through which we can investigate and explore gender-based Violence as both a gendered pandemic and how patriarchal ideologies of masculinity such as power and dominance perpetuate gender inequality. Subsequent to these theories, I employed hegemonic masculinity concept and mediatization theory. The concept of hegemonic masculinity has been a useful tool in understanding men's dominance over women and their need for power in exercising violence (Jewkes et al., 2015). It is also a frame that has been used to explore and make sense of how man constructs their masculine identities. Mediatization theory as a framework offered nuances into how media functions as an agent of religious and social change (Hjavarud 2008). This was done to answer the following key questions:

- What are the prevailing notions of masculinities in South Africa and men's conference promotional media?
- What are the dominant religio-cultural discourses that inform the construction of masculinities in men's conference promotional media?
- How, if possible do these South African Pentecostal discourses/ construction of masculinity mitigate Gender-Based Violence?

This study used the Internet-based data as a data collection tool and critical visual analysis for analyzing the data presented in chapter four. Critical visual analysis enabled the interpretation and analysis of the data and applied these theoretical frameworks to critically engage the data to answer these questions.

This chapter offers a general evaluation of my research process. It organizes and summarizes what has already been discussed in the preceding chapters. The chapter offers an evaluation and reflection of the men's conference promotional material in their production, messaging, and construction of masculinity. Lastly, it recommends future investigation based on the analysis of the promotional medial material.

6.2. General Evaluation

Gender-Based Violence and its perpetuation in both religious and cultural contexts are informed by the heteropatriarchal hierarchy and gender constructions. Patriarchy is an empire built to privilege men and oppress women. Van Huffel (2011:2) refers to patriarchy as all structures and ideologies that engender the domination and oppression of the weak and powerless amongst us, an empire that has been created by humans to favor one gender over the other. She further asserts that as a social system, it promotes hierarchies and social power over one gender. It is through this system, embedded in religion and culture that men continue to benefit while also oppressing women (Mary-Anne Plaatjies Van, 2011:2).

To illuminate something of the systemic nature of patriarchy that underlies GBV, I would like to share a personal experience. A tweet was shared in class and sparked a debate that men have been conditioned into allowing patriarchal stereotypes to inform their decision-



making process and how it influences men to be violent as part of masculinity performance.

The discussion began as a critique of patriarchy and how it has placed certain expectations for men. It developed into generalizing that all men are patriarchal in their thinking and behavior, thus influencing their

response to violence. I was surprised by the severity of my reaction because at that moment I wanted to defend my masculinity from this patriarchal stereotype.

Image 12: Twitter screenshot

My response does not deny that I do benefit from patriarchy but it was from a position where patriarchy also oppresses men by creating unrealistic expectations. Yes, as a man I benefit from patriarchy and am privileged. Patriarchy as a system not only negatively affects women but also affects men. It has created an impossible ideal, that sets men up as those who violently defend their lack of vulnerability. It expects men to live up to impossible expectations and these expectations are often expressed by women because the system dictates. I also acknowledge that I will never truly understand the systematic and structural everyday violence experienced by a woman.

The scourge of gender-based violence has been linked to the dominant hegemonic constructions of masculinity. In chapter two, I explored how religious and cultural beliefs such as gender roles and relations and how such beliefs perpetuate violence. They are informed by pro-violent attitudes and reinforces the normalization of violence as a means to settle any conflict not only between men but also between men and women. Phiri's (2002) study on Durban Christian homes is reminiscent of these religio-cultural beliefs.

6.2.1. Men's Conference Promotion Media Material and Masculinity Production

The messaging of the promotional media encourages a certain type of masculinity; biblically-centred yet embodying hegemonic notions of masculinity. Christian men and born-again men are not exempt from the expectation of masculinity performance as part of their gender identity. Van Klinken (2013) details how born-again men recount their conversion narratives and he makes the concession that they struggle with the complexities of their masculine identities. On the other hand, they need to reconstruct their masculinity according to the concepts of biblical manhood which require them to denounce and forsake their behaviours of toxic masculinity in order to become morally upright. However, society still expects them to embody traditional notions of masculinity, failing which they are marginalized. Biblical notions of masculinity are informed by male hardship as agency, men being providers, and powerful (Van Klinken, 2011). These notions are grounded in the patriarchal system that privileges and benefits men. Therefore, are left with no option but to be patriarchal. Gabaitse (2020) maintains that this is the problem with the construction of ideo-theological masculinity, as it is conceptualized within a patriarchal framework. The difficulty in grappling with this ideo-theological construction of masculinity is that there no model of what this masculinity looks likes. Religion cannot escape culture and culture cannot escape patriarchy. Biblical masculinity also not be exempt from the patriarchal expectations of masculinity that are imposed on men. This is precisely why Gaibaitse (2020) argues that Pentecostal masculinities are entranced with patriarchal ideologies of masculinity, meaning that it cannot construct alternative masculinity that is gender justice centered.

The gender justice ideology is informed by the concept of liberating masculinity in which Ezra Chitando (2007) refers to as masculinity that frees men from patriarchal ideals and the negative characteristics that are associated with their masculinity. Sokfa, Siwila, and Settler (2013) state that gender justice is an envisioned collaboration between men and women working together for the betterment of society, pursuing gender equality. The gender

hierarchical system within the African context however threatens this vision as there clearly defined roles of men and women and how they relate to each other. Men are considered superior to women. Though there is an indication of gender justice in the concept of liberating masculinities, it is not clear how gender relations are to be shaped (John et al., 2013; Van Klinken, 2010). That is why Van Klinken and Smit (2013) argue that the discourses of masculinity in the African Christian context is ambiguous because of their involvement with patriarchal ideologies of masculinity. This Patriarchal ideology is evident in the promotional media material survey for this study.

The idea-theological construction of masculinity is based on the notions of biblical manhood but does not provide a model in which this masculinity would look like. For this reason, Chitando (2010) asserts that this envisioned masculinity requires men to give up their patriarchal masculine privilege. This however is impossible because religion itself is patriarchal.

The display and embodiment of hegemonic masculinity in the Christian faith landscape are pervasive. The images surveyed for this study produces and reconstruct masculinity through hegemonic norms. They are presented in a threatening manner, speaking to the violent performance of masculinity. The *Beyond Brave (image 2)*; *Mighty Men of Valour (image 4)*; *ManWorld Convention (image 1)* and *Omega Church* all have aggressive and violent messaging and their portrayal of masculinity. The absence of vulnerability in the example speaks volumes in terms of construction masculinity. This absence is evident throughout the images and connotes the idea that men are not supposed to be vulnerable as this is a feminine trait.

6.2.2. Dominant Notions of Masculinity and Gender-Based Violence

As discussed in the previous chapter, religio-cultural discourses that inform masculinity construction are based on the heteropatriarchal system that privileges men and treats women as second-class citizens (Ackermann, 1993). Male dominance and superiority are constructed on the assumption of male entitlement and power. In chapter two I argued that patriarchal ideologies of masculinity enforce male dominance and superiority. The male superiority complex creates a sense of entitlement among men. They feel like that they are entitled to woman's bodies.

The notion of masculinity as violent performance has been normalized and excused men's use of violence to settle any disputes. The ideology that boys will be boys informs this violent

performance. It is a cultural norm for boys to be violent and aggressive as this is believed to be an indicator of their manhood. Shefer and Shefer (2007) book *from boys to men: social constructions of masculinity in contemporary society* details how boys in rural eastern cape construct their masculinity through embodying dominant notions of masculinity. Vulnerability is considered un-masculine and boys who participated regarded other boys who are “soft” and vulnerable as homosexuals (Shefer and Shefer, 2007). This positive attitude toward masculinity as violent performance justifies the use of violence by men to protect, thus considers violence permissible in certain situations. This notion of masculinity however disadvantages women and they become vulnerable to forms of gender-based violence. Though these images were produced innocently, to speak to men and their masculinity, they may mitigate violence against women in the messaging conveyed in the promotional material.

Using qualitative research approach, the study analysed Christian Men’s Conference Promotional Material within the Southern African context. It focused on the construction of masculinity and the production of masculinity in promotional material. Out of this analysis, four themes emerged: aggression, dependability, strength and embodiment. The portrayal of masculinity in the promotional material conforms to hegemonic notions of masculinity. The toxicity of masculine performance such as violence enactment further asserts that violence is acceptable and permissible in certain situations.

6.3. Recommendations

Former President Nelson Mandela in his State of Nation Address in 1994 said that freedom cannot be achieved unless women have been emancipated from all forms of oppression. It is alarming that 26 years later this freedom has not been achieved. Studying masculinities from a gendered perspective must be an inclusive model. The essentialist gender construction notions within religio-cultural systems must be transformed and reconfigured to be inclusive forms of all gender representations. Ezra Chitando’s notion of redemptive masculinity could be a useful resource in shaping positive masculinity and reconstructing masculinity outside the patriarchal framework within the African Christian context. This need for redeemed masculinity could facilitate safe spaces where men can be vulnerable and create a safe space where men are open to exploring positive notions of masculinity. Further, it could inform a gender justice model in which men construct their masculine identity and be part of challenging the systems that continue to oppress women.

There are a handful of studies investigating Christian men conferences and how their conceptualization could be deadly. Further investigations should focus on the following:

- Influence of mass media and how it influences the construction of masculinity within the African Christian faith landscape, how they experience mediated masculinities, and to explore whether these mediated masculinities influence their masculinity construction.
- Development of conceptual and practical tools that will empower faith communities to grapple with the life-denying systematic reality of patriarchy.
- Create dialogue for people to engage the system that under-lies life-denying theologies, beliefs, and practices and how to confront this system in our faith traditions.
- Vulnerability to be explored in the representations and reconstructions of masculinity

This research process forced me to reflect on my own life and how I would like to raise my son. Growing up in a deep rural KwaZulu Natal, being male is a privilege and there is an expectation that you have to be strong and tough and you cannot be vulnerable. As a result, I wasn't able to be vulnerable about my conflicting ideals of masculinity that my faith traditions and culture imposed on me. As much it almost impossible, I would like to raise a vulnerable man, who is aware of how his action and behavior and how it impacts those around him.

6.4. Conclusion

This study began with an objective to explore masculinity production and construction in Christian men's conference promotional material and how the production of masculinity speaks to the scourge of gender-based violence in the African context. In this interpretive process, I discussed three thematic areas; contextualizing gender-based Violence; Ideological Masculinity Constriction, and Religion, and media. Gender-based violence is pervasive in our society and considered a major public health issue and extreme violation of women's rights (Abrahams et al., 2012; Fakunmoju and Bammeke, 2017; Gurung and Acharya, 2015; Jewkes, 2002; Jewkes et al., 2013). In its apparent link to GBV, hegemonic constructions of masculinity which is influenced by religion and culture over time have been found to be the cause of GBV(Mathews et al., 2015). These notions of hegemonic masculinity are justified through religious and cultural constructions of masculinity and based on the patriarchal framework that is pro-violent against women (Morrell et al., 2012; Graaff

and Heineken, 2017). This violence is fueled by the patriarchal gender ideologies that prevail both in religious and cultural structures. Media on the other hand continues stereotypical gender representation of both men and women, not only in their advertising but also in their programming. It reinforces the social hierarchy of gender and the relations between men and women.

In this chapter, I have outlined the general evaluation of my research process and reflected the findings of the study based on the aims and objectives of this study. The theoretical framework employed by this study allowed the engagement with men's conference promotion material and the production of masculinity and how these productions speak to the scourge of Gender-Based Violence. I was able to extract dominant trends in the promotional material and how these trends inform masculinity production and the messaging it portrays about masculinity and these messages mitigate Gender-Based Violence.

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College of Humanities
Schedule of Revisions Completed Post-Examination
Masters/PhD

(Please enumerate and describe, in the form below, the concerns expressed or revisions required by the examiners as well as how the concerns/revisions were addressed/effected in the revised dissertation. Please add numbers if more are needed.)

Student Name: Siwakhile Ngcobo

Student Number: 209504374

Degree: Master of Theology (Gender, Health and Religion

Title of Thesis/Dissertation: POWERFUL, PENETRATOR, PROVIDER: A RELIGIO-CULTURAL ANALYSIS OF MASCULINITY PRODUCTION IN MEN'S CONFERENCE PROMOTIONAL MEDIA IN THE AFRICAN PENTECOSTAL CONTEXT

#	Concern Expressed/Revision Required (verbatim, source, by whom, page reference)	Actions taken (detailed description, new page reference if applicable)
	Has your thesis title changed since examination: Y/N:	Yes
	If YES, please indicate the new title :	POWERFUL, PENETRATOR, PROVIDER: A RELIGIO-CULTURAL ANALYSIS OF MASCULINITY PRODUCTION IN MEN'S CONFERENCE PROMOTIONAL MEDIA IN THE SOUTH AFRICAN PENTECOSTAL CONTEXT
	Concerns: Examiner 1 (Internal)	
1		
2		
3		
4		
5		
#	Concern Expressed (verbatim, source, by whom, page reference)	Actions taken (Detailed description, new page reference if applicable)
	Concerns: Examiner 2	
1	Change of topic. p2, number 5.1.- The title of the thesis will need to be revised to include...in the South African Pentecostal context	The topic was amended as stated above
2	Data presentation and analysis. Pg 2, number 7.1. The study sample presented in Sub-section 1.3.1 as 'Sampling' - in Chapter 1 should actually be discussed in Chapter 3 as one of the necessary Sub-sections under 3.3 Methodology.	I have moved section 1.3.1 to Chapter 3, Theory and Method. I will also add a note speaking to my criteria and the inclusion on a Nigerian example.
	The student should describe the criteria applied in identifying the images that met 'the criteria' he finally identified (or needed to identify), from the search engine that led him to settle for "similar images" as he indicates.	

3	<p>Theory and Method- The use of Hegemonic Masculinity as a concept rather than a theory.</p> <p>The student should not use hegemonic masculinity as a theory and a concept interchangeably. This should be amended.</p> <p>(2)Amendment should be made in Chapter 1, Chapter 2 and Chapter 3 – from the observation that hegemonic masculinity is a theory and has been applied as a sub-theory for the Study. Rather, the study should use hegemonic masculinity as concept applicable in theorising configurations of masculinities within social construction of gendered identities. This then be aligned with indications made in Chapter 3, Sub-section 3.2.3</p>	Hegemonic Masculinity to be used as a concept not as theory. Amendments to be made according in Chapter 1 and 3
4	<p>Relevance of conclusion s reached with regards to material dealt with.</p> <ol style="list-style-type: none"> 1. It is worthwhile to note that the student should not introduce new aspects, issues or notions in the conclusion of a study. What the study has not laid out in the detailed analysis and its discussions should not be highlighted in the conclusion. 2. The significance of Section 6.2 (General Evaluation), to concluding the study is not clear. Focus should be given to significant findings of the study, possibly from each chapter. 	Chapter 6 will be amended and per examiner’s suggestions
5	<p>Bibliography and Referencing.</p> <p>The student should see most referencing/citation concerns as indicated in the examiner’s draft dissertation for revisions</p>	I will insert the missing references from the bibliography as highlighted by the examiner and attend to the inconsistencies he refers to in his report
#	Concerns: Examiner 3	Actions taken (Detailed description, new page reference if applicable)
1		
2		
3		
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