



What attitudes do young men in Cape Town hold towards gender-based violence movements?

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I hereby declare that the Research Report submitted for the Bachelor of Arts Honours in Psychology degree to The Independent Institute of Education is my own work and has not previously been submitted to another University or Higher Education Institution for degree purposes.

WHAT ATTITUDES DO YOUNG MEN IN CAPE TOWN HOLD TOWARDS GBV MOVEMENTS?

Abstract:

This study aimed to identify and understand the attitudes young men in Cape Town have regarding GBV movements. Gender based violence (GBV) is an issue which 30% of all women over 15 years old have experienced. This rate increases dramatically in the context of South Africa. As feminism has evolved, the inclusion of men in GBV movements has been introduced. However, the rate of male participation in GBV movements remains low. This study aimed to determine the perceptions and behaviours young men in Cape Town have towards GBV movements so as to learn why their rate of involvement is low, as well as to determine how the movements have influenced this rate. A group of young men from Cape Town were involved in a focus group to allow for an open discussion consisting of specific answers surrounding GBV and GBV movements. From this, the transcripts were analysed from an interpretative phenomenological framework. It was found that the men had negative attitudes towards GBV. It was decided that the men's attitudes toward GBV is not entirely shaped by their attitudes towards GBV movements. This is because it was found that their attitudes towards GBV movements are undetermined as they each discussed positive and negative perceptions and behaviours towards the movements.

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WHAT ATTITUDES DO YOUNG MEN IN CAPE TOWN HOLD TOWARDS GBV MOVEMENTS?

What attitudes do young men in Cape Town hold towards gender-based violence movements?

Gender-based violence (GBV) is an issue rife in the South African context (Britton, 2006; de Lange, & Mitchell, 2014). Cooper et al. (2013) define GBV as physical, emotional, or sexual abuse of a single person or group of people on the basis of their gender. Moffett (2006) showed the high rates of GBV in South Africa through use of statistics as well as global comparisons. There have been various studies that highlight the reasons why this may be the case. The social and economic strain associated with poverty, patriarchal authority, as well as the repercussions of apartheid has allowed for the high rates of violence (Britton, 2006; Mosavel, Ahmed, & Simon, 2012). In South Africa, most violent men (75%) express violent behaviours during adolescence (Jewkes, Sikweyiya, Morrell, & Dunkle, 2011). Most victims are girls under 18 years old, who are still attending school (Petersen, Bhana, & McKay, 2005). Men fall victim to GBV due to their sexuality and/or gender identity not conforming to gender norms (Stemple, 2009). This brings into light the need to educate teenagers and young adults, as well as understand their experiences, as it is in this age group where they can become victims or perpetrators. Furthermore, many believe that GBV needs to be combatted by both women and men in order for it to be successfully abolished (Carmona, Grahovac, & Martin, 2012; Casey & Smith, 2010; Crooks, Goodall, Hughes, Jaffe, & Baker, 2007; Kretschmer & Barber, 2016; Peacock & Barker, 2014). Thus, highlighting the need for research into the perception's men hold towards GBV movements.

Many studies discussing the rate of involvement by men in GBV movements have been conducted (Britton, 2006; Jewkes et al., 2011). However, there are few studies that focus on the effects GBV movements have on the attitudes and behaviours of men. Therefore, leading to this study. It is important to identify the mental and behavioural effects these movements have on men as it can determine the likelihood of them portraying supportive actions. This can be achieved through the use of an interpretative phenomenological study. By discussing the existing literature surrounding this topic, one can begin to recognise the themes and gaps in the literature which need to be further explored. This study aimed to represent the attitudes of a group of young men in Cape Town. For the purpose of this study, examples of positive attitudes include emotions or behaviours of encouragement, pride, support and/or alignment with the movements. On the other hand, examples of negative attitudes include emotions and behaviours of dislike, annoyance, avoidance and/or anger. Increasing the involvement of men is a goal of many GBV

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movements. By exploring and understanding the attitudes the men have towards GBV movements, a better understanding of their supportive or unsupportive behaviours and perceptions can be formed.

Rationale

Internationally, 30% of all women worldwide over 15 years old have experienced GBV. This rate exponentially increases to 65.54% when focusing on Sub-Saharan Africa cases (Devries et al., 2013 as cited in Palermo, Bleck, & Peterman, 2014). More recently, the emotions that South Africans are experiencing towards GBV are heightened with many protests taking place in 2019 – such as the #TotalShutdown and the #MeToo movements. This has increased the need to conduct research to shed light on the topic at hand.

There have been many South African studies focusing on why men are violent towards women, the attitudes men and women hold towards GBV, the interventional programs in place to prevent GBV and the frequency of GBV in South Africa (de Lange & Mitchell, 2014; Jewkes et al., 2011; Moffett, 2006; Peacock & Barker, 2014). There is, however, a lack of research focusing on the attitudes young South African men hold specifically towards GBV movements. This shows there was a gap in the literature which needs to be filled.

It is important for GBV movements, that desire the involvement of men, to educate themselves on men's attitudes towards GBV movements, as this can impact the level of participation men have in the movements. Understanding and acknowledging the attitudes of men is important as it is necessary for not only women to combat GBV, but also men. Based on findings in previous research, movements can increase male participation by being more vocal on how men can participate, they can vocalise their desire for male supporters and they can educate men on how GBV is a problem for all people – not just women (Crooks et al., 2007). Many men do not get involved in feminist movements because they feel accused of being the issue (Crooks et al., 2007). This shows that some elements of the feminist movements are not welcoming to men. By conducting research on the attitudes of men towards GBV movements, one can determine how GBV movements impact the perceptions men hold towards them leading to their support, or lack thereof. This will result in an insight into what GBV movements do which encourages or discourages male participation.

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Problem statement

Due to the high rate of GBV across the globe, a large number of GBV movements have been created to address this issue. These movements mainly have female participation with a lack of male participation (Carmona et al., 2012; Casey & Smith, 2010; Crooks et al., 2007; Kretschmer & Barber, 2016; Peacock & Barker, 2014). Research suggests that should men be a part of these movements, the effects they have on society would increase (Carmona et al., 2012; Casey & Smith, 2010; Crooks et al., 2007; Kretschmer & Barber, 2016; Peacock & Barker, 2014). In South Africa, psychological GBV studies focus mainly on the experiences of women who face GBV, the perceptions of men who commit such violence, the frequency of GBV and interventions available (de Lange & Mitchell, 2014; Jewkes et al., 2011; Moffett, 2006; Peacock & Barker, 2014). Few studies have been conducted focusing specifically on the GBV movements and their effects on the attitudes of today's men – such as their behaviours towards GBV activism and their positive or negative perceptions on GBV movements. By conducting such research, one could determine why there is a lack of male participation in GBV movements. Furthermore, there is a lack of research focusing on the demographics of the present study. Therefore, it is necessary to study how these movements are impacting the attitudes of young men in Cape Town.

Purpose statement

The purpose of this exploratory study was to discover the attitudes young men have towards GBV movements in Cape Town. Discovering if these movements have a negative or positive impact on the perception's men hold towards them is important as it can determine the likelihood of men partaking in supportive actions. Furthermore, by discovering the behaviours men have in regard to these movements, we can begin to determine the extent at which they embrace or avoid participation in GBV movements.

Research question

What attitudes do young men in Cape Town hold towards gender-based violence movements?

Objectives

The main objective of the research was to gain an in-depth understanding of the perceptions and behaviours young men in Cape Town hold towards GBV movements.

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Furthermore, the two subobjectives of the research were; to determine the attitudes young men hold towards GBV, and to determine the impact the GBV movements have on young men's attitudes towards GBV.

Literature Review

Research surrounding males and GBV is often regarding the participation of men in these violent acts and their opinions on GBV. Some studies are aimed at discussing the lack of involvement men have in GBV movements, however, there is a lack of research regarding the attitude's men have towards these movements and how these attitudes have impacted their behaviours towards GBV.

GBV is often committed, by heterosexual men, against women or men who are homosexual or transgender (Stemple, 2009). Due to this, some activists do not agree with men partaking in the movements (Kretschmer & Barber, 2016). As well as this, the activists who do not agree with male participation are fearful that if men participate in these feminist movements they will take the focus on women's experiences, thoughts and emotions away due to the impact a patriarchal society has on women (Messner, 2011 as cited in Kretschmer & Barber, 2016). Many activists consider these men to have involved themselves in situations that are meant to be for women only (Flood, 2011; Digby, 1998 and Kahane, 1998 as cited in Kretschmer & Barber, 2016).

On the other hand, many movements and activists have acknowledged that it is important to involve men in the fight against GBV for various reasons (Carmona et al., 2012; Casey & Smith, 2010; Crooks et al., 2007; Kretschmer & Barber, 2016; Peacock & Barker, 2014). These reasons include; men make up half of the world's population thus making their input important, their participation will lead to an change in notions regarding what encompasses masculinity thus shifting gender norms, they are the main perpetrators of such violence and their participation will result in more men participating as men tend to listen to other men more so than women (Carmona et al., 2012; Peacock & Barker, 2014). Third-wave feminism was influenced by the increasing rejection of gender norms, therefore allowing any feminist, of any gender, to align with the movements against GBV (Bartky, 1998; Herbert, 2007; Hooks, 1998 as cited in Kretschmer & Barber, 2016).

Some studies have been conducted that discuss reasons as to why some men show supportive actions towards stopping GBV. A study conducted by Casey & Smith (2010) discussed reasons for their participants involvement in GBV movements in America. They found that many of the men had what they described as "sensitizing experiences". The most

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common of these was hearing of personal GBV stories from female family members, friends or loved ones. Another motivation mentioned was that men were invited, had friends or family already involved or were actively looking to be a part of an GBV group (Carmona et al., 2012). This motivation was labelled as 'opportunity experiences' (Casey & Smith, 2010). Another motivation was a change in meaning behind sensitizing experiences or opportunity experiences. Examples of these shifts in meaning are; new knowledge acquired caused men to feel obliged to get involved, they recognised that they could make a change, they recognised the need for male involvement, upon self-reflection they recognised their past actions in GBV and they realized that, by partaking in GBV movements, they could surround themselves with people who have similar beliefs (Casey & Smith, 2010).

Similarly, Peacock and Barker (2014) conducted a study in South Africa on intervention strategies for GBV. Here they found motivations for men acting to reduce GBV, such as, GBV causes men in general to be seen as probable abusers. Therefore, by men combatting GBV, it allows women to no longer be fearful of all men – this is an advantage to men. It has also been noted the indirect impact GBV has on the loved ones of the victims – such as sons and fathers (Peacock & Barker, 2014). This can motivate these men to get involved. Another motivation is that men will also benefit from these feminist movements as they too are negatively harmed by patriarchy through hegemonic masculinity (Connell, 1995 as cited in Kretschmer & Barber, 2016). Gender norms cause men to feel pressure to perform in certain ways to be seen as masculine, this can include violence (Peacock & Barker, 2014). By more individuals identifying as feminists, gender norms are not as strict and men are no longer required to prove their masculinity to peers.

Other studies focus on reasons provided by men as to why they do not participate in behaviours surrounding reducing and/or stopping GBV. Crooks et al. (2007) conducted a study in Canada in which they determined some reasons as to why men do not get involved. These included 1 in 5 men not getting involved due to not being asked to partake, they did not have time, they didn't know how to help, they felt labelled as the problem and they believed domestic violence was not a public matter and therefore felt uncomfortable (Garin, 2000 as cited in Crooks et al., 2007). Other findings were that men believe women are exaggerating their experiences in order to be seen as victims (Crooks et al., 2007). The men see GBV as a women's issue causing men to feel like they do not need to get involved. And finally, because these movements are seen as feminist issues, men who do not identify as

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feminists or disagree with feminism have little reason to join the movements (Shaw, 2001 as cited in Crooks et al., 2007).

There are many studies that focus on GBV and men – focusing mainly on the involvement of men in GBV (de Lange & Mitchell, 2014; Flood, 2014; Moffett, 2006; Mosavel et al., 2012; Palermo et al., 2014; Petersen et al., 2005). Other studies focus on the reasons why men either choose to or choose not to be involved in GBV movements and other feminist movements (Carmona et al., 2012; Casey & Smith, 2010; Crooks et al., 2007; Kretschmer & Barber, 2016; Peacock & Barker, 2014). There are few studies that focus specifically on the attitude's men hold towards GBV movements and if these attitudes cause an increase or decrease in participation in GBV movements. Because many believe that it is necessary for men to be involved in GBV movements, it is important to determine if these movements are inviting or deterring men from partaking. Another gap in the literature is that there are few studies focusing on this topic conducted in South Africa. South African studies focus on the rates of GBV, the experiences of women and men in GBV or intervention strategies (de Lange & Mitchell, 2014; Moffett, 2006; Mosavel et al., 2012). Many of these studies have a large range in the age of the men involved. It is important to consider young men when considering that most GBV is committed by young men on young women (Jewkes et al., 2011; Petersen et al., 2005). Therefore, this study considered young men aged 22 to 23, as this age group were likely to have experienced GBV in some form or another. It is also in the South African context that filled a gap in the research.

Theoretical Foundation

Social dominance theory explains the behaviours of privileged groups which ensure the sustained dominance they have in society (Pratto et al., 1994 as cited in Fakunmoju, & Bammeké, 2017). In reference to the study at hand, this theory can be used to explain the behaviours of men which ensure their superiority in society over women – such as having negative attitudes to GBV movements. Social dominance theory explains that these privileged groups ensure the oppression of underprivileged groups by enforcing beliefs and opinions of their superiority in comparison to the members of the other group (Fakunmoju, & Bammeké, 2017). When considering attitudes of men towards GBV movements, due the men being the superior sex, they may show negative attitudes towards GBV movements by portraying negative opinions, feeling threatened by them, not partaking in the affirmative action and focusing on negative behaviours of GBV movement supporters – such as looting – as the movements are advocating for social equality which threatens the current social

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structures that benefit men in society. This theory acknowledges that the beliefs and opinions of superiority versus inferiority are maintained in multiple areas of society, including cultures, policies, institutions, family relationships, friendships and interactions with people from different groups (Pratto, Sidanius, & Levin, 2006). This means that these opinions can be implemented into all superior group members lives. In a journal article written by Fakunmoju and Bammeke (2017) they relate this theory to gender-based violence beliefs. They explain that due to many societies being patriarchal and showing antagonism towards women, beliefs and opinions towards GBV differ between genders (Fakunmoju, & Bammeke, 2017). It has been found that women are more likely to support social equality, inclusivity and protection policies than men are (Pratto et al., 2006). This aligns with social dominance theory which explains that men are more social dominance orientated (Pratto et al., 2006).

Relating this to attitudes towards GBV movements, the male participants may not have positive attitudes towards GBV movements as they are not social dominance orientated. Furthermore, the participants in the study were white, heterosexual and male. These characteristics are seen as dominant and superior when compared to the alternate characteristics – such as black, homosexual and female. This means that the participants may not perceive any benefits in supporting GBV movements and may only see the negative side of the movements – being that it threatens their dominance in society.

Research Design

Research Paradigm

Paradigms shape the way a researcher conducts their research by influencing their perceptions of society (Ponterotto, 2005). They determine what and who is researched, how the research is conducted - such as what tools, instruments and methods are used – as well as how the findings will be analysed (du Plooy-Cilliers, Davis, & Bezuidenhout, 2014). For the purpose of this study, the interpretivist paradigm will be further explained and shown to align with the study at hand.

The interpretivist paradigm holds the idea that society and people cannot be separated, meaning an individual cannot be understood separately from the society in which they exist (O'Donoghue, 2006). Interpretivists believe that reality is subjective as it depends on how an individual perceives their personal experiences and interactions with the world around them (du Plooy-Cilliers et al., 2014). This means that because an individual's reality is dependent on their perceptions, one cannot understand an individual's reality without

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considering their experiences. Interpretivism also believes that all human behaviour is meaningful (O'Donoghue, 2006). This paradigm acknowledges that meanings are hidden and can only be identified through in-depth analysis of an individual's experiences, this can be done through interviews, focus groups and other researcher-participant interactions (Ponterotto, 2005). These meanings can change once an individual absorbs new information through new experiences in their society (O'Donoghue, 2006). An individual's perspective will remain the same if the situations that they experience are similar (O'Donoghue, 2006). It is also important to note that perceptions can change multiple times in an individual's lifetime, some even change throughout a single day (O'Donoghue, 2006). Many studies of the interpretivist paradigm focus on how an individual behaves in relation to their beliefs (O'Donoghue, 2006). An individual's beliefs can determine the way in which they behave.

This paradigm is relevant to the present study because the study aimed to understand the behaviours and perceptions young men have in relation to GBV movements – the study aimed to provide meaning behind the actions and attitudes of the men. It acknowledged that the behaviours and perceptions men hold have a reason/meaning and it is important to uncover this meaning.

Paradigms are shaped by philosophical anchors namely ontology, epistemology, methodology and axiology. For the purpose of this research report, a discussion on ontology and epistemology will be presented and related to the study at hand. Ontology is the study of reality and being (Ponterotto, 2005). Interpretive researchers believe that there are multiple realities due to each individual's reality being constructed by their personal perceptions, experiences and social environments (Ponterotto, 2005). Interpretivists therefore believe that reality is a social construct (du Plooy-Cilliers et al., 2014). This is important in the study as each participant may have had different experiences and perceptions, therefore, they may have had different realities regarding GBV movements. It must not have been expected that participants perceptions and behaviours towards GBV movements would be the same but rather that they would be different as each individual would have had their own subjective experiences of the world. This impacts the research as it allows for more diverse responses with various opinions being understood.

Epistemology is concerned with what can be considered as valid knowledge (du Plooy-Cilliers et al., 2014). Interpretivist researchers believe that knowledge and facts are fluid, and that they are shaped by meanings (du Plooy-Cilliers et al., 2014). They believe

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that an individual's interpretation of information in their specific social context shape what they consider to be factual (du Plooy-Cilliers et al., 2014). Therefore, a researcher cannot give meaning to an act of a participant without understanding the social context in which the act took place (du Plooy-Cilliers et al., 2014). This means that, in relation to the research report, it was important for the researcher to understand the social context of participants when discussing their perceptions and behaviours towards GBV movements.

Conceptual Approach

The best research approach for this topic is the qualitative approach as it is investigating the attitudes of the participants. Qualitative research relies on language and words rather than numbers and statistics (Nieuwenhuis, 2020a). Analysis is done by giving meaning to language gathered rather than statistics (Nieuwenhuis, 2020a). This study used a focus group as the form of data collection and, therefore, focused on the language/words/expressions used to determine the attitudes the young men hold. This study aimed to identify the attitudes young men in Cape Town have towards GBV movements. Qualitative research was therefore the best approach to use to address the research objective.

Research Design

In order to best support the interpretivist and qualitative nature of the study certain design elements needed to be implemented. Qualitative studies usually rely on inductive reasoning in order to determine meaning from their collected data (Thorne, 2000). This means that the data is used to formulate theory. Deductive reasoning initiates research with a theory and determines its success through collected data (Thorne, 2000). For this reason, the study used inductive reasoning as data was collected and meaning was generated through analysis of the data.

The study aimed to identify the attitudes young men in Cape Town have regarding GBV movements. This qualified the study to be an example of an exploratory study. Exploratory studies aim to identify new concepts, to develop hypotheses or to obtain new insights (du Plooy-Cilliers et al., 2014). They do not aim to prove or disprove a hypothesis (du Plooy-Cilliers et al., 2014). This study had a qualitative approach and therefore also aligned with what is involved in an exploratory study (Mainardes, Alves, & Raposo, 2010).

Phenomenological research involves studies aimed at determining the meaning behind lived experiences of individuals (Nieuwenhuis, 2020b). This research approach requires researchers to ignore their own biases when collecting data in order to fully

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acknowledge the opinions and meanings of phenomena in regard to their participants (Nieuwenhuis, 2020b). The aim of this study required the researcher to identify meanings behind the behaviours and perceptions the participants have towards GBV movements. This means that the researcher needed to identify what the experiences of GBV movements means to the participants, therefore resulting in the study being of the phenomenological design.

Because data was be collected during the same time period, this research is also cross-sectional (Levin, 2006). This is because this research did not aim to compare the experiences in different times nor did it aim at seeing a change in attitudes. This study also had time constraints. This is because the time frame in which the researcher could collect the data was across two months resulting in a short period of time to organise enough participants and collect the data.

Methodology

Methodology is a process used to conduct research (Ponterotto, 2005). Interpretivists use qualitative-based methodology – such as focus groups, interviews and ethnography – to conduct their research as they aim to gain in-depth understanding of their participants realities (du Plooy-Cilliers et al., 2014). Therefore, it is necessary for data capturing methods to allow for specific answers and subjective analyses (du Plooy-Cilliers et al., 2014). This form of data capturing often requires a longer period of time spent with the participants; however, the study at hand had a limited time frame in which the study could be conducted. By using a focus group to collect the data, this study allowed for specific answers from participants in the form of a discussion. This research ensured correct methodology through the data collection by using a focus group. Furthermore, the use of thematic analysis aligned with the need to use a form of qualitative based data analysis method. By use of verbal data, this aligns with the methodology of a qualitative design.

Population

Due to the qualitative nature of the study at hand, the unit of analysis was the common themes in the attitudes and perceptions mentioned by the male participants. The sample was limited to individuals who had all of the following characteristics ensuring variability in the collected data was minimal;

The first parameter was that all participants needed to be cis-gendered males. Cis-gendered means that an individual identifies with their assigned gender at birth (Aultman,

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2014). As the study surrounds the attitudes of young males, the participants needed to be cis-gendered males.

The population of this study comprised of young men who resided in Cape Town, South Africa at the time of data capturing. There, therefore, was a need for participants to reside in Cape Town. Such a parameter was put into place so as to minimise the potential variability in the collected data. Further reasoning was for logistical purposes, as well as, it fills a gap in the existing literature as previous studies have not been conducted in Cape Town, South Africa.

The participants were all 22 to 23 years old. This age group was decided to be suitable for the study as, at this age, the participants would have surpassed the prime developmental stage in which one can experience GBV in South Africa – being adolescence (Jewkes et al., 2011; Petersen et al., 2005). Their age, therefore, has allowed for their lived experiences to have shaped their perceptions of GBV movements. This limited age range also ensured a minimised chance of variance in the captured data.

The participants were all native English-speaking. This reduced the impact of translation on their expressions and opinions and ensured their words and sentences were accurately depicted and comprehended.

The fifth parameter was all participants needed to have previously received a tertiary education or were in the act of receiving a tertiary education at the time of data capturing. This was to ensure that the participants were able to provide more logical and comprehensive responses.

The participants were all unmarried, heterosexual and white. It has been determined, in prior research, that marital status, sexuality and race all affected an individual's perception of GBV (Carmona et al., 2012; Casey & Smith, 2010). By limiting the variety of participant sexuality, race and marital status, the variance in the data was reduced.

Participants were also required to have no children so as to limit variability in the captured data.

Because the research was conducted during the COVID-19 pandemic, the participants all had to have access to the internet for the duration of the data collection. Due to the restrictions on social interactions, there was an inability to have an in-person focus group resulting in the data collection being held on the video call platform, Zoom. This means another requirement was that all participants were able to access the internet.

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Sampling

As previously mentioned, the units of analysis were the common themes in the attitudes and perceptions mentioned by the male participants. In research, sampling methods can either be probability or non-probability sampling. Probability sampling is designed to ensure randomness and in accordance with probability theory (Maree & Pietersen, 2020). However, non-probability sampling does not do this. Despite this, there are some cases when non-probability sampling is necessary, such as if time is limited, if the population is difficult to access and if financial resources are limited (Maree & Pietersen, 2020). The present study had time limitations as it needed to be finalized by October 2020. It also had limited financial resources and the population was difficult to access as the study was conducted during the COVID-19 pandemic. This means that the used sampling method was non-probability sampling.

The sampling method used in the study was non-probability sampling in the form of snowball sampling. Snowball sampling involves attaining participants through other participants (Maree & Pietersen, 2020). The population parameters limited the number of people available. These parameters included being cis-gendered, male, residing in Cape Town, aged 20-25, native English speaking, tertiary educated, unmarried, heterosexual, white, they had no children and they had access to the internet. A single participant, who embodied the characteristics needed for participation, was asked to provide information and contact details for other individuals who had the same characteristics. These individuals were contacted via WhatsApp messaging or email and were asked if they would take part in the study. This led to a further 7 participants. Each participant knew at least one other participant; however, no single participant knew more than two other participants. Alongside the participants, a further three individuals were approached to participate in the study; however, they chose to not participate. The extensive list of characteristics required meant that this study surrounded a homogenous sample group (Nieuwenhuis, 2020a) which can lead to struggles in finding adequate participants (Maree & Pietersen, 2020). Ultimately, this meant that snowball sampling was a suitable sampling method to use during the study. The sample size was 8 participants, ensuring that an adequate variety of responses and data was collected without risking excessive variability. This sample size fits the recommended number of participants in a focus group which was the chosen data collection method.

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Data Collection Method

Focus groups involve a group discussion between participants and is used to understand their attitudes, behaviours, perceptions and opinions regarding an experience or set of experiences regarding a set phenomenon (Strydom & Bezuidenhout, 2014). The data collection method used in the study was focus groups as it is a qualitative-based method (du Plooy-Cilliers et al., 2014). This method of data collection allowed the researcher to gain an in-depth understanding of the participants' attitudes, behaviours, perceptions and opinions surrounding GBV movements as it allowed for specific answers from participants. Focus groups usually consist of 6 to 12 participants and one researcher (Strydom & Bezuidenhout, 2014). The study at hand had a total of 8 participants and one researcher. Due to this study being conducted during the COVID-19 pandemic, there were restrictions which impacted social interaction. This affected the data collection method as the focus group needed to be held using the online video calling platform, Zoom.

Before data collection commenced, once recruited to partake in the study, the participants were emailed a consent to participate form and a consent to record audio form. They were required to sign and email these forms back to the researcher prior to the focus group commencing, thus agreeing to participate in the study as well as have their answers recorded. Once these forms were signed and emailed back to the researcher, a time and day was set during which all participants were able to be present for the focus group. Once a day was finalised, a link to a Zoom video call was sent to all participants which allowed for easy and quick access. All participants and the researcher had their video and audio on at all times in order for the session to be as similar to an in-person focus group as possible.

The focus group began with the researcher providing a brief introduction of the topic on male's perceptions of GBV and explained the purpose of the study. Participants then introduced themselves, which was followed by the researcher providing broad questions and themes into light at the beginning of the discussion. However, the remainder of the discussion was unstructured with only a few prompts from the researcher being used to guide the discussion ensuring the topic was the main focus (see Appendix C). These prompts were used in moments of extended silence and to redirect the conversation back to the topic of the study and were the only prompts used. Through the use of a focus group, participants were allowed to freely discuss their experiences, attitudes and behaviours towards GBV movements (Strydom & Bezuidenhout, 2014). This allowed the participants to discuss the elements of the phenomenon which they considered important or most

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impactful. This ultimately gave the researcher a deeper understanding of the participants attitudes, as the participants were able to fully express themselves. The discussion aspect of the data collection method also encouraged the participants to debate with each other, giving the researcher different opinions on the matter (Strydom & Bezuidenhout, 2014). For the purpose of the study at hand, an example of a prompt which was used is; "Today's topic is GBV movements. What has been your overall impression of GBV movements?" Other prompts were also used (see Appendix C). The focus group had a duration of 45 minutes. It was important for the duration of the focus group to last no longer than 1 hour in order to prevent fatigue and retain focus in the participants.

Data Analysis Method

Thematic analysis is a form of qualitative data analysis (Braun & Clarke, 2012). This form of analysis allows researchers to systematically identify, sort and provide patterns to certain themes within data sets (Braun & Clarke, 2012). This means that thematic analysis is suitable for the study at hand as themes and patterns within the data needed to be identified. The flexibility in this form of data analysis allows researchers to focus on their data in a number of different ways (Braun & Clarke, 2012; Clarke & Braun, 2013). This makes thematic analysis a widely used form of data analysis in interpretative qualitative research, such as the study at hand. An important note regarding thematic analysis is that it is only a method of data analysis, unlike discourse analysis or interpretive phenomenological analysis which are entire approaches to conducting qualitative research (Braun & Clarke, 2012). This means that it is the most relevant analysis to the study on attitudes of young men in Cape Town towards GBV movements as this study adopts an interpretative qualitative approach to research.

An inductive approach to coding is considered bottoms-up, meaning that you first analyse the data, then code and only after that do you formulate themes (Braun & Clarke, 2012; Clarke & Braun, 2013). This also means that researchers need to continuously return to the collected data to identify important and dominant patterns so as to determine themes (Bezuidenhout & Cronje, 2014). On the other hand, a deductive approach to coding is the use of existing themes to analyse data (Bezuidenhout & Cronje, 2014; Braun & Clarke, 2012; Clarke & Braun, 2013). The inductive approach to coding is the most relevant to the study at hand as it is filling a gap in the literature. It was not clear on what themes should have been expected to be identifiable in the data as there is little prior information regarding the topic at hand.

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Once all data was collected, it needed to be transcribed allowing for analysis to commence. Transcription of data collected by digital means is necessary and should include all non-verbal cues as these can be important to the topic at hand (Nieuwenhuis, 2020c). The transcribing for the research report was done manually by the researcher and was written word-for-word. The data analysis method used in the present study was inductive thematic coding. This involved 6 steps as introduced by Braun and Clarke (2006 as cited by Clarke & Braun, 2013). Firstly, the researcher read and re-read the transcribed data, and repetitively listened to the recorded data so as to become familiarised with the content. This was followed by identifying codes and patterns within the data. This involved categorising and labelling features which were relevant to the research question – what attitudes do young men in Cape Town hold towards GBV movements? (Braun & Clarke, 2012). The next step was to search for themes in the codes. These codes represented patterns within the responses in order to note similarities between the various attitudes of the participants. Once themes were noted in the codes, they needed to be reviewed to solidify each themes importance, boundaries and coherence thus ensuring they are relevant to the research. After reviewing these potential themes, the researcher defined and named the set themes identified through analysis and ensured that they were clearly defined and did not overlap each other. From this, similarities and differences between participants could be found.

Trustworthiness and Rigour

Due to the interpretative and qualitative nature of the study, the trustworthiness of the study needs to be acknowledged. Trustworthiness has been further divided into four criteria by Lincoln and Guba (1985 as cited in Koonin, 2014). These four criteria are credibility, transferability, dependability and confirmability.

Credibility refers to the researcher's ability to correctly and truthfully interpret the collected data (Connelly, 2016; Koonin, 2014). This study aimed to ensure credibility through repeatedly returning to the collect data for analysing and interpretation. The researcher attempted to be reflexive in their interpretation of the captured data. However, this study may lack credibility due to the time constraints in which the data could be captured and analysed. It was not possible to make use of triangulation – which is the use of more than one data collection method (Koonin, 2014).

Transferability is the ability for the research to be applied to a similar situation and find similar results (Connelly, 2016; Koonin, 2014). This was ensured in the study by confirming that all participants met the sample characteristic requirements as previously

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stated. The study thoroughly explained the type of participant used as well as the context in which the study was conducted – being in Cape Town. However, the study may lack transferability due to the small sample size and the use of a single focus group. Having a small sample size can negatively impact variety in the collected data and may result in the findings being untransferable.

Dependability refers to the consistency in the data collection method, data analysis and findings in the data (Koonin, 2014). The study is dependable as it made use of thematic analysis and thematic coding. The data was collected using a single focus group – this means that all data captured was done in the same way at the same time. However, due to the COVID-19 pandemic, each participant had the discussion from their own homes through a video call platform – Zoom. This means their home environments may have impacted their experiences of participation. The dependability of the study was increased as the process of data collection and data analysis was reported (Shenton, 2004).

Confirmability is the successful interpretation of the captured data by the researcher (Koonin, 2014). This means that the researcher needs to be objective ensuring that the findings are accurate to the experiences of the participants (Shenton, 2004). This self-critical behaviour by a researcher towards how their preconceptions will impact the research is called reflexivity. This was accomplished in the study as the researcher documented all methodology and actively analysed the captured data in an objective manner to reduce the effects of biases. A recommended effort, which can be introduced to increase confirmability in a study, is triangulation (Shenton, 2004). However, the study could not allow for triangulation as there was a time constraint to complete the study.

Findings

There was a total of 8 participants in this study. Out of the 8 participants, three were 23 years old and the remaining five were 22 years old. They were all white, male, unmarried, heterosexual, English-speaking, resided in Cape Town at the time of the study, they had all received a tertiary education and had no children. The extensive list of characteristics met meant that this study surrounded a homogenous sample group (Nieuwenhuis, 2020a) thus leading to less variability in the collected data. The discussion with the participants surrounding their attitudes towards gender-based violence (GBV) movements resulted in a total of four themes. The first of these themes noted was the influence the GBV movements have on the men's perceptions surrounding GBV. Secondly, the influence of GBV movements on the behaviour of the men was a frequent theme which highlighted their

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attitudes towards the movements. Thirdly, their motivations to participate in GBV movements was a recurring theme in the discussion. Lastly, there was a focus on the reasons as to why they do not participate in the GBV movements.

Influence on Perceptions. GBV marches have an influence on the perceptions the males hold towards GBV. Multiple participants found that the marches triggered their interest in GBV leading them to conduct research in the rates and experiences victims of GBV face. Participant B and C each stated that they “did research” after the GBV marches in 2019 in order to better educate themselves. Furthermore, all of the participants stated that from the marches they began to think of past experiences which they consider to be GBV. Participant F stated “...I definitely have kissed a girl that definitely didn’t want to kiss me back... I recognise now that that was definitely wrong and I shouldn’t have done it”. Similarly, Participant E said “...it can take you being called out to reflect on like, oh [redacted], I actually did do this and this was wrong”. This indicates that as the topic of GBV is increasing in conversation, these men are becoming aware of past instances in which they were perpetrators of GBV. Furthermore, linked to this, the participants noted how their perceptions of GBV had changed since these past instances. This is seen in them acknowledging the injustices of their behaviours. However, these perceptions of the movements were accompanied with discussions on what was considered GBV and what was not. At one point of the discussion a conversation began surrounding their experiences with confusion surrounding what is considered GBV:

Participant D: The thing is like, I don’t know if I could raise the question... at what point does it become gender-based violence if you’re trying to hook up with a girl and you are shooting your shot or if it is seen as too much?.

Participant F: Yeah, like if she’s saying no or just playing hard to get.

Participant D: Yeah like that, because that could be seen as gender-based violence if you... yeah, so I don’t know, what is the line?

Participant A: I suppose it’s the whole “no means no” kind of thing. But the whole line between the chase and no has been blurred for many guys.

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General nods and agreeance in group “ya/yeah”

Participant C: Difficult to see for them.

From this discussion, it is noted that the male's perceptions of GBV have been influenced but they remain unsure on where the line between GBV and acceptable behaviour is.

Influence on Behaviours. From the collected data, there is evidence to suggest that these men have changed their behaviours and/or created new behaviours due to the GBV marches. Most commonly, these marches have triggered an increase in the number conversations these men have surrounding GBV. This was explained simply by Participant C who said “... a positive that has come out of these movements is that it has sparked a lot more conversations that wouldn't have been had if these movements weren't or didn't happen”. Furthermore, it was noted that the marches have created a change in the terms and words used by these men when referring to women, as Participant A stated “yes, like the whole locker room chat and stuff like that, um, is definitely not what it used to be. [Men] are more aware of what they [are] saying and what it actually means.” Another noticeable influence the GBV marches have had on the behaviour of these men is the idea which they refer to as ‘calling each other out’. Multiple participants used this phrase in regard to situations in which they have told other men to change their behaviours regarding women or derogatory words used. This has furthermore influenced their own behaviours regarding the use of these terms. However, many of the participants discussed the idea that they believe their behaviours have not changed sufficiently. One of the men explained that ‘calling out’ their friends was “probably as far as [their] progress has gone” and that they are “guilty of not actually participating [in anti-GBV behaviours] enough”. Ultimately, from this data, the theme of GBV marches influencing the behaviours of the men can be created. For the most part, one can assume that the marches have had a positive influence on the behaviours of the men as they have become more aware of GBV they have previously and continue to partake in, however, they hold the perception that their behavioural change is insufficient.

Incentive for Participation. From the focus group, the men mentioned different benefits gained from the marches which lead to their support of the movements. Most commonly, the men discussed their personal benefits from the movements. These included improving their relationships with their existing female friends, gaining more female friends,

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altering the stressful gender-roles associated with men, such as being the breadwinner of the family or being able to be stay-at-home fathers, and resulting in a better education surrounding female experiences. Participant E mentioned that "... if GBV movements could mutualise respect and more trust between the different sexes, you could make more girl [friends] and therefore they benefit men in that way". This includes the benefit the marches have on the lives of men who are seen as more feminine as Participant B explained that GBV marches "...did not only benefit the girls but also gay men or even straight men". Additionally, they discussed their support for the movements due to them aiding to the safety of their female family members and friends. Participant C explained his experience of learning of friend's experiences with GBV through the #MeToo movement on social media. He stated:

...People I know were like '#MeToo' and they'd put their story. Like woah. This is actually closer to home than you'd think. It happens to people I associate myself with, not just randoms, which forced me to do more research which did help...

Learning of close family and friends who had experienced such violence, triggered participants to support GBV movements and attend marches. Through attending marches, some of the participants found that they become more supportive of the movement through learning of experiences. It was stated by participant H that "just hearing the conversations with people that are [at the marches], it opens our eyes a lot more than seeing it on social media". Lastly, two of the men mentioned how they believe the economy and general community will benefit from GBV marches. Participant E explained that he believes, through GBV movements, women will feel safer in the workplace and therefore will become more involved in the economy. Participant F explained that through awareness, there will be less GBV which means there will be less law breaking and safer communities.

Reasons for Not Participating. Despite the discussed reasons for the men's support of the marches and movements, there were also discussions surrounding why they do not support or attend the marches. Most commonly, the men discussed why they find the marches to be a negative experience. They described many feminists as "extreme" and "anti-male". Participant A stated that:

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There is a blurred line between a movement and hate speech and in saying something to create shock value and draw more attention to the movement, like there's that and then there's a point where it feels like it attacks males so much that we withdraw ourselves from taking part in the action.

From this, one can note that certain aspects of marches cause the men to feel unwelcome and they begin to have negative connotations associated with the movement. Furthermore, experiences of other men at marches have resulted in a fear to participate. These experiences include being “called out” for past instances whilst at the march or on social media. Other reasons discussed for not participating include not knowing who to attend the marches with. They attribute this to a lack of female friends or a lack of friends who are interested in these movements. Lastly, many of the participants find that they cannot see the value in them attending the marches and believe that “there is more to do elsewhere”, referring to.... A discussion surrounding the participants' perceptions of GBV and the various cultures in South Africa began. Participant E began discussing his perception of how some South African cultures, different to his own, will perceive GBV. Here he explained:

South African cultures are quite misogynistic, that's just how their culture is, and basically we were saying if you are trying to solve that issue you kind of have to tell people their culture is wrong and that's basically an impossible task...

Importantly, one must acknowledge that this is the participant's subjective observation of black South African cultures. The participant explains that due to the perceived nature of some South African cultures, movements can be seen in a negative light – as they are fighting against cultural norms.

Discussion

The present study focuses on the attitude's young men in Cape Town hold towards GBV movements. These attitudes include their perceptions and behaviours surrounding the movements. Research has shown that should more men participate in GBV movements, their effect would be greater (Carmona et al., 2012; Casey & Smith, 2010; Crooks et al., 2007; Kretschmer & Barber, 2016; Peacock & Barker, 2014). It is therefore necessary to

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determine why so few men participate in GBV movements. The findings in the present study attempt to present the attitudes young men in Cape Town hold towards GBV movements so as to aid in determining the reason behind their lack of participation. The men in the study are experiencing changes in their perceptions and behaviours towards GBV. This, paired with their level of participation in the movements, is a representation of the male's attitudes towards GBV movements.

The changes in perception and behaviour may be attributed to the multiple marches which took place in Cape Town during 2019 and 2020, as well as the increase in social media attention GBV has received. As the marches and media attention increases the awareness of GBV, it is possible that individuals begin to alter their actions and attitudes towards GBV such as the increase in conversations surrounding GBV and the reduced use of derogatory terms regarding females. Furthermore, as the participants are 22 to 23 years old, they are passed the age at which the highest rate of GBV is experienced in South Africa (Jewkes et al., 2011; Petersen et al., 2005). This means that their actions or experiences of GBV are decreasing. At this age they should have sufficient experience shaping their perceptions surrounding the issue. However, as they are maturing into adulthood, these men may alter their perceptions as new experiences occur – such as the increased occurrence of marches. This links to their self-reflection over past instances in which they may have been perpetrators of GBV. As the men are altering their perceptions and behaviours toward GBV, they may find that their past behaviours are examples of such violence. The change in perception and behaviours represent the changed attitude the men have towards GBV.

The reasons for participation, or lack-there-of, were also noted to be important themes in the captured data. This is because their behaviours and perceptions towards the movements themselves is important in analysing why men often do not participate in these movements. It may be the case that they are against GBV but have negative perceptions of the GBV movements, or vice versa. Interestingly, the most commonly mentioned benefit from GBV movements are the personal benefits the men receive from them, such as an increased number and improved friendships with women. This may be due to the age of the participants being in their early 20's and therefore their social lives are of great importance. Furthermore, as this age group often use social media, the positive attention which the movements receive could increase the likelihood of support shown by young men as it becomes more of a trend. As 65.54% of girls over the age of 15 have experience GBV in

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Sub-Saharan Africa (Devries et al., 2013 as cited in Palermo et al., 2014), the men are likely to have friends or family members who have fallen victim to this form of violence. This attributes to the finding that participants believe a reason for support of the movements is that they know an individual who has experienced GBV. However, despite these reasons to support, the theme of reasons for not participating in the movements were mentioned. Most commonly, the reason given as to why they do not support the movement is the perceived 'anti-male' nature of the movements. As the participants of the study were all men, it is understood that supporting a movement seen as anti-male would be less likely to take place. Furthermore, the men did not recognise their value in participating. Being young men, the participants may feel that they have little influence on their greater society and therefore have the belief that their participation in the movement is unnecessary.

As the present study was conducted with the intent to fill a gap in the existing literature, there are few studies which focus on the topic at hand in the context of South Africa with men aged 20-25. However, some international studies analyse why men choose to participate in GBV movements whilst others focus on why they do not. The findings in the present study are similar to findings of existing literature. A study conducted by Casey and Smith (2010) discussed the motivations that males have to get involved in GBV movements. They found that many of the men had what they described as "sensitizing experiences". This includes having close family and friends who experienced GBV. This was also found in the present study as the men had shown support for the movements upon learning of family and friends who were victims of GBV. Similarly, the study found that males were more likely to participate in GBV movements if they reflected on past incidences in which they were perpetrators of GBV and had a different perception of GBV since that act (Casey & Smith, 2010). The present study found that the men had reflected on past incidences and had changed their behaviour since this reflection. However, this was not a given reason for their participation, or lack thereof, in GBV movements. Casey and Smith (2010) found that men participated in GBV movements once they recognised the rate of violence in their communities. Similarly, a participant in the present study stated that they believe the GBV movements will result in generally safe communities and therefore is a movement which they support.

Another study discussed, conducted by Peacock and Barker (2014), found men chose to participate in GBV movements as it would benefit them in various ways. One of these is that should the men participate in GBV movements, it was expected that there would

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be less GBV, and that ultimately women would no longer be fearful of all men. Similarly, in the present study, participants stated that they chose to support GBV movements in order to lead to comfortability between men and women so that they could improve on and gain friendships with females. Previous studies have also found that men chose to participate in GBV movements because they recognise the impact it has on reducing the effect of hegemonic masculinity (Connell, 1995 as cited in Kretschmer & Barber, 2016; Peacock & Barker, 2014). This means that they believe, through GBV movements, men will no longer need to conform to societies standard and gender norms associated with being a man. This too was found in the present study as the men believed a benefit of GBV movements is that they will be able to shed the label of 'breadwinners' and ultimately aid in acceptance of men who are seen as more feminine.

Unexpectedly, the present study found that other reasons for the men to support the GBV movements came from learned experiences at GBV marches. This had not been mentioned in previously read literature. This may be due to the characteristics of the population sample. It was not a requirement for the participants to not have attended any GBV movement events and therefore the attendance of participants may have impacted their reasons for support.

The present study also found a theme of reasons behind why the men did not support the movements. A study conducted by Crooks et al. (2007) determined the various perceptions men have of GBV movements and why they chose to not partake in them. Some of the findings in this study were very similar to the study at hand. Crooks et al. (2007) found that many of the men opted to not partake as they had not been asked to. Similarly, the men in the present study explained their lack of participation in marches due to not knowing who to go with. This means that should the males not have friends who attend the movement events, the likelihood of them attending is low. Furthermore, previous studies show that men do not support GBV movements as they feel labelled as a problem and not accepted as being part of the solution (Garin, 2000 as cited in Crooks et al., 2007). This was also found in the present study as the men believed that they were unwelcome due to other male's experiences at the GBV marches. Lastly, Crooks et al. (2007) also found that men chose to not participate as they do not consider it influential in reducing the impact of GBV. This was supported in the present study as participants stated that they did not see the value in attending GBV movement events and that they believed they could be more beneficial in other ways.

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Interestingly, the present study found that the men had experienced a behavioural change since the GBV marches in Cape Town in 2019. The men all stated that they had begun to 'call out' their friends when they say or act in a manner which could be seen as GBV. However, the possibility of being 'called out' by women when attending GBV marches was a large influence on why the men choose to not support GBV movements. This could be an explained behaviour or perception of the men through social dominance theory. As previously discussed, the social dominance theory explains that the behaviours of privileged groups ensure the sustained dominance they have in society (Pratto et al., 1994 as cited in Fakunmoju, & Bammekke, 2017). When considering the situation at hand, the men perceive the females who 'call out' men to be unnecessary, extreme and volatile, whereas, they find it acceptable for men to call out their male friends. It is possible that this is due to the threat women pose on the current social structures that benefit the men in society by 'calling' men 'out'. Some men use these perceived extreme acts committed by women as an excuse to go against the GBV movements thus reducing the impact the GBV movements have on society and ensuring their superiority over women.

Addressing the research question and objectives

The main objective of the research was to gain an in-depth understanding of the perceptions and behaviour young men in Cape Town hold towards GBV movements. From the findings, it is evident that the men share both positive and negative behaviours and perceptions towards GBV movements. This is highlighted in their mentioned benefits from the movements as well as their negative beliefs surrounding the methods of awareness which the movements use – such as 'calling out' at marches. Therefore, it is unclear where the men stand in relation to GBV movements.

The first subobjective was to determine the attitudes the men hold towards GBV. The findings represent a positive attitude towards behaving in a non-violent manner in regard to an individual's gender as well as a negative perception of GBV as a whole. This ultimately means that the men have a positive attitude towards reducing the occurrence of GBV.

The second subobjective was to determine the impact the GBV movements have had on their attitudes towards GBV. For the most part, the movements have resulted in a positive change in the behaviours and perceptions of the men towards GBV. They explain their change in behaviours towards and about women as well as their increased interest in learning about GBV.

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The research question of the present study was: What attitudes do young men in Cape Town hold towards gender-based violence movements? This question was addressed through the objectives of the research. As the men share both positive and negative behaviours and perceptions when considering GBV movements, it is suggested that they have wavering attitudes towards the GBV movements. Despite this, due to the positive attitude towards reducing GBV, one can assume that their attitudes toward GBV movements is not a leading influence on their behaviours and perceptions of GBV. It is therefore a possibility that the attitudes of the men regarding GBV are influenced by factors other than the GBV movements.

Implications for Future Research

Whilst the research question of what attitudes do young men in Cape Town hold towards GBV movements was investigated, some questions remain. From the collected data, one can recognise that the men have a negative attitude towards GBV and show behaviours and perceptions directed towards reducing their own, and others', acts which are considered GBV. However, it is unclear on the specific attitudes the men hold towards the movements as they discussed both their positive and negative perceptions. In future research, it is suggested that researcher specify the need for their participants to have either attended or not have attended GBV movements events, such as GBV marches, and from this they can determine the influence the GBV marches have had on the behaviours and perceptions of men regarding GBV as a whole. This may show the link between their attitudes towards GBV and their attitudes towards GBV movements.

It is also recommended that future research can focus on a different demographic of participants to further the knowledge regarding the topic of attitudes men have towards GBV movements.

Ethical Implications

To ensure that the research is considered ethical, the Independent Institute of Education's Research and Postgraduate Studies Policy (2020) and the American Psychological Association's ethical principles (2017) were adhered to. The researcher received an ethical clearance form (see Appendix D) from the Independent Institute of Education ensuring the study was ethically sound.

In order to ethically collect the data, the participants were required to sign both a consent to participate form (see Appendix A) and a consent to be recorded form (see Appendix B). These signed forms needed to be returned to the researcher before

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participation in the study began. Participation was voluntary and all participants were informed prior to, during and after the focus group that, should they wish to withdraw from the study, they could do so at any time. All information shared by the participant's regarding their identity was, and will continue to be, kept confidential. This was upheld in the research report by assigning the participants with a letter of the alphabet to be used as an alias. The participants were provided with the contact information of the researcher and Varsity College should they have had questions or requests after the research was conducted. The participation should not elicit psychological harm, but should the participants be distressed, contact details for psychological help were provided. The collected data will be stored securely and anonymously – only the researcher knows the identity of the participants.

In order for the study to be ethically correct in its entirety, the researcher ensured objectivity throughout analysis and discussion of the findings, all methodologies in the study have been clearly disclosed, the captured data will be kept secure for a minimum of 5 years and the limitations of the study have been considered.

Limitations

The sample size within the study is small, as there were only 8 participants. Small sample sized studies are difficult to generalise as there is a possibility of insufficient information regarding the entire population. However, an attempt to combat this through ensuring all participants adhered to a list of strict characteristics was acted upon. These strict characteristics ensured a specific population was being studied. When generalising the results from this study, it is important to do so with care and consideration to the specific population from which the participants were sampled.

The study had a small timeframe in which the data could be collected, this limited the focus group to having only one meeting. Spending less time with participants can result in incorrect interpretation of the data and therefore the findings to be invalid.

Another limitation in the study is the participant bias. The participants may have altered their responses to provide the researcher with an answer they believe the researcher desired. Due to the researcher being female and the participants being male, it can have an effect on the responses as the topic being discussed is GBV movements. The participants may have been under the assumption that the researcher, as a female, is an avid supporter of GBV movements and they, therefore, may have altered their responses to suit this assumption. An attempt to combat this was made through the use of the data capturing method allowing the participants to interact with each other more so than the researcher.

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Furthermore, the prompts and questions asked by the researcher were given in an unstructured, non-leading manner. There is also a risk of social desirability. Due to the participants being men discussing GBV movements, they may alter their answers to be seen as more socially correct in the context in South Africa. During 2019 and 2020, there was an increase in the number of GBV marches bringing awareness to GBV. The participants may believe that the socially correct responses were to show support for GBV movements and reduced GBV due to this increase in occurrence.

Due to the COVID-19 pandemic, all data was captured via video call. This meant participants needed to have access to the internet which further minimized the available population sample. Prior to the COVID-19 pandemic, the focus group was intended to take place in-person as this would reduce the negative effects of using video call on the data capturing – such as any connectivity issues or a smaller population sample. Furthermore, having the discussion over a video call may have caused the interaction between participants to be less personal thus leading to more frequent moments of silences in the discussion and the need for more prompts by the researcher.

Conclusion

Research shows that GBV is rife in the context of South Africa. As it has been suggested that GBV movements would benefit from higher rates of men participating in them, it is important to determine the attitudes young men hold towards GBV movements as these should impact the likelihood of partaking. This study aimed to determine the attitudes young men in Cape Town hold towards GBV movements. The findings suggest that these men have negative views on GBV however their attitudes towards GBV movements were not ultimately definable. From this, one can determine that their views of GBV are not solely influenced by their attitudes towards GBV movements. Furthermore, their attitudes of GBV movements are represented by a combination of both positive and negative perceptions and behaviours.

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Annexures

Appendix A: Consent Form



CONSENT FORM

Explanatory information sheet and consent form for participants
To whom it may concern, My name is Rachael Paige Rumbelow and I am a student at Varsity College. I am currently conducting research under the supervision of Dr Sarah Heany about the attitudes young men hold towards gender-based violence movements. I hope that this research will enhance our understanding of young men's perceptions and behaviours towards gender-based violence movements in the field of psychology. I would like to invite you to participate in my study. In order to explain to you what your participation in my study will involve, I have formulated questions that I will try to fully answer so that you can make an informed decision about whether or not to participate. If you have any additional questions that you feel are not addressed or explained in this information sheet, please do not hesitate to ask me for more information. Once you have read and understood all the information contained in this sheet and are willing to participate, please complete and sign the consent form below.
What will I be doing if I participate in your study?
I would like to invite you to participate in this research because you fit the criteria of the desired population sample. If you decide to participate in this research, I would like to invite you to partake in a video call focus group, made up of 8 participants and myself, in which a discussion will be held regarding your attitudes and behaviours towards gender-based violence movements. You can decide whether or not to participate in this research. If you decide to participate, you can choose to withdraw at any time or to decide not to answer particular interview questions.
Are there any risks/ or discomforts involved in participating in this study?
Whether or not you decide to participate in this research, there will be no negative impact on you. There are no direct risks or benefits to you if you participate in this study. You might, however, indirectly find that it is helpful to talk about your perceptions and behaviours towards gender-based violence. If you find at any stage that you are not comfortable with the line of questioning, you may withdraw or refrain from participating.
Do I have to participate in the study?
• Your inclusion in this study is completely voluntary; • If you do not wish to participate in this study, you have every right not to do so; • Even if you agree to participate in this study, you may withdraw at any time without having to provide an explanation for your decision.

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Will my identity be protected?
I promise to protect your identity. I will not use your name in any research summaries to come out of this research and I will also make sure that any other details are disguised so that nobody will be able to identify you. I would like to ask your permission to record the interviews, but only my supervisor, I and possibly a professional transcriber (who will sign a confidentiality agreement) will have access to these recordings. Nobody else, including anybody at Varsity College, will have access to your interview information. I would like to use quotes when I discuss the findings of the research, but I will not use any recognisable information in these quotes that can be linked to you.
What will happen to the information that participants provide?
Once I have finished all interviews, I will write summaries to be included in my research report, which is a requirement to complete my honours in psychology. You may ask me to send you a summary of the research if you are interested in the final outcome of the study.
What happens if I have more questions about the study?
Please feel free to contact me or my supervisor should you have any questions or concerns about this research, or if there is anything you need to know before you decide whether or not to participate. You should not agree to participate unless you are completely comfortable with the procedures followed. My contact details are as follows: Rachael Paige Rumbelow The contact details of my supervisor are as follows: Dr Sarah Heany

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Consent form for participants	
I, _____, agree to participate in the research conducted by Rachael Paige Rumbelow about the attitudes young men hold towards gender-based violence movements.	
This research has been explained to me and I understand what participation in this research will involve. I understand that:	
• I agree to be interviewed for this research.	
• My confidentiality will be ensured. My name and personal details will be kept private.	
• My participation in this research is voluntary and I have the right to withdraw from the research at any time. There will be no repercussions should I choose to withdraw from the research.	
• I may choose not to answer any of the questions that are asked during the research interview.	
• I may be quoted directly when the research is published, but my identity will be protected.	
Signature	Date

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Appendix B: Consent form for audio or video recording



CONSENT FORM FOR AUDIO OR VIDEO RECORDING

Consent form for participants	
I, _____, agree to allow Rachael Paige Rumbelow to audio record my interviews as part of the research about the attitudes young men hold towards gender-based violence movements. This research has been explained to me and I understand what participation in this research will involve. I understand that: • My confidentiality will be ensured. My name and personal details will be kept private. • The recordings will be stored in a password-protected file on the researcher's computer. • Only the researcher, the researcher's supervisor and possibly a transcriber (who will sign a confidentiality agreement) will have access to these recordings.	
Signature	Date

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Appendix C: Interview Schedule

Good morning and welcome to our session.

Thank you everyone for participating in this research on young males attitudes towards gender-based violence (GBV) movements.

My name is Rachael Rumbelow. I am a Honours student at Varsity College. This research is being conducted for the purpose of my year research project.

Ultimately, what I want to gain from this discussion is your attitudes, behaviours and perceptions surrounding GBV movements.

You have been asked to participate in the study as you all have the characteristics of a desired participant, and you all live here in Cape Town.

Please know that all answers are accepted as there is no wrong answer. Honesty is urged, therefore positive and negative comments are encouraged.

As you have all been made aware, this discussion will be recorded as I do not want to miss any comments and I am not sure if I will be able to write them all down in time.

For the purpose of today's discussion, we will use each other's names, however, no names will be used in the final report. You are assured that there is complete confidentiality in this research.

If everyone is happy to begin we can start the discussion now. Please can we start by everyone introducing themselves.

Prompt 1:

Today's topic is gender-based violence movements. What has been your overall impression of gender-based violence movements?

Prompt 2:

Do GBV movements provoke any emotions in you? If so, what are these emotions?

Prompt 3:

What are your actions, if you have any, regarding GBV movements?

Prompt 4:

What do you think of the increase in the number of GBV movements?

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Prompt 5:

How or have you learnt of GBV movements recently? What have these made you feel?

Prompt 6:

What do you think your attitudes, behaviours and perceptions to GBV movements are?

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Appendix D: Ethics Clearance Letter



30 June 2020

Student name: Rachel Rumbelow

Student number: 20113422

Campus: Varsity College Cape Town

Re: Approval of Honours in Psychology Proposal and Ethics Clearance

HONOURS ETHICAL CLEARANCE LETTER

Your research proposal and the ethical implications of your proposed research topic were reviewed by your supervisor and the campus research panel, a subcommittee of The Independent Institute of Education's Research and Postgraduate Studies Committee.

Your research proposal posed no significant ethical concerns and your supporting documents and instruments are in order to proceed. We hereby provide you with permission to proceed with your research.

In the event of you deciding to change your research methodology in any way, kindly consult your supervisor to ensure all ethical considerations are adhered to and pose no risk to any participant or party involved. A revised ethical clearance letter will be issued.

We wish you all the best with your research!

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GENERAL CONDITIONS TO BE FULFILLED IN RELATION TO RESEARCH

Permission is granted to proceed with the above study subject to the conditions listed below being met and may be withdrawn should any of these conditions be flouted.

Please note: The panel has not considered the merits, accuracy or ethical soundness of the research. The only merits examined are the use of The IIE as a sample.

Permission is granted subject to the following conditions:

1. The researcher(s) will need to obtain informed consent in writing from all of the participants in his/ her sample if the study is not anonymous.
2. The researcher(s) may only use the data collected for research purposes and in no other way.
3. Photographs of human subjects may only be taken if relevant to the research, informed consent was obtained, and even with informed consent, the photographs may not be published on any online platforms.
4. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.
5. No names or identifying information of participants may be used within the research and the research must be voluntary.
6. Please make it clear that the information will not be used punitively in any way and participants may in no way be counselled/advised based on this.

Appendix E: Research Report Summary Document Table

TITLE: WHAT ATTITUDES DO YOUNG MEN IN CAPE TOWN HOLD TOWARDS GBV MOVEMENTS?

Research Purpose	Primary Research Question	Research Rationale	Seminal Authors	Conceptual Framework	Paradigm	Approach	Data Collection Method	Ethics	Key Findings	Recommendation
To discover the attitudes young men have towards GBV movements in Cape Town.	What attitudes do young men in Cape Town hold towards gender-based violence movements?	It is important that both men and women are in support of GBV movements to ensure they are successful. So, we have to gain an insight into their perceptions	De Lange, Mitchell, Peacock, Barker, Crooks, Goodall, Hughes, Jaffe, Baker, Pratto, Sidanius, & Levin.	Theme 1: Attitudes Theme 2: Gender-Based Violence movements Theme 3: Men	Paradigm: Interpretivism Epistemology: Something becomes knowledge when it feels right to the population sample. An important source of knowledge is common sense. The knowledge gained from this study shows the experiences of men in relation to GBV movements so as to understand the lack of participation of men in these movements. Ontology: Reality is fluid and subjective. It is a social construction Axiology: Uniqueness is valued	Qualitative	Online focus groups consisting of 8 participants. They were be recorded for analysis purposes.	Consent form Consent to record form Confidentiality Objectivity Reflexivity Storage of data for a minimum of 5 years Ethical clearance letter	The young men have negative attitudes towards GBV Their attitudes towards GBV movements were a mix of positive and negative. Their attitudes towards GBV movements is not the sole influence on their attitudes towards GBV.	It is suggested that future researchers specify the need for their participants to have either attended or not have attended GBV movements events, such as GBV marches. This may show the link between their attitudes towards GBV and their attitudes towards GBV movements.
Research Problem	Objectives	Key Concepts	Key Theories			Population				
A negative attitude towards GBV movements can result in men not supporting these movements, despite their support being vital for the movement to succeed.	To gain an understanding of the perceptions and behaviours young men in Cape Town hold towards GBV movements. To determine the attitudes they hold towards GBV To determine the impact the GBV movements have on their attitudes towards GBV.	Attitudes; gender-based violence movements; Young men; Gender-based violence.	Social Dominance Theory			Native English-speaking Male Aged 20-30 Residing in Cape Town Heterosexual White Have access internet Tertiary Educated Unmarried No children	Sampling	Data Analysis Method	Limitations	Key Contribution
						Non-probability snowball sampling. 8 participants.	Unit of analysis Common themes in the attitudes and perceptions of the male participants Data analysis Method Thematic data analysis	Qualitative nature. Participant bias. Researcher bias. Social desirability. Small sample size. Online focus group. Time restraints.	Fill the gap in literature. Encourage further research.	Future research can focus on a different demographic of participants to further the knowledge on this topic.