TOWARDS AN UNDERSTANDING

OF WIFE BATTERING IN ZULU SOCIETY

By

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I hereby declare that this is my own work and all the sources I
have used or quoted have been indicated and acknowledged by means
of complete references.

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     G.E. KABINI

DEDICATION

This work is dedicated to my daughter MBALI KABINI for
sacrificing her mother's love for all the years of my
university education.

ABSTRACT

Violence by men against women has become a common occurrence. Exact statistics are, however, not available as police, hospital and social service records reflect only those incidences that are reported, while suspected large percentage of abused cases remain hidden form public awareness.

The present study has been motivated by the fact that there is lack of literature on empirical investigations of women abused in South African families.

The aim of the study is to present an understanding of violence-related interactional patterns in wife battering amongst the Zulu society in Natal.

The project focused on interviewing wife-battering couples. The interviews involved individual (interviewing husband and wife separately) and joint interviews with the focus on the husband's wife's views on family interactions and battering.

The results of the study indicate that wife battering in Zulu society is embedded in cultural conflicts. Men adhere to tradition, while women are pushing for a changed definition that is more westernized.

This then, can be used as a basis for further exploratory studies which test wife battering and treatment programmes.

ABSTRAK

Geweld deur man teenoor vroue is besig om 'n alledaagse verskynsel te word. Presiese statistieke is agter nie beskekbaar nie angesien die polisie, hospitaal en sosiale dienste se rekords slegs daardie insidente wat aangemeld is, bevat terwyl daar 'n vermoedelike groot presentasie gevalle steeds onbekend bly van die publieke bewustheid.

Die heidige studie word gemotiveer deur die feit dat 'n gebrek aan literatuur bestaan oor empiriese ondersoeke na die mishandeling van vroue in die Suid-Afrikaanse familie-opset.

Die studie het ten doel om die geweldverwante interaksie patrone in vrouemishandelening teemwoordig in die Zulu gemeenskap in Natal, beter te begryp.

Die projek her bestaan uit onderhoue met egpare waar vroue mishandeling voorkom. Dit her behels individuele (man en vrou afsonderlik) en gesamentlike gesprekvoering met die fokus op die man en vrou se sienings omtrent familie interaksies en mishandeling.

Die resultate van die navorsing tpon aan dat mishandeling vban vroue in die Zulu gemeenskap deel van die Zulu konflik kultuur is. Mans bly getrou aan die tradisie ten opsigte daarvan dat vrouens vir veranderinge betoog om te verwesters wat indruis teem die sienige van die die manlike geslag.

Hirerdie kan dan as 'n basis vir verdere ondersoekstudies dien ten opsigte van die toetsing van vrouemishandeling en programme vir behandeling daarvan.

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CHAPTER 1

1. INTRODUCTION

Violence by men against women is not a new phenomenon. Data is available which indicates that *wife abuse has been common throughout the ages* (Dobash and Dobash, 1988).In fact, a man's responsibility as a good citizen was at one time considered to include giving his wife both verbal instructions on how to   live her life and beatings as often as necessary to help her follow his instructions (Steinman, 1991).

A Roman husband could chastise divorce, or kill his wife. Blackstone's codification of English common law in 1768 asserted that husbands had the right to "physically chastise" an errant wife, provided that the stick was not thicker than his thumb thus the 'rule of thumb' was born. In 1824, a Mississippi court sext the precedent for allowing corporal punishment of wives by husbands. This precedent held for more than 40 years (Hampton, 1991).

Various studies have also confirmed that women abuse is far from exceptional. Walker (1979) estimated that one woman in two will be abused during the course of her marriage. Tifft (1993) and Hampton (1991) reported that approximately 1.8 million wives are abused each year by their husbands.

According to the U.S Department of justice in (Walker, 1979) more than one thousand women were victims of spousal homicides. There has been less historical and current interest in wife abuse in families. In part, this is because social concern for victims of family violence is tied to the perceived powerlessness and helplessness of the

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victims. Thus there is greater social concern for violence toward infants and young children than violence toward women (Hampton, 1993).

The phenomenon of wife battering only gained international recognition following a survey conducted by Woman Magazine (February,1985), which exposed the brutality of men against women. This triggered public and professional awareness. According to Bowker (1983) and Moore (1977) there appears to be a high incidence of wife battering in South Africa. Exact statistics are, however, not available as police, hospital and social service records reflect only those incidence that are reported, while a suspected large percentage of cases of abuse remain hidden from public awareness.

This view is substantiated by a recent national survey by Life Line which reported a 31 percent increase in the incidence of calls relating to wife battering (Lane, 1990). This apparent increase of wife battering suggests that what is being encountered is not a problem of individuals but a severe social problem in South Africa.

Many circumstantial factors have been mentioned as possible aetiologies of wife abuse. Minuchin (1974) states that the energy exchange (in the form of communication) within that system, creates either successful or unsuccessful systems. In other words communication between the marital partners seems to be the critical factor distinguishing the happily from the unhappily married.

From systemic perspective it is believed that if a woman changes her behaviour or behaves, her husband will stop beating her. On the other hand traditional theorists are having different opinion, they state that a man who beats his wife will always find some reason to beat her. This approach perceived wife battering in line with sex-role

stereotypes as batterers are seen to suffer from ego development, insecurity or lack of control, whilst battered women are said to exhibit masochistic tendencies or pathologically provoking behaviour (Hampton, 1991; 1993). In this study an attempt will be made to indicate an issue previously ignored by traditional theorists in wife battering that both husband and wife can be likened to a biological organism made up of interdependent parts. As such both husband and wife participate inter- dependently influencing one another's behaviour which escalates into marital violence.

There is little, if any research on South Africa communities. According to Mckendrick and Hoffman (1976) only a fragmented, residual welfare system characterized by lack of resources is presently available in South Africa. It can thus be deduced that a comprehensive service, including social, psychological or legal facets, which focus on battered women, their battering husbands and possibly also their nuclear families is urgently required. In other words, a comprehensive treatment plan must be developed which addresses the phenomenon in its locality in a holistic manner.

It must, however, be emphasized that before such a programme can be developed, we need to understand the phenomenon within other cultures or communities. As the rights of women and family rules of conduct differ with cultures, the view of wife battering will from culture to culture.

Hence this research is not on wife battering within the global South African context, but targets a subsection that has not been adequately researched before.

2. A DEFINITION OF WIFE BATTERING

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Wife battering can be defined as the severe and repeated physical damage of the wife

by her husband with minimal injury being severe bruising (Pagelow, 1981:33).

According to Steinnman (1991) wife battering is a pattern of physical abuse of a

woman at the hands of her former husband, present husband, or male companion. It

consists of repeated blows with the intension of inflicting harm. It is more serious than

a mere dispute and it is not a single shove or single slap.

Battering is recognized as involving sexual, and/or psychological force, emotional

limitations,degradation or treatment, verbal assault and economic or exploitation

(Mckendrick and Hoffman, 1990; 252). The terms abuse, battering or violence are

used interchangeably to refer to the same phenomenon.

3. SYNTHESIS OF THE DEFINITION:

Wife battering is a phenomenon crossing all demographic lines which involves men

as offenders who intend to do harm and women as victims who do not create their

victimization. These are the actors and motivations encompassed by traditional

theories by the label wife battering.

Systemic theories view wife battering as a system product rather than the result of

individual pathology. The spouse subsystem operations can maintain, escalate or

reduce levels of violence in their family. General systems theory describes the

processes that characterize the use of violence in family interactions and explains the

way in which violence is managed,stabilized. In view of the above explanation

traditional theories are of the action-orientated analysis of wife battering. Thus

a systemic position is adopted in order to clarify system operations believed to be

at the root of battering.

4. OBJECTIVE OF THE STUDY.

The study is thus an exploratory one, geared to observe wife battering in a traditional Zulu speaking community, where rules of the family are still maintained and respected. In this study an attempt will be made to contextualize the understanding of wife battering by providing a conceptualization of battering from a circular epistemological perspective.

This then, can be used as a basis for: further exploratory studies which test wife battering description and treatment programmes.

5. AN OVERVIEW OF THE CHAPTERS IN THE DISSERTATION:

In chapter 2 theoretical perspective towards wife battering are reviewed. Chapter 3 is devoted to a review of theoretical principles underlying wife battering and justification for a family systems conceptualization of human behaviour is presented.

In chapter 4 investigation procedures are introduced and substantiated. Research results are presented in chapter 5 and discussed in chapter 6.

CHAPTER 2.

2. THEORETICAL PERSPECTIVE ON WIFE BATTERING

2.1 INTRODUCTION:

The study is introduced by theoretical and conceptual clarification. Wife battering was

not initially identified as a holistic problem, but as an individual problem until the

emerging of systemic approach. It is important to describe briefly how traditional

theorists view wife battering. The various theoretical approaches attempt to clarify the

aetiology and circumstances under which wife battering is maintained as well as the

interpersonal relationships within families. The phenomenon of wife battering has been

studied from various theoretical perspectives, inter-alia Psychoanalytic, Social

learning, interpersonal and systemic theories. A concise discussion on the descriptions

of wife battering ensuing from these various theoretical perspectives follows.

2.2 THE PSYCHOANALYTIC THEORY OF WIFE BATTERING:

According to psychoanalytic theorists, people are determined by irrational forces,

unconscious motivations and biological and instinctual drives and certain psychosexual

events during the first five years of life (Hall, 1985; Rychlak, 1981).

From the Orthodox Freudian perspective, humans are viewed as energy systems. The

dynamics of personality consist of the ways in which psychic energy is distributed to

the id, ego and superego. Because the amount of energy is limited one system gains

control over the available energy at the expense of the other two systems. Behaviour

is determined by this psychic energy (Freud, 1953 - 1979).

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From psychoanalytic viewpoint batters experience. Certain intrapsychic problems that give rise to violent behaviour. Intrapsychic problems might be poor impulse control, low frustration tolerance, fear of intimacy, fear of abandonment, underlying depression and impaired ego functioning resulting from developmental trauma.

According to Russell (1983) man batters because of his impaired ego functioning that leads him to overact to real or imagined threats in a violent manner. Impaired ego function and emotional deficits are believed to be the result of earlier developmental problems such as rejection by one or both parents.

Psychoanalytic theorists also belief that any abused woman in some unconscious way brings on her own abuse. This perception of woman is innately masochistic emanated from the work of Freud who proposed that, for women masochism was "the preferred state".

Masochism is the condition in which sexual gratification depends on suffering, physical pain and humiliation. As a result of Freud's influence, masochism, passivity and feminity became closely associated and were for many years widely accepted as accurate descriptions of basic female character.

This view predisposed many professionals to perceive violence toward women as inevitable and to believe that women who experienced such violence and consciously provoked or enjoyed it.

Walker (1979) suggests that repeated battering diminishes the woman's motivation to respond. As a result, women tend to be submissive in the face of intermittent abuse. As the abuse continues, the battered woman becomes immobilized, feels a loss of

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emotion about the battering experience, and begins to blame herself for the abuse inflicted upon her.

For a Freudian perspective, "learned helplessness" may be rooted in infancy, when the infant cries for attention from a wet diaper or an empty stomach and does not receive an immediate response. The infant is helpless and is unable to change the situation. In the latency years, the child's exposure to family violence represents another equally traumatic and uncontrollable situation. In adolescence, strict discipline bordering on violence continues the process. Such process can created a sadomasochistic, pain-inducing, pain-seeking expectation for the relationship.

In summary psychoanalytic theories stress the individual psyche as the chief determinant of violence. Batterers are seen to suffer from poor ego development, insecurity or lack control, whilst battered women are said to exhibit masochistic tendencies or pathologically provoking behaviour. Wife battering is perceived in line with sex-role stereotypes, which define a normal male as dominant and aggressive and normal female as submissive, passive and dependent, then battering is merely an unfortunate extension of the healthy role (Dobash and Dobash, 1988).

2.3 THE SOCIAL LEARNING THEORY OF WIFE BATTERING:

Social learning theory views biological factors, observational learning and reinforced performance as the main origins of aggressive behaviour.

According to Bandura (in Sahakian, 1977) biological factors such activity level, physical stature and musculature set limits on the type of aggressive responses that can be developed, influence the rate at which learning progresses and predisposed

individuals to perceive and learn critical features of their immediate environment. Bandura further stated that people are endowed with inherited physical properties that enable them to behave aggressively, but the activation of these mechanisms depends on appropriate stimulation (i.e instigators) and is subject to cognitive control (i.e regulators or feedback from cognitive belief systems).

From a social learning point of view, males may be biologically predisposed to act aggressively, since they inherit greater musculature than females. This musculature increases the probability that physically aggressive responses will produce their intended effect, thereby generating reward for the performer of the response (Klein and Gunman, 1980). According to Jones (1988) and Bowker (1983) observational learning constitute a major determinant of the acquisition of behaviours, allowing the individual to develop a conception of how behaviour is performed through attending to the modelled behaviour, coding it into permanent symbolic modes and integrating it through motor reproduction.

Pagelow (1981) stated that the scale of violence toward spouses seems to rise fairly steadily with the violence these people observed as children between their own parents. He further suggested that exposure to father-mother violence communicates the general acceptability of marital aggression rather than particular rules about which sex parent is an appropriate perpetrator or victim.

Social learning theory does not assume that any behaviour observed will be practised. According to Bandura (in Sahakian, 1977) for an acquired response pattern to be enacted by an individual, it must have functional value for them and be either rewarded or at least not punished.

Bandura further stated that the enactment of an acquired behaviour such as wife

abuse depends then on appropriate inducements, functional value and reward for or

absence of punishment for performance. An appropriate inducement for wife abuse,

from the perspective of the abuser, might be a statement or action by his wife that

challenges his authority. The functional value would be the utility and meaning that an

individual ascribes to using violence to restore that authority. Reward might include

termination of an aversive stimulus (his wife's insubordinate statement or actions).

Punishment could include anything from police intervention, to his wife leaving him, to

feelings of guilt for his violence. If these punishments are absent, re-enactment

becomes more likely.

Rychlak (1981) and Jones (1988) supported Bandura by stating that there is

considerable evidence that individuals who observed or perhaps experienced family

violence in their childhood homes are more likely to be involved in violent marital

relations later in life. This pattern can thus be explained in terms of individuals

modelling their behaviour along the lines of their previous experiences.Bowker (1983)

suggests existence of the battered-woman syndrome. He stated that battered women,

do not select abusive situations because of some personality deficit, but develop

certain distortions as a result of a battering. Applying her theory of "learned

helplessness" to the behaviour of the battered women, Bowker posits that the process

of victimization entraps an abused wife by creating a 'psychological paralysis' which

inhibits her from leaving the relationship.

Repeated battering, like electrical shock, diminish the woman's motivation to respond,

she becomes passive. Secondly her cognitive ability to perceive success is changed,

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she does not believe her response will result in a favourable outcome. Next, having generalised her helplessness, the battered does not believe anything she does will alter any outcome. Finally, her sense of her emotional well-being becomes precarious.

2.4 THE INTERPERSONAL THEORIES OF WIFE BATTERING:

According to Sullivan (in Colley, 1982) interpersonal relationships provide the experiences that are crucial for both normal and abnormal personality formation. According to this theory, personality evolves from the action of personal and social forces in the individual from the time of birth and onward (Walker, 1979; Elkom, 1977; Colley, 1982).

Leory (1976) furthermore state that Sullivan emphasizes the need for security which he believes can only be satisfied through interpersonal relationships. According to Glick and Kiesler (1982) interpersonal relation is almost entirely the product of interaction with other significant human beings. They further state that man's need to be closely related to others is as basic as any biological need. Stuart (1982) and Bowlby (1977) further interpret Sullivan's notions of interpersonal relationships and refer to the role of cognitive processes in personality development which involves three modes of experience.

The important mode of experience relevant to wife battering is parataxic mode characterized by an undifferentiated wholeness of experience that is broken down into parts without any logical connection occurring during early childhood. Parataxic distortions refer to attitudes towards other persons which are based on distorted evaluations of them or on an identification of such persons which figures from one's past life. As a consequence one develops certain manners of coping with the

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significant people in his or her life and uses these in later interpersonal relationships. According to Leory (1976) parataxic distortions occur when one person relates to another not on the basis of the realistic attributes of the other but wholly on the basis of ˙ views held by the individual existing chiefly in his mind.

Stuart (1982) postulates that wife battering results when husband repressed fantasy aspects of personality emerge intoconscious awareness. These aspects evoke loathing and shame. Consequently their manifestation produces a violent reactiontowards a nearby inferior person (his wife) in order to reconstruct or integrate his self-esteem. On the other hand, the beatings leave the women exhausted, emotionally and physically hurt and drained, and thus in more than usual they ˙ need ˙ human warmth and comfort. ˙

In this particularly needy state, the men who have just abused them are often still there and sometimes even feeling guilty. Thus, whatever warmth or affection these men offer tends to be accepted by the women, simply because they ˙ ˙ need ˙ that intimate relationship. It is not the abusive side of their abusers ˙ which these women bond, but rather to the warmer, affectionate side that meets their needs to be loved and cared for. Also an abused wife will continue to stay with her abusing husband as she needs security, which she feels can be satisfied only through relationship with her husband. As such she develops a certain manner of coping with husband's aggression and accepts without evaluation whatever happens to her.

The relational characteristics do not provide an adequate understanding of the intricate process of partner interaction that foster the decision to batter. These dynamics themselves contain cognitive, affective and interpersonal dimensions. An inter

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relational description of how partners interact to develop and maintain a battering

component of their relationship does not, however, imply that they are equally

responsible for the violence or mode of battering.

2.5 CONCLUSION.

The theories discussed above adopt a notion of linear rather than circular causality

towards the understandingof wife battering: B (wife) as a cause and the reaction of the

other A (husband) as effect.

These theories have focused on overt behaviourial events by analyzing the individual

as a total system and have consequently and ignored the most pervasive and

essential feature of human activity where individuals influence each other in a circular

form. These theories explain wife battering as caused by an individual who influenced

by his or her past experience (eg. wife's early childhood experiences, environmental

influence etc).   .

These linear perspectives do not, however provide information about how husbands

and wives reciprocally affect each other in wife battering (Graham, 1988; Campbell

and Dryser, 1985) as such they are seen as inadequate.

The following chapter presents a brief description of family as an interactional system

where all parts of a system are seen as dynamically interrelated and hence function

inter-dependently. It will be argued that no one person's behaviour causes that of

another but that behaviours are linked in a circular manner to many events and

behaviours. Against this background, a systemic perspective on wife battering is

presented. Other areas to be covered in the next chapter include the functioning of the

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family as a structured system and family relationships. The latter includes how the family evolves through the life cycle, and what happens when the family life cycle is disrupted.

CHAPTER 3

3. SYSTEMS THEORY AND ITS APPLICATION TO WIFE BATTERING

3.1 INTRODUCTION

Systems theory has provided an understanding of the individual in relation to his or her family and of the family in relation to the larger community. Papp (1986) describes the key concepts of a systems approach as wholeness, organization and patterning. The wholeness of the family system is considered greater than the sum of the family's parts, the members, and each individual is understood only in the context of the whole family (Papp, 1986: 268).

Following this line of thought, wife battering can be conceptualized as embedded within the recurring marital patterns of interaction. There is no single factor causing the husband's battering in a linear cause - effect manner. Both husband and wife participate by mutually and reciprocally influencing one another's behaviour. There is a "fit" in their interactions which includes the occurrence of marital violence (TrainCoff, 1982; von Bertalanfy, 1981).

3.2 MECHANISTIC VIEW

Traditional approaches to wife battering such as those presented in chapter 2, represent a mechanistic view. That is to say, behaviour is described in terms of inner processes, focusing wife battering on the individual. The basic concepts embodied in traditional thinking are described briefly described in the following section.

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3.2.1 REDUCTIONISM.

Reductionism proposes the analysis of constituent parts of a whole, in order to understand the whole. In other words, the operation of the whole is reduced to the sum of its parts. If applied to human behaviour the individual is seen as a whole consisting of parts. In order to answer questions about the individual the focus of analysis is on separate entities (Auerswald, 1985; Bateson, 1978). These entities are independent of the context in which they exist (Schwartzman, 1984; von Bertalanfy, 1975).

In summary the focus of analysis is the individual. His behaviouris seen as independent of the context in which it occurs. In other words, the individual is considered in isolation.

3.2.2 LINEAR CAUSALITY

Mechanistic understanding of wife battering is linearity rather than circular causality. In linear causality one situation leads to or causes another (Russell, 1983; Penn, 1985). Mechanistic perspective holds that the relationship between events occurring one after the other is considered causal. The direction of the relationship is linear, event causes or leads to event, that is, A causes B, but B does not cause A.

This then does not present an explanation of complexity of living systems (Val and Walker, 1983). The Mechanistic approach ignores that living systems develop mutual accommodation, forming a set of patterned transactions in which each member triggers and is in turn influenced by the previous behavioural sequence (Hall, 1985; Minuchin, 1974; Barker, 1986).

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3.2.3 ABSOLUTE OBJECTIVITY

Mechanistic explanation accepts objectivity. There is one absolute explanation which is truth (Anderson, Goolish and Windermanel, 1986). Truth is objectively verifiable. Human behaviour is thus seen as having not only a specific cause but also a cause which can be objectively observed and described.

Mechanistic approaches to human behaviour have elicited severe criticism from a number of authors (Ashyby, 1986; Auerswald, 1985; Hoffman, 1985; Bateson, 1979). Based on this criticism a new epistemology has emerged. Major criticism of the mechanistic approach are discussed and the basic concepts of the new epistemology are introduced.

3.2.4 FROM REDUCTIONISM TO HOLISTIC VIEW

The notion of summativity (the whole equals the sum of its parts) implicit in a reductionistic viewpoint has been rejected by Watzlawick, Beavin and Jackson (1967), who provided examples in chemistry where the combination of elements produce entirely new substances. Ashyby (1986) believed that the more complex a system is, the less feasible is the assumption of summativity since greater complexity means a more intricate network of interrelationships between parts.

Bateson (1978) has pointed out the effects of reductionism or to use his expression "chopping up the ecology". If pierces of a whole are removed from their context and studied in isolation, the patterns connecting these parts and their function in the context are lost. If an individual is studied apart from the context in which he behaves,

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the meaning of his behaviour is restricted to internal explanations, and the relationship

messages in behaviour are ignored. This defies one of the basic principles of

behaviour postulated by Watzlawick et al (1967) and Duvell (1977) that behaviour is

communication.

In contrast to the above perspective systemic thinking adopts a holistic view. This

means that all parts of a system (such as a family) are interconnected and interrelated

with mutual causality. Each part affects the other and each is related to the

other in a stable manner (Minuchin; 1974; Barker, 1981; Durken 1981). Individual

members possess certain innate characteristics but manifest behaviours in relation to

other family members behaviour.

Consequently the behaviour of any individual member can only be understood when

viewed within the web of interactional patterns (Walker, 1979). To ignore the impact

on the entire family involves what Keeney (1983) terms "ecological ignorance".

3.2.5 FROM LINEAR CAUSALITY TO CIRCULARITY

Bateson (1979) argued against linear thinking in regard to living systems. He claimed

that the "billiard Ball" model, in which a force moves one direction affecting the object

in its path, is inappropriate in dealing with human behaviour. The living world, he

argued "encompasses not just forces but relationship and information feedback

system" (Bateson, 1979:365).

The assumption of linearity is that there is a starting point and an end to a sequence

of events. In living systems, however,a starting point is always the end or the middle

of another sequence since no event occurs in isolation. The criticism directed at a

linear causal model is not a rejection of a causal relationship between events but rather the absoluteness of the beginning and end points. Expressed differently, a linear model assumes the punctuation of a sequence to be absolute. According to Andolfi (1980) the outcome of assigning cause is usually assigning blame.

In the new epistemology a causal relationship between events is recognized but the punctuation of a sequence is considered arbitrary. Thus assigning a cause becomes meaningless, the cause being the effect in another sequence. A circular model is proposed where events and behaviour are seen as composing many circular causal loops that act and are reacted back and forth indicating a recursive dance (Hoffman, 1981; Papero ,1983).

Accordingly, from a circular perspective symptomatic behaviour is not considered to be site of pathology for which a cause must be found but rather as part of a relationship system, where behaviours fit together to form a general complementarity (Barmitt, 1986; Bell, 1977). This then presents an explanation of the complexity of wife battering, where A (husband) hits (wife) B, B insults back A, A becomes more angry and intensifies his beating and so on. Thus A influences B and *vis-A-versa*. A and B thus mutually act or react to each other in a spiralling interaction pattern.

3.2.6 FROM ABSOLUTE OBJECTIVITY TO OBSERVER DEPENDENCE

Schwartzman is one of many theorists who rejects an objective absolute reality. His view is clearly stated in the following : "The most powerful myth of atomistic science is the paradoxical, self-reflexive 'myth of no myth' that defines 'objectivity' or no point of view' as reality rather than a perspective or manifestation of an epistemology"

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(Schwartzman; 1984:226).

Einstein's relativity theory and Heisenberg's principle of uncertainty further explain that "the description of a phenomenon has to include the one describing. All observations and description are thus self-referential. A description is seen as revealing as much, if not more, about the observer and the observer - observed relationship as it does about the observed" (Van Staden, 1990: 64).

Maturana and Bateson (Van Staden, 1990) both propose a relativistic perspective, where reality as we know it, is a cognitive construction. As such we can never objectively describe properties of a phenomenon. Our descriptions always reveal features of our interactions with the phenomenon (Van Staden, 1990: 66)

In conclusion, in human system there can be no objectivity since observers of truth cannot observe from a position of no point of view. Thus the new epistemology rejects the notion of one true objective explanation for behaviour and introduces the idea that there are many perspectives from which behaviour can be viewed (Becvar and Becvar, 1982; Keeney, 1983; Penn,1982).

3.2.7 FAMILY HOMEOSTASIS

Homeostasis refers to the inclination of a system to maintain a dynamic equilibrium around some central and to undertake operations to restore that equilibrium whenever it is threatened (Durkin, 1981; Keeney and Morris, 1985) Homeostasis is achieved with the help of what cybernetics call servomechanisms. In self-regulating system, the servomechanisms are the feedback loops that return information back into the system in order to activate the internal interactional processes that maintain stability within the

system and ensure a dynamic but steady state of being (Bateson, 1979; Barker, 1986; Penn, 1982).

Family members continuously exchange information introducing new inputs, discarding unnecessary or harmful outputs, communicating feeling and interpreting responses. Such feedback may be either be positive or negative. Positive feedback also known as deviation-amplifying feedback increases deviation from a steady stage. A positive feedback loop has the potential to amplify deviation to the point that the system self-destructs if it eventually drives the system beyond the limit within which it can function (Tomm, 1980; Olson, 1989). It can be further explained that positive feedback from violent acts produces an upward spiral of violence. For example, an escalating from argument between husband and wife can get increasingly vicious until it reaches the point where neither spouse can control the consequences and eventually lead to bloodshed or death.

Negative feedback is corrective; adjusting the input that the system may adjust homeostatically to its environment and return to its steady state. This process is also known as deviation-counteracting. A negative feedback loop minimizes deviation in the system to maintain stability (Campbell and Dryser, 1985; Bremmer, 1983). For example, a couple can control its argument from getting increasingly vicious, by modifying the original position either party has taken.

In conclusion as new input information is feedback into the system, and alterations are made in response to the new input. According to Bateson (1979) information is "a difference that makes a difference". These differences in turn make a difference when the receiver of the information alters perception of the environment and modifies

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behaviour (Bateson, 1979:160).

3.3 RELEVANCE OF SYSTEMS THINKING FOR THE STUDY.

Systems thinking provides an alternative theoretical perspective to traditional

approaches. The traditional reductionistic view of a family system explaining individual

members in isolation using linear cause-and-effect reactions is rejected by systemic

theorists. In contrast, the systemic approach represents a new holistic way of thinking

and works directly on the system of interaction rather than on one individual piece of

the system.

Systems thinkers postulate that all parts of a system (such as a family) are

dynamically interrelated or function inter-dependently. Consequently, the behaviour of

any individual member can only be understood when viewed within the web of

interactional patterns (Andolfi, 1980; Schultz, 1984).

Systemic theorists further state that it is not the structure that defines an object but its

organization as defined by the interactive pattern of its parts. in other words, the

component parts of a system are less important than their interrelations (Duvell, 1977;

Selvini-Palazzoli, Boscolo, Ceccilini and Prata, 1980).

Following this line of thought wife battering can be conceptualized as embedded within

the recurring marital patterns of interaction. There is no single factor causing the

husband's battering in a linear cause-and-effect manner. Both husband and wife

participate inter-dependently influencing one another's behaviour which frequently

escalated into marital violence. As such there is a "fit" in their interactions. For

example A (husband) arrives home late, B (wife) shouts at A (her husband), A hits B, and B insults A more and so on. As such the husbands physical abuse is influenced by his wife's verbal abuse, wife's verbal abuse is influenced by her husband's actions. Before an attempt is made to conceptualize the understanding of wife battering by providing results of the exploratory study on wife battering a basic understanding of the functioning of the family system is required. Therefore, the remainder of this chapter will discuss family structure and family life cycle.

3.4   FAMILY STRUCTURE.

Since the theoretical perspective adopted in this study is family systems, it is important at this stage to define some of the concepts that will be used in this study. These definitions are not fully comprehensive but are adequate for an understanding of the systems theory presented here. A more detailed exposition of human systems may be found in Watzlawick et al (1974), Minuchin (1974), Barker (1981) and Hoffman (1980).

A system refers to a complex network of human relationships (Minuchin, 1974). Since the family is the focal system in this study, "system" generally refers to the family system.

A sub-system refers to any part of the system, such as an individual, a dyad, and so forth (Barker, 1981; Minuchin, 1974). Minuchin define family structure as "the invisible set of functional demands that organizes the ways in which family members interact" (Minuchin, 1974: 51).

As it is suggested above, family structure itself is unobservable. The operation of the system, however, reflects its structure. A family system operates through patterned

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sequences of behaviours or transactional patterns (Minuchin, 1974; Terkelson, 1980). Any sequence of behaviours defines a relationship (Watzlawick et al, 1974), and when the sequences become consistent over time, clear relationship rules are established (Selvin-Palazzolli et.al., 1980; Minuchin, 1974). These consistent patterns or relationship rules regulate family members behaviours.

Minuchin (1974) uses the concept of a boundary to define transactional style. He states that the clarity of boundaries within the family is a useful measure of family functioning. Families can be seen as operating along a continuum, with extremes varying from diffuse boundaries to overly rigid boundaries. When families become too close and develop their own microcosm, they reduce the distance and blur the boundaries between family members and subgroups. Such families are termed "enmeshed". At the other extreme, some families develop overly rigid boundaries so that communication becomes more difficult, individuals and subsystems become highly differentiated. This phenomenon is labelled "disengagement". Enmeshment and disengagement within the family system are not necessarily used in describing functional or dysfunctional behaviours.

Pathology is indicated only when a family operates continually at either extreme. Therefore, Minuchin when examining the boundaries within the family, looks at the degree of enmeshment or disengagement and also at whether the transactions are flexible or rigid (Minuchin, 1974: 70).

3.5   FAMILY LIFE CYCLE

Families go through more or less the same developmental process over time. They

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pass through the same sequences or phases most of which are marked by a critical

transitional point: Marriage; birth of the first child; departure from home of the youngest

child; and retirement. Much like an individual, a family can be viewed as going through

a life cycle (Haley, 1963; Duvell, 1977).

Partners are at first greatly influenced by their families of origin. Various compromises

and adjustments are necessary to enable the two people to live together satisfactorily.

In some marriages these adjustments are not made and the relationship either breaks

or continues in a state of unhappiness or violence (Goldenberg and Goldenberg,

1984). Married couples must establish a pattern of living, in a manner that families

of origin and others outside the family group should facilitate this process by giving the

right amount of support and encouragement without interfering too much (Varela,

1979; Wienaar, 1984).

The rules which develop in the family unit as it is established itself consist of habitual

transactional patterns which the couple adopt as each accommodates to the other.

Most of these rules are not stated in exact termsand the partners are not consciously

aware of them. They are regular sequences of stimulus and response behaviours

through which the partners influence each other's behaviour. All this may go either

smoothly or not but married life invariably presents a series of problems which have

to be addressed (Beavers, 1977; Tollman, 1989; Val and Walker, 1983).

From a systemic perspective marital pathology (Wife battering, for example) is thought

to appear in a family when there is a dislocation or interruption in the naturally

unfolding family life cycle. The pathology (wife battering) is a signal that the family is

having problems mastering the tasks associated with that stage of the life cycle

(Haley, 1973; Martin, 1978).

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3.6 DESCRIPTION OF ZULU FAMILY AND CULTURE.

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The battering of women by men can be understood within a cultural context in which

men establish social approval for controlling their wives and a legal right to do so.
Pagelow (1981) state that Anglo-American cultural doctrines such as "coverture" hold

that a husband and wife are a single entity at law. A wife cannot take her husband to

court for most causes of action, nor can she testify against him. At the same time, a

husband can be hold legally liable, at least in principle, for his wife's acts.

Consequently, according to coverture, a husband is entitled to discipline his wife to

ensure that she will behave properly and that he will not have to answer for her.

According to Val and Walker (1983) certain patterns of family life actually foster and

maintain violent and that these actions can be understood only in the context of

cultural beliefs of that society's general acceptance of violence as normative and

legitimate means of resolving conflict, creating dependency and establishing

dominance.

Culture provides the means by which all humans meet their most basic needs.

Thereafter it is the individual's specific socio-cultural milieu that determines specifically

as to how she or he will behave and how his or her particular personality will gradually

be formed (Atkins and Heathen, 1987; Hammond, 1978). According to Olivier and

Olivier (1981) all people who have share similar culturally derived patterns of

childrearing and adolescent experiences will grow up to behave in a similar fashion in

that they can be readily distinguished as a group from other groups whose members

have been raised differently. These cultural differences are often so marked that it is

possible to refer to the "national character", a shared cluster of specific personality

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traits that literally characterize an entire population. Cultural norms and values influence the way an individual within a given cultural environment perceives reality.

The exploratory study was conducted in Zulu society, culture of the Zulu will be briefly discussed in order to analyze woman abuse in its cultural context, and thus come to grips with what abuse means to the family and to the cultural group as a whole.

3.6.1 CULTURE AND THE FAMILY

The following description of Zulu culture is not comprehensive but is adequate for an understanding of their values, expectations and life styles. A more detailed description of Zulu culture may be found in Hammond (1978), Bekker (1989, Herbert (1992) and Konyango and Onyango (1984).

In the Zulu nation, marriage is defined as contract between one man and one or more woman. The most practised marriage pattern within the Zulu nation is polygamy which refers to a contract between a man and more than one woman. The marriage is institutionalized by the payment of bridal wealth (*lobola*) and sometimes later by religious or civil ceremonies.

The *lobola* gives the husband the right to control his wife and also the right to all children borne by this woman. Furthermore, marriage is conceived as the transfer of the woman from the guardianship of her father to that of her husband. The status of the woman in the Zulu culture has always been that of a perpetual minor and her husband stands in *loco parentis* of her father. It is for this reason that Zulu men regard their wives as their children and in turn a Zulu married woman refers to her husband

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as her "father". The number of wives an individual male marries is not directly proportional to his ability to maintain and support them. Husband's property and finances are equitably divided amongst the households. A husband also divides his time equally amongst his wives (Herbert, 1992; Turner, 1982).

When the husband dies, the family is often not allowed to disintegrate, as one of the brothers, cousins or any relative of the deceased is nominated to marry the widow or widows. The wife is compelled to stay within the clan. The man who inherits her is supposed to look after her and the children of the deceased. This arrangement facilitate family stability after death and creates homeostasis within the family (Konyango and Onyango, 1984).

Married spouses (both husband and wife) are not allowed to interact with their parents-in-law, not even to shake hands. During the wedding ceremony much emphasis is devoted to teaching the brides respect for her husband and in-laws. The bride is expected to abide by the rules of that family. Zulu society expects woman to behave according to a different and more restrictive manner than men (Garbarino and Gillian, 1981; Bolwby, 1982).

A summary of the Zulu nation lifestyle includes the followingfeatures: no public display of affection between spouses; no emphasis on lovemaking; strong parental authority; family care for the elderly; cooperation between relatives; no assistance from the husband in domestic work (Bowker 1983; Bourlet, 1990; Ohlin and Toruy, 1989). Woman who indicates dissatisfaction with any of the cultural or family rules is viewed as disrespectful and she is reprimanded. If she continues, she will face the consequences of being and be beaten. Zulus do not view wife-beating as an abuse,

but as an accepted way in which a husband controls his wife (Hammond, 1978; Bekker, 1989). In the Zulu society it can be concluded that a husband has a right to beat his wife, ·   · · as long as he has a good reason for it. What constitutes a good reason is commonly understood by men and women alike and often involves the wife's failure to perform her duties or to treat her husband with the expected degree of respect he expects (Hammond, 1978; Sivan and Isaacs, 1985; Moore, 1979).

3.6.2 FAMILY CONFLICT AND MANAGEMENT.

The Zulu nation has survived many social transitions which have created considerable of conflict. The Zulu extended family systems have experienced major changes and forms of nuclear family systems can now be commonly found in the Zulu population. This process of change has exposed the Zulu family to various problems and has generated considerable conflicts of prescribed norms and behaviour amongst Zulu families. These conflicts are centred on marriage (eg. polygamy), roles of males and females, lifestyle, rural - urban migration and working mothers (Tunner, 1982; Moore, 1979; Siran and Isaacs, 1985).

The husbands in families that experience emotional conflict mostly blame their wives and consider them selfish or bad wives who need corporal punishment. Often wives become depressed, aggressive, mute or develop hysterical behaviour. Family spouses experiencing marital violence attempt to rationalize their problems by claiming to bewitched. Families would then consult a traditional healer. The technique and the processes are indeed therapeutic as from the moment of commencement of treatment, the woman not only obtained support and attention from the traditional healer, but also draw her husband's attention away from their conflicts (Kant, 1989; Moore, 1979).

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Another way used to resolve family conflicts is as follows: The wife would go to her parents or brothers in the absence of parents and report her marital problems. Often she would be pacified and told to go back to her husband and children and see whether the situation would improve. If the problem persists the wife is not allowed to discuss with any outsider but is to go back to her parents and refuse to return to her husband until her husband comes to her home for an open discussion. This open discussion frequently stabilizes the marriage and creates a bond between the families (Lane, 1990; Liberman and Wheeler, 1980).

3.6.3 ZULU CULTURE AND SYSTEMIC THEORY OF BATTERY

To understand and prevent wife battering, the entire context in which it occurs must be considered. Wife battering is the product of factors within the family, society and the culture (Straus, Gelles, Steinmetz, 1980). All of these may contribute to the occurance of wife battering.

Zulu culture influences the occurrence of wife battering through its attitude towards abuse or punishment of women by their husbands. Zulu cultural factors are not only analyzed to indicate their contribution toward violence against women, but they are also important in understanding women's response to the abuse. For example Zulu women are more tolerant in their attitudes toward abuse and in their perception of what constitutes abuse. Presumably one's perception of an act (Walker, 1979).

Systemic approach view wife battering as system product rather than the result of an individual in isolation. Systemic thoerists condemn the tendency to perceive wives abuse as the use of violence by husband towards their wives, as family violence between spouses is mutual. They further stated that even when the Zulu woman is

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said to be passive, violence is an interactive process, presipitating factors are not causes (e.g cultural differences) but dysfunctional interactional pattern tend to bring an episodes of violence (Keeney, 1983).

The Zulu family, like any other family changes and adapts to cultural circumstances, as the family is an open system in transformation, that is, it constantly receives and sends inputs to and from the extra-familial, and it adapts to the different demands of the developmental stages it faces. In summary the structure of the Zulu famiy is that of an open socio-cultural system in transformation, it undergoes development, moving through a number of stages that reqiure a restructuring.

Viewing the presented information about the Zulu society, there is an indication of dysfunctional transactional pattern within the spouse subsystem. There is no complementarity and mutual accommodation within the couple, as such spouse do not develop patterns in which each spouse supports each other in functioning. The acceptance of mutual interdependence in a symmetrical relationship is affected by one spouse insistence on his independant rights and other spouse rejecting that. For example husband being a domineering part of the family, empowered by its cultural values and wife abondoning some of their cultural values and drifting towards westernazation.

3.7 CONCLUSION.

A family is made up of members (units) that interact with one another within its cultural context. Wholeness, relationships between the component parts and organization are

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its unifying principles. Members within a family system are related to one another in such a way that the state of each is constrained by the state of all of the others. Boundaries delineate the elements belonging to the system or may separate the various subsystems that together form the overall system (Haley; 1963). Living systems tend to undergo a life cycle of its own, providing a context for determining the development of individual family members. The events occurring at any one stage of the life cycle have a powerful influence on relationships at another stage (Prochaska and Proschaka, 1978).

For the purpose of this study the concept of family structure, and family life cycle are considered useful. Wife battering is construed as occurring in families with rigid transactions signalling a failure to adjust to changing stages. As such one of the members may be expressing the family stress in ways that are visible but the problem is not confined to that person alone. The whole family is responding to a stressful situation indicating that battering occurs in a circular web of interactional patterns.

In the following chapters, a qualitative investigation of wife battering, as construed from a systemic perspective is presented.

CHAPTER 4.

RESEARCH DESIGN

4.1 INTRODUCTION:

The goal of this study is to present an understanding of violence -related interactional pattern in wife battering.Several dimensions of family functioning will be explored and qualitatively analyzed.

4.2 SELECTION OF FAMILIES

The research was conducted at Esikhawini, KwaZulu. Five families who are zulu speaking fulfilled the selection criteria, following an analysis of distributed questionnaires. Families selected were those where battering had occurred in the past six months. Appendix 4.1 presents the structured questionnaire used in selecting the five families.

In two of the families, the couples have already separated.One husband could not be traced. In four of the families both couples participated in the study. Due to the limited size of the sample, definite conclusions about family interaction patterns where wife battering occurs, cannot be drawn.

4.3 FAMILY INTERVIEWS

The aim of the family interview was to create an environment where the relevant dimensions of family interaction could be observed. Specific areas of interest were family functioning and relationship, which include family boundaries and alignment.

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The interview involved individual (interviewing husband and wifeseparately) and joint interviews, with the focus on the husband'sand wive's respective views on family interactions and battering. The emphasis during the joint consultations was observing their characteristic interactional patterns. Each of the five families

was interviewed by the same interviewer, and each session lasted approximately 60 minutes. For the purpose of confidentiality families have not be named but are referred as family: A; J; M; T; G.

According to Keeney (1982) and Varela (1979) behaviour defines a relationship. Thus, in this sense any and all behaviours of the couple together should define their daily interactional patterns. As already stated, Minuchin views the family as a system, with each member acting and reacting as a member of that system. He defines the family structure as an invisible set of functional demands that organizes the way in which members interact. (Minuchin, 1974: 74). This means that any situation where family members are together would reveal their relationship.

In this study the interviewer was part of the system. She facilitated the flow of communication within the spousal subsystem.

The guidelines of the family interview is given in Appendix 4.2. The aim was to gain information about family functioning and relationship, indicating family dimensions of cohesion (emotional bonding, degree of individual autonomy) and adaptability (ability of family to change its power, structure, rules and roles in response to situational and developmental stress). From the interviews, the interviewer deducted the husband's and wive's respective views on battering, interactional patterns, and the effect of battering on family interactions.

4.4 ANALYSIS OF FAMILY INTERVIEWS

Following systems theory, it is impossible to be objective about behaviour since the observer cannot be separated from her "point of view" (Durkin, 1981). Consequently, the qualitative descriptions of the battering families presented in the following section are the conceptualizations of the observer. These descriptions do not claim to be either objective or the truth, but aim to give a useful description of the interactional patterns in which wife battering can be embedded. Certain hypothesis relating to wife-battering are drawn from the above conceptualizations.

The next chapter provides description of the families in which violence-related interactional patterns occurred.

CHAPTER 5

5. A DESCRIPTION OF WIFE-BATTERING FAMILIES

The aim of this chapter is to explore the Zulu family interactional patterns in which wife-battering manifests itself. The family is a system with each member acting and reacting as a member of that system (Hoffman,1981). Repeated transactions establish patterns of who will relate to whom, how and when. Over time interactions develop into unique patterns which characterize the system (Keeney, 1983; Minuchin, 1974). Furthermore, any sequence of behaviours defines a relationship (Keeney, 1983) and when the sequences become consistent over time, clear relationship rules are established which regulate the behaviour of family members (Minuchin, 1974).

Minuchin views troubled families as being dysfunctional systems. This means that they are operating according to 'rules' which limit their effectiveness in performing the various functions they are expected to perform and which they themselves wish to carry out (Minuchin, 1974; Randall, 1976; Terkelson, 1980; Rusell, 1983). Following this perspective, any particular action must be viewed within the context of the patterns of interaction in whichit is embedded (or is part of).

In this chapter, each family is described separately, firstly, in terms of membership and relevant background information, secondly, in terms of family functioning problem, thirdly with regard to perception of women towards battering, and lastly presenting the general views of husbands towards battering (views of interviewed men are generally the same, as such their views are summarized in one subheading).

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An integration of the research data and indications for further research is presented.

5.1 FAMILY A

5.1.1. BIOGRAPHICAL DATA

FAMILY MEMBERS	AGE	OCCUPATION AND STRESS
Father	52 years	-labourer -low income
Mother	43 years	-housewife -unemployed
Eldest daughter	24 years	-unmarried -unemployed -abusing alcohol
Second daughter	21 years	-unmarried -unemployed
Third son	·18 years	-failed Std 10 -not attending school -unemployed
Fourth daughter	15 years	-in Std 10
Fifth son	12 years	-in Std 5
Sixth, daughter	9 years	-in Std 3
Seventh, son school	6 years	-not yet attending

Figure 5.1.1

GENOGRAM OF FAMILY A

PATERNAL   MATERNAL

GRANDFATHER   GRANDMOTHER   GRANDFATHER   GRANDMOTHER

52 FATHER   43 MOTHER

24 21 18 15 12 9 6

◯ Female

☐ Male

✕ Deceased
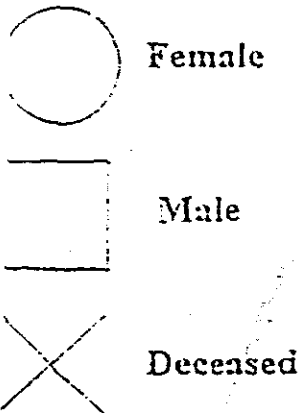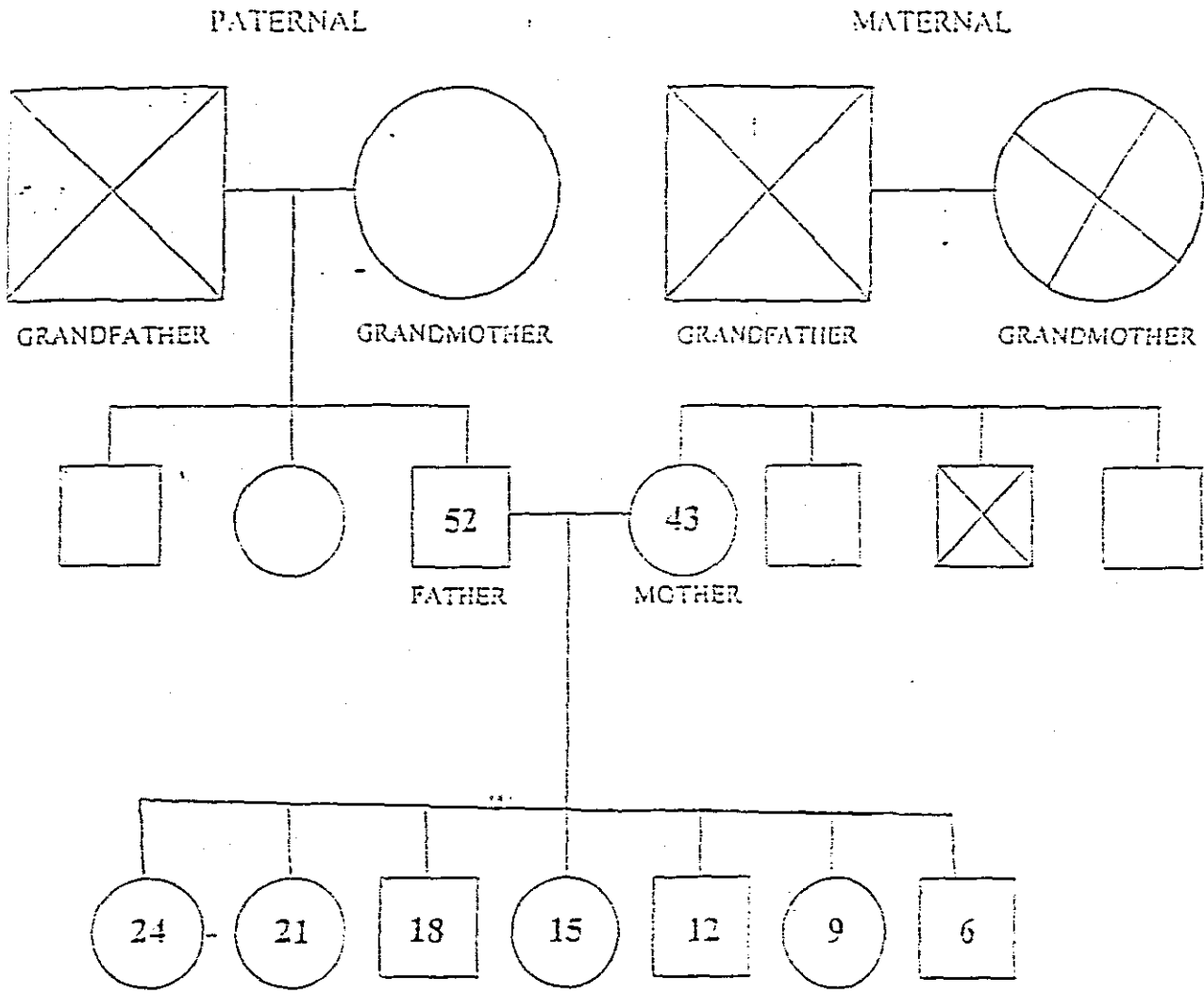
5.1.2 CONCEPTUALIZATION OF FAMILY FUNCTIONING: FAMILY A

The husband in family A is the sole breadwinner providing for all eight members of his family. Although three of the children are already adults, they too are unemployed and rely on their father to support them. In spite of this husband's efforts, his wife criticizes him on a daily basis, frequently in front of their children. In order to avoid these arguments, the husband usually arrives home late after work, having first been on a drinking spree. This, however, aggravates the arguments between him and his wife.

In this family there is thus no clear boundary around the parental subsystem which separates it from the sibling subsystem. There is also no parental mutual support and a power hierarchy is lacking. When wife A discredits her husband in front of their children and also allows them to argue with him, his authority in the family is undermined. Typically of such a dysfunctional pattern, wife A blames her husband for not providing adequately for the family. The fact that the rest of the family contributes to their financial problems by not seeking employment, does not however, form part of wife A's conceptualization of their situation. Wife A thus only holds a partial (linear) view of the circular interactional pattern to which all the members of their family contribute.

Marital violence in family A can be conceptualized as embedded within the recurring patterns of interaction. Both husband A and wife B participate by mutually and reciprocally influencing one another's behaviour (see figure 5.1.2)

Figure 5.1.2. Wife battering interactional sequence.

MR A

-comes home late several times
drunk, to avoid arguments with his wife.

MRS A

- shocked by her husband's
reaction, she stops shouting
at her husband (**Less of her
original action**).

MRS A

- shouts at her husband for arriving late and
- failing to support his family (**Action**)

MRS A

-hits his wife and
warms her not to shout at
him again. (**Reaction**)
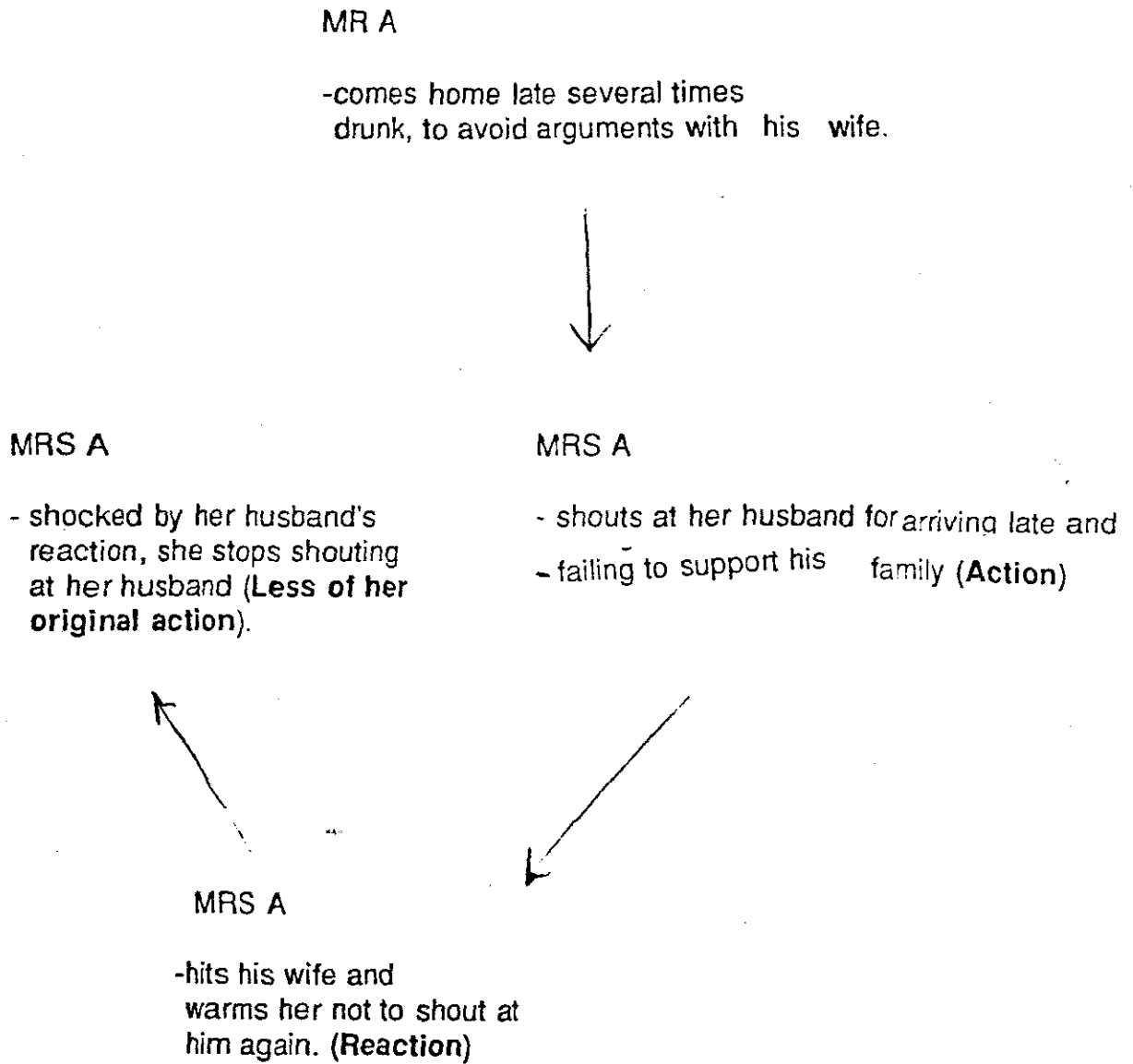
5.1.3. WIFE'S PERCEPTION OF WIFE BATTERING

Wife A stated that an inadequate and even a violent relationship is better that none at all. She blames her husband for the violence stating that he beats her to compensate for his weak manhood and irresponsibility. According to wife A her husband is hiding his weakness from the society by beating her in order for the people to think that he is in control of his family. As in their culture a man is always a dominant figure. Complaining about the beating did not help her, as her husband always maintained he had valid reasons which were equally accepted by other relations in the extended family. For example, he would always argue that she was disrespectful. Wife A further mentioned that she would not leave her husband because of the physical abuse as she believes that others (neighbours and relatives) will blame her for leaving her family and failing to resolve their family problem.

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5.2   FAMILY J
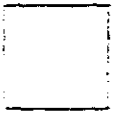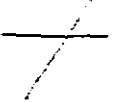
5.2.1 BIOGRAPHICAL DATA

FAMILY MEMBERS	AGE	OCCUPATION AND STRESSOR
Father*	40 years	-labourer -low-income
Mother	30 years	-domestic helper -low-income
Eldest daughter	13 years	-not attending school -highest level of education, Std 4
Second, daughter	11 years	-in Std 3
Third, son	7 years	-in Grade II

Figure 5.2.1

GENOGRAM OF FAMILY J

PATERNAL   MATERNAL

GRANDFATHER   GRANDMOTHER   GRANDFATHER   GRANDMOTHER

FATHER   MOTHER

40   30

13   11   7   3
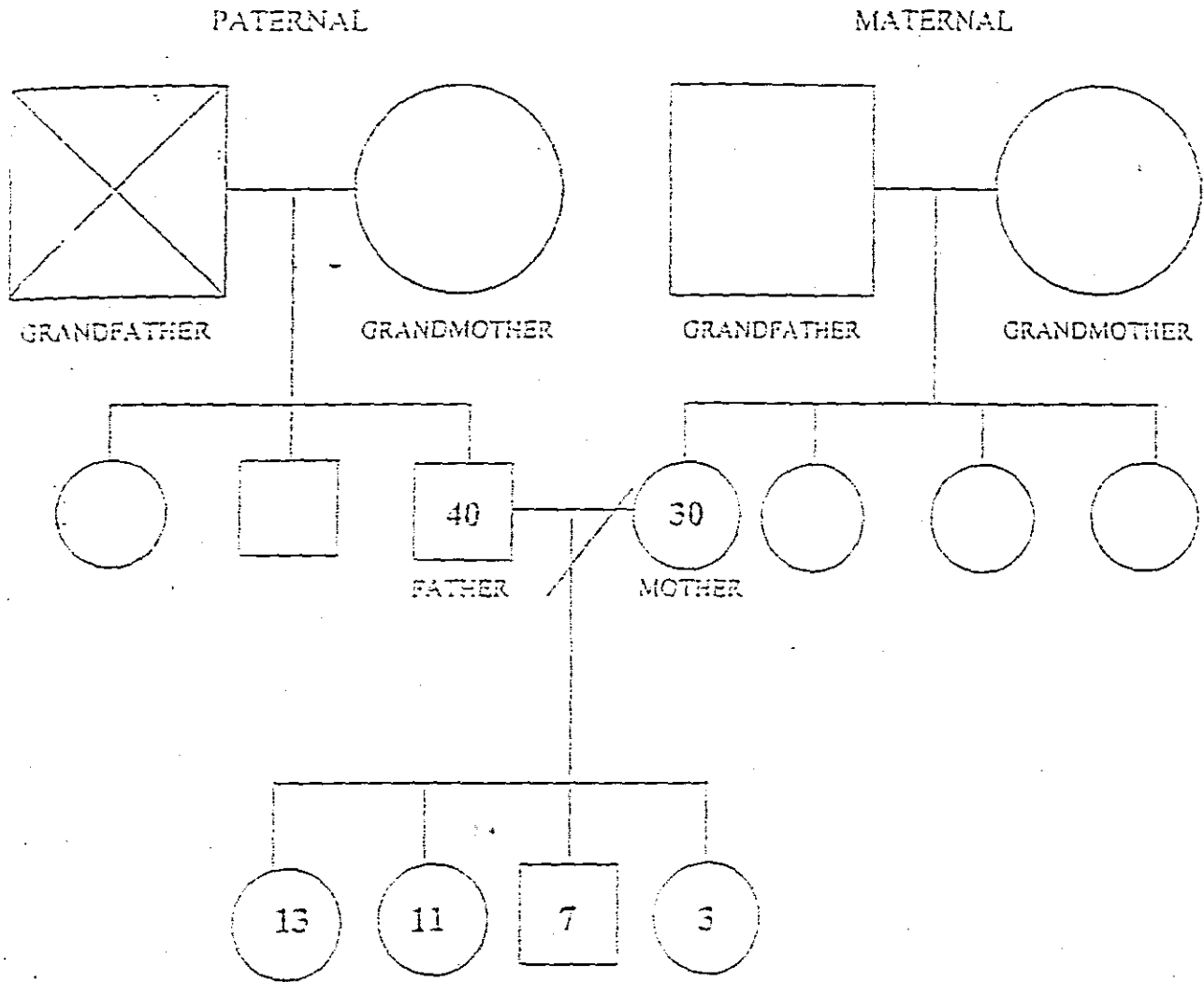
Female

Male

Deceased

Separated

5.2.2. CONCEPTUALIZATION OF FAMILY FUNCTIONING: FAMILY J

In family J. conflict primarily focused on the rules of living together. This family had not succeeded in developing mutually acceptable rules relating to such fundamental notions as for example, how much say the wife had in the family, how their budget was to be spent, etc.

According to husband J, he had paid lobola for his wife. This cultural tradition granted him the authority to be head of the family and to make all decisions for them. Wife J, however, did not uphold this traditional viewpoint and consequently fought to be acknowledged in their relationship.

Their relationship could be described as being disengaged with rigid boundaries separating husband and wife from each other. They functioned with a skewed sense of autonomy, lacked feelings of loyalty or belonging and the capacity for interdependence and for requesting support was missing.

For example couple J is no longer living together. However, wife J visits her children but does not talk to her husband. Husband J feels his wife is 'selfish' and 'bad' and does not respect his cultural beliefs. Wife J still loves her husband but she feels she needs to be taken into consideration in family issues, and at the moment she does not need any help from her husband. Family J thus indicated a cultural conflict where the husband held onto his traditional cultural beliefs while his wife rejected this.

In response, husband J tried to enforce the traditional rules of his culture. He also resisted modification to include Mrs J's needs and in time, resorted to physical violence in order to enforce his position in the family. However, the fight escalated

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without closure until Mrs J abandoned the family (see figure 5.2.2)

Figure 5.2.2 Wife-battering interactional sequence.

MRS J

Ran away

MR J

-intensifies his beating

MRS J

- became more angry and
  defies the rules

MR J

-became more angry
-beat his wife

MRS J

-became more annoyed by the
 threats
- keep on rejecting the
  stated rules

MR J

-adhered to his cultural rules
- resistant to change

MRS J

-rejected the stated rules
-indicated clearly to her
husband that she won't
accept those stated rules

MR J

-emphasized the importance
of keeping to the rules.
-he threatened to hit his
wife, if she continued to
disobey his rules

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5.2.3 WIFE'S PERCEPTION ON BATTERING.

Mrs J believes that her husband still holds on cultural beliefs and is resistant to change, as he is not conversant with current socio-economic trends in the country. According to wife J she tried to cope with the stress of being physically abused by her husband and tried to change to fit into the requirements of her violent husband, accepting her husband's word as law, in order to avoid the physical beatings that could be inflicted without prior warning. When her husband brought a young girl in the household as a second wife, wife J believed that to her husband she was nothing and will always be nothing. Wife J then became angry, aggressive and uncooperative and had to face the consequences of beatings everyday. For wife J violence became a habit, and an intrinsic part of her everyday life. She felt lonely and isolated. Finally she realized that her husband was not going to change and she left the family although she still loves him. Mrs J believes that she was abused as she was denied equal rights of a partner in the family.

5.3   FAMILY M

5.3.1 BIOGRAPHICAL DATA

FAMILY MEMBERS	AGE	OCCUPATION AND STRESSOR
Father	46 years	-labourer -low income
Mother	40 years	-domestic helper/servant -low income
Eldest, son	16 years	-in Std 10
Second,son	14 years	-in Std 8
Third,son	12 years	-in Std 5
Fourth,son	10 years	-in Std 3
Fifth,daughter	8 years	-in Std 3
Sixth, son	6 years	-not attending school
Seventh, daughter	4 years	-not attending creche'
Eighth, daughter	1 year	-not attending creche'

Figure 5.3.1

GENOGRAM OF FAMILY M
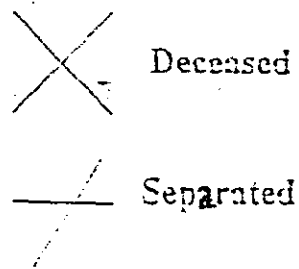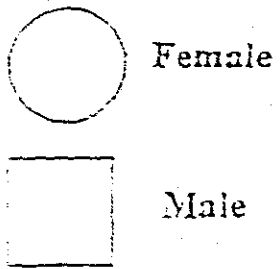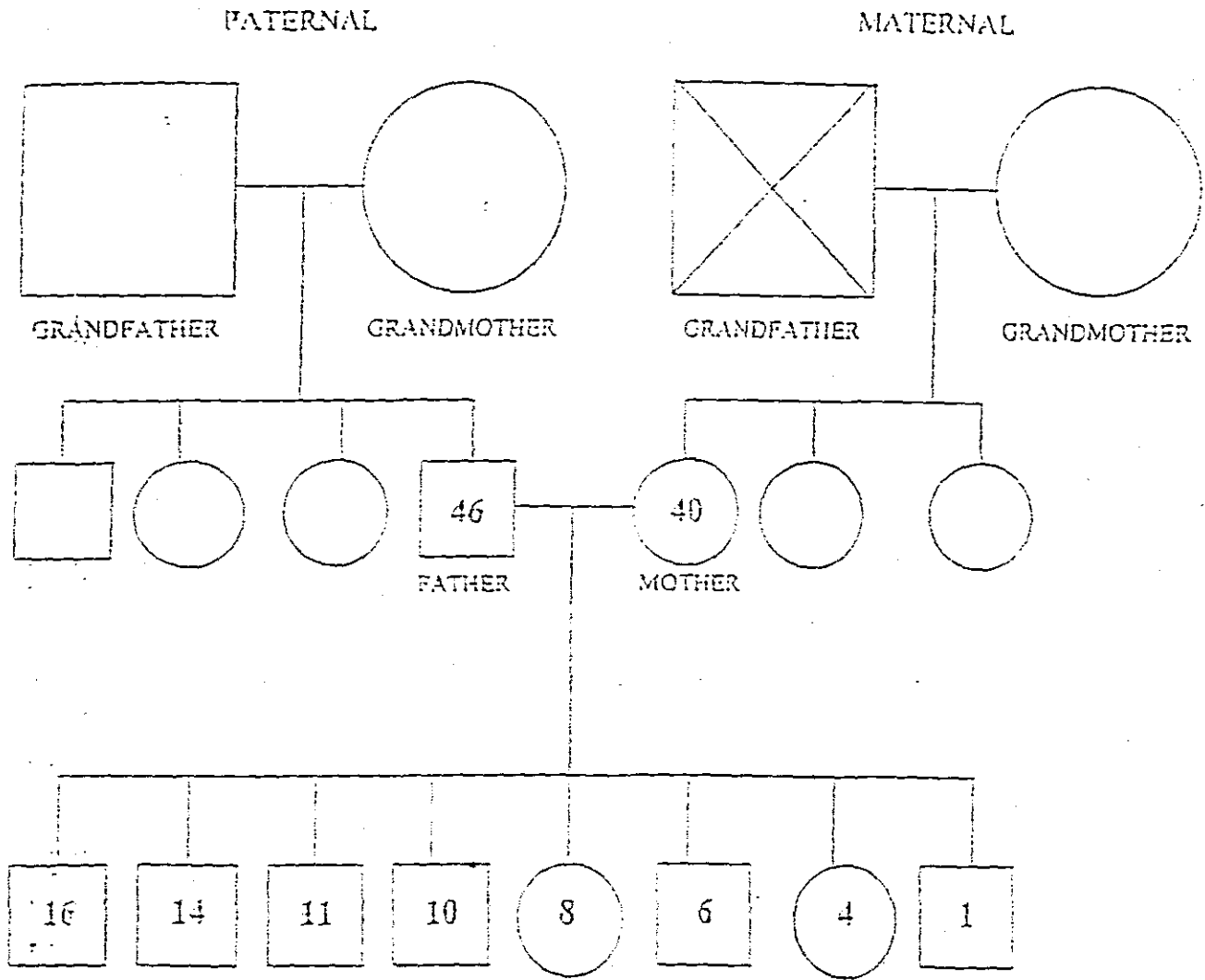
5.3.2 CONCEPTUALIZATION OF FAMILY FUNCTIONING: FAMILY M

Family M was subjected to inner pressures ensuing from continuous changes in its own members as well as to outer pressures coming from their environment. This family comprised eight children, ranging in ages from 1 to 16 years old. In addition, due to lack of employment in their area, Mr M decided to find work far away from home. Mrs M consequently had the task of parenting the children on her own as her *husband only paid brief monthly visits to the family. The parental subsystem thus* consisted of one parent and disengagement between Mr and Mrs M developed. She ceased informing her husband about the family happenings in his absence and did not rely on him for emotional support. She also embarked on an extra-marital affair. Mr M was thus effectively cut-off from the family in terms of both his parental and spousal functions.

In the cybernetic paradigm, part and whole are linked by a circuit. When one part performs some action (Mrs M having marital affair) that impacts upon the system, the system reacts back in an attempt to maintain previous status quo (Mr M discovered the affair and beat his wife in an attempt to preserve the unity of the system)- Husband and wife punctuated this stream of events in two entirely different ways. Husband stated that he beats his wife because she was involved in an extra-marital affair. His wife stated that she had an affair because her husband was staying away from home, as such she was trying to alleviate stress and loneliness. (See figure 5.3.2). From a cybernetic viewpoint, bot husband and wife infer linear causality in what is really a mutual causal process. Their specific behaviours are then guided by these perceptions that they hold.

5.3.2 WIFE BATTERING INTERACTIONAL SEQUENCE.

MRS M

-involved in extra-marital affair while her husband is working far from home.

MR M

- Beat Mrs M several times for continuing with the affair.

MR M

- beat his wife because she was involved in an extra-marital affair.

MRS M

-continued with the affair even after being beaten.
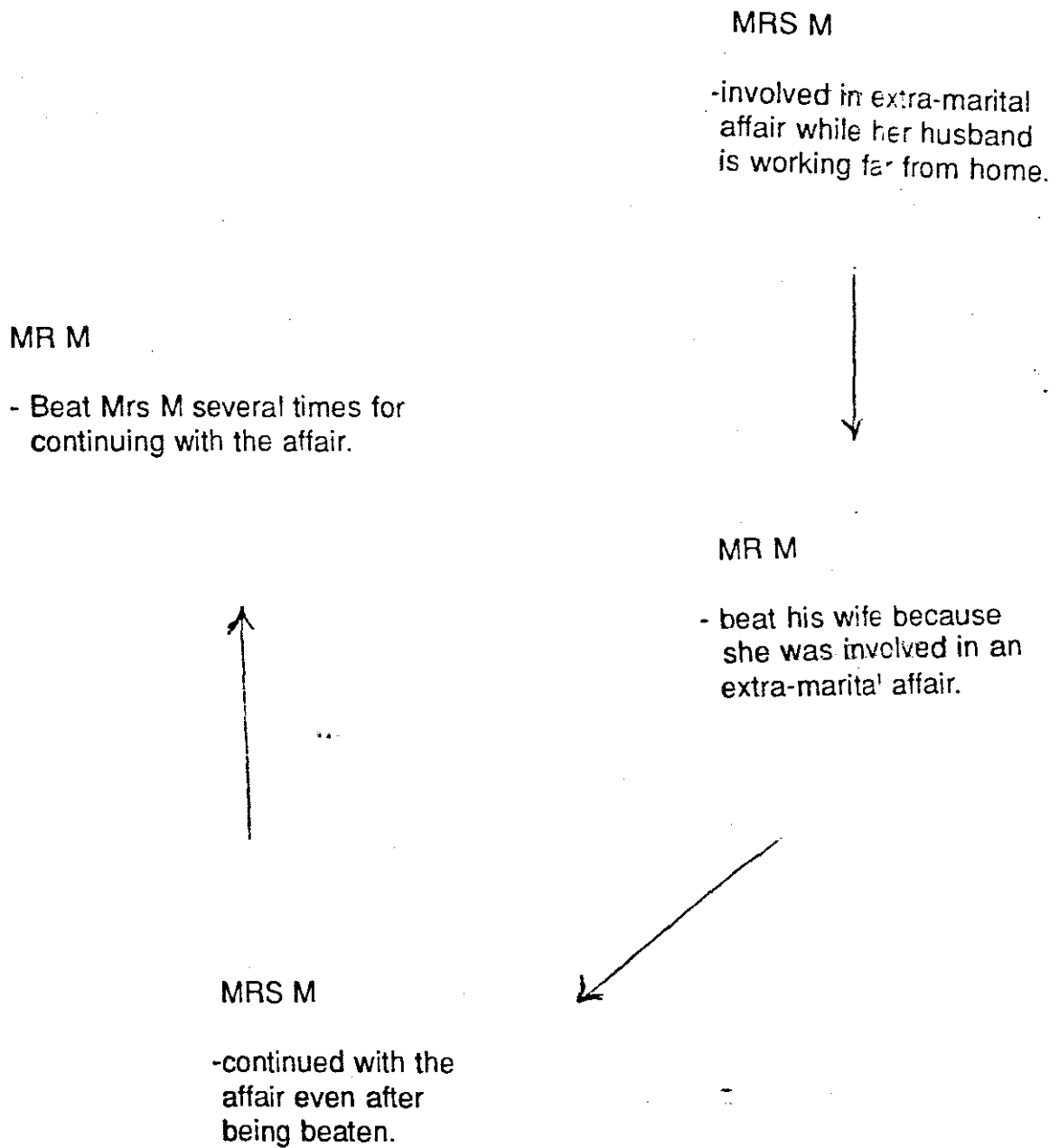
5.3.3 WIFE'S PERCEPTION ON WIFE BATTERING

Wife M blamed herself for the violence, perceiving whatever happened as largely her fault. (for example having an extramarital affair in their culture is frowned upon or socially unacceptable). Wife M admitted that her husband is responsible for her pain, caused by physical abuse, but believed that she needed to be punished for her selfishness and insensitivity towards her husband. Wife M also believed that her husband would change, as he apologize after each beating.

5.4 FAMILY T

5.4.1 Biographical data

FAMILY MEMBERS	AGE	OCCUPATION AND STRESSOR
Husband	40 years	-security guard -working irregular hours
Wife	25 years	-nursing assistant -changing shift

GENOGRAM OF FAMILY G

PATERNAL   MATERNAL

GRANDFATHER   GRANDMOTHER   GRANDFATHER   GRANDMOTHER

| 32 | | 28 |
FATHER   MOTHER

| 14 | | 10 | Deceased

Female

Male   Separated
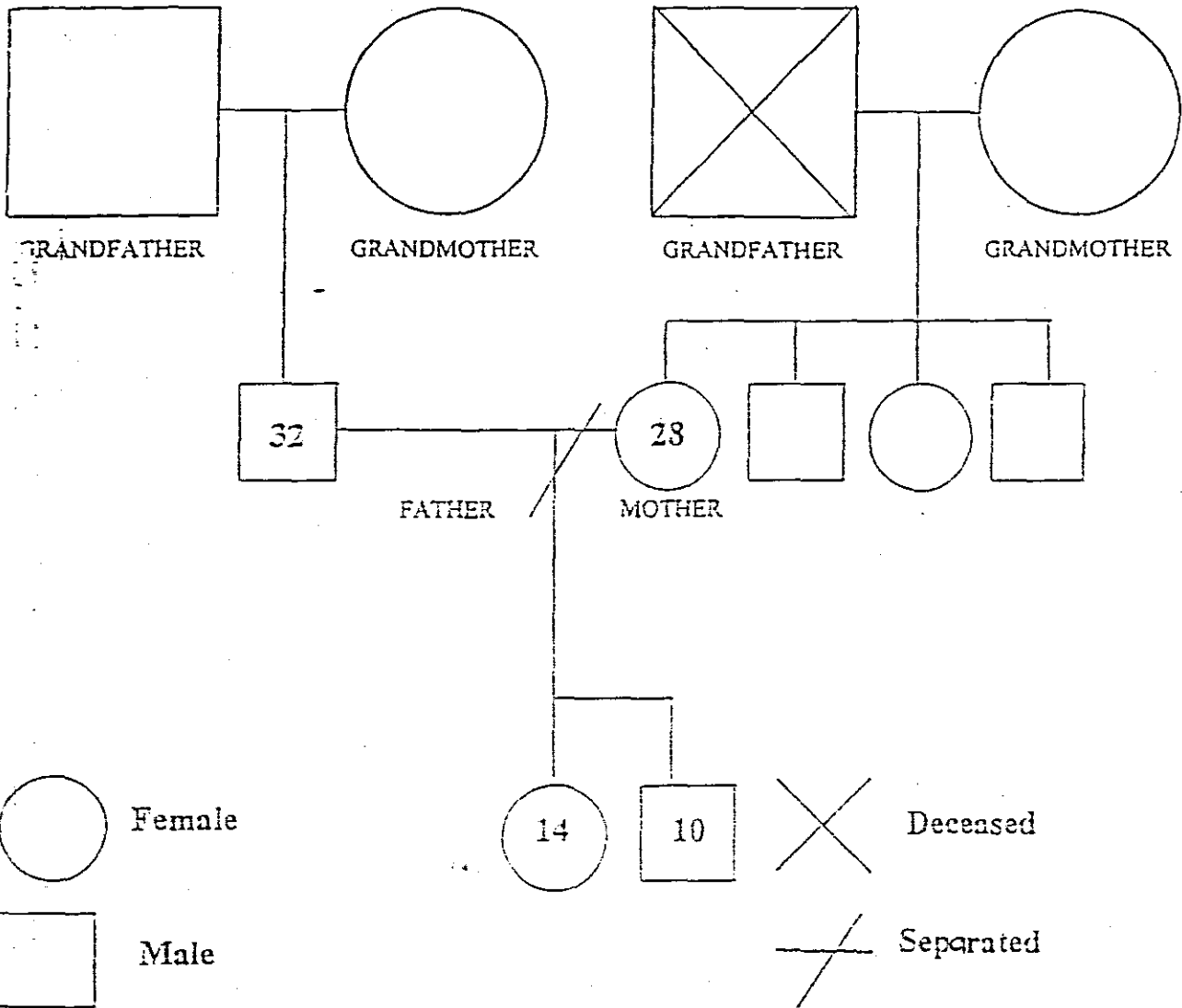
5.4.2 CONCEPTUALIZATION OF FAMILY FUNCTIONING: FAMILY T

This family consisted of a couple who had no children. The first three years of their marriage was evidently harmonious. As Mr T worked night shifts and Mrs T worked during the day, they rarely saw each other for longer than 15 minutes per day, except when one of them was off-duty.

Mr T was a security guard and experienced his work situation as extremely dangerous. According to his view, he was very stressed but received little if any emotional support from his wife. As a result, tension built up between them as Mr T became hyper-critical of his wife.In response to these criticisms, Mrs T evidently withdraw from her husband and counter-attacked with criticism. Their interactions frequently escalated into vicious arguments with neither partner willing to back down. Mr and Mrs T mutually and reciprocally verbally attacked each other, arguing about their daily lifestyle and blaming each other for infertility. As the verbal argument escalated Mr T would resort to physical violence and would beat his wife until she showed signs of submission, such as apologizing to him.

The battering interactional patterns in this relationship can be viewed as a deviation-reducing feedback loop. Mr and Mrs T's interactions during the verbal argument were symmetrical in nature and the act wife battering served to re-established a complementary relationship with Mr T being in the dominant position (See figure 5.4.2).

Figure 5.4.2: Wife battering interactional sequence

MR T

-stops beating his wife

↑

MRS T   **MR T**

-feels helpless   -overstressed
-apologises and pleads with   -verbally abuses his wife
 him to stop.

↑   ↓

MR T   **MRS T**

-intensifies his beating   -counterattacks her husband

↑   ↓

MRS T   **MR T**
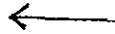
-shouted more at her   - loses verbal battle
 husband   ⟵────   - beat his wife

5.4.3 WIFE'S PERCEPTION ON BATTERING

Wife T blamed herself for the abuse she suffered.She stated that her husband feels jealous because she cannot bear any children.According to Wife T her husband believes that a woman is recognized as a woman because of the children she has borne him. Without children she is not a woman. As such her husband treated her like an under 14 year-old child,reprimanding and beating her because of her importance. Wife T felt lonely, isolated, insecure and is convinced that something in them triggers the violence,believing that they are bewitched (for her incapability of bearing children and for them to fight). Wife T believe that if something can stop the evil spirit their lives will changed for the better. As violence continued in their family she become passive and pliable in the hands of her abuser. Wife T does not view her husband's beating as an abuse,as they both do not understand his action,as all that is caused by an evil spirit.

5.5 FAMILY: G

5.5.1 Biographical data

FAMILY MEMBERS	AGE	OCCUPATION AND STRESSOR
Father	32 years	teacher
Mother	28 years	teacher
Eldest daughter	14 years	in Std 8
Second,son	10 years	in Std 4

Figure 5.4.1

GENOGRAM OF FAMILY T
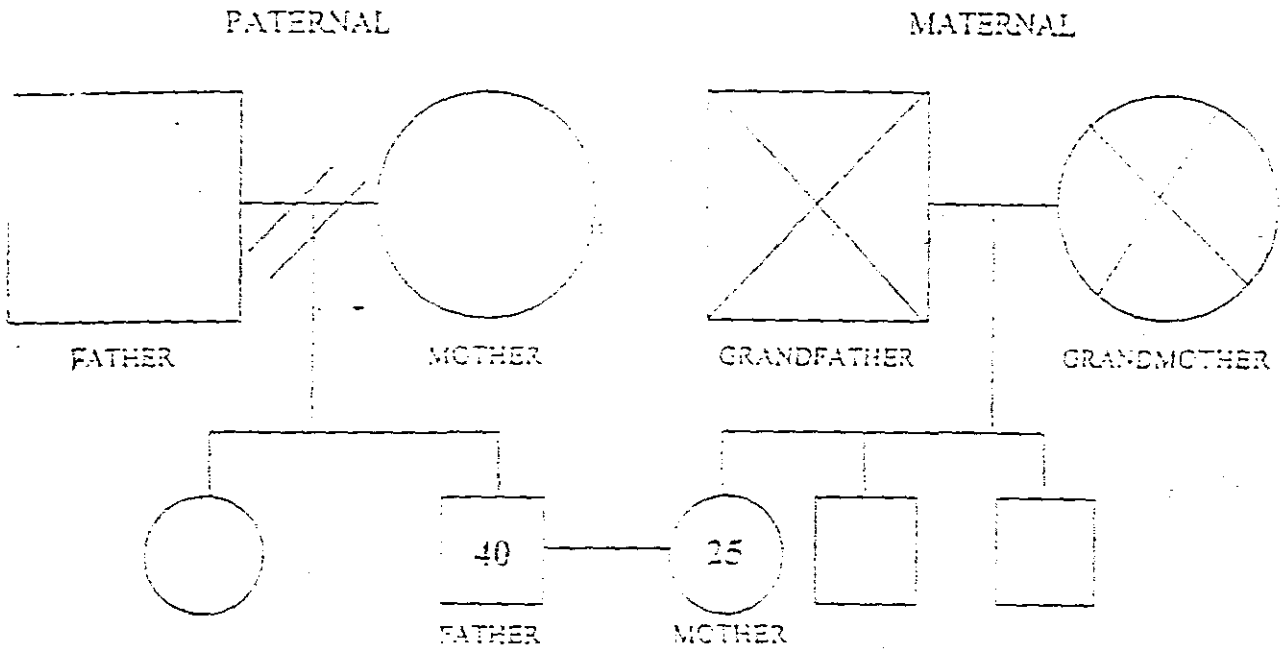
5.5.2 CONCEPTUALIZATION OF FAMILY FUNCTIONING: FAMILY G

In family G,decisions pertaining to household routines,roles and responsibilities were made unilaterally by Mr G.He did not allow any form of family negotiations with regard to these decisions and many interactional patterns consisted of him to enforce his decisions.

Mrs G did not accept either the stipulated rules or her husband denying her any say in the decision-making process. According to Mrs G her husband simply denied the existence of any unhappiness in the family. He evidently viewed her as very provoking when she argued about their situation.

A cross-generation coalition furthermore developed where the children joined their mother in arguing with Mr G. These arguments would then escalate to the point where Mr G physically attacked his wife.This became a repetitive cycle in family G and was only broken when Mr G finally left his family.

Wife-battering in family G can be conceptualized as an attempted deviation-reducing feedback mechanism. Mr G defined the relationships in his family in such a way that he was the dominant authority figure.Mr G and the children attempted to redefine the situation such that a more symmetrical relationship between Mr and Mrs G could ensue. Evidently this family system could not adapt to an authoritarian or a symmetrical spousal arrangement.An authoritarian arrangement was met with verbal resistance and a symmetrical one with physical abuse.Wife-battering was not an effective or acceptable deviation -reducing mechanism and the cycle was only broken when the family unity was broken following Mr G's departure.(See figure 5.5.2)

Figure 5.5.2: Wife battering interactional sequence

MR G

- angry because his wife
  disobeyed his rules.

- he beat his wife in order
  to establish dominance.

MR G

-aggression builds up more and
 more.
-intensifies his beating,but
 failed to obtain physical authority

MRS G

-stressed and angry as she
 was not consulted to
 express her feeling about
 the stated rules.
-fought back,assisted by
 her children.
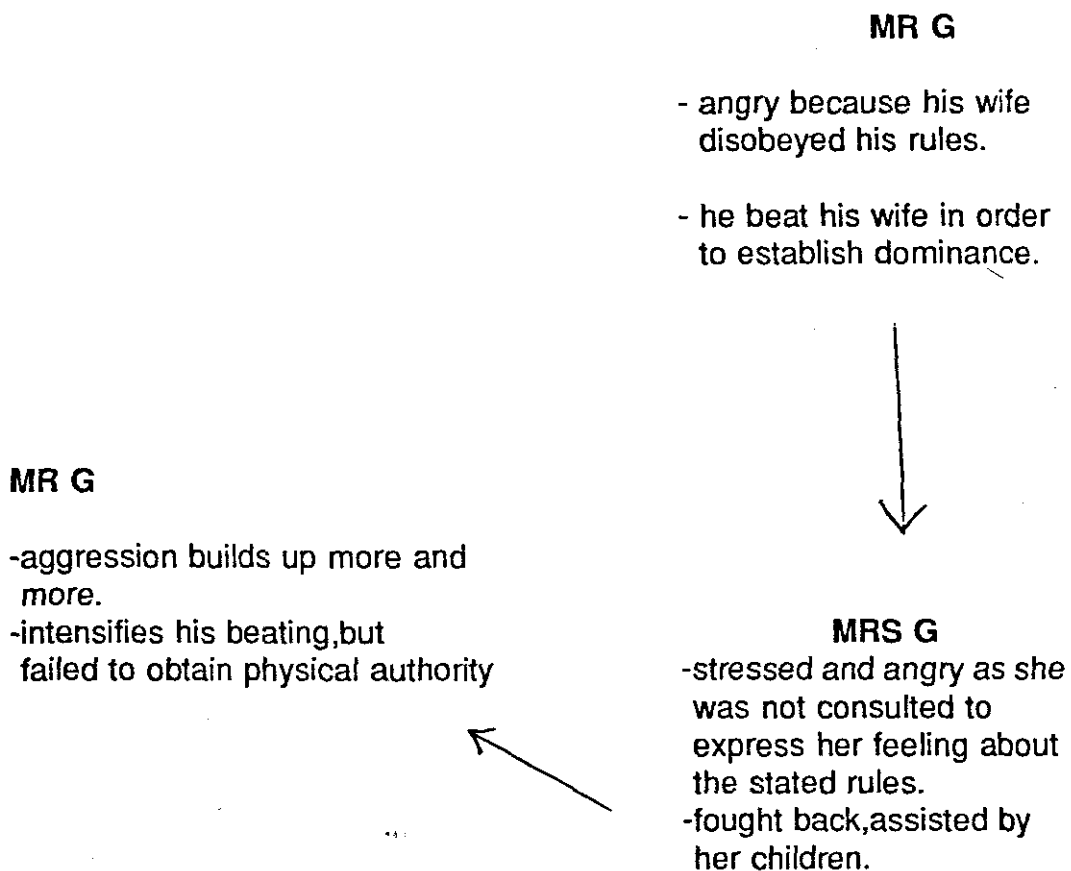
5.5.3 WIFE'S PERCEPTION ON BATTERING

Mrs G felt she was a virtual slave of her husband,but felt bad that her husband had left her.Mrs G stated that her husband's action of violence is due to their old fashioned cultural values and norms, which include the man as the dominating figure of the family. She stated that her husband used to beat her almost every month end as they disagreed on how to spend their salaries.

Husband G never discussed his earning with her,but used her salary without consulting her. According to Mrs G her husband believes that she is immature to control or to say anything about their budget. Mrs G further stated that when she raised her dissatisfaction, Mr T beat her to prove her immaturity. At first she endured the beating, but after some time she decided to hit back, helped by her children to prove to Mr G that she is fully matured.

Wife G blamed herself and felt guilty and shameful(especially as neighbours started to call her names). Wife G believes that she was wrong by disagreeing with her husband and now she has lost her confidence and self-respect. Wife G feel she needs her husband for a sense of safety and belonging.

5.6 GENERAL VIEWS OF THE BATTERERS TOWARDS WIFE BATTERING

All the men interviewed in this study displayed a strong link with their traditional culture. They did not abandon their old ways of cultural beliefs even in the changing economic,social and political situation to enhance their survival chances in this life. They believe that such changes threaten their traditional role and status in the

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community.

The men interviewed indicated that all women who have reached marriageable age are expected to have been taught how to behave towards their husbands. For example,on marriage women are urged to respect their husbands and family rules. Men further stated that "lobola" paid to wife's family entitles the husband to exercise complete control over his wife. This power of control exercised by the husband entails the right of chartisement. They say "chartisement" because they do not regard this as a form of violence against the wife since the purpose of beating her is aimed at correcting or reforming her behaviour. Furthermore, men indicated that women were arrogant, jealous and disrespectful. Therefore, in order to correct this bad behaviour a man needs to assert his dominance (which is associated with manhood) using some form of physical (corporal) punishment against his wife.

Finally, there was a strong amongst men interviewed that a man who does not discipline his wife ends up being undermined by his wife. They also felt that any failure on the part of the man to exercise adequate control over his wife is an embarrassment in the community and would seriously prejudiced the man's social standing in the community.

5.7 CONCLUSION

The interviewed men and women describe their situational violence in linear terms, indicating that the problem resides in one person and is imposed on other. Results also indicate that wife battering in Zulu society is embedded in cultural conflicts. Menadhere to their culture, while women reject it, drifting towards westernization. The

interviewed families indicated that they experience interruption in the naturally unfolding family life cycle, they experience inner pressure coming from developmental changes in its own members and outer pressure coming from demands to accommodate to the significant socio-cultural rules that have impact on spouse subsystem or family members.

Responding to these demands from both within and without they all failed to maintain a constant transformation of the position of family members in relation to one another, in order to can grow while the family system maintains continuity. The pathology (wife battering) in a signal that the family is having problems mastering the tasks associated with that stage of life cycle.

In the next chapter, the findings of this study are discussed and integrated. Trends which could provide the basis for further research are presented.

CHAPTER 6

DISCUSSION AND RECOMMENDATIONS

6.1 DISCUSSION

This study confirms poor statistical records. In all five families interviewed, abuse was not reported to the police. The wives were referred to social workers following treatment of injuries and bruises but defaulted treatment thereby making it more difficult for health workers to keep records. Poor statistical records were also influenced by cultural beliefs as some traditional Zulu family typically believes that marital violence is a family problem and must be solved by family members without outside interference.

The study indicates that wife battering in some traditional Zulu families is embedded in cultural conflicts. Men tend to adhere to tradition, and feel that their wives do not respect their culture. They tend to justify their violence by attributig it to cultural values, which in fact do not necesarily support this. The women on the other hand, appear to be pushing for a changed definition that is more westernized than the male's views, thus rejecting some of their husbands cultural beliefs as a result of beatings experienced. Some traditional Zulus do not view wife beating as an abuse, but as the accepted way in which a husband controls his wife.

Partners are greatly influenced by their cultural norms. Men failed to compromise and adjust in order to live satisfactorily with their wives, wives fail to support their husbands during their traumatic stage as such the relationship within families break in a state of

violence. Violence indicated that families are having problem in mastering the task associated with the stage of life cycle.

In all five families, the repetitive pattern of wife battering can be conceptualized as a deviation-reducing feedback mechanism which attempts to bring the system back to the situation which defined the husband as the dominant partner and the wife as submissive partner. This mechanism was, however, ineffective in the long run as reflected by the disintegration of the family system.

Although a systemic description provides a means of understanding how both husband and wife reciprocally interact in a battering cycle, such a description does not condone violence in the family. A systemic description is merely a means of providing a more complete picture of the interactional dance that occurs between a battering husband and his wife. It is proposed that this picture will be a more useful perspective for the therapist who faces the daunting task of helping this troubled families.

Limitations of the study included the following:-

- As the sample was small (five families), no definite conclusion can be based on this study.
- Men interviewed were uncooperative, they did not want to discuss their family problems with an outsider and even less with a female outsider.
- Most wives contributed poorly during the joint interview, indicating they were not free to discuss their problems in the presence of their husbands. Some wives look at their husbands for approval.

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6.2 CONCLUSION

The above discussions indicate that wife battering was embedded in cultural conflicts and dislocation in the naturally unfolding family life cycle, that was revealed by each of the five families interviewed. Men adhere to the tradition whilst women are pushing for westernization, the conflicts that arose escalated into marital violence. Thus, that further indicated that there is no single factor causing husband's battering in linear cause-and-effect manner. Both husband and wife participated inter-dependently influencing one another's behaviour.

Some Zulu families lacks insight in regard to severity of the problem of wife battering and that the problem is not an individual problem, but a family and society problem. Comprehensive service needs to be developed in order to ensure family and individual treatment programmes for the troubled families. The Zulu society needs to be educated about the importance of such services and be motivated to use them. Involvement of assistant community health workers (cultural informants) May contribute a lot in educating their own people with changing health needs which will also help the therapists in improving therapeutic intervention.

Traditional theorists were largely influenced by a linear-causal ideology and battering myths, such as the belief that spouse abuse is the use of violence by husbands towards their wives. This is a fundamental reasons for their failure to successfully and completely meet the needs of battered women and their families. Until all psychologist recognized that the family is a system that operates through transactional and forget about psychopathology model of the causation in viewing wife battering, battering will not be regarded with the seriousness and urgency that it deserves.

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Thus awareness programmes and in-service training is needed on an ongoing basis in all community health workers or health discipline.

Community education is required to emphasize severity of the problem, and the importance of supporting the troubled families. Co-ordination between community health team is required to ensure comprehensive service provision and efficient referral from one to another, depending on where troubled family's needs will be best fulfilled.

6.3 RECOMMENDATIONS

The following areas would be worth pursuing:-

- Research investigating a large number of families: a sample size of five families in this pilot study is clearly not sufficient to draw any definitive conclusions.

- Improvement in primary care functions of women abuse in traditional societies. Primary interventions strategies to eliminate the conditions that lead to occurrence and maintenance of wife abuse need to be developed. Long-term preventive approaches to effect certain structural changes and changes in the attitudes and values of individuals, communities and social institutions are essential.

- longitudinal follow-up studies of battering families who have received therapy within a contextual framework. Research must continue to address the relationship between a successful outcome such factors as the process and degree of abuse, specific treatment components, and the setting and timing

of clinical interventions.

- Recruiting assistant community workers (cultural informants) in the Zulu society to promote cultural competent wife battering welfare services which are matched with the needs of a client population.

- Development of 'half-way' houses for abused women in KwaZulu. Research will help in finding out if this intervention will be utilized and that will it meet families basic needs which include shelter, food, and transportation of the abused.

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APPENDIX 4.1

Dear Respondent

I wish to ask for your participation in filling in this questionnaire. I am student at the University of Zululand, studying Clinical Psychology. This research project is being done to meet the degree's requirements.

You are kindly requested to furnish your name because it will be necessary to communicate with you at a later date in connection with this research project. Please rest assured that ALL INFORMATION you supply for this questionnaire, will be treated as CONFIDENTIAL, and no one, other than myself, will have access to it.

Your co-operation will be highly appreciated. Thanking you in advance.

Yours faithfully

GIRLY KABINI (MRS)
DEPARTMENT OF PSYCHOLOGY

INSTRUCTIONS

Attached is a questionnaire for an exploratory study.

You are expected to answer all questions by ticking or filling in the appropriate answers in the opposite square given. Further, it is important to mention that your answers are not assessed as correct or incorrect that is there are no right or wrong answers.

The researcher is mainly interested in your own opinion.

1. Surname   _____

2. Marital status: Single   _____
                          Married   _____
                          Divorced   _____

3. How many persons make up your family?   _____

4. Your educational standard?   _____

5. Description of family members?   _____

	NAME	AGE	HIGHEST QUALIFICATION	STANDARD
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				

6. When you, or a member of your family falls sick, whom do you consult?

_____

7. If married, when were you married?   Year   _____
                                          Month   _____

8. Have you ever been divorced?   Yes   _____
                                          No   _____

9. How many times have you been married?   _____

10. How many wives do you have?   _____

11. Do all your wives live in the same household?

                                          Yes   _____
                                          No   _____

12. Do you quarrel or fight with your wife/wives? ------------------------------

13. Do you ever beat your wife/wives? ------------------------------

14. If "YES" above how often does this happen?

(a) Once a day   Yes/No   ------------------------------
(b) More than once a day Yes/No   ------------------------------
(c) Once every 2 days   Yes/No   ------------------------------
(d) Once a week   Yes/No   ------------------------------
(e) Once a month   Yes/No   ------------------------------

15. What causes quarrels or fights in your family?

Answer --

----

16. Do you fight or quarrel over the same thing again and again?

True   ------------------------------
False   ------------------------------

17. When you and your wife/wives quarrel do other family members get involved?

Yes   ------------------------------
No   ------------------------------

18. Who makes decisions in your family?

(a) Male   ------------------------------
(b) Female   ------------------------------
(c) Other   ------------------------------

19. How are decisions reached?

(a) Not peacefully   ------------------------------
(b) Peacefully   ------------------------------
(c) Mutually   ------------------------------

SIGNATURE: _____ *Balani* _____

THANK YOU FOR YOUR CO-OPERATION

APPENDIX 4.1

Mhlonipheki

Ngicela ngokuzithoba okukhulu ukuthi uphendule le mibuzo elandelayo.

Ngingumfundi eNyuvesi yaKwaZulu. Loluphenyo engiphezu kwalo lwenzelwe ukuba lugcwalise ezinye zezidingo zokuba ngithole iziqu zami.

Uyanxuswa ukuba ubhale igama lakho, ukuze ngikhone ukuxhumana nawe mayelana naloluphenyo ngesikhathi esilandelayo uma kudingeka. Ngifisa ukukuqinisekisa ukuthi izimpendulo zakho zalemibuzo elandelayo ngeke zaziwe muntu, ngaphandle kwami.

Usizo lwakho ngokuphendula loba into encomekayo newusizo kakhulu. Ngiphakamisa nokubonga kuleyondawo.

Yimina ozithobayo.

GIRLY KABINI (MISS)
DEPARTMENT OF PSYCHOLOGY

INDLELA YOKUPHENDULA LEMIBUZO

Mfowethu

Ngicela ngokuzithoba okukhulu ukuthi ulindeleke ukuthi uphendule yonke imibuzo ngokugcwalisa ngempendulo oyibona ifanele. Okubalulekile ukuthi ukwazi ukuthi ayikho impendulo okuyothiwa ifanelekile kumbe ayifanelekile, kucelwa nje umbono wakho.

1. Isibongo ....

2. Kungabe a)   ushadile ....
             b)   awushadile ....
             c)   wehlukanisa ....

3. Nibangaki emndenini wakho?

    ....

4. Wafunda wagcinaphi?

    ....

5. Chaza kabanzi ngabomndeni wakho

    ....

    ....

    ....

    IGAMA   USEBENZAPHI   UFUNDE WAGCINAPHI

1. ....

2. ....

3. ....

4. ....

5. ....

6. ....

7. ....

8. ....

6. Uma kukhona ogulayo emndenini wakho nenzenjani?

    ....

    ....

7. Uma ushadile, washada nini?   Unyaka   ....
                                   Inyanga   ....

8. Wa ke wehlukanisa: Yebo ....

                                   Cha ....

9. Sewushade kangaki? ....

10. Unamakhosikazi amangaki?   ....

11. Amakhosikazi akho ahlala ndawonye yini? Yebo ....
                                           Cha ....

12. Uyaxabana yini nonkosikazi wakho noma namakhosikazi akho?

                                    Yebo ....
                                    Cha ....

13. Uke umshaye/uwashaye yini amakhosikazi akho?

                                    Yebo ....
                                    Cha ....

    Uma uke umshaye noma uwashaye, umshaya noma uwashaya ngani?

    ....

14. Uma impendulo kungu YEBO kumbuzo 12 no 13 lokho kwenzeka
    kangaki?

    a)   Kanye ngosuku   ....

    b)   Kaningana ngosuku   ....

    c)   Kanye ezinsukwini ezimbili   ....

    d)   Kanye ngesonto   ....

    e)   Kanye ngenyanga   ....

15. Yini edala ingxabano emzini wenu?

    ....
    ....

16. Uma nilwa noma nixabana, nihlale nibanga into eyodwa yini?

                                    Yebo ....

                                    Cha ....

17. Uma wena nonkosikazi wakho noma namakhosikazi akho
    nixabana, abanye bomndeni wenu bayayingena yini?

                                    Yebo ....

                                    Cha ....

18. Ubani othatha izinqumo emndenini wakho?

    a)   Indoda   ....

    b)   Unkosikazi/amakhosikazi   ....

    c)   Noma ubani omunye   ....

19. Nifinyelela kanjani ezinqumweni?

   a)   Ngokuthula   ; . . . .

   b)   Ngokuhlukumeza   . . . .

   c)   Ngokubambisana   . . . .

NGIYABONGA UKUTHI UBAMBISANE NAMI.

APPENDIX 4.1

Dadewethu

Ngicela_ngokuzithoba okukhulu ukuthi uphendule le mibuzo elandelayo.

Ngingumfundi eNyuvesi yaKwaZulu. Loluphenyo engiphezu kwalo lwenzelwe ukuba lugcwalise ezinye zezidingo zokuba ngithole iziqu zami.

Uyanxuswa ukuba ubhale igama lakho, ukuze ngikhone ukuxhumana nawe mayelana naloluphenyo ngesikhathi esilandelayo uma kudingeka. Ngifisa ukukuqinisekisa ukuthi izimpendulo zakho zalemibuzo elandelayo ngeke zaziwe muntu, ngaphandle kwami.

Usizo lwakho ngokuphendula loba into encomekayo newusizo kakhulu. Ngiphakamisa nokubonga kuleyondawo.

Yimina ozithobayo.

GIRLY KABINI (MISS)
DEPARTMENT OF PSYCHOLOGY

INDLELA YOKUPHENDULA LEMIBUZO

Dadewethu

Ngicela ngokuzithoba okukhulu ukuthi ulindeleke ukuthi uphendule yonke imibuzo ngokugcwalisa ngempendulo oyibona ifanele. Okubalulekile ukuthi ukwazi ukuthi ayikho impendulo okuyothiwa ifanelekile kumbe ayifanelekile, kucelwa nje umbono wakho.

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1. Isibongo ....

2. Kungabe   a)   ushadile ....
            b)   awushadile ....
            c)   wehlukanisa ....

3. Nibangaki emndenini wakho?

   ....

4. Wafunda wagcinaphi?

   ....

5. Chaza kabanzi ngabomndeni wakho

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

   IGAMA   USEBENZAPHI   UFUNDE WAGCINAPHI

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....
7. ....
8. ....

6. Uma kukhona ogulayo emndenini wakho nenzenjani?

   ....
   ....

7. Uma ushadile, washada nini?   Unyaka   ....
                                 Inyanga   ....

8. Wake wehlukanisa: Yebo ....

                                 Cha ....

9. Sewushade kangaki? ....

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10. Nisahlala ndawonye nomyeni wakho?

                                    Yebo ....

                                    Cha ....

11. Uyaxabana yini nomyeni wakho?

                                          Yebo ....
                                          Cha ....

12. Uke akushaye yini umyeni wakho?

                                          Yebo ....
                                          Cha ....

    Uma uke akushaye, ukushaya ngani?

    ....

13. Uma impendulo kungu YEBO kumbuzo 11 no 12 lokho kwenzeka
    kangaki?

    a)   Kanye ngosuku   ....

    b)   Kaningana ngosuku   ....

    c)   Kanye ezinsukwini ezimbili   ....

    d)   Kanye ngesonto   ....

    e)   Kanye ngenyanga   ....

14. Yini edala ingxabano emzini wenu?

    ....
    ....

15. Uma nilwa noma nixabana, nihlale nibanga into eyodwa yini?

                                    Yebo ....

                                    Cha ....

16. Uma wena nomyeni wakho nixabana, abanye bomndeni wenu
    bayayingena yini?

                                    Yebo ....

                                    Cha ....

17. Ubani othatha izinqumo emndenini wakho?

    a)   Indoda   ....

    b)   Unkosikazi/amakhosikazi   ....

c)   Noma ubani omunye   . . . .

19.   Nifinyelela kanjani ezinqumweni?

    a)   Ngokuthula   . . . .

    b)   Ngokuhlukumeza   . . . .

    c)   Ngokubambisana   . . . .

                    NGIYABONGA UKUTHI UBAMBISANE NAMI.

APPENDIX 4.2

GUIDELINE OF FAMILY INTERVIEW

1. (a) Discuss as a family, strengths and weaknesses, and how these relate to your family problem.

   (b) Discuss how you, as a family came to a decision about what will you do next month including your financial budget.

   (c) Discuss the roles you play in a family. How do other members feel about that.

2. (a) Discuss and then describe how you deal with outside influence and dominance.
   Does it sometimes lead to family conflict? If yes, how do you handle that conflict.

   (b) Do you communicate freely in your family, with matter arising, without letting one member feel inferior or superior.

   (c) Do you allow any outside people (relatives) to help in family problem-solving.

   (d) i) Ask wife: How do you think your husband's family came to decision with your family violence problem.

   ii) Ask husband: Who in your family could you discuss your problem with. Explain more why do you choose him/her.

   iii) Ask husband: Do you sometimes invite your wife's family in your problem-solving. If yes who could be most willing to help.

3. (a) Discuss how were the first years or months of your

marriage.

(b) Discuss and then describe the degree to which you encouraged the acknowledgement of the stated feelings, thoughts and behavior of your partner.

(c) i) Ask husband: wife: If I ask your wife: husband what happens when she: he is not in the bad or happy mood, and you are in the happy or bad mood, what would she: he say.

ii) Ask husband: wife: what is the most thing you hate in your family life style.

(d) i) Discuss who made decisions in your family, and how do the non-deciding partner feel.

ii) Discuss and then describe your typical family decision-making style.

iii) If a decision has not yet been reached, do you negotiate about the decision.

iv) How is the effectiveness of the family's negotiations?

(e) i) Discuss what causes fights or quarrels in your family.

ii) Discuss who starts the quarrel or fight, and who ends the quarrel or fight or how does it ends.

iii) When you quarrel do other family members get involved.

(f) Ask husband: wife: If I ask your wife: husband: about who feels most disturbed about family quarrels or fights, what would he: she say.