The Contributing Factors to Gender-based Violence in South Africa: The Nexus Between Ubuntu and Adult Education

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Abstract

This article highlights that in addition to the triple challenges of unemployment, poverty, and inequality, the scourge of gender-based violence has become the most pressing challenge currently facing South Africa. Apart from being described by the World Bank as the most unequal society in the world with the highest unemployment rate and deteriorating poverty levels, South Africa has been dubbed the "rape capital of the world" by Human Rights Watch. In this regard, the article primarily focuses on the prevalence of gender-based violence directed at women by their male counterparts in South Africa. This article argues that like the triple challenges of unemployment, poverty, and inequality, the challenge of gender-based violence in South Africa has its roots in the country's history of apartheid. The paper utilises the lens of Ubuntu philosophy as an analytical framework to interrogate the phenomenon under study. Using Lacey George's classifications of the causes of gender-based violence in South Africa, this paper discusses the contributing factors to gender-based violence in the country. The article is conceptual and relies entirely on secondary data sources for its compilation. The article theorises that adult education combined with principles of Ubuntu philosophy could help promote tolerance, understanding, and co-existence between males and

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females in South Africa thus reducing the scourge of gender-based violence in the country.

Keywords: gender-based violence, Ubuntu philosophy, adult education, apartheid

Introduction

The phenomenon of gender-based violence is a global challenge (Akudolu et al.,2023). Gender-based violence is violence directed against an individual based on their gender or sex (Dlamini, 2021). The dimensions of gender-based violence are psychological, physical, and/or sexual violence that is often perpetuated by a person or structures that exist within the community. According to the United Nations (2015), violence directed against women often includes forced marriages, domestic violence, forced pregnancy or rape, and other forms of violence such as harassment in the workplace or public spaces. Gender-based violence affects both men and women, but women and girls are the primary victims of this global issue (European Institute for Gender Equality, 2023).

This widespread phenomenon is often fuelled by outdated traditions, customs, and practices that determine how women should be treated in society (United Nations, 2015). Intimate partners are the frequent perpetrators of gender-based violence (Scott-Storey et al., 2023). The World Bank (2019) described gender-based violence as a global pandemic. This was after its study found that more than:

- 35% of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence.

- Globally, 7% of women have been sexually assaulted by someone other than a partner.

- Globally, as many as 38% of murders of women are committed by an intimate partner.

- 200 million women have experienced female genital mutilation/cutting (World Bank, 2019: 2).

The foregoing findings by the World Bank (2019) show that gender-based violence is a complex, dynamic, and multi-layered

phenomenon. It is evident that an individual institution or government cannot resolve this phenomenon, but it requires a collective multi-stakeholder approach. Indeed, this challenge is prevalent both in middle and upper-income countries (Dlamini, 2021). However, there have been more cases of gender-based violence reported in developing countries. King Center on Global Development (n.d) asserts that nations with lower income or levels of economic growth tend to suffer and experience more incidents and intensity of violence against women.

Consequently, it is not surprising that South Africa has been dubbed the "rape capital of the world" by the Human Right Watch (George, 2020). Reacting to this situation in 2018, the President of South Africa, Mr Cyril Ramaphosa, launched the Presidential Summit on gender-based violence and femicide (The Presidency, 2018). This was in the aftermath of many cries from different quarters of society about the lack of coordinated government intervention to counter gender-based violence in the country. President Ramaphosa remarked, "We are gathered here – as South African women and men – to respond to a crisis that is tearing our society apart" (The Presidency, 2018). He described gender-based violence against women as an affront to South Africa's humanity (The Presidency, 2018). He promised that the government would launch a national plan of action against gender-based violence. This statement by the President brought some hope to the nation as different formations in the country welcomed it as a step in the right direction. The month of November 2023 marks the conclusion of half of a decade since the inaugural Presidential Summit on Gender-Based Violence and Femicide in South Africa. Therefore, this article is an important contribution to the discourse of gender-based violence in South Africa five years after the country's inaugural summit on this phenomenon. This article is entirely based on previous studies/extant literature. This implies that publicly available secondary data was utilised. The secondary data used was supported by the authors' conceptualisations and subsequent extensions of these ideas.

Gender-based Violence, a New Pandemic in South Africa

The foregoing part of the article reported that South Africa's President Cyril Ramaphosa launched the Presidential Summit on Gender-Based Violence and Femicide in November 2018 in the aftermath of a national plea for the government to act against violence directed at women and girls in South Africa. As President Ramaphosa accentuated,

In August, I made a commitment that we shall convene this Summit to develop a national plan of action against gender-based violence. This promise was made following the activism, borne out of pain and anger, of those who held marches around the country to highlight the scourge of gender-based violence and femicide in this country. We are agreed that we need a multi-sectoral approach that responds to the demands of the marchers, and strengthens the broader interventions that address the causes and effects of such violence (The Presidency, 2018).

Accordingly, the Presidential Summit on Gender-Based Violence and Femicide culminated in the adoption of the National Strategic Plan (NSP) on Gender-Based Violence and Femicide (South African Government, 2022). The adopted NSP is a framework that reflects South Africa's national plan of action against gender-based violence and serves as a policy guide for the year 2030. The NSP sets out ten overarching guiding principles for South Africa that include, inter alia, inclusiveness, embracing diversity, and intersectionality and postulates that accountability, coordination, and bold leadership are some of the key pillars required at the state level to curb gender-based violence. In most parts, the declaration in the NSP agrees with the National Development Plan (NDP) that pronounces the need for a solid and capable developmental state to solve pressing challenges (Khambule, 2019) that face South Africa, including the scourge of gender-based violence (Yesufu, 2022). The NDP contends that creating a capable, ethical, and developmental state could be a solution to the country's worsening socio-economic situation (Khambule, 2019). This is based on the understanding that weak or incapable states are a source of the world's most pressing challenges in the 21st century (Fukuyama, 2004).

In addition to the NSP, the South African government has other policies and legislation primarily designed to deal with gender-based violence and violence against children. These policies and legislations include, among others, the National Gender Policy Framework, Victim Support Services Bill, Social Development Guidelines on Services for Victims of Domestic Violence, National Sexual Assault Policy (at the Department of Health level), the Civil Union Bill, the Criminal Law (Sexual Offences and Related Matters) Amendment Bill, and the Domestic Violence Amendment Bill. Noteworthy, South Africa is also a signatory of international instruments such as the Convention for the Elimination of All Forms of Discrimination against Women and the UN Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power (The Presidency, 2018). However, the country still grapples with the challenge of gender-based violence and femicide (Govender, 2023).

Studies (Masiphephe Network, 2020; Dlamini, 2021); The (Presidency, 2018; Govender, 2023) have shown that men are the main perpetrators of gender-based violence in South Africa. However, this situation is not unique to South Africa, but it mirrors a global predicament. The World Bank (2019) postulates that violence against women and girls is a global pandemic that affects one in three women in their lifetime. All over the world, men persistently feature as the main committers of violence against women and children. For instance, "It is estimated that one in 20 women (5 %) has been raped in EU countries since the age of 15" (Shreeves & Prpic, 2020:2a). Moreover, it is reported that more than "43% of women in the EU have experienced some form of psychological violence by an intimate partner." (Shreeves & Prpic, 2020:2b). In this regard, the NSP primarily focuses on responding to gender-based violence and femicide, with a specific focus on violence against women and children in South Africa.

At the second Presidential Summit on Gender-Based Violence and Femicide in South Africa, President Ramaphosa described gender-based violence in the country as the second pandemic that South Africa faces after COVID-19. This characterisation concurs with the World Bank's (2019) assertion that violence against women and children is a worldwide epidemic. It has been posited that cases of violence against women and children continue to increase

unabated in South Africa despite the concerted efforts by the government (Govender, 2023). Precisely, the data shared by the South African Police Service just a few months before the 2nd Summit of Gender-Based Violence and Femicide in South Africa showed that "sexual offenses and rape increased by 13 percent between 2017/18 and 2021/22" and that "Between the first quarter of 2021 and the first quarter of 2022 there was a 52 percent increase in the murder of women, and 46 percent increase in the number of children murdered" (South African Government, 2022: 17).

President Ramaphosa empathetically urged men to play a pivotal role in leading the fight against violence directed at women and children in the country. President Ramaphosa remarked that "South African men need to play a greater role in preventing GBV. They need to understand what constitutes gender-based violence, especially sexual violence." (quoted in Isilow, 2021: 10). The fact that gender-based violence continues unabated in South Africa as argued by Govender (2023), despite the legislative frameworks that exist to deal with this challenge in the country, concretises the notion that among the problems that South Africa faces is the issue of policy implementation which stems from a lack of political will from the side of the government. Govender (2023:1) states, "Governments often lack the ability to address GBV, even where laws and codes of practice are in place, mainly because it is tied up with gendered power relations that are deeply entrenched in some cultures." The foregoing mentioned statements by the President also concretise in many ways the thesis that there is a need for collaborative efforts from society to educate **ALL** men in South Africa about what constitutes gender-based violence.

The NSP, Conceptual Framework for Multisectoral Approach for Gender-based Violence in South Africa

The NSP highlights the necessity to establish a multisectoral approach to deal with the scourge of gender-based violence in South Africa (South African Government, 2022). The multisectoral approach could be defined as collaborative efforts (Amri, Chatur & O'Campo, 2022), which can span across various community-based organisations, government agencies, community leaders, and other relevant stakeholders, with a shared goal of addressing a particular

issue (Salunke & Lal, 2017). Through the multisectoral approach espoused in the NSP, it is believed that engaging all sectors of society could help leverage knowledge, expertise, and resources in the country to devise better solutions for gender-based violence in South Africa.

It has been posited that gender-based violence in South Africa is a complex, dynamic, and multi-layered problem that requires a holistic approach from joint stakeholders in the country (Masiphephe Network, 2020). Govender (2023) argued that one of the challenges undermining efforts to curb violence against women and children in South Africa is the lack of political and institutional will, which is sustained by public attitudes. This implies that there is a need for meaningful involvement of communities and local leaders such as IziNduna and Councillors in the planning, management, and monitoring of programs aimed at dealing with gender-based violence. The NSP envisages that the multisectoral approach will encourage all stakeholders to get involved in programs designed to deal with gender-based violence. This article theorises that for NSP to be effective, it requires the participation and support of all sectors of society beyond the government and its agencies. The conceptual framework for the multisectoral approach to deal with gender-based violence is shown in Figure 1 below.
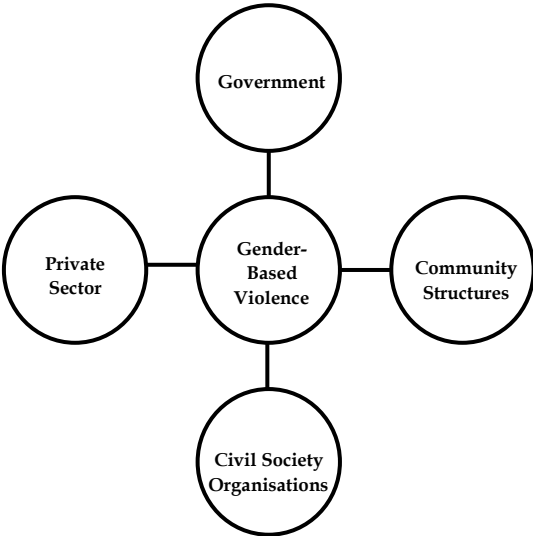

Figure 1: Conceptual framework for a multisectoral approach to enhance NSP.
Source: Authors' compilation

Therefore, to enhance the likelihood of the NSP, relevant stakeholders other than the government should get involved in the multisectoral approach envisaged in the NSP, as illustrated in Figure 1 above. The proposed multisectoral approach is envisioned to serve as a central governance structure to address the key GBV related issues and governance failures. The platform provided by the multisectoral approach could be a central social structure for all stakeholders to engage in information sharing, consultation, negotiation, joint decision-making and problem-solving, etc. Furthermore, the multisectoral approach could help in dealing with the issue of violence against women and children in a more focused way as it involves multiple sectors of society. The involvement of multiple sectors of society could encourage participation and inclusiveness, which may result in formulating common and shared strategies to deal with the issue at hand. The formulation of common and shared strategies among all sectors would help in strengthening a holistic approach against gender-based violence. Moreover, this will lead to optimisation of the usage of resources directed at this scourge by avoiding duplication of programs.

The article argues that a people-centered approach has the potential to inspire community members to play an integral role in fighting gender-based violence in the country. The government is responsible for creating an environment that enables such programs to thrive. Some of the community members could be elected to form part of the planning, management and coordinating bodies of advocacy programs against violence directed at women and children. Moreover, the government has a duty to create a conducive environment that entices the private sector to get involved in the fight against gender-based violence. The government can do this by putting in place good policies and legislation and ensuring that such policies are being implemented. The government should establish a regulatory environment that promotes dialogue between all stakeholders. Furthermore, the article argues that the government should identify relevant areas for participation, collaboration, and contracting of civil society organizations and the private sector to enhance the likelihood of the NSP dealing with the scourge of gender-based violence in South Africa. The following section presents the theoretical framework adopted for this study.

Theoretical framework

The notion of a multisectoral approach envisaged in the NSP resonates with the African theory of Ubuntu that espouses the importance of community, collectivism, and togetherness among African persons (Mbatha et al., 2022; Makwara, Dzansi, & Chipunza, 2023). This paper is framed around the philosophy of Ubuntu. Ubuntu philosophy is an African concept that places emphasis on humanness between people within a community (Van Breda, 2019). According to Nyaumwe and Mkabela (2007: 152), "the moral philosophy of ubuntu is premised on the reciprocal belief that an individual's humanity is expressed through personal relationships with others in a community and in turn other people in that community recognize the individual's humanity."

The foregoing assertion by Nyaumwe and Mkabela (2017) is supported by Makwara, Dzansi, and Chipunza (2023), who assert that Ubuntu philosophy is premised on the notion that *umuntu ungu muntu ngabantu*, literally translated to mean that a person is a person through other persons. In the same vein, the South African government's White Paper (2011) corroborates that the philosophy of Ubuntu means humanity. Moreover, the White Paper (2011) asserts that Ubuntu is reflected in the idea that we affirm our humanity when we affirm the humanity of others. Similarly, Steenkamp and Rensburg (2018: 21) assert that "in South Africa, it is generally accepted that the isiZulu word Ubuntu means community, humanness and unity". Makwara, Dzansi, and Chipunza (2023) extend that Ubuntu assures that each community member is responsible for and obligated to provide for others' welfare. This broad interpretation by Makwara, Dzansi and Chipunza (2023) agrees with Mbatha et al.'s (2022) assertion that the philosophy of Ubuntu plays an imperative role in African society. Mbatha et al. (2022) aver that a sense of collectivism thrives in a community rooted in Ubuntu philosophy.

Explanatory accounts: building on Lacey George's (2020) thematic classifications

In this section, the article tries to provide an account of the underlying factors that contribute to gender-based violence in South Africa. In doing so, we engage Lacey George's (2020) thematic

classifications of some of the reasons that underpin gender-based violence in South Africa. In George's (2020) classification, three major reasons are put forward: lack of policy implementation, social and cultural views on gender, and widespread poverty. According to George (2020), the scourge of gender-based violence in South Africa cannot be divorced from a hideous historical legacy of apartheid and era oppression. Goerge situates causes of gender-based violence within the apartheid era and argues that divisive laws and policies of the apartheid regime entrenched the culture of violence against women in the country. In the same vein, Armstrong (1994) asserts that under the apartheid regime in South Africa, rape was viewed as part of life. The government of the time had no regulatory guidelines to deal with issues of gender-based violence in the country (George, 2020). In this era, women, in particular black women, suffered triple oppression of race, class, and gender in the hands of both black and white men in South Africa (Armstrong, 1994). This exemplifies the fact that just like the triple challenges of poverty, unemployment, and inequality (Tregenna et al., 2021), the issue of gender-based violence in South Africa has its roots in the country's history of apartheid (Armstrong, 1994).

In Goerge's (2020) accounts of the drivers behind gender-based violence in South Africa, it is posited that the notion of "cautionary rule" was the only instrument at the disposal of the judges to inform their decisions on cases related to violence against women and children. However, many years later, since the end of the apartheid era, it seems that the democratic government is failing to address the issue of gender-based violence in the country (Ntlama, 2020). This iterative failure of the South African government to address the problem of gender-based violence is a major cause for concern. It is our considered view that all policies and legislation, including the recent Criminal and Related Matters Amendment Act 12 of 2021, the Criminal Law (Sexual Offences and Related Matters) Amendment Act 13 of 2021, and the Domestic Violence Amendment Act 14 of 2021, have all not yielded intended outcomes. A remarkable situation that concretises the foregoing assertion is the fact that one woman is being raped every 3hr in South Africa (Govender, 2023). This attests to the lack of policy implementation and legal action by those who should be implementing the foregoing policies and laws. The Declaration of Gender-Based Violence and Femicide (2019) in

South Africa highlights that the implementation of laws and policies in the country is not effective. The declaration further asserts that the criminal justice system's response to this pandemic has been inadequate.

Another recurring theme in the public domain and literature (also stated in Goerge's classifications) is widespread patriarchal cultural attitudes in the country. Some social and cultural norms that exist in South Africa encourage the scourge of gender-based violence in the country. According to the World Health Organisation (WHO) (2009), social and cultural norms are rules or expectations of behavior and thoughts based on shared beliefs within a specific cultural or social group. It has been posited that social norms and cultural factors are highly influential in shaping how people behave and conduct themselves in society (National Academies of Sciences, Engineering, and Medicine, 2018). Patriarchy is argued to have played a significant role in heightening the scourge of gender-based violence in South Africa. According to Sikweyiya et al. (2020), a lack of material resources among women makes them prone to suffer gender-based violence because they often become dependent on their male partners. Sikweyiya et al. (2020) opine that gender-based violence is also exacerbated by community norms that accept violence by men and encourage the culture of male dominance, which places women in insubordinate positions. These norms found their legitimacy and validation in patriarchal traditions, which espouse the idea that power, authority, and certain privileges are primarily held by men in society (Mshweshwe, 2020).

As President Ramaphosa accentuated, "Patriarchy means that men feel entitled to exert economic and other forms of power over women." (The Presidency, 2018). There is documented evidence that gender-based violence is associated with masculinity, which is also rooted in patriarchal beliefs and values (Jewkes & Morrell, 2020). Furthermore, research shows that domestic violence perpetrated by men in South Africa is also a consequence of patriarchy (Jewkes & Morrel, 2020; Sikweyiya et al., 2020). The social system of patriarchal structures and practices encourages male dominance over women (Mshweshwe, 2020). Due to patriarchy, which promotes domination, oppression, and exploitation of women by men assume that they have a legitimate right to exercise power and control over women

(Quek, 2019). According to Mshweshwe (2020), the broader patriarchal systems and institutions that exist in society also play a role in shaping the unequal distribution of power between men and women by perpetuating gender roles associated with domestic violence.

Furthermore, George (2020) asserts that poverty is one of the overarching causes of gender-based violence in South Africa. Indeed, poverty remains one of the central complexities persisting in South Africa decades into democratic dispensation (Tregenna et al., 2021). The high unemployment rate in South Africa indicates the country's prevailing poverty. According to the World Bank (2023), at the end of the second quarter of 2023, there were still about 74,000 fewer jobs than at the end of 2019, with women and youth persistently more impacted. Poverty, directly and indirectly, affects women in a variety of ways in South Africa, including exposing them to horrendous situations that violate their rights and undermine their dignity (Naidu, 2021). George (2020) maintains that poor women in the heteronormative and patriarchal-charged landscape of South Africa are compelled to get into situations wherein they are sexually exploited and physically abused by men in order to get money and other essentials.

Infusing the Ideals of Ubuntu in Educating Men

In Goerge's (2020) thematic classification of the underlying factors contributing to the scourge of gender-based violence in South Africa, it is maintained that such factors cannot be understood in isolation from the history of apartheid (Govender, 2023), a system that undermined the principles of Ubuntu in the country (Mbatha et al., 2022). As the World Bank (2018: 3) posits:

> The root causes of persistently high poverty, inequality, and unemployment are linked to South Africa's history of exclusion, which continues to be entrenched in land, capital, labor and product markets, despite progress made since the dawn of democracy in 1994.

Mbatha et al. (2022) assert that the principles of Ubuntu were systematically ignored during apartheid when the government of that time enacted policies and laws that perpetuated segregation in

the country. South Africa History Online (SAHO) (2019) posits that women faced racial, social, and sexual oppression in South Africa during apartheid. This situation was worse for African women as they did not enjoy the same legal status as men in the country during that era (United Nations, 1978). The laws and policies, such as the Minority Act, Natal Code Status, and Prohibition of Mixed Marriages Act, ensured that women had no rights (SAHO, 2019). In fact, during the apartheid era in South Africa, women were not allowed to enter into contracts; they were not permitted to own property; they were not allowed to travel without the permission of their guardians, who were men (United Nations, 1978; Dlamini, 2017; SAHO, 2019).

Nevertheless, it has been three decades since the dawn of democratic dispensation in South Africa. Therefore, our considered view is that apartheid cannot be used as a scapegoat anymore for the problems facing the country. Indeed, Goerge's (2020) thematic classifications of the underlying factors that contribute to gender-based violence are valid and reasonable. However, the democratic government must take full responsibility for the challenges the country is currently grappling with instead of using apartheid as a scapegoat. In this regard, we contend that the government should introduce initiatives aimed at educating men about gender-based violence. These initiatives could be incorporated into the proposed multisectoral approach to addressing this scourge in the country. The idea is that all stakeholders involved in this approach will play a role in supporting and championing initiatives aimed at educating men in South Africa.

Moreover, we contend that adult education could help to change the perceptions of and attitudes and behaviours of South African men towards women and children in the country. We suggest that such education should be imbued with the Ubuntu philosophy principles that propagate unity, collectivism, and togetherness in society. Education has been lauded by former President Nelson Mandela (1994-1999) as "the most powerful weapon which you can use to change the world". Indeed, the power of education is significant in people's lives as good education can extend beyond the development of skills required for economic success. We contend that education corroborated with the ideals of Ubuntu philosophy

can contribute to nation-building, social cohesion, and, more importantly, coexistence between men and women in South Africa and thus reduce the scourge of gender-based violence in the country.

According to Addae and Quan-Baffour (2022), adult education should be geared towards inculcating in the youth African values such as the sacredness of life, compassion, brotherhood, cooperation, solidarity, empathy, sympathy, acceptance, tolerance, and respect. Indeed, it should educate young and older men to become good men who cherish the values of coexistence underpinned by respect for women and children as espoused in the NSP. In addition to the NSP and other legislative frameworks aimed at curbing violence against women and children, the government should introduce an adult education curriculum anchored on Ubuntu philosophy. Addae and Quan-Baffour (2022: 13) rightly posited that "education is supposed to foster a situation where adult learners from different cultures interact without any form of limitation." In addition, Addae and Quan-Baffour (2022) also affirm that adult education could enhance understanding of different cultures among students, reinforcing tolerance towards others.

Moreover, we contend that efforts should be mainstreamed at the basic education level, where the focus should be on educating young boys about the impact of gender-based violence on women's lives and the impact it has on the economy of the country. Further, it is suggested that education aimed at schooling men (including young boys) should consider Ubuntu's principles. The ideals of Ubuntu could have meaningful implications for education if appropriately embraced and incorporated into the school curriculum and education in general (Quan-Baffour & Romm, 2015). It is our considered view that South African education reflects a Euro-American perspective that overlooks African approaches (Du Pless, 2021) and neglects African values, beliefs, and norms such as those espoused in Ubuntu philosophy (Mucina, 2013). This view resonates with Ngubane and Makua's (2021:2) remark: "It is surprising that a culturally rich indigenous practice such as Ubuntu remains overlooked and neglected in educational spaces, especially those located in Africa and, specifically, in South Africa."

Coexistence and solidarity form the crucial cornerstones of the Ubuntu philosophy. On the one hand, solidarity thrives on the ideals

of unity, unconditional love, and respect for one another, collectivism, and togetherness (Ngubane & Makau, 2021). This starkly contrasts the Euro-American ideals that advocate for individualism and competition anchored on capitalism and imperialism (Shai, 2023). On the other hand, coexistence incorporates solidarity as the mutual values of Ubuntu frame it premised on respect and harmony among people. In this context, Ngubane and Makaue (2021) contend that a fundamental objective of education should be the cultivation of peace and harmony within educational environments. Accordingly, embracing and incorporating principles of Ubuntu, such as coexistence and solidarity, into the education of men in South Africa could potentially develop men who exemplify qualities of peacefulness, love, and respect as envisaged in Ubuntu philosophy. This generation of South African men will be the ones that genuinely appreciate and value women. Therefore, there is a need to consider infusing Ubuntu philosophy principles into our country's education system.

Conclusion

 It is evident that the prevalence of gender-based violence in South Africa is a deeply rooted and multifaceted issue with historical, cultural, and socio-economic underpinnings. The government's response, as highlighted in the NSP on Gender-Based Violence and Femicide, emphasises a multisectoral approach involving various stakeholders. However, the implementation challenges persist, and the scourge of gender-based violence continues to afflict the nation. This article argues that a comprehensive solution requires not only policy interventions but a transformative educational approach, particularly focused on men. We concur with Goerge (2020) that the historical context of South Africa, as shaped by the legacy apartheid, has contributed to the perpetuation of harmful cultural norms and patriarchal attitudes, exacerbating the problem. We therefore contend that the adoption of Ubuntu philosophy, with its emphasis on community, collectivism, and togetherness, provides a compelling framework for reshaping societal values. Conversely, we stress that the usage of apartheid as a scapegoat by the government for its iterative failures is of serious concern.

The NSP's call for a multisectoral approach aligns with the Ubuntu philosophy, emphasising collaboration among diverse stakeholders. However, the paper contends that the government should go beyond policy frameworks and actively engage in educating men about gender-based violence. This education should be rooted in Ubuntu principles, fostering a sense of unity, respect, and solidarity. The suggested adult education curriculum, infused with Ubuntu philosophy, aims to change South African men's perceptions, attitudes, and behaviours. By emphasizing values such as coexistence and solidarity, this educational approach seeks to address the root causes of gender-based violence.

Additionally, efforts at the basic education level, focusing on young boys, aim to create a generation of men who appreciate and value women. In essence, the paper advocates for a holistic approach that combines policy initiatives with transformative education to combat gender-based violence effectively. Embracing Ubuntu philosophy in education can contribute to nation-building, social cohesion, and reducing gender-based violence in South Africa. The challenge lies not only in crafting effective policies but also in instigating a cultural shift that fosters respect, understanding, and unity among all members of society.

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