

A LIBERATING PASTORAL RESPONSE TO DOMESTIC VIOLENCE
AGAINST WOMEN AND MOTHERS IN THE ZAMBIAN CONTEXT

BY

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DEDICATION TO

CHILEYA,

Who has always supported me and encouraged me to do my best, aim high and get there to fulfil my dream. (I took your “warning” not to come home without a distinction on this work seriously).
Thankyou for being a supportive and caring wife, mother and prayer partner.

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My lovely children who sometimes wondered why dad likes to go to South Africa for school. Thankyou for escorting me to school all the way from Zambia to South Africa. I am and will always be proud of my little boy and girl.

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TO VICTIMS AND SURVIVORS OF DOMESTIC VIOLENCE

Women who have taught me a great deal about the pain that the human document experiences and the need to liberate them from such pain.

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DECLARATION

I declare that a thesis on

A LIBERATING PASTORAL RESPONSE TO DOMESTIC VIOLENCE
AGAINST WOMEN AND MOTHERS IN THE ZAMBIAN CONTEXT

Is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signed.....Date.....

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CHAPTER 1

1.1. INTRODUCTION

The writings of the Psalms capture the idea of the struggles that humans encounter and how they respond to life in relation to God. Since the Psalms, are generally Prayers and Hymns that were said and sung in the worship life of Israel, they were and are helpful to people of faith who may be going through struggles in their lives. One such Psalm that captures the idea of dealing with struggles that affect human life is Psalm 30. "You have turned my Mourning into Dancing: you have put off my sackcloth, and girded me with gladness" (Psalm 30: 11). This is a song that many mothers and women long to sing to God. The author has wondered how many women are able to sing these words to God. Many mothers and women find it hard to sing such a song because they are locked up in marriage relationships where there is violence or in relationships that seem to be prisons for them. The songs they are singing are songs that call for help. Songs that question God, such as "my God my God, why have you forsaken me", (Psalm 22:1) to the hands of this husband who is no longer my darling friend but my tormenter. In the words of the Psalmist: "It is not enemies who taunt me - I could bear that; it is not adversaries who deal insolently with me - I could hide from them. But it is you, my equal, my companion, my familiar friend, with whom I kept

pleasant Company; we walked in the house of God with the throng.”(Psalm 55:12-14). Such songs are common among many women that have come to me for counseling. This thesis is not about the writings of the psalmist, but about how we can effectively offer pastoral care to women and mothers that are in violent marriage relationships. One wonder as to how we can help them therapeutically.

This process of therapy which lead to healing will help the women and mothers to sing songs of joy and hope. The author also hopes that although this work is not a manual on how to respond to domestic violence, it will help Pastors and caregivers that will read this work to learn how to respond to Domestic violence in the church and in the wider community. The purpose of this work therefore is to put a new song of joy from the scriptures in the mouths of women and mothers that have been and are in violent marriage relationships. This song can be put in the women’s mouths when the pastors and other pastoral caregivers are sensitive in the way they respond to domestic violence.

1.1.1 HISTORICAL BACKGROUND

As a Pastor of a local Presbyterian church in Zambia, one is expected to offer pastoral care to members of the congregation and sometimes to non-

members of the church, who come with various pastoral needs. Sometimes the members of the Church and the community expect the Pastor to have answers to various difficulties that the people are facing. Some of these difficulties are not easily shared because generally Zambians do not openly speak out on certain private and domestic issues that are happening in their lives as individuals. One such problem that is unspoken of in Zambia is the problem of Domestic Violence, especially against women and mothers. A distinction is made here between women and Mothers, because not all women are mothers, and yet some of them are affected and are victims of Domestic Violence. By mothers I mean those women who are in marriage relationships and have children. Such women will be affected even more and may remain in such abusive relationships for the sake of the children. (the author will address this issue in a later Chapter). And by women I mean a married women who has no children and are in a society where women are looked upon with shame if they do not have children. They will have to contend with the abusive husband and at the same time try to lift their heads high in the society that looks down upon them with shame. In an African society women that do not have children in marriage are looked upon as not being real women and this brings about shame upon them. They experience shame, humiliation and violence from men who expect children

in marriage.

It must be mentioned also that not only does Domestic Violence affect women and mothers; men are affected but not as affected as our mothers and women. Men also cannot easily open up and talk about Domestic Violence against them especially in an already closed up society. They are ashamed of being identified with being beaten by women. They also fear that they will be looked at as being weak in a society that is patriarchal. And because of such a situation, we may not know how men are really affected by this kind of abuse and violence. However the aim of this thesis is to explore abuse and violence as it affects women and mothers and not men. In other words the problem of men is not within the scope of this study. However the readers need to know that my work will concentrate on women and mothers. As a pastor, I have struggled sometimes to offer a meaningful Pastoral care to victims of Domestic Violence, because this problem is rarely talked about, even in institutions that prepare students for Ministry. The other problem experienced by pastors is the theory of the Theology of forgiveness as we learn, it makes it difficult for Ministers to offer effective pastoral care because pastors concentrate on the issue of forgiveness rather than addressing violence and abuse. "As pastoral care givers, we must be aware that doctrines of forgiveness and reconciliation

can at times, put pressure on the victim to forgive and forget before she is even safe enough to evaluate the situation." (Eugene 1998:159).

Forgiveness no longer becomes an act of grace when the victim is still under the power of the abuser. It is important that pastoral caregivers do not rush to talking about forgiveness without addressing the violence that the victim is experiencing. It is the author's view that in as much as forgiving is needed and important to bring about healing in the victim's life, it must never be the first thing to talk about, especially when a victim comes for pastoral help. Forcing forgiveness too early can foster a resumption of the destructive use of power by the abuser. The author has observed that when ministers are approached by victims of domestic violence, they will immediately talk about forgiveness instead of the Violent conditions experienced by the women and mothers. At the end of the day, women and mothers will go back to those abusive homes with very little help from the pastor. In other words, some of the pastors participate in violent acts by sending women and mother back to their violent homes. Hence this study is undertaken. Will it surprise the reader to understand why most abused Mothers and women, tend to stick to abusive marriage relationships because of economic reasons? Most of the women are not in employment so they continue living in abusive relationships for the sake of

security. There are other reasons that also make women and mothers remain in abusive relationships such as, respect in the society that is given to married women etc, women who have left their husbands because of the violence tend to be looked at with shame by the society, and because of this a woman would rather remain in the violent relationship than face the society that will scold and reject her. As a minister offering pastoral care, one needs to attend to such matters as they come for therapy.

There are those women who continue to live in abusive homes for fear of being rejected by society and being blamed that they are the "causers" of such treatment. Such women will need the help of ministers in pastoral care. The main problem is that, they find themselves in a situation where help through pastors is not offered or helpful. The author was told by Musimbi (Not real name) that when ever she talked to the church leaders about the violence, they always told her that she needed to stay in the relationship because their marriage was blessed in church and so she must continue to pray about it and things will be sorted out one day by God who is able.

In most cases, many Pastors have found themselves just sharing God's word to the victims of Domestic Violence, and also praying for them. The pastor will also go on encouraging victims to forgive men who are abusive because

one day, they suggest, the Lord will help and deliver them from their troubles, but at the end of the day; the victims go back to abusive homes. The above statement show how pastors participate in the violence by asking the women and mothers just to pray. It is good to pray and share God's word, but I have always felt like there is something more that Pastors can do in order to address this problem of Domestic Violence. One may ask, are pastors part of the problem, because they seem not to be dealing with the problem of Violence in homes effectively? In other words, they participate in violent situations by sending women into deep abusive and violent relationships. As a result they also participate by abusing them emotionally.

From the above facts, it is clear through experience as a pastor that I have found it difficult to offer quality Pastoral care to women and mothers that are involved in violent relationships. Pastors have not wanted things to be like this, but because of the lack of skills, they offer prayers and forgiveness. The other problem faced by Zambians is that domestic Violence is not talked about openly, and also theological Institutions never talk about it or teach courses in order to address the issue. As a result I was not adequately prepared to deal with the issue therapeutically. This is the reason why I undertook this research in order to equip myself and others

ministers, so that they will read this work in order to offer pastoral care meaningfully to those involved in violent relationships especially women and mothers. It is also hoped that I will get a better understanding on the matter of Domestic violence. Again it is hoped that this work will be available for church communities in Zambia, so as to use the material in addressing the subject at hand.

The author's view is that it is not too late for the Church to do something in this area, and act pastorally in addressing the issue through sermons and Bible Studies. Along side non-governmental organizations that are addressing the problem of domestic violence, the church has a very important and unique role to play in order to fulfill in helping victims and even perpetrators of Domestic Violence. Practical theology is therefore challenged to offer pastoral care models that will help in addressing Domestic violence. Pastors must be in the forefront in helping unmask the evil of Domestic Violence, and enable those that are affected to speak openly, so that they can get help. In other words, for Pastors to be effective, they need to be well equipped themselves, in this area of pastoral care. Seminaries and Faculties of theology must lead in teaching and research so as to come up with meaningful pastoral models that will address this need and respond in various contexts, especially in homes where violence is

experienced by women and children.

Pastors and congregants must know that some members of the Churches, especially those that come to worship faithfully every Sunday, are victims of Domestic Violence, and come to church silently seeking for help hoping that the pastor will be discerning enough to help the victims in violent relationships. It will take a sensitive minister to read the signs of Domestic violence among victims and offer pastoral care. This subject must be approached with sensitivity because those who share their experience with pastors may continue to receive abuse if their partners know that they have shared their experiences of abuse with others.

It is the churches' role to help the women and mothers that are in violent relationships to come out of that situation and sing the song, "you have turned my mourning into dancing". (Psalm 30) Our mothers and women involved in violent relationship need to have their mourning turned in dancing again and their sorrows lifted away from them. This can only happen when we therapeutically address violence and abuse.

Pastoral caregivers who are involved with victims of domestic violent must give care using a model of Shepherding because it portray the loving nature of God. " the New Testament depicting of Jesus as the good shepherd who knows His sheep and is known by his sheep (John 10:14) has

painted a meaningful, **normative** portrait of the pastor of God's people.

Reflection on the actions and words of Jesus as he related to people at all levels of social life gives us the model sine qua non for pastoral relationships with those immediately within our care and those strangers we meet along the way." (Gerkin 1997:80)

Prof. James Poling of Garrett theological Seminary writing about pastoral care says, "Pastoral care is the ministry of the church that seeks healing and justice for individuals, families, and groups within their historical, social, and cultural context. Ministries of care involve listening and supporting Persons as they articulate their suffering and hope. These ministries also include discerning judgment and prophetic action on behalf of those who are vulnerable."(Garrett theological seminary website). It is the role of God's church to offer care to people in need concerning the subject under discussion. As indicated already, such care must be given using a model that people understand and I will be exploring the model of Shepherding as give by Gerkin. Gerkin talks highly of this model of shepherding because this model speaks of care of Yahweh for Yahweh's people. Gerkin actually shares an interesting insight about caring when he shares insight about Shepherding. "This model motif is most clearly captured in the imagery of Psalm 23. Here the Lord is depicted as the good

shepherd who leads the people in paths of righteousness." (Gerkin 1997:27)

The author's view is also, connected with Gerkin's view that the Lord does not lead only in the paths of righteousness but also leads us in the paths of justice. The shepherding model of pastoral care in the area of Domestic violence, must be able to help the women to be treated with honor and justice , because as human beings they are also created in the image and likeness of God. This image and likeness of God is an important element in the area of pastoral care. The scriptures reminds us that God created them, male and female equally in His image. It is the intention of the author to grow in understanding the shepherding model and hopefully other people preparing for or in ministry will learn this model of doing pastoral care with Victims of Domestic Violence.

1.2 THE OUTLINE OF THE RESEARCH STUDY

1.2.1 THE PROBLEM STATEMENT

As a young minister in the Presbyterian Church in Zambia, I became aware that there are congregants especially women and mothers who live in abusive marriages. These women and mothers continue to live under a lot of abuse, but they cannot speak out and share their painful stories. And as a minister, it is expected that I offer meaningful pastoral care to such people.

The main issue is that among ministers, there are those who avoid the issue by praying for the women who are abused without attending to the abuse itself.

Having received training in a seminary, very little was said about Domestic Violence, and I have to help such women and mothers by offering care to them. With the inadequacies that one has in this area, a lot of questions are raised in my mind as a minister due to lack of caring.

- How can we offer pastoral care to people living in relationships that are abusive?
- How do we unmask the evil of domestic violence?
- How do we equip ministers to offer effective pastoral care to mothers and women that are living in violent relationships?
- Why are some Zambians not able to speak out against domestic violence especially in the Church?
- Why do some women stay on in abusive relationships, for such a long time and they are not able to leave?
- What is the specific stand of the Uniting Presbyterian church in Southern Africa on the issue of Domestic Violence?

1.2.2 THE HYPOTHESIS OF THE RESEARCH STUDY

1.2.2.1 NULL HYPOTHESIS

Domestic violence in Zambia is not an acceptable way of life especially among Christians. Unfortunately, it is happening and there is a lot of silence around it.

Ministers are not able to care effectively, for those in abusive relationships especially from a pastoral viewpoint. Instead they participate in it by just praying for the victims involved in violent abuse and relationships

1.2.2.2 HYPOTHESIS

The assumption among many Christians is that Domestic violence is not necessarily happening in homes, and where it happens, and especially in Christian homes it is assumed that it is effectively handled pastorally.

1.2.3 THE METHODOLOGY OF THE RESEARCH STUDY

A liberating pastoral response to domestic violence against women and mothers in the Zambian context will consciously deal with materials of liberation that will help to address the question of violence against women and mothers. Feminist and liberation theologies will be used to help us understand the experience of women and mothers that are oppressed in their own marriages. It is important also to look at the oppressive patriarchal system that has dominated the Zambia society for too long. The patriarchal structure of the Zambian community has lead to some men

thinking that since they possess power and authority, they can abuse their wives without interference. It is the author's view that men have abused their power and position in society by abusing women and mothers. The work of Fiorenza on the oppression of women in the patriarchal society will be examined with a view of finding a new way of theologizing, in order to address oppression in the Zambian society that has found its way in the homes of many Zambians, affecting women and mothers.

Fiorenza's feminist as liberation theology will be used as she sees Christ the liberator in the eyes of women that have suffered oppression (Violence). Her point of departure is the issue of the oppression of women. If women and mothers are to be liberated from violence, the patriarchal understanding about Christ by some men will need to be challenged. According to Fiorenza "Christ's work was not first of all that of being male but that of being the new being" (Fiorenza 1990:18).

It will be important in this thesis to listen also to experiences that the women and mothers have gone through. This will help us understand liberation theology and the problems of the oppressed (i.e., women and mothers in violent relationships). "As we listen, we also need to hear how they have been treated, about their humiliation, degradation and about the abuse that has violated and negated their human dignity." (Masango

1993:70). Doing theology this way will help us be in touch with the women thus become relevant to the mothers' and women's situations. When we do theology in this way then pastoral care to women and mothers who have been victims of violence will be done effectively.

Theology must connect with the people and be for the service of the people (Women and mothers who are victims of violence). Gerkin's shepherding model will be used in applying what the methodology of liberation will reveal. To come up with a good research on the matter of domestic violence and how a meaningful response can be made in Zambia, a situation qualitative method approach will be used which will mainly focus on literature review. The main source that will inform this study will be the Bible. Gerkin's biblical tradition method of shepherding will be used. According to Gerkin, the Bible is "our most reliable source regarding the beginning of pastoral care." (Gerkin 1997:23). The author agrees with Gerkin because this matter of Domestic Violence will be analyzed in the eyes of the Christian faith, and the Bible will therefore become the most reliable source of information in regard to the pastoral response to Domestic Violence. Apart from using the Bible, the author will interview the victims of Domestic Violence. And the process will include a woman who has once been living in a violent relationship and has finally moved out of the violent

relationship in order to live alone. Another case study will be of a woman who is still in a violent relationship. Finally a Presbyterian Minister in a local congregation. It is hoped also that a lecturer in pastoral care will be interviewed at Justo Mwale Theological College in Lusaka in order to research how pastoral care is taught in respect of Domestic Violence. I will use a questionnaire in the interviews so that I have a structured interview.

1.2.4 The Ethical Considerations

The author is aware that he will be dealing with people who have been abused and have emotions, feelings of anger and rejection, and are in need of healing. The Pastoral rule of confidentiality will be upheld to the highest standard. The author will need to be careful in clarifying the purpose, especially of the questionnaires that will be used. It is the committed responsibility of the author to maintain integrity in the process of this work so that high levels of confidence, ethic and trust is built. It is hoped that the process of building trust and confidence will bear good results of mutual understanding and readiness to share openly in therapy. For the interviewees that are still in abusive homes, the author will be careful so that there is no destabilization of lives just because of this work that is being undertaken. In other words, the victims need to be treated with dignity and grace. They are still God's children and deserve care and dignity.

1.2.5 The Scope of the Research Study

This research will focus on the following:

1.2.5.1 Domestic Violence

Readers of this thesis will be helped to understand the problem of Domestic Violence in the Zambia Context, and Pastors will be helped to respond to the victims with care and compassion. It is the intention of the author through therapy to help women speak out about Domestic Violence and thus empower them to deal with this evil.

1.2.5.2 Pastoral Care to Survivors

This part of the thesis will be exploring ways in which survivors of Domestic Violence can be cared for. Ministers and other caregivers will have a better understanding of the problem of abuse and this will empower them to offer pastoral care in an effective manner.

1.2.6 The Significance of the Research Study

- To expose the evil of Domestic Violence in Zambia that may be happening to some members of the church and the community.
- To help ministers and other caregivers understand and respond effectively to members that come seeking for pastoral care, because of the abuse that they may be experiencing in their marriages.

- To challenge the church to affirm and teach the membership to give moral and spiritual support to women and mothers who are caught up in abusive relationships by caring for them in therapy.
- Challenge the church to be prophetic by preaching messages of liberation Concerning the problem of Domestic Violence.
- To help the survivors form circles of hope where they will have a support system from fellow survivors and the wider community.

1.2.7 Operational Definitions of Terms

1.2.7.1 DOMESTIC VIOLENCE: Abuse committed by a husband on his wife within their marriage.

1.2.7.2 WOMAN/WOMEN married ladies who do not have children.

1.2.7.3 MOTHERS married ladies who have children.

1.2.7.4 CAREGIVERS Christian members of the local church who are not specifically trained in pastoral care, and yet offer care within the worshipping community.

1.2.7.5 LOCAL COURT Courts that handle most of the civil cases arising domestic disputes involving customary law.

1.2.7.5 VICTIMS women and mother who are experiencing violence in their homes inflicted by husbands.

1.2.7.6 SURVIVORS women and mothers who were living in abusive

relationships but are no longer there.

1.2.7.7 LOBOLA/ MALOBOLO the bride price paid by men to the women's families when he asks for a hand in marriage

1.2.8 The Outline of Chapters

This thesis will be organized in chapters and there will be six chapters they will include the following:

1.2.8.1 CHAPTER ONE

This chapter has the introduction that includes the struggles that women, and mothers face in abusive homes, and how they question their faith. In this chapter I will also share my struggles as a pastor in dealing with Domestic Violence cases that are brought to my attention. The chapter again lays out the framework of the thesis.

1.2.8.2 CHAPTER TWO

The focus of this chapter will be on the methodology of the research study. It will provide material that will be used as tools to explore the problem of Domestic Violence. It will also suggest and explore pastoral models that can be used to effectively offer care to women and mothers that are in abusive homes. The chapter will also suggest way in which women can be liberated from their situation.

1.2.8.3 CHAPTER THREE

This chapter will be defining Domestic Violence, and also look at the misconceptions that people have on this problem. The chapter will also look at the statistics of Domestic Violence in general.

1.2.8.4 CHAPTER FOUR

Chapter four will look at Domestic Violence in Zambia and how it is viewed. The chapter will also explore how the Zambian law handles this problem.

1.2.8.5 CHAPTER FIVE

Chapter five will analyze at therapeutic ways that can be used in dealing with Domestic violence. it will also be within this chapter that the experiences of how ministers are dealing with pastoral issues that relate to abuse will be looked at.

1.2.8.4 CHAPTER SIX

Chapter six will focus on the conclusion of the research study. It will suggest and recommend to readers of this thesis on how to handle cases of Domestic Violence. This chapter will also look at how the whole community of faith can help the survivors of Domestic violence.

1.3 PRELIMINARY CONCLUSION

In this opening chapter, the author began by expressing that fact that there are many women and mothers who long to sing a song of joy but because they are locked up in violent marriage relationships, they instead mourn and

have questions in songs that question God, such as “my God my God, why have you forsaken me.” They come with these questions to the church where they seek for help from ministers. Unfortunately, they sometimes find that some pastors and other pastoral caregivers are not very helpful. This is so because in some cases, the pastors would just pray for the victims of violence and tell them to go back to their homes which are still violent homes, hoping that the husband would change and violence will end. In some cases, the pastors are not necessarily to blame. These pastors find themselves sending the women and mothers back to violent homes because they are not trained adequately so as to deal with domestic violence which is taking place in homes.

In this chapter, the author has also indicated how this study will be arranged and laid down. The author has also in this chapter given some definitions and meanings of key words and phrases.

In chapter two, we will look at the methodology and also look at pastoral models that are helpful in liberating women from abusive homes.

CHAPTER 2

THE CHRISTIAN FAITH-LIBERATING WOMEN AND MOTHERS FROM DOMESTIC VIOLENCE

2.0 SOURCES USED IN THE RESEARCH

The issue of violence and abuse against women and mothers need to be dealt with therapeutically. The women and mothers long to live happy lives in marriages and for those women and mothers who have been liberated from abuse may sing this song:

“You have turned my mourning into dancing; you have put off my sackcloth, and girded me with gladness.” (Ps 30:11), The Lord is my Shepherd, I shall not be in want.” (Ps 23:1) These passages of Scripture bring comfort to people who are in pain and for Pastors, the Bible is the major instrument to use in discerning the will of God in helping and giving care to people in pain. The Bible being God’s word for His people is a very important resource that Christian caregivers have to use in helping God’s people who are in pain including those women and mothers that are abused in their homes.

This chapter will deal with the methodology of the research study. The Bible will be used in this thesis, as the main source from which to develop a pastoral model that will liberate women and mothers who are involved in violent relationships. It is important that we first turn to the Bible, for the scriptures teach us that the care of the community of people who

worshipped the one God, Yahweh, required the assignment of leadership roles to certain individuals, and it is from here that we learn of the pastoral role that we ought to fulfil, so that we could be effective in offering care to women and mothers in violent relationships.

Other literature will be used also and these will include Gerkin's work in "An Introduction to Pastoral care" because the author agrees with him (Gerkin) when he says, "our most reliable source regarding the beginning of pastoral care is, of course the Bible." (Gerkin 1997:23). In the Bible we learn of the care of God's people and also a call to the community of faith to care for one another. I will also use Pollards work especially on the positive deconstruction of people's mindset. Some men have a perception that women are of low class, and such a mind set perpetuates abuse against women. Some women also needs a change of their mind set so that they do not think that they are low class citizens of this world. The positive deconstruction method can be an effective way of doing pastoral care because an introspection needs to be done both by the abused and abuser.

Allowing God's word to reform them into good witnesses of the liberating message of Jesus Christ. The other literature to be used will be on liberation theology with a specific attention to women's liberation. Women need emancipation from patriarchal dominance in Zambia. The researcher will

also interview a woman who has been in a violent relationship and has since left the violent relationship. It is hoped that a woman who is still in a violent relationship, will be interviewed also.

A minister within the Presbyterian Church in Zambia will be interviewed with a view of finding out how ministers deal with women in violent homes. The author is also planning to visit the police department to observe how the work with women and mothers who are caught up in violent relationships.

2.0.1 BIBLE INTERPRETATION ON DOMESTIC VIOLENCE

The way one reads and interprets the Bible will always influence the way he or she lives. As regards the issue of domestic violence, some men who perpetrate violence have sometimes justified their actions based on their interpretation or misinterpretation of the word of God. One portion of scripture that has been misinterpreted is Ephesians 5:22. Most preachers use this portion mainly at the wedding ceremony in church and some men have used the same passage to oppress women and mothers. If the passage is read out of context, one may misread it and think that women are called to submit to their husbands no matter what happens. But when you read it in context, it is very clear that it say from Verse 21 that " submit to one another as an to the Lord ". Both the husband and the wife are invited to submit to each other. The woman therefore is not " an object but a subject

who is to be treated with respect and honour.... wife battering is against God's will for human relationship in marriage" (Waruta 2000:132). The husband and the wife are called to submit to one another in mutuality, partnership and knowing that they are both equal in the sight of God. The teaching of the Bible is very clear that God created both male and female in His image, making them equal in the sight of God. "So God created man in his image, in the image of God he created him; male and female he created them." (Genesis 1:27) Women therefore are fully human beings entrusted with giftedness, potentialities and talents. "They were intended by God to be co-creators on earth in community and interdependence with other people." (Waruta 2000: 131) This teaching of the Bible must be a teaching that every pastor must teach especially couple that intend to marry, and when this is done effectively, the dignity and worth of women and mothers will be upheld thereby reducing cases of violence in homes against women and mothers. Minister must also make it their mission to try and address power imbalances in the community and the church. The way women have been looked at by men must be addressed. In the patriarchal society like ours in Zambia, fighting domestic violence against women will be a very difficult battle unless the church teaches a balanced understanding of the role of women and men in the church structures. As pointed out already, many

times the Bible has been misinterpreted on this issue of women in the church and community. The church has often been silent on the matter of violence in homes, because of the distorted interpretation of the Bible. I referred to a portion of scripture that many men hold on to, when addressing women issues in church and this has perpetuated violence. "Women must be submissive to their husbands." Many times these words have been oppressive to women, and has promoted a culture of violence in some homes. The author would argue that a successful fight against domestic violence lies in addressing biblical interpretation of certain passages of scripture. It is the researcher's contended view that the root cause of violence that women are experiencing in our society is because of the biblical culture that has been taught wrongly and to me the Zambian and African patriarchal environment and structure of the African customs need to be challenged. The author agrees with Teresia Hinga who say that this context (Biblical and Patriarchal) has contributed significantly towards the trivialization of women and thus rendering them easy prey to abuse and violation. (Waruta 2000: 145). In many places in the Bible, it is clear that there is the "commoditization" of women as can be seen in the ten commandments where coveting a man's wife is seen as sin. "you shall not covet your neighbour's wife.... Or donkey, or anything that belongs to your

neighbour." (Exodus 20:17). The way this command is structured suggests that both the wife and the donkey are related to the Man in the same way, both being his property. The author reject this view because women have been created in the very image men have been created, the image of God. There is need therefore to be careful in the way we interpret the Bible, so that we avoid treating women and mothers as though they were like the property that we may own. In challenging the biblical interpretation, it is important also to challenge the patriarchal structures because they have also perpetuated abuse against women. In such a context, women are seen to be property. An example of this process is seen in the Zambian context, when paying *Lobola/malobolo*, families enter into negotiations as though they are buying and selling a commodity. Also when a girl has been impregnated, her parents would say to the boy's parents that " *Mwana winu wati phiolela N'gombe yithu*" literally meaning "your son has broken the leg of our cow." After paying lobola, some men will think that they have now bought the woman and they look at them as though they were property. This must be challenged and in challenging the patriarchal system, Christians must seek to see how Jesus address women. "When we look at the relationship of Jesus to women in the New Testament, we note that Jesus in his teaching and praxis significantly transcended the patriarchal culture in

which he grew up.” (Waruta 2000:148). In John chapter 8, we see that Jesus brought dignity to a woman who was Condemned by the elders and teachers of the law. She was treated like property by the leaders while Jesus brought dignity to her life. Some men who abuse their wives have also turned to Genesis 3: 16 where it says that “ ... Your desire will be for your husband and he will rule over you.” Some men have taken this as a divine order to be accepted. The author’s understanding is that this was never the divine order of God in His divine plan for humankind. This came about because of the sin by our fore parents and must be seen as part of the curse pronounced by God. With the coming of the Messiah, this needs to be changed and the original order needs to be restored. The original order of God was to have marriage as a mutual relationship where there is mutual commitment, mutual love and mutual submission for the well being of both the wife and the husband.

2.0.2 LIBERATION THEOLOGIES AND DOMESTIC VIOLENCE

The author’s understanding of liberation theology is that, it is the theology that is concerned with the well being of humans. In the words of Christopher Rowland, liberation theology is the Church’s understanding of its mission “which includes practical measures for human betterment.” The agenda therefore for liberation theology is to “have dialogue between the Christian,

social theory and insight of the poor and marginalised into their situation, leading to action for change.”

(Rowland 1999:xii)

Over the years different forms of liberation theologies have been developed and one such theology is feminist theology which is committed to the struggle for justice for women and transformation of society. Feminist theology is therefore “a critical theology of liberation engaged in the reconstruction of theology and religion in the service of this transformation process.” (Rowland 1999:89). Within the family of feminist theology, there is one theology that I want to refer to in this regard. Radical or separatist feminism. This aspect of feminism rests on the belief that the person is political, rejects the patriarchal culture of domination/submission, and challenges traditional notions of family and romantic love as a means to control the identity and lives of women for patriarchal ends.

This kind of feminism has helped to expose and challenge violent means used to control women such as rape and domestic violence.

This kind of feminism however does not address other forms of oppression which affect women and even men, that needs to be looked at, in order to transform the society. It fails to address issues of class, race and other

forms of oppression. These issues however are beyond the scope of this study, and I will not even attempt to address them as they will need their own separate study in order to be addressed adequately. This does not mean that they are not important, they are but are not relevant to the current study of the Liberation of women from their violent relationship. Since the study is specifically looking at Domestic violence in the Zambian context, it is important to briefly look at Zambia's declaration as a Christian nation. The purpose is to see whether the declaration has helped or not, in the fight against domestic violence.

2.1 ZAMBIA AS A CHRISTIAN NATION

Zambia was declared as a Christian nation in 1992 and this declaration is enshrined in the current constitution of Zambia. (Although the current review commission has recommended that this be removed from the constitution.) As a country, it is estimated that over 75% of Zambians are Christians. It is expected then that in such a nation where many people profess to be Christian, evils issues like domestic violence will not be so severe as it is at the moment. In such a country, the Christian faith is expected to influence the majority of the people and the fight against domestic Violence will be easily fought. Unfortunately, this is not happening and most churches are very quiet on this matter. This in a way has

perpetuated the increase in Domestic violence. The church, which is a voice for the voiceless, should have been speaking for the women and mothers in violent homes. It is my view that the church has not taken advantage of this declaration to promote Christian values in the lives of individuals, homes and the whole nation at large. If the church had taken her pastoral care role seriously, there was going to be a lot of change within the community. Unfortunately, the church in Zambia can not talk about transforming people's lives in this area of liberating women in Zambia, especially from their violent relationship. With the declaration of Zambia as a Christian nation, it should have helped the Christian Church to carry out the Lord Jesus mandate for the church to reach out to people in pain and bring healing to them. The church should have been able to follow the Lord's call of feeding his sheep and lambs. Sheep that have been bruised and are limping because of the pain they experience in the violent homes.

2.2 GERKIN'S SHEPHERDING MODEL

The purpose of this section is to look at a model that can be helpful in dealing with domestic violence in the Zambian context. This model is not intended to be a methodology.

Gerkin contends that more and more in "recent times, the shepherding

metaphor has been widely appropriated as a growing metaphor for the care giving pastor." (1997:27,28). As a person living in Zambia, and having seen young boy shepherds looking after sheep and cattle, I would like to agree that the shepherding model of doing pastoral care is the best, and in a context like ours in Zambia, most people will understand this model. This model combines the prophetic, priestly and wisdom models of offering care. This model of shepherding in my view will help care givers a basis of offering good and fruitful pastoral care to victims and survivors of Domestic violence. Not only does the Shepherding model combines the other aspects of ministry mentioned above, it also talks of the qualities that are needed in dealing with some life's situations. Caring for other people is costly, unsettling and even distasteful at times hence the need to have the qualities that a shepherd has. "One of the most vivid aspect of the biblical image of shepherding courage, courage to the point of risking one's life." (Campbell 1986: 26). David talks about such courage in 1 Samuel, "your Majesty, I take care pf my father's sheep. Whenever a lion or a bear carries of a lamb, I go after it , attack it, and rescue the lamb. And if the lion or bear turn on me, I grab it by the throat and beat it to death.." (1 Samuel 17:34-37). This is the kind of courage that a shepherd needs to have. Not only does a shepherd need to be courageous, he needs also to be tender and tough. In the time of

David, it is clear that a shepherd would spend both day and night with the sheep and this called for patience. The shepherd therefore had a life that was ambiguous in that he had to be courageous, tender and tough for him to look after the sheep well. The pastor being a shepherd needs to be like this also. He needs to be courageous in dealing with domestic violence that brings pain in the lives of women and mothers. He needs to be tough and tender at the same time. "The shepherd leads, guides nurtures, heals, seeks the lost, brings the scattered flock together and protects it from harm."(Campbell 1986: 28). In Zambia, *Muliska* (shepherd) needs all these attributes if he is to be a good pastor that looks after his flock. In dealing with domestic violence, caregivers need to be prophetic in calling for justice for the victims and survivors of abuse.

The pastor needs to offer emotional support through the priestly functions of prayer, and others. All this needs to be done with wisdom so that the victims of domestic violence are safe. The pastor needs to remember that the example of Jesus can be followed in offering pastoral care to those oppressed in homes and society. Jesus Christ identified himself as a "good shepherd" and in his ministry ones sees the combination of prophetic, priestly and wisdom models. Equally, a pastor holds the three offices that Jesus held and when this is held in perspective, the pastoral care to victims

of domestic violence will be effective and fruitful in this contemporary life. The pastor needs to challenge the injustices against women and mothers with sensitivity, and provide liturgical celebration that heals the bruised emotions of the women and Mothers from abusive homes. In doing these, the pastor will be functioning in the role of the prophet, priest and wisdom. This threefold model of pastoral care will be helpful when women and mothers come to pastors for therapy. This threefold kind of ministry can all be found in the shepherding model. It is important to briefly look at the three offices and see how they would function in a context like ours in Zambia.

2.2.1 PROPHET- A prophet in the time of Israel was an individual “who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders.” (Gerkin 1997:23). As God’s mouth piece, a pastor in the Zambian context and other contexts is called upon to challenge injustices practiced against the marginalized, and in this case, the women and mothers in abusive homes. As it has been pointed already, the Zambian Church particularly the Presbyterian Church has not been a good prophet. The Church seem to have lost its prophetic voice on this matter. The church like Israel has not acted justly towards women and mothers in abusive homes by being quiet on this matter of domestic violence. The will of God is that His Church may “act justly and ...love

mercy" (Micah 6:8). It is the duty of the Church to remind itself that it is God's prophet who must speak on behalf of the voiceless women and mothers.

2.2.2 PRIEST- In the life of Israel, priests were " a hereditary class that had particular responsibility for worship and ceremonial life." (1997:23). In a lot of sense, a pastor is a priest and as priests in the contemporary life, the pastor needs to be careful in performing this role of a priest. There must be a connection between what is done in liturgy and what people experience everyday. From the past, liturgy had a very meaning role in the life of worshippers, and "liturgical tradition can be preserved only by careful administration by pastoral leaders who carefully tend the connection between liturgical and practical life experience." (Gerkin 1997: 82). This is a challenge for those in the pastorate, and Gerkin proposes some ways that a pastor can offer to people as pastoral care within the liturgy. Some people come for worship with pain in their hearts and bodies, and can find healing when they come to church for worship because the Christian faith has very powerful symbols that can bring healing to people in pain. By careful administering of these Christian symbols, care that can not be expressed through the medium of conversation can be given by way of cooperate participation in symbolic acts of receiving of bread and wine, the laying on

of hands and administration of the water baptism.

2.2.2.1- SACRAMENTS

Sacraments are symbolic tools that could be used in bring healing to people in pain, when conducted with care and sensitivity. One example is that of the Lord's supper. In this Holy meal, we see how broken the Lord was for the sake of all the people so that they could come to be made whole. Jesus after taking and breaking bread said to His disciples " This is my body given for you; do this in remembrance of me." (Luke 22:19). This is a powerful message to us and especially those in pain. Jesus underwent pain and so we can be rest assured that he understands our pain and in taking his body, we get healing from Him. "By his wounds we are healed." (Isaiah 53:5c). The pastor needs to communicate to people in pain that Jesus is able to heal their inner pain. Sacraments can really be tools of healing.

2.2.2.2- LAYING ON OF HANDS- In liturgy, singing together can express care and acknowledge our mutual need for care. Also praying together can search for and celebrate the receiving of the care that only God can provide." (1997:82) The pastor must sometimes bring healing inwardly and outwardly. He/she must call people for prayer and laying on of hands can be done. This may bring healing inwardly especially to women and mothers who are in pain because of the violence in their homes. Women that have come

to build trust in a pastor who is concerned about their situation will have no problems with the pastor laying hands on them. It must be mentioned here that one needs to be careful because laying on of hands by a male pastor may bring back the memories of the abusive husband. The pastor then must ask the victim of abuse if it is all right for him to lay hands on her. This really calls for sensitivity and wisdom.

2.2.3 WISE MEN AND WOMEN

In the Old Testament, in Israel there were wise men and women who offered "counsel of all sorts concerning issues of the good life and personal conduct." (Gerkin:1997:23). Ministers ought to take up this role and in therapy, the pastor will need to counsel people especially battered women on how they can deal with their pain in the abusive homes. It must be noted that this is a very difficult task to do, hence the need for the pastor to be wise as he offers counsel to women and mother in violent relationships. The aim of their counsel always ought to be aimed at liberating women and mothers from their violent relationships. This calls for wisdom from God. The three tasks of Prophet, Priest and wise men and women as described by Gerkin can be found in the life of our Lord Jesus who is the good Shepherd. In the same way, the pastor in the modern context holds these three functions. I agree with Gerkin in having Jesus Christ as a model that one

can learn from to have a good and fruitful pastoral care ministry. The image of Jesus being a good Shepherd is a clear and powerful image for ministers who are supposed to be good shepherds to God's people. Jesus in his own words was clear that as a good Shepard, he was ready to lay his life down for the sake of the sheep that he so much loved. For the three functions to work in a pastor's life and ministry, there is need for the pastor to know the sheep that he is watching over, just like Jesus knows his sheep and the sheep know who their shepherd is. One way of knowing and serving the people well, is where the pastor need to look at what Domestic violence is all about and we now proceed to the next chapter that looks at what domestic violence is.

2.3PRELIMINARY CONCLUSION

In this chapter, we looked at the methodology of this study. It is established that the Bible is the sure source of developing a pastoral model that will help the women and mothers be liberated from violent marriage relationships. It has been established in this chapter that the way one reads and interprets the Bible has an influence on how one looks at issues in life and more particularly, in this case on how one looks at violence in marriage. A good understanding and interpretation of the scriptures regarding the position of women in society can in can help liberate women and mothers.

CHAPTER 3

DOMESTIC VIOLENCE

The reader needs to understand how people define Domestic Violence through out the years. These definitions will help you understand this issue that has degraded women for centuries.

3.1 Definitions- There are many definitions given for domestic violence. Anne Nasimiyu Wasike defines domestic Violence as “an aggression or a pugnacious behavior in which the threat or use of violence initiates conflict or destruction.” (Waruta 121:2000) She goes on to say that, “it is a verbal or physical abuse which takes place at home in a family atmosphere.” (Waruta 121:2000). Please refer to Appendix 1 on Definitions on domestic violence.

The most important point that Anne is making here is that domestic violence happens in homes just like the word domestic suggests. The above quotation clearly speaks out what some women and mothers (especially in Zambia) experience. Domestic Violence, in this thesis is understood in the following ways : it is the use of physical or emotional force or threat within close adult relationships, (Mainly in homes between a wife and a husband) in a way that causes harm or distress to victims emotionally and physically. In addition to actual or threatened physical or sexual assault, and damage to property, domestic Violence includes non-physical intimidation, such as

persistent verbal abuse, emotional blackmail and enforced social or financial deprivation. Perpetrators usually persist, intensifying and escalating the maltreatment. One of the respondents I interviewed confirmed that her husband was intensifying the abuse as time went along. Muntinta (Not her real name) mentioned that her husband stated beating her firstly just with a slap and then things were getting bad as she would be hit with blows and on several occasions, sharp instruments were used. Domestic violence can also be defined as the physical, emotional, sexual or mental abuse of one person by another, with whom they have or have had an intimate relationship. Over 90% of reported cases of such violence are by men against women. However, women too can be guilty of violence against a partner. Domestic violence is rarely a one-off event. It tends to escalate in frequency and severity over time. It can be **physical** and can include slapping, punching, beating, kicking, and knife wounds — often leading to permanent injuries and sometimes death. Dr. Grant Martin says that physical abuse “refers to brutal rather than accidental or insubstantial physical contact. Physical violence includes any act or behavior that inflicts bodily harm or that is intended to inflict physical harm. The severity of physical assault may range from a slap across the face to homicide.” (Martin 1983:29). Domestic violence can also be in form of **sexual** abuse and this

could include being forced to have sex against your will, and sexual degradation and forcing the victim to have sex in ways that hurt and injure them , or ways that the victim does not agree to. The author's view of the above mentioned definitions is that domestic violence is an act that violates the human dignity of the victim. This violation touches the inner and physical self of the victim.

Domestic violence can also result in **emotional** and mental harm caused for Example, by constant criticism, being told that you are useless, ugly, and worthless or humiliating you in public, where the perpetrator tortures the victim emotionally e.g. by raising the voice, threatening facial expressions etc. Threats to kill or harm you or the children, intimidation, bullying, being locked in or kept in isolation away from family and friends, withholding money, food, sleep and being made a prisoner in your own home: - all these are patterns of abuse experienced by many women. As a result of the above, women and mothers believe that they are useless and live in fear of the tormentor. This process then remove the dignity of the image of God in the victims mentioned above. Having given the above definitions, it is clear that Domestic Violence is a problem in many societies including the Zambian community. The above definitions, clearly show that the Church has a very important role to play, especially that it is one institution that marries

people, hence the need to offer care to couples where there may be Violence. In my work as a minister in Zambia, the author has come across cases of Domestic violence and can confirm that it is a problem, though not talked about easily. One could ask why domestic violence occurs, is it because of misunderstanding Or misconceptions between culture and the way men are raised ?

3.2 MISCONCEPTIONS ABOUT DOMESTIC VIOLENCE

Some years back, the pandemic of HIV and AIDS was not being openly talked about and this lead to the increase in the number of people being infected. And because of the silence, people who admitted that, they were HIV positive, were stigmatized. It is the author's view that when something "shameful" in one's life occurs, and is not talked about; this process then tends to grow into a big problem just like the HIV pandemic has grown. Domestic violence being something that people do not easily talk about, tends to be a big problem among us, and there are a lot of misconceptions around it. In this section, we will analyze some of the misconceptions about domestic violence within the church and in the wider community in Zambia. Below are some of the Common Misconceptions shared by people about Domestic Violence

- Domestic violence is rare

It is not true that domestic violence is rare. It is happening in homes, and it may seem to be rare because women and mothers do not speak out openly, and because of the fact that most societies are closed up. When abuse against mothers is done, the victims do not report the incidences, and as a result this makes some people to think that domestic violence does not occur..

- Domestic violence only occurs among lower social class people

It is not true to believe that domestic violence only happens in families that are of lower social class. All classes are affected whether rich or poor. It affects women who are young and who may be old. Women and mothers who are working and those that are not working.

- Domestic violence is not an inevitable aspect of families generally
- Domestic violence is only perpetrated by psychologically unhealthy persons
- Domestic violence is caused by alcohol and drug abuse
- Children who witness domestic violence will grow up to be abusers
- Abused spouses are partly responsible for domestic violence against them since they are free to leave.

It is the view of the author that these misconceptions, if not attended to will make the church not to take their role of being the community of healers for those that are hurting. The church and pastors must know that domestic violence is a serious problem happening among some of the members of the church. With the above in mind, let us now analyze the Zambian situation that the author is mainly writing about.

3.3 TRADITION AND DOMESTIC VIOLENCE IN THE ZAMBIAN CONTEXT

In this section, the author will be analyzing Zambian traditional understanding on domestic violence in general. The author will also analyze how other African traditions look at domestic Violence. The persistence of traditional beliefs which privilege men as the holders of authority within the family, continue to contribute to the high levels of domestic violence experienced by women in Zambia. For women, marriage is often referred to as the "*shipikisha club*" which is translated as the "enduring club" and emphasizes the fact that women are generally expected to silently suffer any violence or ill treatment that their husbands or male partners choose to inflict upon them. The strong social pressure faced by women to endure violence at the hands of male family members means that women are very unwilling to report incidences of family-based violence thereby leaving themselves vulnerable to ongoing psychological and physical abuse as well as to the risk of HIV infection.

Domestic violence continues to occur on a large scale in Zambia. While recent initiatives, such as the holding of a "gender violence tribunal" in order to sensitize the public, policy-makers and law enforcement officials to the issue and the establishment of a Victim Support Unit (VSU) are to be encouraged, much work remains to be done. Importantly, although the

Government has recently adopted a National Gender Policy; there is at present no specific national plan for the prevention and eradication of violence against women in the family. Although there is a scarcity of research concerning the amplitude of domestic violence in Zambia, a survey published in 1998 by the World Health Organization (WHO) revealed that 40 per cent of the women interviewed reported having been subjected to physical abuse by their husbands or partners at some stage during the year 1997. A study undertaken by the Young Women Christian Association in Zambia (YWCA) in 1999 found that most women reported gender-based violence as a common occurrence in their relationships, and that this violence most often took the form of rape, beating, stabbing, burning, murder and threats of murder. The same study discovered that recorded cases of domestic violence had increased by 253 percent between 1998 and 1999. According to statistics gathered by UNIFEM, 263 women in Zambia were murdered by male partners or family members during 1996. (A section in Chapter 2 deals with statistics in Zambia and some parts of world). The author knows of a husband who literally murdered his wife in 2005 over matters that could be considered as not very serious. This husband who murdered his wife used a screwdriver in stabbing the wife until she was

dead. The person is currently in police custody but the case is taking too long to be taken to the courts of law. (This goes to show in the opinion of the author, that the law does not really protect the victims of domestic violence as seen in the delaying of bringing justice). The enforcement of the law is very much influenced by the fact that there is a cultural misunderstanding on the way problems of domestic violence is looked upon. The police sometimes hesitate to respond to reports of domestic violence because it is seen as a family affair that must be sorted out by the family. (YWCA-ZAMBIA 2000: 17)

3.3.1 VIOLENCE AS DISCIPLINE AND A SIGN OF LOVE

In Zambia and many other African countries, "Violence in the family has been silenced, overlooked and.... even accepted as a way of keeping women disciplined under the men's control." (Waruta 122:2000). In the Zambian context, domestic violence has been seen as something that is not talked about ,and most women who have experienced it are inwardly hurting. Such women have been taught that they have to keep quite, and keep everything that happens to them in their matrimonial homes as secrets that can not be shared publicly. If a woman keeps such "secrets", she is looked at as being a disciplined wife. It is also believed among some Zambian Women that it is acceptable to be beaten by your husband and when he beats you, then he loves you. Violence in this case is seen as a sign and expression of love. The

process is finally accepted as a norm by the society. There are some women who are said to be provoking their husband so that they are beaten. When this happens, they feel loved. It is a problem among such women if they are not beaten as they tend to believe that they are not loved any more by their husbands when they are not beaten. Some men also believe that “women need a smack when they get above themselves. Women like children: if you love them you discipline them.” (Schuler 1992:160) Men also look at beating their wives as a way of settling family disputes in homes, and also as a corrective measure. Some men even claim that such discipline has reduced divorce. As a pastor, the author disagree with such a view as being misleading. Many women may endure the husbands beating due to the fact that they do not have anywhere to go. (The issue will be discussed in Chapter 5)

3.3.2 BRIDE PRICE AND DOMESTIC VIOLENCE

Among many African cultural groupings, men pay a bride price when marrying their wives. The bride price was paid as a way of expressing love for the bride and thanks to the parents. The bride price was paid in form of money , livestock or other valuables. Those men who have not understood this good traditional practice have thought that it has given them a sense of

total ownership of the women they marry. The men tend to think that they “own the women for they have bought them, just like shoes, cars or other property. They feel they can beat them as much as they like after all, it is their money.” (Waruta 123: 2000). Having paid the *Lobola*, some men will think that to beat their wives is well within their rights. This misunderstanding of the bride price is misplaced, and it is out of context in the Zambian culture today. The bride price was seen and must be seen as a way of appreciation and showing love and commitment to the Bride’s family. Where families have lost the essence, of the bride price payment, women and mothers tend to be abused even by their husbands’ family members and not just by their husbands. An incident happen to one of the church members who was being beaten not only by the husband but also the husband’s family members. They were telling her that she must know that their family paid *Lobola* and this meant that she now belonged to their family. The violence was so bad that she even thought of going back to her parents. It was even worse with her family. They could not take her back because they had used all the *Lobola* they got and had no way of repaying. This meant sending the power women back to the village of the husband’s family. In such a case, it is very difficult for her especially where a woman is not economically independent. The husband also has to listen to his family

members because for young people who get married, the *lobola* is not necessarily paid by themselves. The family pays on their behalf and that even complicates the domestic violence to an extent where the women and mothers end up being slaves in their marriages.

For a pastor, this means that he needs to talk to young men as they enter into marriage on the issue of the payment of the Bride price. When this is done effectively, there will be less cases of domestic violence happening in homes. The young men need to be taught that paying the bride price does not mean that one is buying a commodity just like we would buy a pair of shoes. The young men will need to be taught to cherish their wives and love them. The young men must be made to understand that wives are a blessing from God and therefore must not be ill-treated. They are also created in the image and likeness of God. Finding wives is finding what is good and also finding favor in the eyes of the Lord. (Pro. 18:22). The issue of teaching young men who want to marry will be discussed in chapter 6. For now we will proceed to the next chapter that looks at domestic violence and what the law of Zambia says on domestic violence.

3.4 EFFECTS OF DOMESTIC VIOLENCE ON WOMEN AND MOTHERS

In this section, we are going to be looking at what effects domestic violence has on women and mothers that are being abused by their husbands. From

the interviews that the author had with the victims and survivors of abuse, it is deduced that women and mothers are affected in different and various ways. Below are some of the effects that the author found out from the victims and survivors. These effects are long term ones.

- anxiety
- chronic depression
- chronic pain
- death
- emotional "over-reactions" to stimuli
- general emotional numbing
- health problems
- panic attacks
- poverty
- repeated self-injury
- self neglect
- sexual dysfunction
- sleep disorders
- strained family relationships
- suicide attempts
- an inability to adequately respond to the needs of their children

The above effects can be experienced by both mothers and women that have suffered domestic violence. The situation is very severe for mothers that are abused and in a 1999 study from Johns Hopkins, it was reported that abused women are at higher risk of miscarriages, stillbirths, and infant deaths, and are more likely to give birth to low birth weight children, a risk factor for neonatal and infant deaths. In addition, children of abused women were more likely to be malnourished and were more likely to have had a

recent untreated case of diarrhea and less likely to have been immunized against childhood diseases. (Newton CJ 2001: 24). Domestic violence also affects children negatively and this is because domestic violence can severely impair a parent's ability to nurture the development of their children. "Mothers who are abused may be depressed or preoccupied with the violence. They may be emotionally withdrawn or numb, irritable or have feelings of hopelessness. The result can be a parent who is less emotionally available to their children or unable to care for their children's basic needs. Battering fathers are less affectionate, less available, and less rational in dealing with their children. Studies even suggest that "battered women may use more punitive child-rearing strategies or exhibit aggression toward their children." (Newton 2001: 34)

When children cannot depend on their parents or caregivers - for emotional support and for practical support , their development can be seriously delayed or, in severe cases, permanently distorted. Children without an emotionally available parent may withdraw from relationships and social activities. Since childhood is the time when social skills and attitudes are learned, domestic violence can affect their ability to form relationships for the rest of their lives. Parents who have been traumatized by violence must cope with their own trauma before they are able to help their children and the role of a pastor is critical here.

3.5 PRELIMINARY CONCLUSION

In chapter three, we looked at definitions of domestic violence and that it is the use of physical or emotional force or threat within a close adult relationship and mainly in a marriage. We also looked at the fact that domestic violence violets human dignity especially, women's dignity. The chapter also looked at the misconceptions that people have concerning domestic violence. The chapter finally looked at some traditional factors that negatively re-enforces domestic violence. Traditional practices of using of using violence as a means of showing love, the paying of the bride price etc, are some of the factors that were looked at in this chapter as contributing to violence in some marriages. With the above in mind, we will now analyze how the law in Zambia deals with the issue of domestic violence. We will also analyze a few case studies in the next chapter.

CHAPTER 4

4.0 DOMESTIC VIOLENCE, THE LAW AND THE COURTS IN ZAMBIA

According to a report of the Human Rights Watch, the Zambian law guarantees the protection of all citizens but the problem comes in, in the implementation of the law. The Zambian Constitution guarantees a wide range of rights, including prohibiting discrimination on the basis of sex. The Penal Code prohibits virtually all the abuses associated with sexual violence, coercion, and discrimination documented in this report. The reality of enforcement, however, is entirely different: bias against the victims, endemic problems of the criminal justice system, and discrimination and other shortcomings in the customary law. These problems often lead to a failure to investigate, prosecute and punish these offenses. As a result, the victims have little recourse to the justice system, while the perpetrators face little disincentive to abuse again.

The Zambian Penal Code prohibits rape, incest, and "defilement"-sex with a girl under the age of sixteen-as well as neglect or desertion of children by a parent or guardian. It also outlaws offenses endangering life or health, unlawful compulsory labor, and assaults causing bodily harm. In addition, the Juvenile Act of 1956 provides for care and protection of children; Section 46 also prohibits cruelty to children by parents or guardians."

(Human Rights Watch Zambia 2003: 23). Clearly the law of Zambia protects some of the rights of individual but like in many other countries, there is nothing specific that talks about domestic violence against mothers and the women. This has left the police who do not act when violence by a husband against the wife is reported to them. One woman interviewed mentioned that she would not go to the police to report the abuse that she has and continues to experience from her husband because in her words "it is a waste of time, because you can go to the police and fill in a police report but generally the police will not do anything because they consider it a domestic affair. They respond to me by saying if you have a problem at home, you must just go back and talk about it with your husband and resolve it at home. The sentiments of this woman agree with the report published by the Young Women Christian Association in 1994 which states that " the police are unsympathetic and unhelpful and have a tendency to treat a husband's action of violence against wife as a domestic affair which is no concern of their" (ZARD 1994:53). With this understanding of domestic violence by the police, most women would rather keep the experiences of domestic violence to themselves, and not report to the police. Some women who had gathered courage and reported the violence to the police have said that their husbands have been detained after the violence has been reported

to the police, but the husbands are released almost immediately after the woman leaves the police station. This entails that the husband goes back home and continues the abuse on the wife. It is my opinion that there is need for the police to be sensitised on this matter so that the women can have confidence in reporting the abuse to the police. In short, the police like ministers participate in abusing women because they seem to support the husbands even if they would not say it. On the part of the police, they said that it is sometimes frustrating to deal with domestic violence because the battered women do not follow up court cases and usually withdraw the charges for fear that the bread winner will be imprisoned. The police have also said that they hesitate to arrest perpetrators of domestic violence because they fear that once the husband has been released, he will likely be more violent. This is according to the report of the YWCA-Zambia published in 1994. This process of protecting men makes the situation to continue unabated. The other problem that the police may have is that Penal code groups domestic violence in the category of offences against morality, and such offences are not taken seriously as one may end up just being advised to stop beating the wife. The average sentence for offences against morality is 8 strokes, and because most of these cases are dealt with in local courts, no stiffer sentences are passed. Since the local courts

are the most accessible courts for most people, cases take long due to the huge number of various other cases they have to attend to. In the process, domestic violence cases which are not taken so seriously continue to be adjourned from time to time making the judicial process frustrating for the women and mothers in violent marriages. The report of the YWCA also indicated that these "courts are so corrupt that men can pay the justices" (YWCA 1995:33) making the whole situation turn against the women who at the end of the judicial process will be told to go back to her husband and try to live in peace. It is my view also that to address this issue of domestic violence adequately, not only the police needs sensitisation, the local court justices also needs to be sensitised on this matter under discussion.

4.2 CASE STUDY 1

Many women have experienced and continue to be abused in their homes. This section will analyze some women who have experienced pain in their relationships. The first one I am going to share her story is Kasimbi (not her real name) who was married for three years but left the husband because she could not bear the violence from this man. Below is her story as she narrates it.

Kasimbi : " *it was only three weeks after being happily married to my husband, when things started going wrong. I had known my husband to be a*

good man but after three weeks of our marriage, he came home drunk, and without any argument, he started asking me about a certain man I did not know. He was suspecting that I had an affair with this man. After denying the accusations, he called me a liar and a prostitute- emotional abuse started. This kind of verbal abuse really was bad for me and I pleaded with him not to insult me, because I did not know the man he was talking about."

Pastor: After accusing you of being a liar and a prostitute, what followed?

Kasimbi : *He went on to slap me on the face for the first time. From that time, when ever he was drank, he would come home in an angry mood that I knew that the night was ending up in me being bitten."*

Pastor: Kasimbi what was your husband using when beating you .

Kasimbi : *" he would use anything that was near him. I remember being beaten with a belt and using the metal part of the belt. He would also use shoes and on several occasions, he use his bear hands. I recall that at one time, I had a swollen face and went to hospital together with my husband. Upon reaching the hospital, when the doctor asked what had happened ,my response was that my husband accidentally hit me with an object as he was trying to get something from the top of the wardrobe.*

Pastor: Why couldn't you to tell the doctor exactly what happened to you?

Kasimbi : *I did not want to embarrass my husband. I loved this man and did not*

want to do or say anything that would injure him. I did not want to tell anybody

what was going on. I thought by keeping things to myself, he would change."

This is a pattern that women who are abused take in order not to lose this sincerity. Kasimbi also remembers that at one time when they were expecting their first born, she was beaten badly by her husband.

Kasimbi : *"One day, at a time that I was pregnant, my husband came home and he beat me such that I had a swollen face and when people asked me, I would tell them that maybe it was the pregnancy that was causing the face to get swollen."*

Pastor: What did you think about all this beating? (she surprised me when she said).

Kasimbi: *" I thought that it was because I was pregnant. I have always thought that it is natural for certain men to hit their wives when the wife is pregnant."*

This was surprising to me because I could not imagine that there are people who may think that way. Kasimbi had been brainwashed and as a battered woman she remained in the abusive relationship because the brainwashing had led to acceptance of the situation and even an idealization of the abuser. Some women have also said that there are some men who will

show some hostility when their wives are pregnant. There are some women who have said that it was during the time of their pregnancy that their husbands left them and when ever they asked why, they would only receive hash words from their husband and sometimes, they would be beaten. Medical researchers share an interesting insights about this pattern of beating women. They say that domestic violence increases when the woman is pregnant. "The most common reason given for the increased risk of violence during pregnancy is that the father/male partner feels a greater sense of stress over the impending birth. The stress manifests itself as frustration, which is directed back at the perceived source, the mother and her unborn child. The underlying causes of the stress experienced by the father are unclear and more research is needed to deepen our understanding of them, so that we can find more effective ways to detect women at risk. There is a lack of attention to the causes behind this elevated risk. Women are four times more likely to suffer increased abuse as a result of an unintended or unwanted pregnancy. What this data ignores is that the pregnancy itself can also be a result of domestic violence, in the form of sexual abuse, marital rape or denial of access to birth control." (Heise, L. 1993:27). Domestic violence during pregnancy is a focused attack that puts not just one, but two lives at risk. "Unlike other domestic violence, where

the head is usually attacked, battering of pregnant women tend to be directed at breasts, abdomen or genitals." (Bewley C 1994:8) . For almost 30% of women who suffer from domestic violence in their lifetime, the first incidence of violence occurred during pregnancy. 60% of women residing in a refuge in Northern Ireland experienced violence during pregnancy. 13% lost their babies as a result of continued abuse. (McWilliams and McKiernan, 1993: 24). Others will unfortunately experience an increase in the extent and nature of the violence.

The author agrees that women are more vulnerable to being beaten by their husbands not because it is natural but because they are vulnerable. Kasimbi also remembers that even when the child was born, one day the husband came home drunk and wanted to beat her.

Kasimbi: " At that time he found me bathing our child and he told me that he was going to beat me there. I begged him not to do that because I was holding the baby. Since I was so vulnerable, and with tears flowing from my eyes, I asked that he waits until I was through bathing the baby. My husband then waited and he beat with his belt after I had bathed the child. I felt like I was in prison. This day was a different day for me because I also took a shoe and whenever he whipped me, I retaliated. Seeing this, he became even more violent towards me."

This is a sad story that can be identified with by many other women and mothers. Many abusers will want the wife not to retaliate and when the women retaliate, the abuser become even more aggressive towards their wives. Kasimbi came to a point where she knew that she needed to break herself loose from this violent situation. She had to run away from her husband with the baby. When she managed to get out of this “prison”, her sister offered her a job and this has helped her to settle down financially- thus was no longer dependant on her violent and cruel husband . She told the author that she will never go back to the husband because she fears that he may end up killing her. She would rather concentrate on rebuilding her own life than her marriage. Kasimbi also mentioned that after running away from her husband, the husband never bothered to find out where she was. It was only after he lost his job that he contacted her. This was after three years from the time she left.

Kasimbi: “if he loved me, he should have looked for me and the daughter immediately after I left. The daughter was sick almost through out her short life but the father never cared to visit and see how our daughter was doing.”

Unfortunately, the daughter died a few days after I interviewed her. When the author heard of the sickness of the daughter, a visit was made to see the sick child. After the death of the daughter, Kasimbi revealed for the first

time to the author that the child had tested HIV positive. She also disclosed that herself equally was also HIV positive. She now says that she wants to do something positive with her life. We begun working on a treatment plan and now she has been put on Anti retroviral drugs (ARVs). One can clearly see that women who are abused have no choice especially in the area of sex. They are forced to have sex which end up with deep pain of abuse such as being infected like in the case of Kasimbi. With her positive view on life now even in her HIV positive state, the author is sure that she will do something positive with her life. Currently, she is a manager at a large oil company in Zambia. Kasimbi is an example of a courageous woman who broke from the cycle of abuse and now free to live her life with human dignity.

4.3 CASE STUDY 2

The second case study is a story of a woman who has been in marriage for sixteen years. She says that she has only been abused physically on one occasion. She however disclosed that she had been “ tortured” mentally by the husband since the year 2002. This woman whom I shall call Namayo, heard of the sessions that the author had with Kasimbi in the first story and thought she needed to talk to someone. I was available

Namayo : *“I appreciated the way you talked to Kasimbi and I thought I must*

talk to you and see what I can do also. My husband had always been good even if we sometimes had quarrels. The situation started becoming bad in 2002 when my husband retired and got his retirement package. My husband did not show me how much money he got, and instead, he would leave home for long periods without telling me where he was. On many occasions, he left us without food.

With the 7 children, I has been difficult to feed our children because there is very little support that my husband is giving me and also the children..”

This is a case of “economic domestic violence” which happens in many homes where the women and mothers suffer because they do not have access to financial help from their husbands. In the case of Namayo, she also revealed that she was being mentally tortured by the husband because many times and even now, he stays away from home without informing her where he is.

Namayo : *“Many times my husband tells me that he is going out on his job assignments, but I have discovered that he was spending all these days out there with another woman. When I ask him about the woman whom I have heard that he has a child with, he tells me that, it is not true and that I must just mind my own business. My husband insults me like I am a child and this tortures me and psychologically affects me. I do not know what to do and I*

am thinking of divorcing him now. It has been too much."

Namayo has also discovered that her husband has a child with another woman and she wishes this child could die together with the mother.

Feelings of anger are so strong and many women and mothers in abusive homes have such feelings. She revealed to me that the moment she meets the other woman, she is going to do anything to get rid of this woman who has done a lot of harm in her marriage.

"I am ready to pour hot water or cooking oil on her" said Namayo. The day I spoke to her, she mentioned that she did not want to see the face of her husband because she was fed up and she would pour hot water or cooking oil on him also. The author therapeutically worked with her and shared that she should not go to such an extent because she would end up putting herself in problems that would not help in dealing with Domestic violence. The author reminded Namayo that the society would not sympathise with her if she did that especially the society that tend to give a blind eye to violence that women and mother are going through in some homes.

Namayo: *"I am very angry and I can do anything but since I have respect for you, I will not do anything bad. Only God will deal with these people."*

Having known that Namayo was very angry with the husband and even the

other woman with whom the husband has a child, therapy then concentrated on dealing with her anger. This stage is an important part because it may help her to direct her energy in a productive way.

The author did not conclude on this matter because there is need to talk to the husband on what is happening. Even if this is a study that is going on, the author strongly feels that the couple could be helped in therapy so that this matter could be dealt with to bring about reconciliation. The author is aware that it is going to be a journey that may take sometime but it is worth taking. For now the author hopes that Namayo will neither do harm to her husband or to the woman in her husband's life. Women who are trapped in violent relationships due to economic pressure find it difficult to leave, for they do not know how to support themselves and their children. Therapy must work on some of these issues. This will help liberate them.

4.4 CASE STUDY 3

The third case study is a story again about a mother who has three children with her husband, and has suffered a measurable amount of violence. The author acknowledges that it is difficult to measure what harm is done to women and mothers that are or have been in violent relationships. The story below is about a mother who has been married for 9 years and will continue to be in her marriage even if the husband has been abusive. For the sake of

her safety, we are going to call this mother " Nachite."

Nachite : " *it is good that you asked me to participate in your research so that I can share what we women go through. Sometimes we are seen with smiles and people think that all is well always in our homes. That is not the case. For some of us like myself, things have not been well. You know me and you can notice that I have lost a lot of weight. People may think that maybe I am sick physically. I am well except that I have a lot of thoughts about my marriage. My husband had been a loving and caring man. Things started getting bad 7 years ago when he started missing from home. When ever I asked him about his behaviour, he would shout at me and then started beating me. We went to his elder brother and he reconciled us. But he keep on beating me.*"

Pastor: what do you feels about your husband's beating? She said that she has done everything to show that she is a good wife.

Nachite : "*Many times when I have been beaten, I have searched myself to see what wrong I did. Over simple things, he beats me. What is keeping me in this marriage is the fact that we have children and I did not go far in my school and so it can be difficulty for me be alone because financially, I am dependant on him. I can not get a job to sustain myself. Also I am wondering what would happen to my children if I left. For you men, you can easily*

marry to another woman. I do not know what kind of wife he would marry and how that wife would treat my children. You hear stories on how step mothers mistreat their step children. I do not want my children to suffer. It is better for me to suffer for the sake of my children. I will continue in this marriage for the sake of our children."

Most women who have found themselves in violent relationships sometimes blame themselves for the violence that they experience in homes. Like in the case of Nachite, she would search herself to see if she is the causer of the violence. During therapy there is need to help that the women and mothers may not be necessarily the causers of the violence that they experience. The women will be liberated when they know that they are victims. These are sad stories that many women in Zambia can identify with. Many women want to be liberated but they can not because of circumstances they find themselves in. With no where to go and nothing to sustain herself, Nachite continues to be abused and she is locked up in the marriage because of the children and because she can not get a job that would support her and the children.

4.5 Presbyterian Minister – interview

1. Have you ever been approached by a female member of your congregation who was or is in a violent marriage?

2. If yes how and what was your response?
3. How often do such women come to you with this pastoral concern?
4. How do the women who are abused look at God?
5. Do you think you are adequately trained to respond to domestic violence in your congregation?
6. How do women and mothers who experience violence in their homes see themselves in their homes?
7. In your view what do you think is the main cause of Domestic Violence in homes?
8. What do you think is the best way of responding to domestic violence by the Christian church in Zambia?
9. How does your congregation treat women that are abused in homes?
10. Do you think the Presbyterian church should come up with a stand on Domestic violence?

4.5 Justo Mwale Theological College- Lecturer interview

The Rev. Victor Chilenje, a lecturer at JMTC had taught a pastoral care class and was the person that I managed to talk to.

1. Author: What are some of the topics do you cover in the course of Pastoral care specifically on the family?

Lecturer: *The topics that deal with the family are various and maybe it would be helpful if I mentioned that this issue of marriage is taught within the topic of Marriage. Under this we deal with pre-marital counseling, the understanding of what marriage is, wife battering and marriage in the African / Zambian context.*

2. A: Do you teach anything on Domestic Violence?

L: *yes we do like I have mentioned. We look at how men have looked at women and their understanding of women will always contribute to the way a man would treat a woman. In the Zambian context and especially speaking as a Ngoni man, women have been looked at as part of property. I used to look at women as property because that is what my culture and traditions have taught me. This is the mind set that some students come with and so to help them, talking about domestic violence is important in theological training.*

3. A: Is there any theological justification to include the subject of Domestic

Violence in the pastoral care course?

L: *Yes in the Bible, in marriage, there is need to love your wife and also to submit to each other. This submission has sometimes been misunderstood and led to women being oppressed but what we must understand is that this submission is out of love for your wife or husband. The mindset of our traditional men need to be changed if this fight against domestic violence is to be won.*

4. A: Has any student written anything specifically on Domestic Violence?

L: *I think that so far no student has done a research paper on the subject of domestic violence. You know that there are students who only study for exams and immediately after their exams, they forget about the subjects they have learnt. They would only remember what they learnt when they face a similar situation. But as a lecturer, I have taught on this subject.*

5. A: How do students respond to issues of Domestic abuse in the course?

L: *Not much is discussed on the matter by most of the students because they feel that it is something that does not happen. It only becomes clear that domestic violence happens in homes when one of their church members comes and talks about it. You know that our culture is silent about issues of domestic violence and that is why many students may not be*

interested to seriously look at this issue.

6. A: Do you think that the students that graduate from here are adequately trained to deal with issues of domestic violence when they go to congregations.

L: To some degree, I would say that they are trained generally on counseling and not specifically on how to deal with issues of domestic violence. The students have basic counseling skills that I hope they are using in the field.

PRELIMINARY CONCLUSION

In this chapter, we looked at how the law in Zambia deals with the issue of domestic violence. The law in Zambia as it is protects everyone from abuse. The law however has not specific reference to domestic violence. This has made the police not to be compelled to deal with reported cases of domestic violence because they (police) have taken domestic violence as a domestic issue that must be dealt with and resolved at home. Sometimes, mothers and women who have reported their husbands to the police for violence, have ended up withdrawing these cases. They have done this because they fear that husbands will be jailed and would not have anyone to provide for them.

This chapter also looked at three case studies involving a mother who was being abuse by the husband and she decided to leave the husband fearing

that she would be killed. This woman is now settled and leading a positive life. The other cases involved a woman who is being abused emotionally and is still in this marriage. The last one is about a woman who continues to be in a violent marriage and would not leave because she can not support herself economically.

In this chapter, it is important that we note that the law of Zambia need to specifically address the issue of domestic violence and also the government need to facilitate the establishment of institutions that will help women come out of violent marriages and support themselves by providing shelter, and economical means to them.

I also had an opportunity to talk to a lecturer involved in ministerial formation and it appears that there is something that theological institutions are doing to equip students on how to deal with domestic violence. The authors view is that there must be specific aim to address the issue of domestic violence and train the students on how they would respond to liberate women and mothers in violent relationships.

CHAPTER 5

5.0 PASTORAL RESPONSES TO DOMESTIC VIOLENCE

In this section, I will be looking at how to respond to domestic violence that is happening in homes. "In many Christian families, the husband abuses his wife and it is possible that some ministers have conducted funerals for a congregational member who might have died as a result of domestic abuse. In the pews every Sunday, sit both perpetrators and their victims." (Adams 1994:11). Focusing on the victim of violence, they may come to church seeking for pastoral help. It will take a sensitive pastor to know such victims.

In this section, I will be looking at some of the issues that a pastor need to know and do in therapy with women and mothers that are experiencing abuse.

5.1 THE THERAPEUTIC RESPONSE

What is therapy?

Therapy is a way of working with people with problems, and in the case of women and mothers in violent relationships, therapy is a way of journeying together with them through their pain in domestic violence. This therapeutic relationship, must be based on confidentiality. Abram Kardiner defines the role of the therapist as "that of an assistance to the patient, whose goal is

to help the patient complete the job that he is trying to do spontaneously and to reinstate the element of renewed control." (Herman 1997:134)

Therapy will involve seeking to understand what a woman or mother who has experienced violence has gone through with a view of offering care to her. It must be noted that one can use skills used in psychology to help those who seek for help in matters of domestic violence. This means also that in pastoral care to people in violent relationship, secular skills can be used.

Pastoral care in matters of domestic violence is about walking or journeying together with the victims through their pain. It is being available to offer support and showing the love of God to the victims of domestic violence.

Women who have experienced violence in their marriages are most likely going to express "feeling of being alienated, out of step with the others and psychological distance. Violence, especially from those who are apparently to be trusted is a deep and terrible assault on the self." (Walker 1990:145)

In therapy, therefore, a pastor has to know that women and mothers who have been abused in their homes (Marriages) come with bruised inner feeling that needs healing. The pastors need to know also that to some of these women, it may be their first time that they open up on the issue of

domestic violence in their homes. The pastor then need not to interrupt when the women and mothers want to tell their stories. This may be most likely because most of them have been taught to keep quite about what happens in homes (as some of the Zambian women have been taught during their initiation ceremonies to womanhood not to speak about what goes on in their homes as regards

abuse) and they are made to believe that in some cases domestic abuse is a normal thing that happens and it is acceptable by women and the society. Like it has been in the section where we were dealing with the issue of domestic violence and tradition. Therapy must concentrate on the way they are socialized and help them understand that violence must not be accepted as a normal thing that happens in a marriage relationship. Some women have been taught again to persevere, and that is why marriage is said to be “shipikisha club” meaning marriage is a club where you persevere even if things are bad, even when the wife is beaten, she needs to persevere. And because of this secrecy, “ women will have repressed either the whole experience (of Violence) or certain aspects of it from conscious memory. Uncovering the experience also uncovers fears, anxieties, neediness, insecurities, hurt and rage.” (Walker 1990: 148). The pastor then need to know that working with survivors of abuse means working with the very

hurts that these women and mothers are carrying.

5. 1.1 WORKING WITH WOMEN SURVIVORS OF DOMESTIC VIOLENCE

Very few courageous women who have experienced violence in their marriages have come to seek for pastoral care with ease. Most of them may come still unable to tell themselves what has happened, let alone anyone else. The pastor offering care then, will need to take care when counselling such women and mothers. It is my view that it is of central importance that the counselee is not pressurized into revealing the details of the violence before she is ready to talk about it. It is definitely more difficult for male pastors here because when you are seen to pressurizing, the violent force that the woman has lived under in marriage may reoccur inside her. In other words, a male therapist may recreate a home atmosphere in therapy and as a result the woman may feel being abused again.

It is therefore important for a pastor to take time in building trust in the woman that has been abused. This is so because the person that abused them was someone they trusted, someone they believed loved them, and they themselves loved him. After the abuse, women loose trust and it is very difficult for them to trust others easily, especially the male figure that may be talking to them. This entitles being patient on the part of the pastor so that trust may be re-built.

5.1.2 LIMITS IN THERAPY

It is the view of the author that women who have been abused by their husbands have had their worlds invaded and sometimes even demolished. This in itself has serious implications for the therapeutic relationship between the abused women and mothers and the pastor. The pastor will need to be clear about boundaries in counseling. The counselee will be reassured and feel safer, if boundaries of time, place and length of counseling are clarified. The pastor needs to know that it is reliable and consistent on the boundaries that have been agreed upon. The pastor needs to realize that the woman is also pressurized by the whole family never to share or break the silence about the violence. In this case the therapist must be patient when working with such clients. The pastor must know that women and mothers who come for therapy want to come to a place where they are going to be safe. "It is paradoxical that for an abused woman... the home is the place of greatest threat. For most of us, it is a safe place to retreat to". (Walker 1990:154). The pastor therefore must make sure that some degree of safety is guaranteed when the women and mothers come for counseling.

5.1.3 THE PROCESS OF THERAPY

After defining boundaries in therapy with the abused women and mothers, it

is important for a pastor to get to understand that he himself as a pastor needs to know his own position on the matter of domestic violence. If the pastor is an abuser, he will not be very helpful when an abused mother or woman comes for therapy. The minister must take the role of being a Shepherd very seriously. He must not be judgmental towards the mothers and women who are abused. He must instead affirm the abused and assure them of his support. The minister then will need to be a good listener through out the process of therapy.

5.1.4 THE ROLE OF A PASTOR

All Christians are called to offer care to one another when people are in need of care because of different circumstances that they may be undergoing. In the story of the good Samaritan, Jesus called his hearers to care for each others. From this passage, and in connection to our topic here, it is important, that Christians must care and respond to the needs and hurts of their neighbors, those women and mothers who are abused in their homes.

As Shepherds, pastors are also called to offer care to people who come to them for help. People who come to church come because for most people, the church is the primary reference point in their lives. "For them the minister is a trusted and known resource; they assume that he or she will

know what to do in this situation.” (Fortune 1983:125). In agreeing with fortune, it is my view that pastors must not betray the trust that most people including battered mothers and women may have in them.

The pastors in the Zambian pastorates need to be aware that mothers and women in abusive homes may shy away from coming for help because Sometimes, the church has not been very helpful in the way that they have looked at domestic violence over the past years. The church has sometimes stigmatized the victims and this makes women and mothers in violent relationships feel afraid to tell anyone about the hurt they may be experiencing, because of the disbelief, judgment, ostracism and lack of support that they may receive from the church community. It is therefore the responsibility of the Shepherd (Pastor) to see to it that the church does not continue to be part of the society that thinks that domestic violence is an issue that is unmentionable or a taboo. This will happen when the pastors take the lead by talking about domestic violence from their pulpits. In doing this the minister must be sensitive in dealing with this matter to make sure that church members begin to understand the need to help the victims and survivors of domestic violence.

5.1.4.1 RELIGIOUS QUESTIONS IN DOMESTIC VIOLENCE

It is obvious that women and mothers who are victims of domestic violence have religious questions that they ask as they experience the abuse in their homes. Like the writer of Psalm 22: 1-2 says "My God, my God, why have you forsaken me?" "Why are you so far from saving me, so far from the words of my groaning? O my God, I cry out by day, but you do not answer, by night, and am not silent." These and many more questions will be heard in the pastor's counseling room. The pastor therefore "in a pastoral role can offer a victim a unique resource. His or her expertise in pastoral care, theology and ethics can be invaluable to a religiously affiliated person facing the aftermath" (Fortune 1983:134) of violence.

A victim of domestic violence may also questions to ask as to whether God still loves her, is God punishing me for something I have done in my life? When is God going to stop the violence in my marriage? A minister through prayer, spiritual counsel, reflection and scripture study can assist the victim to have some of their questions answered. Therapy should concentrate on working with the client about their questions. The pastor should avoid providing answers but explore different possibilities with her. When the questions are attended to with sensitivity, the victims will be enabled to utilize their faith as a resource where strength and courage can be drawn from. "Strengthened and encouraged in faith victims are better able to cope

with the immediate crisis (Fortune: 1983:192). The pastor's role therefore, is to help the victims to have the blocks which were created by the religious questions and concerns be removed. The pastor must by all means offer support to the victims by offering compassion and sympathy.

5.1.4.2 CONFIDENTIALITY AND JUSTICE

Within the context of a pastoral role, a ministers has a responsibility to maintain confidentiality to its highest standard, because a victim needs to be protected. Ministers will sometimes find themselves in situations where they will need to see to it that justice is done to the perpetrators and the victims of domestic violence. This is a difficult situation because on one hand, the minister is committed not to divulge information learned within the pastoral relationship with the victim. On the other hand, the minister has an ethical responsibility to do whatever necessary to prevent any further abuse from occurring. This may involve reporting the perpetrator to the law enforcing agencies which is part of therapy. Here then raises questions, shall the minister break confidentiality in order to protect the abused or shall he or she safe guard confidentiality and place the victim at further risk? It is my shared view with Fortune that "in this case, concern for the welfare of potential or actual victims take precedent." (1983:135). The minister must be concerned that what ever he or she does must be in the

best interest of the abused. This may mean the perpetrator of domestic violence has to be reported to law enforcing officers. When this is done with courage and sensitivity, the women and mothers in the abusive relationships will truly be on the step to being liberated.

5.2 FORGIVENESS

In marriages where there has been perpetual violence against women and mothers, talking about forgiveness is something that is complicated. The teaching of the Bible is that forgiveness is inevitable when someone has wronged you but that person must also face repentance before forgiveness. Sometimes the teaching of the Lord and other apostles on forgiveness may be difficult to understand. As a pastor you can sometimes become an accomplice in the pattern of violence depending on how you work with the victims of domestic violence. In many situations, I have seen ministers becoming accomplices in the pattern of violence mainly because they would ask the women and mothers suffering violence to go back to their homes and forgive their abusive husbands.

A further problem is that churches expect female victims of violence to be forgiving Christians. Ministers often bring Jesus' sufferings into play, saying that women should accept their suffering without complaint because it does not come close to the suffering Jesus went through. Pastors should learn

that the abuser need to repent and then work on their violent issues before the abused can be asked to forgive. This is extremely problematic when it is used to justify continuous violence. Churches and ministers that continue with this teaching have forgotten that Christian forgiveness goes hand in hand with justice and repentance. Prof James Poling has this to say on the issue of forgiveness in domestic violence. "Women and other people in situations of abuse in general are expected to forgive "70 times 7" and to become reconciled with the aggressor. When wives come for pastoral counselling after many years of physical and sexual abuse from their husbands, they are often blamed for contributing to their own situation. They are instructed as good Christian wives to forgive their husbands as many times as necessary, especially if the husband is a non-believer and the pastor thinks that the husband may come to know Jesus as a result of her "good testimony". After the husband "confesses" to the pastor and obtains "forgiveness" from the wife, the couple is now ready to "reconcile". Sadly enough, the cycle of abuse and forgiveness repeats itself over and over, and true repentance never happens." (Poling 2005). This kind of understanding of forgiveness does not bring healing to the victim. Healing can be a lengthy process, especially when persons are "forced to forgive". In this, we see that the pastors are not doing enough bring justice to the whole violent

situation.

The pastor will only stop at praying for the victims and sending them back to these “prisons of pain and abuse”. Such an act therefore makes the pastor an accomplice in the pattern of violence. Forgiveness is not as simple and we sometimes make it as ministers. As ministers, we must not rush into pushing women and mothers into forgiving their abusive husbands, without really taking the victims of violence into an adequate therapy. We must be aware that the doctrines of forgiveness can, at times, put pressure on the victim to forgive and forget before the situation is evaluated or even repentance dealt with. The pastor must make sure that the perpetrator of violence really and genuinely confess their aggression. It is my contended view that forgiveness to the aggressors of violence in homes must be given on condition that there is genuine repentance. In the readings of both the Old and New Testaments, it is clear that we are forgiven when there is a genuine willingness to change our way of living. In Isaiah 1:20, we see God calling us to come for repentance and though our forgiveness is guaranteed, we are called to be obedient and willing to obey God’s commands. If we are to receive forgiveness, we must turn away from our sin. If we disobey we will perish. This scripture has a clear indication that there are some conditions that we need to fulfil in order to receive forgiveness. Yes God has

forgiven us in Christ, and that does not mean that we can do whatever we want to do. The teaching of Jesus Christ on forgiving “70 times 7” must be read in context. Where the victim of violence is told to forgive the perpetrator of violence without addressing the problem, the forgiveness that is expected from the victim can not be said to be an act of grace that has been taught by Jesus Christ. “Jesus’ parables about forgiveness were told from the perspective of the king, the landlord and the almighty God. Nowhere does Jesus ask the oppressed or the victims to forgo their claim for justice and forgive the oppressor without justice.” (Eugene 1998: 159). The parables of Jesus always challenged the abuser to face repentance first. Churches and pastors are supposed to be agents of change in the society but cannot become agents of healing and wholeness until they admit the sin of their own passivity on this issue. They need an experience of conversion and repentance to see how some aspects of their theology have ignited the flame of abuse of women. If there is no change in the theology that some churches and pastors teach about violence, they are going to continue to send women and mothers in abusive homes where they can not live lives with dignity. The teaching of some churches will keep the women in their prison home making it difficult to leave abusive partners.

5.3 LEAVING ABUSIVE PARTNERS

Women can face many practical and emotional obstacles to leaving an

abusive relationship, from housing problems to fluctuating feelings of love and terror for the perpetrator.

The decision to continue living with abusive partners in spite of the violence entails that there are many things that the women and mothers need to consider before they could finally leave the abusive homes. Some women that the author has talked to have been in their marriages for many years and they have had to endure the violence they receive from their husbands. One may ask why such women and mothers continue to live with abusive husbands. Why can't they leave these husbands? This section will analyze why some mothers and women continue to live in violent relationship. There are several elements that make them continue to live in violent relationships. e. g. economic, lobola etc.

5.3.1 ECONOMIC POWER

"Since my father's paycheck supported the family, Mama tolerated his verbal and physical abuse." These are words of a daughter whose mother continued to live in an abusive marriage, all because she had no means of looking after herself, if she was to leave the abusive home. Many women and mothers continue to live in abusive homes because they do not have their own economic support system. Many women are economically disadvantaged than men and so the problem of domestic violence is compounded even more. Related to the issue of the economic dependence

on husbands by many women in Zambia, is the issue of land ownership. It has been difficult for women to own land as the law did not allow them to own land without the husbands' concert. In the event that the woman leaves the abusive home, she will be a destitute because she can not go back to her own land. It is also the same with the possibility of women getting loans. Even if nowadays it is permitted for women to get loans from financial lending institutions, women used to find it difficult to do so in the past. The women have been put at a disadvantage, and the best way in helping to fight domestic violence is by empowering the women and mothers. In our congregation, we identified the need of empowering women with some life skill and in 2004, we trained women in tie and dye, a project supported by our church to help uplift the economic status of women. The churches must help in this way and once this is done, women will support themselves and their families. Where they are abused in homes, they will not stay on in abusive relationships just because they are economically dependent on their husbands. Also some men continue the abuse on their women because they know that their wives are economically disadvantaged, and when they beat them, they will have no where to go. With the women and mothers who totally dependant on their husband will certainly find it difficult to leave

because leaving will mean going to live in poverty with possibilities of not having a place they can call home.

5.3.2 LOCKED IN BECAUSE OF THE LOBOLA PAID

One lady shared her story to the author that her parents had told her to remain in her marriage even if the husband was abusive because she belonged to him and his family, the fact that they paid the *lobola*. Once *lobola* has been paid there is a social pressure for women to stay in their abusive situations. If a woman returns to her family, for whatever reason, the *lobola* is forfeited. This means that the woman's family will send their daughter back to the husband regardless of the treatment received at their hands, because the family either can not or will not repay the *lobola*. And so to please their parents even if it hurts them (the women and mothers), remain in these abusive homes. In a way, I contend, that the parents participate in the violence by way of sending back their daughters to abusive husbands. This just goes to show that the *lobola* system has been misunderstood, abused, commercialized, and it is killing innocent women and mothers in their homes. In Zambia and other countries in Africa, the cultural practices such as *lobola* may also contribute to women's vulnerability. Conversations with some women have indicated that they are treated often by their husbands as though they are 'owned', because he has

paid *lobola* in order to marry. In the case where the *lobola* has not been paid, still the woman may be abused physically as she may be looked at as being 'cheap'. This issue of *lobola* can be said to be a double edged sword for some women that are experiencing pain in their marriages due to violence by their husbands.

There are many other stories that women and mothers have told as to why they could not leave their abusive relationships. A research by the Human Rights watch –Uganda has found that in Uganda, women find it hard to leave violent marriage relationship because of the bride price that has been paid to their parents. This research can be identified with because it is similar to what is happening in Zambia.

“The payment of bride price (also known as dowry) is a considerable obstacle for women attempting to leave abusive relationships. Said by some scholars to originally constitute a gesture of appreciation to the bride’s parents for their role in her upbringing and to reinforce relations between families, bride price historically did not carry any commercial implications. However, men now literally purchase their wives, and, as in a commercial transaction, the husband’s payment entitles him to full ownership rights over his acquisition. Masturah Tibegwya told us that her husband did not need to force her to have sex because: “The ancestors say this. They take you as property so if the man comes for sex you don’t say no.” Field

research into domestic violence carried out in the districts of Iganga, Kabale, Kampala, and Kitgum, by Law and Advocacy for

Women-Uganda found that 62 percent of the focus groups identified the payment of bride price as a major cause of domestic violence, as it encouraged men to beat wives who did not “measure up.”

Men in Uganda control their wives’ bodies, their labor, and their reproductive capacity. Culture dictates that once a man has called upon his in-laws, and all the formalities have been agreed upon, his wife should not return to her parents’ home, a bad marriage notwithstanding. Amina Kabayondo explained why she did not leave her abusive relationship. “I didn’t have any happiness in my marriage. As you know once a man has met your family you find it hard to go back home. Your family members tell you to hang on.” If a wife wishes to leave her husband, he must be reimbursed in full. Often, the wife’s family is unable or unwilling to pay the husband, condemning economically dependent women who have no other refuge to remain in violent relationships. Dr. Kasolo is the executive director of the Women and Children’s Crisis Centre, which runs one of the only functioning women’s shelters in Kampala. She told Human Rights Watch, “Brothers will beat you to get you back to your husband because they don’t want to give back cows.” The payment of bride price demeans women’s status by encouraging men to conceive of their wives as chattel, and is a contributing factor to

violence in the home. Ruth Mukooyo, a lawyer working with the Association of Uganda Women Lawyers (FIDA Uganda), whose four legal aid centers provide women with legal assistance, told us: I believe bride price is one of the major factors that has contributed to domestic violence in the homes. Because she (the wife) has been bought. In areas like Kumi, men would stand up in seminars and they would ask 'how can property own property, when we discussed succession laws (referring to widows). The practice of widow inheritance is prevalent in Eastern Uganda. It is justified because they (the family) have all contributed to the bride price therefore she's family property. This leads of course to sexual violence in the home. As property, many women have no authority within what is seen as the man's home and do not even have the right to complain about their husbands' risky sexual behavior. Pastor Wilberforce Owori of the Frontline AIDS Support Network in Tororo, recounted how he counselled a young man who beat his wife into a coma because she asked about his having sex with other women who might have HIV. He recalled: "Men don't want women to mention if they are going out with women with HIV. Women have no authority. They are treated as property. He has paid the dowry, she is in his home." The Ministry of Gender, Labour and Social Development has decried the practice, stating: "This practice undermines women's dignity and welfare. . . . Forcing a woman to live under an intolerable and hostile family environment subjects

her to servitude and slave-like conditions.” (Human Rights Watch-Uganda 2003 report) Many women continue to suffer because of the lobola that was paid. There are others also who have remained in abusive homes not necessarily because of the bride price, but because of the children. A mother will not want to think of her children being ill treated because she left the father to the children. In the Zambian context, some stepmothers are known for their cruelty to stepchildren. We shall now proceed to look at staying in a violent relationship because of children.

5.3.3 STAYING FOR THE SAKE OF CHILDREN

for most mothers that are in violent relationships, they remain in such marriages for the sake of their children. “These women fear for their children especially their upbringing and education. In some communities where the mothers have no legal right over her children, she has to leave her children. They belong to the father especially in the patriarchal society where lobola is paid. Therefore, the women in this situation may fear as to what would become of the children without a mother.” (Waruta 2000:126). The mother will therefore endure the violence so as to stay close to her children. The mothers know that in most cases, when they leave their marriages, their husband will not have problems remarrying another woman. This makes the mothers of the children to wonder how their children will be looked after. There have been instances of abuse by step mothers and so

some mothers would rather suffer the violence than imagine the violence that their children may suffer at the hands of their 'new' mothers. Sadly women who remain in violent marriages live with unfulfilled hope that children will grow up and take care of them (Victims). They may plan to leave when the children are grown up. Unfortunately, some of these women are killed before their children are independent.

5.3.4 LOW-ESTEEM, A CAUSE FOR STAYING

Some women and mothers over the years have developed a low-self-esteem after years of being beaten and verbally abused. "These women feel worthless and lack confidence in their capability to manage on their own." (Waruta 2000:125). With this feeling of worthless and lack of confidence, the women and mothers tend to develop feelings of guilt because they allow themselves to take responsibility for the violence that they are experiencing. Feelings of rejection are also making them to stay on in violent marriages. The women will stay on because they feel the community will look at them with shame.

5.3.5 ADVISED TO STAY

Some women and mothers have said that they have continued to live in the violent relationships because they were advised by the clergy or other counsellors they sort advice from. The pastors and other counsellors

sometimes have encouraged the women to stay because there is hope that their husbands will one day change. The women and mothers therefore try to please their husbands so that they could be converted and there after may live happily. Unfortunately, this is not so in most cases where the husband is not counselled to address the violence that he is doing to his wife. The pastors and other caregivers must realise that by advising the women and mothers to continue staying in the violent relationship is as good as sending the women to “jail” and while there, await their “execution” and that means that the pastors and the other caregivers are accomplices in the violence the women are suffering.

We will now proceed to conclude and look at the pastoral role of the church and other related issues.

5.4 PRELIMINARY CONCLUSION

In chapter five, we have been looking at the pastoral response to domestic violence and how to work with victims of domestic violence in therapy. We also looked at the issue of forgiveness which is very important in the healing process of an abused woman or mother. Finally in this chapter, we looked at some reasons that make some women and mother to stay in violent marriages.

Having analyzed the issues of domestic violence and other issues that surround domestic violence, we will not proceed to conclude this study.

CHAPTER 6

6.0 CONCLUSION Domestic violence is a societal problem that we must all learn about and respond to. The church must be in the forefront in addressing this problem that is seriously affecting the lives of our mothers and women that have endured in violent relationships. The church need to do everything within the authority that God has given her to set energies free for healing and rehabilitation by openly speaking against the perpetrators of domestic violence. As I conclude I will be looking at the role of the church, the role of the pastors, the role of the community of worshippers in fighting domestic violence.

6.1 THE ROLE OF THE CHURCH

This section will be looking at the role of the church in the fight against domestic violence. The church being a community that must break healing to the people, has many roles to play in the fight against domestic violence. The church must take the role of Jesus Christ that of proclaiming liberty to captives. Jesus said "The Spirit of the Lord is on me; therefore he has anointed me to preach good news to the poor. He has sent me to proclaim

freedom for prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18,19). This is the primary role of the church in fighting domestic violence. The church has a mandate to bring about freedom in the lives of the oppressed, women and mothers in violent marriages included. There are many ways in which the church needs to employ in fighting violence and some of these ways follow in the next section.

6.1.1 BREAKING THE SILENCE

In the face of the enormity of the crisis of domestic violence and the particular vulnerability that women and mothers face in Zambia and many other countries of the world, the silence of the church on this issue has been deadly! Having considered the silence of the church, it is important to note that the first role of the church in fighting domestic violence is to start speaking out openly on this issue. I submit that without the church breaking the silence that has been there over the issue of domestic violence, the fight against violence will be very difficult to be fought and it will be difficult for the church to offer effective pastoral care to victims of domestic violence. It is therefore important that the church begins to speak about this problem. When the church begins to do this, women and mothers that are in violent homes will be empowered and will come up in the open. Once an evil

act has been exposed, better ways of dealing with it can be found easily. Breaking the silence in my view will be like taking the first step to recovery for women and mothers that have suffered violence at the hands of their husbands. If the church is to continue being the moral watchdog of the society, she must challenge men to take responsibility and start dealing with the abuse of power by men in relation to the women and mothers. The church will also need to address the abuse of power within the church. Until this is addressed, it will be difficult for the church to fight the abuse of power by men at home when the same men abuse power at church. Breaking the silence on the issue of violence need also to be taken up by women. "women need to begin to take greater responsibility for breaking the silence of their oppression." (Phiri 2003:155). The church must also conduct awareness campaigns on the rights of women. Such documents as the Declaration on the Elimination of Violence against Women by the United Nations. (Appendix 6). When people know their rights, they are able to make decisions that will help them to move on the path to healing.

6.1.2 HEALING

The church is a healing community that God has been and is using to heal people that are in pain of different forms. The church should reach out to victims of domestic violence, taking the love, compassion and healing

presence of God. Like the Good Shepherd, the church is there to bring Christ's healing ministry to the mothers and women that have been victims of domestic violence. Just like Jesus who restored human dignity of people, the church if it is to live out its purpose in today's environment, it must restore people to wholeness. This healing must be holistic addressing the spiritual, psychological and physical needs of the battered women and mothers. The church in bring healing to women and mothers in violent relationship should know that it is healing itself because if one member is suffering, the whole church is affected. The church can never be healthy when some people are in pain hence the need to bring healing to the women and mothers that are in violent relationships. In bringing healing, the church must know that total healing can only come where there is justice. Healing can hardly take place in the face of injustice. Both healing and salvation have not only a personal aspect, but also a structural aspect.

6.1.3 SAFETY FOR THE VICTIM

In offering care to victims of domestic violence, it is important to put the safety of the women and mothers as a priority. Collins has this to say about the safety of the victims of domestic violence, "when confronted with a case of spousal abuse, the counselor should follow the list of priorities. The highest priority is to protect the victim." (Collins 1983:73). In Zambia today

as it has been mentioned above, many women will stick to their violent husbands because they do not have anywhere to go in the event that they decide to leave. This makes it very difficult to assure the safety of the women and mothers. Difficult as it may be, it is my view that sometimes, to make sure that the women and mothers are safe, separation may be the ideal option for the women and mothers. This view may not be looked at as being a good option especially in a context where women have been taught to submit to their husbands. Leaving the abusive husband for a while may mean in the perception of others, divorce. But the author's contended view is that separation for a while may bring healing to both the abused and the abuser. The church must not encourage women and mothers to remain in their abusive homes but rather, the church must rescue the women and mothers. This will bring about reflection by the abuser to find out what he has been doing wrong. Sometimes, some men may not know and see the good that their wives bring in their lives and marriages until they are not there. Separation may be painful but in my view, it is a necessity in healing some marriages. This option need to be worked at very carefully and needs to be agreed to by the husband and the wife where possible. The author says this because the women themselves may live in fear that their husbands may marry another wife immediately they leave. This therefore

calls for careful consideration and must not suggest that the separation leads to divorce. Separation can be a healing process in that it may help the abused and the abuser to see things from outside and do a self evaluation.

Separation for me will not only help in self evaluation, it is also an option that brings about the safety of the women and mothers and stops the violence from escalating. In the process, there will be healing for the abused and the abuser and their marriage will develop into a healed relationship.

For this to happen, the church may need to put in place infrastructure that will accommodate women and mothers that may have nowhere to go. In Zambia, today, unfortunately, such places where women can go to, to heal are not available. As far as the author knows, there is only one home in Lusaka. This home is run by the Young Women Christian Association- YWCA. And looking at the number of women that may need to go there, the facility can not accommodate them. The church therefore needs to plan for such temporally/transit homes to be built. Such homes can save a lot of women that need help. At the moment, the option of separation may be difficult to take because of the lack of infrastructure. This option however can work well where the church sees itself as a community where everyone is looked at and taken seriously. Where the church sees itself as a community that must bring healing, it is possible to offer safety to women and mothers that

have separated because of the violence they suffer at the hands of their husbands, by taking them in, in homes of the members of the church community. The pastor and the church community must make sure that the wife returns to the husband when her safety is assured. The women and mothers must never be sent back prematurely when their safety is not assured. The victim must be involved in coming up with the decision to go back to their husbands. "The woman has several options: She can return to the situation with no guarantee of change or leave the relationship, and return on condition that the violence stops, or return only after being convinced that the husband has learned alternative ways of behavior." (Collins 1983:74). The women and mothers will have to consider a number of things before coming up with a decision. Some of the things to consider will include the issue of fear, economic dependency and desire to save the marriage. The pastor therefore has the tough job of journeying with the victims to maintain a sense of responsibility for her decisions. "This is difficulty because many battered wives have trouble making decisions and take appropriate action on their own behalf." (Collins: 1983:75)

6.1.4 PREACHING, TEACHING AND WORSHIP

The practice of preaching about family violence is complicated because of the church's long history of silence and complicity on these issues. However

preaching, teaching and worship can be useful in giving care to victims and survivors of domestic violence. And as one endeavors to use the Bible in developing preaching, teaching and worship, some questions need to be asked.

1. " How do the texts, interpretations, prayers, and hymns frequently used in worship sound to the ears of victims and survivors of family violence" (Poling 1998: 158).

This question is important because a pastor needs to be sensitive when preparing his message to address the pain that some women and mothers in the pew are experiencing in their marriages. The language that the pastor uses in the worship service in his prayers, sermons etc, need not to be harsh to the victims and survivors of violence. The pastors need to be sensitive so that his messages are empowering the mothers and women in violent relationships. If the pastor is not sensitive enough, the victims and survivors of abuse will want to stay on in the violent relationships for fear of being rejected by the church. For most women and mothers in the church, church is so central in their faith that they would do anything for the sake of the church. They can remain in a violent relationship for the sake of the church. Eugene quoting Evelyn C. White who talked about an experience of a victim says that ... "fear of rejection from the church may be keeping you in an

oppressive, abusive relationship.” (Poling1998:158). To avoid such rejection, the victim will stay on in the marriage. The pastor must take note of such women and mothers and help them feel part of the church. There mustn't be tones of condemnation against the victims of violence in the messages that the pastor preaches.

The pastor also needs to give careful teaching on this subject to the members of the congregation so that the church learns to stand with victims of violence. Sometimes it is the doctrines that churches have held to that have perpetuated violence in homes. Such scriptures that have been mentioned already in this dissertation need to be re-examined by pastors and theologians. The passage in Ephesians 5: 21 talks about the need for women to be submissive to their husband. This scripture is “sometimes interpreted to mean that the man has a responsibility of benevolent leadership in the family, which the woman should respect. However this scripture is abused so often that it deserves to be re-examined...” (Poling 1998:162). The preachers then need to address the issue of violence when using this text in preaching. The husband needs to love his wife and since the husband and the wife are one, the husband must not lift his arm to beat his wife who is one with him. Such teachings must be taught by the church to address the problem of violence. If men are to be helped in this regard, it is

important that during pre-marital counseling, the ministers must address the issue of violence. It is a good opportunity to help the couple to understand how they can be handling anger, frustration, stress etc. The next section will now look at pre-marital counseling.

6.1.5 PRE-MARITAL COUNSELING

Pre-marital counseling is very important in marriage preparations for a couple and it can be a good opportunity for a pastor to talk about domestic violence. Premarital counseling is a way to enrich your relationship so that it has every opportunity to grow into a satisfying and stable marriage.

Awareness about the possibility of violence taking place in the marriage that a couple may be planning to get into must be discussed in the pre-marital counseling session so that the marriage can be satisfying and stable.

The pastor must help the couple search from their childhood if they have experienced violence in their parents' homes. If any of the individuals in the relationship has experienced violence as a child, the violence they experience may have an impact on the marriage. "Research shows a high correlation between witnessing violent adults at home engaging in violence as an adult in one's own relationship." (Poling 1998: 169). It is the author's view that this situation may occur because people learn from their

experience. Having this in mind that people learn from their experiences, it will be important to look at the church as a community that can influence how individuals' behave in society. The next section of this chapter will look at the role of the worship community in liberating women and mothers from their abusive relationships.

6.2 CONCLUSION OF THE STUDY

In order to address the issues raised in this thesis the author recommends that the following be looked at in the church and also in training institutions:

6.2.1. Theology

Theological understanding on the theology of the family, the theology of violence, the theology of forgiveness and the theology of marriage, be developed to address the problem of domestic violence. The existing theologies tend to disadvantage the women and since these theologies have been developed by the church, the church must reconsider their position on this issue of violence. Theological institutions also can play an important role in addressing this matter by having specific courses that will equip students ministers with skill that will help them deal with issues of domestic violence in the homes of congregants that will be coming to seek pastoral care from the ministers. As we address theology, it is important to note that even Biblical interpretation will need to be as accurate as possible without depriving the mothers and women of their human dignity.

6.2.2 Policy

Churches develop policies on domestic violence for the Church to follow on how they could deal with domestic violence in local congregations. Church structures must also make it possible for the fight against domestic violence to be successful so as to liberate the women and mothers from their violent husbands.

6.2.3. Practice Guidelines

The churches also must develop practical guidelines for use in the local Church. Guidelines that will be used by the pastors and other church leaders to fight domestic violence. Some guidelines have been included in Appendix 6

6.2.4. Training

Working in co-operation with, and recognizing the expertise of, other agencies working in this field, to identify and develop appropriate training on domestic violence to be used throughout the Church. The church must use other organizations and work in partnership. Pastors can get great insights from what other organizations have done in this area of fighting domestic violence. In Zambia, organizations such as the Young Women Christian Association can be helpful to work with because of the fact that they have been dealing with issues of women abuse for a long time.

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TITLE OF STUDY: A LIBERATING PASTORAL RESPONSE TO
DOMESTIC VIOLENCE AGAINST WOMEN AND
MOTHERS IN THE ZAMBIAN CONTEXT

This serves to notify that I

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give consent that my name be disclosed in the research on "A Liberating Pastoral Response to Domestic Violence against women and mothers in the Zambian Context"

by the Rev. Henry Mbambo for his masters studies. I understand that as one of the respondents I will participate in this research on voluntary bases and may pull out from the study at any time. Further I will not solicit for any financial gain by my participation in the research study.

I understand that the purpose of the study is to develop a meaningful response model to Domestic Violence against women and mothers in the Zambian context.

With this consent letter, I agree that the Rev. HENRY MBAMBO whose contact details are below can continue with this research.

PASSPORT No. ZJ 97370

STUDENT NUMBER- 22002601

**CONTACT ADDRESS: P.O. BOX 30750
LUSAKA
ZAMBIA**

Cell: +260-96-457811

Signed _____ -date _____

Signed _____ Respondent
_____ -date _____
Researcher

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APPENDIX 1

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Signed _____ -date _____

Researcher

APPENDIX 2

TABLE 1
Power and Control Issues in Partner Violence

Physical Abuse

- | | |
|--|--|
| <ul style="list-style-type: none"> • Tripping • Punching • Grabbing • Beating • Pulling hair • Slapping • Shoving • Biting | <ul style="list-style-type: none"> • Twisting arms • Kicking • Using a weapon against partner • Throwing partner down • Choking • Hitting • Pushing |
|--|--|

Power and Control

Threats

- | | |
|---|---|
| <ul style="list-style-type: none"> • Making and/or carrying out threats to do something to hurt partner emotionally • Threatening to commit suicide | <ul style="list-style-type: none"> • Threatening to take away the children • Threatening to report partner to a governmental agency, or betraying other important secrets |
|---|---|

Emotional abuse

- | | |
|---|--|
| <ul style="list-style-type: none"> • Putting partner down • Making partner think she or he is crazy | <ul style="list-style-type: none"> • Making partner feel bad about self • Playing "mind games" |
|---|--|

Using male privilege

- | | |
|---|--|
| <ul style="list-style-type: none"> • Treating partner like a servant • Acting like the "master of the castle" | <ul style="list-style-type: none"> • Making all the "big" decisions |
|---|--|

Isolation

- | | |
|---|--|
| <ul style="list-style-type: none"> • Controlling what partner does • Controlling who partner talks to | <ul style="list-style-type: none"> • Controlling who partner sees • Controlling where partner goes |
|---|--|

Sexual abuse

- Making partner do sexual things against her or his will
- Treating partner like a sex object
- Physically attacking the sexual parts of partner's body

Using the children

- Making partner feel guilty about the children
- Using visitation as a way to harass partner
- Using the children to give messages

Economic abuse

- Trying to keep partner from getting a job
- Taking partner's money
- Making partner ask for money
- Giving partner an "allowance"

Intimidation--putting partner in fear, by

- Looks, actions, gestures and a loud voice
- Destroying partner's property
- Smashing things
- Killing, hurting or threatening pets

APPENDIX 3

1. Have you ever been emotionally or physically abused by your partner or someone important to you? (Please circle yes or no) Yes No

2. WITHIN THE LAST FOUR YEARS, have you been hit, slapped, kicked, or otherwise hurt by someone? **Yes No**

IF YES, by whom? _____

Total number of times _____

3. Since you've been pregnant, were you hit, slapped, kicked, or otherwise physically hurt by someone? **Yes No**

IF YES, by whom? _____

Total number of times _____

4. Did your husband at any time force you to have sexual activities? Yes No

IF YES, who? _____

Total number of times _____

5. Are you afraid of your partner or anyone you listed above? **Yes No**

6. Have you ever been sworn at or insulted by your spouse (exspouse)?

1. Yes

2. No

3. Can't remember

8. How often has your spouse (ex-spouse) use force against you?

1. Every day

2. Several times a day
3. Once a week
4. Once a fortnight
5. Once a month
6. Once every couple of months
7. A few times
8. once or twice only
9. Can't remember

9. Have you been injured, even slightly, on any occasion when your spouse (ex-spouse) used force against you?

By injuries we mean bruises, scratches, cuts etc of any kind.

1. Yes
2. No
3. Can't remember

10. How often have you been injured?

If you are not sure, please give your best guess.

1. Every day
2. Several times a day
3. Once a week
4. Once a fortnight
5. Once a month
6. Once every couple of months
7. A few times
8. Once or twice only
9. Can't remember

11. Did you feel that you were at all to blame for what happened when your husband beat you?

1. Totally
2. Partly
3. Not at all
4. Not sure

12. Did you try to stop it happening?

1. Tried hard



2. Tried a bit
3. Did not try at all
4. Can't remember

13. Did you tell anyone what happened?

1. Yes
2. No
3. Can't remember

14. Did you tell any friends, relatives or neighbors what happened on this occasion?

1. Yes
2. No
3. Can't remember

15. Did they offer any advice or support?

1. Yes
2. No
3. Can't remember

16. How helpful was this advice or support?

1. Very helpful
2. Fairly helpful
3. Slightly helpful
4. Not at all helpful
5. Can't remember

17. Did you tell a nurse or doctor what happened on this occasion?

1. Yes
2. No
3. Can't remember

18. Did you tell a pastor or priest what happened on this occasion?

1. Yes
2. No

3. Can't remember

19. Did they offer any advice or support?

1. Yes
2. No
3. Can't remember

20. How helpful was this advice or support?

1. Very helpful
2. Fairly helpful
3. Slightly helpful
4. Not at all helpful
5. Can't remember

21. Did you tell someone from the Victim Support what happened on this occasion?

1. Yes
2. No
3. Can't remember

22. Did they offer any advice or support?

1. Yes
2. No
3. Can't remember

23. How helpful was this advice?

1. Very helpful
2. Fairly helpful
3. Slightly helpful
4. Not at all helpful
5. Can't remember

24. did you talk to anyone from the church i.e. Priest, Pastor etc.

1. Yes
2. No
3. Can't remember

25. Did they offer any advice or support?



1. Yes
2. No
3. Can't remember

26 How helpful was this advice?

1. Very helpful
2. Fairly helpful
3. Slightly helpful
4. Not at all helpful
5. Can't remember

27. Are you living with this person who has abused you before now?

1. Yes
2. No

28. Do you have a relationship with this person now?

1. Yes
2. No

29. Thinking about how you feel NOW about what has happened to you, are you upset, anxious or troubled?

1. Yes, very
2. Yes, fairly
3. Yes, a bit
4. No, not at all

30. Do you think that you could be married again in case someone came up to ask you to marry him?

31. How do you look at men now looking at you previous marriage?

APPENDIX 4

QUESTIONS ON DOMESTIC VIOLENCE WITH A PRESBYTERIAN MINISTER

- 11. Have you ever been approached by a female member of your congregation how was in a violent marriage?**
- 12. If yes how and what was your response?**
- 13. How often do such women come to you with this pastoral concern?**
- 14. How do the women who are abuse look at God**
- 15. Do you think you are adequately trained to respond to domestic violence in your congregation?**
- 16. How do women and mothers who experience violence in their homes see themselves in their homes?**
- 17. In your view what do you think is the main cause of Domestic Violence in homes?**
- 18. What do you think is the best way of responding to domestic violence by the Christian church in Zambia.**
- 19. How does your congregation treat women that are abused in homes?**
- 20. Do you think the Presbyterian church should come up with a stand on Domestic violence?**

APPENDIX 5

PASTORAL CARE LECTURER AT JUSTO MWALE THEOLOGICAL COLLEGE

7. What are some of the topics do you cover in the course of Pastoral care specifically on the family?
8. Do you teach anything on Domestic Violence?
9. Is there any theological justification to include the subject of Domestic Violence in the pastoral care course?
10. Has any student written anything specifically on Domestic Violence?
11. How do students respond to issues of Domestic abuse in the course?
12. Do you think that the students that graduate from here are adequately
13. trained to deal with issues of domestic violence when they go to congregations.

APPENDIX 6

GUIDELINES IN DEALING WITH DOMESTIC VIOLENCE

Below are some guidelines the ministers can consider as they work with abused women and mothers. These guidelines are contained in a report published by the governor's commission on domestic violence of the state of Hampshire in the United states of America. Even if the guidelines are from the United States of America, the author's view is that these guidelines are helpful for the Zambian context.

When a woman comes to you for help or you suspect there may be violence in the home, there are some specific things to keep in mind. Problems associated with domestic violence are difficult to work through. Usually patterns of abuse have existed for a long time, and unless you are a professionally trained counselor, you should not enter into a long-term counseling or therapy situation.

You are in a unique position to relate and minister to all parties and these pastoral relationships need to be preserved. It is important to note that most of the clergy in New Hampshire are male. It can be very hard for women to talk about issues of abuse with males! One of the most sensitive approaches

a male pastor can take is to ask a woman who is experiencing abuse if it would be easier for her to talk to a clergywoman. If the response is affirmative, then the pastor needs to make an appropriate referral. That is relatively easy within our mainline denominations; it is much more difficult in denominations with few if any clergywomen. In any event, it is important for male clergy to recognize that it may be extraordinarily difficult for women to trust them. The response of clergy and laity to the religious crisis caused by domestic violence can be a great resource for victims. The following guidelines may prove helpful; however, as a clergy person, you need to be aware that the life of the victim may be in immediate danger and that safety is the primary concern.

- **Confidentiality is crucial.** A woman's consent should be obtained in writing for anyone who needs to know about the abuse. Just as importantly, use this opportunity to empower the victim to make these contacts for herself. Offer the use of your phone. This provides an opportunity to be supportive throughout the process.
- **Do not disclose information about the victim to the batterer.** Be aware that many who batter experience a need to control others, and that this is often is achieved through manipulation. Someone who batters may desire to

control anyone (e.g., clergy, counselor, etc.) willing to help the victim. The batterer may try to obtain information about the victim from clergy. Try not to participate in this cycle.

- **Listen empathically.** Reflect back to her the information which she has given you. Your primary role is to be her spiritual support person; therefore, listen. A common complaint voiced by women who have been battered is that counselors from all professions are often too quick to tell them what to do and too slow to listen. Silently pray that God's grace is present as the healing process toward wholeness begins.

- **Validate her feelings and affirm her courageous act of coming to you.**

You may be the first person whom she has approached. Hope and healing begin when the victim speaks of the violence and names it as such.

- **Be direct and ask the question.** Many women will not acknowledge that there is "violence" in the relationship. However, they may acknowledge that he hits, pushes, slaps, restricts her movement, calls her names, etc. By being direct, you tell her that it is O.K. for her to discuss this difficult issue. By being specific, you help her to identify behavior that may be abusive.

- **Counsel the battered woman without physically touching her.** Give comfort without putting your arm around her shoulder or holding her hand (unless she makes it clear that this is O.K. with her). If she has been sexually or

physically abused, any touch may recall painful memories.

- **Beware forgiveness (by the battered woman) without repentance (by the batterer).** Battered women often mistakenly believe that the only word the church has to offer is the message that she should forgive him. What is needed is a clear understanding by clergy that repentance on the part of the perpetrator must come before there can any conversation about forgiveness. And that repentance must be tangible: e.g., joining an abuser's group, abiding by the terms of a restraining order, etc. Forgiveness by itself is simply not an appropriate topic for conversation. This is an area where inexperienced clergy are likely to make serious errors and cut off communication with battered women.
- **Know your limits.** It is wise to know how well you are prepared to deal with domestic violence. Unless you are clinically trained on the issues of domestic violence, refer her to someone who can be a healing resource leading her toward recovery. Be honest and clear about the reason for the referral so that she does not feel rejected.
- **Be aware of your own emotional reactions.** As you hear her painful story, your feelings and emotions will come to the surface. This is when many counselors too quickly offer theological or practical answers rather than continue to listen with an empathic ear.

- **Believe her! Do not question her accuracy.** She needs to trust you and to experience you as compassionate. Remember that she is probably minimizing the violence. What you hear may only be only the beginning. In time she may share more with you.

APPENDIX 7

Declaration on the Elimination of Violence against Women G.A. res. 48/104, 48 U.N. GAOR Supp. (No. 49) at 217, U.N. Doc. A/48/49 (1993).

The General Assembly,

Recognizing the urgent need for the universal application to women of the rights and principles with regard to equality, security, liberty, integrity and dignity of all human beings,

Noting that those rights and principles are enshrined in international instruments, including the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment,

Recognizing that effective implementation of the Convention on the Elimination of All Forms of Discrimination against Women would contribute to the elimination of violence against women and that the Declaration on the Elimination of Violence against Women, set forth in the present resolution, will strengthen and complement that process,

Concerned that violence against women is an obstacle to the achievement of equality, development and peace, as recognized in the Nairobi Forward-looking Strategies for the Advancement of Women, in which a set of measures to combat violence against women was recommended, and to the full implementation of the Convention on the Elimination of All Forms of Discrimination against Women,

Affirming that violence against women constitutes a violation of the rights and fundamental freedoms of women and impairs or nullifies their enjoyment of those rights and freedoms, and concerned about the long-standing failure to protect and promote those rights and freedoms in the case of violence against women,

Recognizing that violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men,

Concerned that some groups of women, such as women belonging to minority groups, indigenous women, refugee women, migrant women, women living in rural or remote communities, destitute women, women in institutions or in detention, female children, women with disabilities, elderly women and women in situations of armed conflict, are especially vulnerable to violence,

Recalling the conclusion in paragraph 23 of the annex to Economic and Social Council resolution 1990/15 of 24 May 1990 that the recognition that violence against women in the family and society was pervasive and cut across lines of income, class and culture had to be matched by urgent and effective steps to eliminate its incidence,

Recalling also Economic and Social Council resolution 1991/18 of 30 May 1991, in which the Council recommended the development of a framework for an international instrument that would address explicitly the issue of violence against women,

Welcoming the role that women's movements are playing in drawing increasing attention to the nature, severity and magnitude of the problem of violence against women,

Alarmed that opportunities for women to achieve legal, social, political and economic equality in society are limited, inter alia, by continuing and endemic violence,

Convinced that in the light of the above there is a need for a clear and comprehensive definition of violence against women, a clear statement of the rights to be applied to ensure the elimination of violence against women in all its forms, a commitment by States in respect of their responsibilities, and a commitment by the international community at large to the elimination of violence against women,

Solemnly proclaims the following Declaration on the Elimination of Violence against Women and urges that every effort be made so that it becomes generally known and respected:

Article 1

For the purposes of this Declaration, the term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Article 2

Violence against women shall be understood to encompass, but not be limited to, the following:

- (a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;
- (b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- (c) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

Article 3

Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. These rights include, inter alia:

- (a) The right to life;
- (b) The right to equality;
- (c) The right to liberty and security of person;
- (d) The right to equal protection under the law;
- (e) The right to be free from all forms of discrimination;
- (f) The right to the highest standard attainable of physical and mental health;
- (g) The right to just and favourable conditions of work;
- (h) The right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment.

Article 4

States should condemn violence against women and should not invoke any custom, tradition or religious consideration to avoid their obligations with respect to its elimination. States should pursue by all appropriate means and without delay a policy of eliminating violence against women and, to this end, should:

- (a) Consider, where they have not yet done so, ratifying or acceding to the Convention on the Elimination of All Forms of Discrimination against Women or withdrawing reservations to that Convention;
- (b) Refrain from engaging in violence against women;
- (c) Exercise due diligence to prevent, investigate and, in accordance with national legislation, punish acts of violence against women, whether those acts are perpetrated by the State or by private persons;
- (d) Develop penal, civil, labour and administrative sanctions in domestic legislation to punish and redress the wrongs caused to women who are subjected to violence; women who are subjected to violence should be provided with access to the mechanisms of justice and, as provided for by national legislation, to just and effective remedies for the harm that they have suffered; States should also inform women of their rights in seeking redress through such mechanisms;
- (e) Consider the possibility of developing national plans of action to promote the protection of women against any form of violence, or to include provisions for that purpose in plans already existing, taking into account, as appropriate, such cooperation as can be provided by non-governmental organizations, particularly those concerned with the issue of violence against women;
- (f) Develop, in a comprehensive way, preventive approaches and all those measures of a legal, political, administrative and cultural nature that promote the protection of women against any form of violence, and ensure that the re-victimization of women does not occur because of laws insensitive to gender considerations, enforcement practices or other interventions;

- (g) Work to ensure, to the maximum extent feasible in the light of their available resources and, where needed, within the framework of international cooperation, that women subjected to violence and, where appropriate, their children have specialized assistance, such as rehabilitation, assistance in child care and maintenance, treatment, counselling, and health and social services, facilities and programmes, as well as support structures, and should take all other appropriate measures to promote their safety and physical and psychological rehabilitation;
- (h) Include in government budgets adequate resources for their activities related to the elimination of violence against women;
- (i) Take measures to ensure that law enforcement officers and public officials responsible for implementing policies to prevent, investigate and punish violence against women receive training to sensitize them to the needs of women;
- (j) Adopt all appropriate measures, especially in the field of education, to modify the social and cultural patterns of conduct of men and women and to eliminate prejudices, customary practices and all other practices based on the idea of the inferiority or superiority of either of the sexes and on stereotyped roles for men and women;
- (k) Promote research, collect data and compile statistics, especially concerning domestic violence, relating to the prevalence of different forms of violence against women and encourage research on the causes, nature, seriousness and consequences of violence against women and on the effectiveness of measures implemented to prevent and redress violence against women; those statistics and findings of the research will be made public;
- (l) Adopt measures directed towards the elimination of violence against women who are especially vulnerable to violence;
- (m) Include, in submitting reports as required under relevant human rights instruments of the United Nations, information pertaining to violence against women and measures taken to implement the present Declaration;
- (n) Encourage the development of appropriate guidelines to assist in the implementation of the principles set forth in the present Declaration;
- (o) Recognize the important role of the women's movement and non-governmental organizations world wide in raising awareness and alleviating the problem of violence against women;
- (p) Facilitate and enhance the work of the women's movement and non-governmental organizations and cooperate with them at local, national and regional levels;
- (q) Encourage intergovernmental regional organizations of which they are members to include the elimination of violence against women in their programmes, as appropriate.

Article 5

The organs and specialized agencies of the United Nations system should, within their respective fields of competence, contribute to the recognition and realization of the rights and the principles set forth in the present Declaration and, to this end, should, inter alia:

- (a) Foster international and regional cooperation with a view to defining regional strategies for combating violence, exchanging experiences and financing programmes relating to the elimination of violence against women;
- (b) Promote meetings and seminars with the aim of creating and raising awareness among all persons of the issue of the elimination of violence against women;
- (c) Foster coordination and exchange within the United Nations system between human rights treaty bodies to address the issue of violence against women effectively;
- (d) Include in analyses prepared by organizations and bodies of the United Nations system of social trends and problems, such as the periodic reports on the world social situation, examination of trends in violence against women;
- (e) Encourage coordination between organizations and bodies of the United Nations system to incorporate the issue of violence against women into ongoing programmes, especially with reference to groups of women particularly vulnerable to violence;
- (f) Promote the formulation of guidelines or manuals relating to violence against women, taking into account the measures referred to in the present Declaration;
- (g) Consider the issue of the elimination of violence against women, as appropriate, in fulfilling their mandates with respect to the implementation of human rights instruments;
- (h) Cooperate with non-governmental organizations in addressing the issue of violence against women.

Article 6

Nothing in the present Declaration shall affect any provision that is more conducive to the elimination of violence against women that may be contained in the legislation of a State or in any international convention, treaty or other instrument in force in a State

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