

TRAUMATIC VIOLENCE THAT LEADS TO  
FAMILY MURDER BY FATHERS

A CHALLENGE TO PASTORAL CARE

BY

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## DECLARATION

I declare that the thesis hereby submitted to the University of Pretoria for the Degree of Masters in Trauma counseling has not previously been submitted by me or by any one for a degree at this or any other university, that it is my own work in design and execution and that all material contained herein has been duly acknowledged.

**SIGNED**

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**DATE**

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## DEDICATION

This thesis is dedicated to the memory of my late mother, Mrs. Susanna Willemse and my late father, Mr. Stoffel Willemse and especially my late niece, Jacqueline May.

To my two sisters, Annie Botha and Maria Willemse.

To my two brothers, Isaacs Willemse and Steven Willemse.

To my lovely wife, Emily Willemse and my three sons, Llewellyn, Elmer and Lesley.

To the East London Congregation and our beloved church, Volkskerk van Afrika (People's Church of Africa) as a whole.

A special dedication to Christa Joël from Oudtshoorn and Pastor Prince of the Assemblies of God in East London.

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## CHAPTER ONE

### 1.1 INTRODUCTION

The author was born on a farm, 20km from Oudtshoorn on route to the well renowned Congo Caves in the Southern Cape. Here the farm communities were closely knitted together. The author was brought up with the idea that fathers are the protectors and pillars of their respective families. The author was also taught, who ever was a husband or father in the community was also the author's father.

However, in 1972 the author and his family moved to town in search for a better life but the morals instilled from the author's childhood remains with him. It was in this, bigger town that the author learned of fathers killing their entire families. One particular incident involved one of the author's closest friends. After Matric this particular person moved to Cape Town to earn himself a living. Later on he married his wife but three years later, something went horribly wrong when he wiped out his entire family. Both sides of the family were in deep shock and the whole episode traumatizes them, while the community was paralyzed by this incident.

The author could not understand this unnatural phenomenon to him fathers were supposed to be the protectors of their families. The family is the place where one can feel safe and secure. The author was brought up with these kinds of values. This is how the author understands fatherhood and the sacredness of the family circle.

However, what bothers the author most is the fact that most ministers of religion were completely helpless in situations pertaining to family murders.

Today, the author is also a minister of the word but the same unnatural phenomenon occurs time after time.

Let me share with the reader what prompted me to pursue this research. The author's youngest son started schooling at the beginning of the year, in 2007, at a new school in East London.

Having made friends with different school mates, one of them was a certain girl who was unaware that February 2007 will be her last month on planet earth. Not to mention that the murderer would be her own father, her own flesh and blood. On that particular day of the murder, the father came to school as usual to fetch her, but only this time it was for good. She would never enter the schoolyard again. The next afternoon the author's son came running into the house screaming: "Mummy, Daddy, she's dead. The whole family is dead. It was the father who murdered them." For one moment there was complete silence between my wife and I. We were numb with shock at the news, another senseless violent act carried out by the father who is supposed to be the custodian of moral values in a marital setting.

The author was speechless so many questions in the authors mind. Why does this unnatural phenomenon occur in God's family? The author believes that the aspect of violent family murders by fathers is problematic and thus researching on the subject, is important.

## 1.2 PROBLEM STATEMENT

The events of violence that leads to family murder by fathers are major causes of deep trauma and suffering in families and communities. The author wants to highlight recent newspaper headings, which deals with this unnatural phenomenon.

Readers are bombarded by stories of murders on television, news papers and radio. Let me share a few examples.

- (a) **Hero's bloody end: Top cop found dead with wife while young children lie sleeping in the next room. (Daily Dispatch, 4 April 2007)**
- (b) **Husband, wife and daughter found at their home with head wounds. Whole family wiped out in mysterious circumstances. (Daily Dispatch, 2 February 2007)**

The question thus, is why do fathers wipe out their entire family? What drives fathers to do such a gruesome act?

How can pastoral care as a science be of help to the traumatized individuals and family members during these traumatic events? What is the churches role in all of this?

What is the role of the community when burying the whole family? The author realizes that these questions need to be explored properly with the exclusive aim of developing a therapeutic pastoral care method pertaining to the affected families and community.

Trauma has become a way of life in our daily life. Pearlman says the following about trauma **“trauma is sudden, unexpected and non-normative.**

**It exceeds the individual's perceived ability to meet demands and disrupt the individual's frame of reference and other central psychological needs and related schemas.” (Pearlman- Mcann, 2005: 10)**

### 1.3 RESEARCH GAP

This research on traumatic violence that leads to family murder by fathers is necessary because family murders are increasing in South Africa, and in many parts of the world. More and more families are traumatized by this brutal act. Whole communities are torn apart by this traumatic event.

Literature review on violence that leads to family murders by fathers is actually non-existent. Most of the literature reviewed is mostly in social work and the psychological fields. There is a gap that the author needs to fill with this research.

The gap the author needs to fill with this research is to establish a pastoral care method which addresses traumatic violence that leads to family murders by fathers.

The intention of the author is to empower ministers in order to deal with this trauma long before it happens. Furthermore the author seeks to find ways of how to make family murder less likely.

**Gerkins method of pastoral care is most striking here.**

**Gerkin says “the ministry of care seeks to promote a creative modification of the power arrangements in the existing structure of things. It attempts to reorder the values that are contributing to symptomatic behaviors. It identifies destructive outcomes. Thus, for the pastoral caretaker, symptomatic crises are an invitation to be a participant in changing the fundamental fabric of personal and social reality, and to reconstruct the environment. (Gerkin, 1995: 143)**

### 1.4 AIMS AND OBJECTIVES OF RESEARCH

The aim of this research is to help clergy/ministers deal more effectively and honestly with violent family murder. The intention of the author is also to help clergy/ministers deal with this trauma long before it happens and to take care of the families of those who are left behind.



Thus, the author seeks to develop a pastoral care method that will empower clergy/ministers and the community for caring for the bereaved therapeutically. The author's aim is to make appropriate recommendation to the church, and the community about murder pertaining to families, and to view marriage as sacred and holy.

## 1.5 SIGNIFICANCE OF THIS RESEARCH

This research will focus on traumatic violence that leads to family murder by fathers, because this unnatural phenomenon, is not only an South African problem which challenge the Christian community, it is also a global challenge. Family murders are traumatic because it traumatizes not only the family members involve but also the whole community at large. This study seeks to create awareness on the tragedy that is caused by violence that leads to family murder by fathers. Fathers as the protectors of their families need to be nurtured by the church of their responsibility as head of the family. This research is not confined to South Africa alone but to the entire world since this unnatural phenomenon is a global problem. Waruta, 2005: 120) reports that **“a rape is committed every six minutes in the USA; in West Germany, one in five women is beaten, raped or sexually harassed. A newspaper survey revealed that 99 % of Pakistani women working at home and 77 % of women working outside the home are reported to have been beaten by their husbands”**

## 1.6 DEFINITION OF TERMS

- **Methodology:-** here refers to the study of the methods used in a particular subject (this thesis).
- **Care giver:-** refers to a person who is having the care and management of other people's lives on the daily basis.
- **Family:-** here refers to any parents and their children.
- **Unnatural Phenomenon:-** refers to traumatic violence that leads to family murder by fathers.
- **Therapist:-** refers to someone who counsel people who are affected by traumatic violence that leads to family murder by fathers.
- **Trauma:-** refers to any thing that is sudden, unexpected and cause discomfort, pain and even death to any person.
- **Violence:-** refers to injure or damage which leads to death.

## 1.7 PRELIMINARY CONCLUSION

In this chapter the author introduce the reader to the background of the study. The pinnacle point of this study is on traumatic violence that leads to family murder by fathers. The author seeks to find ways of understanding why this unnatural phenomenon happens in God's family.

In this research the author seeks to understand why fathers as pillars and protectors of their families, murder their entire family. What moves them to act so unnatural? The author also seeks to find out if this unnatural phenomenon can be prevented long before it happens or occurs.

What is the churches role in all of this? How can pastoral care givers help those affected therapeutically?

In practical theology there is a gap pertaining to our topic as discussed in the section on research gap and thus, the author's research on it.

Our next chapter will focus on the methodology which will be of help when we do therapy with the affected family members, the bereaved and the whole community at large. The pastoral care method which is going to be developed in this research will not only empower clergy but will also be to empower communities, so that they take responsibilities in supporting victims exposed to this unnatural phenomenon, especially family murder by fathers.

The pastoral care method which will be developed and recommended at the end of this research is going to empower clergy as well as the community to deal with this unnatural phenomenon long before it happens or occurs.

## CHAPTER TWO

### 2.1 METHODOLOGY

In this chapter the author will provide the methodology of this research study. The author will make use of Gerkin method of shepherding and caring for the individual as well as the community. In his book, "An introduction to Pastoral care " Gerkin refers to the pastor as a caring shepherd of his flock of Christ. (Gerkin, 1997: 27)

The methods of caring is viewed as **"the central metaphor"** of life in the Christian community. Thus, the pastor is regarded as the shepherd and the Christians are the flock of Christ which needs care and nurture all the time.

Gerkin reminds us that **"although the shepherding motif originates as a metaphor for the role of the king during the monarchical period of Israelis history, it was never institutionalized as a designated role within the religions community, as were the prophetic, priestly, and wisdom roles. It was first appropriated within the religious life of Israel as a metaphor with which to speak of the care of Yahweh for Yahweh's people. With the coming of Jesus, who, according to John's Gospel identifies Himself as the Good Shepherd, the shepherding image takes its place as a primary grounding image for ministry."** (Gerkin.1997:27)

Thus, the pastor as shepherd and caring leader is set aside to care, nurture and to protect the flock of Christ. Gerkins shepherding method, is to focus on the individual as well as on the family and community.

For Gerkin **“it means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as caring leader of a community of worship and nurture-a community of care. It also places alongside that image one of the pastor as prophetic leader who cares both for the people and for the tradition that gives the community its identity (Gerkin,1997: 25).** Thus, to care for the family and community involves care that confronts issues of justice especially traumatic violence perpetrated in a domestic setting. In this research the author will use Gerkin's methodology as a way of applying pastoral care to families and individuals who are traumatized by violence that lead to family murder by fathers. Gerkin further explores the role of the pastor and reminds us of our earliest pastoral ancestors who are to be found among the leaders of the ancient people of Israel. **“The priest, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets; who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and it's stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct”.** (Gerkin.1997:23)

Thus, the pastor of our post modern era holds various responsibilities pertaining to shepherding which indeed includes helping those affected by this unnatural phenomenon. The author will also explore other methods pertaining to shepherding God's flock. Here the book: **"Tend my sheep" Applied Theology 2** by (Harold Taylor, 1994: 7-10), is useful. The author explores this method because this helps us to reflect a little deeper on the shepherding method which Gerkin was not able to apply.

For Taylor to be a shepherd, means **"guide the flock to good pastures and safe resting places. He leads the sheep and provides for all their needs, seeing that they have water to drink and keeping the shepherd fold in good repair. He guides his flock and protects it from wild animals, or thieves, or other danger, even when this involves danger to the shepherd self. He searches for any sheep that strays or gets lost, until it is found, even if it means going into difficult and dangerous places. He carefully tends any sheep that are sick or weak, and takes special care of nurturing ewes and young lambs"** (Taylor, H. 1995:9).

Therefore, for Taylor being a shepherd means taking a deep and sincere personal interest in the welfare of the flock as a whole and of each individual sheep in the flock. It calls on the pastor/shepherd for strength and courage, patience and self sacrifice. It is the work of the good shepherd to put always the welfare of the flock before his/her own comfort, even when this means facing personal danger and death. The Shepherd will always protect the sheep, a role the author expected from fathers.

Fathers as protectors of their families should have tender compassion for their respective families. As fathers they should regard each and every one in their household as of priceless worth, and should be unwearied in their efforts to keep them in a healthy, flourishing condition. Fathers are supposed to be custodians of moral values in their households and therefore must constantly work for the welfare of their families.

Thus, this method of Taylor focuses on how pastors as shepherds and leaders care for God's people, and it also includes pastoral therapy and counseling which is important to shepherding and leadership in God's vineyard. The above method will not only help the pastor to do therapy with those who are affected by

traumatic violence that leads to family murder by fathers, it will also help to prevent such traumatic events long before it happens. As Taylor observed and I agree with him: **"The Good Shepherd must always put the welfare of the flock before his/her own comfort, even when this means losing sleep, and personal danger or even death."** (Taylor,1995:9).

Gerkins approach on the other hand is therapeutic because it puts emphasis on care for the survivors and also the affected family and community at large.

Let us now examine the word shepherd. Researchers agree that **"Shepherding is a well known figure among agricultural people, and in ancient Israel everyone understood what the work of a shepherd was."** (Gerkin, 1997: 80, Taylor. 1995: 7) However, as two theologians from the United States of America, they write from a western perspective.

The author as someone brought up from the African soil understands this image of a shepherd from a far more personal perspective. The author grew up with this image. The author understands how important sheep and goats as a possession for the African people means. The author as someone brought up on a farm, was a shepherd boy himself and understands the importance of looking after the flock.

Thus, the author understands the important role of a pastor as shepherd and leader of God's people. The church of Christ has been purchased with His blood, and the pastor as shepherd should realize that the sheep (people) under his/her care cost an infinite sacrifice. Therefore, the shepherd should regard each one in

his/her care as of priceless worth, and should be unwearied in his/her efforts to keep them in a healthy and flourishing condition. Thus, the shepherd who understands the important role of being a leader of God's people, constantly labour for the welfare of those in his/her charge.

According to the prophets, **“the shepherd feeds his flock, leads, guides, bring back the strayed, bring the scattered in one place to watch over them.” (Isaiah 40: 1, Ezekiel 34: 11-15)** Thus, shepherding is a Biblical method of pastoral care which is aiming at helping those who suffer and survive based on the word of God which is the basic source of Christian living.

The shepherding method is what victims and those affected by this unnatural phenomenon of traumatic family violence that leads to murder by fathers seek, especially those traumatized by it. The shepherding method seeks to empower families affected as well as the community on how to deal with this unnatural phenomenon. This method will not only assist the family and community involved, but it will also help the church to enter into dialogue with the community as well as the congregation long before this traumatic events happens.

Therefore, this dialogue will then centre on discussions, nurturing and guiding in therapy.

The author understands that the pastor/shepherd of our post modern era, is holding different and huge responsibilities which pertain in helping families on moral issues. However, the New Testament depicts Jesus as the Good Shepherd who knows His sheep and who is also known by them. Jesus says: **“I am the Good Shepherd.” “I am the door of the sheep” (John 10:1-16).**

Therefore, as pastors and care givers of Christ we are called to do the same as the Master did with this world. Gerkin further explores the role of the pastor as



shepherd of God's people in a striking manner. **“Reflection on the action and words of Jesus as He relates to people at all levels of social life give us the model since qua non for pastoral relationships with those immediate within our care and those strangers we meet along the way” (Gerkin,1997:80).**

The above method of Gerkin gives us guidance on how to do therapy with people traumatized by violence that leads to family murder by fathers. Thus, shepherding is indeed a demanding task which is an effective method that leads to healing, spiritual well-being, wholeness and stability. This research on traumatic violence that leads to murder by fathers does not only seek to empower families affected by this unnatural phenomenon, but it also seeks to empower the community who has to deal with this traumatic experience themselves. The shepherding task challenges the role of the pastor on how to be an effective and therapeutic shepherd of his /her flock as well as the community.

To be a shepherd is not a simple task, it demands indeed fulltime commitment from the side of the pastoral care giver in order for healing to be achieved, especially when working with families and individual who are traumatized by this unnatural phenomenon.

People need a therapist who is able to listen to their problems. By trauma Figly says **“trauma is an emotional state of discomfort and stress resulting from memories of an extraordinary, catastrophic experience which shattered the survivor's sense of invulnerability to harm” (Figley, 1985: 18).**

Trauma and violence can be address by the **shepherding and healing method of Gerkin. This shepherding motif, which has originated as a metaphor for the role of a king during monarchical periods of Israel’s history. It was only first appropriated within the religious life of Israel as a metaphor with which to speak of the care of “YAHWEH FOR YAHWEH’S people” (Gerkins,1997:27).**

The above motif is most clearly captured in the imaginary of Psalm 23. **Here the Lord, God is depicted as the Good Shepherd who leads the people in paths of righteousness, restores the souls of the people, and walk with the people among the enemies and even into the valley of the shadow of death (Gerking,1997: 27). Thus, Jesus is called good. Caring is extremely important especially with traumatized people.**

Gerkin and Taylor’s method of shepherding connects with the ministry of our Lord and Saviour, Jesus Christ. Jesus felt a deep compassion for all people especially the outcast, down trodden and the lonely. (Matt. 9:35, 36). Jesus feels great pity for those in need. (Matt.15:32, 34).

Jesus also cared for people, the parable of the lost sheep in (Luke 15:4-7), is most striking. The parable of the lost coin (Luke 15:8-10) and the parable of the lost son in (Luke 15:11-31), are pinnacles of Jesus’ ministry.

Thus, Jesus cares for the marginalized and broken individuals. The researcher employs Gerkin and Taylor’s methods in order to address the traumatic phenomenon of violence that leads to murder by fathers.

By violence Barnett has this to say **“violence is an act carried out with the intention of, or an act perceived as having the intention of physically hurting another person.” (Barnett. etal. 1997: 10)**

The Bible as the Christian’s source shares ways of how pastoral therapy was done by our Lord and Saviour, Jesus Christ in His Ministry, and how He commanded His disciples to continue this work through out the ages.

Thus, to care for the people of God, is a command straight from the heart of God Himself.

For Gerkin, **“pastoral care of the people became a process of facilitating the individual’s personal relationship with God. Reconciliation of the individual soul to God and guidance in the spiritual life of members of the community of faith became the central pastoral task” (Gerkin,1997: 42).**

The author agrees with the above quotation because Christ the chief shepherd has entrusted the care of His flock to his shepherd/pastors. Therefore, as pastoral care givers we must be concerned with the care and protection of those who are victims of violent practices in our society.

Thus, shepherding means, taking a deep personal interest in the welfare of the flock of God and of each individual in the flock. The unnatural phenomenon of family murder by fathers leaves the whole community and families in great shock. This unnatural phenomenon has a crippling effect on the family and community at large. In this research the author seeks to understand why father’s as pillars and protectors of their families, murder their entire family.

What moves them to act so unnatural? Is there a possibility that the unnatural phenomenon can be prevented? What can the family members and

communities do in order to make this unnatural phenomenon less likely? What is the churches role in all of this? How can we help those affected therapeutically?

Thus, this method aims to bring healing to the affected family members, the bereaved and the whole community at large. This method also aims to empower the church on how to do therapy with members of such families.

## 2.2. PRELIMINARY CONCLUSION

In this chapter the author helped the reader understand the science of methodology and how it functions in pastoral care. According to the Heinemann English dictionary: **“Methodology is the study of the methods used in a particular subject”** In this chapter the methods of Gerkin and Taylor was used to emphasize the **High Calling** of the shepherding model.

The author has guided the reader into the art of the pastoral care model, and how the shepherd/pastor can apply this model therapeutically, especially on those individuals, families and the community who were traumatized by the unnatural phenomenon of violence that leads to family murder by fathers.

Further more, this chapter has emphasized the important role of the shepherd/pastor and bring to the fore it's self-denying nature. Taylor observed and I agree with him: **“The good shepherd must always put the welfare of the flock before his/her own comfort, even when this means losing sleep, and personal danger or even death.”(Taylor.1995:9)**

In this chapter the reader came face to face with the fact that Jesus Christ, our Greatest Shepherd/Pastor, is the example we must model after, especially in our dealings with the brokenness of our post modern age, particularly violent family killings.

Jesus Christ, the Chief Shepherd, has entrusted the care of His flock to His ministers as steward shepherds in His vineyard, and He bids the shepherd/pastor to have the same interest that He has manifested God the Chief Shepherd has commanded the shepherd/pastor of His church to be faithful, to

feed the flock, to strengthen the weak, to revive the fainting, and to shield them from devouring wolves.

This chapter also brought about the authors own understanding of the shepherding model because the author himself was a shepherd boy. Therefore, the author understand the work of a pastor/shepherd and how to care therapeutically for the flock of Christ.

**In our next chapter the author will explore and discuss the nature of violence and how in the aftermath it leads to trauma. The author will share insights about the meaning of violence how it traumatizes individuals, families and communities. I will also connect this unnatural phenomenon to trauma and its impact on people.**

## CHAPTER THREE

VIOLENCE IS PART AND PARCEL OF OUR DAILY LIVING IN SOUTH-  
AFRICA. EVERY TIME WE LISTEN TO THE NEWS THEY EITHER START BY  
SHARING VIOLENT INCIDENCE THAT HAS OCCURED DURING THE DAY.  
IN OTHER WORDS OUR SOCIETY IS SATURATED WITH VIOLENCE. LET  
US LOOK AT SOME DEFINITIONS OF VIOLENCE.

### 3.1 VIOLENCE: SOME DEFINITIONS

Our society is saturated with violence. Sandhu argues that **“at times we even thrive on it. One has only to turn on a television set or go to a movie to get the impression that as consumers we demand more and more of a “thrill” that violence often seems to supply. Not only are we physically violent, we batter with our words as well ”( Sandhu. 2000: 278).**

There are many definitions pertaining to violence. Ola Barnett, defines violence as **“an act carried out with the intention of, or an act perceived as having the intention of, physically hurting another person” (Barnett, etal,1997: 10)** and for Peter Kanyandago; **“Violence is taken to mean all that militate against or hamper normal development of an individual or of a group of people” (Waruta, 2000:41).** while Kevin Kelloway says. **“Violence refers to aggression that involves the use or threat of physical force” (Kelloway etal, 2006:11).**

Felson in the book: Workplace violence, connects with the above definitions when he says: **Violence is violence, whether it occurs in the home, on the street, or in the workplace” (Kelloway etal, 2006.7).**

The author of this Thesis is well aware of the many forms of violence infecting our society to day. Violence manifests itself in various forms. The following are examples of some of the different forms of violence and where this phenomenon operates. The author will touch briefly on the following in order for the reader to have a holistic understanding of this phenomenon.

- A. **Workplace violence**
- B. **School violence**
- C. **Violence on college and university campuses**
- D. **Sport violence**
- E. **Sexual violence**
- F. **Ecological violence**
- G. **Political violence**

### **3.2 DIFFERENT MANIFESTATIONS OF VIOLENCE**

#### **3.2.1 WORKPLACE VIOLENCE**

According to Kelloway in his book: Workplace violence, **“Work is by it’s very nature, about violence to the spirit as well as to the body. It is about ulcers as well as accidents, about shouting matches as well as fistfights. It’s about nervous breakdowns as well as kicking the dog around. It is above all (or beneath all), about daily humiliations. To survive the day is triumph enough for the walking wounded among the great many of us”** (Kelloway, 2006: 3).



Thus, for many employees as well as employers, work is by its very nature about violence. The above quotation helps us to understand the nature of work and its consequences on human beings for example If one works under such condition it is not surprising when they come home angry and violent. Kelloway points out that workplace violence **“is a behaviour by an individual or individuals within or outside an organization that is intended to physically or psychologically harm a worker or workers and occurs in a work related context” (Kelloway, 2006: 49).**

This violence is thus confined to the workplace setting.

### **3.2.2 SCHOOL VIOLENCE**

The school setting is where learners and teachers work on a day to day basis. Thus, it is inevitable for the phenomenon of violence to rear also its unnatural character here. This violence is predominantly confined to the school environment. Daya Sandhu points out that **“school violence is not a new phenomenon.”** He goes further and points out that the 1950’s and 1970’s as periods of its existence in human history. (Sandhu, 2000: 23).

In South-Africa today where the author resides, the effect of violence is evident in our Nation’s learners. News Paper headlines, television and radio news bulletins, give ample account of its existence today. Today young learners kill each other for simple issues such as cigarettes or lunch money.

Sandhu points out that a press release by the Department of Education, Justice, and Health and Human services in 1994 indicated that 150,000 students absent themselves from school daily for fear of being stab, shot, or beaten. Statistics also reveals that 7.9% of all rapes, 3.9% of all robberies, and 14% of all assaults reported in the United States occurred on school property. (Sandhu, 2000: 24)

Thus, the school environment is a melting pot for the manifestation and of creation of violence.

### **3.2.3 VIOLENCE ON COLLEGE AND UNIVERSITY CAMPUSES**

The college and university campuses where students are learning and professors teach on a day to day basis experience violence. It is thus inevitable for violence to manifest itself also here. This form of violence is confined to the campus environment largely. Violence is one of the primary issues pertaining to higher education.

Bruce La Vant points out that, **“students on college and university campuses are frequently being victimized by abuse, assault, rape, harassment and other destructive behaviours. (Sandhu. 2000: 74)**

Thus, this violent behaviour is damaging to the learning environment and cause harm to students and their ability to concentrate on their tasks at hand. The manifestation of violence on college and university campuses, have negative effects, not only on the students, but on the institution as a whole, and the rest of the community.

### **3.2.4 SPORT VIOLENCE**

According to Calhoun, **“Violence can be traced back to the earliest, most primitive forms of athletic competition” (Calhoun,1987: 11).**

Thus, sport violence is as old as human beings themselves.

Sandhu on the other hand, reports that, **“Ancient Greek sports events had several violent events including variations of boxing and wrestling” (Sandhu, 2000:87)**

Today in our post modern era, sport such as rugby, football, boxing, wrestling etc, continue the tradition of violent related sports. The other interesting phenomenon is that people are quick to be violent. A person can get a million dollar for winning a world title on boxing; rugby etc.

### **3.2.5 SEXUAL VIOLENCE**

This form of violence is not limit to heterosexuals alone, but this form of violence also cuts across the gay and lesbian context. According to Anderson, **“Violence against gay men and lesbians is not a new phenomenon. He further cites the example of Paul Broussard, a 27 year old gay man, who was attacked and killed outside a gay bar in Houston, Texas simply because he was gay” (Anderson, 1996:30-32).**

Thus, sexual violence is a deep seated phenomenon and cut across sexual boundaries. People use religion to support the idea of being violent. For example homosexuals are going to hell in order to help them is to force them to stop the action if it means killing them.

### **3.2.6 ECOLOGICAL VIOLENCE**

It is common knowledge that humans overlook violence aimed at nature and our planet. **In Genesis 1**, God instructs Adam and Eve to protect inhabit and cultivate the earth. However, the environmental degradation of our planet is largely due to the consequences of human behavior. According to Sandhu, **“Many of**

**our current environmental problems are partly due to the rapid industrial and population growth. He also cites overcrowding in cities and towns and over use of farm lands in food production also contribute to environmental degradation. Rapid population growth and the subsequent, often sudden, depletion of resources may be impacting upon Earth's carrying capacity” (Sandhu, 2000:130).**

Thus, ecological violence is another force to be reckoned with.

### **3.2.7 POLITICAL VIOLENCE**

Political violence is mostly limited to the political sphere. South Africa where the author resides has a history of political violence. Apartheid as a theory was a brutal form of violence against humanity.

The author has given the reader a brief overview of the unnatural phenomenon of violence and how and where it operates in our society today. The author believes that the aspect of violence has a lasting effect on family and community life as a whole.

However, the scope of this chapter will focus mainly on Domestic Violence / Family Violence because Traumatic violence that leads to murder by fathers has its first origin here. This violence is dangerous because it occurs behind close doors far removed from the public eye. Violence has infiltrated every sphere of our society. The family bond where people must feel safe and secure has become an unsafe place for family members.

### 3.3. DOMESTIC VIOLENCE

Anne Nasimiyu-Wasike sees domestic violence as **“an aggression or pugnacious behaviour in which the threat or use of violence initiates conflict or destruction. For Anne this type of violence is verbal or physical abuse which takes place in a family atmosphere” (Waruta, 2005:121).**

Daya Sandhu sees domestic violence as **“a violent crime that touches the lives of millions of men, women and children around the globe each year. (Sandhu, 2000: 9).**

Thus, this form of violence operates in the intimate family circle. There are various ways in which domestic violence can be experienced by family members and which in the end leads to trauma. Domestic violence occurs in ordinary homes and families. Domestic violence is colour blind in its operation. The true reality about abusive partners is that it cuts across all races, economic classes, religion and occupations. Domestic violence is physical and emotional in its manifestation and occurs in a close, intimate and trustworthy relationship.

It is behind close doors where victims are brutally harmed, emotionally, mental and physically. Emotional and mental harm is caused by constant criticism, being told that you are useless, worthless and humiliating you as a person in the public sphere. Emotional harm can also be in the form of threats to kill or harm the victim or the children, intimidation, bullying, being locked in or kept in isolation away from family and friends, withholding food, money and being hold prisoner in your very own home. In view of the above, women trapped in domestic violence believe that they are useless. In all of this the author of this thesis believes that the perpetrator of domestic violence remove the human

dignity of such women and the image of God from such women. In addition to actual physical or sexual assault and damage to own property, domestic violence also includes non-physical intimidation, such as persistent verbal abuse, black mail and or financial deprivation.

Perpetrators of this kind of violence are usually persistent in their maltreatment of the other. According to Anne Nasimiyu-Wasike, **“domestic violence takes place in circles and is not easy for outsiders to know what is happening in a home. In most cases the abuse starts in the first year of marriage. Often the women are unsuspecting and have a different image of their men”** (Waruta ,2005: 12).

Domestic violence is never a once off event. It escalates in intensity over a period of time. It manifests itself in physical assault like slapping, punching, hitting, beating, kicking, throwing things about. This often leads to permanent injuries and in the worst scenario, leads to ultimate death. Once a man starts it he will never stop, it also lead to emotional abuse.

For the author of this thesis, domestic violence is an act which violates and degrades the human dignity of the victim of such violence. This form of violence is not only physical but reaches deep inside the inner soul of the victim. This violence leaves deep psychological scares on victims and families and leaves them traumatized.

Domestic violence is a problem in many societies in the world today, especially South-Africa where the author resides. The church as the custodian of moral values has a huge role to play, especially as the institution entrusted with the

Sacrament of marriage. Pastoral care givers ought to prepare couples for marriage, especially the area of emotional and physical abuse, which leads to murder.

### 3.3.1 WHAT CAUSES DOMESTIC VIOLENCE

In researching the causes of domestic violence, the author of this thesis realize that many researchers agrees that there is no single correct answer to this phenomenon.

Hampton argues,” **that there are, infect, many different dynamics involved and many different reasons which causes domestic violence” (Hampton, 1993: 125).**

He identifies the following causes pertaining to domestic violence. **“The cycle of violence, low socio-economic status, social and structural stress, social isolation, low self-concept, and psychopathology.”** Hampton goes further and identifies two broad categories of past antecedents pertaining to domestic violence: **“social and psychological antecedents. Social antecedent includes limited access to goods and services, limited opportunities, social and structural constraints, estrangement and social isolation from others” (Hampton, 1993:125).**

Thus, the anger and loss of hope produced by the above constraints are now acted out on those nearest family members, the wife and children.

Waruta cites the following pertaining to domestic violence:

- A. **Some of the African men think the herd and cattle that they pay as brides wealth for their wives, gives them the right to beat their wives at will.**
- B. **Some men are traditionalist, and think that beating their wives is part of the accepted way of keeping peace and harmony in the home.**
- C. **Brothers-in-law and sisters-in-law may harass and claim to be disciplining the wife on behalf of their brother. For example; in some ethnic groups where female circumcision is practiced; the sisters-in-law might subject the uncircumcised wife to violent circumcision, this could be in cases where she married before she had been circumcised.**
- D. **Other factors that may cause wife beating are financial stress and misunderstanding in cases where the man seeks to control the entire family budget (Waruta, 2000: 128-129).**

Hampton on the other hand includes the following as causes of domestic violence and cites: **“blocked aspirations, unrestrained anger, faulty regulations of emotional closeness and distance, intergenerational transmission of learned violence, prone behaviour and low self-esteem” (Hampton,1993: 125).**

The above manifestations perpetuate the cycle of the unnatural phenomenon of violence in marriages and in the end it leads to murder. Domestic violence is a criminal act committed in the home which is supposed to be a safe haven for



family members. The society must accept collective responsibility for the eradication of this unnatural phenomenon. Further research on this topic will help the reader understand how deep seated this unnatural phenomenon really is. Let us now reflect on the next cause of domestic violence.

### **3.3.2 GENDER INEQUALITY AND MALE DOMINANCE**

Anne Nasimiyu-Wasike sees domestic violence **“as an indication that women and men do not enjoy equal power and status in our society today.”** She goes further and emphasizes the following: **“men still believes that women are their possessions, and that they can do what they like, if they feel aggressive. They feel they can take their aggression out on their wives and no one has the right to tell them they can’t. Their believe is thus supported by the community, which turn a blind eye, and permits them to get away with it” (Waruta, 2000: 128).**

Thus, for Anne, patriarchal superiority is the main cause of domestic violence. This for the author is the source that creates violence and leads men to abuse women. In other words as soon as women are perceived as secondary they are mistreated.

Gerald Hotaling connects with Anne when he says: **“A basic premise of patriarchy is that males are uniquely qualified to conduct the business of civil society and to maintain order with in the private realm. Patriarchal law, religion, philosophy, and morality stress the superiority of males and their consequent responsibility and right to control society and the woman and children in their family” (Hotaling,1998: 127).**

Masango reports that Aristotle proposed that men and women were by nature ordained for different functions. He says according to Aristotle “**nature gave man strength of body and an intrepidity of mind to enable him to face hardships, and to women was given a weak and delicate constitution, accompanied by natural softness and modest timidity, which fit her for a sedentary life**” (Masango, 2003: 418).

The above quotation clearly favours men, subjugate women even further and leads to oppression by men in a domestic setting.

Coltheart on the other hand agrees and argues that “**Under patriarchal, women’s obedience to male authority is exchanged for protection from males, and material security**” (Coltheart, 1986: 112-123).

Thus, patriarchy is a system or a believe system that allows men to hold greater power and privilege than women. This system gives men the right to dominate and control women and children.

Sandhu also connects with the above authors when he reports on domestic violence:” **domestic violence is a natural tendency of patriarchal system**” (Sandhu, 2000: 297).

Thus, male dominance is a major cause of domestic violence. This system or culture is intense about control of women’s behaviour. Male dominance remains an important aspect of male identity in our society today.

### 3.3.3 EXPOSURE TO VIOLENCE

**Hampton reports: “The theoretical rationale for the intergenerational transmission of spousal violence is derived from social learning theory” (Hampton, 1993: 126).**

Men are raised to be violent for example boys who cry are not accepted as men.

They are used to be strong even if it hurts. Many must block their emotions.

The above quotation clearly brings to the fore the fact that a good number of people who engage in physical violence against their wives were socialized in a setting in which they observed parental violence. Hotaling argues also: **“that aggressive behaviour is learned from observing or experiencing such abuse in your own homes” (Hotaling, 1988: 183).**

Cesar connects with the above when he reports: **“Some studies on domestic violence indicate an association between observation of fathers hitting mothers and subsequent wife abuse” (Cesar, 1988: 51-64).**

In short, boys who observe this act assume it is normal to abuse and be violent to women.

Thus, the demon of violence runs very deep in our society. Fathers who wiped out their entire families, belong to a society that is already dependent on violence. In the South-African context are many legal guns in operation . One can even say that there is a culture of violence in our society today. It is common practice for South-Africans to view the use of violence as a solution to solving

problems. The author wonders whether this culture developed during violent and lawless time of apartheid.

### 3.3.4 ALCOHOL AND SUBSTANCE ABUSE

A lot of men blame alcohol after violent act of abuse that traumatizes women in marriages.

Hampton reports that there is **“a strong association between substance abuse, especially alcohol, and marital violence.”** He goes further and cites that **“abusive men with a history of alcohol or drug problems are apt to abuse their spouses both when drunk and when sober. They tend to be violent more frequently and more severely when under the influence”** (Hampton, 1993: 127).

The above quotation clearly indicates the devastating effect which alcohol and substance abuse have in domestic violence and how this conduct in the end leads to family murder.

Sandhu reports that **“domestic violence linked to alcohol and substance abuse, have no economic or social boundaries.”** He goes further and cites that **“the poor and undeserved should not be labelled as the only groups prone to this type of violence. Violence can happen next door with the alcoholic neighbour that beats his wife up when he is drunk or the layer that when high on cocaine physically abuses his wife and sexually abuses his child”** (Sandhu,2000: 171).

Thus, alcohol and substance abuse has in most circumstances a devastating effect on marital life as a whole and can lead to abuse and even murder in the end. They can also be used as a way of avoiding responsibility within the family. Thus blaming substance abuse for example **“I was drunk and do not recall what actually happened.”**

### 3.4 VICTIMS OF DOMESTIC VIOLENCE

It is common knowledge that victims of domestic violence can be found anywhere. Anne Nasimiye-Wasike reports that some domestic violence victims **“have survived the ordeal and are now living a life free of abuse, some have not survive the ordeal and have been beaten to death; and finally many are continuing to suffer the abuse” (Waruta, 2000: 124).**

Thus victims of domestic violence, span across culture, class, nationality, and ethnic groupings. It is common knowledge that in South-Africa where the author resides, domestic violence has increased according to police statistics in the Eastern-Cape. (Sunday Times, 18 March: 2007).

However, other domestic victims are seeking assistance from the police and other N.G.O's. Sandhu says **“battered women have mobilized to collaborate with communities and the criminal justice system to hold batterers accountable for the crime of domestic violence” (Sandhu, 2000: 296).**

Anne Nasimiye-Wasike, Barnett et al and Hampton are all in agreement pertaining to the fact that there are many factors which keep victims of domestic violence trapped in an abusive relationship. The following factors pertaining to

domestic violence victims stood out like pinnacles: domestic violence victims fear to leave their husbands because of retaliation or revenge. Anne cites **“a police report from New South Wales which showed that half of female murder victims were killed by their partners and fifty percent (50) of wives murdered by their husbands had left the marriage”**(Waruta, 2000: 125). As mentioned before, once a partner abuses another person, the tendency to stop is very difficult.

It is also common knowledge that victims of domestic violence remain in this unnatural relationship because they had nowhere to go, some because of economic factors, others because of fear. Barnett reports that “studies frequently cite economic dependency as the primary reason that battered women remain with their abusers” (Barnett, 1997: 220-221).

It is also a known fact that many women, especially South-African women are economically dependent on their husbands. Domestic violence victims remain in abusive relationships to honour their marital commitments.

Anne reports **“women fear to be socialized as “divorcees” or as “women who are abused by their husbands”** (Waruta, 2000: 125).

Thus, these women prefer to remain in an abusive relationship despite the anger, fear, pain and isolation.

Barnett connects with Anne when he says **“society praises marital partners who are committed to a relationship and criticizes those who give up easily” (Barnett, 1997: 221).**

Hampton argues that **“repeated battering on the domestic violence victim diminishes the woman’s motivation to respond. As a result, women tend to be submissive in the face of intermittent punishment or abuse. And as the abuse continues, the battered victim becomes immobilized, feels loss of emotion about the battering experience, and begins to blame herself for the abuse inflicted upon here” (Hampton, 1993: 128).**

The above quotation clearly indicates where women face constant battering for years they feel worthless and lack confidence in their capability to manage their self. Thus, they feel responsible for their situation and therefore they feel ashamed, guilty and rejected.

Thus, the domestic violence victim becomes helpless in the face of adversity and thus develops a low-self-esteem. Anne reports that **“in some cases where an abused women seeks assistance to leave the abuse relationship, the clergy or other counselors advice her to return to her home because it is her duty to stay with her abuse partner” (Waruta, 2000: 125).**

However, it is common knowledge that in South-Africa where the author resides and other parts of the world, as Anne puts it **“some victims of domestic violence, despite the abuse, still love their husbands. They keep praying and hoping that the violence will one time come to a stop, but not their relationship.” (Waruta. 2000: 126)**

On the other hand, some pastors approach this issue by praying for the woman, and then sent the woman back to violent homes.

Domestic violence has a damaging and negative effect on the victims of such violence.

Thus, therapeutic interventions, such as pastoral care is of the utmost importance for healthy marital relations.

### **3.4.1 OFFENDERS OF DOMESTIC VIOLENCE**

Anne Nasimiyu-Wasike reports that **“offenders of domestic violence are difficult to identify” (Waruta, 2000: 127).**

Hampton connects with the above when he reports that **“no conclusive domestic batterer profile, exist.” (Hampton, 1993: 233).**

Thus, men who appear to society gentle and caring, commit brutal acts of violence, and even murder within their marital setting. Domestic violence offenders span across culture, nationality, ethnicity, family history, class and ages. It is a great sickness that needs therapeutic intervention. This is where Gerkin is of help .

He says **“care for the people of God involves care that confronts issues of justice and moral integrity in the lives of the people” (Gerkin, 1997: 25).**

Hampton reports that **“clinical observations and preliminary studies have surfaced a profile of an inexpressive, impulse-driven, traditional, and rigid**



**personality with low self-esteem and frequent drug and alcohol problems.”**

**(Hampton. 1993: 233)**

Hotaling (1988: 131) argues **“that domestic violence offenders do not recognized stress or anger until it is out of control.”** Thus, domestic violence offenders normally lack communication skills, discuss seldom problems or feelings with love ones.

Domestic violence offenders normally are unwilling to acknowledge their emotions. Hotaling (1988: 131) defines these feelings **“as affection, dependency, joy and silliness”** Domestic violence offenders are in some cases people who have been selves abused as children. Domestic violence offenders are in many instances unable to know or express what is bothering them. Then all of a sudden a minor incident may trigger a violently angry response. Sandhu (2000: 298) argues that domestic violence offenders **“are not the dark lurky character in the alley. He is an every day man: a policeman, a doctor, a teacher, a priest. He could be any one.”**

The author wants to agree with Sandhu because as mentioned in the introduction of this thesis, the author, not to mention the deceased family, never expected him to commit such a crime. Thus, domestic offenders come from a wide range of socio-economic, culture, family, and occupations.

### **3.5 THE EFFECT OF DOMESTIC VIOLENCE ON WOMEN AND CHILDREN**

In this section, the author will be looking what effects Domestic violence has on women and children that are traumatized by this unnatural phenomenon.

### 3.5.1 EFFECTS OF DOMESTIC VIOLENCE ON WOMEN

The manifestation of violence in our society and more so in a Domestic setting, inevitably bring certain behavior or action to the fore in any Abuse women.

Barnett observed that **“Violence is perhaps the most powerful element in producing behaviors that characterize victims in general and battered women specifically. Violence has a number of negative outcomes for victims, such as recurrent fear, feelings of helplessness, and stress” (Hampton, 1997: 215).**

Thus, fear, feelings of helplessness and stress leave deep psychological effects on victims of Domestic Violence. Let us look separately at each of the above behaviours observed in victims of Domestic Violence.

### 3.5.2 RECURRENT FEAR

Hampton report that **“using comparison groups of non abused women , research has noted that abused women were more fearfull than other women on a mood state scale” (Barnett, 1997: 215).**

It is thus common knowledge that fear, is a powerful restrain in doing anything destructive. Women who endure marital abuse, are traumatize by the fact that if they would leaf, their husbands will commit suicide, or will come after her.

### 3.5.3. LEARNED HELPLESSNESS

Research on Domestic Violence victims has brought to the fore the fact that the process of learnered helplessness has been used **“ to explain the cognitive, affective, and behavioral charges that occur when there is no faith that natural contingent out comes will happen ”(Hotaling. 1988: 143)**

Barnett (1997: 2150 connects with the above when he observes “**helplessness is the most immediate feeling that Domestic victims experience following an assault, depression and anxiety usually set in later.**

As a result of the above women get caught in this cycle of emotional abuse and tolerate violence in marriages.

Therefore, it is common knowledge that victims of Domestic Violence believe their escape from such a terrible situation is non-existent. The following issues

- A. Emotional trauma**
- B. Intellectual impairment**
- C. Stress**
- D. Stress and psychological illness**
- E. Posttraumatic stress disorder (PTSD), are part of the issues affecting women and children caught in the cycle of violence.**

#### **3.5.4 EMOTIONAL TRAUMA**

**Identical with learned helplessness theory, researchers have documented the out come of clinical depression in battled women (Barnett-1997: 216).**

The above clearly highlights that depression and suicide attempts are more common in victims of Domestic violence than in non abused women. These are some of the symptoms that tangled women in violent relationships.

#### **3.5.5 INTELLECTUAL IMPAIRMENT**

Learned helplessness inevitably may also lead to poor problem solving abilities in abused women. Barnett (1997: 216) observe that “**studies done in three different groups of women: Abused, non-abused, women neither abuse nor in therapy. All three groups received every day problem to solve. The**

**results indicated that battered women choose fewer effective solutions to the situations presented than did the other groups.”**

The above quotation clearly indicates and I agree that women exposed to violent abuse, because of the situation at hand lack the capability to deal effectively with their situation at hand on a day to day basis.

### **3.5.6 STRESS**

It is common knowledge that learned helplessness also leads to stress in victims of Domestic violence. Barnett reports that **“the stress associated with prolonged physical and emotional victimization has many overlapping symptoms”** (Hampton,1997:216)

Hotaling connects with the above when he says that the **“symptoms includes features of both anxiety and affective disorders, cognitive distortion including dissociation and memory loss, re experiencing traumatic events from exposure to association stimuli, disruption of interpersonal relationships, and psychological disturbances.”** (Hotaling 1993: 103)

It is common knowledge that women exposed to violent abuse and in this instance, violence that leads to family murder by fathers lead to the following symptoms in abuse victims:

- a. Confusion**
- b. Emotional responses**
- c. Anxiety**
- d. Chronic depression**

- e. **Health problems**
- f. **Self neglect**
- g. **Inability to deal effectively with problems etc.**

In researching on the effects of Domestic violence on victims, the author realizes that abused victims of Domestic violence suffer in their abilities to handle stress.

Thus, a constant exposure to stress related incidents such as Domestic violence, stress lead to physical illness and post traumatic stress disorders. At the end it affects the women self esteem. They finally believe that they cause men to be violent. This issue is internalized.

### **3.5.7 STRESS AND PSYCHOLOGICAL ILLNESS**

Barnett (1997; 217) reports **“there is mounting evidence that victims of Domestic violence suffer physical illness and mental problems.”**

Women exposed to abusive situations such as Domestic violence need more medical care than women not exposed to this form of violence. Pastoral care plays a vital role in helping couples or women to deal with this problem.

### **3.5.8 POSTTRAUMATIC STRESS DISORDERS (PTSD)**

Victims of Domestic violence suffer from posttraumatic disorders when traumatic violence that lead to family murder by fathers, happened in a family. This violence caused a sharp and prolonged emotional reaction in a family and the community at last. Barnett observes **“psychologist and psychiatrist have designated the reaction posttraumatic stress disorders (PTSD)”**.

**(Barnett. 1997: 217)**

The above reaction is a common reaction to trauma and terror. Posttraumatic stress disorders (PTSD), is an anxiety disorder produced by an extremely stressful event such as family murder, rape, assault etc, and brings adverse reactions to victims of Domestic violence. Traumatic violence that leads to family murder by fathers is one of the major causes which lead to post traumatic stress disorder (PTSD) in abused women.

**Goldenson highlights four reactions pertaining to victims of Domestic violence:**

- A. Re-experiencing the trauma in a painful recollection or recurrent dreams.**
- B. Diminished responsiveness (numbing), with disinterest in significant activities and with feelings of detachment and estrangement from others.**
- C. Symptoms as exaggerated startle response, distributed sleep, difficulty in concentrating or remembering, guilt about surviving when others did not, and avoidance of activities that call the traumatic event to mind (Goldenson,1984: 163.173)**

The shepherding method of caring becomes helpful in exploring with abused women their relationship with violent men. The effects of Domestic violence on women are severe and deep seated. Thus, victims of such abuse need therapeutic interventions such as pastoral and trauma counselling. The role of the Shepherd/Pastor is critical here.

Pertaining to the critical role of the shepherd/pastor the author wants to share a short anecdote from his own family and how the shepherd/pastor can work

therapeutically with such case. One of the author's relatives is married to an abusive husband who constantly is intoxicated with alcohol. For years he has abused his wife verbally and psychologically. However, despite this abuse the author's relative believes she should remain in this abusive relationship because it is her **Christian duty**.

The role of the shepherd/pastor is critical here. The shepherding method of Gerkin is most helpful here. Gerkin refers to the pastor "**as a caring leader and shepherd**" (Gerkin 1997: 27).

With emphasis on this particular story the women as well as the husband needs care and nurture. Pertaining to this short anecdote the pastor as shepherd needs to understand the background to this particular situation.

Pastoral Care, as a science should help the husband understand that a woman is not an object but a human being made in the image of God who is to be treated with respect and honour. It is also important that the shepherd/pastor should be able to help the abusive husband understand that in marriage, wife and husband has decided to merge together on their journey of faith to become one. However, in an abusive relationship the unity of marriage is broken and finally disrupted.

### **3.6. THE EFFECT OF DOMESTIC VIOLENCE ON CHILDREN**

Domestic violence also affects children negatively. Barnett observes that "Marital violence reveals that children are prone to suffer psychological damage in four areas:

- A. Immediate trauma**
- B. Adverse affects on development**

- C. **Living under high levels of stress, particularly fear of injury to themselves and their mother;**
- D. **Exposure to violent role models. (Barnett,1997: 140)**

The above quotation clearly indicates the negative effect this phenomenon has on the personhood of children. When children constantly observe violent actions such as Domestic violence, they are deeply affected in their inner being.

Anne Nasimiyu reports that **“children experience shock and are afraid to do anything while their mother is being beaten.”(Waruta.2000: 131)** (Barnett , 1997: 148), (Anne, 2000: 141), and (Einat Peled, 1995: 29) reports that **children who grew up a domestic violent setting, display nervousness, and withdrawal, anxiety, bedwetting, restlessness, poor school performance, illness such as headaches, stomach complaints, cruelty to animals, guilt and denial.**

Einat Peled observes that these symptoms **“are in fact Posttraumatic stress disorders.” (Einat .1995: 29)**

Thus, it is clear that Domestic violence affects children negatively. Anne observes that **“mothers who are abused could neglect their children or are pre occupied emotionally because the mother spends all her energy just to survive.” (Waruta, 2000: 131)**

Exposure to violence put heavy pressure on children. Peled reports that **“children who witness Domestic violence are at greater risk to be come victims of such violence in later life” (Peled, 1995: 28).**



The author wants to agree with the above statement because children who have grown up in domestic violence come to accept violence as normal. They see violence as a way to cope with stress and other pressures. In many instances boys develop disrespect for women and girls on the other hand develop an inferior complex due to exposure to violence.

**Thus, Domestic violence is a major source of this exposure. Many children grapple alone with the related over powering thoughts and feelings.**

**pastoral counselling as a therapeutic means is an affective way of producing assistance and help to children traumatized by violence that leads to murder by fathers. Here the role and assistance of the Shepherd/Pastor is critical.**

Taylor's shepherding method is very helpful here. He says a shepherd **"guide his flock to good pastures and safe resting places. He leads the sheep and provide for all their needs, seeing that they have water to drink and keep the shepherd fold in good repair. He guides his flock and protects it from wild animals, or thieves, or other danger, even when this involves danger to the shepherd self. He searches for any sheep that strays or gets lost, until it is found, even if it means going into difficult and dangerous places, however dark the night or bad the weather. He knows and names each sheep individually, so that they too know his voice and follow when he calls. He carefully tends any sheep that are sick or weak, and takes special care of nurturing ewes and young lambs"** (Taylor, 1995: 9).

### **3.7 PASTORAL CARE FOR VICTIMS OF DOMESTIC VIOLENCE**

The above issues lead the author to analyze healing as a pastoral way of dealing with violence.

In this section the author will be looking at how to use pastoral care as a healing science towards women who are brutally subjected to domestic violence.

**The Bible says “So God created humankind in His image, in the image of God He created them, male and female He created them.” (Gen 1: 27) Thus, women just like men were created in the image of God. All of humanity is gifted with equal capabilities. Anne reports, “women are fully human beings entrusted with giftedness, potentialities and talents. They were intended by God to be co-creators on earth in community and independence with other people. Women are called to be responsible persons, accountable to God for the stewardship of their giftedness and talents” (Waruta, 2000: 131).**

God in His great mercy has grand all humanity His mercy. All human beings, men as well as women, share therefore, equally in the common wealth given by God.

Orfelia Ortega argues **“where ever God is, be it in the church, in the home, in the society, no system should be used to dehumanise and marginalized anyone on the basis of gender, race, colour and class” (Ortega, 1995: 2).**

Abuse against women is not only brutal, but it is also a crime against humanity which degrade the image of God in women. Women also have dignity and integrity. Therefore Anne says **“women just like men have a right to their privacy and self-determination. These human rights have to be exercised and carried out in the context of a small and large community.” (Waruta, 2000: 131).**

This violence and abuse by men, violate the image and likeness of God in men and finally in women. The above brings to the fore the fact that husbands should realize that the domestic setting should also be a sanctuary for women.

**The Bible says “Submit to one another out of reverence for Christ.”**

**(Ef.5: 21)** Many of the problems in Christian marriages come either from an ignorance of or a disregard for scriptural teaching on the roles of men and women in marriage. Marriage is seen as more as an alliance to promote personal growth than a life long commitment to mutual love and service.

Therefore, when difficulties arise, the husband resorts to violent means. What is needed in our day, is a return to the basis of the Scriptures. When couples understand the sacredness of marriage as explained in pre-marital counselling, husbands, wives, parents and children will serve each other in mutual respect. Instead of resorting to violence, husbands will love their wives.

The church who is the custodian of the healing ministry must be in the fore front in addressing the problem of domestic violence that is seriously affecting the lives of women and children that must endure violent relationships.

The church should bring God’s compassion, love and healing to families knitted in a violent family setting. **The church must be salt and leaven. Thus, helping to heal the deep wounds caused by violence.**

Anne observes that **“the church’s mission is not to encourage abused women to remain in abusive relationships but rather rescue them and seek to bring about a rebirth in their abusive relationship that will lead to affirmative and healthy relationships” (Waruta, 2000: 132).**

Gurny connects with Anne when she says **“the church must break out of the confines of their ecclesiastical and denominational structures to become involved in the struggle of the oppressed, the marginalized, and the disadvantaged” (Gurny, 1995:1).**

Thus, the church as a healing community must proclaim liberty to women abused in violent situations. The author of this thesis will agree with Anne when she reports that **“the church must be committed and follow in the footsteps of Jesus Christ to heal and to challenge evil conditions especially those caused by abuse, exploitation and irresponsibility” (Waruta, 2000: 133).**

**A church who is prepared to challenge evil such as traumatic violence that leads to family murder by fathers, is a church who gives hope and joy to this world.**

**IN THE NEXT SECTION THE AUTHOR WILL BE LOOKING AT TRAUMA AND IT'S AFTER MATH ON VIOLENCE.**

### 3.8 TRAUMA

IN THIS SECTION THE AUTHOR WILL INTRODUCE AND EXAMINE HOW VIOLENCE TRAUMATIZES VICTIMS WHO ARE EXPOSED TO THIS UNNATURAL PHENOMENON. HOWEVER, THE READER MUST FIRST UNDERSTAND HOW RESEARCHERS DEFINES THE TERM TRAUMA. SEVERAL AUTHORS ARTICULATES TRAUMA IN THE FOLOWING WAY.

#### 3.8.1 SOME DEFINITIONS OF TRAUMA

Karyn Jones suggests that trauma, when defined diagnostically, **“is when a person experience, witnessed, or was confronted with an event or events that involved or threatened death or serious injury or a threat to the physical integrity of self or others”** Sandhu, 2000: 379) while Mitchell defines trauma **“as a wound which caused physical injury by some direct external force or psychological injury caused by some extreme emotional assault”** (Mitchell, 1983: 814) and Pearlman defines trauma as **“sudden, unexpected and non-normative, exceeds the individual’s perceived ability to meet demands, and disrupts the individual’s frame of reference and other central psychological needs and related schemas”** (Pearlman-Mcann, 2005; 10).

Kaplan on the other hand reports that **“physical trauma is an injury or wound produce violently, and the resulting physical and psychological condition”** (Kaplan. 1985: 1287) while Krystal says **‘trauma is a paralyzed, over whelmed state, with immobilization, withdrawal, possible de-personalization, evidence of disorganization’** (Krystal, 1978: 90) and Figly says **‘trauma as an**

**emotional state of discomfort and stress resulting from memories of an extraordinary, catastrophic experience which shattered the survivor's sense of invulnerability to harm" (Figly, 1985: 18).**

### **3.8.2 THE AUTHOR'S OWN INTERPRETATION OF TRAUMA**

Trauma is a sudden, devastating occurrence produced violently on a person and results in physical and psychological condition.

It affects Domestic violence, sport violence, sexual violence, political violence etc, is among the many manifestations of violence our society witnesses today and which in the end leads to trauma and emotional abuse. Exposure to violence puts heavy pressure on victims and communities. Domestic violence is a major source of this exposure and it leads to traumatic experiences.

The problem that arises causes several effects on the lives of survivors, their families and the community.

It is common knowledge that victims of violence suffer from Post Traumatic Stress disorder. (PTSD) Violence that leads to murder by fathers traumatizes those individuals exposed to it. Thus, this unnatural phenomenon renders the victim helpless.

Herman argues that **"harm to abused victims increased when the traumatic event includes physical violation or injury, exposure to extreme violence, or witnessing death"** (Herman, 1997: 34).

Einat connects with the above when he reports that **'trauma often results from witnessing threats of violence against others, especially if the danger is due to human action by a familiar person and if the violence occurs in situations, the victim has expected to be safe.'** (Einat, 1995: 44)

Violence committed in a safe place or domestic setting violated expectations about the safety of the world.

Traumatic events such as family murder produce profound (deep) and lasting changes such as psychological and emotional changes in victims exposed to this kind of violence. Researchers agree that traumatic events cut the normally integrated functions of the human body from one another. When this event happens certain symptoms emerges.

**The following are symptoms that are common to traumatized survivors:**

- A. Emotions without clear memory of the event,**
- B. Remembering everything in detail but without emotion,**
- C. The traumatized victim may find him/herself in a constant state of vigilance,**
- D. Irritable without knowing why. (Herman, 1997: 16)**

**Disconnection of victims from their emotions is common to victims of violence and abuse.**

**Survivors of violence that leads to family murder by fathers have a tendency to become disconnected from their source and take on a life of their own. This reaction is a common reaction to trauma and is called “POST TRAUMATIC STRESS DISORDER” (Barnett, 1997: 217)**

### 3.8.3 SYMPTOMS OF POST TRAUMATIC STRESS DISORDER

People who are survivors of violence that leads to family murder by fathers suffers from post traumatic stress disorder. As a result they are not able to relate properly to others. They are constantly affected by stress.

Herman highlights three categories of Post Traumatic Stress Disorder in trauma survivors.

The following issues emerges.

- A.        **HYPERAROUSAL**
- B.        **INTRUSION**
- C.        **CONSTRICTION (Herman, 1997: 35)**

#### 3.8.3.1        **HYPERAROUSAL**

HYPERAROUSAL is the persistent expectation of danger. After a traumatic event the human body goes on permanent alert, as if the danger might return at any moment. Sandhu reports that **“Hyperarousal is one of the symptoms of POST TRAUMATIC STRESS DISORDER, the traumatized survivor startles easily, reacts irritably to small provocation, and sleeps poorly.”**(Sandhu. 2000; 379-381).

This kind of scenario can be traced in the story shared in chapter one about the tragic death of the author’s friend and in chapter three which deal with violence and the aftermath of it which leads to trauma.

Traumatized survivors suffer from a combination of generalized anxiety symptoms and other fears. Therefore Herman says **“they do not have a normal “baseline” level of alert but relaxed attention. Instead they have an**



**elevated baseline of arousal: their bodies are always on the alert for danger” (Herman, 1997: 36).**

Thus, victims of POST TRAUMATIC STRESS DISORDER take longer to fall asleep, and they are more sensitive to noise and awake more frequently during the night than ordinary people.

Hampton reports that **“traumatic events appear to recondition the human nervous system” (Hampton, 1993: 103).**

Let us now analyze the next symptom.

### **3.8.3.2 INTRUSION**

Intrusion, argues Herman, is **“the indelible imprint of the traumatic moment” (Herman, 1997: 35).** Therefore, long after the event of danger is past, traumatized people relive the event as though it would continually happen . They cannot resume the normal routine of their lives, for the trauma repeatedly interrupts.

The traumatized survivor feels as if time stops at the moment of the trauma. Flash backs of the horrific incident are common part of the trauma survivors' experience. Small, insignificant reminders can also provoke traumatic memories. Traumatized victims relive the trauma event as if it is happening again. Therefore the victim is re-traumatized by it.

Herman argues that **“reliving a traumatic event may offer an opportunity for mystery, but most traumatized survivors do not consciously seek or welcome the opportunity. Rather, they fear it. Reliving a traumatic**

**experience, whether in the form of intrusive memories, dreams or actions, carries with it the emotional intensity of the original event”**

**(Herman,1997: 42).**

Victims of traumatic violence that leads to family murder by fathers are constantly shaken by the trauma event. When one relives a traumatic experience, it provokes intense emotional distress, therefore, traumatized victims go to great lengths to avoid it.

Sandhu says **“the effort to ward off intrusive symptoms, though self-protective in intent, further aggravates the POST TRAUMATIC STRESS DISORDER, for the attempt to avoid reliving the trauma too often results in a narrowing of conscious, a withdrawal from engagement with others”**  
**(Sandhu, 2000: 363).**

People exposed to traumatic violence that leads to family murder by fathers has a tendency to avoid their traumatic experiences. However, it is only when one confronts your situation that healing is possible. Let us now evaluate the next symptom which affects survivors of trauma.

### **3.8.3.3        CONstriction**

CONstriction reflects the numbing response of a trauma victim. Therefore Sandhu reports **“that numbing symptoms may be prominent in those who witness a violent death”** (Sandhu, 2000: 363). When a trauma victim is completely powerless, and any form of resistance is futile, the victim may go into a state of surrender.

Therefore Herman is correct when he says **“ the system of the self defence shuts down entirely. The helpless victim escapes from the situation not by**

**action in the real world, but rather by altering the state of consciousness”**

**(Herman, 1997: 43).**

CONSTRICTION or numbing of trauma victims is the third system of POST TRAUMATIC STRESS DISORDER. Traumatic events continue to register in the conscious of the victim, but it is as though these experiences have been disconnected from ordinary meanings.

When trauma survivors avoid situations pertaining to trauma, or any initiative that might involve future planning and risk, traumatised survivors or victims deprive themselves of new opportunities for successful coping that make less intense the effect of the traumatic experience.

Herman argues that, “ **constrictive symptoms, though they may represent an attempt to defend against overwhelming emotional states, exact a high price for whatever protection they afford. They narrow and deplete the quality of life and ultimately perpetuate the effects of the traumatic event” (Herman, 1997: 47).**

It is therefore important that victims of traumatic violence that leads to murder by fathers seek pastoral and therapeutic help in order to deal with those traumatic experiences. This will become a challenge to pastors who are not equipped to deal with such a problem. One way of dealing with this issue is to refer.

### 3.8.4 TRAUMATIC EVENTS DISCONNECTS HUMAN RELATIONSHIPS

It is a known fact that apart from those victims exposed to traumatic events, there are many more people such as the community who are directly or indirectly traumatized by this unnatural phenomenon.

Figley argues that the people who are directly or indirectly traumatised **“are the people who care about those who have experienced violence or some type of trauma”** (Sandhu, 2000: 379).

The author wants to agree with Herman when he says that **“traumatic events call into question basic human relationships. They breach the attachments of family, friendship, love and the community. They shatter the construction of the self that is formed and sustained in the relationships to others. They undermine the belief system that gives meaning to human experience. They violate the victim’s faith in a natural or divine order and cast the victim into a state of existential crisis”**. (Herman, 1997: 51).

This chapter is dealing with people who are traumatized by violence. As a result of the above the reader will understand that when the safe foundation of human beings is shattered such as their faith in God or their belief in the divine being, traumatised victims feel abandoned, isolated, and alone and feel lost in the very system that is supposed to care and protect for them. Therefore, victims traumatised by violence that leads to family murders by fathers feels that the home that is supposed to be a safe place, is the very place that violates their dignity and their human rights. Therefore Herman is right when he says that **“when trust is lost, traumatised victims feel that they belong more to the dead than to the living”** (Herman, 1997: 52).

The effect of this process affects people for years. They finally are damaged by their loved one.

#### **3.8.4.1 THE DAMAGED SELF**

Traumatic events has a negative effect on survivors of trauma and shatter the self image of a trauma victim. Sanders observes that **“traumatic experiences frequently disrupt fundamental assumptions of personal security, self worth and world order” (Sanders, 1993: 260-270).**

Therefore, when the foundation of care is shattered, the traumatized victim loses the basic worth of self. It is common knowledge that traumatic events violate and rob trauma victims from their God given self worth.

Herman is correct when he says **“the body is invaded, injured, and defiled, the victim’s point of view counts for nothing” (Herman, 1997: 53).** Traumatic violence that leads to family murder by fathers destroys the believe that people can be themselves in relation to others. People traumatized by this unnatural phenomenon suffer damage to basic structure of the self.

They loose not only their trust in themselves, their self esteem is assaulted by the experience of humiliation, guilt and helplessness. The safe environment is compromised by intense and contradictory feelings of need and fear. Their God-given identity as described in Genesis 1, prior to the trauma event, is irrevocably destroyed by this brutal act of violence. Traumatic events kill the value in victims exposed to traumatic violence.

### **3.8.4.2 THE EFFECT OF SOCIAL SUPPORT PERTAINING TO TRAUMA**

The community as a support base play a vital role and have the power to influence the outcome of the trauma. The community is an important component in easing the impact of trauma caused by violence, because they are the people who help and have knowledge of the victim's traumatic experiences.

The community is the sphere where traumatized victims can feel safe because they provide a safe space and are in the forefront of speaking out against violence that torn not only families but whole communities apart. When trauma victims experience support from the wider community, it help to ease the impact of the trauma event. What is also true, is when the support from the community is absent the damage can be even greater.

Therefore Herman observes that **“in the after math of traumatic life events, survivors are highly vulnerable. Their sense of self has been shattered. The sense can be rebuilt only as it was built inevitably, in connection with others” (Herman, 1997: 61).**

Researchers agrees that emotional support that traumatized victims seek from close family, the community and close friends takes different forms, and changes during the cause of the trauma.

Sandhu argues that **“in the immediate aftermath of the trauma, rebuilding of some minimal form of trust bios the primary task” (Sandhu, 2000: 392).**

Therefore , victims of trauma events such as violence that leads to family murder by fathers seek safety and protection which are of the greatest importance.

Herman connects rightly when he says **“once a sense of basic safety has been established, the survivor needs the help of others in rebuilding a positive view of the self. The regulation of intimacy and aggression disrupted by the trauma must be restored”** (Herman, 1997: 63).

It is therefore important for the community in which the trauma victim socialize that there is a sense of tolerance and understanding towards the victim who wants to establish a sense of self control. It is vitally important that trauma victims needs help from others to mourn their losses.

### **3.8.4.3 THE ROLE OF THE COMMUNITY**

People exposed to trauma can never carry the burden of the traumatic event alone. The community as co-helpers can share the traumatic experience with those traumatised by it. The community can help foster a sense of meaning in this world again for the trauma victim.

The way the community responds to traumatic events has a powerful influence on the ultimate outcome of the trauma. Nick Pollard speaks of positive deconstruction. (Pollard, 1997: 44) according to Pollard, positive deconstruction is positive because it is done in a positive way in order to replace one thing with something better.

Nick's theory for praxis helps those in pastoral care that victims expose to trauma, is still God's people who needs help to become whole again. Positive deconstruction helps the community to understand the impact of trauma on the lives of those who must endure it.

Positive deconstruction helps the community to enter the lives of trauma survivors from a positive perspective. Thus, helping those exposed to traumatic events in a positive and constructive manner.

Therefore, Herman highlights two factors that are of the utmost importance in the restoration of the breach between the traumatized person and the community.

- A. The community must first acknowledge the traumatic event,**
- B. There must be some form of community action. (Herman, 1997: 70)**

Once the community recognized that some one has been harmed, they must take action in whatever form and repair the injury. Thus, the role of the community pertaining to traumatic events is of vital importance.



### **3.9 PRELIMINARY CONCLUSION**

In this chapter the author helped the reader understand the events of violence and how in the aftermath it leads to trauma. The author has also looked at the different manifestations of violence in our society today.

However, the main focus of the author pertaining to violence was on domestic violence because it is in this setting where most of the damage is done. The author has also looked at the causes and other factors pertaining to domestic violence that cripples and torn family life apart.

The author has also brought to the fore the effects of domestic violence on women and children and how in the aftermath it leads to trauma in abused victims. This chapter has also looked into the possibility of how to care for victims of domestic violence. Trauma is also a main feature of this chapter. The author has looked into the psychological aspects and how the community can be of positive help towards traumatized victims.

In the next chapter the author will apply the methodology to such stories related to violent killings.

## **CHAPTER FOUR**

### **4. SHARING STORY OF VIOLENCE THAT LEADS TO FAMILY MURDER BY FATHERS**

#### **4.1 STORY**

In this chapter the author will share a story pertaining to family murder by fathers which will help us understand this unnatural phenomenon. Further these violent experiences will enable the author and the reader to understand what survivors go through after they have experienced violent events, especially the family members. After this story the author will share some of his reflection on it. This story of violent killings left deep scars on families and the community as a whole. This process of killing needs to be understood by the therapist when dealing with such cases.

##### **4.1.1 THE STORY OF THE MAY FAMILY (PSEUDONYM/FICTITIOUS FAMILY NAME ATTACHED TO THE TRUE EXPERIENCE)**

As discussed in the introduction of this thesis, the author grew up on a farm community where the villagers were closely knitted together. The author and his friend were strictly brought up with the idea that fathers are the protectors of their respective families. In the farming communities fathers were respected with deep reverence. As we grew up and started building up our school careers, the author was of the intention that the morals instilled from our childhood also remained with his friend.

However, after completing our school careers my friend moved to Cape Town in search for a better life. It was also here that he met his wife and soon they got married.

Throughout their married life of four (4) years there were never any signs of trouble in their marriage or so it seemed from the outside.

Something went horribly wrong when the author's school and also social friend wiped out his entire family. Not only were the families surrounded by great shock, they were traumatized by this tragic act which left them helpless. The village as well as the town community were paralyzed by this incident.

On the particular day of the funeral the whole family was buried together. As mentioned earlier in this thesis, the author could not understand this unnatural phenomenon. To the author fathers are supposed to be the protectors and pillars of their families. The family is the place where one can feel safe and secure. This act challenged the way the author was raised.

The author was brought up with these kinds of values. What bothers the author most is the fact that most ministers of religion were completely helpless in situations pertaining to family murder and this particular incident is no exception.

This tragic story of the May family has haunted me ever since it occurred and now I am researching it in order to find for answers of caring for victims of violence that leads to family murder by fathers. I am also sure it had an impact in moving me into a call for the ministry.

#### 4.1.2 AUTHOR'S REFLECTION ON ABOVE STORY

The above story brings back deep emotions for the author. It is as if that tragic moment is relived again.

**Ola Barnett** speaks about post traumatic stress disorder when she says “**post traumatic stress disorder is an anxiety disorder produced by an extremely stressful event**” (Barnett, 1997: 217). As a result of the above , the painful recollections of that stressful event was relived again by the author. However, in looking back now the author realizes how this story confronts **the church's pastoral capabilities**. How do pastors care for people who were traumatized by violent acts of murder?

In reliving the tragic occurrence of years ago the author realize how important tool, shepherding as a method of caring is of great need to the church. The author realizes that through this unnatural happening those affected families as well as the community need therapy and guidance from the shepherd pastor.

The author is deeply aware of our violent society as discussed in earlier chapters. This unnatural violence has entered the family which are supposed to be a safe haven. Thus, people exposed and traumatized by violence that leads to family murder by fathers needs a therapist who cares, especially when dealing with the next of kin.

The emphasis of shepherding in this chapter will be on the immediate family, survivors and the community as a whole. People exposed to this unnatural phenomenon come face to face with the destruction of death. They stand in special need of pastoral care.

Gerkin (1997: 88) says “**pastoral care needs to have as its Primary focus the care of all God’s people through the ups and downs of every day life, the engendering of caring environment within which all people can grow and developed to their fullest potential.**” Thus, many people need the help and support of an understanding and caring shepherd in time of sickness and the assurance that God is with them in the time of desolation.

The apostle Paul emphasized the great importance of the comforting shepherd. He says, “**Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God**” (2 Cor.1:3-4).

When confronted with experiences such as our story under discussion, Gerkin (1997: 80) helps when he says, “**the pastor is the caring shepherd of the flock of Christ.**” This is a great expectation and a function expected from pastors, especially during tragic times.

It is important to note that people need care and nurture all the time, especially those victims exposed to violence that leads to family murder by fathers. The author in reliving that tragic event realizes now what devastating effect this particular incident had on both families, not to mention the wider community.

The author realizes now that there was no pastoral intervention from the church or the shepherd/ pastor in residence and in the end further traumatized the victims as well as the community. Pastors were present but also traumatized, because this was a new problem, hence they were paralyzed.

**Is it because of the lack of information on how to shepherd in instances of violent family murder? This act shows that Practical theology as a science and more so trauma counselling, is of the utmost importance towards shepherding the flock of Christ.**

The caring shepherd needs to understand the background to each situation if he/she is to help and counsel the bereaved effectively. Gerkin's method of shepherding is helpful because the focus is not only on the victims of abuse but also includes the wider family and the community as a whole.

Therefore, to care for the bereaved family as well as the traumatized community involves care that confronts issues of justice, especially violence that leads to family murder by fathers. When pastors as shepherds listen to these violent stories and reflect on them, they start working therapeutically with the victim's experiences; a role the author should have expected from the shepherd who was involved pastorally with the above family. When the caring shepherd, listen to these sad stories he/she starts to care for the flock by being present. Therefore, Taylor (1995: 9) says, **“a shepherd guides the flock to good pastures and safe resting places. He leads the sheep and provide for all their needs, seeing that they have water to drink and keeping the shepherd fold in good repair.**

**He guides his flock and protects it from wild animals, thieves, or other danger, even when this involves danger to the shepherd self.”**

The author wants to agree with Taylor because he was a shepherd boy himself and thus understand the task of a shepherd. To be a shepherd means to take care for the needy and distressed, especially victims exposed to traumatic violence that leads to family murder by fathers.

To be a shepherd of God's flock means taking a deep and sincere interest in the well fare of the flock and of each individual sheep in the flock. A shepherd should know his/her flock and work with them in such a way that healing occurs.

When shepherding people, especially victims traumatized by this unnatural phenomenon called violence, the pastor as shepherd must take special care of both the victim and the members of the wider family bond (both spectrums)

**Wimberley (2003: 65) is right when he says: “our sense of who we are is forged in relationship to God through conversation, not just directly with God but also with friends, family and caring professionals. Whether through the empathy offered through pastoral counselling or caring friends and family, God is present offering God's grace. And God can be counted on especially during difficult times.”**

The author wants to echo the sentiments of Wimberley because Christ who is ever present in times of pain and hardship has entrusted the care of His flock to pastors as shepherds and He bids them to have the same interest that He has manifested, and feel the sacred responsibility of the charge

He has entrusted to them. As shepherds God has commanded the shepherd/pastor to strengthen the weak, to revive the fainting, and to shield the sheep from devouring wolves, especially people exposed to violent death. They need gentle, caring, understanding support and encouragement as they go through the crisis of coming to grips with their situation.

Poling (1991: 11) further helps when confronted with situations pertaining to the above, he observes, **“the most important practical ministry of the shepherd in relation to family abuse as well as other forms of abuse, is to become proactive in recognize the society in ways that mitigates against the abuse of power.”**

The above quotation helps pastors as care givers on how to care for Gods flock, especially cases like our story under discussion. Thus, it includes pastoral therapy and counsel which is important to shepherding and leadership in God’s vineyard.

The above will not only help the shepherd/pastor to do therapy with those who are affected by traumatic violence that leads to family murder by fathers, it will also help prevent such traumatic events long before it happens.

As therapist we need to be able to read between the lines, when inappropriate action are used by those we live with.

Christ has entrusted the care of his flock to his pastors as shepherds. Therefore, as therapists we must be concerned with the care and protection of those victims of violent practices in our societies.



The church of Christ has been purchased with the blood of Christ, and every shepherd should realize that the sheep under his/her care cost an infinite sacrifice. Shepherds should regard each one in his/her flock as priceless worth, and should be unwearied in his/her efforts to keep them in a healthy condition. To shepherd means taking a deep and personal interest in the well fare of all God's people, especially those who must endure the pain and abuse of this world.

**Jesus says, " I am the Good Shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away, and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the Good Shepherd. I know My own and My own know Me." (John. 10: 11-14)**

To save His sheep, Christ laid down His own life, and He points His shepherds to the love thus manifested, as their example. The church of Christ has been purchased with His blood, and therefore every shepherd should realize that the sheep under his/her care cost an infinite sacrifice. Thus, the shepherd/pastor should regard each sheep in the sheepfold as of priceless worth and should be unwearied in his/her efforts to keep them in a healthy, flourishing condition. The shepherd who is saturated with the spirit of Christ will follow Jesus' self-denying example and constantly labour for the well being of those who suffer because of violence.

**In the next section the author will examine how one pastor deals with trauma and what struggles he/she go through as a way of example because this dissertation seeks to empower them.**

**The author has omitted the name of this particular minister because it was the wish of the minister.**

#### **4.2 HOW DO PASTORS DEAL WITH TRAUMA AND WHAT ARE THE STRUGGLES HE/SHE GO THROUGH.**

For this particular pastor it is important that people exposed to trauma tell their story. Hearing and sharing these personal reactions help to build social support, normalize reactions, and clarify thoughts and feelings. Pastors as therapist should be aware that questions pertaining to the traumatic experiences is of the utmost importance in helping trauma victims. In order to help trauma victim's pastors should be good listeners. Empathy is one of the main tasks of the pastor pertaining to trauma. It entails that the caring pastor deals with the feelings of people exposed to trauma as if they were his/her own without becoming lost in those feelings.

##### **4.2.1 WHAT ARE THE STRUGGLES PASTORS GO THROUGH WHEN CONFRONTED WITH TRAUMA?**

**This pastor conceded that it is not easy to deal with trauma.** When people exposed to trauma seek help, pastors are at risk of being confronted with their own affective and behavioural reactions related to exposure to the victim and their trauma stories. Another point is that trauma victims never fully open up to the therapist, especially rape and women exposed to domestic violence.

The therapist must work sometimes hard to gain the confidence of the trauma victim in order to be of help.

### **4.3 PRELIMINARY CONCLUSION**

In this chapter the author has presented a story pertaining to family murder by fathers. The author has given the reader some insight into a tragic occurrence of a particular family.

The author has guided the reader into the art of pastoral care and how the shepherd/pastor can apply this method in the lives of those exposed to family violence that leads to family murder by fathers.

This chapter has also emphasised the important role of the shepherd in the lives of the people of God.

The author has also looked at the way a pastor deals with trauma and what is the struggles he/she goes through.

In the next chapter the author will explain what was achieved with ministers in workshop pertaining to traumatic violence that leads to family murder by fathers.

The author will explain this outcome as follows:

- A. WHAT DO MINISTERS TEACH**
- B. WHAT IS THE ROLE OF THE SHEPHERD/PASTOR**
- C. HOW DO ONE EMPOWER THEM**
- D. THE AUTHOR WILL ALSO LOOK AT A SERMON THAT COMFORTS FAMILIES AND TEACHES THE COMMUNITY ABOUT ISSUES OF VIOLENCE**

## CHAPTER FIVE

In this chapter the author will explain what was achieved with ministers in workshop pertaining to traumatic violence that leads to family murder by fathers. The author will present it in this thesis and at the end will come up with a teaching method that will help pastors in their day to day pastoral care practice. The reader must take cognisance of the fact that the information presented here is only confined to the area where the author resides and is done with the consent of those involved. Other therapists can come up with different plans which will address issues faced by them.

### 5.1 SCHEME OF WORKSHOP WITH MINISTERS

This particular workshop has been conducted over a weekend that started the Friday afternoon and concluded on the Saturday afternoon.

#### FRIDAY

|             |   |
|-------------|---|
| 16.30-17.30 | Arrival and welcome   |
| 18.00       | Supper  |
| 19.00-19.30 | Devotion-author   |
| 19.30-21.00 | First plenary session, getting to know each other and lecture on violence, and murder |
| 21.00-21.15 | Epilogue  |

#### SATURDAY

|             |                          |
|-------------|--------------------------|
| 7.00-8.00   | Breakfast                |
| 8.00-9.30   | Morning devotion- author |
| 9.30-10.30  | Trauma (lecture)         |
| 10.30-11.30 | Group discussions        |
| 11.30-12.00 | Tea break                |

|             |  |
|-------------|--|
| 12.00-12.30 | Report back and sharing of group work                  |
| 12.30-14.00 | Lunch and free break                                   |
| 14.00-15.00 | Sharing stories of pain                                |
| 15.00-15.30 | Summary of group work                                  |
| 15.30-1600  | Tea break  |
| 16.00-17.00 | Therapeutic issues, empowering, teaching, share topics |
| 17.00-17.15 | Closure  |

## **5.2 WHAT DO MINISTERS TEACH**

THIS SECTION WILL REFLECT ON THE TEACHING METHODS OF CLERGY PERTAINING TO TRAUMATIC VIOLENCE THAT LEADS TO FAMILY MURDER BY FATHERS.

The following ministers from different congregations were interviewed and the following are their responses:

### **5.2.1. CATHOLIC CHURCH**

According to the Moral Theology of Catholics, murder which includes traumatic violence that leads to family murder by fathers is immoral and gravely sinful.

Already on the first pages of Holy Scriptures the murder of Abel by his brother Cain is condemned. **“The voice of your brother’s blood is crying to me from the ground” (Gen. 4: 10)**

The basic judgment on murder is given by the fifth commandment, **“You shall not kill” (Ex. 20: 13, Deut. 5: 17)**

For the Catholics the verb used in the Hebrew language is **rasach**, signifying an unallowed, unlawful killing.

The reason for the condemnation of murder is that it interferes with the rights of God and human beings. According to Peschke (1985: 348-350) the intrinsic reasons for the criminality of murder are as follows:

- A. The owner and master of human life is God alone.**
- B. Life is the highest temporal good of man, indispensable for his earthly existence.**
- C. The welfare of society demands the protection of human life.**
- D. If people were allowed to kill each other on private authority, the safety of society would be done for.**

## **5.2.2 UNITING REFORMED CHURCH**

The focus of this pastor is on the aspect of violence in our society. The way people express themselves through violent acts, instead of dialogue with one another.

Further- more there is an increase in the number of people going for counselling in our post-modern era. Scores of people are torn apart by the sickness called stress and depression. There is also a sense of pride present in attitude of the people of our post-modern era. You rather commit suicide than to be bankrupt.

Pertaining to theology the pastor will focus on the brokenness of the world and that Jesus Christ is the healer of our world.

### **5.2.3 UNITED CONGREGATIONAL CHURCH**

For this minister the church should be compassionate towards victims of violence. The church in dealing with the issue of violence should make people aware of the danger of violence and that those perpetrators should take responsibility for their actions. The church should preach about this phenomenon at services when appropriate, at marriage ceremonies, pre-marital counselling sessions etc. and stop being silent about it.

The church should also give sound teaching on scripture with regard to relationships and behaviour in the community, interaction between husband and wife, parents and children. The church should teach men to treat women and children with kindness and justice, and that they should take care of their families as Christ does for the church.

### **5.2.4 ASSEMBLY OF GOD**

This minister believes the church must be conscientious to the ungodly practices of violence because the church is the custodian of moral, spiritual and good human values. The church dare not turn a blind eye to what is negatively impacting society, as we draw our members from society. The church has been called by God to act on His behalf in a time such as this. In order to act on God's behalf the church must be compassionate, and perform the Good Samaritan deeds of caring and binding the wounds of a suffering society.

### **5.3 WHAT LITURGY DO THEY USE**

#### **5.3.1 CATHOLIC CHURCH**

According to Catholic Rites Today the funeral mass takes the following form:

- A. Greeting from the presiding Priest.**
- B. Sprinkling with Holy Water: the priest sprinkles the coffin with holy water.**
- C. Placing of the pall-if it is the custom in the local community, the pall is then placed on the coffin by family members, friends, or the priest.**
- D. Placing of Christian Symbols-A symbol of the Christian life, such as a Book of the Gospels, a Bible, or a cross, may be carried in procession, then placed on the coffin.**
- E. Sharing of the Word by presiding priest.**
- F. Liturgy of Eucharist (Bouley, 1992: 575-580)**

#### **5.3.2 UNITING REFORM CHURCH**

The following will be use full for this particular pastor when some one dies:

- A. Hymns that comfort the traumatized family**
- B. Cross symbolizes the healing activity of Jesus Christ**
- C. Candle light which symbolizes the light of Christ in this “dark” world**

#### **5.3.3 UNITED CONGREGATIONAL CHURCH**

The following will be help full for this particular pastor when some one dies:

- A. Puppet play-dialogue include reference to domestic violence**
- B. Dialogue- reflecting sound relationships and communication in families**



- C. **A Prayer-reflecting the pain and impressions about domestic violence**
- D. **Reconciliation service-to reconcile the couples families of origin in cases where families are murdered**

#### **5.3.4 ASSEMBLIES OF GOD**

**The Assemblies of God has no specific liturgy pertaining to traumatic violence that leads to family murder by fathers. However, the church will comfort the family with the Word of God and the congregation will be there to support them in their difficult time.**

#### **5.4 AUTHOR'S TEACHING METHOD**

It is of vital importance that the shepherd/pastor must be able to offer systematic teaching of the gospel message if he/she is to minister effectively to the bereaved, especially those victims exposed to traumatic violence that leads to family murder by fathers. The following will help pastors when confronting with the unnatural phenomenon of violence:

#### **GOD THE CREATOR**

The God shown in the Scriptures is the one Great Living God who is creator and sustainer of the whole physical universe, including our planet Earth, and all things in it: the world of nature, the world of human beings, and the world of spiritual beings also. Scripture teaches us that no part of creation is outside God's concern, and all life comes from Him.

Therefore, when one commits murder such as family murder by fathers it gravely interferes with the rights of God and of human beings. **"Whoever sheds the**

**blood of a human, by a human shall that person's blood be shed; for in His own image made God humankind" (Gen. 9: 6)**

**Jesus underlines the validity of the fifth commandment. "You shall not murder" (Matt. 19: 18) Thus, it is clear that Jesus condemns the root of murder, anger and hatred.**

It is for this reason that Waruta (2000: 131) says **"women just like men were created in God's image. They are fully human beings entrusted with giftedness, potentialities and talents. They are intended by God to be co-creators on earth in community and interdependence with other people. Women are called by God to be responsible persons, accountable to God for the stewardship of their giftedness and talents."**

The owner of human life is God alone. No human being is allowed to dispose of his/her own life, so much less is he/she allowed to dispose of other people's life. God is not absent or ineffective and has never transferred His powers to any other being. As creator, He rules and is present in all the events of life.

## **SIN AND DEATH**

Scriptures also teach us that death was not God's original intention for humankind. Death came into the world because humankind disobeyed Gods command. **(Gen 2: 16-17, Gen 3. 6)**

Death spread to all human beings because all have sinned **(Rom 5: 12)**, and with death comes suffering and fear. It is only God who can save us from the consequences of the power of death. And God does this through Jesus Christ.

By Jesus' own death and resurrection he has overcome the power of sin, and he offers victory over death to all who will receive new life through him (**1 Cor 15: 55-58**).

Without Christ death is final, but through Christ death is conquered. In other words, those who know and accept the power of Jesus Christ in their lives have no need to fear the presence of death. Therefore, Paul says **“Where, O death, is your victory? Where, O death, is your sting?” (1 Cor. 15: 55)**

### **JESUS MEDIATOR AND HIGH PRIEST**

Scriptures contains many descriptions of Jesus as a “forerunner” who goes first to prepare the way for others to follow. This idea of Jesus as one who opens the way into a new life is strengthened by the descriptions of Him as a **“Merciful and faithful High Priest” (Heb. 2: 14-18, Heb. 4: 14)**

### **Jesus is also “the mediator before God and humankind” (1Tim. 2: 5)**

Jesus himself having lived a fully human life perfectly understands us. Like any other human being he was lonely, suffered and died. So Jesus is able to identify with our struggles and our experiences, especially those traumatized by violent death. He is able to bring God's mercy and help to all needy people, and also to bring their needs and requests to God. Jesus is always available as our **high priest and mediator**.

## JESUS THE SECOND ADAM

The Bible sometimes contrasts Jesus with Adam.

**(Rom. 5: 12-19, 1 Cor. 15: 22, 45)**

The first human being failed to bring glory to God, and instead Adam plunged the world into sin. Jesus Christ then came as the true Messiah, like the ancient priests, who offered sacrifices to atone for human sin, God's Son came as a priest who offered himself, a perfect sacrifice, to completely make amends for the sins of all people who believe.

Taylor (1994: 243) correctly says **“Christ the second Adam may be called the one great ancestor, the “chief ancestor” who is before and above all other ancestors. This order or line is based on grace, not on natural birth. As men and women become joined to him they become members of his “new creation” (2 Cor. 5: 17), the new family of God which is the church. This new community over-rides all cultural, racial, tribal, and national boundaries, and membership of it is open to all who respond to Christ, its chief and head. As in tribal societies where the riches of the chief are owned and shared by all, so in the church the riches of Christ’s salvation are owned and shared by all who follow Him. As Christ stands solid with them, so He enables them to stand solid with each other, bound together in a common commitment to Him who is their common ancestor and their hope for the future. This does not mean that under Him the human ties of traditional societies and nations are destroyed; on the contrary, they are fulfilled and transformed.”**

The church as a caring community of faith, are called to stand solid with one another, especially with those who are exposed to violence that leads to family murder by fathers. A Community which stands solid with one another should reject violence from whatever angle in society. God is the author and master of human life alone.

## **5.5 WHAT IS THE ROLE OF THE SHEPHERD/PASTOR**

**IN THIS SECTION THE AUTHOR WILL BE EXPLORING THE ROLE OF THE PASTOR/SHEPHERD PERTAINING TO VIOLENCE THAT LEADS TO FAMILY MURDER BY FATHERS.**

Paul in his letter to the Corinthian church says **“If one part of the body suffers, every part suffers with it.” (1 Cor. 12: 26)** Thus, if one family suffers because of violence, all in the sheepfold share the same trauma (community). All Christians are called to care for one another. This is part of being the body of Christ. Like body parts we affect each other, for example, if a finger burns the whole body reacts.

Therefore pastors as shepherds of God are called to care therapeutically for those who are victims of violence. Gerkin is right when he says caring is viewed as **“the central metaphor”** of the life of the Christian community” ( Gerkin, 1997: 27).

Christ the greatest shepherd whoever lived, has entrusted the care of his flock to his ministers, and he bids them have the same interest that he has manifested, and feel the sacred responsibility of the charge he has entrusted to them.

To Peter He said: **“do you love me? Take care of my sheep.” To those who are followers, we are expected to do the same.**

Christ has commanded the pastor to be faithful, to feed the flock, to strengthen the weak and to shield them from wolves. **Jesus says: “I am the Good Shepherd. The Good Shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away, and the wolf snatches them and scatters them. I am the Good Shepherd. I know My own and My own know Me” (John 10: 11-14).**

To save his sheep, Christ laid down his own life, and he points his shepherd to the love thus manifested as their example.

As shepherds, pastors are called to offer care to victims and survivors of violence that leads to family murder by fathers. Pastors as pastoral care givers should be the link between those victims who grieved and the community at large. This opens doors for ministering to the flock.

To be a pastor means taking a deep and sincere personal interest in the welfare of the flock as a whole. Shepherding also entails care to each individual as well as an interest in the community as a whole.

Therefore, a deep and personal interest in people will not only help the pastor to do therapy with those who are affected by traumatic violence. It will also help prevent such traumatic events long before it happens.

The author believes that pastors as shepherds of their flock must educate their congregants about the negative impact violence have on families, communities and individuals as such. It is also important that sermons must constantly touch on ethical issues such as violence and what devastating effect it has on lives of people. The sermon is a powerful educational tool with which pastors can educate their congregations about violence, especially domestic violence and how it tears marriage life apart. Violence has a devastating effect not only on families but also on communities at large.

Thus, pastors as shepherds must take the lead by talking about the crippling effect of violence from their pulpits. God has entrusted the care of his flock to his ministers. When pastors take the lead in such important ethical issues, church members begin to understand the need to help those who are victims and survivors of violence that lead to family murder by fathers, and thus become co-helpers in a positive manner. As soon as the pastor comforts victims, they will if healed participate in healing the community.

## **5.6 HOW DO WE EMPOWER PASTORS TO BE MORE EFFECTIVE IN THEIR PASTORAL CALLING?**

The Heinemann English Dictionary defines the term empower “to give power or authority to” (Heinemann English Dictionary. 1987: 352) Thus, this section seeks to help pastors as shepherds to act with authority in their pastoral calling.

The author is aware of the many challenges confronting the pastoral capabilities of the church today. How does the church plan to be relevant in such a time.

Pertaining to the effectiveness of the church and the shepherd, Obeng cites the following:

**“It is interesting to note that an African cleric can cite endlessly Biblical passages to expound the love and care of Jesus for humanity, see the hidden works of the devil in almost everything around us but has no inkling into how to relate to his poverty stricken neighbour, or how to organise his congregation so that members can develop themselves and rise economically above the poverty level. He has no idea how to influence positively the local politics, social life, and morality of his community” (Waruta, 2000: 16).**

I want to agree with Obeng because many pastors, especially those faced with violence that leads to family murder by fathers are completely helpless when faced with this unnatural phenomenon. The question thus, how can we empower them in order that they be more effective in their pastoral calling? By pastoral calling the author means preaching, teaching, counselling and all other duties connected with the ordained ministry.

The author of this thesis believes that this work can be an important tool in the hand of many pastors who struggle to be effective in their pastoral duty. The author will also recommend compulsory further training for ministers in the full time ordained ministry especially those pastors of the **PEOPLES CHURCH OF AFRICA** to which the author belong. The author is chairperson of the Council of Examiners of the above mentioned church which interview, monitor and guide students for the pastorate. The author will emphasise out of his own experience how important further training, especially practical theology as a science is.



The author will also emphasise the fact that further training can only equip and enrich pastors as shepherds of God's flock. The author will also ask the council to put money aside for students and pastors for workshops which could be of help to pastors in their pastoral calling.

In many of the congregations we find highly educated individuals who are members of our parishes. Thus, pastors must be well educated and well informed about their subject.

The author also believes that **practical theology as a specialize field**, is an important tool whereby pastors can be equip to be more effective in their pastoral calling, especially when giving therapy to victims of abuse.

The author also believes that workshops, pertaining to moral issues of the day is of vital importance and can equipped ministers further in their pastoral calling. For example the issue of violence and how in the aftermath it leads to trauma can be the starting point in equipping pastors in their pastoral calling. A Friday and a Saturday can be set aside as workshop days to understand the manifestation of this unnatural phenomenon. Such a workshop can equip pastors so that they on the other hand further equip their congregation members to understand and fight the demon of violence in our society.

The Apostle PETER admonishes the shepherds **“feed the flock of God which is among you, taking the oversight there of, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords of God's heritage, but being examples to the flock” (1Peter 5: 2-3).**

The pastor as shepherd and therapist must tower out as a pinnacle of hope to those in pain. A shepherd must know how to care therapeutically for the flock of Christ. The author wants to agree with Obeng when he says **“We need persons for specialize ministries, qualified chaplains in the general and mental hospitals, in our schools at all levels, in our industries and all works of life, not just any individual who goes by the title “pastor” (Waruta. 2000: 38)**

## **5.7 SERMON TO COMFORT FAMILY**

IN THIS SECTION THE AUTHOR WILL PRESENT A SERMON, WHICH IN THE END WILL BRING COMFORT AND HOPE TO THE BEREAVED, INDIVIDUALS AND FAMILIES EXPOSED TO TRAUMATIC VIOLENCE THAT LEADS TO FAMILY MURDER BY FATHERS.

THE AUTHOR IS AWARE OF THE FACT THAT PEOPLE NEED COMFORT, ESPECIALLY IN CASES OF SUDDEN DEATH WHEN RELATIVES ARE TRAUMATIZED, SHOCKED AND DISTRESSED TO ACT FOR THEMSELVES. THE SHEPHERD/PASTOR MUST OF COURSE BE CAREFUL TO SELECT PASSAGES WHICH ARE SUITABLE FOR THE PARTICULAR SITUATION.

THERE ARE OF COURSE MANY SCRIPTURES THAT UNDERLINE THE TRUTH OF THE GOSPEL ABOUT DEATH AND ETERNAL LIFE. IN THE RESEARCH OF THE AUTHOR WITH MINISTERS IN WORKSHOP PERTAINING TO TRAUMATIC VIOLENCE THAT LEAD TO FAMILY MURDER BY FATHERS, THERE WAS AN INDICATION THAT PASTORS SHOULD LOOK CAREFUL AT THE EXEGETICAL ASPECT OF THE BIBLICAL TEXT AT HAND AND THEN BRING GOD AS COMFORTER DIRECTLY INTO THE SITUATION OF THE BEREAVED FAMILY.

## **SCRIPTURE READING: ROMANS. 8: 38-39 AND ROMANS. 14: 8-9**

### **INTRODUCTION**

**In Rom. 8: 38-39, the Apostle Paul repeated the promise that nothing can separate us from God's love and care, and in Rom. 14: 8-9, that both the living and the dead belong to Christ, so that in Him they are not separated from each other. Not even the destructive face of violence, which brought us together at this particular moment, can separate us from the love of God. Beloved, family and friends this promise of God remains eternal.**

However, we live in a violent and fearful society. Violence is part and parcel of our daily living in South Africa today. Every time we listen to the news they either start by sharing violent incidence that has occurred during the day. In other words, our society is saturated with violence.

What objective does the hijackers have who has stolen some one's car achieved when they shoot the person whose car is already taken? Why must a father who is the pillar and protector of his family, wipe out his entire family? Why must a baby be killed to settle scores with a lover? Why is it that some one hires an assassin to kill his unborn baby? Why is it when some one has been dismissed from employment due to wrong doing, goes back and kills his superiors? What has gone wrong with the soul of the human race?

Our State President, Thabo Mbeki told the South African nation in the state of his nations address where he touched on the issue of violence.

The President says “we cannot erase that which is ugly and repulsive and claim the happiness that comes with freedom if communities live in fear.” (Sunday Times. 18 March 2007)

Barnett defines violence as “an act perceived as having the intention of, physically hurting another person” (Barnett, et al. 1997: 10)

It is common knowledge if one lives in a society which is saturated with violence that it is not surprising that most men act violently at home. The home is supposed to be a safe place for family members

However, violence has infiltrated every sphere of our society. The family bond where people must feel safe and secure, has become an unsafe place for family members. Let us capture our emotions pertaining to this particular incident.

## **MESSAGE**

This tragic and painful occurrence has swung our emotions from shock to grief; from hurt to anger, from anger to accusation, from accusation to judgment. Yes it is not easy to undo the damage brought about by this untimely act, especially those directly exposed to this unnatural phenomenon.

## **THE QUESTIONS PEOPLE ASK**

People, especially those directly exposed to this sad occurrence says “Our hopes are shattered, what now?”

There are questions of people what they should have done to avoid this tragedy.

There are questions about loved ones, what they experience during their last days. And finally those exposed to this tragic occurrence ask questions about God.

### **THE COMPLEXITY OF THE HUMAN RACE**

We come to recognize the mystery of the human personality and the fact that each one of us lives a distinct life. We are not all the same. It is a known fact that pain and dissolution affects us differently. Some people find it easy to endure afflictions, while others for unknown reasons find it difficult and seemingly impossible to cope with anger.

### **IMPLICATIONS ON LIFE**

Confronting death brings us up against the tragic contradictions of life. Life reminds us to be one person today and tomorrow another. How we as people can be responsible and caring in some situations, and irresponsible and selfish in others. Happy in one way and the next totally defeated. There is a side to us that only God knows. The truth is that all human beings are a mixture of good and bad, love and hate etc.

Therefore, it is important that people who carry the image of God bring themselves and their choices before God.

Every choice we as human makes, makes only sense if it leads to the peace of God. That is why it is important to bring ourselves and our choices before God. God is the author of human life.

When we as human beings use violence to hurt another person it interferes with the rights of God and the rights of human beings.

God always has the highest virtue for us as humans. Although we don't understand always, the mystery of God's dealing with human beings is complex and difficult to grasp, God always has a better plan for us. In time of pain and grief take courage and believe in God. Sometimes one has to allow others to do the believing for us (the community who cares). People expose to the trauma of violence can never carry the burden alone. The community, the church as a caring community of faith share in the affliction and pain of this bereaved family.

Paul says **“Blessed be the God and the Father of our Lord Jesus Christ, the Father of mercies and the Lord of all consolation, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are console by God.”** (2 Cor. 1: 3-4) The church as a caring community of faith is called to reach out to those who mourn. Traumatic occurrence such as traumatic violence that leads to family murder by fathers, make people vulnerable and brings communities together. The Apostle Paul is right when he says **“For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord”** (Rom. 8: 38-39)

Paul's promise is clear, nothing not even this tragic occurrence of loss of lives can separate us from the love and care of God. It is important bereaved family to allow God into your grief, your pain, your anger, your doubt, and your confusion. Ask God to be merciful in the midst of your unspeakable suffering and grief. Raising a desperate prayer to God to take this burden of grief and suffering away from you.

## **CONCLUSION**

Family and friends, God has placed indeed the highest possible virtue on the departed lives. This remains true however short or long our time on earth is and no matter how natural our existential expose death maybe. Let us all collectively fight this ugly demon of violence in our society. Let our eyes be open for the causes that lead to this unnatural phenomenon which torn families and communities apart. Fathers let us once again make our homes the safety vessel as before. As a church we should challenge society which is dependent on violence that life should be valued as sacred and that marriage is dear and sacred to God.

**AMEN**

## 5.8 PRELIMINARY CONCLUSION

In this chapter the author has guided the reader into the different teaching methods of clergy and their liturgical use pertaining to traumatic violence that leads to family murder by fathers. The author has also pinned down his own teaching method pertaining to family murder by fathers that can be of help to pastors when confronting by this unnatural phenomenon.

The author has also looked at the role of the shepherd/pastor and what signposts can one follow to empower pastors to be more effective in their pastoral calling. The author has also come up with a sermon to comforts the family and teaches the community about violence.

**In the next chapter the author will help the reader understand what causes violence in our society. The author will also look into the possibility if family murder can be prevented and what can the church, the community and other stakeholders do to make family murder less likely.**



## CHAPTER SIX

IN THIS CHAPTER THE AUTHOR WILL HELP THE READER UNDERSTAND WHAT CAUSES VIOLENCE IN OUR SOCIETY. THE AUTHOR WILL ALSO LOOK AT POSSIBILITIES OF HOW FAMILY MURDER CAN BE PREVENTED AND WHAT CAN THE CHURCH, THE COMMUNITY AND OTHER STAKEHOLDERS DO IN ORDER TO MAKE FAMILY MURDER LESS LIKELY.

### 6.1 WHAT CAUSE VIOLENCE IN OUR SOCIETY

South Africa where the author resides is torn apart by the high level of anxiety pertaining to violence. This anxiety around violent crime in our country led to suspicion among fellow country folks and is thus dangerous. People no longer trust each other, while others are ruled by xenophobia of people who come from other countries such as Nigeria, Somalia, Zimbabwe etc.

Schools and homes were at one point considered a safe place from violence in our society. However, this safe haven is also now gone as read in our earlier chapters. What does this mean for the human race? There is no longer any safe place, even Police officers **(who are supposed to protect us)** are involved in crimes.

However, what is it that gives rise to violence in our society today. Sandhu and Underhood **says “by knowing some of the reasons violence occur in our communities and in schools, we will be better able to circumvent violence. By knowing who is more likely to act out, we can hopefully reach that individual before he/she strikes out in violence”**  
**(Sandhu-Underhood, 2000: 20-41).**

Thus by knowing the circumstances that leads some one to become violent one can try and alleviate the circumstances and prevent the unnatural phenomenon from occurring. The author ask, is it because of unemployment, or foreigners that create this violence?

Masango (2003: 429) is very helpful in helping us understand some of the causes of violence

in our society today. He cites Aristotle's view, which favours the humanity of men above the humanity of women. He connects this view with the effect it has on religion and says **"The Bible is thought by many readers to be an anti-feminist document. The sacred Scriptures of both Judaism and Christianity are considered to be detrimental to the well being of women, especially in the modern world because of abuse and domination that occurs between men and women. The Bible has been used as a resource for arguing against a women's desire to be anything but a dutiful housewife and mother. The patriarchs from Abraham through Joseph, and then Moses expose a concept of God that is exclusively masculine and an attitude towards wives and women that is thoroughly paternalistic. These passages of scriptures create a problem today as justification for and/or explanation of violence and abuse among human beings."**

The author wants to agree with the above quotation because for too long Scriptures were used to subjugate women and thus degrade the image of God in women.

Sandhu on the other hand cites another cause which can lead to violence in our society today. He argues that **“violence has historically its socio-political roots in poverty, racism, sexism and homophobia. Class struggles occurring throughout history all over the world have demonstrated that poverty, left untreated, often results in violence” (Sandhu, 2000; xxv1).**

My argument is that social realities especially in South Africa fueled violence that we experience these days. Poverty was socially planned. It is not only the poor who are violent because violence cuts across class and gender.

Pieterse in his book: **PREACHING IN A CONTEXT OF POVERTY**, refers to the danger of poverty in a democratic South Africa. He calls poverty **“horrendous and an obstacle” (Pieterse, 2004: 3).**

Thus, poverty is one of the causes that fueled violence in South Africa today. It releases those who planned the status quo.

South Africa where the author resides has a history of violence. For more than forty eight (48) years the then Nationalist Government has oppressed the majority with a brutal form of government theory called **“Apartheid,” which isolated Blacks from all social, political and economic structures.**

Apartheid was based on segregation **(to separate groups of people based on the colour of their skin)**. Apartheid was an example of how a discriminating government theory can lead to violence. Today the human beings operate in a global village and are more advance in technology, science etc.

However, the socio-political causes are still evident in our society, communities and other spheres of life. Thus, whenever inequality, poverty, lack of education etc is present, violence, introduces its demonic face and causes people to ignore the image of God in others. Actually it destroys the concept of ubuntu.

Sandhu says **“violence is a tragic occurrence for every one involved, not just the victims themselves” (Sandhu, 2000: xxvi)**. The above quotation clearly shows that violence is detrimental not only to the victim as such but also to the perpetrator and the community at large. It destroys and traumatized people and leaves deep scars on those who must endure it.

Gilligan (1997; 7) connects when he observes **“if we are to understand violence and to prevent it, is that human action is not only individual, it is also, unavoidable, familial, societal and instinctual.”**

The manifestation of violence is also evident in other spheres of society. In domestic violence for that matter, violence occurs when men perceived that their spouses need to be **“taught”** a lesson. At this point they will resort to violence as a way of educating women. Maybe this concept arrived in the U.K on the rule of thumb. A man was allowed to use a stick a size of his thumb in order to discipline a woman(Masango, 2003: 421).

Masango goes further and says **“if a woman does not glorify a man, then the use of violence against her in order to maintain control is simply an extention of the right to ownership, an ownership which was believed to be ordained by God” (Masango, 2003: 433)**.

Men today still believes that the woman they married is their possession. This attitude of men, lead in many cases to family murder by fathers. Men normally

feel that they were somehow wronged by their spouse or girl friend and therefore act violently towards the spouse who wronged them, some times with tragic consequences. However, women just like men were created in the image of God. All of humanity is gifted with equal capabilities. All human beings, men as well as women, share therefore, equally in the common wealth given by God.

**Baumeister and Boden** cites another cause of violence when they says **“violence and aggression occurs among people with high opinion of themselves, who feel that some one is threatening them (by attacking the source of the treat), the person or group symbolically rejects the treat and refutes the treat, discourages further treats of the same kind, and establishes dominance over the person or group who had expressed the unfavorable evaluation” (Baumeister, Boden. 1998: 124).**

It is also a known fact that violence is learned. Peled argues that **“people exposed to violence from an early age are at risk to become a victim or transgressor of such violence.” (Peled. 1995: 28)**

The author is aware of children who lived in violent homes, they have always had problems at school, and within the community they will resort to violence as a way of solving problems.

Thus, the author of this thesis is of the opinion that if violence is learned, then it can also be unlearned. This should give us hope in a society where violence is so deep seated and devastating.

Television violence, use of drugs and alcohol, child abuse and prevalence of fire-arms are all factors that exacerbate the level of violence in our society. The

author of this thesis believes that if we can minimize the causes of violence we have gone a long way in making our society a better place.

Violence is a tragedy for victim, perpetrator, and every one else involved.

It is important that we must be able to recognize the many satanic heads of this unnatural phenomenon called violence. The author believes it is only then that we can be effective in dealing with this unnatural phenomenon.

## **6.2 PREVENTION OF VIOLENCE**

In a country where the society is saturated by violence, one find out that there is no simple answer or explanation to this problem. However, as stated earlier in this work, if violence can be learned, it can also be unlearned, hence this research, which seek to create and educational process of addressing the problem.

Hampton (1997: 20) proposes five steps in the prevention of violence:

- A. Eliminate the norms that legitimize and glorify violence in our society and the family.**
- B. Reduce violence-provoking stress created by society.**
- C. Integrate families into a network of kin and community.**
- D. Change the sexist character of society.**
- E. Break the cycle of violence in the family.**

The author wants to agree with Hampton because the above steps can go a long way in helping us prevent violence in our society today. The author is now going to engage the above as a way of creating a solution.

## **6.2.1 ELIMINATE THE NORMS THAT LEGITIMIZE AND GLORIFY VIOLENCE IN THE SOCIETY AND THE FAMILY**

The Institution of Gun Control is important to get deadly weapons out of the home environment.

Brutal punishment at school and the elimination of media, film and television violence that glorifies and legitimize violence are steps to minimize this unnatural phenomenon. One of the greatest enemies is the Grammy Awards, which honours movie stars through their violent movies. This issue needs to be addressed.

## **6.2.2 RELATED VIOLENCE-PROVOKING STRESS CREATED BY SOCIETY**

Poverty, unemployment, inequality says Pieterse (2004: 31), create stress in our society. Thus, reducing poverty, unemployment, inequality and providing for adequate housing and educational opportunities are steps that can reduce stress in families. Churches as well as pastors could work for promoting the above.

## **6.2.3 INTEGRATE FAMILIES INTO A NETWORK OF KIN AND COMMUNITY**

People exposed to violence can never carry the burden of the trauma alone. The community is a vital component of that family force. When social isolation is reduced, stress is reduced and the ability of handling stress increases in families.

Waruta is right when he says **“The community of believers within which our communion with Christ is rooted is called to endeavour towards bringing about the reign of God by enabling individuals to developed a healing relationship with God, a healing relationship with the individual self, with the community, with other individuals and with the world”**(Waruta. 2005: 133).

The author wants to subscribe to the above quotation because the community is the sphere where people can feel safe because they provide a safe place and are in the forefront of speaking out against violence that torn not only families but whole communities apart.

#### **6.2.4 CHANGE THE SEXIST CHARACTER OF SOCIETY**

Sexual inequality is a major source of violence in families. The elimination of Aristotle's view on western thinking that women are inferior to men would be a major step towards equality in and out of our homes.

The author believes that education play a vital role here. The duty of the church and of pastors is to educate men that women just like men were created in the image of God. They are indeed fully human beings entrusted with potentialities, giftedness and talents. Together with men they are the crown of God's creation.

#### **6.2.5 BREAKING THE CYCLE OF VIOLENCE IN THE FAMILY**

Violence can never be prevented as long as society believes that it is appropriate to harm those you love. Exposure to violence is perhaps the most effective means of teaching violence.

Violence cannot be prevented as long as we are taught that it is appropriate to hit the people we love. Physical punishment of children is perhaps the most effective means of teaching violence, and eliminating it would be an important step in violence prevention.



### **6.3 CAN FAMILY MURDER BE PREVENTED**

Is there a possibility that family murder can be prevented? The answer of the author pertaining to this question is yes and no for the sole reason that for an outsider, it is sometimes difficult to see inside a marriage setting. Abused women normally never speak out until too late. Waruta (2000: 125) is right when he says that there are many factors that keep women trapped in an abusive relationship .

- A. Fear to leave because their husbands might retaliate or revenge**
- B. Many women remain in abusive relationship because they have nowhere to go**
- C. Many women as housewives stay at home with their dependent children and are not aware of any help that is accessible to them.**

Therefore, family members of a particular family setting will be aware of the pending destructiveness in that environment. The author believes that in a marriage setting the wife is the one person who may have the chance of stopping this unnatural behavior. There are today many institutions such as the Police, N.G.O's and Churches to which abused women can turn for help.

Abused victim's should be extra careful, especially where partners threatens suicide, or threats of violence when the partner is under the influence of alcohol or other substances.

Where fire arms is a component of the domestic setting women must be extra careful and at all time assure that the fire arm is locked in a safe place. It is also important that gun holders be educated to be responsible when handling guns.

In recent years the South African Government has implemented laws to control the distribution of guns in our country. However, the South African Government, and Police can do more by clearing up our society from unlicensed guns which in the end are used to kill innocent people.

It is important that abused victims break the silence on abuse and call for help from Police, and organizations which help to prevent such violence. The church who is the custodian of moral values is an important component which can help abused victims.

The pastor as shepherd as well as the congregation should make the worship place a safe haven for abused victims. It is the duty of the pastor to educate the congregation, speaking out against violence and leading by example. The church should also offer space for workshops where information on violence, the causes and the negative effect it has on communities and families and how it torn people apart.

Sandhu is right when he says **“The church should also partner with existing resources such as N.G.O’S etc, becoming a resource, intervening to support the victim (Sandhu, 2000: 394).**

#### **6.4 WHAT CAN WE DO TO MAKE FAMILY MURDER LESS LIKELY**

It is of the utmost importance to encourage people, especially fathers as pillars and protectors of their families to handle stress more effectively. For example encourage them to talk openly about their feelings, fears and other inadequacies. The church as a caring community can set an example in helping men, women and children develop their potential.

It is of vital importance for fathers to acknowledge problems and be willing to discuss them with people other than family members. Here the shepherd/pastor can play a meaningful role as the custodian of confidentiality and trust. It is common knowledge that people will only speak if they know they can trust a person. Pastors should participate in demonstrations, preaching against violence and also create educational materials.

In dialogue with the community and the congregation the church can conduct workshops pertaining to violence and share skills in conflict management, anger management and to help fathers to communicate freely and openly and have group seminars on men stopping violence. The pastor as caring shepherd is not there to care for the flock under his/her care only. The calling of the shepherd pastor reach far deeper into the community who needs someone to confine in. Participating interdenominational will be helpful approach.

Therefore, people need a friend who can reach out to them and who are willing to listen to them. The church as well as the community can encourage people, especially where there is a marriage problem in order to have hope, that the family and marriage relationships can be restored with the right help.

Therapeutically here the equipped shepherd is vitally important to give specialized help.

The church should challenge society which is dependent on violence that life should be valued as sacred and that married life is dear and sacred to God.

**Paul says “Husbands, love your wives, just as Christ loved the church and gave himself up for her (Eph. 5: 25)**

These are some of the ways we can begin a process of educating that seeks to illuminate violence but the church has a bigger role to play.

## **6.5 THE ROLE OF THE CHURCH**

IN THIS SECTION THE AUTHOR WILL BE LOOKING AT THE ROLE OF THE CHURCH AS CUSTODIAN OF MORAL VALUES WHO ARE IN THE FOREFRONT OF FIGHTING THIS UNNATURAL PHENOMENON OF FAMILY MURDER. THE CHURCH BEING THE BODY OF CHRIST MUST BE A CARING COMMUNITY WHICH BRING HEALING AND SPIRITUAL WHOLENESS TO THOSE VICTIMS AFFECTED BY VIOLENCE THAT LEADS TO FAMILY MURDERS BY FATHERS

The church must imitate Christ and have the same interest that He has manifested in the lives of people. Ezekiel says **“I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak”**(Ezekiel. 34: 16)

Christ, the Chief Shepherd has entrusted the care of His flock to His shepherd/pastors, and He bids them have the same interest that He has manifested, and feel the sacred responsibility of the charge He has entrusted to them.

Therefore the above Biblical quotation helps the church to do therapy with those who are traumatized and exposed to violence. If it fails, it will have to deal with the results later. The church must do everything in its power to fight violence that leads to family murder by fathers. For example, the church has a God given calling to bring hope in the lives of victims who must endure the brutality of violence, especially in a marriage setting.

The church must constantly labour for the welfare of all people and more so those exposed to violence that leads to family murder by fathers.

## 6.6 PREACHING, TEACHING AND WORSHIP

In a country where the manifestation of violence is extreme, brutal and devastating on those who must endure it, preaching, teaching and worship can be a useful science in giving pastoral care to victims and survivors of violence that lead to family murder by fathers.

However, how can pastors as pastoral care givers, be effective in moving people who are victims and perpetrators of violence, to wholeness, stability and spiritual well being. Pieterse help us with the above question.

He says **“preachers should be theologically sensitive to the traces of Gods praxis in every day events, interpret them in terms of the biblical message and proclaim them to the congregation” (Pieterse. 2004: 2).** Pieterse goes further and says **“preachers should be thoroughly acquainted with their listeners” ( 2004: 17).**

The author wants to agree with the above quotation because preachers in preparing their message should know the day to day circumstances, needs, and problems facing many people today. Pastors should be well acquainted with their topic, especially the manifestation of violence so that victim as well as perpetrator alike can be counseled by his/her message.

The message of the pastor should in the end convince the listener that the church can handle their pain in confidentiality and compassion.

Pieterse says **“the message we proclaim in cotemporary language and terms within our congregation’s mental frame work is interpreted by them in terms of their personal situation” ( 2004: 19).**

**Adams (1993: 11) connects with Pieterse and I agree with him when he says “Par excellence, it is the task of the minister to minister the Word in preaching and counseling in such a way that weary, torn, hungry, wandering sheep are safely sequestered within the sheep fold”**

Violence is a brutal form of abuse and therefore, the pastor should give careful attention in teaching on this subject. The shepherd’s message must move the congregational members to enter into the life of those abused and those who are perpetrators, such as traumatic violence, in a positive manner.

Thus, replacing some thing negative, in this instance violence with something positive, which is care for those who are broken. It is the pastor’s duty to educate the congregation that violence from what ever direction or source is brutal and degrading to any one who must endure it.

The church as custodian of moral values was for a long time silent on the complicity of violence. Therefore, the unnatural phenomenon of violence in our society not only brings a challenge to the church in order to show unconditional love. This violence enables aspects of the church which has grown dim to shine in a new way. Thus, the caring ministry of pastoral care as a healing science is a powerful tool for healing towards victims of violence.

Masango is right and I agree with him when he says **“The Bible is thought by many readers to be an anti-feminist document. The Scriptures of both Judaism and Christianity are considered to be detrimental to the well being of women, especially in the modern world because of abuse and domination that occurs between men and women”** (Masango. 2003: 429).

Therefore Ofelia Ortega says **“THE MOST HARMFULL IMAGE OF God is the personification of God as a male, a warrior, the absolute other up in heaven, the jealous Father who demands the sacrifice of His only Son in atonement for sins. This has been used to legitimize child abuse and to foster a “victim attitude” among women”** (Ortega. 1995: 34).

Masango further connects when he reports on Aristotle’s views of subjugation of women. He says **“the importance of understanding Aristotle’s views of the nature of women is that in his philosophy we find the source of the currently held philosophical and theological ideas that define and, in a sense, condemn and oppress women to a social position of inequality and subordination that has lasted even until today. Women are defined relative to men. Men are defined as the normative norm for humanity.**  
**(Masango. 2003: 419)**

The author wants to agree with the above quotations because marital violence, especially violence that leads to family murder by fathers leaves deep psychological scares on women and children who must endure it.

Thus, a new paradigm shift is needed in the church. For many women this means the elimination of all forms of violence, and drawing strength from Christianity and the church. The church as the **prophetic voice** must call out in a world torn apart by violence,

**“In Christ there is neither male nor female” (1 Gal. 3: 28)** Pastors as pastoral care givers are called to help victims as well as perpetrators of violence. This can only be done in intensive pre-marital counseling sessions. Here the pastor must address the issue of violence and how it impacts on those who must endure it.

In the next section the author will deal with the important issue of pre-marital counseling. This is one way of educating couples who enter into marriage by understanding their partners, and what they bring into marriage.

## **6.7 PRE-MARITAL COUNSELING**

Archibald Hart in the foreword of the book: Searching for intimacy in marriage says **“Marriages are in trouble world wide. And the prognosis for marriage is not very good if one examines current trends in marital statistics. Marriage used to be the hall mark of stability, and the family the backbone of a secure society. Many couples, and not just secular but Christian as well, are becoming fearful of the marriage bond” (Craig, 2004: v).**

Many marriages fail because people get married without considering or understanding what this new relationship will mean for their lives. Pre-marital counseling is very important in marriage preparations for couples who want to get married. Here the shepherd pastor should grasp the opportunity to speak about this viciousness of violence in our societies and more so in married life.



Pre-marital counseling is a way of foster relationships so that it can grow into a healthy marriage life. But what entails pre-marital counseling? Taylor (1995: 190) gives us guidance in the above question. He highlights five (5) steps to foster a closer relationship between marriage partners:

**These stages when handled before marriage may help couples know what they are entering into:-**

- A. Marriage as a permanent relationship between two people. One which affects their relationship with their family.**
- B. Marriage as an exclusive relationship between two people. One which affects their relationship with their friends.**
- C. Marriage as a physical relationship. One which affects their attitudes to themselves.**
- D. Marriage as a creative relationship. One which affects their relationship with their children etc.**
- E. Marriage as a financial relationship. One which involve them in a new situation of interdependence and sharing.**

The above guidelines pertaining to pre-marital counseling can help the pastor when applying therapy to couples who wants to marry. However the emphasis of this thesis is on traumatic violence that leads to family murder by fathers. Thus, it is important for the pastor to raise awareness about the truth concerning domestic violence and how it impact negative on family life. Although one has to realize that there is no single theory that fully or conclusively explains this unnatural phenomenon, it needs to be stressed that it is sinful and can never be justified under any circumstances.

Violence has infiltrated many spheres of our society today. The family bond where people must feel safe and secure has become an unsafe place for family members.

Thus, it is an important ethical tool in pre-marital counseling. Pastoral care givers should use the pre-marital scenario to help couples understand how to handle anger, stress, frustration, depression and conflict which could lead to violence.

Married couples need to be able to understand and define the emotional component involved in their marriage and identify the causes that give rise to distress and dysfunction and dialogue about it in a mature manner.

The married bond is a sacred one and therefore, I will agree with Nancy van Pelt when she says **“The cure for all the ills and wrongs, the cares, the sorrow and the crimes of humanity, all lies in one word: “love” It is the divine vitality that every where produces and restores life. To each and every one of us, it gives the power of working miracles if we will.” (Van Pelt. 1980: 24)**

These are but a few ways in which pastors can began to address and participate in violent acts, by introducing justice that will lead to peace.

## 6.8 CONCLUSION TO STUDY

The pinnacle point of this dissertation is on **Traumatic violence that leads to family murder by fathers**. The intention of the author pertaining to this unnatural phenomenon was to find ways of understanding why this unnatural phenomenon happened in Gods family.

The author has looked into the possibility if this unnatural phenomenon can be prevented long before it happened. Another important point of focus was on the role of the church and how pastoral care givers can help those affected therapeutically.

This dissertation has also helped the reader understand the science of Methodology and how it functions in pastoral care. In this dissertation the methods of **Gerkin and Taylor** was used to emphasized the high calling of the shepherding model.

The author has guided the reader into the art of the pastoral care model, and how the shepherd/pastor can apply this model therapeutically, especially on those individuals, families and the community who were traumatized by this unnatural phenomenon of violence which lead to family murder by fathers,

This dissertation has emphasized the important role of the shepherd/pastor and has brought to the fore it's **self-denying** nature. Taylor (1995: 9) is right when he says “**the Good Shepherd must always put the welfare of the flock before his/her own comfort, even when this mean losing sleep, and personal danger or death.**”

The author has also helped the reader understand the events of violence and how in the aftermath it leads to trauma. This dissertation has also brought about the different manifestations of violence in our society today. The pinnacle point of this unnatural phenomenon was on domestic violence because it is in this intimate setting where most of the damage is done.

The author has also looked into the causes and other factors pertaining to domestic violence that torn family life apart. This dissertation has also brought to the fore the effects of domestic violence on women and children and how in the end it leads to trauma in abused victims. The author has also looked into the possibility of how to care for victims of domestic violence.

This dissertation has also focused on the effects of violence and how it traumatized victims who are exposed to this unnatural phenomenon. The author has guided the reader into the psychological aspects pertaining to trauma and how the community can be of positive help towards traumatized victims.

This dissertation also contain a sad anecdote of the author's late friend who wiped out his entire family. This anecdote has brought the author to the realization of how the church' pastoral capabilities was confronted by this incident. In reliving the tragic occurrence of years ago the author realize how important tool, shepherding as a method is in the hand of the church.

This anecdote has also exposed the author to the pain family members and the community endured when faced with such an traumatic experience of sudden death.

The author has guided the reader into the art of pastoral care and how the Shepherd/pastor can apply the shepherding method in the lives of those exposed to family violence that leads to family murder by fathers. The author has also emphasized the important role of the shepherd/pastor in the lives of the people of God.

The closing chapter of this dissertation helped the reader understand what cause violence in our society. The author has come up with steps which can be of help in the prevention of violence. The author has also looked into the possibility if family murder can be prevented and what can we do to make this unnatural phenomenon less likely.

The author has also moved the lens of healing into the direction of the church which is the custodian of moral values. The church being the body of Christ must be a caring community which should bring healing and spiritual wholeness to those victims affected by violence that lead to family murder by fathers.

It is the desire and hope of the researcher that there will be other researchers who would in due course further research into the seriousness of this topic and explore other issues pertaining to this unnatural phenomenon which could be of help to pastoral care givers and other readers.

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