

SEXUAL VIOLENCE IN MARRIAGE: A PASTORAL CARE
APPROACH

By

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Submitted in partial fulfillment of the requirements for the degree

MASTERS IN TRAUMA

In the

Department Of Practical Theology

Faculty of Theology, University Of Pretoria

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April 2012

DEDICATION

To my sister, whose journey through pain forced me to confront the inadequacy of my pastoral care method and to question the concept of God that my theology was creating in her understanding.

and

To all the Indigenous African (Black) women that agreed to be interviewed for this study, the survivors who have lived with the private shame of sexual abuse within their marriages and yet have been good wives and mothers to their husbands and children, and good daughters- in- law to their communities of marriage. The time has come for the silence to be broken, for them to claim the God of Abraham as their God, thereby reclaiming their human dignity.

May their courage never fail!

“I am Woman... I am African

My beads mark my presence

Beads of wisdom, beads of sweat

I am Woman... I am Bota

The precious black bead

Skillfully crafted from black stone

I do not speak much

But I am not without a voice”

(ODUYOYE: 1995)

ACKNOWLEDGEMENTS

My deepest gratitude goes to Professor Maake Masango, my supervisor and mentor, for allowing me to exhaust him constantly with all those questions, often at the most awkward moments. Prof your guidance has proved invaluable, not only in the process of this study, but also in the therapeutic impact that you have had on me. Thank you for ironing out the creases of my life and presenting the Body of Christ with the pastoral caregiver that I am becoming.

My sincere appreciation goes to Mama Pauline and the Women Fellowship Ministry of Alexander Uniting Presbyterian Church. Your hospitality during the seminars made the process of learning a real pleasure. Tshepo, the sacrifices you made to be part of the contact sessions were noted with great humility, and I can only commend you to God for what you have done! Thank you for shaping the gift in me with your input at the seminars.

To the Masters & Doctoral group of 2010 – 2012, thank you guys so much for your helpful critique and companionship in the journey. You really kicked this loner out of her comfort zone!

To the faculty and library staff at UP; I thank you for being so patient and helpful. Heila, you pointed me in the right direction and gave me momentum.

To my family and friends, who sacrificed so much of our time together to let me study, thank you. May this end product be rewarding enough!

To the staff members at UNISA Practical Theology & RITR, thank you for being part of this journey. Your input has been a great help. Dominee baie dankie.

Above all I thank God who walked with me through this whole process, making it such an enriching experience when I could have made it a chore. To Him be all the glory!

DECLARATION OF ORIGINALITY

UNIVERSITY OF PRETORIA

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I have not used work previously produced by another student or any other person to hand in as my own.

I have not allowed, and will not allow, anyone to copy my work with the intention of passing it off as his/her work.

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ABSTRACT

“Does marital rape exist?” Gelles (1987) asked this question in the early days when the judicial system started grappling with the matter. Prior to this legal debate, the sexual conduct of the husband towards his wife had not been treated as a crime, no matter how violent it could be. As Peacock states “the antiquated laws exempted a husband from charges of raping his wife” (1998: 226). However, the Rideout case in 1978 (cf. Russell 1982) brought much needed awareness to the issue of marital rape, thereby enabling all sectors of the social structure to publicly debate the merits and demerits of the spousal exemption law. Ever since then, many scholars in the legal, sociological, psychological and other sectors have produced well-researched documents that answer Gelles’ question beyond doubt that marital rape does exist. ‘Spousal exemption’¹ came under rigorous revision in many countries as scholars and feminist organizations started to ask questions about this violation of the rights of women. Having said that, one may wonder what purpose this research study will then serve. The author would like to make it clear that the question was asked in the Western context. For the West, it has been a clearly defined matter that marital rape is a criminal offence.

However, the question still needs to be asked in the African context. This study has been undertaken to explore the painful and traumatic experiences of Indigenous African (Black) married women who experience repeated sexual violence from their husbands. In the cause of the author’s work as a minister in the Black Pentecostal church, I have come across women who have challenged my pastoral care praxis with their selfless giving to the church and community yet they have to live with terrible pain, shame and degradation in their homes because of the way their husbands treat them sexually. These women bear their lot with such courage and they have made me feel that we as ministers are not doing enough to lighten their burden. This study seeks

¹ P. L. Peacock gives the historical background of marital rape exemption found in 17th century British common law: “the implied or irrevocable consent inherent in the marriage contract in which the wife willingly gives herself to her husband negates the possibility of marital rape. From the moment of marriage forward, the wife has ‘given herself’ to her husband, and may not refuse him any sexual favor requested in the future. As an extension of implied consent, and thereby the concept that whatever is desired in the marital sexual relationship by the husband is his right, tradition protects the privacy of the marital relationship”. (Wiehe et al: 1995)

to present the African community with well-researched evidence that African women are also crying out for liberation from the pain of marital rape. This study echoes Gelles' question "does marital rape exist?" from an African pastoral perspective.

EXECUTIVE SUMMARY

Chapter One: Introduction

This chapter is the introduction to the study. The author lays out the background of the study and provides the definition of key words. The problem statement and the aims and objectives of the study are also laid out here.

Chapter Two: Research methodology

This chapter on research methodology outlines the method that the author will use to collect data and also lays out the theoretic frame work. The qualitative method is identified as the primary methodology, but primarily the narrative approach will be employed. In-depth interviews with individuals will be the primary method of data collection.

Chapter Three: Marriage

The purpose of this chapter is to trace the historical background of marriage as a social institution. As much as this study looks at sexual violence in marriage, through this chapter the author seeks to investigate the origins of the oppressive treatment that husbands subject their wives to. The view of sex within a marriage relationship in the Biblical, Western and African view of marriage will be discussed to gain an understanding of where this practice of gender inequality in marriage might have begun. The roots of the patriarchal system will be traced in all the three cultures.

Chapter Four: stories of sexual violence in marriage

In this chapter the author tells the stories of the women who live in sexually violent marriages and the medical and psychological reports. The stories will be interpreted to identify common factors in the stories. The purpose of this chapter is to provide evidence that sexual violence does occur in marriage and to present this as a pastoral care problem which warrants that the current praxis be revisited and if necessary overhauled.

Chapter Five: A critical examination of pastoral care praxis in the Pentecostal Church

In this chapter the author critically examines the pastoral care praxis of the Pentecostal Church and the theology that supports it, with the intent to construct a theory of care. The interviews with individual pastors and with the pastors' focus group will be reported on in this chapter. The aim is to highlight the inadequacy of the current pastoral care method and the need to find a way to journey with the abused women pastorally.

Chapter Six: Findings

This final chapter of the study goes over the ground covered in the previous chapters to consolidate the findings and come up with recommendation for future research. The struggles that the author encountered during the research are explained and a conclusion to the whole study is given.

TABLE OF CONTENTS

DEDICATION:	ii
POEM:	iii
ACKNOWLEDGEMENTS:	iv
DECLARATION OF ORIGINALITY:	v
ABSTRACT:	Vi
EXECUTIVE SUMMARY:	viii

CHAPTER ONE: INTRODUCTION

1.1. Background of the study:	1
1.2. Problem statement:	6
1.3. Research gap:	8
1.4. Aims and objectives of the study:	9
1.5. The significance of the study:.....	11
1.6. Limitation of the study:	12
1.7. Definition of terms:	
a) Rape:	14
b) Non-consensual sex:	16
c) Violence:	18
d) Patriarchy:	19
e) Pastoral care:	22
1.8. Preliminary conclusion:	25

CHAPTER TWO: RESEARCH METHODOLOGY

2.1. Qualitative research methodology:	26
2.2. Data Collection Technique	
2.2.1. Literature review:	29

2.2.2. In-depth interviews:	31
2.3. Selection of participants (sampling):	33
2.4. Analysis of data and interpretation:	35
2.5. Theoretical framework:	37
2.6. Preliminary conclusion:	41

CHAPTER THREE: MARRIAGE

3. Introduction:	42
3.1.1. Biblical concept of marriage:	43
3.1.2. Western Church concept of marriage:	49
3.1.3. African concept of marriage:	54
3.2. African cultural practices that promote women oppression:	59
3.3. The role of sex for both partners in marriage:	66
3.4. The effects of violent sex on the image of God in women:	70
3.5. Preliminary conclusion:	72

CHAPTER FOUR: STORIES OF SEXUAL VIOLENCE IN MARRIAGE

4. Introduction:	74
4.1. The stories of the women:	75
4.2. Common factors in the stories recounted by the women:	89
4.3. Medical evidence of the physical damage caused by violent sex:	94
4.4. Psychological evidence of emotional damage:	96
4.5. Analysis and interpretation of the stories:	100
4.6. Preliminary conclusion:	102

CHAPTER FIVE: A CRITICAL EXAMINATION OF PASTORAL CARE PRAXIS IN THE PENTECOSTAL CHURCH

5. Introduction:	104
5.1. Report of the interview with the pastor:	105
5.2. Critique of the Pastoral care in its response:	108
5.3. The use of Ephesians 5:22 in Pentecostal pastoral care:	113
5.4. Male caregivers' cultural bias towards the sexual role of women: ..	116
5.5. Constructing a theory of care for the Pentecostal church:.....	118
5.6. Preliminary conclusion:	131

CHAPTER SIX: FINDINGS

6.1. What the study set out to achieve:	132
6.2. The challenges that the study encountered:	133
6.3. Findings and recommendations:	139
6.4. Recommendations regarding the research problem:	140
6.5. Areas of further study on the research topic:	141
6.6. Finding:	142

BIBLIOGRAPHY:143

APPENDICES

Appendix 1:	149
Appendix 2:	150
Appendix 3:	152

Appendix 4(a) & (b):153

Appendix 5:154

Appendix 6:155

Appendix7:156

CHAPTER 1: INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Having been brought up in the Pentecostal church, the author had internalized the teachings of the church relating to a chaste lifestyle prior to marriage. Like most Pentecostal single young people, the author was eagerly looking forward to the pleasures of intimacy with her spouse. As Khanyi in Frahm-Arp puts it; “the ultimate achievement for me is that I think I did well in work ... but there is something that is lacking and I feel that I have not achieved until I am married” (2010: 179). This statement represents the ultimate dream of many Pentecostal young people. This anticipation is built into the youth by the church’s teaching on abstinence and sexual purity (Frahm-Arp: 2010). It, therefore, came as a shock to the author to learn that for a woman this anticipation may end up as just another dream that never comes true. The sexual act within marriage may turn out to be a dark tunnel of abuse and violation with no light in sight. For women, sexual fulfillment and marriage may not always be synonymous, as MaMoyo (not her real name) so thoroughly educated the author through her story of abuse.

MaMoyo is the wife of the secretary in the Interdenominational Fellowship of Pentecostal Churches in Soweto (not real place)². On this particular day, she and the author were clearing up in the church hall after the Fellowship’s Pastors’ empowerment seminar. They were just locking the door when from nowhere she blurted out; “I wish this day could never end.

Going home at night is a nightmare I have been praying to wake up from for the past 27

² Interdenominational Fellowship of Pentecostal churches in Soweto has been used as a pseudonym to protect the identity of the organization that the people in the research study belong to. Their experiences are true and if this precaution were not taken their identity would easily be established.

years of marriage.” The author’s hand froze on the key that she was about to turn in the lock. Thoughts ran wild in her head and she honestly felt dizzy for a second. For lack of anything better to say, she asked MaMoyo what she meant but as the author turned to look into MaMoyo’s eyes she saw such deep pain and anger, she decided to open the door and she led her back into the hall. This was not going to be a light conversation as they walked home. When she told her story, the author learned of such unspeakable violence in the name of conjugal love she literally felt sick. The ‘happy and supportive pastor’s wife face that MaMoyo had been presenting to the public had been only a front. Underneath this mask, was a scared and traumatized woman who had been systematically raped by her husband every night that they had sexual intercourse, starting on her wedding night. For twenty seven years, she had hoped and prayed that her husband would be more gentle with her, or at least give her some time to recover from the physical tearing of her vaginal wall, but the nightmare never ended. Hers was a cry of desperation, because she said she had started contemplating suicide if she did not find help. It would be strange in this time and age that MaMoyo would contemplate suicide when divorce can be acquired so easily, but one has to understand that in the church that she grew up in and later served God in with her husband divorce was not permissible under any circumstance³.

The author’s initial response was of disbelief, mostly because the story she told did not seem to fit in with the stature of the man she was married to. This according to Bons-Storm is a common practice by pastoral caregivers and is caused by the fact that they are “steeped in the same patriarchal structure as their distressed counselees”, (1996: 4). Neuger sheds more light on the cause of this reaction, which explains the real cause of why the author reacted the way

³ Refer to the doctrinal teaching of the church on divorce as discussed in the limitations of the study in chapter 2.

she did to MaMoyo's story when she says "oftentimes the typical abuser has an exemplary public persona and yet engages in all sorts of behavior that seems unbelievable to you." (2001: 95). This is exactly what went through the author's mind when MaMoyo told her about what her husband did to her, more so because of his position in the church. The author has since learned from Neuger's wise counsel "to press ahead and believe that person – even though it does not fit with what we know about the abuser – so that we can be present to the victim and ultimately to the offender" (Ibid: 95) I thought she was just being melodramatic, but MaMoyo was so much older than me I could not imagine her faking this to get attention. To crown it all, as a single female minister; she could not have been hoping to get any form of comfort from me. She had to be real. This was not merely asking for a pat on the shoulder and a few sweet words. The trauma was audible in her shaking voice and visible in the deep lines around her mouth, my last desperate resort was to try and shift the responsibility for her help on to somebody else.

"Mama, have you ever spoken to someone about this? Why have you never sought help before"? Her answer stunned me so much that I was speechless for minutes. "I have nnaka (my little sister), many years ago when I still believed in the fair and just rule of God's servants." She went on to explain that this was actually the second congregation she and her husband had ministered in. They had moved from their first congregation because one member had become aware of their marital problems, so her husband had insisted that they move. When they first arrived in this area, she had one day decided to talk to the senior pastor of the church that they had just joined. The pastor had politely lectured her on the duties of a submissive wife, according to Ephesians 5: 22 and told her to go home and be a

good pastor's wife. She was admonished to never talk about this matter to anyone because she would be dishonoring her husband. That had been nineteen years ago when MaMoyo spoke to the senior pastor, the rest have been years of silent agony.

Wimberly names these three methods of using scripture in counseling as; "the dynamic use of the Bible, the moral instructional use, and the disclosive power of the text" (1994: 31)⁴. To the author's knowledge the method that Pentecostal Pastors apply almost exclusively is the moral instructional use. According to Wimberly this use of scripture in counseling "is concerned with the passage in scripture that might influence the moral behavior of the counselee that is consistent with faith norms" (Ibid: 31) The author's observation had since been that the Pentecostal church has a way of using scripture in therapy in a way that condones the oppression of the marginalized. In the case of intimate violence, texts like Ephesians 5: 22 and 1 Corinthians 11: 3 are cited to the women during therapy to silence and put them under condemnation when they cry out for help. The author is not in a position to say that the pastors here are acting contrary to the word of God because of the fundamentalist belief in the scriptures that they uphold. However, it is questionable that the same vehement application of scripture is not used to admonish the men who violate their wives.

Ever since hearing MaMoyo's case, the author has had many women come and talk to me, not because I could offer any help, but because I am the only female minister in the area that they could confide in. Marital rape is a lonely and shameful battle for survival, and many women have come to accept this as a normal way of life. This, according to Ballou &

⁴ See Edward P. Wimberly's book "*Using Scripture in Pastoral Counseling*" 1994, Nashville, Abingdon Press, for a full description of the three methods.

Gaballac and is cited in Neuger, is the conversion phase in the process of harmful adaptation that often happens to women who are brought up into a sexist culture (2001: 73). Nasimiyu-Wasike in Waruta and Kinoti says that traditionally spouse abuse has been “accepted as a way of keeping women disciplined” (2005: 122). This may be the reason why women end up choosing to suffer in silence rather than risk “offending the elders” (ibid: 124). There is no denying the fact that the culture of oppression that is so prevalent in Africa has trained African women to expect and accept brutality from their husbands; in whatever form it may come. But this does not negate the fact that the trauma they go through impacts on them being ‘created in the image of God’. This makes it a pastoral care concern. Nasimiyu-Wasike says women, just like men, “were created in God’s image... and their dignity and worth means a right to personal integrity of their mind and of their body” (Ibid: 131).

The author’s search for answers began then, and when she came to the tenth story she made a sobering discovery that no one within the church, pastor or lay person; male or female, wanted to get involved in the pain that these women live with. As Brock says, the author also could choose to treat the story with the same indifference, however her conscience would not let her ignore the pleas of all the traumatized women she had met. This work was born from the struggle to find answers, and the author has since discovered that unattended victims of intimate violence is the dark secret within the Pentecostal church and it is known to many ministers, yet dismissed as a private matter between husband and wife. This is a deficiency within the pastoral care structures of the church. The pain that is caused by intimate violence also is legitimately pain, and therefore warrants therapy. To ignore this problem that the

devoted Pentecostal women live with, in the author's opinion, is to fail in the task of shepherding the flock.

1.2. PROBLEM STATEMENT

In trying to address the issue of this trauma which is caused by what scholars call by many different names such as marital rape (Finkelhor & Yllo), rape in marriage (Russell), intimate violence (Neuger), sexual violence (Fortune), two things emerged;

The first observation that the author made as she journeyed with the traumatized women is that they are used to suffering in silence because those among them who have ever tried to find help were chastised and made to feel that they were betraying their husbands' trust. This, according to Ballou & Gaballac, is the second phase in the process of harmful adaptation, inculcation, wherein the women "learn the rules about being female, what should and should not be done" (2001: 73) Getting them to open up is a big problem. The question is: **how can we (the church) create space for them where they can discuss their marital problems freely and find help?** Throughout this research it has become abundantly clear that some, if not many women are denied their God-given right to have a choice as to what happens to their bodies within their marriage relationships. Fortune says that what makes sexual violence a sin is the fact that it "denies a person the choice to determine one's own boundaries and activities. Sexual violence violates another person's personhood because it objectifies the other" (2005: 3). This is the central argument of this thesis. The research study seeks to create a space for these women so that they can, as in Neuger's words, "come to voice" (2001: 65).

Secondly, the author realized that pastoral caregivers, herself included, are aware of this problem, but do not want to acknowledge it as a pastoral care concern. She realised, as Brock says, that; “what my theological training had not given me was the ability to acknowledge my own pain and take responsibility for healing it, and it did not give me a way to empower those in pain to deal with the people and systems destroying them” (1993: 37). This is not because they do not care about the pain that these women are going through, but because they are uncomfortable to discuss such private matters, and do not know how to journey with these traumatized women. The author noticed this discomfort by honestly paying attention to her own feelings and reaction, as well as observing the reaction of her colleagues when she discussed the situation with them. Neuger says, “the church has participated in many ways in this process of silencing victims of intimate violence. It has used theological justification, particularly the sanctity of family, to justify its silencing of domestic abuse victims” (2001: 93). Now the question is, **how does one conscientise the pastors to the existence of this problem, enough to make them ready to adapt their praxis so that they can therapeutically journey with the women towards wholeness?** The author’s challenge to the Pentecostal church, to borrow Oduyoye’s words, is “to work towards redeeming Christianity from its image as a force that coerces women into accepting roles that hamper the free and full expression of their humanity” (1995: 73).

As Bons-Storm points out in her book, ‘The Incredible Woman’ (1996), when women fail to get a sympathetic ear within the ecclesiastical structures of organized church, they stop coming to pastors for help. Often they begin to engage in liberationist activities which are often condemned by their churches. The author also became aware of this response in the

women she journeyed with. The women who have ever tried to get pastoral help have been so disappointed that they are disillusioned with church, and have grown cynical about pastoral care. Some of them have joined societies within the church structure that allow them to talk about the problem without passing judgment; however these societies often do not work towards therapy and healing. The author, therefore, enters into this research project with an assumption that Pentecostal women live with a private pain that needs to be teased out so that Pentecostal caregivers can learn to listen and take note with the intent to journey with these women towards wholeness. Nasimiyu-Wasike again articulated this sentiment beautifully when she says that the church when “following in the example of Jesus Christ is committed in solidarity to heal and to challenge evil conditions especially those caused by abuse, exploitation and irresponsibility (2005:133)”.

1.3.RESEARCH GAP

In reviewing the literature, the author discovered that much has been written about the violence that occurs within homes. Many authors go into great detail about the ugliness of physical abuse or wife battering as it is sometime called. Early in the 80’s and 90’s, few researchers like Russell, Wallace Harvey, Finkelhor, Fortune and Pretorius did touch on marital rape and of late the libraries are being inundated with further research on the subject. However a gap does exist in this regard, in that, not much has been written to tell the Indigenous African Women`s stories in their own words, as Russell (1982) did in her study of American women. Finkelhor speaking in the South African context says, “marital rape is not a contradiction in terms, but rather a form of violence against wives which is not rare, just rarely discussed” (1997: 24). Russell also is of the same opinion when she says “wife rape has presumably been with us as long as the institution of marriage” (1982: 2).

This research study does not presume to bring to light a new issue but seeks to shed more light on the atrocities that happen to Indigenous African Women in the “safety” of their bedrooms at the hands of their “protectors”. These words were frequently used by the women that the author interviewed, when they were highlighting their struggle with the paradox of violent love in their marriages. This is a definite research gap that even Pretorius commented on when he conducted a research and discovered that marital rape does exist, but “there has also been relatively little research on this theme” (1997:64). This thesis therefore seeks to come in at this point and provide evidence, through the stories of the most extreme and the seemingly minor experiences of the women that violent sex is indeed a problem, as well as highlight the physical and psychological trauma it causes the victims. How this will be achieved will be discussed in full in chapter two.

Another gap exists where there is a scarcity of resources on pastoral care in the African context that teaches caregivers how to handle women issues pastorally, as well as help the perpetrators of marital rape. During the interviews with pastors, the author further discovered that some Pentecostal institutions of ministerial formation do not have in their curriculum any teaching on counseling women. Although this study cannot presume to respond to this gap, it does intend to bring to light this imperative need where in future other researchers can take up the challenge to develop models of care for Pentecostal ministers.

1.4. AIMS AND OBJECTIVES OF THE STUDY

This study’s main aim is to create a space for women who are traumatized by violent sex in marriage so that they can articulate their experiences of violation and claim back the control

of their bodies by being able to give a name to what they go through. The author has become aware during the course of many years that the current Pentecostal pastoral care praxis tends to disregard this problem. It is left largely to the families to resolve the marital problems that may crop up along the way while the church remains uninvolved. Kroeger, in the foreword to Miles' book, 'Domestic violence: what every pastor needs to know' says, "although victims turn more often to their pastors more than to all other resources combined, clergy and other pastoral ministers simply have not been equipped to meet the challenge" (2000: 7). It is the author's believe that if the problem can be identified as a pastoral care concern, pastors will be ready to give it the attention it warrants. In her book, 'Sexual Violence: The Sin Revisited', Mary Fortune sets out to achieve just this purpose to present sexual violence as a sin, and thereby "situating sexual violence as a religious issue. Thus, we can and must address it theologically, ethically, and pastorally" (2005: 1).

The method of research used in the study, which will be explained fully in chapter two, was chosen specifically because it allows enough space for the women to tell their stories. This is the aim of the study. It seeks to get the women to share their stories, so that they can reconstruct their narratives and come to, as Nasimiyu-Wasike says, "accept themselves as people of worth with rights to respect and dignity" (2005: 131). This, in turn, will alert pastoral caregivers to the fact that they can no longer turn a blind eye to this problem. Although this act of negligence is not called by a specific name, the author finds it to be a theology of oppression, which tolerates the dehumanization of women within their marriages. While the study will be therapeutic for the women; it will also be educative for the pastors. Like Bons-Storm, the author discovered that "many women tried to talk to pastors about their

problems but got the impression that they had to be silent about parts their lives” (1996:17), especially those parts concerning sexual violation. As part of the research the author will also seek to begin a process of counseling where the women will receive pastoral care. The method of support that will be applied will be explained fully in chapter two under the qualitative research methodology.

This study will be written from an African Womanist – Theological ⁵perspective and by a woman who seeks to journey with women living in such traumatic and violent situations, asking whether this is what God intended for marriage and the overall life of a married black woman to be. The author will also reflect on the implications of such treatment on the image of God in the women who are being raped by their husbands. According to Delores Williams, Womanist Theology “challenges all oppressive forces impeding black women’s struggle for survival and for the development of a positive, productive quality of life conducive to women’s and the family’s freedom and well-being” (2002: xiv)

1.5. THE SIGNIFICANCE OF THE STUDY

With the research gap that has already been identified, this study will serve to provide the academic world with a well - researched document that handles the theme of violent sex in marriage, specifically the stories told by Indigenous African Women, in detail. It is intended to serve as a helpful research material for those who wish to know more about this issue as well as those who seek to do further research into the problem of violent sex in marriage.

Although Pretorius once said, “few countries make allowance in their legislature for this type of crime” (1997:64), the author has discovered that great changes have been made in recent

⁵ The term Womanist was coined by Alice Walker in her book ‘In search of our Mother’s garden: Womanist prose’. For full definition and origin of the term see Walker’s book.

years, especially in Southern Africa where this form of violation is recognized as a criminal offence along with other violations against women. It was criminalized under the Domestic Relations Act 2000 in South Africa. This means that there is legal recourse for these women. However, it is still predominantly a private family matter within church practices. Therefore with the help of this research study, the church may begin to realize that it has been neglecting an important area of ministry, and start taking steps to ensure that these women are protected from the cultural structures of oppression.

1.6. LIMITATION OF THE STUDY

The author has chosen to confine the study only to women who belong to the Pentecostal churches specifically so that the church's pastoral care praxis can also be brought under scrutiny. The choice was made because the author has been a minister within the Black Pentecostal church for quite some time and I am also searching for a method of care that can help me to journey with these hurting women. Another reason that prompted the choice is that during the course of the research the author encountered Pentecostal doctrinal matters in the stories of the women that may suggest that they have come to understand through the teachings of the church that keeping the sexual violence to themselves is part of honoring God. To shed light on the doctrinal issues alluded to above regarding the teachings of the church, it is necessary here at the beginning to engage an aspect of the Pentecostal church's confession of faith. The author consulted the confession of faith documents of South Africa's two oldest and largest Pentecostal denominations, Apostolic Faith Mission (AFM) and International Assemblies of God (IAG). Both these churches have similar clause on the authority of the scriptures:

AFM “we believe that the Bible is the word of God, written by men as the Holy Spirit inspired them. We believe that it authoritatively proclaims the will of God and teaches us all that is necessary for salvation”.

IAG “we believe that the scriptures are inspired by God and declare His design and plan for mankind. The scriptures, both Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct”.

Out of this doctrinal belief comes the general teaching on premarital sex and divorce. Malachi 2: 16, is used primarily to teach that God hates divorce. Through this teaching, many women who are in abusive marriages have come to fear even contemplating divorce because for them that may mean being rejected by God. In the past, women who had been divorced were stigmatized and excluded from the activities of the church. Therefore, as MaMoyo said, “it’s better to consider suicide than divorce”. 1 Corinthians 7: 39 is often used to encourage the women to stay in the marriage, no matter how hard the living conditions may be.

On the other hand for those who grew up in Pentecostalism, the teaching on abstinence deprived them of the opportunity to learn about their sexuality because sexual matters are not discussed within the church, except only to admonish the youth to flee youthful lusts. These two doctrines later become the pillars of oppression against women who seek reprieve from marital violence as pastors continue to subjugate them, quoting such texts as the authority for the counsel. Scholars lament the fact that interpretation of scripture has for long been done by patriarchs and “has been blatantly oppressive to women” (Sarojini: 2004). The author here would like to clarify that these texts are legitimate teachings of the Word of God but if used by ministers who do not know how to apply scripture in counseling, they become oppressive.

Sarajini cites McClintock-Fulkerson on this issue when she says “Pentecostal beliefs in the infallibility of the entire canon have important implications for the rules of reading. They implicitly require that all scriptures that refer to women must be obeyed” (2004: 359)

Throughout the study the author will refer back to this fundamental teaching of the Pentecostal church and bring clarity as to how it is influencing the use of scripture to enforce the oppression of women through violent sex in marriage.

1.7. DEFINITION OF TERMS

For the context of this study, the following key words need to be defined so that the reader may understand the specific use thereof. Five words have been identified as being key to the content of the study and will be duly defined;

a) RAPE

For this study, rape will be discussed specifically in the context of the marriage relationship where the partners are acknowledged as husband and wife, either by the Western civil marriage contract or by the African customary law marriage ties. As the study seeks to hear the voices of African women, the author deems it necessary to acknowledge the African customary law marriage as it is culturally accepted to be ‘legal’ marriage. (The definition of the customs involved in this marriage will be discussed in detail in chapter three). Therefore rape as it will be defined here will refer to the act as it occurs between spouses where the husband violates his wife.

According to Wiehe and Richards, marital rape is “any sexual activity by a legal spouse that is performed or caused to be performed without the consent of the other spouse” (1995: 57). In addition to this definition of rape above, the author will use Wallace’s description of

marital rape which he calls “sexual acts that humiliate or degrade” (1996: 179). These sexual acts that humiliate include fondling, oral sex, anal sex, intercourse, or any other unwanted sexual activity, (Peacock: 1995). Wallace further talks of a period in history when the husband could “demand a sexual act like oral or anal sex without any regard for his spouse’s feelings or beliefs, saying things or require the woman to say things that are degrading to her”. (Wallace, 1996: 179).

For many years the justice system defined rape in terms that favored the dominant culture, that “real men may use force to get what they want, and that under certain circumstances, one is obligated to have sex whether one wants to or not” (Buss & Malamuth 1996: 123). These messages were internalized by marital rape victims so much that they would interpret their experiences as normal sex, regardless of how the intercourse took place. Gelles in his study noted that “women are reluctant to call the sexual violence that their husbands subject them to rape” (1987: 6)

Feminists however, brought new insights into the understanding of what constitutes rape by looking at the sexual violation from the victim’s perspective. This brought new dimensions in the definition which allowed even wives to cry rape at the violence their husbands subjected them to. Mackinnon (1987) cited in Buss et al, says “politically, I call it rape whenever a woman has sex and feels violated, (1996: 125). In the same source Robin Morgan (1974/1992) says “I would claim that rape exists any time sexual intercourse occurs when it has not been initiated by the woman, out of her own genuine affection and desire” (ibid: 125)

Susan Griffin, cited in Buss et al, defines rape as “an act of aggression in which the victim is denied her self-determination. It is an act of violence which, if not actually followed by beatings or murder, nevertheless always carries with it the threat of death” (1996: 121). Although Griffin’s definition above was given in the context of criminal (stranger) rape, the author seeks to argue that even in the case of marital rape, the victims suffer the same trauma and experience the same threat of death. Wiehe and Richards pointed out that “it is important that mental health workers, medical professionals, social workers, attorneys, law enforcement personnel, *clergy*, and elected officials realize that marital rape exists, and that it occurs more often than we would like to realize” (1995: 56). [Emphasis my own]. The author agrees with this injunction and hopes to make pastoral caregivers (*clergy*) aware of the fact that even though culture may not consider a husband’s sexual behavior towards his wife a matter for discussion, for the women in these relationships it is an act of gross violation of their human dignity. For them what their husbands do is the same as criminal rape, especially because the law of South Africa also calls it such. This research seeks to say to the pastors that it is not right to ignore the problem of marital rape that occurs within the lives of their congregants, even if for them personally it may not be deemed as rape. It is their responsibility, as caregivers, to listen and therapeutically journey with these women.

b) NON – CONSENSUAL SEX

Non-consensual sex is a sexual act where one partner, and in the context of this study the wife, did not give permission for the act to take place. Russell defines non – consensual sex as intercourse when consent is impossible because the victim is unconscious, severely drugged, asleep, or in some other way totally helpless (1982: 42). Muehlenhard, Danoff-

Burg and Powch, in Buss et al, however say that consent in itself is a complicated concept.

They say that

“if a woman consents to sex because the alternative is to be physically beaten, most people would regard her consent as meaningless and would regard the sex as rape even though she ‘consented’. What if she consents to sex with her husband because the alternative is divorce and poverty, perhaps even homelessness, for herself and her children?” (1996: 125)

The views of the scholars above look at consent from the Western perspective wherein only the couple’s interpretation of the circumstances surrounding the sexual act influences the outcome. The African perspective, however, has an additional element that brings pressure upon the outcome – cultural beliefs. African women are taught that a wife should never deny her husband his conjugal rights. Ola-Aluko and Edewor in Akintunde et. al say in African culture marriage is sanctioned prostitution (2002: 18). For them therefore it is not only about the two of them, even the opinion of the extended family has to be considered because if the matter ever gets out, it will be the elders who make a ruling. For an African woman sexual intercourse with her husband is the husband’s right and the wife’s duty. Consent does not enter into the equation. This brings to mind the story of one of the women the author interviewed, Mrs. MaNtuli (not real name) who in her time of distress cried to the elderly women of her church about the abuse she was suffering at the hands of her husband. When they heard her story all they said to her was “we have brought you up very well to be a God-fearing young woman who respects her husband. Don’t disappoint us”, and as far as they were concerned that was the end of the matter. In Africa the woman’s role in sexual matters

has always been to meet her husband's demands, her choice never entered into the matter. The Western form of this custom is the ideology that Gelles (1987) cites where the women were viewed as men's chattels. A chattel is only a vessel that can never answer back when its master makes demands. This pervasive cultural practice still stifles the Indigenous African woman and holds her in bondage to every sexual whim of her husband. Although culture teaches the husband's sexual expectations from his wife as explained above, in the context of this research all sexual activities that occur between spouses in this manner, are deemed rape because of the lack of consent from the wife. This is clearly illustrated by the custom among some African tribes where at the command of the husband, a wife can be offered to a male guest as a sign of hospitality (Baloyi 2010).

c) VIOLENCE

Violence is described in the Oxford dictionary as an act that involves great physical force. As indicated under aims and objectives above, this research study seeks to establish whether such a thing as violent sex does exist, by listening to the stories of women who live in circumstances of sexual violation. However, the use of the word violence will not only be confined to the definition given above. In this study, violence will include any act that violates the woman's right to have a say as to what happens to her body. Fortune puts it this way, "a sexual attack makes it clear that something has been taken away. Power has been taken away. The power to decide, to choose, to determine, to consent or withhold consent in the most concrete bodily dimension all vanish in the face of a rapist" (1983: 7) This means that even if the actual intercourse does not leave physical marks, it will be regarded as violent if, according to Wallace, it "involves emotional harm or violation of the wife's rights

and freedom of choice” (1996: 2). He continues to say, “sexual abuse may not leave physical scars visible to the naked eye, but it will certainly leave emotional scars that may be even longer lasting and more devastating” (Ibid: 180). This will be addressed in detail by the interviews which will be done with the medical practitioner and psychologist, later in this study.

Specifically on sexual violence, which this study will confine itself to, Fortune says that “sexual violence is, first and foremost, an act of violence, hatred and aggression...the injuries may be psychological or physical. In acts of sexual violence, usually the injuries are both” (1983: 5). Wallace also notes the violent side of rape when he says that “the abuser may engage in sexual activities in a violent and forceful manner intended to hurt or injure his spouse” (1996: 179). The stories of the women in this study will help to bring to light the extent of the damage, psychological and physical that violent sex has on the victims.

d) PATRIARCHY

Russell defines patriarchy as “a form of social organization in which the father is recognized as the head of the family, (1982: 3). Peacock expands on this definition when she says “patriarchy is a social structure that is defined by a hierarchy in which the male is strong, virile and superior. The woman has been viewed as weak, inferior, and needing the protection, care and attention of the male” (1998: 228). In the Western context from which Russell and Peacock write, headship is confined only to the members of the biological family unit, which differs significantly from the African context. In the African context, all the men in the clan have headship rights over women and children. Implying that what the

clan decides applies to all the individual families. Ola-Aluko and Edewor noted that in the Nigerian culture “the woman is not only subordinate to her husband and the men in her own family of birth; she is also subordinate to the members of her husband’s family (male and female)” (2002: 19)The author believes that it has been under the guise of this system that the oppression of women has been justified all these years. Indigenous African women are subject to the leadership of every man in the clan, which makes it difficult to break away from cultural practices. The African patriarchal system regards women as the source of all evil, even in the folktales old women are always depicted as witches while old men are the wise elders of the village (Oduyoye: 1995).

Dobash and Dobash define two elements of patriarchy, which are structures and ideology. They say that “the structural aspect of the patriarchy is manifest in the hierarchical organization of social institutions and social relations, an organizational pattern that by definition relegates selected individuals, groups, or classes to positions of power, privilege, and leadership and others to some form of subservience” (1979: 43). The subservient group in the patriarchal structures is women. Dobash and Dobash continue to say “the use of physical violence against women in their position as wives is not the only means by which they are controlled and oppressed but it is one of the most brutal and explicit expressions of patriarchal domination” (Ibid: ix).

The author deems it necessary to define this word as one of the key words because the study hopes to establish during the gathering of data whether the patriarchal system is the root of woman oppression, including victimizing them as “sex slaves” to their husbands. According

to Wiehe et al, “the traditional patriarchal family structure encourages the subjugation of women to men” (1995: 61). Not only is patriarchy the suspected root of women oppression, but it may possibly be the reason that male pastors are not able to help women who are living in abusive marriages. Neuger says that “the church has participated in many ways in silencing victims of intimate violence...it has been in unquestioning collusion with patriarchy in terms of assuming the normativity (and believability) of males” (2001: 95). The author therefore seeks to find out through this study whether this is still the case in the Pentecostal practices of pastoral care.

Of interest here is Oduyoye’s view that patriarchy, along with what she calls “western churches, a brand of Christianity that participates in the Euro-American ethos” are both the legacy of colonization (1995: 172). Having been born to the Akan clan of Ghana, she grew up in a matrilineal community and came into contact with patriarchy only when she married into the Yoruba clan of Nigeria. Her claim about the origins of patriarchy then questions the pastoral praxis of the African church - which “continues to disseminate neo-orthodox theology from pulpit and podium, in academic journals and religious tracts” (Ibid: 173) – just how African is their theology for Africa?

In view of all the definitions given above, the author approaches patriarchy in this study echoing the sentiments of Nyambura Njoroge that;

“patriarchy is a destructive powerhouse, with systematic and normative inequalities as its hallmark. It also affects the rest of the creation order. Its roots are well entrenched in society as well as the church – which means we need well-equipped and committed women and men to bring patriarchy to its knees” (1997: 81).

The author believes that patriarchy does not only oppress and deny women their God-given equal-creature status and dignity. It also reduces men to be objects of intimidation and subjugation (which God never intended them to be); to the wives God gave them as suitable helpers.

e) PASTORAL CARE

This study seeks to identify a point of entry for pastors into the problem of violent sex in marriage; therefore the concept of pastoral care needs to be defined at the beginning of this work. According to Clebsch and Jackle pastoral care is “that aspect of the church, which is concerned with the wellbeing of individuals and communities. It is also the care that is directed towards hearing, sustaining, guiding and reconciling of troubled persons whose troubles arise in the context of ultimate means and concerns” (1967). This definition, therefore, places pastoral care at the heart of the church’s work towards the community of believers. It impacts their spiritual, emotional and physical growth in the knowledge of God. This, then, implies that the ministry of the church will be incomplete if it does not provide effective pastoral care to the people in its care.

Pastoral care is also what Deeks defines as “a broad category including many sorts of action, healing, sustaining and guiding individuals, reconciling people to one another, enabling people to co-operate for the well being of human communities” (1987:1). Therefore, regardless of what culture may dictate, the problem calls for a different approach; especially where pastors have to reconcile husband and wife in their sexual conduct towards each other. The church can no longer ignore the pain that women live with as a result of violent

sex. The author does not make an accusation that the church has ignored this problem for too long. Having grown up in the Pentecostal church, having spoken to women who have tried to get their pastors to help them, and having spoken to the pastors, it is clear that the problem of sexual violation is not given much attention within the church. As the stories told in the interviews provide evidence to this, the current praxis falls short of Deeks' definition of pastoral care.

Quoting the Dictionary of Pastoral care and counseling, Gerkin defines pastoral care as "the ministry of oversight and nurture offered by a religious community to its members, including acts of discipline, support, comfort and celebration" (1997: 126). He then goes further to use the Biblical motif of a shepherd to present a model of pastoral care. He says that "the prophetic, priestly and wisdom of the caring ministry we inherit from the Israelite community are not to be sure the only Biblical images with which we pastors have to identify. Another, in certain ways more significant model is that of the caring leader as shepherd" (Ibid: 27). This model of care looks at the pastor as the shepherd as in the illustration given by Jesus in John 10. He says that "the better, more lively exemplars of the pastor as the shepherd of Christ's flock have been those of our ancestors who exercised their shepherding authority to empower the people and offer care for those who were being neglected by the powerful in their communities" (Ibid: 81). He quotes Hiltner's definition of shepherding as "care and solicitous concern" (Ibid: 81).

The author, drawing from the definitions of pastoral care given above, argues that it is not being 'a good shepherd' as Jesus says in John 10: 14, when Pentecostal pastors use the

Biblical concept of submission to allow women to suffer sexual violence. The good shepherd of John 10 lays down his life for the flock. By this, it is implied that the pastor as the caregiver should stand in the gap for those who are being oppressed and to mediate on their behalf as well as empower them to overcome adversity for themselves. David's Psalm 23 speaks of the shepherd who feeds his flock in green pastures. These two Biblical teachings on shepherding admonish caregivers to nurture the flock and ensure that they are protected from harm. The problem that this study seeks to bring to light – marital rape – is a subject that, in African culture should never be discussed in public or with people that are not family members, thereby shutting pastoral care out and impeding intervention by pastors, because they are seen as strangers. However, this study seeks to put the point across that if Pentecostal pastors obey the Lord's injunction, to be good shepherds, they will provide care for the women who go to them crying for help as a result of marital rape, regardless of what culture dictates.

When Jesus takes up the scroll to read in Luke 4: 18 - 19, He reads the scripture that lays out the specifics of what ministry should be; *“the Spirit of the Lord is upon me, because He has anointed Me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord”*. Among the people that need to be ministered to He speaks of the broken hearted who need to be healed. The author argues that these women who are seeking help are not simply complaining of a domestic misunderstanding, but that they are broken hearted because the image of God within them is bruised and violated, constantly. They therefore, merit attention from caregivers/shepherds

of Christ's flock. To chastise them for crying out is to deny them the ministry that Jesus instituted for them.

1.8. PRELIMINARY CONCLUSION

In this chapter the author provided her motivation for the choice of topic for the research and the layout of the scope that the study seeks to cover in the following chapters. The chapter also serves to set boundaries for the author in order to avoid pursuit of irrelevant themes that can derail the direction of the research.

The key words which are defined in this chapter form the framework of the research. The author will use, interchangeably, the terms: marital rape, sexual violence, and intimate violence throughout the study. These words refer to the act of sexual violation as described previously.

In the following chapter, the author will look at the choice of methodology for the research study and how it will be fitted to the specific challenges of the study.

CHAPTER TWO: RESEARCH METHODOLOGY

2.1. QUALITATIVE RESEARCH METHODOLOGY

The research method that will be employed for this study will be the qualitative method. The study will explore the feelings of the women who are traumatized by the violence that their husbands use on them during sexual intercourse. The author will seek to establish how living with this form of abuse affects their thoughts about who they are and their perception of their reality. According to Bui, qualitative research study “delves into a particular situation in order to better understand a phenomenon within its natural context and the perspective of the participants involved (2009: 9). The author seeks through this study to achieve exactly this result, which is why this research methodology is best suited for the work. Allen and Earl have this to say about this methodology that “it emphasizes the depth of understanding that attempts to tap into the deeper meaning of human experiences and intends to generate theoretically richer observations which are not easily reduced to numbers” (1993: 30). This is why this method of research is suitable for this study. As stated under aims and objectives in the previous chapter, the study intends to help the victims of marital rape to have a voice and the qualitative method is the perfect choice.

The specific approach in the methodology will be the narrative approach. Neuger say that “narrative approach to pastoral counseling with women is a significant resource, particularly in the context of the need to find empowering stories to resist oppressive narratives” (2001: 86). This is the author’s preferred approach because according to Neuger again, this approach “minimizes the external authority of the counselor and maximizes the agency and

authority of the counselee” (Ibid: 87). Padgett has this to say about the narrative approach “they have tremendous intuitive appeal given their emphasis on the spoken word” (2008: 34). Cortazzi and Jin in Trahar, give four reasons⁶ why narrative research is important. The author aligns herself with these reasons as they explain in clearer terms why this approach is suitable for this study and she will briefly outline them here: The first reason is that “narrative research – unlike factual data analysis – focuses qualitatively on participants’ experiences and the meanings given by them to that experience” (2006: 28). It is the narrative approach that will best allow the women in this study to tell their own stories without any interference from the researcher. They will own their stories throughout the whole process. Secondly narrative research is “often concerned with representation and voice...the minorities...those whose voices might otherwise go unheard or unnoticed” (Ibid: 28). In the patriarchal culture that the women in the study live in, there is no social schema that allows for their stories to be easily accessed. It will take a different platform for them to come to voice. The third reason is the “emphasis given to personal qualities” (Ibid: 29). Each story will be the unique experience of the participant as only she could have lived it, and it will be told in a way that only she can interpret the events. Wimberley also says that narrative approach helps the people to “tell their stories and thereby be able to reconstruct their narratives” (2003: 14).

Then lastly, “narrative research is itself a story” (2006: 29). The approach blends well with the stories because the whole setting of the report is itself a story. The women will not feel alienated from their narratives, as if somebody else told them because the final presentation

⁶ For a full understanding of the four reasons, see Sheila Trahar’s book “*narrative Research on Learning: comparative and international perspectives*” 2006, Oxford, Symposium Books

will still be as it was at the time of the interview. The narrative approach has been selected also because the author aims to use the narrative therapy method to help the women heal from their trauma. Payne explains narrative as “a person’s self-story, through which he defines his(sic) identity, based on his memories and perceptions of his(sic) history, present life, roles in various social and personal settings, and relationships” (2000: 19). Narrative therapy can assist persons to re-examine their lives and to focus on their own local, experiential knowledge. This can have a counter-balancing effect, producing richer or thicker descriptions of their lives and relationships, which assist them to escape from the effects of power-based influences (Payne, 2000).

To effectively apply narrative therapy, the author will form a focus group of the ten women who will be interviewed and apply narrative group therapy to help them reconstruct their stories and regain power over their lives. The focus group will deal with the political dimension of narrative therapy. Foucault’s theory of the political dimension of narrative therapy, as cited in Payne, says that therapy “is a means of assisting persons to counteract the effects of overt or invisible power relations on their lives” (Ibid: 39). The specific problem that these women come with into therapy is “a socially constructed issue arising from practices of power which lead them to define their identities and their lives in circumscribed ways” which makes it a political issue. The data collected at the focus group meetings will also be used in the analysis to give a full picture of the problem, but it will not be reported verbatim like the interviews.

2.2. DATA COLLECTION TECHNIQUE

2.2.1. LITERATURE REVIEW

Padgett says, “the author’s fund of knowledge is a great help in formulating study questions and research questions”, (2008: 46) which means that it is important for one to read extensively, existing books and electronic documents on the research topic. The study will draw on what has been written by other authors to find its place in the literary world. This, according to Padgett, is writing with the intention to illicit the question “what is new here” from readers and audiences,” (Ibid: 46). This study does not attempt to be the final word on the topic, but the author will leave doors open to permit new ideas and findings to emerge from other scholars so that the topic can remain of interest in the field of research.

The author will dialogue with different authors; even those who do not agree with what this study seeks to establish. This specifically refers to the dialogue that this study will seek to engage in regarding the Western way of life in marriage and the African cultural way of life. African authors will be brought into dialogue with their Western counterparts. This is necessary because this study is conducted within a post-modern African community that has been so influenced by Western culture it is hard to draw the line between the two cultures any more. It needs to be acknowledged that, with the advent of television, and the impact of Globalization, African women, even those in the most rural places, have been exposed to Western family values. This has influenced the way they interpret their world and understand their worth as persons of equal worth with their husbands. This raises the question for pastoral care, “is it possible to continue propagating African cultural views of marriage without further damaging the women who seek pastoral intervention?” In other words, can

the Pentecostal church afford to remain silent on the issue of marital rape without alienating its women, and without drawing attention from human rights and liberation movements?

Russell and Bons-Storm have done extensive work in the Western world to get women to tell their stories about marital violence; but it is Russell who looked deeper into marital rape while Bons-Storm confined her work mostly to battering. It is important however to note that Russell did not approach her research from the pastoral care perspective, while Fortune, who did not write as extensively as Russell on individual stories, looked at the subject pastorally. The author has found a curiously loud silence on the subject of sexual conduct or behavior between husband and wife in marriage from African scholars. Most of the African scholars who write before the turn of the millennium, whom the author has read, do touch on domestic violence. On the same note, African literature is strangely quiet on sexual conduct in marriage, let alone sexual violence between husband and wife. It is in the last ten years or so that African literature addresses this problem; yet not much has been written and used in telling the stories told by the women who live in sexually violent marriages. As Baloyi puts it, “African people do not discuss issues related to sex openly, which does not necessarily mean that they dislike it, but it is taboo to talk about it openly because this was regarded as bedroom talk” (2010: 2). This presents a problem in the attempt to bring the West to dialogue with Africa. Therefore, these two literary works (Russell and Fortune), will be drawn upon extensively in the process of the research. Every source will be dully acknowledged as the original work of the referenced author to avoid plagiarism.

Medical and psychological sources will also be consulted to find out what professionals in these fields of study have to say about the effect of violent sex on married women.

Medically, it would be of interest to find out if this problem has an impact on the occurrences of some diseases which are peculiar to women's reproductive system. Psychologically, women are more frequently diagnosed with stress-related mental and emotional conditions than men. Therefore, the author would like to find out if any psychologists have ever noticed any link between sexual violence in marriage and these occurrences. Even though this is a field of interest in the study, the author wishes to explain that not much detail will be given in the research report as this would divert the aim of the study. However, some of the findings will be given in the analysis of the interviews with the professionals.

2.2.2. IN-DEPTH INTERVIEWS

Data will be gathered through one-on-one interviews where the women will be encouraged to share their stories with the help of specific questionnaires (structured), see (Appendix 2) for the questionnaire. Where necessary, the participants will be requested to do more than one interview, and primarily be utilized to check for coherence and to verify the contents of the first interview. It is not always easy for people to share personal stories freely the first time; therefore the second interview may disclose more vital information that did not come through the first time

During each interview, notes will be taken by the researcher with the permission of the participant and then where quotations will be used in the final transcript, they will be verbatim (see Appendix 1 for permission letter). As is the case with narrative research approach, the author will, according to Wimberley, review the transcripts frequently in order

to “identify stories from which structural components will then be delineated... and examine how the participants voice themselves and others, thereby indicating the social relationships and the meanings attached to them” (2003: 34).

To protect the identity of the women, pseudonyms will be used in the written report and no story will be used without the written consent of any of the participants (see Appendix 1 for the consent letter). Where the author deems it necessary, even aspects like geographic location, age and nationality will be disguised to protect the identity of the participants. The author will ensure that the stories remain the women’s stories by creating an effective feedback loop so that these women will know that their privacy is being respected in the whole process. This means that after organizing the content of the story coherently in transcript form, the author will give it back to the participants to read for them to verify that nothing has been taken out of context.

As stated under aims and objectives above, the secondary aim of this research is to present evidence to Pentecostal caregivers that marital rape is a pastoral care concern that they should give attention to. Therefore, not only women who are living with this trauma will be interviewed. The author will also seek to interview male pastors who are in the position of being senior pastors within their churches. Also, a psychologist and a physician (the criteria for selection will be explained under sampling below) will be interviewed.

2.3. SELECTION OF PARTICIPANTS (SAMPLING)

The study is designed to be multi-ethnic in nature so that it can cover as many indigenous nationalities of Africa as possible. Therefore, the author will use the Interdenominational Fellowship of Pentecostal Churches in Soweto, as the sample pool. Because Soweto has become home for most of the nations of Indigenous Africans (Blacks), this organization consists of members within its different affiliated congregations who come from far African countries such as Ghana, Mozambique, Zimbabwe and many others. The author already has a relationship of trust with women in this organization and it will be easier and quicker to get them to tell their stories. As Cortazzi and Jin say,

“the identity of the researcher can be an important issue (assuming a face-to-face gathering of data), partly in relation to storytellers’ perception of who usually tells what kind of story to whom (and when, where and why)...how the narrative audience is regarded, in the context of other features of the socio-cultural context of interaction, may determine whether a story is told; what kind is told and how...” (2006: 30).

The pre-existing relationship will help speed up the collection of data as the women will be at ease and quicker in talking to the researcher.

The women will not be selected according to any specific criterion, as anyone who feels the need to speak out will be recruited. The author will recruit participants by going to women’s fellowship meetings to speak on the topic and then invite those who are willing to become part of the study. Ten women will be interviewed, and all the stories will be analyzed for common factors in relation to the causation, view of self and husband and relations to

caregivers. However, only three of these interviews will be reported verbatim in the study. All the women interviewed will be part of the focus group to do therapy.

The male pastors who will be interviewed will also be selected from the above-named Fellowship group. It is important that the author should explain that only male pastors will be interviewed, not because there are no female pastors, but because all the senior pastors in the chosen sample pool are male and that women who are senior pastors are still rare to find within Pentecostalism. Frahm-Arp says it this way; “as the church was seen as the family of God the head pastors of these churches had to be men, because men had earthly headship over women” (2010: 213). Therefore, as women find themselves in an environment of care, where they have to talk to a male caregiver, it is important in the process of the study to establish which praxis the caregivers in this group are presently applying⁷. The participants will be selected on the basis of age, ethnicity and level of academic qualifications. The selection criterion was arrived at because the author is aware of the influence of the factors above on the differences in the level of adherence to African cultural beliefs. Educated men are often more flexible in their views than those that have not received enough formal training⁸. This will help to establish whether the lack of a good model of care is caused by academic ignorance or the influence of African patriarchal traditions. By this, the author

⁷In Pentecostal circles, the members are encouraged to talk only to the pastor when they need help, which often leads to even women bypassing the pastor’s wife to talk to the husband.

⁸One may not think the issue of formal education a relevant qualifier, assuming that all ministers have formal training, but the author wishes to clarify that in the Black Pentecostal church many ministers do not have seminary training. Many Pentecostal churches are what are commonly called ministries, meaning they do not affiliate to a particular denomination. In such churches the founder sets the rules and if he/she does not think formal training is necessary, he/she will go ahead and lead the church as the senior pastor, without any qualifications.

realizes that there can be some pastors who have been formally trained who still treat the issue of sexuality in marriage in the African cultural way – this can be the scope for further study on how Pentecostal seminaries teach ministers to handle women issues. Therefore, all the participants in this group will be from mixed backgrounds with regard to the qualifying requirements.

The third group of interviewees that the author will request to participate in the study will be practitioners in the medical and psychological fields. They will be recruited based on their gender, age and type of practice. This may be the first bias of the study because it is designed to fit the objectives hereof. The candidates should be Females working as a nursing sister (preferably a mid-wife) or a gynecologist in her late 30s to early 50s, practicing in a semi-urban area like a township, or be somehow exposed to Black women in her line of duty, to qualify to participate. The primary reasons for this specification is that these are the only professionals that the women in this study would likely open up to and afford financially. The author is aware that there may be male practitioners who are more competent than all the female candidates in the designated area. However, out of sensitivity to the nature of the trauma that these women have been through, especially at the hands of male perpetrators, only women practitioners will be interviewed.

2.4. ANALYSIS OF DATA AND INTERPRETATION

All the data gathered in the process of the research, from the literature research and the interviews, will be analyzed and interpreted from a pastoral care perspective, meaning that the study will identify a point of entry into the stories of the victims by pastors. According to the literature review and the empirical research it seems that the role of the pastors in the

journey of these women has been uncertain. The value of this research lies in the stories that are told by women, as they might assist the pastors to better support and counsel them.

The analysis will be done from what Padgett calls “masses of raw data” (2008: 131), which in this case will be the rough notes taken during the interviews, the transcripts of the stories, any documents that may have been provided by the participants and the observations of the researcher. The first step in the analysis will be transcribing the interviews. This will be done immediately after the interview so that nonverbal communications that transpired during the interview may be captured and inserted into the transcript while still fresh in the author’s mind. During this process, the stories will not be edited and the grammar as used by the participants will not be corrected. For the interviews which are done in a language other than English, first, the interview in the original language will be transcribed then translated into English. Only the English version will be written in the report. The questionnaires will be attached as appendices in all the languages that will be used in the interviews.

Once the transcript is made, then the search for meaning in the stories will begin. The content of all the interviews will be thoroughly analyzed to determine common factors within the women’s stories before the report can be written. In other words, are there patterns in the way that women who live in conditions of intimate violence regard themselves, view their husbands and relate to possible caregivers? As stated above, the desired effect is for the women to therapeutically reconstruct their stories so that they can learn to value themselves. Therefore, it is important for them to be able to articulate their perspective of what they are living through. To achieve this, the author will follow Padgett’s guidelines in this regard to

identify patterns and thematic developments. As the research will be done using the narrative approach, it will seek to identify “patterns of storytelling, plots, and chronologies of events” (2008: 144). The author will also, before trying to give meaning to the story, assess them for the presence of Labov and Waletzky’s six elements of a fully formed narrative as cited in Padgett (2008) which are abstract (summary of the event); orientation (time, place, participants, context); complicating action (what actually transpired); evaluation (meaning and significance of the event); resolution (conclusion of the event); and coda (giving closure by returning the listener to the present time) (Ibid: 146). This process of analysis will not be part of the written thesis, but will serve as the author’s personal framework in handling the material in order to come out with meaning. The questionnaire will be formulated to include the six aspects so that the interview can illicit the relevant information from the beginning.

The final step in the process will be interpretation. Padgett says, “interpretation deals with the less obvious and more abstract dimensions of data, the act of ‘reading into’ and extracting meaning from” (2008: 171). This will lead to the conclusions that this study will arrive at in presenting the author’s opinion in the matter of marital rape. The findings and recommendations as will be given at the end of this study come directly from this part of data analysis.

2.5. THEORETICAL FRAMEWORK

Even though this is a research study that cannot presume to come up with a new theory of care, it seeks to provide a method of caring for women who are living with the trauma of violent sexual intercourse from their husbands. The author will borrow from a number of

scholars' theories of care, in order to develop a method of care that can help caregivers journey with these women.

Firstly, Pollard's theory of positive deconstruction will be used to interact with the stories of both the women and the male pastors. In this theory Pollard teaches us how to "help people take apart what they believe in order to look carefully at the beliefs and analyze it"

(1997:44). Pollard uses the illustration of his personal experience where he had a car that gave him constant problems because it needed new parts. He one day saw the same model of car that was no longer being used and he bought it. His purpose was to harvest parts from the one car to fix the other. That is how he came up with the theory of positive deconstruction.

The author hopes to help both the caregivers and the survivors through this theory to identify the weaknesses of their view of marital rape so that they can then reconstruct a new way of journeying together. The theory then is used to destroy what has been an error so that a new view can be constructed. The study will help the women to develop alternative stories for themselves so that they can come to value themselves as people who have the image of God, alongside the men. As Payne says, when these women come to therapy "they have a story to tell. A map to show. They are often upset, confused, worried and feeling defeated; their story is problem-saturated" (2000: 45). The intention is not to encourage the women to divorce their husbands, but to help them lead healthy lives in their marriages. Therefore, the problem-saturated stories that they bring need to be, firstly, taken apart then reconstructed, thus bringing out a balanced view of self and of marriage.

For the pastor, the theory will be used to help him assess the effectiveness of the pastoral care practice he has been applying so that if he finds it lacking in some way, he can deconstruct it

to be better able to therapeutically journey with the women. For the method of care to be presented practical, the process of deconstruction and reconstruction, as taught by Pollard, will be applied to some of the stories related by these women and the pastors. Throughout the study, where possible, aspects of the stories will be used to illustrate the practicality of a theory of care that is cited.

Secondly, Wimberly`s theory of care, as explained in his book, ‘Moving from shame to self-worth’ (1999), will be applied to journey with the women out of the pain and shame they live with. He defines shame as: “feeling unlovable, that one`s life has a basic flaw in it” (ibid: 11). The women often feel that there must be something wrong that they are doing, therefore their husbands are justified to treat them with such violence. The objective is to get them to realize that the violent sexual intercourse they have had to endure in their marriages does not change the fact that they are created in the image of God. There is something about the trauma of constant humiliation, which marital rape is, that causes the victims to lose sight of God in their stories. They struggle in a God-less cycle of abuse and they lose God-
conversation”, which then necessitates a journey to “claim God, and then reclaim human dignity” (2003:18).

In many cases, the women have internalized these shameful stories about their worth and they no longer think it necessary to look for something different. They have accepted the violence as their lot in life. The patriarchal system that they were brought up under has shaped their worldview so deeply. For some of them, it is still hard to label what their husbands do to them as rape; they are simply fulfilling their obligations to their spouses.

Wimberly's theory of care will be applied to help them retell their life stories and discover their worth as human beings. The author witnessed firsthand during the interviews when some of the women told their stories that they believe it was them who drove their husbands to treat them that way. This made them uncertain of their right to ask for a different treatment and they also have no confidence in handling family matters without the husband's permission.

The last theory of care that will be used will be Gerkin's pastoral care theory of shepherding. He says, "care in the Christian sense of the word always involves both care of the community and care of persons involved in any situation with which the pastor is confronted" (1997: 115). This theory will be used to help find a method of care that Pentecostal pastors can apply to help them journey with victims of violent sex. It is a subject often shunned, but the pastors, as shepherds of God's flock, can no longer ignore the cries of these women. Silence is not the answer any more. From the responses that the author got during interviews, many of the women interviewed have considered divorce as a way of escaping the abuse, but stayed in the marriage because they would be stigmatized in their churches if they divorce. In this sense, the implication is that the church holds these women hostage in abusive marriages through doctrines of oppression that deny them choice.

Along with these theories of care, the author will also apply Neuger's theory of deconstructive listening. She says that deconstructive listening is "a way of joining with the counselee by paying careful attention to the story that she tells. It means listening in a believing, affirming, and culturally alert way." As stated in the background story, the author struggled to believe MaMoyo and through most of the experiences that she had been

listening to the stories of the women, they indicate that they get disbelieved a lot. This theory will be employed to help the pastors to journey with the women, believing and affirming them. The other side of this theory is to help the women externalize the problem, as Neuger puts it, which will help them construct meaning out of their stories.

Each one of these theories will be written out in full in chapter five where they will be applied practically to help the survivors.

2.6. PRELIMINARY CONCLUSION

In this chapter, the author defined the scope of the study, stating clearly the boundaries and the methodology. This will then serve to maintain a firm framework for the focus of the study to avoid the pursuit of unnecessary side issues that may arise along the way.

Three theories of pastoral care and therapy have been identified and they will be applied to the stories of the women.

In the following chapter the actual research report begins, going into detail about the concept of marriage and the role of sex therein. The chapter will trace the history and seek to understand the customs of marriage within different cultures and how African customs affect the problem of marital rape.

CHAPTER THREE: MARRIAGE

3. INTRODUCTION

For the purpose of this study, the concept of marriage will be defined as the legal union between a man and a woman. The author is well aware of the fact that the union between two same-sex adults is also legally regarded as authentic basis for building a family in many countries, including South Africa. However, that does not fall within the scope of this research.

The term legal union as used in this study refers to the Western Civil marriage as well as the African Cultural marriage, also known as common-law or customary law marriage (Khathide2007). The common-law marriage is the union where husband and wife have received the blessings of their parents to begin a family but have not signed the civil marriage register. Mugambi defines it this way; “this form of marriage is contracted in the context of traditional values and norms” (2004: 239). Some of the women that the author has interviewed are married according to the African common-law marriage and the church recognizes their union as legal marriage. The constitution of South Africa also recognizes these unions as legal, (Act No. 120, 1998 Recognition of Customary Marriage Act 1998), therefore, they will be acknowledged as marriages in the research.

This chapter will deal with the concept of marriage under three cultures; the Biblical, the Western and the African cultural. Under each culture, the author will seek the understanding of three areas; a brief historical background of marriage and customs, attitude towards sex in marriage and the view of equal partnership of the spouses.

3.1. BIBLICAL CONCEPT OF MARRIAGE

The author deems it necessary to look briefly into the Biblical understanding of marriage because this worldview has influenced all the cultures of the earth on how rituals and customs of marriage should be. However, let it be understood that though it is named the Biblical view, it is not the word of God as God Himself prescribed. The Biblical was colored by the cultural practices of the nations of that time, especially the Near Eastern cultures with which the people of the Bible had intimate links (Lawler: 2001). Nevertheless, marriage is a Biblical institution that God ordained and blessed. Especially because this research seeks to get a pastoral care solution to the problem of violent sex in marriage, this section is all the more important.

Traditionally, Genesis 2: 21 - 25 is taken to be the verse of scripture where God during the process of creation, instituted marriage (Khathide: 2007). This study will align itself with this view and build upon it a biblical concept of marriage.

a) Brief historical background of marriage and its customs

Since the account of Eve being presented to Adam in the Garden of Eden, marriage has evolved into complex rituals and customs which are described in the narratives of the Bible, even though God did not prescribe any specific ways of ratifying a marriage. Satlow differentiates between custom and ritual when he says;

“A custom is an activity that is usual and expected, but among other things not legislated. Customs are marked by more variations than rituals. A ritual on the other hand, is highly formalized, adhering to a few of the following

characteristics: formalism, traditionalism, invariance, rule-governance, sacral symbolism, and performance” (2001: 162).

Therefore, many of the customs of marriage that the other civilizations have learned from the Biblical nations have been modified so much that they may resemble the initial customs less and less with the passage of time, but they still have their origin in them.

This study will not only look at what God said to Adam and Eve, but the marriage customs of the biblical nations will be discussed as they are described in the Bible. The marriage of Isaac and Rebekah will be used as an illustration of the customs. For instance in the Jewish custom, the parents of the boy selected a wife for him and the arrangements were made with the girl’s parents and brothers for finalization of that marriage, and often the girl was not consulted except only to ask if she would be willing to go with the man (Genesis 24: 32 – 51; 34: 8 – 18). These cultures of the time, though not commanded by God, have sown seeds of patriarchal tendencies in the way that women are treated. The fact that the male members could discuss all the details of the proposed marriage, without including even the adult women of the family, in the author’s opinion, already shows that a woman’s word in the affairs of marriage does not count for much. It is this custom of exclusion that is still practiced today, though in different ways by different cultures. The author links this ancient custom with the custom of ownership by the husband that gives him the right to treat his wife as he pleases. In essence what happens when the male members discuss the marriage with the in-laws is transference of ownership of the daughter from the father to the husband (Baloyi; 2010).

The other custom, although it is never called by any specific name in the Bible, is of lobola as it is called in African culture, evolved from the biblical practice of sending gifts to the girl's family, as Abraham did when he sent his servant to seek a wife for Isaac. This is a custom that was practiced by most of the Near Eastern cultures that are described in the biblical narrative as when Shechem requested Jacob's sons to ask him for dowry in Genesis 34: 12. Once the arrangements were finalized and the gifts were exchanged then the wedding feast would follow. The author will discuss the influence of this custom on the politics of power that the African husband exercises it over his wife in detail when I discuss the African concept of marriage. Most African cultures still practice this custom and it has become an issue of economics more than socialization. The bride price is determined by a lot of factors, ranging from the bride's level of education to her family's social standing.

According to Mackin, after all the negotiations were done, the wedding feast would follow and it often lasted a week, ending with the groom leading the bride in a procession to his or his parents' home, if he was quite young, (2001: 26). The African cultures still do this. In the author's childhood era, for a whole month the community would meet in the evenings at the compounds of the families where the wedding would be celebrated, to practice wedding songs. On the weekend of the wedding the celebration ends with the bride going to the groom's compound, if they did not have their own home. In Africa, as in the Near Ancient East, a wedding is a community affair.

As Khathide says, "in biblical times, the tie between husband and wife in marriage was so highly rated that the New Testament actually uses it to illustrate the tie between Christ and

His church”, as taught in Ephesians 5: 22 – 32, (2007: 20). However, not much content is given in the Biblical narrative about the issue of sexual intimacy and how the partners should conduct themselves towards each other in this regard. In the next sub-heading we will see what can be discerned from the practices of the cultures of the time what the general attitude was towards sex in marriage.

b) Attitude towards sex in marriage

Sexual intercourse has been accepted from creation as a necessary vehicle for procreation and it has been a natural indulgence between husband and wife, as the Bible says; “then Adam knew his wife and she conceived and bore Cain” (Genesis 4: 1). Within the marriage relationship the spouses were dedicated to each other and held to sexual fidelity, where the bride’s intercourse with a third party was considered adultery (Mackin 2001: 25), even though a man’s infidelity was not severely punished like a woman’s and his transgression was not viewed as adultery (Ibid: 25). Kambarami, in her study of marriage in the Shona culture of Zimbabwe says that “if a woman engages in an extramarital affair, she is labeled as ‘loose’ and has to be sent back to her parents so that they can instill some discipline in her, or she is divorced right away” (2006: 4). This, in the author’s opinion, is the custom that evolved into the practice mentioned by some participants in the research, where the husbands feel justified finding concubines when the wife is sick or somehow unable to indulge him sexually. In some African cultures, the husband can take another wife to help with taking care of his sexual needs, where the first wife’s opinion in the matter is not disregarded; she is expected to be the one who selects the right woman. This is often because she is blamed for failing to satisfy her husband or for failing to curb his desire to

stray, (Kambarami 2006). This custom damages the wife's self-concept and reduces her to the status of a commodity acquired for her husband's sexual convenience. Baloyi (2010) says that this treatment makes women "mere sex objects".

The Mosaic laws forbade sexual intercourse outside of marriage and the Hebrew nation upheld this law for as long as they obeyed Yahweh as their God. However, when the patriarchal system became predominant in society, it was treated discriminately, exempting the men from the prescribed punishments that were given for the different sexual transgressions. This is illustrated by the story in the New Testament where Jesus is asked to pronounce judgment on the woman that had been caught in adultery, even though the man she had been with was not brought along (John 8: 3 – 11). Condoning male adultery in the Biblical narratives by not punishing male offenders along with the female sends out the message that it is fine for a man to cheat. This custom bred African idioms like, "monna ke selepe wa adimanwa" (a man is an axe, he should be loaned out). During the wedding ceremony, the elders often take some time to instruct the new couple on how to conduct themselves in marriage. In the Setswana culture the wife is always instructed that she should never ask her husband where he has been if he comes home late. In the author's opinion, such practices find their justification in these patriarchal Biblical records, which indirectly turns the Bible into an instrument used as the authority behind women oppression.

c) View of equal partnership of the spouses

When God created man and woman He created them male and female and called them both Adam (Lawler 2001). From this account the Bible is clear that God's intent in creating man and woman was equality as humankind whatever their distinction in function (Ibid: 9). in the purposes of God, man and woman "are equal in human dignity and complementary to one another. In other words, there is no full humanity without both together. Human creation indeed is not complete until they stand together" (Ibid: 9).

This ideal as God envisioned it, soon gave way to the patriarchal structures where the husband was the wife's leader. The Jewish women of Jesus' time lived in subservient conditions. In remarking on this condition, Mackin says,

"It is impossible to know with certainty how much this subservient condition of wives in Jesus' time among His people was due simply to the customs of a patriarchal structure, and how much was the consequence of husbands' asserting the Lordship they had found granted to them in Genesis 3: 16b. No doubt the two causes converged and reinforced one another; custom and inclination were justified by what was taken to be a divine decree" (2001: 28)

Therefore even the Bible narrative presents a message of inequality, not only in functional roles but in value of life as well. Quoting Joachim Jeremiah, Mackin describes some of the conditions of women and wives during Jesus' time, "from religious point of view too, especially with regard to the Torah, a woman was inferior to a man" (Ibid: 27). Fiorenza critiques this patriarchal system of women oppression when she looks at the Jesus movement of Palestine. She says; "Jesus insists God did not create or intend patriarchy, but created persons as male and female human beings" (2010: 143). It is with this equal-creation

understanding that man and woman, through marriage, enter into “a common human life and social relationship because they are created as equals”. However, the author has come to realize during the research that, contrary to Fiorenza’s critique, the Pentecostal church’s teaching on the wife’s submission to her husband as head, still advocates this custom of unequal-creation of man and woman. The wife is still taught that her husband’s decisions on matters of family governance, including how her body is treated sexually, are to be accepted. It can therefore be concluded that the Biblical narratives that shaped the customs and practices of marriage, have laid the foundation of patriarchal disregard for the worth of a woman as the image of God. Right from the customs of seeking a suitable wife for the son to the actual practices of daily life in marriage, the woman is a silent subservient partner. As the author has indicated in the introduction of this concept of marriage, she will now look at how far these customs are reflected in the other two cultures of marriage.

3.1.2. WESTERN CHURCH CONCEPT OF MARRIAGE

For the context of this study, the author will look at the customs and rituals of marriage as practiced by the Christian church which was planted by the Western nations that came to Africa during colonization. Christianity, and therefore the church, came to Africa with the colonizers, and Arntsen points out that regardless of the claims that “the missionaries regarded themselves as opposed to colonial ideology, they were part of the colonial structure and brought with them religions, beliefs and practices which were alien to the area” (1997: 49). Religions and beliefs that Grundy (1999) says “have proved to be disruptions of traditional culture and an imposition of Western beliefs and values on longstanding

indigenous customs and rituals”. The study has confined itself to Pentecostal churches. The author will analyze the rituals and customs of this church to determine the extent of the influence of the Biblical customs of marriage on its practices, and how much of African indigenous customs are still retained. It is important to understand these practices so that we may gain a clearer understanding of the pastoral care praxis that tells women to “go home and submit to their husbands” even when it involves sexual abuse and violence.

Second only to the Biblical, the Western worldview has impacted the cultures of the world, and the Pentecostal church has been in most cases the eloquent mouth-piece of the Western worldview in Africa, even in defining how marriage should be conducted.

a) Brief historical background of marriage and its customs

Reynolds says that “Christianity did not institute marriage but rather baptized it...in accepting the fact of marriage, the church also accepted the secular rules.” (1994: 121). In the statement above, Reynolds confirms that even the early Western church accepted that the institution of marriage is not a Western invention. The early Western church had marriage customs that fit in with the secular practices of the time. During the time when it was customary for the parents to select a bride for their son, the church also adopted the custom and blessed it. The Pentecostal church also allowed the custom of selecting the bride for young men in the church, in which instance the minister was involved in the selection. As Vähäkangas says, “what people nowadays understand to be Christian marriage, is a mixture of Pietistic influence and the influence of education and urbanization to the understanding of marriage and family” (2004: 30). The process begins with a stage called ‘courtship’ which according to Frahm-Arp is a term that “denotes a more sexually conservative approach to dating, in which pre-marital sex is forbidden” (2010: 192). In Vähäkangas’ study, the people

told him that what makes a marriage to be Christian is that “the couple marry straight away and do not cohabit before their marriage” (2004: 30). During the period of courtship the couple is taught how to relate to each other, and to treat their bodies as the temple of the Lord. In the past, the pastor was involved from the stage when the man called to declare his intentions to the woman. However lately the young people only come to the pastor once the matter has been concluded between the two of them.

Once the courtship progresses to marriage, lobola or bride price has to be paid to the woman’s family, the church “works with the cultural expectations of lobola and weaves it into their Christian ideal of marriage” (Ibid: 195). The wedding is done in Western patterns; where the couple often celebrates at the church and the families no longer arrange the ceremony. Mugambi notes that a wedding conducted in church has two aspects, “religious and legal” (2004: 38). By this he is referring to the fact that after the couple has been prayed for, a certificate is issued unto them and the counterfoil thereof is submitted to the Registrar of marriages. Then the couple is regarded as married.

Marriage in the Pentecostal traditions, therefore, is a mixture of African and Western customs, with an emphasis on the Biblical principle of chaste behavior before marriage, as explained under the limitations of the study in Chapter 1. In the author’s opinion, this creates a naïve outlook of marriage to the unmarried congregants. Not because teaching chastity is wrong, but because the single people are not adequately prepared to deal with intimacy and sexuality when they enter into marriage, which I will look at next.

b) Attitude towards sex in marriage

Within the Pentecostal traditions sex is permissible only within the marriage relationship; therefore it is expected for the married couple to have sexual relations. They teach newly married couples that they should have sex for personal enjoyment and for procreation because God intended it for that purpose. In Frahm-Arp's study (2010), even during courtship the couples are taught to abstain so that they can enjoy the pleasure of sexual intercourse after marriage. The author is of the opinion that this builds within the young people a view of marriage as primarily an institution to rid themselves of sexual pressure, in which case they may rush to get married even before they are mature enough to handle other responsibilities that come with marriage, like conflicts and sharing. This is, especially, because during the discussion with the pastors, as reported in chapter 5 below, the author discovered that premarital counseling, even for couples that grow up together in the church, is not done as a priority in many churches. Frahm-Arp's study of Grace Bible Church in Soweto, does tell of how single people are taught about intimacy and marriage, but the practice is not common for many churches, especially in rural areas.

It has, however, become clear to the author, through the interviews, that the church lacks a method of care that is used to ensure that the teachings given about sexual benefits are for both partners. The church journeys with the couple only up to where the register is signed, and the rest is left to the family to resolve. This omission, coupled with the emphasis on the teaching about the headship of man, has created a culture which silences the voices of the women who are living in conditions of abuse and violence.

c) View of equal partnership of the spouses

- Ephesians 5: 22 – 25 is usually read to the couple during the marriage ceremony and emphasis is put on the responsibility that both, the man and the woman, have towards each other to make their marriage work. However, how this text is interpreted, will be handled in detail below. For now, suffice it to say that the headship of man over woman is interpreted differently by the pastors, depending on their personal cultural understanding. The information that follows below comes from the author's personal experience since I grew up within the Pentecostal church. Although she is still single, she has had the privilege to participate as an observer and an official at many wedding ceremonies.

In many Pentecostal churches, before the wedding ceremony, older women of the church will take the bride aside for talks, which is the equivalent to the Western practice during bridal shower. However, the men seldom have such talks with the groom. At these meetings with the bride-to-be, she is told that she must respect her husband and never deny him his conjugal rights. The author has been in meetings where the older women told the bride-to-be that she should never go to bed dressed because she must always be ready to accommodate her husband's sexual advances. This, in the Pentecostal mindset of unquestioning obedience to authority, the young bride learns that how she feels about engaging in sexual intercourse, does not count, and that her duty is to always please her husband.

During the focus group sessions, it came up during the discussions that the women feel that the church has discriminating treatment when handling marriage preparation. Mamosebo

(not her real name) shared this insight; “at one of our counseling sessions with the pastor before we got married, the pastor told us that respect for my husband includes giving him sex whenever he requests it because men unwind from stress faster through sexual intercourse”. This put a burden on her to always avail herself even when she was not feeling well because she did not want to stress her husband. This story is typical of how Pentecostal pastors treat marriage.

The author concludes that the concept of marriage in the contemporary Pentecostal church still adheres to the patriarchal practices of viewing the woman as the lesser partner in marriage. This promotes oppressive family structures that enslave women. A theology of liberation is required to reaffirm women as equal- creations who are created in the image of God, alongside their husbands. Having looked at the two most influential cultures, we are now ready to analyze the African concept of marriage.

3.1.3. AFRICAN CONCEPT OF MARRIAGE

Africa celebrates marriage with exuberance and enthusiasm which is rarely equaled anywhere in the Western communities. The ceremony may last for as long as seven days and food and drink are never spared. An African wedding is an event that is not easily forgotten and it is usually an occasion when the whole community comes together in joy. There are no RSVP’s at an African wedding, because everybody is welcome.

a) Brief historical background of marriage and its customs

In African culture marriage is almost a venerated custom, and everyone in the community is expected to marry or be married (Khathide 2007). In the past, parents chose the bride for their son because there was belief that marriage was not only about the two people that were getting married. Mbiti says that “in Africa marriage is a complex affair with economic, social and religious aspects which often overlap so firmly they cannot be separated from one another” (1969: 133). These are the aspects that influenced the choice of wife; her family had to fit a certain criterion of selection because when an African man marries, he marries the family (Baloyi 2009). Once the suitable girl has been found, negotiations between the two families would begin and the price for lobola would be agreed upon. The lobola would usually be in form cattle which are given by the boy’s family to his in-laws. African culture does not call lobola payment. It is a token of appreciation that the girl’s family has agreed to be joined with the boy’s family, because after the wedding the two families would be one. Baloyi calls this the cementing of the marriage which then implies that the girl will no longer belong to her family of birth, because she has created an extended family through marriage.

The Batswana have a proverb that says “lebitla la mosadi ke kwa bogadi” (a woman’s grave is at her in-laws’ kraal). This saying is still applied among the Batswana to this day, so much so that even after the husband’s death, the woman cannot return to her clan and if another man wants to marry her, the lobola is paid to her in-laws. Lobola is still a very crucial part of an African marriage, and in Vähäkangas’ study, the couple that decided to cohabit without paying lobola is never accepted by the community as husband and wife (2004: 31). In other words, the woman is not regarded as part of the man’s family. The most valuable reason for

paying lobola is for the protection of the wife in the marriage, according to Baloyi, “when there are problems in the marriage the clan can determine the validity of the marriage if lobola has been paid” (2010: 54). In this context, the custom of lobola safeguards the woman because it gives her access to tribal authority intervention in the case of misunderstandings between her and the husband.

Although the wedding ceremony is also an important event, in Africa the lobola is the marriage. See Mbiti 1969, Khathide 2007, and Baloyi 2010, they all agree that what actually declares the marriage valid is the whole process of lobola, beginning with the negotiations till the exchange of gifts. Vähäkangas says; “bride wealth is a legal evidence or document signifying that marriage has taken place and that the husband has conjugal rights” (2004: 34). Vähäkangas’ choice of words in calling lobola bride wealth is consistent with the Western view that the custom of lobola is primarily economic. Although in contemporary African practices this is becoming more true, it was not initially the purpose, which makes the author averse to the use of this word. As Cherishe and Cherishe note, “it seems to suggest the purchase of wives”, therefore the author will avoid using the word. Where it may appear in this study, let it be noted that it is not the author’s preference, but it may be as cited sources use it. When the Batswana people bring the lobola gifts, be it money or cattle, there are games that the representatives of the two families play, which signify that the union of the two families is primary in the whole transaction. The wedding is only to seal the marriage that already took place when the two families agreed on the terms of the lobola. This custom is still practiced and to this day and any man that has not paid lobola for the woman he cohabits with does not receive respect among the family members of his in-laws.

b) Attitude towards sex in marriage

An African man regards his wife as property that he has purchased for his own pleasure, because he has paid lobola for her, which in modern terms equals having bought her. The author will discuss the custom of lobola as a culture of oppression under 3.2 below. The primary use of sex is the husband's pleasure, followed by procreation. According to Baloyi, African culture views a woman as "an object of sexual fulfillment...which leads to the fear of sex in the women, causing alienation of and from the body. Through this alienation women are depersonalized and turned into just a body-object to be used or abused sexually" (2009: 109). This is made worse by the culture of silence that has been instilled into an African child that sex is not discussed in public. Among the author's people, the Batswana, they speak of sex as "mokgwa o maswe" (bad practice or habit) that children are taught should never be talked about. Adults call it "go ja tlhogo ya Tshwene" (eating a baboon's head), by that implying that it is an ugly thing that should never be done in daylight. For many African women, sex is a necessary evil, because producing children is the primary expectation from a married woman, and the whole family puts pressure on the daughter-in-law to bear a child in the first year of marriage. If it takes longer than that, elderly women of the clan begin to ask questions. In Africa, marriage is done according to community expectations, and in this specific case, the wife is expected never to discuss sexual matters in public or with anyone, not even her husband. Already, she has no recourse in case of trouble in the bedroom, she has to be silent and respect her in-laws. This already indicates that men and women are not treated as equals in marriage

c) View of equal partnership of spouses

The concept of the headship of man within the African family is a totalitarian structure that gives the husband absolute power over his wife and children. Baloyi says the “interpretation of headship is not common because most interpreters have confused the order for creation with the disorder of the fall” (2009: 132). In this interpretation the woman is then seen as the snake that caused the fall of man and she is still paying for that. Patriarchy is a system of domination that is oppressive within all cultures where it is practiced, but in African culture it is still as rigid as at its inception, especially when it concerns sexual matters in marriage. As many of the women that the author interviewed explained, not even the families are willing to discuss the couple’s sexual problems, and that the wife is always told to honor her husband. The role of an African wife is to obey her husband in everything and to submit to all his demands. Equal partnership is not part of the African concept of marriage. Although there will always be exceptions to this norm, it is the African way; a wife belongs to her husband and no one has the right to tell him how to treat her. This attitude violates that concept in Genesis 1 that both male and female were created equal by God.

At the end of this brief study of the concept of marriage as understood from the customs and other practices of the three cultures discussed above, the author concludes that the violent treatment that women experience at the hands of their husbands is a prevailing socialization of oppression and marginalization. It has a long history that legitimizes it across cultures, secular and religious, and one can therefore understand why the pastoral caregivers of the Pentecostal church do not find it amiss to admonish the women to ‘go home and obey their husbands’ even in the case of marital rape, as in the cases that the author encountered during

the research. Miles cites some of the statements that the clergy often use to admonish the women;

“you have to work harder at being a better wife; submit yourself to your husband; he is the head of you, as Christ is the head of the church; pray so that you’ll be able to endure this pain; remember, God will never give you more than you can bear; divorce is sin; you must do everything possible to keep your family together; the wife does not rule over her own body, but the husband does” (2000: 23)

This problem knows no discrimination. However, from this point, this study will be confined to the African context of the problem of rape in marriage. It remains a great challenge for Pentecostal caregivers to liberate their Christology and to adjust their approach to curb the sufferings of these women by preaching equality and liberty.

3.2. AFRICAN CULTURAL PRACTICES THAT PROMOTE WOMEN OPPRESSION IN MARRIAGE

The author has identified a number of aspects in the African culture that shape the destiny of a girl-child towards abusive submission that she cannot break out of even as a woman.

Although there are some matrilineal tribes in Africa, the cultures of the continent are still predominantly patriarchal in structure and this is good breeding ground for docile women, who can never dream of resisting what they have come to accept as the only way of life (Neuger 2001). In this section the author will discuss in detail three aspects that are highly formative in the way that women view themselves from childhood. The custom of lobola

will be discussed fully as to how it is being used to enforce the violation of wives by their husbands.

a) Child rearing

For an African child gender roles are defined from birth for every child. The birth of a baby girl in the Batswana tribe is greeted with great disappointment by the father, especially if it is a first child. In this culture a man that has only girl-children feels the scorn of his peers so much that even though Batswana are no longer polygamous people, he feels justified to wander from his marriage bed, into the arms of a concubine, in the hope of producing a boy child with another woman. This comes from folktales and cultural practices that the author grew up witnessing, encouraged by the custom that it is the boy-child through whom the family name is perpetuated. From an early age, children are trained up differently in preparation for the future roles as husbands or wives. As Khathide puts it, “children are socialized at an early age to become responsible adults” (2007: 32), but one has to bear in mind that it is responsible in the ways prescribed by the community. For instance girls are taught that they have to keep house and look after the needs of their brothers who often sit around doing nothing because hunting and farming are no longer part of daily life. They grow up with a belief that they are somehow superior to girls, not in terms of physical strength, but in value of life.

However, the crucial training for manhood and womanhood is done during the initiation period when young people go into the bush to sit for a month or more under the instruction of the tribal elders (Khathide 2007). These initiation rites are a crucial part of preparation for marriage, and very seldom can one who has not been to initiation school know the absolute

truth of what transpires there because these young people are sworn to secrecy. The rituals can be named but details should never be divulged to non-initiates. For instance, it is known that boys undergo circumcision and girls in some cultures have the tip of their clitoris cut off, but not much is told about the lessons that they are taught there; which defines for them what a man or a woman role is. However, what is common knowledge is that when they come out of there, the young people behave differently. In cultures where it is allowed, boys can now abduct girls for purposes of sexual intercourse and it is accepted because they are regarded as men.

In the cultures where they no longer practice this rite of passage, preparation for adulthood is done in different ways. The Batswana have taken the Western practice of celebrating the twenty first birthday and it is there that instructions are given to the ‘initiate’ on how to handle this stage of maturity. Among the religious Batswana tribes, the confirmation class is used as the place to instruct young people on issues of adulthood. The author could not do interviews to find out what is actually taught to the young people at initiation school because it would derail the aim of this research, even though the subject is of interest to this study.

That could be a topic for future research because the author discovered that many of the cultures that still regard women harshly, or refuse to discuss sexual matters, are the cultures that still practice this rite of passage. (Eight out of the ten women in the focus group are married to men who have been to initiation school), and also the author could not find out much information in the literature that discuss initiation about the actual content of the teachings on manhood. Although Khathide (2007) does mention the general topics that are discussed during this time, the book does not give much detail on content.

b) Headship of the husband

The author further discovered from the interviews with the women that power, physical and political, forms the core understanding of headship in an African household. Lerato's (not her real name) husband, once forbade her to pave the yard even though it could have saved them a lot of trouble with dust in the house because "ke nna monna wa ntlo e" (I am the man of this house). Although he could not afford to pay for the paving he was not going to allow the woman to do it because that challenged his role as the man of the house. In some African context there's a line drawn that solidly separates husband and wife responsibilities within the home. Commonly, the husband instructs, and the wife obeys. Should she question him, he has the culturally bestowed right to beat her up. This show of power over the woman is demonstrated through threats of violence and withholding of provision (Baloyi 2010).

Often women are not able to speak out about these situations of oppression because the man has paid lobola and he controls the resources of the family. According to Baloyi (2010), although lobola is a wonderful cultural practice; it often gets to be used as a chain around the woman's neck where the husband will threaten to demand his lobola back from the woman's family if she does not respect him. In a sense, it gives the man the right of ownership and the wife has been socialized to just accept that, as will be seen in the discussion of lobola below. African headship is about control and domination which reduces the wife to the level equal to that of a child. Her husband does not always ask her opinion on matters of governance and she is often to speak only when spoken to first.

c) The culture of silence

Sexual violence within African culture is a private torture. For scarcity of African sources on the matter of sex in marriage, which in itself emphasizes this culture of silence, the author draws information for this section primarily from the interviews with the women in this study and some forms of cultural language and folktales known to her. Culturally, women are taught not to discuss sexual matters with outsiders. Not only in the sense of asking for help when they are violated, but also to simply discuss the intercourse with her husband. When MaNtuli tried to talk to her second husband about the physical pain that she experienced during intercourse, he called her a prostitute who was comparing him with all the men she had slept with before him, and the sex became even more violent after that. These women have come to understand that if you try to discuss his sexual treatment, it leads to battering. Therefore, they often choose to keep it quiet. At the final group session, the author asked the women to talk about what hurt them the most about the way their husbands treated them in bed, and the majority said that they regret not having a say as to how their husbands handle their bodies because if they talk about it they get beaten up.

Elderly women in the church, who themselves have been socialized to be silent, continue to teach the younger women to be silent (Kambarami 2006). Neuger (2001) bewails the voicelessness of the women, not only because they do not know how to articulate the problem, but also because society silences them with cultural adaptation. To help them come to voice, the church must be involved in removing the cultural gag that has kept them quiet for centuries.

d) Lobola

Throughout the study, lobola has frequently come up as a significant aspect of marriage in all the cultures of Africa, and it has often been associated with the oppressive power that men exercise over their wives. It is a concept that has become so African, and the Western world does not comprehend it; although it has its origin in the Biblical narratives. Lobola, according to Chireshe and Chireshe, is a custom in which the “husband or his family on his behalf, delivers or promises to deliver to the father or guardian of the wife, stock or other property” (2010: 212). This property, traditionally, used to be cattle but now that farming is no longer practiced extensively cash is usually used. The process begins with negotiations held between the representatives of the two families; where an agreement is reached as to how many cows or how much money should be given. Traditionally, contrary to Western interpretation, lobola was not primarily an economic consideration; it was a token of the union of the two families that takes place when the children marry. It also is a sign of gratitude where the groom’s family is grateful that the bride’s family has allowed them to marry their daughter after raising her, (Baloyi; 2010). The custom, as practiced in Africa today has good and bad practices and we will look at both sides of this age-old practice.

As a good practice, lobola serves to legitimize the marriage, to give the woman recognition as a member of the new family (Baloyi; 2010). This enables her to bring her matrimonial problems to the attention of the heads of the clan to be settled in the case of misunderstandings with her husband. Baloyi says “tribal laws require lobola in order to be able to exercise protective measures over the marriage (2010: 5). Only when lobola has been paid can the marriage be accepted and respected by the clan, (Baloyi; 2010). It also serves to

confer legal custody of the children born in the marriage to the husband's family (Chireshe and Chireshe; 2010). The children belong to the father and inherit his surname, totem as well as citizenship (Kambarami; 2006).

However, this good side of the custom gradually deteriorated to the point where the Western term of bride wealth seems credible. Nowadays, the amount required for lobola is charged based on a whole lot of reasons, ranging from the level of education that the bride has achieved to the wealth that the groom's family possesses. Where, traditionally, lobola was used to start a home for the newly married couple, now according to Chireshe and Chireshe, it is used by the bride's family for their own needs. This is the least of the contemporary complications of the custom. It has also become a patriarchal weapon of oppression that is used to subjugate women in marriage. Husbands use it to silence their wives every time they want to be treated with dignity. In the specific issue handled by this study, husbands subject their wives to atrocious sexual practices, and demand sex without their wives' consent all because they paid lobola for them. The in-laws demand grandchildren from the wives because the clan has paid lobola. Bhebe quotes Father Prestage when he denounces lobola as "the purchase of a wife by a man for the purpose of begetting children" (1973: 212). Used this way, lobola breeds inequality and widens the gap between men and women, thereby placing women in a subordinate position (Kambarami: 2006).

In the stories told by the women that the author interviewed, lobola has been used mostly in the negative way to oppress and demean them, and where the husband would threaten to demand his lobola back if the wife does not satisfy him in sexual matters. Baloyi notes that this way lobola "forces a woman to stay in the marriage even when it becomes difficult," (2009: 9). In the patriarchal African system, lobola is turning into a bad custom that needs to

be redeemed, and because this custom can be traced back to Biblical narratives, the pastoral caregivers can be of great benefit in achieving this. If the theology of the Pentecostal church can reclaim the custom and teach the community about its good intentions, it may still serve Africa well, restoring the equality and dignity of both the wife and the husband.

3.3. THE ROLE OF SEX FOR BOTH PARTNERS IN MARRIAGE

This section will look at the sexuality of the two partners in their marriage relationship. In other words, is the state of affairs that this study has been investigating what God intended for sexuality to be like in marriage, or is there something better that the couple can discover for the fulfillment of both. However, the author wishes to explain that this study is not about orgasm or sexual enjoyment. It is about how sexual intercourse in marriage can be used to empower and to enhance the women's self-esteem through understanding the differences in the sexuality of the genders. Kimmerling says about sexual intercourse that "the very word intercourse implies some kind of communication between two people" (1996: 431). Therefore, when in looking at the role of sex in marriage, the study looks at how both husband and wife can affirm each other as equal partners by treating each other with dignity.

a) Definition of sexuality

Sexuality has to do with sexual feelings, attitudes and activities. According to Alpaslan,

"The concept of sexuality endeavors to indicate the 'what' and the 'how' of sexuality and sexual intercourse, on the one hand by distinguishing the sexual inclination determined by heredity, conditioning and environmental influences on the sexes. On the other hand it

endeavors to elucidate the manner in which sexual satisfaction can be obtained, with the resulting physical, psychological, and social experience by the respective sexes. Sexual intercourse can be seen as a way of expressing sexuality. It can further be stated that the sum total of sexuality is greater than that of various parts, of which sexual intercourse is a component” (1997: 41).

The place of sexual intercourse in marriage is often not clear to the couple. For some, depending on their socialization, it is under-valued, while for others it is a priority in the marriage relationship. Khathide (2007) and Alpaslan (1997) cite a few possible sources of socialization that have influence on sexuality, namely culture, parents, the school, the peer group, the media, the church and literature. Khathide says that the most common impact of socialization is that couples are afraid to talk openly about sex (2007:78). In the lives of the women that the author has interviewed, sexual intercourse became a priority for their husbands and it overshadowed all the other aspects of the marriage relationship. In Alpaslan’s words; “some people enter into marriage under the impression that marriage is only about sex. They see each other (often unawares) only as bodies that should provide pleasure” (1997: 41). This is what Khathide calls ‘distortions of human sexuality’. To understand the role of sex and sexuality in marriage, the author deems it fit to start by looking at two such distortions, because it will help explain the problems that these women face.

1) Lust

Foster defines lust as “a condition in which a person lives in perpetual sexual stew” (1985: 103). This means that lust is a state of always needing sexual intercourse. According to Rosenau, a person that has lust forgets that each person is special and three-dimensional with a body, soul and spirit. Therefore the person tends to “objectify others and view them

as detached bodies with only genitals and erotic appeal but no personality” (1994: 118). Khathide agrees with this view and adds that “lust can harm other people for personal gratification because it detaches sex from a person and an intimate relationship” (2007: 79). In the study that the author did with the different groups of interviewees, lust has become an expression of patriarchal quest for power and domination. This led her to conclude that husbands use genital sex to subdue their wives and make them feel that they are ‘heads of the family’, like in the case of Maane when her husband raped her to punish her for allegedly flirting with his cousin. This distortion leads to sex being used sadistically without love or concern for the well-being of the wife.

2) Sexism

The second form of distortion that has an impact on the lives of the women in this study is sexism. Smedes defines sexism as a form of sexual distortion that “derives its satisfaction from domination, a desire to control and hold the other person under one’s thumb” (1976: 52). This domination is primarily by men over women and as Smedes puts it, he states that throughout history, “the male has always managed to extract femaleness from real live women, exalting or degrading the female while ignoring the real person” (1976: 52). The author agrees with this because the way the wives are treated reduces them to objects used to keep the husband happy, not as human beings with feelings and own volition. Sexism, just like lust, turns the woman into a piece of property and her thoughts on the matter are never considered. In Setswana the male sex organ is called ‘thobane ya motse’ (family stick) and often the Batswana will say “mosadi ga a betswe ka thupa thobane ya motes el teng” (a woman is not disciplined with a rod while there is the family stick to use). Sexual intercourse is used to emphasize the inferiority of the woman.

In the author's opinion, these two distortions are the most prevalent in the cases that I have had to deal with. Women are called into the bedroom at all hours of day or night and instructed to avail themselves for sexual intercourse (Maane), or they are punished with violent sexual intercourse for infringements where their husbands feel they need to be put in their proper place (MaNtuli).

b) The place of sexuality within marriage

There is no standard of measure for what place sexuality should take within the marriage relationship but scholars (Smedes 1976, Foster 1985, Alpaslan 1997, Khathide 2007) agree that if used appropriately, sex can enhance the marriage considerably. Alpaslan says that "sexual intercourse is, like all the other components of the marital relationship, vital to successfully experiencing marriage" (1997: 42). Christenson, cited in Alpaslan, says, "sex is one aspect of marriage. Like any other thing in the marriage, it should be done as well as possible but it should not be allowed to color every other aspect of marriage" (Ibid: 42).

It is the submission of this study that sex is important for both spouses as a means of having pleasure and enjoyment. The husband should endeavor to make sexual intercourse as pleasant as possible for his wife, so that they can both experience the joy what the Bible ascribes to regard sex in texts like Malachi 2: 13 - 16. Sexual intercourse should also be about intimacy for both partners. Alpaslan says that "in order to have a fulfilling sexual relationship, the married couple must reach agreement on the effect that intimacy has on sexual intercourse" (1997: 43). Kimmerling has this to say about intimacy;

"Intimacy is a way of being with oneself and others...it is an attitude of truth and authenticity: an open space between oneself and others which is free of physical distaste, emotional blocks and intellectual prejudice. It is about availability. It is

about appropriate, relevant and truthful disclosure in every relationship... in this kind of intimacy a person is fully present to others and so God is present too”.

(1996: 430).

He further talks about the benefits of sexual intercourse for both partners, and lists them as physical, emotional and social. Hard as it may seem to believe, good sexual relations lead to a more balanced life for the spouses. In view of the literature review on this subject, violent sex in marriage is not only a physical violation, but it is also an invasion of the sanctity of the woman’s very being. It tarnishes her perception of herself as being worthy of respect and love, which is the subject of the next sub-heading.

3.4. THE EFFECTS OF VIOLENT SEX ON THE IMAGE OF GOD IN WOMEN

In essence this is the core argument of this study: that sexual violence by a husband on his wife is a betrayal of everything that the institution of marriage stands for. Ephesians 5 likens the marriage relationship to the church’s relationship with Christ. The latter is by far the highest standard of relating ever presented to man because in it one expects affirmation, acceptance, love and many other good things. As Christ is portrayed as the husband of the church, and He is forever giving Himself as a sacrifice for the well-being of His bride, one tends to have high expectations from a husband, who is in the place of Christ. Atkins puts it this way; “a husband should remind his wife of Jesus: she should remind him of the church” (1987: 153). This portion of scripture is read at wedding ceremonies and it shows the ideal that God intends marriage to be. Thereby the spouses should be encouraged to acknowledge

God's intimate presence in each other. According to Martinez, this will also encourage them "to accept each other as His permanent gift and will perfect each other in the path of spirituality" (1996: 186).

The women that the author spoke to had varying levels of self-blame for the way their husbands treat them. The one statement that all of them uttered, although in different ways, implied that they thought that there was something wrong with their womanhood, which pushed their husbands to enjoy sexual intercourse only when it is rough. This necessitates a look at who God created both man and woman to be: His image. Genesis 1: 27 is the foundational text in understanding the equal creation of man in the Garden of Eden. Baloyi say that "we need to understand that a symbol or an image is something that reflects the thing that is absent" (2010: 189). This means that men, as the image of God, should be the representation of who God is. In her book 'Split Image', Anne Atkins makes some profound statements in trying to illustrate this representation that Baloyi speaks about. She says

"God is one. So we, the human race, are first described as one: 'He created him.' But God is also 'three'...immediately the first statement about us is followed with a second: 'male and female He created them'. The suggestion is surely that we as male and female – one race in two sexes – are in some ways a reflection of Him as Father, Son and Spirit – one God in three Persons". (1987: 11).

It is against this background that the author wants to look at what violent sex does to the woman when it is consistently practiced by the husband she gave herself to, expecting to be cherished and loved as Christ loves the church. The Song of Songs is a love song that celebrates sexual love with abandonment. In this song, we learn of the deep longing that is

inherent among both sexes to give of self to the partner. Atkins remarks on the prevalence of the possessive pronouns throughout the song, thereby implying that the couple has given themselves away, one to the other. She goes on to link this with what Paul says in 1 Corinthians 7: 4 that a married couple has authority over one another (1987: 150). Tribble (1978) calls the Song of Songs “love’s lyrics redeemed”. By implication, the love song that was lost with the fall, is redeemed in the Song so that mankind can have a glimpse of what marriage was meant to be. This way then, we cannot see any aspect of the marriage relationship as solely the jurisdiction of one to the exclusion of the other. Even sexual intercourse will not be male-centered. The man loves his wife as he loves himself and receives her body as a gift of love.

Many of the women that the author spoke to had issues of self-esteem. In response to the last question in the questionnaire for the focus group, nine out of the ten women said that they would never consider marriage should the current one end. This is an extreme reaction to abuse at the hands of only one man, but these women felt that because they have failed to please these husbands, they will never be able to please a man. This is not only a reaction to emotional pain, but also on the physical level. The very identity of these women has been tarnished and they are no longer good even in their own eyes.

3.5. PRELIMINARY CONCLUSION

This chapter has looked at marriage, what it is within the three different cultures and their interpretation to this institution has been used to oppress women. The chapter further looked at the cultural view of sex in marriage that promoted the view of women as sex objects. In the next chapter, the study will bring in the stories of women who experience sexual

violence at the hands of their husbands in order for them to either validate or refute the findings of chapter three and to establish if marital rape is a concern that requires a different pastoral approach.

CHAPTER FOUR: STORIES OF SEXUAL VIOLENCE IN MARRIAGE

4. INTRODUCTION

As indicated in chapter two above, the author gathered data for this research by doing in-depth interviews with married women who experience sexual violation when they are intimate with their husbands, a medical practitioner, a psychologist and pastors. This chapter will report on the interviews. As this study seeks to provide an ‘eye-witness’ account of what happens to them in the privacy of the conjugal bed, the stories of the women will be reported verbatim. Before the interviews, the author explained to the women what the research sought to achieve and gave definitions of terms as used in the context of the study. This was done at the recruitment meetings, where the topic of the study was presented, so that the women who can identify with the situation as described could volunteer to be interviewed.

Some of the women that were interviewed did not understand the English language and had to be interviewed in their native languages. Therefore, the questions were translated into those languages and these will be appended along with the English version ones. In only one case did the researcher have to speak through an interpreter after getting the permission of the interviewee because she did not understand that language perfectly (Tsonga). The other interviews were done by the researcher personally because the languages are known to her (Venda and Tswana). The reports in the thesis will be given only in English as the researcher will translate the interviews before writing the reports.

Ten women were interviewed but only three stories will be written in full. As Garrettt says, “the first and basic purpose of interviewing is to obtain understanding of the problem, of the

situation, and of the client who has come for help” (1972: 31). Therefore, the stories will remain the women’s. This will help to keep the understanding of the problem in the context that the women give it. Each story will be followed by a brief summary, which will be based on the author’s observation of non-verbal communication during the interview. The full analysis of all the data gathered will be done separately after all the stories have been reported. The other stories which are not reported verbatim will be used as illustrations of some aspects of the analysis and the findings, together with the data gathered from the focus group sessions. The stories of the other interviewees (the medical practitioner and the psychologist) will be told separately and will also be used to buttress the analysis.

4.1. THE STORIES OF THE WOMEN

I

The first story that will be reported here is the story of MaNtuli (not her real name). MaNtuli is a thirty seven years old mother of two boys who has been divorced from her husband for 2 years. The reason why her story has been used in this study is because she is now in a second marriage which also is sexually violent though not like the first one. The author chose to report on the first marriage because it was MaNtuli’s first experience with a man and her spouse happened to be an ordained pastor of a Pentecostal church. She had been married to her first husband for five years before she filed for divorce. Her situation was discussed in the church until it reached the highest body of leadership, hence the interest in the story. The author will tell the story in MaNtuli’s own words.

Researcher: How long had you been in the marriage?

MaNtuli: Five years.

Researcher: Could you be willing to share some of your sexual relationship and experiences with your husband?

MaNtuli: Yes, I am ready to share my experience.

Researcher: In the period that you have been married have you ever been raped by your husband?

MaNtuli: Yes. I have experienced rough sexual intercourse which for me is the same as rape.

Researcher: Could you share these experiences of violent sex?

MaNtuli: (MaNtuli shared quite a few stories of the things that her husband did to her, but the author has chosen to select only two incidents for the report. Because the case was discussed by the church leadership and some of the details in the stories are so uncommon the people that attended to MaNtuli's case may easily identify her as the subject in the interview.)

Every time my husband came home from work or if he had gone out somewhere he would demand sex. It did not matter to him what time of day it was, if I made an excuse or asked that we do not have sex at that time, then he would accuse me of bringing other men into the house when he is out. There were times when my husband would demand sexual intercourse when I am having my menstrual period. At such times he penetrated me painfully and if I told him that he was hurting me he would start swearing at me and called me names. One afternoon he came in and tore my clothes off me, he then threw me on the kitchen floor. He forgot to close the door as he continued to rape me. I was having my period then and he had torn my panties off and thrown them over his shoulder in the direction of the door. It is on that scene that his younger brother walked in and as he screamed at him to stop what he was

doing, he turned even more violent. His younger brother then walked out to wait outside. When he had finished raping me, my husband went into the bedroom and came out with a stick to beat his brother up. He accused him of having an affair with me and wanted to kill us both. The brother ran away and phoned the parents who were back in the village, far away from Soweto. Though I had sought help from them on a number of occasions, they had never acted, but this time they came on the same night of the incident. They first took me to a general practitioner in Soweto. The doctor's first question when he looked at me was 'was this lady raped'? My mother-in-law explained that it was my husband who had done that to me. He told them to take me to a gynecologist because he could not be able to help me further. They decided to take me back to the village with them where they would better be able to help me. The morning after we arrived, Mother took me to the gynecologist, who also asked if I had been raped. It took eight weeks for me to recover enough to be able to walk without assistance. When I was healed I had to go back to my husband and I was really scared.

Researcher: How did it make you feel about yourself after the first incident?

MaNtuli: (she pauses a while before answering and when she does the look on her face is strained.) I do not know how to answer that question because the first time my husband abused me was on the first day of our marriage. I had never been with a man before I got married so I had been nervous about my first night. Some friends had booked hotel accommodation for us at a resort for our honeymoon. When we got there I made a comment about something silly that I do not remember any more. My husband got so angry he grabbed me by the neck and pushed me against the wall where he slapped me before throwing me on the floor and raped me. That day I felt that I was stupid and not a good-

enough wife for my husband. I felt that way all through my marriage, especially because my graduate husband used every opportunity to tell me how stupid I am.

Researcher: Apart from the physical wounding caused by the violence, have you ever had to consult a physician because of your sexual experiences?

MaNtuli: That I have done in my second marriage. My second husband does not treat me as cruelly as the first but his way of having sex bruises me inside, so much so that I have vaginal infections often. I went to see a doctor once and he told me to bring my husband along, but he refused.

Researcher: Have you ever sought the help of your pastor in connection with this problem?

MaNtuli: In my first marriage I did, because my husband was a pastor himself. At first he accused my pastor of having an affair with me and then I later decided to stop involving him because I felt my husband was disrespecting him.

Researcher: In that brief walk with your pastor how could you describe the therapeutic relationship with him?

MaNtuli: The pastor never really talked to me about the whole situation. He would just come to our house and try to talk to my husband but he did not discuss the matter with me.

Researcher: Seeing as your husband was an ordained minister did you ever take the matter further within the church structures?

MaNtuli: When I filed for divorce, the matter was brought before the leadership of the church and I was called in to explain my reasons for the divorce. It was then that the church council heard for the first time what had been happening and they allowed me to pursue divorce.

Researcher: After the first meeting did you receive any counseling from the pastors?

MaNtuli: No. I never heard from them again after I had explained my reasons for divorcing my husband.

Researcher: If you were given a chance, would you explore a therapeutic relationship with a psychologist?

MaNtuli: Yes, I would love to talk to a psychologist; maybe I would understand why all the men in my life are so cruel.

Researcher: Are there other issues you would like to share?

MaNtuli: No, not at this stage, thank you.

Brief summary of MaNtuli's story

Throughout the interview, MaNtuli sat with her eyes averted. Even when the author addressed a question to her, she kept looking away from the researcher. Her hands were folded on her lap, and she had to stop herself from fiddling with the belt of the dress that she was wearing. At one stage, she spoke with her back turned to the author, although they were sharing a couch. All these non-verbal cues told the author that the topic under discussion was not easy for MaNtuli to reflect on, however it was more of an embarrassment to her than the cultural token of respect that kept MaNtuli's head turned away. It came as a shocking realization to the author that even after all the years that had passed since the rapes happened, MaNtuli still felt ashamed of herself when she told the story. At one stage when the author probed on her husband's way of always calling her stupid, MaNtuli's answer indicated that she felt that her husband treated her that way because he had a University degree and was serving in the academic staff of their denomination's seminary, while she only had a college diploma as an educator. Her exact words were "what do you expect when

I could not have conversations with him at the same level because I do not have a degree?” Her perception of her level of education as inferior to her husband’s, made her feel that it was her fault because her husband did not find her a good companion and resorted to abusing her.

Each time MaNtuli answered a question about her husband, her head would involuntarily move back as if her spine was straightening. Although her eyes remained averted, she would stare into space as if she was looking at something only she could see. She frequently sighed deeply as she spoke and where she had to answer the direct question that the author asked about how she feels about her husband, she said; “I am glad he is out of my life, but if I could meet him someday, I will spit on the ground at his feet and walk away. He disgusts me”. The author also realized that throughout the interview, MaNtuli never referred to her husband by name, she called him ‘o la monna’, (that man). There is still much pain and anger in MaNtuli resulting from of what happened to her.

II

This next story is told by MaPule (not her real name), a Tswana woman in her late fifties who has been married to her husband for thirty six years. She met her husband when she was fresh out of high school and was starting work. They have five children who are all in their own homes, and they live alone in the large family home except when the grand children come to visit during school holidays. MaPule’s story of sexual violation begins early in her married life. As she calls herself, she is from the old school and she has never planned to discuss “private bedroom matters” with outsiders. Her reason for coming out is to try and help the younger women to speak out sooner if they experience violent sex at the hands of

their husbands. She made the decision to talk when she had to sit in at a family meeting where her first born daughter was telling the family why she was suing her husband of eleven years for divorce. MaPule says that as she sat there listening to the elders rebuke her daughter for disrespecting her husband, she decided to break the silence of over 30 years, by speaking in defense of her daughter. Although she did not disclose her own story at that meeting, she felt relieved to talk about the violation and private shame of having to endure being treated like a “seotswa” (prostitute) by someone you gave yourself to in love. The following story has never been shared with a living soul before, but it is now told as MaPule says, to find personal release and to encourage women to start seeking help.

Researcher: How long have you been in the marriage?

MaPule: Thirty six years.

Researcher: Could you be willing to share some of your sexual relationship and experiences with your husband?

MaPule: Yes, I am willing to share. I really want to talk about this so that I can free myself from the guilt I always feel when I see young women divorce because of bad relationships.

Researcher: In the period that you have been married have you ever been raped by your husband?

MaPule: It has never crossed my mind to call what I was going through in my bedroom rape, because I was brought up to respect my husband and to honor all his requests for sexual intercourse, but when I look back at how he has treated me throughout our marriage, I can say my husband has raped me since early in our relationship.

Researcher: Could you share these experiences of violent sex?

MaPule: The one incident that stands out happened after the birth of our third child when I was still very sore and could not have sexual intercourse with my husband. One night he came to bed and touched me in a way that told me he wants to have sex. I told him that I was still very sore so I could not be able to be with him. He then told me to turn my back towards him. I thought he had understood and we could now sleep, the next thing I felt him penetrate my anus so roughly I screamed in pain. When I pleaded with him to stop he said that my anus was not sore therefore he would use that ‘go ithusa’ (to relieve himself.) I tried to fight him off but he was too strong for me, I ultimately lay there sobbing softly into the pillow. When he was done I could not sleep because of the pain and I realized that I was bleeding. When I tried to get up to go and clean up I found that I could hardly walk, and he could not help because he was already snoring. I spent three days struggling to walk but because everybody understood that a new mother experiences some discomfort after giving birth, I was able to keep the secret of what I had gone through.

Researcher: Has your husband ever been violent with you when you had sexual intercourse in the usual way?

MaPule: Yes he has. One night, a few years ago he woke me up in the middle of the night and told me to get up from the bed. When I did he moved me towards the wall. He then lifted my arms up and pinned them against the wall and forced himself on me. He was so rough my whole body was sore the following day.

Researcher: How did it make you feel about yourself after the first incident?

MaPule: I felt guilty that I had failed my husband as a wife so I tried very hard afterwards to satisfy him. It was something I could not discuss with anyone because I was ashamed that

I would be blamed for the problem. Once when I told my husband that I was too tired to have sex with him he told me that he would go and find another woman to satisfy himself. He asked me if I thought “e ja mabele” (does it eat corn), meaning that his manhood does not live on porridge, he must have a woman to keep it functioning.

Researcher: Apart from the physical wounding caused by the violence, have you ever had to consult physician because of your sexual experiences?

MaPule: I was taught when I first got married that a woman must never shame her husband and dishonor her father’s household by discussing sexual matters in public. Although there were clinics at that time, I never even thought of taking my injuries to a doctor. My mother always came to help me when I was too bruised and even then she never asked what had happened.

Researcher: Have you ever sought the help of your pastor in connection with this problem?

MaPule: No, I have never told any of our pastors about this.

Researcher: If you were given a chance, would you explore a therapeutic relationship with a psychologist?

MaPule: I have been too long in this situation, I do not think that talking to a psychologist will tell me anything I have not told myself many times already.

Researcher: Are there other issues you would like to share?

MaPule: I want you to promise me that you will tell young women not to hide the pain anymore. “Nkabe ke namane ya morago” (regrets always come late), if they wait too long they may never get the help that is now available for them legally as well as the family support.

Brief summary of MaPule's story

The author realized that MaPule had managed to work the situation out for herself and had decided how she would relate to herself even after the way her husband had treated her. She had come out of the experience strong and was ready to teach younger women anywhere she got the chance not to accept being treated like slaves. In her own words it had been a long and hard battle not to kill her husband in anger but she had stopped being angry at him alone, she is now angry with the whole cultural structure that says a woman should not refuse her husband's sexual advances. It is clear that MaPule had anger, vengeance and justice fantasies which were not real, intended plans of harm (Doyle and Thornton, 2002). When the author probed directly how she feels about her husband, she said; "I feel sorry for him because he will never know how it could have felt to have my body with my full participation and he will never see me happy that he is touching me".

The author thinks it is the help of age and maturity that has helped MaPule come out of the situation so optimistic about life, but she attributes her recovering to something else. She says; "Modimo o ke sa mo direleng sepe o, o ntsamaisitse go fitlha fa" (this God that I am so unworthy to serve, has brought me thus far). MaPule is a committed member of the church who enjoys prayer and never misses a prayer event at the church. In her own words this is what helped her because she learned how to cry to God.

III

In this last story, we meet Maane (not her real name), who is thirty five years old and has been married for twelve years. She and her husband are from the same tribe. Maane's husband used to be gentle and loving in the early years of their marriage, but all that changed when he was retrenched from the factory where he had been employed since he started working. Then he became this stranger that was drunk most of the time and never spend time with her during the day. He started accusing her of cheating on him with other men and would abuse her verbally. This gradually, became physical until he took to beating her almost every weekend. However, the task of this study is to listen to Maane's story of how her lover became her abuser even in the privacy of their bedroom during sexual intercourse. The following report is the story as Maane told it.

Researcher: How long have you been in the marriage?

Maane: Twelve years.

Researcher: Could you be willing to share some of your sexual relationship and experiences with your husband?

Maane: yes I do not have a problem sharing about my experiences.

Researcher: In the period that you have been married have you ever been raped by your husband?

Maane: Yes. Many times in the recent years I have felt that what my husband does to me is rape, especially since he no longer waits for the night to demand sex. Sometimes he calls me just in front of our children and tells me to come into the house so that he can have sex with me.

Researcher: Could you share these experiences of violent sex?

Maane: There are so many stories I do not know where to begin. But I will tell you everything I can remember. If he has sex with me at night, my husband has this tendency of waiting for me to fall asleep first and then he would start doing things to me and I will wake up to find him busy with me. One night I woke up from what I thought was a dream where I was gagging on some fluid that was pushing its way down my throat. When I came to I found that he had pushed his private parts into my mouth and had been having sex in my mouth. The fluid that I felt was actually the semen as he ejaculated into my mouth. I pushed him away and ran for the bathroom where I started vomiting. He had followed me to the bathroom and he stood at the door laughing. I was so sick I could not swallow food for three days. Another time I woke up to find him pushing his private part into my anus. He had me pinned to the bed and I could not push him away. The pain of the penetration was so intense I cried throughout the rape. When he had finished he said to me; “n’dhonyelisa, ndi zwa vhazadzi vha stupid hezwe” (serves you right, that is what happens to stupid women). I went to see the doctor the following day but I told him not to pursue the matter. These days he does not even ask for it, he grabs me and penetrates as roughly as he likes and I cannot fight him off because he is stronger than me.

Researcher: How did it make you feel about yourself after the first incident?

Maane: That night I remember we came home together from a family ceremony that we had attended and he had been quiet all the way home. When we got into the house, I proceeded to the bathroom to relieve myself. As I came out my husband’s fist met me square in the face. I was dazed and as I fell to the ground, he pounced on me with the zipper of his pants

already open. He pushed me onto my back and called me a prostitute because he had seen me flirting with one of his cousins at the ceremony. He swore at me as he continued to abuse me. Since that day I have felt dirty each time I think of sex. I have felt like a prostitute and I don't think I can ever wash off the filth that clings to my body. He calls me a prostitute every day. When I walk in the streets I feel like everybody knows what I am going through and it has made me too self-conscious when I go out. I am afraid to talk to my neighbours because I think they often hear when my husband swears at me.

Researcher: Apart from the physical wounding caused by the violence, have you ever had to consult a physician because of your sexual experiences?

Maane: No. I have learned to help myself when I feel uncomfortable after these incidents.

Researcher: have you ever sought the help of your pastor in connection with this problem?

Maane: Many times. Although I did not tell him how my husband was abusing me in bed, I told him we were having problems in bed. He never came to hear what it was all about.

After some time I told his wife, who then came to see us both. When she got there I told her all the details of what this man is doing to me.

Researcher: Could you share your therapeutic relationship with your pastor's wife?

Maane: since I told her the story she has been very helpful. She has spoken with my husband about his behavior but he says he will not be told by a woman how to lead his household, and he has accused her of finding other men for me.

Researcher: If you were given a chance, would you explore a therapeutic relationship with a psychologist?

Maane: I do not know if I would be able to do it. I feel that the people I tell the story to think I am the one that needs to change, so I have decided to wait till God helps me somehow.

Researcher: Are there other issues you would like to share?

Maane: No. I do not have anything more to say.

Brief summary of Maane's story

Maane, being the youngest of the three women whose stories have been reported, is the most damaged still. The interview with her was done at the church because she was afraid that her husband would not allow her to go out during the day, so she told him she was going to a church meeting. She had tears in her eyes throughout the interview and at one stage when she described what her husband does to her, she broke down and cried. The author wanted to stop the interview for that day but Maane said she would be able to go on. However, both Maane and the researcher took an hour break to have some tea and give her time to recover. The most prevalent emotion is raw pain. She says she does not understand what she has done to her husband to deserve being treated like an animal. She fears her husband. Neuger says that “the trauma of intimate violence is a complex one, with overlapping layers of betrayal, powerlessness, loss of control, and fear” (2001: 107). Maane showed signs of such trauma. While we were still busy with the interview, her cellular phone rang and she jumped when she heard her husband's voice. The interview had to be terminated because she could not pay attention after that call. She is the only one of all the interviewees that had to complete the interview in two sittings.

Her eyes whenever she looked at me, were pleading and her lips could not stop shaking. When the author asked her what she had done to seek help she said that her husband had threatened to kill her after the pastor's wife had come to visit them, therefore she no longer tried to seek help. She is now running a small business from her house and she says with the money she is building a house for herself and her son back in the village. When the house is finished she will leave her husband in 'Soweto' and go back home for good.

4.2. COMMON FACTORS IN THE STORIES RECOUNTED BY THE WOMEN

The author noticed that all the women that participated in the study, either during individual interviews or as the focus group, were in the right state of mind. They had clear recollection of the events they were describing and they were mostly in control emotionally, except for those who still felt the pain. Before the stories were used as part of the report, the author went back to all the participants, to verify the correctness of the transcription and in a way check the stories for coherence. All the women answered the questions the same way they did the first time. The following is the analysis of the stories for common factors in the women's regard of self, husband and possible caregivers.

a. Commonalities pertaining to openness to talk about the problem

The author noted that without exception, both with the individual interviews and the focus group discussions, the women were at first embarrassed to talk about the problem. They were self-conscious and with the focus group discussions, the author had to wait quite a while before the first one could volunteer to share her experience. This was unexpected because the mere fact that they were all at that session meant that they had gone through

sexual violation at the hands of their husbands, yet the hesitancy was still there. When the author probed at the end of the first session why they had been reluctant to open up, they all said that they had never discussed the matter in front of ‘an audience’. This presented the challenge to teach them that they were not an audience but a support system for one another. According to Wimberly, “the cure for shame is finding relationships with significant others in which we experience some semblance of nurture and care without having to turn ourselves inside out...” (1999: 11). The focus group was intended to be that place of finding relationships for the women. The specific focus for this group is to help the women come to voice in the context of intimate violence (Neuger 2001). The author did not seek to do therapy with the women at this stage, but to get them used to opening up and sharing their pain. Therefore, the embarrassment was understandable, where the subject has been culturally treated as a taboo to discuss in public (Baloyi 2010), it was a great achievement to get them to even come to the meetings.

The second common reaction to talking about the matter was fear. With some of the women, the author noticed that they constantly looked at the door as if expecting to find someone eavesdropping. The focus group sessions and the interview with Maane were held at the church building because all the women said that was where they would feel safe from their husbands’ intrusion. The fear was primarily about what their husbands would do to them if they heard that they had been talking about them. Only MaPule did not have a problem with fear, and when the author asked her to explain to the group at the second session why she was not afraid to talk about the matter, she said, “I have lived with this thing so long it does not scare me anymore. There is nothing more that my husband can do to me that he has not done before. I stopped fearing him a long time ago”.

b. Commonalities pertaining to regard of self

The author noted three common reactions in most of the women; shame, a sense of failure and guilt. The shame was associated with a feeling of being dirty as this is how they said they felt after their first incident of rape. Wimberly defines shame as “feeling unlovable, that one’s life has a basic flaw in it” (1999: 11). They said they always feel that sex is such a dirty thing and that they should hide that they do it. One woman, Nomandu (not her real name), said; “when I fell pregnant with my first child I felt so ashamed walking in the streets with my extended tummy because I felt that now everybody knows I have sex”. The reason she felt this way is because she had never seen her husband undress in front of her and that at night the light was put out before he could get into bed. If he happened to find her dressed in her under clothes only, he would tell her to cover herself up, as he did not want her parading in front of him. She felt that what they were doing was shameful and that it had to be hidden. Nomandu grew up in a Pentecostal church and got married at the age of twenty. Her understanding of sexual matters was non-existent at marriage. Hers was an extreme example of the shame but it stimulated a lively discussion where all the women shared the little things they had been doing, unaware that they were signs of shame. Ramsay defines shame as “that inner sense of unworthiness or inadequacy as a person, it is the self judging the self” (1992: 247). For instance, Maabo (not her real name) said, “Each time we were in a public place I did not allow my husband to hold my hand or even touch me in any way. I wanted people to think we are brother and sister at least”. According to Ramsay, this is caused by the cultural origins of shame is instilled in girls as they grow up and “they internalize the marginalization which sexism creates in their culture” (Ibid: 247).

The sense of failure did not come directly as a result of the sexual violation, but from the words that the husbands said after sexual intercourse. When MaNtuli used to hear her husband call her stupid she felt that she was failing him as a wife. Nana's (not her real name) husband went a step further. He would tell her after he had raped her while she was still crying, "le wena ga o mosadi. Ga o itse go kgotsofatsa monna. O mpateletsa go go utlwisa botlhoko ka gore ga o itse tiro ya gago" (you are not woman enough. You don't know how to satisfy a man. You force me to cause you pain because you do not know your job). This made her feel that it was her fault when her husband started seeing other women. The guilt came from this sense of failure and they always felt they were not good enough in anything. Burgess and Holmstrom say that this tendency of self-blame comes "partly because of their socialization to the attitude of blame the victim" (2005: 12). Paradoxically, Doyle and Thornton (2002) say this sense of self-blame is functional because "it reinforces a sense of individual control", lessening the sense that the world and others being out of the victim's control (2002: 112). When Maabo's husband was fired from his job for being drunk on duty, he found a way to make her feel it was her fault. He told her "if you did not give so much trouble being cold in bed I would not need to drink on the job. Now look what you have done".

All this made them have a bad self-esteem because all they heard at home was how terrible they are as sexual partners. This is supported by Saussy when saying that "the sense of significance essential to self esteem comes only through relationships that are based on mutual respect and acceptance" (1991: 90). In the case of Mavis (not her real name) whose husband used to wake her up at three in the morning to boast about the ladies he had been with and how much better they are than her in bed, each time he said this, she ended up

looking at herself in the mirror and seeing an ugly woman who needed to look better to keep her husband interested. She started using skin lightening creams to get a better complexion. For these women, the sexual and verbal abuse from their husbands made them feel that they were somehow flawed.

The author realized that the women's experiences have left them all with a poor self-esteem. It could be a great help for them if their pastoral caregivers would help them to reconstruct new stories of self-worth by first liberating the Pentecostal theology from patriarchal overtones (Aldredge-Clanton, 1995). This is underlined by what Neuger (2001) says that a sound theology will heal both the survivor and the perpetrator.

c. Commonalities pertaining to regard of husband.

All the women that the author spoke to had a curious mixture of feelings about their husbands. Predominantly they were angry yet scared as well. They were angry that their husbands were treating them so bad but they were afraid to talk to them about it because of the constant threats of physical violence or because of the actual beatings that they got. This made them all long for revenge somehow. Like when Nonceba (not her real name) said that she always wished that she would get a call telling her that her husband had been involved in an accident of some sort and is in hospital, yet she was also scared of losing him because she loves him. The author realized that the desire for revenge was not as strong as their neediness. As MaNtuli, who is a professional educator, says, she is not used to being alone, so if she loses the man, she will be miserable and lonely.

From the stories that the women told and the analysis made, the theology of the Pentecostal caregivers might need to seriously consider change. It might be good to start to focus on

reconstructing the women's sense of self, and to reflect the fact that the God who created them in His image, is He who came 'to heal the brokenhearted and to set the captives free' (Luke 4:19). The doctrine of submission needs to be reconsidered so that the teaching can speak value and worth to all members of the congregation.

4.3. MEDICAL EVIDENCE OF THE PHYSICAL DAMAGE CAUSED BY VIOLENT SEX

To gather data for this the author spoke with a midwife in a private hospital in Soweto. She is a woman in her early fifties and has been working as a midwife for over twenty five years. The interview was structured with prepared questions (appendix 4a) that the interviewee had to answer. The interview will be given as a whole; because it covers an area of professional expertise that could not be attained any other way. This information will serve to buttress the appeal for the pastors to consider changing their current praxis of caring for women that experience marital rape.

Researcher: In the course of your practice, have you ever worked with women who are sick or had sustained injuries because of rape/violent sex in their marriages? Could you share some of your experiences?

Sister: Yes I have encountered women like that, and I would not mind telling about some of the cases that I have dealt with. One case in particular comes to mind and it still makes me sad just to remember. This woman had been discharged from hospital two days before after a difficult delivery, and she came back with all the stitches torn and she could not walk.

When we asked what had happened she said her husband had forced vaginal penetration the

second night she had been home. She had to stay in hospital till we could stitch the wound up again and then wait till she could walk on her own. All the time that she was hospitalized the second time her husband never came to see her even once.

Researcher: What are the common presenting symptoms that these women have?

Sister: Commonly those that are not visibly injured complain of abdominal pains, burning urine and vaginal discharges.

Researcher: In talking with them, what obstacles did you observe with your help seekers?

Sister: Lying. It takes time for these women to come out with the truth as to what the actual cause of their problem is. Even after they have told you the problem they are reluctant to let us talk to their husbands. So I find myself having to talk to them but I cannot betray their confidence by calling their husbands against their will.

Researcher: In cases where the need arose for the husband to get involved in the treatment, how cooperative were they? Did it change the process?

Sister: There are times when we call the husband to accompany the woman to a consultation that some do come, but most of the time we resort to sending them medication in the hope that they will agree to use it. This we do in the most prevalent cases of vaginal infections where there is an unpleasant discharge.

Researcher: What is the general prognosis for the most severe cases you have worked with?

Sister: for those who have sustained visible injuries, the prognosis is good if the husband allows himself to be taught how to be less aggressive. The tricky cases are those where the infection is only inside, because sometime the seemingly harmless vaginal discharge can deteriorate into an STI that takes time to heal, making itself breeding ground for dangerous infections like herpes or even HIV.

Researcher: Is there anything that is not covered in the questions that you would like to share?

Sister: What I want to add is that though we do not have a name that we can give to this problem of rape in marriage, the effects thereof do not only have medical implications for the women. There are socio-political issues of power where the women feel they have no recourse in the situation. I believe there is a need for a cultural space where the issue should be addressed to empower the women.

(The summary of this interview will be given after the interview with the psychologist so that the two can be reviewed together.)

4.4. PSYCHOLOGICAL EVIDENCE OF EMOTIONAL DAMAGE CAUSED BY VIOLENT SEX

The information given below was gained in an interview with a practicing therapist who has been working with abused women for over twenty years. The therapist's response to the questions asked will be given verbatim so that the depth of the matter can be laid bare in her own words. The conversation will be analyzed along with the other stories in another section.

Researcher: In the course of your practice, have you worked with women who are emotionally and/ or mentally affected because of rape/ violent sex in their marriages?

Therapist: Yes

Researcher: What are the common presenting symptoms that these women have?

Therapist: Many of the patients that I see are usually referred for other reasons, like in the case where churches send training applicants to me for assessment and during the interview, issues of violation come up. Usually the women do not come directly to seek help for sexual abuse by their husbands. The problem presents itself through life management issues where the woman functions below expectation. Often the woman will have depression and will not manage simple tasks that they would normally do well. Their relationships become automatically managed as they are not able to put enthusiasm into anything. If they are employed their careers suffer and they generally neglect things because they are psychologically not coping. (These symptoms are grouped by Pico-Alfonso as; a) psychological symptoms including those referred to as PTSD; b) cognitive changes, including attributions and attitudes; c) disturbances in relationship skills) (2005: 2).

Researcher: In talking with them, what obstacles did you observe in getting them to open up?

Therapist: Usually there is resistance for the different reasons that I will list and explain;

- The women still want to protect their husbands. For some women it is betraying the family and the dignity of the husband.
- Most often however it is fear that holds them back. Such relationships always have elements of intimidation where the woman is threatened with physical harm, or fear that if the husband finds out that they spoke, he could withhold provision from her and the children, and maybe even take their shelter away. Therefore most are reluctant to speak out.

- To some extent some women do not talk because of cultural barriers, it is not proper to discuss such intimate matters with strangers, sometimes not even with the in-laws.
- Above all the women feel ashamed and often blame themselves for the situation. It is quite a problem to get them to open up especially at the first meeting when rape comes up. There will be denial at first, but gradually most open up.

Researcher: Could you journey with me about some of the emotional problems that these women have?

Therapist: The most prevalent at the initial stage is denial. Once this has been broken through and they start talking, they usually have a hidden agenda – they tell without actually revealing much. This happens because though the pain is real, they recall the reason why they need to stay in the abusive relationship. On the one hand they cry out for God to stop the pain yet they need the support of the husband.

Researcher: In cases where the need arose for the husband to get involved in the therapy, how cooperative were they? Did it change the direction and outcome of therapy?

Therapist: Husbands do not participate early in the therapy; therefore at the stage where I journey with these women, the men often refuse to be involved.

Researcher: What is the general prognosis for the most severe cases you have worked with?

Therapist: The emotional wounding that these women experience is not just conjured up in their minds, it is very real. It creates spiritual strongholds and causes dysfunctional

thinking. This may lead to long-term psychological problems that may require other forms of treatment.

Researcher: Is there anything that is not covered in the questions that you would like to share relating to the topic?

Therapist: I want to emphasize that Christian women also have rights and should not take abuse passively. They need to be taught that the law protects them.

Summary of the two interviews with professionals

The last two interviews provided information outside the author's field of study; therefore the analysis will confine itself to how this medical and psychological knowledge can be used to buttress the plea for the pastors to heed the women's plight. As stated in chapter two, this information is required to emphasize the need for the pastors to take the issue of rape in marriage seriously. Both professionals made it clear that violent sexual intercourse affects the whole person, body, soul and spirit. Therefore, it stops being a minor issue to be handled by the in-laws. It affects the whole person as the image of God, particularly in her perception of herself, the community she lives in and her understanding of the God she serves as part of the church of Jesus. For the purpose of this study, we will approach this analysis by pointing out that it is only the spiritual minister whose service can reach all three aspects of human life with equal effectiveness. It is a tragedy that pastoral care tends to divorce the human spiritual wellbeing from the general health of the body and soul. However, the knowledge gained from the interviews above, will be used to call the pastor to attend to change this approach.

4.5. ANALYSIS AND INTERPRETATION OF THE WOMEN'S STORIES

Now that all data required for this section has been collected, the author will now analyze the stories of the women for conformity to the physical and psychological symptoms in the light of the information given by the professionals. The impact, psychologically and physically, of marital rape is, contrary to common belief, not less traumatizing than stranger rape (Bennice, Resick, Mechanic and Astin, 2003). The fact is that marital rape has greater possibilities of happening more repeatedly than stranger rape, while stranger rape is often a once-off happening. This, in the author's opinion, makes the effects on survivors of marital rape chronic, requiring prolonged treatment if they are to be helped. The recurring nature of the violation, as the therapist indicated, may result in a loss of the sense of personhood Where the women no longer have confidence in their womanhood, and feeling like they somehow are to blame or asked for the rapes to happen. The psychological reactions are intensified by the sense of betrayal that goes with this form of violation, a betrayal of trust by a person whom

“you thought you knew intimately, with whom you share a history, a home and quite often children...you have made love to on a frequent basis over many years, with whom you have shared your most intimate secrets and fears, and whom you believe to love you' want the best for you, who would never intentionally hurt you” (Hidden Hurt domestic abuse Information website).

As seen in the stories of the women this sense of betrayal is real and it causes some women to wish their husbands harm, even though they cannot personally hurt them (MaNtuli and Nonceba).

According to Solveig (1993), there are different types of marital rape, and the author could identify all three in the stories that the women shared. To illustrate this, the three types will be named and explained, and then the stories that fit the description will be cited briefly;

- a) Violent rape: the abuser uses enough physical violence to cause injury to the victim, apart from any injuries due to the rape itself, i.e. injury to the genital area and the breasts. Maane says her husband has a tendency of pinching her breasts painfully during sexual intercourse.
- b) Force-only rape: include only enough force used on the part of the abuser to control or hold his wife in position, eg. holding down the victim by her arms or wrists to prevent her defending herself or escaping. MaPule experienced such treatment at the hands of her husband twice when he penetrated her from behind and when he pinned her against the wall. For Maane it happened when her husband pinned her to the bed and forced anal sex on her.
- c) Sadistic rape: in addition to the rape itself, the victim is either forced to comply with or undergo deeds designed to further humiliate her. MaNtuli's experiences fit into this form of rape. She told a story where her husband once inserted a bottle into her vagina.

All ten women that had been interviewed had at one time or the other experienced force-only rape, where their husbands used their superior physical strength to control them during intercourse, making this type the most prevalent as compared to the other types. The author also noticed that where the violence was more pronounced, the woman's regard of self was also more affected. Of all the stories told, Maane and MaNtuli seemed to have seen more violence than the rest and they both showed signs of deeper trauma than the other women. As the therapist said, the sense of shame was acute for both of them. The

rape did not only hurt them physically, it also humiliated them. In addition to these psychological problems, MaNtuli had the physical symptoms described by the nurse, where she experienced constant vaginal infections and lower abdominal pains during intercourse.

The author found it remarkable that to the very end the women remained reluctant to acknowledge that what they experienced should be called rape. They were visibly uncomfortable about using the word, and they all said they were not ready to refuse their husbands when they demand sex from them. This was not only because of the threat of physical harm, it was also because, to quote Nonceba, “they are our husbands, if we turn them down, where else can they get sex, unless we allow them to cheat” (interview). As Bennice et al phrased it, these women rather saw the violations as “part of a marital conflict for which she is to blame or that her own sexual inadequacy was responsible” (2003: 1). The culture they live in also helps this view of marital rape because more often the woman is made to feel it is her fault.

4.6. PRELIMINARY CONCLUSION

In this chapter the stories of the women’s experiences of violent sex were told in detail and analyzed to find common factors. The psychologist and the nursing sister provided additional information outside the sphere of theology that confirm that marital rape exists and that it is a threat to the well being of women. It has been adequately established that African Indigenous women also have stories to tell and that they also require pastoral intervention in order for them to continue in healthier marriages.

Now in the next chapter the author will look at the church and the role it has played, thus far, in helping these women. The theology that the church applies in relation to this issue will be explored and then some theories of care will be introduced to enhance the current pastoral care praxis.

CHAPTER FIVE: A CRITICAL EXAMINATION OF PASTORAL CARE PAXIS IN THE PENTECOSTAL CHURCH

INTRODUCTION

Under problem statement, and aims and objectives sections in chapter one, the author indicated that the primary purpose of this study is to look at the pastoral care praxis in the Pentecostal church. This led to the need to interview pastors so as to gather information as to their level of awareness concerning the women's struggles as well as to find out what they have been doing to journey with them therapeutically in these situations of trauma. The author requested an opportunity to talk to the male Pentecostal pastors of the selected sample pool at their monthly meeting, where the topic of the study was explained and their participation requested. The author, to borrow Fortune's words, "wanted to challenge and encourage clergy to be prepared (i.e. to get training) and to collaborate with secular community resources in order to be part of the team of support that a victim/survivor or perpetrator needs" (2005: 139). More specifically, the author was assessing their understanding of the Domestic Violence Act of 1998 (Act No 116, 1998), which gives the wife a right to have the husband arrested for rape (see appendix 7). In the end two pastors were interviewed, but only one will be reported verbatim while the other, along with the comments that the whole group made to the diagnostic questions at the meeting (see appendix 6), will be used in the analysis of the method of care applied. All the pastors that attended the meeting that day were fifteen.

The two pastors were selected according to the stipulated criteria in chapter two. One is a formally trained minister who has been in practice for over ten years; the other is a self-

taught minister who established a congregation after he parted with the church he grew up in under unpleasant circumstances. The following is the report of the interview with the self-taught pastor.

5.1. REPORT OF THE INTERVIEW WITH THE PASTOR

Researcher: Do you think that rape occurs in marriage? If yes/no could you please explain why you think as you do?

Pastor: Yes, I know that rape does happen in marriage because I have had to deal with a few cases over the years where members of our congregation and from the community came to request my help.

Researcher: Have you ever encountered a problem from a woman in your congregation who needed counseling because of experiencing rape by her husband? If yes, how did you deal with the problem as a male therapist?

Pastor: In fact if I recall correctly, I have had five cases in the congregation that I had to address. I will share about the first one, which was the trickiest in my opinion as it was my first experience and the husband was not a member of the church. I was very nervous because I feared that if I handled the situation wrongly, I could aggravate the situation, maybe leading to divorce. There is this case where the wife was a student nurse and one day at work she had her first experience of someone dying while she was responsible for the care of the patient. The shock was traumatic for her and when she got home her husband wanted sex, she tried to excuse herself but then he accused her of having slept with other men before coming home. My first problem was to wonder how I would bring the subject up with the husband, whom I did not know so well. What if he would accuse

me of having an affair with his wife, or worse still if he beat his wife up for discussing private matters with me? I took time to pray about it. I went personally to their home. I spoke to him about how a woman functions emotionally and taught him to understand that he should not regard sex with his wife as his right, but should also consider his wife's feelings.

Researcher: Could you please share how you journeyed with the woman to help change the condition in her life?

Pastor: What I normally do is to make sure that as soon as the woman has disclosed the problem to me, I request that she allow me to involve my wife in the process of counseling. At first they are reluctant but I make it the condition for my getting involved. Once it has been agreed, then my wife and I work out a program for meetings with the wife and the husband separately before we can bring them together for counseling. I have learned not to be defensive when I hear some of the things that the women allege that their husbands do to them during sexual intercourse. The problem I have encountered mostly is that the men are very reluctant to admit that they are wrong, but I try to be persistent till they are ready to apologize to their wives. I have seen a few men change to the point of requesting referrals for marriage counseling.

Researcher: In your knowledge, what pastoral models of caring do Pentecostal churches have relative to this problem?

Pastor: The first problem that I have identified is that people enter into marriage without proper guidance. The church has never taught the romantic side of marriage that before the husband can have intercourse with his wife, he must prepare her so that she can be in the same mood as him. Now in the church among us pastors you find that there are still some

of us who have the problem of abusing their wives sexually, but the wife is afraid to voice it out because she does not want to embarrass her husband, so pastors' wives hide this thing. What I have noticed with us Pentecostals is that when you introduce such a topic, the spiritual ones run away from church, they think that the pastors has lost it. They only want to hear about Jesus and the Holy Spirit, but these are the facts of life, even if you are presently not affected, but in the long run you will be affected. My point is that we should not spiritualize everything we need to come up clean and talk about these things. Truthfully the Pentecostal church has no model of care because it is still in denial about the existence of the problem.

Researcher: Could you please share what model of care do you personally use as a caregiver?

Pastor: I honestly do not have any specific model that I use. All I know is that I have learned to be concerned that the women in the congregation be treated well by their husbands. But the first question that I ask the woman is if she still loves her husband, because her love for him is what will give me the persistence to follow this up until it is resolved. Hearing these stories has also taught me to search myself as well as to what kind of husband I am to my wife. Often after we have spoken with the couples, I would use the same topic that was discussed at the meeting to get feedback from her in the privacy of our own room in case I may also be guilty of the same violations against her. It has enriched our marriage and I feel less awkward discussing such intimate matters in public since I started talking to her about our relationship.

5.2. CRITIQUE OF THE PASTORAL CARE IN ITS RESPONSE TO THE PLIGHT OF WOMEN.

From what the author could gather, the Pentecostal church does not have a specific method of care that it teaches to its ministers in seminaries as to how they should journey with women who are experiencing rape in marriage. The author did not visit any seminaries to find this out – this can be a study for future research - but all the pastors who have had formal training for ministry answered question number five in the diagnostic questionnaire (appendix 6) in the negative. The Pastors' Forum that was used as the sample pool is an interdenominational organization, which has pastors affiliated to two large Pentecostal denominations in South Africa and a few independent ministries. The requirement for pastors to be ordained by the two large denominations represented in the forum is that the minister should have been formally trained at the denominational seminary; therefore the pastors that were part of the diagnostic group have been trained. Out of the fifteen pastors present at the meeting, only four had not had formal training. Therefore it is safe to say that the problem of marital rape is not given attention as a pastoral care issue in the Pentecostal church's ministerial formation program. The author will now look at the answers given by the pastors to the diagnostic questions to analyze the method of care or the lack thereof.

1. Are you as pastors aware of the law that has been passed in the country (South Africa) that a wife can have her husband arrested for rape if she alleges that the way he treated her is rape? How and where did you learn about the South African rape-in-marriage Legislation which is part of the Domestic Violence Bill (B 75 – 98)?

In response to this question, only three of the pastors present at the meeting had heard about the law while only one had actually read it. There had not been any community

awareness campaigns to teach the people about this law and neither had there been any teaching in the churches. However, after reading the law to them, the author asked the pastors what they think of the law and how it would affect the rate of divorce among believers. The majority of the pastors (eight out of fifteen) said that they think the state has no right to legislate in matters between husband and wife. According to Miles, the pastors are here talking about “sanctity of marriage”. Miles explains sanctity of marriage this way;

“ in Christian traditions marriage between a woman and man is indeed a sacred covenant; an oath taken by two people before God and Christ usually in the presence of family, friends, and other well-wishers, to stay together until parted by death” (2002: 18).

As to how this law would influence the rate of divorce in the country, the pastors responded by saying that only women who do not fear God divorce their husbands on grounds of rape.

2. Do you think the state’s decision to pass this law is Biblically sound?

To quote, one pastor said; “it is against the scriptures for anyone to interfere in the affairs of a married couple. According to Matthew 19: 6 what god has joined together no man should separate”. One went further to say; “this is a clear indication that the church is no longer a prophetic voice in this country. If the state can go as far as this without any challenge from the church then we have become ineffective as the church of the Lord”. The author then followed up this response with a question whether the pastors think it scriptural for husbands to treat their wives violently during sexual intercourse, to which they all replied that it is not. However they could not come up with a way of preventing

this from continuing when they were requested to come up with an alternative method to ensure the women's safety. Neuger says that when it comes to intimate violence, "theology that is sensitive to and in dialogue with the lived experience of all people must hold a central place in the work of pastoral counseling" (2001: 56). Although the pastors were quoting verses, their theology had lost touch with the realities of the people they ministered to. It is exactly because the church had stopped being the prophetic voice of God in marriages that the state had to pass the rape-in-marriage law.

3. How would you help a wife that comes to you seeking help because she says the way her husband treats her in bed is rape?

Nine out of fifteen pastors said that they would refer them back to their parents because they feel that it is still the family's responsibility to teach their children how to behave in marriage. This confirms what the pastor in the reported interview said, that the church does not teach on the romantic side of marriage. The rest agreed that there has to be something that the church can do to intervene in the matter, however they were not sure what they could do. Commendably, none of them denied the existence of this problem, but they had not thought of it as a problem that required their ministerial involvement. At the end of the meeting, the Chairperson assigned two pastors to go and find information about the Domestic Violence Bill and to visit the local police station to get statistics on the frequency of such cases being reported to them. The forum had taken the matter to heart and they were planning to educate themselves.

4. What is your personal interpretation of Ephesians 5: 22 in relation to the roles of husbands and wives especially relating to how they treat each other in intimate matters?

In all honesty none of the pastors present had ever thought to question the traditionally accepted interpretation of the text. For all of them it meant that a woman should not disrespect her husband by talking back at him, even when she thinks what he is saying is not proper. On the matter of sexuality they had taken 1 Corinthians 7: 3 – 5 to mean that the wife should never deny her husband sexual privileges. They all admitted that there had been times when their wives’ “no” had not been taken seriously, but they had never thought that it could be construed as rape.

5. Those of you that have been through seminary since 2000, have you been taught how to handle the problem of domestic violence in class?

As indicated above, none of the seminaries that the trained pastors had attended had in their curriculum matters pertaining to pastoral care and domestic violence. Marie Fortune highlights this plight accurately when she says; “the topic remains unmentionable in most seminaries or ministry training programs. While most seminaries and training programs offer education in counseling and crisis intervention, this is not sufficient preparation to respond to sexual violence” (2005: 131).

The information gathered from this meeting alone is not conclusive that there is no method of therapy that the Pentecostal church applies to journey with these violated women.

However it is clear that if there is anything done, a large portion of the church is not involved in helping to protect women. The author noticed that even with those pastors that acknowledge the need for intervention, there is a lack of any plan or program which can be identified to begin journeying with both survivors and perpetrators (Miles, 2000). Neuger

says; “when religious leaders counsel with women who are struggling against depression, anxiety, abuse, exhaustion, and frustration, we need to be able to do more than listen and support. We need to be able to help women gain confidence about and language for the challenges they face (2001: ix). Perhaps it could be helpful if the caregivers could view the problem from the point of first considering the pastoral needs of the women. The author views marital rape as a crisis, described by Fortune (2005), as a situation that leads the people involved to question their beliefs and values. For Pentecostal women who are reared to believe in the God of justice and protection from harm, violence in marriage becomes a crisis of faith. Fortune further says that religious beliefs can be a block for dealing with rape. In the context of this study the author deems the answer to question two in the meeting with the pastors to be the result of such religious block. Pastors who themselves were brought up to believe that ‘what God has put together no man should separate’, and who interpret intervention in marital conflicts as that form of separating the couple, have a major block to remove before they can deal with marital rape as a pastoral concern.

In her book, *Sexual Violence, the Sin Revisited*, Marie Fortune says; “it is unlikely that any minister is adequately prepared to respond to a victim or offender of sexual violence unless he/she has had some means to increase his/her knowledge and counseling skills in this area (special training, experience, materials, etc), (2005: 190). It is an indication of the readiness to help when the caregiver makes an effort to get equipped. As Miles says, the women are not looking for miracle cures, only an indication that “we care enough about them to obtain the necessary training in order to deal with domestic violence in an appropriate and effective manner” (2000: 180).

Creating space for the women interviewed in this study in order for them to come to voice and find help is the primary aim of this study. Therefore, it would be greatly encouraging if the survivors could know that the minister has the necessary knowledge, sensitivity and/or experience in dealing with sexual assault, (Fortune, 2005). The two interviews reported above provided a diagnostic view of the praxis within the Pentecostal church, and the analysis of this report will be used to buttress the rest of this chapter.

5.3. THE USE OF EPHESIANS 5: 22 IN PENTECOSTAL PASTORAL CARE

“Wives, submit yourselves to your own husbands as you do to the Lord.” Ephesians 5: 22

The author has confined the text quotation to verse twenty two only even though this verse has its context within the “household code” (Heil 2007) along with verses twenty-one, till chapter six verse nine. The reason for this is that within Pentecostal traditions the part of the scripture that is most used is verse 22. It is also this verse that all the women in this study who have ever sought help from a pastor have been taught. The author deemed it necessary to see if this way of using the text does justice to Paul’s intent in giving the instruction to women. Miles says; “situations of domestic violence clearly stand outside Paul’s admonishments to Christian husbands concerning how they must treat their wives” (2002: 19). If the church turns a blind eye and a deaf ear to the cries of abused women, it is not correctly applying the scripture.

The author has been to four Pentecostal Church weddings in the period that the research was being done, with the specific intention to hear how the officiating pastor would approach the

text. Without exception, Ephesians 5: 22 – 33 was read, but interestingly, the discourse was done on verses 22 – 24. The way that ‘submission’ was explained made it clear that the pastors were advocating the patriarchal context of headship where the husband’s word is final. Mate (2002) argues that such use of the scripture “teaches women domesticity and romanticizes female subordination as glorifying God” (p. 1). In the language which is commonly used in Pentecostal circles this is referred to as spiritualization of pastoral care, meaning that caregivers give heavenly solutions to earthly problems. Of even greater interest is the fact that at one wedding the pastor was a woman, and she also taught this new wife the virtues of a submissive wife in the same way that the male pastors did. At all four weddings, verse 23 received little attention, in fact it was mentioned briefly to remind the husband of his duty to love his wife, but it was not explained how he is supposed to this, the way it was explained for the wife to submit. The author agrees with Miles who says that “an inordinate amount of attention has been paid to what these verses tell wives, rather than what they demand of men” (2002: 21)

According to Miles;

“cemented solidly in the doctrine of many Christian denominations, the dualistic teachings of male headship and female submission have trapped millions of battered women in unhealthy and potentially lethal marriages with abusive Christian husbands...although a great number of biblical passages are used to support the timeworn patriarchy, in Christianity the scriptures most often cited to uphold male dominance are found in Ephesians 5: 21 -33 (2002: 21).

This agrees with the author's findings at the four weddings previously mentioned. This is the use of this text that allows the church community to excuse or even ignore male violence and to blame women for their own victimization. According to Atkins, "Paul's teaching has been charged with all sorts of unbiblical ideas and connotations" (1987: 159). Just as the concept of 'headship' is not a biblical word, but has become the church's catchphrase to empower men over their wives, the teaching on the submission of the wife has become fertile breeding ground for unchecked male sadism. According to Mate, the Pentecostal church "repackages patriarchy as Christian faith...the teachings simultaneously tighten the patriarchal grip on women" (2002: 1). The author wants to bring in what Fiorenza says on this issue, because it articulates so accurately the findings she made during the research;

"the Christian proclamation of the kyriarchal politics of submission and its attendant virtues of self-sacrifice, docility, subservience, obedience, suffering, unconditional forgiveness, male authority, and unquestioning surrender to God's will covertly advocates in the name of God patriarchal practices of victimization as Christian" (1996: 49).

This study does not advocate leaving out the teaching of submission of wives; however it seeks that balance must be brought where both partners will learn their responsibility to nurture each other as the image of God. The teaching should not be used to sustain relations of domination and to accept domestic and sexual violence, (Fiorenza, 1996).

5.4 MALE CAREGIVERS' AFRICAN CULTURAL BIAS TOWARDS THE SEXUAL ROLE OF WOMEN IN MARRIAGE

What was said earlier about women and internalizing cultural norms that incline them towards accepting victimization (Neuger, 2001) can equally be applied to the male caregivers in the Pentecostal church. Ramsay views “sexism and the patriarchal structures that support it as the pervasive and primary manifestation of injustice in human society which distorts and deforms human life at every level” (1992: 245). This is the result of male caregivers growing up in an African patriarchal system has taught them the African view of the place of a woman in marriage. All their lives they have been socialized to a particular view of what a man is and what he is not. Seminary is often just a scholarly necessity to be accepted into ministry and it often does not have much of an effect in changing their cultural views. As Poling puts it “men enjoy their power and privileges” (2002: 107). Even pastors, who have been socialized to enjoy male power over women, will find it hard to lay down their prejudice to protect abused women in their congregations. Mabine (not her real name) told of an incident when she had asked the pastor to come and reconcile her and her husband, where the pastor never spoke about the wrong that her husband was doing to her. Instead he took all his time instructing her on the submissive attitude of a woman and how God can use that attitude to save her husband. When the pastor left that night her husband forced her to have sex with him with a loaded gun under the pillow. Miles says that “patriarchy has always been alive and well in Christianity...some texts have been twisted – inadvertently and intentionally – to suggest that our loving God and Jesus Christ for some reason grant males authority and privilege over females” (2002: 16).

In Poling's words, men need to be converted specifically to change their view of women as inferior beings. This will take steps like seminary curriculums that address women oppression issues and train pastors on how to journey with them to wholeness. This in itself is a hard thing to achieve. As the author learned during the interviews, women who are abused by men tend to see all men as abusers. Therefore, for the male pastors to help them therapeutically, it will take deliberate mentoring by those men who have already been converted and have aggressive exposure to situations of violence that these women live in. Liberation theology should be strategically deployed to educate the male caregivers and to empower abused women. Although it may be called by different names: feminism (Fiorenza), womanism (Alice Walker), the theology of liberation regarding women issues should somehow be included in the ministerial formation programs of Pentecostal seminaries.

Because of their own socialization that has trained them in patriarchal oppressive ways; male pastors are wounded healers that need to be healed first. This is necessary because in most African communities the church is still respected and pastors are always welcome even in the homes of unbelievers. Fortune puts it this way;

“For some people, the church is a primary reference point in their lives. When faced with a personal crisis they turn first to their pastor. For them, the pastor can be a trusted and known resource; they may assume that the pastor will know what to do in this situation. For others the pastor may be the only resource...still others may seek out a pastor because this crisis of sexual victimization is also a crisis of

faith; the experience may have raised basic spiritual questions for which the victim or offender needs counsel” (2005: 187).

The African cultural view of sexual matters as private business, contributes to the silence that inhibits the women’s freedom in seeking out the pastor’s help. It is the pastor’s prerogative to reach out and avail his help so that the victims and offenders can come boldly for help. In comparing the Pentecostal church with the older churches, Mate says that “they (Pentecostal churches) also value women’s gendered roles in consolidating and reproducing the born-again movement” (2002: 2). If the pastor is confident that he has been thoroughly equipped to cope with women issue of oppression and violence, he will better serve his community of faith. Therefore the ministerial formation program should be employed to remove the cultural bias and prepare him to be a good shepherd.

5.5 CONSTRUCTING A THEORY OF CARE FOR THE PENTECOSTAL CHURCH

In view of all that has been discovered about the pastoral care practices of the church, the author realizes that there is a serious need for a paradigm shift within the structures of the church. New methods of care need to be explored and the caregivers should be encouraged to expand their praxis to fit in with the needs of their congregants. The task that now awaits pastoral care in the Pentecostal church is, in Sarojini Nadar’s words; “to hear women’s voices and visions of being church so that we can affirm those aspects that women find oppressive” (20004: 354). As indicated in chapter two, the secondary aim of this research is to identify a suitable theory of care that can be used in Pentecostal churches to help pastoral caregivers to journey with women who are victims of violent sex in marriage. Three theories have already been identified, Nick Pollard’s positive deconstruction theory, Ed Wimberly’s

moving from shame to self-worth theory, and Charles Gerkin's pastor as shepherd theory. The theories will now be explored in deeper detail here. The purpose is to create a point of contact where the suffering women and the unequipped pastors can meet and together be empowered. The author will bring in the stories that were told by the women and the data gathered from the pastors to interact with these theories, so that their applicability may be tested.

1. POSITIVE DECONSTRUCTION: NICK POLLARD

In his book, *Evangelism made slightly less difficult*, Pollard tells the story of his old car that he loved. This car gave him a lot of trouble but he loved it and did not want to get rid of it. He later heard about another car of the same make and model, which had been damaged in an accident. He bought it and took the two cars apart. He harvested parts from the wreck to repair his car. He carefully studied all the parts from both cars, to decide which one to use and which to discard. In the end he had a car that was neither his old nor the wreck he had bought, but a mixture of the good parts of both. This parable gave birth to his theory of positive deconstruction (1997: 45).

From this parable, the author learned that no theory is all bad or all good; there is always room for improvement. In applying this theory in the context of this study, the author has identified the patriarchal worldview that Pentecostal pastors do pastoral care from, and the African cultural socialization that the women grew up in. The author will first apply this theory to the pastor's way of treating women's problems. The women cited the different answers that their pastors gave when they spoke up about the violence they experience from their husbands during sexual intercourse. For instance, MaMoyo's pastor told her to go

home and be a good pastor's wife. The pastors in MaNtuli's denomination did not do any follow up on her well being after discussing the situation leading to her suing for divorce. The pastors themselves responded by saying that marital rape is a private family matter that needs to be resolved by the clan. Here the author identifies a deficiency in the method of care. The way that the pastors view the problem is what hinders care. If the pastors can learn to view this problem in the light of Poling's (1996) theory of evil, they would be able to address it decisively, knowing that they are not only protecting the women but they are also saving the husbands from damnation. Poling defines evil as "the abuse of power, which is not only the discrete result of individual and social behaviors, but is also a complex web of power and violence that is carefully constructed over a long period of time and maintained through the actions and intentions of many individuals and groups" (1996: 112). Doehring sees the ultimate consequence of evil as destruction of bodies and spirits (2006: 127). Poling is of the same opinion about evil when he says that "evil is not a foreign force outside of the life of bodies and spirits, but arises from life itself, (1996: 118). This is why power struggles in marriage occur where the wife is objectified (Baloyi: 2009) and overpowered by the husband. The pastors can change their attitude to marital rape by first adjusting their opinion of marital rape.

Fortune says that victims of sexual abuse may hesitate to seek help from their pastors if they have the perception that "the pastor lacks knowledge, sensitivity and/or experience in dealing with sexual assault" (2005: 188). The first step is for the pastor to acknowledge his limitations in helping these women, and then to set about changing that. Often the block is the belief that the marriage should be saved at all costs, (Miles: 2000), where the pastor will tell the women that God hates divorce, even in a situation where the woman's life is in

danger. When the husband of one of the women in the study forced her to have sexual intercourse with him with a gun under the pillow, the pastor told her she should respect her husband. The danger was overshadowed by the perceived infringement of the submission rule. If the pastors can realise that by striving to save the marriage at all costs, they are actually saying that marriage is worth more than the woman's safety and ultimately her life, it will cause them to revise their theological approach. It would be empowering for the women to realise that the pastors value their wellbeing more than the rise in divorce statistics. Should it be necessary to try and save the marriage, the pastor should make the effort to acquire the necessary training to journey with both the victim and the perpetrator towards wholeness.

The fact that offenders in the case of marital rape are men, compounds the problem that the pastors face. The need for specialized knowledge, both in proper handling of the case, and in identifying when his maleness is a blockage to therapy, is necessary to avoid delaying the process of healing and revictimization (Neuger: 2001). One of the women interviewed in Miles' study said that she "used to think that the physical scars were the worst, but worse still is that my soul was raped...and the pastors and members turned their backs when I went to them...I hope that clergy realize how much damage they are causing by not being informed" (2000: 82). For instance, when the author asked the pastors if the government was right to pass the new Domestic Violence Act, they responded that it was not right. For the women who get to hear this, it will mean that even the pastors do not care about their safety. According to Neuger, many victims of sexual violence leave their religious practices and affiliations because they experience revictimization through silencing (2001: 96). The theory of practice that the Pentecostal pastors have been applying is that of silencing the women

with scripture, but this needs to be taken apart and replaced with a theology of care and support.

For the women who are victims, the blanket treatment of pastors as patriarchs who do not want to help, should be destroyed. There are, yes, pastors who cannot discuss sexual matters with women, but there are also those that are more than willing to help. Therefore women need to first break the silence among themselves, so that they can help one another identify pastors that know how to help. The women in the study have all grown afraid to speak about their pain to pastors and to one another. This is may be an indication of an inner sense of helplessness; which has left them without voice. To reconstruct their stories and thereby their lives, they first need to come to voice. It is a necessary first step to overcome self-blame. It is also important for the women to know that they are in a safe space so that they can feel that they are not being judged or being blamed for the violation. However, the first people to create this space are the women themselves, by opening up to one another in the attitude of mutual support. Neuger speaks of communities of resistance and solidarity in ways that give new options for justice and empowerment (2001: 234). She names two characteristics which are vital to the success of the women's connectedness as honesty and authenticity, which, when present will produce a community of real care and transformation. As witnessed with the women in focus group meetings in this study, although it was hard for them to open up initially, once the connection was made, the author had to only facilitate the proceedings while the women helped one another come to voice and gain new perceptions of their situations. MaPule became the mother of the group, listening compassionately and offering guidance only when required. Maane became the little sister in the group and learned to re-evaluate her worth as a woman.

By its nature, marital rape declares itself violence against women's bodies. Traitler-Espiritu points out that women's definition of their own bodies is shaped by a tradition of male perceptions of women's bodies and sexuality (1996: 72). This describes the attitude of the women in the study when they say they cannot deny their husbands' demands for sexual intercourse because it is what is expected of them. To change this attitude, Traitler-Espiritu says that the women need to claim their right to bodily integrity (including sexual integrity) and to decisions concerning their bodies (1996: 76). Women should define boundaries between cultural respect (Biblical submission) and violence. They have a right granted first by the God who created them equal with men and now also by the laws of the country to resist any treatment that threatens their health and wellbeing.

Once the women have build this support system among themselves, raising awareness that they are ready to take back control of their lives, then they can compile a list of the pastors in their area and start to find out which ones among them are willing to journey with them. The assumptions that they have about pastoral care need to be deconstructed. In response to the question whether they would be willing to talk to a pastor or a psychologist, all the women responded that they would talk to psychologists. The use of scripture in the worship service has also served to intimidate them. Maane says that after she had told the pastor that they were having problems at home, although he never came, but his sermons started to emphasize the need for women to respect their husbands. She felt that he was talking about her situation, and this caused her to feel that her private shame was being made public. Shame is a problem that all the women in the study struggled with, and to some extent, most of them still do, as evidenced by their discomfort during the interview. Although the cultural circumstances surrounding their problem were tough to resist, their passive acceptance of

the status quo seems to say that they were not aware that they also deserve to be treated with dignity. Wimberly's theory of moving from shame to self worth, which will now be discussed, can be of great help to these survivors.

2. MOVING FROM SHAME TO SELF WORTH: EDWARD WIMBERLY

In his book, 'Moving from Shame to Self-Worth', (1999), Wimberly discusses the use of preaching in pastoral care as a way of helping people overcome shame. He sets the community of believers as an environment for healthy relationships wherein one can learn to form new self-stories that build self-worth. He puts the theory this way;

“The cure for shame, is finding relationships with significant others in which we experience some semblance of nurture and care without having to turn ourselves inside out, in ways that only increase our shame, in order to meet other people's expectations. The Spirit of God works on our behalf to help us view ourselves as worthwhile; God also tries to lead us toward the kind of relationships that help us see ourselves as valuable” (1999: 11).

In the mutual helping relationship that this study seeks to encourage between Pentecostal pastors and women who are victims of marital rape, the author finds this theory very relevant. If the pastors can learn to preach in the context of affirming people through their sermons, the women will not feel excluded and isolated in their silent shame as they have felt all along. It was definitely not affirming for Maane, when after she had told her pastor that she was having marital problems, the sermons started to focus on the wife's duty to respect her husband. The author will also bring Gerkin in to dialogue with Wimberly in

building up this theory. In his book, ‘Widening the Horizons’, (1986), Gerkin also emphasizes the use of preaching as a necessary tool to heal the pain of the people. The two authors apply object relations theory, which is the way that these women have related to the cultural norms of their communities and the pain in their marriages. Object relations theory states that one internalizes events that happen around him/her, allowing them to shape the way the person views life henceforth. In the case of the women and the pastors in this study, the damaging cultural teachings of the African patriarchal system have been internalized to say that women are their husbands’ property and the shame the husbands may choose to put them through, it is their marital duty to bear in silence. For instance, it is not uncommon in African villages to see the husband punish or reprimand his wife in front of the children. Therefore the two works of pastoral care will dialogue to reverse the internalized objects and replace them with new teachings that affirm the equal worth of all human beings before God.

During the time that the author walked with the women, shame was the most predominant view of self that was identified. Webster’s dictionary defines shame as a painful emotion resulting from an awareness of inadequacy or guilt. The women feel that there must be something inherently wrong with them that cause their husbands to treat them with such violence in intimate matters. Both Wimberly and Gerkin refer to the pluralistic worldview that we live in that “often produce a culture of shame that undermines our self-esteem or self-affirmation” (1999: 17). Therefore, Gerkin says that “to take the pluralistic situation seriously, pastors will need to widen the horizons of their pastoral interests” (1986: 19). The issue of marital rape is now recently coming to the fore, even though it has been around long, because with the advent of the liberation theology movement, people have started to

question the way the Bible has been interpreted in relation to women issues. This is the challenge that pastoral care faces to widen its horizons. For Pentecostal pastors to remain rigid in their view the place of a woman in an abusive marriage is not widening theological horizons. The patriarchal culture has taught the women that they are only as good as their husbands say they are. The church has also damaged their self-worth by abandoning them in their time of need, choosing to uphold patriarchy rather than challenge the oppressive structures.

This has led to them wondering if God cares about what they are going through. When theology fails to affirm the grace and love of God for His people, theology has ceased to serve the God it claims to preach. The Pentecostal church theology has trained these women to believe that it is service to God to endure violence in marriage. 1 Peter 3: 1 is often quoted to encourage the women to endure because by their submission God will save their husbands. In Gerkin's words (1986), this is a theology that causes fragmentation of the soul. For Pentecostal pastoral care to become therapy for these women, their theology should deliberately present the women with new objects that they should internalize so that their stories can change. This process has to begin with the pastors who should first change their own objects of contextualizing life events and embracing the biblical concept of the equal status of man and woman in the image of God. According to Gerkin (1986), God is at the center of the inner life of the soul as it tries to interpret the multiplicity of its experiences. Gerkin further believes that "identity for Christians should be rooted in the Christian story whose central theme is the activity of God at the core of human experience" (1986:45). This is the message of Wimberly's book 'Claiming God, reclaiming dignity' (2003).

In this book, Wimberly illustrates how the theory of God at the core of human experiences works. He says that “identity involves taking into the self, social conversations in our formative environment” (2003: 13). This, then, means that just as the negative self-image was socially pervasive when the women and the pastors were growing up; it is now the task of pastoral care to provide positive social conversations in the new environment that should be internalized. Just like in the case when MaNtuli heard the old women in the church tell her that a well-taught Pentecostal woman would not shame them by complaining about sexual matters, which made her stay in a life threatening marriage too long, the preaching in the church can teach that a good Pentecostal man does not rape his wife. This message will then make the women realise that they are being empowered to say no to unjust treatment. Wimberly says that “the meaning-building process comes about through conversation between individuals, between individuals and groups, and between groups,” (2003: 15). The church is the ideal place where this process can be achieved because it is the gathering place for like-minded people. The church narratives can be changed to be about the value of life that God has given every human being equally. According to Wimberly, “narrative has the ability to address the strongly held beliefs and convictions that shape our lives in negative ways” (1999: 118), therefore pastoral care narratives can be used to cancel out the negative impact of patriarchal narratives. Once Pentecostal pastoral care gets its theology right side up, and Wimberly’s words will become an attainable goal both for the women living with shame, and the pastors they seek help from: “shame is not the final word. Vehicles exist for transforming shame into positive meaning. Preaching and pastoral counseling are important and essential vehicles in this transforming process” (1999: 121).

What both Wimberly and Gerkin agree on is that the culture we live in damages self-worth, but pastoral care is essential to restore the dignity of the image of God in the people that have been damaged. Therefore, the two scholars place a great responsibility upon the shoulders of caregivers to repair the damage that patriarchy has caused on the women. The author believes that this process of restoration begins with the task to reinterpret the scriptures in a liberationist paradigm. When the Pentecostal pastoral care begins to acknowledge that it is wrong to preach that it is God's will for women to be abused because men are their head, and that they should stay in these abusive marriages because God hates divorce, then salvation will be fully preached. The trauma that these women live with as they walk in the fear of what their husbands will do next, should be treated as a serious pastoral care concern. Then women like Mabine will not wake up in the morning, with a loaded gun under the pillow, and have to go to church and wonder about the relevance of God's love and protection for her.

3. THE PASTOR AS THE SHEPHERD: CHARLES GERKIN

In his book, 'An Introduction to Pastoral Care', Gerkin presents a number of theories for pastoral care, but the author has chosen the theory of the pastor as shepherd to use in this study. In this theory, Gerkin relates the pastor's role in the lives of the congregation to that of a shepherd with his flock. Primary to the relationship of shepherd and flock is the concern for the wellbeing of the flock, or "care and solicitous concern", as Gerkin calls it. The shepherd knows that the flock cannot find pasture on its own, so he carefully leads them, careful that no harm should befall them along the way. Gerkin says; "more than any other image, we need to have written on our hearts the image most clearly and powerfully given to

us by Jesus, of the pastor as shepherd of Christ's flock" (1997: 80). Jesus Himself is depicted throughout scripture as the good shepherd, (John 10), and the example for all who look after His flock of how to care for them. However, Gerkin is quick to caution that a distortion of this pastoral motif crept in history, where pastors started to "assume the authority to judge and direct God's people – an authority that rightfully belongs only to Christ Himself" (Ibid: 80). The right example of pastor as shepherd, according to Gerkin, has been provided "by those of our ancestors who exercised their shepherding authority to empower people and offer care for those who were being neglected by the powerful of their communities" (Ibid: 81). The author, therefore, submits that it was not good pastoral care was offered when MaMoyo's pastor instructed her to go home and be a good pastor's wife, and ignoring the damage, that being raped by her husband, was doing to her spiritual identity.

In particular, for the matter of marital rape, the pastor, as a shepherd, does not only imply being concerned for the wellbeing of the women, it also involves caring for the souls of the abusive men so that they can better represent Christ as heads over their families. This, then, means that pastoral care becomes a vehicle of healing both for the victim and the perpetrator. The close relationship that is implied in shepherding does not leave room for a one-sided approach to therapy. When a shepherd tends his flock, he does not only pull them back from danger, he further works to prevent the same calamity in future. Therefore, for therapy to have lasting effects, the pastor should involve the husband in the process, because this ensures that the problem gets illuminated. In Maane's situation (see 4.1), her pastor never showed up to discuss the matter with her husband, leaving the situation to his wife. Mabine's pastor came, but all he did was instruct her, in front of her abusive husband, on the

doctrine of submission to husbands as head of the family. In both situations the pastors failed to be good shepherds for both the husbands and the wives. Where professional caregivers like psychologists and gynecologists fail to reach husbands, the pastor can succeed because of the culture of respect that Africans still have for men of the cloth. Liberation theologians have identified many areas where the church has failed to be good shepherds for the marginalized, and the issue of gender is high on their list. This, then, presents the church with the challenge to rise to new heights in setting the standard for championing the cause of sexually violated wives.

Poling says that “the most important practical ministry of the church in relation to [child] sexual abuse as well as other forms of abuse may well be to become proactive in efforts to reorganize the society in ways that mitigates against the abuse of power” (1991: 11). This can happen when the pastor recognizes the favor that God has given him/her, even with unbelievers, and chooses to use it for the good of the whole community. In this way, shepherding grows beyond church walls or denominational barriers; it then becomes nurture for the whole of society. In the author’s opinion, the task that the Black Pentecostal church has is to pioneer and run educational campaigns that affirm the image of God in the eyes of the whole society, thereby wiping out the patriarchal indoctrination that has so long denied the African woman her human dignity. When the shepherd embraces his role as the “interpretive leader” (Gerkin), and sets about revising all the patriarchal use of scripture that has been so oppressive, then Pentecostal pastoral care will be really biblical pastoral care. As a shepherd, it is imperative for the pastor to realize that liberating the flock is liberating himself as well. The pastor of a healthy congregation has a healthy relationship with God for his own spiritual nurture.

In concluding the theory of care, the author recaps this way; the theory of care that the Pentecostal church has been applying thus far to deal with the issue of marital rape, has aggravated the pain that the women live with. Therefore as the three scholars above come into dialogue, that theory of care is first deconstructed and reconstructed (Pollard), to create new God-conversations that the women will internalize to reaffirm their worth (Wimberly 1999). The pastor, whose theology has been reconstructed, carefully shepherds these women (Gerkin), towards claiming the God of the men as their God as well, thereby reclaiming their human dignity (Wimberly 2003). A theory of care that flows out of this reconstruction will give birth to effective caregivers who nurture liberated and confident whole women.

5.6. PRELIMINARY CONCLUSION

In this chapter, the author looked at the way in which Pentecostal pastors respond to the problem of marital rape that their women congregants live with. The method of care applied, was analyzed and assessed for effectiveness. Then a new method of care was constructed from the theories of three scholars, Pollard, Wimberly and Gerkin.

The next chapter is about research findings, where the author will review the whole process of research that this study evolved from, the challenges and then make recommendations.

CHAPTER SIX: FINDINGS

6.1. WHAT THE STUDY SET OUT TO ACHIEVE

This study has been organized around two questions as entry point into the problem of marital rape, which primarily sought to establish that such a thing as marital rape exists among Pentecostal women. This evidence was required so that pastors could be convinced that there is a need to reconsider their pastoral method of care, and to realise that the women in their congregations who are being sexually violated by their husbands, need help. The first question articulated the primary aim of the study, which is to create space for the women to come to voice in the context of violent sex and marriage. The author set out to gather evidence from the Pentecostal women living in these violent conditions, and in-depth interviews with individual survivors, and focus group meetings were used to achieve this. As indicated in chapter two, participants voluntarily became part of the study and they were allowed to disclose only what they were comfortable to share. Although it was in a small scale, and also not intended for therapeutic purposes, the study managed to bring the women to a safe space where they could articulate their pain and hope for help. At the last session of the focus group, the women indicated that they would be willing to continue having meetings like that so that they can be empowered to help themselves and other women who still have not been able to come to voice.

The second addressed the secondary aim which is to make pastors aware of the prevalence of this problem among their congregants. The intention was to identify the method of care that is currently being used in the Pentecostal church, and to determine if it is adequately serving the women in the church's care. To gather this information pastors from different streams of Pentecostalism were interviewed and their responses to the questions asked make

up the data on which the findings of the study are based. Although the author feels that not enough diversity in the Pentecostal doctrinal issues was engaged in assessing pastoral awareness and the efficiency of models of care, enough evidence was gathered to satisfy the enquiry into the specific environment where the women in the study are cared for.

The whole task of this study was to create space for the women living in conditions of sexual violation by their husbands to come to voice, and to encourage Pentecostal pastors to journey with them to healing and wholeness.

6.2. THE CHALLENGES THAT THE STUDY ENCOUNTERED

The challenges that the study encountered will be discussed under four categories being gathering data, literature review, providing care for the women and giving guidance to the pastors.

i. Gathering data

The information required for the study was attained primarily through in-depth interviews with different groups of people. The author encountered different challenges with the different groups of interviewees. With the women subjects, the greatest challenge was to get them to open up and to trust that what they were sharing would never find its way to their families. The fear that constrained them - some feared threatened danger from their husbands and some feared breaking with their cultural training of silence - was the biggest hindrance to the process. Although the author did all she could to make sure of their safety and privacy, the women still remained tense during the interviews. As in the case of Maane, though hers was a bit extreme, the author experienced women closing up during the interview because of

fear. It would often prolong the interview, but their choice to withhold or disclose information was respected. One woman, who had initially volunteered, later withdrew from the study because during the interview her son came to call her home where her husband had come back earlier than expected. The researcher released her to go home, having arranged to meet at a later date to complete the interview, but she later phoned to say she could no longer be able to honor the appointment, and she refused to explain the reason for the sudden change of heart.

With the focus group meetings, the challenge was to get the women to trust that they would never be betrayed by the others in the group or even ridiculed about the extremity of their stories. MaPule, being the oldest in the group, laid down the rules at the first meeting and told the ladies that they needed each other. This helped to ease the tension and the meetings flowed better after that. The author realized early in these meetings that the women gravitated towards MaPule and the researcher let her step in as the anchor for the meetings, because this made the women comfortable enough to speak out. However, the author remained the facilitator of the meetings, determining the direction and goal of each session.

When it came to the pastors, the challenge was first to get them to acknowledge that the study's problem was of legitimate pastoral concern. When the author first introduced the topic, the general reaction was to dismiss it as a private matter that has no bearing on pastoral care. An old pastor in the group at one stage stood up and angrily said, "but they are married, how do you say a husband can rape his wife, it is his right to have sexual intercourse with her because they are married?" This was the attitude at the first meeting with the pastors. The fact that the author is a single woman also made matters worse. The pastors boldly said they

cannot discuss such matters with women who do not know their place in society. It was a real struggle until the chairperson of the forum intervened and asked them all to listen to what the author had to say. Once the discussion was under way, the attitude became that of defensiveness, and the pastors gave many reasons why they cannot get involved in the controversy of marital rape. However, as indicated in the report of the interviews and meetings with the pastors, it ended up with the pastors ready to learn about this problem so that they can better serve their congregations. It is worth mentioning here that during the research, the author had, in agreement with my supervisor, arranged a seminar where the pastors could receive some teaching on how to journey with the women. The seminar was cancelled because the pastors failed to attend. This makes their commitment to change questionable.

The greatest challenge was getting hold of the right professional to involve in the study. Some of the specifications stated in chapter two as to the criteria for qualifying had to be compromised, because most of the doctors and psychologists contacted were not available to get involved in the study. Some gave time constraints as their reason for unavailability while others hinted at consultation fees to do the interview. In the end the two professionals that were ultimately found were knowledgeable enough in their fields of specialty to provide the information required, as reflected in the reports.

In conclusion, the author has to acknowledge that the process was highly educative for her and has helped her to walk a personal journey of overcoming her own prejudices and denominational doctrinal preferences, to step back and take a look at the bigger picture of pastoral care. Some of the stories that were shared by the women challenged her integrity as

a scholar and her loyalty to the church's doctrines. She discovered in herself the same patriarchal views that she saw in the male pastors and at the same time realized that her theological training had not prepared her enough for some of the gruesome facts she heard. The emotional impact of the women's stories on the author was devastating. After she started the interviews for five months she could not touch the research, she felt personally violated and the pain that rose within her made her unable to continue. During this period the supervisor, who happens to be a man, did not hear from her at all and when she went back the first thing she asked for was debriefing. The author was not prepared for such a strong reaction and afterwards she had to guard against emotional entanglement in relating to the women she still had to interview.

ii. Literature review

Sexual abuse is a popular theme in many scholarly works that the author had the privilege to read. Intimate partner rape has also received its fair share of literary attention. The groundbreaking work of Diana Russell (1982) introduced in-depth study of marital rape into the field of research although it is in the discipline of sociology. Marie Fortune (1983 and 2005) introduced sexual abuse as a pastoral issue and Neuger (2001) brought in issues affecting women as an oppressed people group as a pastoral concern. All these excellent scholars set the frame work for this study; however, the specific scope of this study, marital rape, is relatively new in research. The greatest challenge here is that all the main scholars in the field of research on sexual violations of all kinds are from Western cultures. The author had the first challenge in identifying African scholars that do research on sexual abuse from an African perspective. Dialoguing with Western literature had its problems as the author

discovered that the cultures are different, which is the first challenge, when trying to adapt Western view of life to African problems. Most of the African resources that the author could find are reports written by pioneering committees as part of the SADEC and UN call for African countries to review women rights (e.g. Consolidated report on the nature and prevalence of domestic violence in South Africa, 2008).

The second challenge of literature review is that a large quantity of the material on rape refers to stranger rape. The circumstances in marital rape are far different from those in stranger rape. Stranger rape is often a once-off thing while marital rape can be an on-going situation that continues over a long period. Therefore it happens that some of the ways suggested to deal with stranger rape will not apply in marital rape.

As to the issue of the specific group singled out for this study, the Pentecostal church, no literature was found that indicates that something has been started, both in Western and African literature. Miles (2000) wrote on spousal abuse generally, but not looking at Pentecostal doctrinal issues specifically. Therefore the Pentecostal method of pastoral care cannot be assessed based on documented records.

iii. Providing care for the women

During the interviews and with the focus group meetings, raw emotion surfaced among the women in ways that often could not permit the session to continue. The author was ill-prepared for this and no counselor was at hand to help journey with them out of the pain that had been stirred up. It was only at a much later stage that arrangements were made for the women to consult with a professional that had agreed to come on board for this purpose if the

women would be willing to get counseling. This lack of fore-sight caused a lot of damage to these women because it promised help that was still out of reach. The author was not equipped enough to provide the therapy required and the study did not allow enough time for a full journey to healing with these women. It is however gratifying to report that at the conclusion of this study, arrangements had been made for the women to meet with the therapist so that they can be helped to deal with the pain. With the help of the supervisor, a seminar has been organized where the women will receive counseling for the problems they disclosed in the interviews.

iv. Giving guidance to the pastors

Unlike in the case with the women, the author came to the pastors a little better prepared to guide them as to how they can start to avail themselves to help the families in their congregations that experience this problem. She introduced them to the Domestic Violence Act of the country and encouraged them to familiarize themselves with the human rights bill, so that they can have knowledge of the legal resources available for the women in case of emergencies. The whole forum agreed to look into the matter and study what the law of the country says, so that they can begin to empower the women to resist violence. The challenge here was to get the pastors to acknowledge that the way they had viewed the matter of sexuality in marriage needed to be deconstructed, but at the conclusion of the forum meeting the consensus was that consultation would be made to get background information on the issue. The author requested the forum to pursue formal training for all its affiliated members, and the forum agreed to identify an institution of higher learning that could offer them training on pastoral care.

All the challenges encountered served to make the research more real to the author than anticipated. The study stopped being just a theory in my mind, and became a real-life issue with human participants that struggle with life. It challenged her to maintain ethical conduct and to protect the subjects without compromising the study.

6.3. FINDINGS AND RECOMMENDATIONS

The data collected during the process of this study has, in the author's opinion established sufficiently the fact that marital rape within the Pentecostal church is an issue that warrants pastoral attention. The stories shared by the women, few though they may seem, serve to conclusively confirm the hypothesis that there are women in the Pentecostal church that are being neglected because pastors are not aware of their pain. Though some of them had tried to speak to their pastors, their situation did not sound serious enough and they had continued therein without reprieve. All the interviewees are members of Pentecostal churches who have been there for quite some time, and they are all in different ways actively involved in the activities of the church. Some of them are even in the counseling ministry of their churches while others are in the intercession ministry. Both these ministries involve helping other people with personal problems, which presents a question of how are these women expected to assist others while they are weighed down by their own pain. In the author's opinion, for these women, having to help others with their problems, while they still struggle with their own burdens, reduces the promises of God's help to the level of stories that are told but never expected to impact change in life conditions.

The testimony borne by the stories of the women that their pastors have failed to help them when they sought help, and the evident lack of knowledge during the discussions with the

pastors, conclusively establish that the church has no method of care that is used to help victims of marital rape. Therefore the research problem remains a valid research gap within Pentecostal circles and it should be given attention by relevant structures of governance to ensure the safety of these women. The recommendations made below will suggest possible ways of resolving the problem.

6.4. RECOMMENDATIONS REGARDING THE RESEARCH PROBLEM

The suggestions tabled here will attempt to address the two sides of the problem so that both the women and the pastors can be empowered to journey together, and in turn both help the husbands who are also not being all that God has intended them to be as husbands.

Firstly, it would greatly enhance the ministry of pastoral caregivers if the matter of caring for women as an oppressed people-group would be included in the seminary curriculum for all ministers. This could help at the formation level to confront any cultural biases that hinder good pastoral care. It is at this formation level that the doctrine of different denominations is imparted to the pastors, and such teaching influences how they view the people they serve. The author does not want to presume that the omission is as a result of patriarchal structures within the seminaries, but it may be mere oversight. The findings of this study will be used to secure consultation with different seminary leaders to draw their attention to this lack. The author aims to follow this up in a future research study to hear the response of Pentecostal seminarians to this recommendation.

Secondly, the women in the church will be encouraged to be open about the problems they face in their marriages, including sexual violations, so that pastors can be aware of the

prevalence rate of this situation. Many, like the women in this study, have allowed cultural socialization to determine their walk with their ministers, and they have concluded that pastors will not be willing to help. They have faith crises that they are willing to leave unresolved because they do not want to disturb the cultural status quo, even though this has a negative impact on their ability to relate to God as the husband of the church. As indicated under challenges above, the author still plans to journey with these women until they are psychologically restored and able to take control of their lives. Empowering them to seek pastoral care will be high on the list.

The third recommendation is that the author in partnership with the local churches will organize awareness campaigns where domestic violence in all its forms will be discussed. Members of government sectors who can provide judicial details will be invited to address such meetings and share vital information. The women need to be taught their right to protection against abuse, and should be given information about the legal procedures of ensuring their safety in emergencies. During the study, the author realized that pastors seem to be more eager to save the marriage from divorce than preserve women's lives. During the awareness campaigns they will be taught to value the sanctity of human life above the sanctity of marriage.

6.5. AREAS OF FURTHER STUDY ON THE RESEARCH TOPIC

The most urgent need in the area of further study is research to formulate an effective pastoral care method that is compatible with Pentecostal theology. The literary silence in this regard, especially from an African perspective is too loud. A comparative study on the

formation program of pastors in different Pentecostal denominations could help shed light on what still needs to be done to help improve the quality of care for women in the church.

Another area of further study is to do research on different African rites of passage and how they impact on a socialization that breeds women oppression. As alluded to in this study, there seems to be a connection between the level of women oppression and the culture that still practice circumcision as a rite of passage. This was not conclusively established, therefore further study could help rule it out as an influencing factor, or establish if it is and if it needs being reviewed for social justice to prevail.

6.6. FINDING

In conclusion, the author as a Pentecostal caregiver acknowledges that marital rape does exist among Pentecostal women and there is a deficiency in the church's method of care, at least within the sample pool that has been used. I realize that as long as sexual problems in marriage continue to be seen as private family matters, Pentecostal women will continue to be denied effective pastoral care. The evidence of the data gathered in this study suggests that marital rape should be removed from the closet and be addressed publicly by the church as a violation of the image of God in women.

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APPENDIX 1

THE CONSENT FORM

DEPARTMENT: PRACTICAL THEOLOGY – UNIVERSITY OF PRETORIA

TITLE OF STUDY: VIOLENT SEX IN MARRIAGE – A PASTORAL CARE
APPROACH

This serves to confirm that I do hereby give consent that my story be used as part of the research study on “**Violent sex in marriage**” by **Keabetswe Elizabeth Moganetsi** for her Masters studies. I understand that as one of the interviewees I am participating in this research on **voluntary basis** and I may pull out at any time. I am also aware that there will be no money paid out to me for the use of my story in the research and that the research will be used for academic purposes only.

I understand that the purpose of this study is to establish whether violent sex does occur in marriages by hearing the stories of the women who have experienced this form of violation, as the basis for the quest to encourage Pastors to therapeutically journey with the women. I also understand that confidentiality will be maintained and my real identity will not be disclosed without my written permission.

With this consent letter, I agree that KEABETSWE ELIZABETH MOGANETSI whose contact details are below, can continue with this research.

ID NUMBER: 640224 082 00 8 6

STUDENT NUMBER: 29576050

CONTACT ADDRESS: P.O. BOX 13907

MABESKRAAL

0313

CELL NUMBER: 079 760 6417

Signed: ----- Date: -----

Respondent

Signed: ----- Date: -----

Researcher

APPENDIX 2

QUESTIONNAIRE FOR WOMEN INTERVIEWEES

1. How long have you been in the marriage?
2. Could you be willing to share some of your sexual relationship and experiences with your husband?
3. In the period that you have been married have you ever been raped by your husband?
4. Could you share your experience of rape within this marital relationship?
5. How did it make you feel about yourself after the first incident?
6. Did you consult a physician as a result of your experiences of violent sex?
7. What were the symptoms that you had when you went to consult the doctor?
8. Have you ever sought help from your pastor?
9. Could you share your therapeutic relationship with your pastor?
10. If you were given a chance, would you explore a therapeutic relationship with a psychologist?
11. Are there other issues you would like to share?

THE QUESTIONS IN TSONGA

1. Una nkarhi wofika kwihi uri evukatini?
2. Unga navela ku phamela swinwana swa vuxaka bya wena na nuna wa wena hi swa masangu ke?
3. Ekarhini lowu unga evukatini u tshama u pfinyiwa hi nuna wa wena ke?
4. Unga kota ku vulavula vutitwi bya wena endhaku ka ku pfinyiwa eka vuxaka bya vukati bya nwina?
5. Swi endle leswaku u titwisa kuyini eka mhangu yo sungula ke?
6. U vonanile na muongori eka mbuyelo wa vutitwi bya wena eka kukarhatiwa hi swa masungu ke?
7. Ivuvabyi byihi lebyi unga na byona eka mbuyelo lowu u wu komeke eka dokotela ke?
8. Uringetile ku ya lava ku pfuniwa hi mfundhisi wa wena ke?

9. Xana unga hlamusela hi vuxaka bya wena na mfundhisi wa wena eka muongori wa wena ke?
10. Loko unyikiwilwe nkarhi, unga paluxa vuxaka bya muongori wa wena eka dokodela?
11. Xana ku nga vana swinwana swiphiko u nga navelaka kuswi paluxa ke?

THE QUESTIONS IN VENDA

1. Vhana tshifhinga tshi ngafhani mbinganoni?
2. Vha nga vhofholowana u amba nga vhu dzekani ha vho na munna wa vho na zwe vha tangana na zwo kha hono vho vhu dzekani?
3. Kha tshenetsho tshifhinga tsha mbingano yavho vhono vhuya vha tshipiwa/ u binyiwa nga munna wa vhona?
4. Vha nga kona u amba zwe vha tangana zwo khau binyiwa ha vho nga munna wa vho?
5. Vho dif ha hani duvha la u thoma u binyiwa?
6. Vho vhuya vha yo vhona dokotela naa, nga murahu ha u binyiwa?
7. Ndi tsumbo dzifhio dze dza itisa uri vha vhuye vha yo vhona dokotela?
8. Vho vhu ya vha humbela thuso u bva kha vhafunzi naa?
9. Vha nga kona utalu tshedza na zwe vha anba na vhafunzi?
10. Arali vha nga fhiwa tshifhinga, vha nga kona utandavhudza zwe vha amba na vhafunzi vha tshi talutshedza dokotela wa muhumbulo?
11. Huna zwinwe zwine vhangama u amba nga zwo?

APPENDIX 3

QUESTIONAIRES FOR THE PASTORS

1. Do you think that rape occurs in marriage? If yes/no could you please explain why you think as you do?
2. Have you ever encountered a problem from a woman in your congregation who needed therapy because of experiencing rape by her husband? If yes, how did you deal with the problem as a male?
3. If no, what reasons could you attach to your no?
4. Could you please share how you would journey with the woman to help change the condition in her life?
5. In your knowledge, what pastoral models of caring do Pentecostal churches have relative to this problem?
6. Could you please share what model of care do you personally use as a caregiver?

APPENDIX 4(a)

QUESTIONNAIRES FOR THE PHYSICIAN

1. In the course of your practice, have you ever worked with women who are sick or have sustained injuries because of rape/violent sex in their marriages? Could you share some of your experiences?
2. What are the common presenting symptoms that these women have in common?
3. In talking with them, what obstacles did you observe with your help seekers?
4. In cases where the need arose for the husband to get involved in the treatment, how cooperative were they? Did it change the process?
5. What is the general prognosis for the most severe cases you have worked with?
6. Is there anything that is not covered in the questions that you would like to share?

APPENDIX 4(b)

QUESTIONNAIRES FOR THE PSYCHOLOGIST

1. In the course of your practice, have you ever worked with women who are emotionally and/or mentally affected because of rape/violent sex in their marriages?
2. What are the common presenting symptoms that these women have?
3. In talking with them, what obstacles did you observe in getting them to open up?
4. Could you share with me some of the emotional problems the help seekers presented?
5. In cases where the need arose for the husband to get involved in the therapy, how cooperative were they? Did it change the direction and outcome of therapy?
6. What is the general prognosis for the most severe cases you have worked with?
7. Is there anything that is not covered in the questions that you would like to share relating to the topic?

APPENDIX 5

FOCUS GROUP DISCUSSION POINTS

1. Recollection of the first time the women were raped: this opens up the discussion about emotional and physical effect of the first incident that the women can identify as rape.
2. Attempts to seek help: have they ever tried to find a way to deal with the problem, either through own resourcefulness or approaching others for help.
3. Whose fault is it: this was introduced so that the women can identify the power structures that hold them captive. Once they know who they hold responsible then they can work towards breaking their hold over them.
4. Health issues arising from the rapes: have the women had any health complications directly as a result of the violent sex.
5. Psychological issues arising from the rapes: emotional and mental conditions that the women experience that could be attributed to their sexual problems.
8. Were you to somehow come out of this marriage, would you consider marrying again?

APPENDIX 6

DIAGNOSTIC QUESTIONS FOR THE PASTORS' FORUM

1. Are you as pastors aware of the law that has been passed in the country that a wife can have her husband arrested for rape if she says that the way he treated her is not right? How and where did you learn about the South African rape – in – marriage Legislation which is part of the Domestic Violence Bill (B 75 – 98)?
2. Do you think the state's decision to pass this law is Biblically sound?
3. How would you help a wife that comes to you seeking help because she says the way her husband treats her in bed is rape?
4. What is your personal interpretation of Ephesians 5: 22 in relation to the roles of husbands and wives especially relating to how they treat each other in intimate matters?
5. Those of you that have been through seminary since 2000, have you been taught how to handle the problem in class?

APPENDIX 7

DOMESTIC VIOLENCE BILL (B 75 – 98)

BILL

To provide for the granting of protection orders with regard to domestic violence; for an obligation to report cases of suspected ill-treatment of children; that a husband can be convicted of the rape of his wife; and for matters connected therewith.

PREAMBLE

RECOGNIZING that domestic violence is a serious crime against society; that many persons are regularly beaten, tortured, and in some cases even killed by their partners or cohabitants; that many victims are unable to leave abusive situations due to social and financial factors; that victims come from all social, economic, cultural, ethnic and religious backgrounds; that children suffer deep and lasting emotional effects from exposure to domestic violence, even when they are not assaulted themselves; that the health and welfare of the elderly and disabled are at risk because of incidents of domestic violence and neglect; that many people are subject to abuse based on their actual or perceived race, color, religion, sex, gender, sexual orientation, disability or age; RECOGNIZING FURTHER that the majority of victims of domestic violence are women; that many pregnant women are assaulted; that the home is often the most violent place for women; that many women caught in the cycle of violence are most at risk of being killed by their partners when they attempt to leave the abusive relationship; that domestic violence is an obstacle to achieving gender equality; that the training of all police and judicial personnel in procedures and enforcement of this Act is expected; AND HAVING REGARD to the Constitution of South Africa and the international commitments and obligations of the State towards ending violence against women and children, it is the intend of this Act to afford the victims of domestic violence the maximum protection from abuse the law can provide and that the official response to domestic violence shall communicate the attitude that violent behavior will not be excused or tolerated.

BE IT THEREFORE ENACTED by the Parliament of the Republic of South Africa, as follows:-

Rape of wife by her husband

15. a husband may be convicted of the rape of his wife irrespective of whether the parties are married according to civil, customary or religious law.